

# Northwest Review.

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## Current Comment

The Winnipeg Street Car strike was happily settled last Saturday, and the cars began to run regularly at 4 o'clock that afternoon. The strikers have obtained a substantial increase in wages and the principle of preference for seniority is recognized. Although the union has not been officially recognized by the company, a sort of implicit recognition is contained in that clause of the agreement which reads: "Neither the company nor its men will discriminate against or interfere with any employees by reason of their being or not being members of any street railway employees' union." Thus, while both parties have maintained the principles with which they started, material concessions have been made on both sides and what is believed to be a satisfactory conclusion has been reached.

Undoubtedly great credit for this successful settlement of a most serious difficulty is due to Rev. Doctors Patrick and Sparling, who, as representatives of the ministerial association of this city, had many conferences with the strikers, and were loudly cheered by the men as they left the hall after announcing the agreement.

When, a little after 4 p.m. on Saturday, April 7, the first cars manned by the well known men and running with that ease which betokened long practice and familiarity with surroundings, reached the corner of Main street and Portage avenue, a cheer of welcome greeted them. People were no longer afraid to climb in and they did so with a rush. That evening was a period of general rejoicing in our city after the weary walking of the past ten days.

Most of our fellow citizens sympathized with the strikers and showed their sympathy, when they could, by avoiding the use of such car service as there was during the ten days. And the strikers were not slow to appreciate any such practical expression of sympathy. One well known priest of portly presence and somewhat halting gait, laden with two heavy travelling bags, was painfully wending his weary way to the C.P.R. station, when an unknown man, touching his hat with unusual cordiality, accosted him with "Thank you, Father." The good priest felt that he hardly deserved any thanks, as his only reason for walking was that, after waiting twenty minutes in vain for a street car, he had to catch his train and could not afford a cab.

The two Passionist Fathers, who preached with such solid spiritual success in St. Mary's Church during the past three weeks, have made hosts of friends and admirers in Winnipeg. The regret which they so sincerely expressed, at the end of their threefold Mission last Sunday, is shared by their hearers. They had learned to like us and we had learned to like and trust them. So it is hard for us to part. Happily we are not like the "ships that pass in the night" and never meet again. It is one of the comforts of our firm Christian hope that we shall meet Father Richard Barrett and Father Gregory O'Brien in our everlasting and true home, where there will be no Question Box and no salutary but painful searchings of heart, such as missionary sermons must provoke in this vale of tears. Father Gregory has a splendid presence, the charm of a persuasive yet mature youth, and a very fine voice. He excels in the hortatory style. He appeals to impassioned reason. Father Richard is the born reasoner, the clear expounder of doctrine. He exposes a fallacy with all the zest of a shrewd lawyer cross-questioning a witness. They work together as a perfect team, one supplementing and completing the other.

Their method of procedure is both interesting and effective. The sermons of the missions to Catholics (one week for the women, another for the men), although primarily based on strong arguments and never sensational, in-

variably ended by a prayer at the foot of the crucifix, addressed to the Crucified Lord. As the preacher spoke from a platform erected close to the communion rail, he ended his discourse by kneeling while he clasped the cross and raised his eyes to the crucifix. As soon as he knelt the large crowd immediately did the same and joined inwardly in the fervent and well worded prayer, which always summed up the chief purpose of the sermon.

The lectures to non-Catholics each evening of last week were attended by a large and respectful gathering of our separated brethren with merely a sprinkling of Catholics. The crowd was so great that extra seats had to be placed in the sanctuary, and these were soon filled. When Father Barrett gave the lecture, Father O'Brien answered the questions put in the question box the previous day. At eight o'clock he entered the sanctuary, genuflected before the Blessed Sacrament stepped upon the platform, and immediately said "Kindly stand up." The audience rose and he announced "that beautiful hymn familiar to all Christians, 'Nearer, my God, to Thee,'" which the priest, supported by the organ and the choir, intoned. It was heartily sung by the whole congregation. After the first verse had been sung, the priest then read that Catholic verse which brings in the Sacred Heart, and the congregation joined in the singing, though they could hardly have had time to seize all the words sung by the priest and the choir.

The answers to the written questions were given without any attempt to belittle the questions and were generally satisfactory to well informed persons, but perhaps rather too short for the uninformed masses of non-Catholics. One of these very brief answers, however, was so pithy and comprehensive that we repeat it here. Somebody had written, "Why does the Catholic Church forbid its members to join the Freemasons and the Odd Fellows?" Father Gregory replied: "Because any society that will not reveal its secrets to the highest civil or ecclesiastical authority is a menace to that civil or ecclesiastical authority." This, by going to the root of the matter, by giving the ultimate philosophical reason, implicitly and very strongly justifies the action of the Church. Strictly secret societies, whose secrets must not be revealed to any one but an adept, are truly a standing menace to human liberty and the well understood equality of rights.

One question, no doubt proposed by a Seventh-day Adventist or Baptist, quoted at considerable length a sermon by an American Catholic priest, showing that the whole Protestant world bowed down before the Catholic Church and accepted from her alone, the change from the Sabbath on the seventh day of the week, to the Sunday on the first day of the week. The questioner, after making out his case with great thoroughness asked if this was correct. Of course, he was told that he was quite right and that the only consistent adherents of the Protestant Rule of Faith, "The Bible and nothing but the Bible," were the Seventh-day people and the Jews. Curiously enough, observance of the Catholic Sunday is one of the few points on which the vast majority of non-Catholics agree, and one which they make more of than any other Christian observance, having even exaggerated in some ways the strictness of the Jewish Sabbath.

The following editorial note from "The Casket" of March 29 confirms what we have already said, that the much talked-of rupture between the English-speaking lodges and the French lodges, because the latter excluded all mention of God, is largely a piece of pharisaical piety, calculated to deceive the unwary.

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## UNPRECEDENTED SUCCESS OF PASSIONIST MISSIONS

Masses of People Throng St. Mary's At Non-Catholic Lectures. Large Class under Instruction

The non-Catholic mission at St. Mary's was closed on Sunday evening with an attendance that stands unequalled in the history of the senior Catholic church of the city. It was a climax to be expected after a week of such preaching of Catholicism. From within and outside the Fold, there had been aroused an unexampled tension of interest. Yet it was a climax that no one dared to look for. Nave and transepts, galleries and aisles, choir-loft, sanctuary, chapel and entrances were, in the exact sense, packed with people, and others came to find not a square foot of standing room. It was a sight to move the most lukewarm Catholic; the scene explained the quaver in the voice of the Archbishop as he invoked the parting blessing of the Universal Father upon the bended head of Catholic and non-Catholic, kneeling together.

The non-Catholic mission eclipses the preceding fortnight of services for Catholics, but with no disparagement to the latter. The splendid attendance every evening and the lucid and powerful lectures on the cardinal points of the Church warmed the hearts of Catholics to their religion more ardently than ever. But this large usefulness of the final week was only incidental. The influence for good upon our non-Catholic brethren in removing prejudice and, further, in effecting converts, can be guessed at only by signs. Upwards of 700 non-Catholics were sufficiently interested to secure volumes explanatory of Catholicism which were distributed by the missionaries; these several hundred souls have now in their possession books wherein they will find explained by able writers every fundamental point upon which they or their circle of acquaintances may hold prejudices, misconceptions or doubts, or which they may hear attacked falsely or with bigotry. Others have taken more steps; before the mission had closed a class of more than 30 non-Catholic men and women were undergoing instruction at St. Mary's presbytery. Others have been led altogether out of the "encircling gloom," the Fathers, before their departure on Monday having found five souls sufficiently clear in the faith to receive Baptism. The converts are from the Presbyterian, Methodist and Anglican churches.

The Passionist Fathers, Rev. Richard Barrett, C.P., and Rev. Gregory O'Brien C.P., fulfilled their mission to Winnipeg. Their three weeks of preaching has left a lasting impression upon the Catholic body. It has quickened the religious life and freshened the impulse of the parish and the community at large to a degree that we will never be able to fully appreciate.

The reports of the several lectures of the last week appearing in the local papers were very complete and we append only the very excellent report appearing in the Free Press on Monday, giving a summary of Sunday's Lectures.

## FATHER BARRETT ENDS HIS MISSION

A Powerful Appeal Sunday Evening—Is One Church as Good as Another? The mission to non-Catholics which has been in progress at St. Mary's church throughout the past week was brought to a close yesterday with three really remarkable demonstrations of the intense interest which this event has excited in the city. At the morning service at 11 o'clock the church was thronged to the doors, a very large proportion of those present being non-Catholics, and at the afternoon and evening services the attendance was simply overwhelming, every corner of the building being occupied and notwithstanding that an overflow crowd was accommodated in the sacristy, where they could hear the lectures but could not see the lecturer; hundreds who desired to attend could not even find standing room.

Even on Saturday evening the church was filled, and those present were privileged to hear a most eloquent and

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## Persons and Facts

There are at least 55,000 and 60,000 Italians in Chicago, two-thirds of whom were born in Italy. There are nine Italian parishes; only one of those (Assumption Church on Illinois street) has its own school frequented by 850 children.

The Indian Appropriation Bill passed the lower house of Congress on March 8th. The amendment, affecting the rations for Indian children in Catholic mission schools was read, discussed and retained in the bill, in spite of a point of order raised against it by Mr. Stephens, democrat, of Texas, who on this occasion introduced a number of documents which were simply a repetition of the falsehoods that were published last winter during the Bard controversy.

Bishop Blank, of Porto Rico, will be installed Archbishop of New Orleans in May. The people of Porto Rico received this news with mingled feelings of joy and sorrow. They are glad that the deserving prelate has been promoted to the important See of New Orleans as a fit recognition of his eminent intelligence and virtues, and they are sorry because Bishop Blank will leave the Island plunged in grief at his departure, for, during the six years that he has been the spiritual head of the Church in Porto Rico, he has shown the most noble traits of character, consummate tact and good judgment in all emergencies, and has been an ideal Bishop.

Ground was broken last week for a splendid new charitable institution at Los Angeles, a home for the Little Sisters of the Poor. It will cost \$300,000 and will be the most convenient and modern throughout the world.

A tablet will be erected at last to perpetuate the memory of Major General John Sullivan, the hero of the Battle of Rhode Island. For many years the Irishmen of Rhode Island have demanded that the legislature take this action. The American Irish Historical Society have been persistent in their demands and the House Commissioners have eventually yielded to their repeated requests.

One of the best known Catholic laymen in the United States died last week in the person of Warren F. Mosher, secretary of the Catholic Summer School of America. Mr. Mosher's death took place at his residence, New Rochelle, N. Y. Mr. Mosher established the "Catholic Reading Circle Review" (now called "Mosher's Magazine") which he edited from Youngstown, O., for many years. Reading circles were established in nearly every parish throughout the country, which took up a systematic study of general literature. Mr. Mosher was born in Albany in 1860.

A friend sends us a copy of "The News," of Toronto, containing what purports to be the formula of abjuration pronounced by the Princess Ena on becoming a Catholic. It is, in fact, a wretched caricature of the formula in question, and the English of it is so execrable that a reputable paper would be ashamed to publish it.—The Casket.

The leading soprano and the basso of the choir of the Catholic cathedral, Seattle, have been informed of their resignation. Both had obtained a divorce from their respective spouses.

The Catholic club of the parish of the Immaculate Conception, Winnipeg, is gradually taking shape. About 100 young men have signed the membership roll. The permanent officers have not been elected as yet, the management being in charge of a temporary committee.

The recent appointment of J. W. Robinson as Third Judge of the Circuit Court of Hawaii is hailed in the United States as a great Catholic victory. The President made the nomination in the

face of a strong protest of Governor George R. Carter, of the Pacific possession, an ardent Congregationalist. The latter denomination in the early days of missionary work among these islands took advantage of their premier position to persecute the Catholic priests very severely. Since the appointment of Mr. Robinson, who is an Irish Catholic, Governor Carter has sent in his resignation to President Roosevelt.

Rev. Brother Peter O'Leary, of the Catholic Protectory, New York, was struck by a train recently while walking the track and was instantly killed. It is remarkable that the Brother had just given an instruction to his pupils on the uncertainty of life, instancing railroad accidents as one of the many forms of a sudden call of death.

The Catholic Educational Association of the United States will meet in Cleveland on July 10, 11 and 12.

The Home Secretary, Mr. Gladstone, rebuked English bigots in his reply to a request presented by T. H. Sloan M. P., on behalf of the Protestant Alliance, that an influential delegation be received regarding the conversion of Princess

Mr. Gladstone said: "I have given careful consideration to this request, but the circumstances of the case, in my opinion, do not appear to be such as would justify me in receiving the deputation. Any representation on the subject which you may wish to make I shall be ready to forward to the proper quarter."

The new lay teachers of France, with whom the government replaced the religious, have organized a union to secure an increase of salary which will amount to an additional burden of 44,000,000 francs in the education taxes. A writer in the "Revue des Deux Mondes" states that since the discharge of the religious teachers there is noticeable a lax enforcement of the rules of attendance, resulting in a steady decline in numbers. Many pupils are leaving without a knowledge of their alphabet, so that illiteracy, hitherto almost unknown in France, is now becoming common. Many of the lay teachers are employed as electioneering agents, their promotion depending on their anti-Catholic zeal.

The latest cry for religious education from Philadelphia. In the course of a paper entitled "Should the Public School Authorities yield a part or whole of one day each week to the religious training of its pupils?" read at a meeting of the Methodist pastors, Rev. E. H. Hoffman roundly scored the "non-sectarian" education in vogue, his principal charge being that while the public school system was friendly to religion, there were many teachers who did not hesitate to express their views of agnostic and naturalistic tendencies. He concluded: "The system as inculcated by the Catholic Church, whereby Catholic parents are held answerable in confession and sometimes refused absolution for the non-attendance of their children at parochial schools, is one upon which Protestants may well meditate."

The town council of Caudebec-les-Elbeuf (Seine Inferieure) recently passed a resolution, behind closed doors, to destroy the magnificent stone Calvary, erected in 1866 in the centre of their cemetery. No one could be hired to do the work, so the councillors accomplished their degraded task themselves with picks and shovels under the cover of darkness.

The statement recently made that Father Negaharquet is the only Indian priest in the United States is questioned by "The Monitor," of San Francisco. It cites the case of Father Bouchard, who belonged to the Lenni Lenape tribe. He was a Jesuit and

(Continued on page 5.)

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scholarly exposition of the teaching of the Church on the doctrine of the Real Presence, by Rev. Father Gregory O'Brien. He described this as a doctrine that rests upon the very strongest Scriptural authority, and for upwards of an hour he held the congregation entranced as he quoted the texts giving the words of promise, the words of institution, and the practice of the early Church as shown in the Acts of the Apostles. With powerful reasoning and with the full force of his wonderful oratory, the speaker developed these three points, and closed with a most effective appeal to all non-Catholics to cast aside prejudice and preconceived ideas and to accept the doctrine which was preached by the early Church, and never called into question by any Christians until the sixteenth century.

### Sunday Services

On Sunday morning at 11 o'clock a most instructive explanation of the prayers and ceremonies of holy Mass was given by Rev. Father Barrett, after which he vested himself, explaining the significance of each vestment, and showing that they, with everything else in the Catholic Church, each have a meaning. He then celebrated a low Mass, which all in the congregation were able to follow in every detail, as a result of his previous explanation, and with the aid of specially prepared Mass books that had been distributed amongst the congregation.

### Marriage and Divorce

On Sunday afternoon Father Barrett spoke most effectively on "Company keeping, Marriage and Divorce." He showed that the Catholic Church teaches that matrimony is a sacrament of the new dispensation, and that those who receive it worthily will receive the proper disposition to lead a holy and a happy life. The Church with St. Paul, does not teach that the married state is superior to virginity, but to follow this latter state one must have the vocation. Marriage, however, is considered so holy by the Church that she would not allow any government, no matter how powerful it might be, to usurp authority over it, and she would not allow her people to trifle with it. As a practical missionary he proceeded to suggest some rules for company keeping on which the happiness of married life depends so much; how long should people keep company; with whom should a young man or a young woman keep company; and how should they keep company. On these points he gave a very practical talk, and proceeding, he offered some very pertinent suggestions to married people, illustrating his remarks with a number of anecdotes and life-like pictures of real life which fairly riveted the attention of the vast audience. Proceeding to the question of Divorce, he asked, is it ever lawful? and gave the reply of the Catholic Church—never! Never in the Christian Church was divorce allowed until the sixteenth century—it came in with the Reformation. On this point he spoke eloquently of what woman owes to the Catholic Church—the only Christian Church, at least in our midst, that will not tolerate divorce and will not re-marry a divorced person, which fact he claimed as one more proof that the Catholic Church is the only Scriptural Church we have. In powerful terms he denounced the terrible evil of divorce, and made an effective plea for the sanctity of marriage, and for the Church which steadily and steadfastly maintains that doctrine.

### Comparing Churches

The culminating part of the whole mission was the service on Sunday evening, and the attendance, the fervor displayed by the congregation, and the lecture by Father Barrett on the question, "Is one Christian Church as good as another?" were all in the highest degree worthy of the great occasion. His Grace the Archbishop of St. Boniface was present, and after the lecture warmly thanked the devoted missionaries for the zeal and untiring energy with which they had worked here during the past three weeks, assuring them of his conviction that the good seed they have sown here will produce an abundant harvest.

Father Barrett's lecture was probably the most telling discourse of the week, and was a particularly convincing appeal to the reason of his hearers. God, he said, gave to every man the necessary grace to save his soul, but it was necessary that man himself should cooperate. All men are in possession of the natural means by which God brings them to eternal salvation, the chief of which is reason, the primary purpose of which is to investigate the nature of things and their causes. We find ourselves to-day face to face with a host of Christian bodies, many teaching diametrically opposite doctrines, and he asked any reasonable man or woman, could it possibly be a matter of indifference to Almighty God which one of these hundreds of opposing churches they belonged to. Reason must teach them that any man who said that one of these churches was as good as another was guilty of the greatest possible act of blasphemy. The Catholic Church for instance teaches Transubstantiation and seven sacraments, the Anglican Church denies both teachings; and equal divergence can be shown in a comparison of any two Churches. Again, reason teaches that unity is an essential mark of the Church of Christ—one Lord, one faith, one baptism,—and to say that one Church is as good as another is to utterly destroy that mark of unity, and it also denied the divinity of Christ, who founded His Church to be united and one, even as He and the Heavenly Father are one. Proceeding, the lecturer went on to show some of the consequences of this false principle, amongst which he mentioned the fact that if it were accepted any old fool might found a new religion—in fact such religions were constantly being founded—and again, many drew from the multiplicity of divisions the false conclusion that it is not necessary to belong to any Church at all. He examined at length these points, and gave many pertinent illustrations from his experience, and he concluded with a fervent appeal to all non-Catholics to piously study the claims of the grand old mother Church—the Church that went back to Apostolic times, the Church of the early Fathers, and the Church to which all their ancestors belonged, prior to the sixteenth century.

The service was brought to a close with Benediction of the Blessed Sacrament by the Archbishop, after which a large number of Catholic books were distributed to non-Catholics, many of whom flocked to the sacristy of the church to meet the missionaries, and to have some further advice and instruction from them.

Father Barrett will travel directly to West Virginia and Father O'Brien will return to St. Louis. Both missionaries will preach at points along their journey.

### A MARVELLOUS CLOCK

A clock which is in many respects one of the most notable in the world has been constructed, says the Jewelers' Circular-Weekly, after five years of hard labor by August Noll, a skilled mechanic of Villingen, one of the old and picturesque cities of the German Schwarzwald, and the former capital of the province of Baar, which came into the possession of Baden in 1806. The people of this region are diligent and talented, and the making of clocks has been for two hundred years a native industry among them.

Those first made were wooden clocks with a sort of balance and were very simple in construction. Gradually the work grew in perfection, and the pendulum took the place of the balance. In still later times came metallic clocks with mainsprings, until now the most elaborate and artistically designed timepieces of every kind are sent all over the world, into the humble dwellings of the middle classes, and the palaces of the wealthy.

The astronomical clock finished by August Noll almost surpasses in ingenuity of construction, variety of mechanism and number of figures not only the famous clocks of Prague and Goslar, but even the renowned masterpiece of Isaac Habrecht, the wonder of the Strasburg Cathedral. It is at present

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on exhibition in Munich, and it is unlikely that it will ever be permitted to leave that city.

The case of walnut wood, about fourteen feet high, twelve feet wide and three feet deep, is fashioned in the form of a church of the early Renaissance style, of harmonious design and pleasing to the aesthetic sense. The calendar mechanism, rollers, chimes, striking works, etc., are arranged to work for one hundred years. During a whole century the clock will show not only the seconds, minutes, quarter hours and hours, the days, weeks, months and years, but also the movable festivals of the Christian year. The different days and seasons are introduced by processions of appropriate figures skilfully carved, accompanied by music, with bugle solos and watchmen's horns, or with cock crows and cuckoo calls.

The centre is occupied by an artistically decorated and illuminated chapel, whose doors open every morning at 9 o'clock and bring to view a congregation of worshippers in the Schwarzwald costume, who file past the altar amid the strains of a choral. Once every hour the figure of death appears at the left side wing, and figures representing the four ages of man pass by him; at the same time the twelve apostles are seen passing before the figure of Christ in an attitude of blessing. At the right of the portal, above, is an idealized representation of the four seasons, and beneath, morning and evening, six Capuchin monks march slowly, to the accompaniment of chimes and the chords of a choral, from their picturesque forest hermitage to the church.

The time is marked on the clock face, in the upper part of the central space, not by ordinary hands, but by figures which spring out at the proper moment, and two angels strike the changes on melodious bells. Below, as if in the side aisles of the church, the strong and carefully constructed mechanism is visible in action; at the foot is an astronomical tellurium, and at the gables of the side wings two large faces show the time in Calcutta and New York as compared with the central European time.

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Young men are always being advised to "rise in the world." Which may or may not be good advice.

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Denver.—The highest railroad bridge in the world will be built across the top of the famous Royal Gorge, near Canon City, Colorado. It will be 2,800 feet above the hanging bridge of the Denver and Rio Grande Railroad—so high in the air that the roaring of the Arkansas River below will not be heard and the powerful stream will look like a thread of silver. It will connect an inter-urban system of electric railways from Canon City to Florence and the top of Royal Gorge. The cost of the system will be \$500,000, and of the bridge spanning the chasm \$100,000 additional.

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Ophthalmic Surgeon:  
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Dr. G. A. DUBUC, M.D.,  
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There is in St. Boniface Hospital a Ward for C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. C. A. Mackenzie, Dr. R. MacKenzie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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LACK OF FAITH IN GOD THE DANGER OF MODERN MEDICAL RESEARCH AND PRACTICE

Dr. John H. Cotter, of Poughkeepsie, was elected president of the Dutchess County Medical Society on its 100th anniversary. In his address he said:

"Experience teaches that, if we succeed in the future, we must avoid the mistakes of the past. And to my mind one of the greatest mistakes has been made by some of our most gifted thinkers and writers who have spent their lives in trying to prove that this world and all it contains is merely a matter of chance. In other words that there is no creator.

"By their teachings many have become infected with the idea that belief in the unknowable is a sign of ignorance or superstition. These men spent their lives in this work. And yet, all that the Christian thinker can deduce from their teaching is that they did not believe because they could not create. Many scientists who devote their lives to research along those lines relating to medicine, became infected with this belief, and from it sprang a want of confidence in ourselves. It is necessary that the physician should have confidence both in himself and in the means which he employs for the treatment of disease. The more confidence he has the more he will be able to accomplish.

"Did we begin with a belief in our helplessness, we should never make the experiment that would dispel the illusion. Again, when we lost confidence in our own ability, we lose hope. And, if the physician loses hope, how can he expect to inspire his patients with hope for their own well-being? It is my belief that all this doubt, this lack of confidence in ourselves and want of ability to inspire our patients with confidence in us and in our work, should be laid at the doors of those few scientists, or would-be creators.

"On this subject Lord Kelvin, one of the world's leading scientists, has lately given the following warning to a class of medical students: 'Let it not be imagined that any hocus-pocus of electricity or viscous fluid will make a living cell. Let not youthful minds be dazzled by the daily newspapers claiming that because Berthelot and others have made food stuffs, they can make living things, or that there is any prospect of a process being found in any laboratory for making a living thing, whether the minutest germ of bacteriology or anything smaller or greater. There is an absolute distinction between crystals and cells. Anything that crystallizes may be made by the chemist. Nothing approaching to the cell of a living creature has ever yet been made. The general result of an enormous amount of exceedingly intricate and thorough-going investigation by Huxley, Hooker and others of the present age, and by the nineteenth and eighteenth centuries, is that no artificial process whatever can make living matter out of dead.'

"This being an age of action, we have become too active, and give no time to meditation. We seem to imagine that meditation is a kind of mental laziness. But to regard meditation and action as opposite is a mistake. Even though we fail to solve the problem, our time is not lost, for by meditation the mind grows keener and stronger and after a time spent in meditation we are able to accomplish tasks that would otherwise be impossible. What exercise is to the muscles, meditation is to the mind. If this were practiced and encouraged by the physician, perhaps many cases of insanity and suicide both of which are on the increase, would be averted."

THE CELTIC ELEMENT IN FRENCH LIFE AND LITERATURE

(Sacred Heart Review)

When M. Le Braz was at Harvard recently he lectured on the part played by Brittany in the history of French nationality. The Celtic Breton, according to M. Le Braz, deserves well of the French nation for he has contributed much to its upbuilding and maintenance. The motto of the Bretons is, "We are French, but we are Bretons as well," and keeping true to the French nation they have not ceased to preserve the old Breton customs, traditions and habits of thought which distinguish them, as does also their language from the inhabitants of the rest of France. "In their capacity as the Frenchmen," says M. Le Braz, "the Bretons furnished many and famous leaders of thought for the Revolution, and as Bretons they furnished the Chouans, who fought long and bravely, not for the old royalty, but for the priests who were their intellectual

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**PIMPLES** Many an otherwise beautiful and attractive face is sadly marred by unseemly blotches, pimples, eruptions, fleshworms and humors, and various other blood diseases.

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leaders, and the representatives of a religion dear to their hearts. This ability to remain Breton, to keep the language and the soul of their forefathers, is the element that has made Brittany render such eminent services not only to the history, but likewise to the literature of France.

"The share of the Celt in the formation of French literary spirit is far greater than is usually conceded, and indeed more considerable than the French themselves believe. The first great poem of France, the 'Chanson de Roland,' is undoubtedly the work of a Breton bard, a French Breton, to be sure, but still a Breton."

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WHENCE THESE RICHES

Great Part that Electricity Plays In National Prosperity

(Electrical Review)

When people buy, business is good, and people are now buying and business is good throughout this country and Europe. There is no tulip craze or chasing after idealities, but purchases are made to an extent which taxes the productive resources of manufacturing establishments, whose output is generally sold far in advance.

It is evident that the balance of the increment of the productive capacity of humanity is increasing, and this augmentation of the average potentiality of the individual is the only measure of this enlarged difference between production and consumption which constitutes the increase of prosperity. It must not be overlooked that material possessions have not been destroyed in these territories by wars or extensive fires. Both of these annihilations of value have been fore-runners of financial crises; other losses are mere transfers of property.

It does not answer the proposition to attribute this fortunate commercial condition to machinery, for there have been no radical improvements in methods of manufacture or transportation of freights by land or sea during the last twenty-five years sufficient to introduce materially different conditions.

The term "labor saving machinery" is largely a misnomer, for while the reduction of hours of labor in the face of the increased numbers of workers among growing populations has been compassed by the combined application of improved machinery and modern methods of organization, yet the function of machinery has served to increase

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production and to facilitate distribution to an extent which quickens the luxuries of one generation into the necessities of the next.

If there is now an increased surplus without any recent evidence of a corresponding addition to the rate of individual production, or any diminution of consumption of living expenses, then it is amongst the wastes of recent years that search must be made for the cause of this increment. The first analysis reveals the solution, and that is in the service of electricity applied to mankind, which has cut down wastes which were hitherto unavoidable.

The trolley railway service, particularly in suburban travel, enables people to live on cheaper land, in cheaper houses, or in comparison with the same sites of habitations has diminished the unproductive time in travelling to and from their work. There are many people employed in New York whose travelling time has been reduced two hours a day by methods of inter-urban transit made possible only by electricity. The use of the telephone is still the basis of wonderful anecdotes of how persons save days of travel about a city by a few local calls. Through the service of this instrument, or rather the system of which it is the nucleus, many of the vast army of messengers have been assigned to directly productive employments.

The vertical railway, as Otis Tufts properly entitled his invention of the passenger elevator, sufficed to make commercial buildings exceed three storeys in height, but it is held that the modern skyscraper could not be used to house its thousands devoted to the intensities of commercial affairs within its score or more stories had it not been for the facilities of communication afforded by the telephone service, because there is not sufficient room in such buildings for elevators adequate to transport the number of messengers which would otherwise be necessary for communication between these offices and their clients.

The condition of the messengers in place of telephone service in a skyscraper presents a hypothetical aspect akin to that of the substitution of oarsmen for the propulsion of a steamship, in which they would far exceed the capacity of the vessel, as it would require 20,000 men, working in eight-hour relays to produce the 30,000 horse power used on the large Atlantic liners. It has been found in the course of studies by municipal engineers upon the sidewalk capacities of cities that the facility of communication afforded by the telephone has diminished the relative number of persons walking in the business districts of cities during office hours. The work of these specialists has been directed to providing means for abating the congestion at the beginning and end of working hours, and electricity is applied again to methods of rapid transit at these localities by introducing as many points of departure as possible, within these congested districts.

For long distance travel the telephone is a substitute which has added to productiveness in the measure to which the time that would otherwise be occupied in travelling may be devoted to profitable employment. Of electric illumination in its especial application, wherever the difference between daylight and other methods of lighting impaired or even stopped ac-

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

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Not a single applicant has ever been refused admission to the Muskoka Free Hospital for Consumptives 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.

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curate line of work, we are without apology always descending, and shall continue to do so until these wonders shall cease to be of service to mankind.

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"Mabel," said Archibald, "now that we are engaged we should have no secrets from each other, should we, dear?"

"No," said Mabel, after she had assured herself her little sister was not listening in the next room.

"Well, then," he continued, "do, please tell me just how old you are."

"With pleasure," said Mabel. "But first, Archibald, please tell me just how much you get a week?"

Archibald pondered. His mind ran ahead into the future.

"Forgive me, Mabel," he responded, "it was none of my business to ask."

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SATURDAY APRIL 14, 1906.

### Calendar for Next Week.

- 15—Easter Sunday. The Resurrection  
of Our Lord.  
16—Easter Monday.  
17—Easter Tuesday.  
18—Wednesday—Of the octave.  
19—Thursday—Of the octave.  
20—Friday—Of the octave.  
21—Saturday—Of the octave.

### DAILY COMMUNION

Relying more upon supernatural grace than upon human methods, our spiritually minded Pope has lately approved a decree of the Sacred Congregation of the Council recommending and encouraging frequent and even daily communion. The Holy Father's great object, being, as he said himself at the beginning of his pontificate, "to restore all things in Christ," he takes the best means to attain that end. Learned apologetics and able controversy have their place, but that place is, after all, a secondary one in the super-human work of conversion and sanctification. The great instruments must ever be prayer and the sacraments, and especially the great Sacrament of Love. By this and the power of affirmation born of the experience of the spiritual life it gives, was the heathen world won over to Christianity. From daily Communion the early Christians drew the strength that made them martyrs, and saints of every land and age have found in daily Communion the source of holiness. Unfortunately, this early period of fervor was followed by another in which the faithful withdrew more and more from the Holy Table. Even in the days of St. John Chrysostom (end of fourth century) the charity of Christians had already grown cold and many heard Mass without communicating.

Afterwards, it was found necessary to oblige the faithful to communicate three times in the year. Finally, the Fourth Lateran Council (1215) introduced the present rule of communicating once at least in the year, and that about Easter time.

Then came another period of renewed fervor through frequent Communion; but later on, the Renaissance brought in heathen laxity of morals and consequent neglect of the Bread of Life till in the beginning of the sixteenth century in many parts of Europe even clerical students did not communicate more than once or twice a year. This spiritual famine was the chief cause of the disorders upon which the so-called Reformers fastened as an excuse for their revolt against the Holy See. And now began the true reformation, set on foot by the Jesuits and other newly founded religious orders, all preaching frequent Communion. The reaction was so complete that early in the seventeenth century there were whole parishes where all the laity received the Holy Communion once a week, and it was then commonly taught that weekly Communion should be aimed at as a universal practice.

This renewal of devotion to the Blessed Sacrament as the wellspring of Catholic life bid fair to undo all the evil effects of the Protestant Reformation, when the Jansenists, those secret heretics who resorted to every subterfuge in order not to be excommunicated and to remain outwardly united to the Church, while really undermining its true spirit, began to exert their baneful influence in France, and through French ascendancy, which was then universally acknowledged, throughout most parts of the Catholic world. Their antipathy to frequent Communion on the false plea that the Blessed Eucharist was a reward for extraordinary virtue tainted the imaginations of a large and influential portion of the French clergy; so that even when Jansenism had been hunted down into its subtlest recesses by repeated Papal condemnations, the Jansenistic view of Holy Communion remained as a fatal leaven in the minds of devout Catholics both clerical and lay. This was a very common feature of many Catholic countries at the end of the eighteenth century and far into the nineteenth. Against this Jansenistic view of the sacraments, which made Confession a torture, and Communion a rare rite, the theology of St. Alphonsus Liguori and the propagation by the Jesuits of Devotion to the Sacred Heart proved a gradual dissolvent. But, even now, when saner views prevail everywhere, there lingers still in many sincerely Catholic minds an unconscious residue of Jansenism. Some confessors require that the faithful should have very perfect dispositions, such as freedom from any attachment



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to any venial sin, before they can be allowed to communicate every day. They seem to forget that, according to the Council of Trent, the Blessed Eucharist is "an antidote by which we are delivered from daily faults and preserved from mortal sins." Other confessors teach that the Church's law prescribes no more perfect dispositions for a daily than for a weekly or monthly Communion, and that the fruits of daily Communion are far greater.

In order to settle this domestic controversy, bishops from all parts of the world, anxious in these days of coldness and unbelief to bring back faith and fervor to their flocks, have appealed to the Holy Father to instruct the Faithful as to what dispositions are required by the Church for frequent reception of the Blessed Sacrament, and by the Holy Father's order the Congregation of the Council have fully discussed the question and have drawn up the decree which we print below.

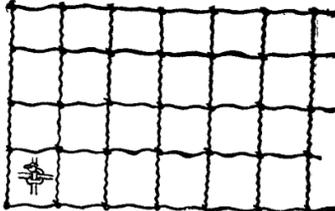
Its teaching is based on the express wish of the Council of Trent that everyone who is present at Mass should also approach the Holy Communion. Our Lord Who fed the Israelites in the desert with the daily manna, has left this Bread of Angels for the daily food of men, who are by Him bidden to pray each day, "Give us this day our daily bread;" and as the Fathers of the Church assure us, these words refer far more to daily Communion than to our earthly food. Daily Communion is no reward of virtue, but the most powerful means of acquiring virtue. Its strength saves us from falling into mortal sins, and in it we find loving sorrow for even those lesser faults into which the best of men daily fall. Consequently, this decree indirectly condemns those who would forbid daily Communion to great numbers of Catholics, including all married people and business men, and would restrict it to the very few who show those wonderfully perfect dispositions which they consider requisite, as though daily Communion were meant only for saints, and not for the daily food and remedy of sinful, struggling men. And although the decree considers freedom from deliberate venial sins and from any affection for such sins as highly desirable, yet it lays down the principle that freedom from mortal sin, with the firm determination never to sin again, is quite sufficient for those who receive daily.

It will be observed that the only requisites for daily Communion are the state of grace and a right intention, which is explained as consisting in a wish to please God. One of our esteemed Catholic contemporaries, perhaps through the unconscious influence of past training, interpolates the word "solely," making the decree say that one should communicate "solely in order to please Almighty God;" but the decree does not use any such word, which would imply too great perfection.

It may be as well here to explain the technical expression "ex opere operato," on which the decree lays considerable stress, and we cannot do so better than in the words of the great Cardinal Bellarmine: "When we say the sac-

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rament confers grace *ex opere operato*, our meaning is that grace is conferred by virtue of the sacramental act itself instituted by God for this end, not by the merit of the minister or the recipient."

Most opportunely are we enabled to publish this decree on Thursday in Holy week, the anniversary of the institution of the Sacrament of Love. Our paper, which is generally issued on Friday, appears this week on Holy Thursday, owing to the public holiday on Good Friday.

### DECREE ON DAILY COMMUNION

(1) Frequent and daily Communion is a thing most fervently desired by Christ Our Lord and the Catholic Church, and therefore must be left free to all Christians of every rank and condition, so that no one can be forbidden to approach the Holy Table if he does so in a state of grace and with a right and pious intention. (2) A right intention consists in approaching the Holy Table not from custom or from vanity, or from merely human reasons, but in order to please Almighty God, to cling closer to Him in love, and by this divine remedy to heal our faults and weakness. (3) Freedom from venial sins—at least those that are fully deliberate—and from any affection for such sins, is highly desirable in those who go to Holy Communion frequently or daily, but freedom from mortal sin with the firm determination never to sin again, is quite sufficient; for by this firm resolution daily Communicants cannot fail to free themselves little by little from even venial sins and all affection for them. (4) The Sacraments of the New Law produce their effect *ex opere operato*, yet greater effects are produced if there are greater dispositions in the receiver. Hence, each one, according to his strength, position, and duties, should strive to make a careful preparation before Holy Communion and a fitting thanksgiving afterwards. (5) To show greater prudence and obtain more merit from frequent and daily Communion, a confessor's advice should be taken. But confessors must beware of dissuading anyone from frequent or daily Communion if they are in a state of grace and go with a right intention. (6) By frequent or daily Communion it is clear that we become more closely united with Christ, our spiritual life receives more abundant nourishment, our soul is more filled with virtues, and a stronger pledge of eternal happiness is given to the receiver. Hence, parish priests, confessors, and preachers according to the approved doctrine of the Roman Catechism (Part II., chapter 63) should by frequent and most earnest exhortations lead the Christian people to this most pious and most salutary custom. (7) Frequent and daily Communion should be especially promoted in religious institutes of every class (the decree "Quemadmodum" passed by the Congregation of Bishops and Regulars on December 17, 1890, remaining in force for them), and it should also be encouraged to the ut-

most extent in clerical seminaries, whose pupils are looking forward longingly to their future service at the altar, and also in other Catholic educational establishments of every class.

(8) If Communions on certain days are ordered in the rules, constitutions or calendars of particular religious institutes of solemn or simple vows, these arrangements are to be taken as a mere direction and not as a command. If a certain number of Communions is prescribed, this must be taken according to the piety of the religious as a minimum, and they must be left quite free to go frequently or even daily to Holy Communion, as already explained in this decree. To give to all religious, both male and female, the opportunity of knowing what this decree appoints, the superior of every religious house will take care to have this decree read in common in the vernacular tongue within the octave of Corpus Christi every year. (9) After the promulgation of this decree, all ecclesiastical writers must abstain from contentious discussions as to the dispositions required for frequent and daily Communion.

In an audience of December 17, 1905, the Holy Father approved and confirmed this decree and ordered it to be published. The publication was made early in March.

### CURRENT COMMENT

(Continued from page 1.)

While we believe that our esteemed contemporary "La Verite" holds rather extreme views on the subject of Freemasonry and its influence upon those of our public men who belong to its lower degrees, we share its suspicions that those who belong to the higher degrees have some sort of connection with the atheistic Grand Orient of France. For instance, the Supreme Council of the 33rd Degree for Canada sends fraternal greetings to the Supreme Council of France, through Senator John V. Ellis, of St. John. Now, the Supreme Council of France holds fraternal relations with the Grand Orient, as the following extract from the latter's official Bulletin for 1892 clearly shows. At the banquet of the Convention of 1892, Brother Blatin, President of the Convention, gave the toast: "To the Masons who have the same ideas, the same loves and the same hates, and who are represented on my right by Brother Gonnard, representing the Supreme Council of the Scottish Rite. Whenever it is necessary to march against our eternal enemy, clericalism, all French Freemasons will be found united." If these be the fraternal relations between the Supreme Council of France and the Grand Orient, we have certainly good reason to look with suspicion upon the fraternal relations between the Supreme Council of Canada and the Supreme Council of France.

Here is another example from the same issue of the same paper, of a similar kind of Pharisaism supported by the same secret influences which poison all

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sources of contemporary non-Catholic journalism.

Six hundred natives killed in the Philippines and three hundred in Nigeria, all within one week. Uncle Sam and John Bull are certainly a great pair of civilizers. It may be that these punitive expeditions are necessary; we are not going to argue against them; but when they were carried on by Spain in the Philippines they were shocking atrocities, and they are so to-day when they occur in the Belgian Congo,—so says the press of Britain and America. Against this Pharisical hypocrisy we make an emphatic protest. Spaniards and Belgians are not any more cruel than Englishmen and Americans and the work they have done for civilization is far superior to anything of which the Anglo-Saxon race can boast.

On the 3rd inst., in the academic hall of St. Mary's College, Montreal, Rev. Hugo Lefebvre, S.J., musical director in that college, gave an illustrated lecture on Church Music, which marks an epoch in the restoration so earnestly required by the present Pope. Two bishops, including His Grace the Archbishop of Montreal (under whose patronage the lecture was placed), 250 priests and clerical brothers, a large number of distinguished musicians and a very large lay audience pronounced the entertainment a great success, for it was not a mere lecture; every point was exemplified by selections rendered by an excellent choir of men and boys. The lecturer began by explaining the Holy Father's views on the reform of Church music, clearing up misconceptions and showing how, from the double viewpoint of religion and art, the happiest results may be obtained. This was immediately illustrated by the singing of the Gregorian "O Salutaris," another version of the same by Abbe Ch. Hamm, and the "Christus factus est" of Father Rothwell, S.J. The second part of the lecture dealt with the Gregorian or Plain Chant, its origin, character and devotional influence, its recent restoration, and its place in the liturgical offices. This was exemplified by singing according to the Vatican text, the Asperges, Kyrie, Vidi Aquam, and Sanctus. Then came an analysis of Palestrina's music, which differs from the Gregorian in being harmonic and polyphonic. Palestrina's works contain masterpieces of pure vocal music. As examples of this style were rendered the "O Vos Omnes" of Morales and the "O quam bonus" of Abbe Cherion. Cecilian music was next considered, with its stores of up-to-date harmonies, exemplified by Piel's "Justus ut palma," Abbe J. O. Lagace's "Sanctus," and Gurtler's "Salve Regina." The third part of the lecture dealt with Modern Music, its character, its instrumental requirements little suited to a church, the conditions on which the Holy Father permits its use, answers to those who object to its exclusion from our churches as permissible samples the choir rendered Abbe Lepage's "Panic Angelicus," Abbe Cherion's "Ave Verum," A. Letondal's "Ave Maria," and Th. Dubois' "Ave Verum." The fourth and concluding part of the lecture recommended the expurgation of our present collections of so called church music, the formation of better collections, and especially the more artistic rendering of the Gregorian chant. The entertainment closed with Abbe Ch. Hamm's "Oremus pro Pontifice Nostro Pio Decimo." Mr. A. Letondal, whose name appears above as one of the composers selected as models, and who is the organist of the Gesu, accompanied all the selections on the harmonium. The audience went away delighted with the singing. Many declared that they had never before realized the beauties of the soul-stirring Gregorian. Father H. Lefebvre, to whom this local initiation of the much needed reform is due, is already one of the leading musical experts in Canada, and, moreover, a charming and cultured lecturer with a mind enriched by a long and thorough training in literature, philosophy and theology.

Lecturers who come to us from the Western States and are not too old to adapt themselves to their present environment would do well not to emphasize the unaccented "o" in such phrases as "effort," "innocent" and "pur-gatory." This peculiarity of the early New England days has long since been discarded by the best speakers east of the Alleghanies. Like the common American fault of emphasizing unimportant words—a failing immortalized by Dickens in "Martin Chuzzlewit"—it engenders monotony, impairs the natural clarity of English speech, and needlessly starts the average British subject, thus distracting his mind from the thought, for which speech should be an unnoticed medium.

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## Persons and Facts

(Continued from page 1.)

For many years was known as the most popular preacher in California. Few knew of his Indian origin. "The Monitor" concludes: "That Indians are capable of high intellectual culture and lofty religious thought, none who knew this lovable and learned priest can have any doubt."

It is rumored in Rome that some wealthy person has placed \$400,000 at the disposal of Pope Pius to assist His Holiness in solving the financial problems among the poorer parishes of France, now struggling under the persecutions of the Law of Separation. The name of the donor is not given, but it is believed to be the Empress Eugenie.

The celebration of the Jewish Passover began in Winnipeg on Monday night at sundown. The Passover continues for eight days and during that time the Jewish people use only unleavened bread, being excluded from the use of all cereals.

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## LYCEUM NOTES

The past fortnight has been one of comparative inactivity, all the Lyceum boys finding themselves quite occupied at St. Mary's church by the able Passionist Fathers. Two large committees called upon the missionaries, one upon Father O'Brien and the other upon Father Barrett. and the boys were captivated with the magnetic personality of each of the Fathers.

The Lyceum was glad that the Pastor's Auxiliary branch was given another opportunity through the missions to demonstrate its usefulness. This committee, including Messrs. Cantwell, Coyle and Nicholl, assisted by others, spared no effort or time in its endeavor to handle the immense crowds attending the Missions.

The Lyceum football club is a very live reality now. It is the first time the society has found active and persistent kickers in its midst, but they vent all their kicking propensities upon the poor little "pigskin." Three practices have been held and an unexpected amount of talent showed up. There was material for a senior team, composed chiefly of experienced senior players in the city, but several of these had already signed with other clubs and while willing to come over to the Lyceum this year such action would prove embarrassing for them. The club, therefore, at its meeting on Tuesday night decided to enter an intermediate team in the Manitoba Amateur Association Football League.

The Lyceum orchestra has resumed regular practices after the mission.

## \$100 Reward, \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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## Clerical News

Rev. Jose Luis Anaya, aged 106 years, has just died at his home in Guadalajara, Mexico, after an eventful life. He was ordained a priest when twenty-eight years of age, and for seventy-eight years he has been in one monastery or church or another. Father Anaya was probably the oldest priest in the world.

The condition of the Very Rev. Dr. O'Riordan, rector of the Irish college in Rome, who has been ill for some time, remains unchanged.

Monsignor Mercier, professor of philosophy at the University of Louvain, and a member of the Royal Academy at Belgium, succeeds Cardinal Goossens as Archbishop of Malines.

A very handsome and unique chalice was consecrated to the service of the altar by Archbishop Moeller last week. It was cast from the personal jewelry owned by the late Archbishop Elder, which that prelate gave to his niece, Madame Elder, superior of the Convent of the Sacred Heart, Clifton. Following the late Archbishop's request that they be converted into some article for the altar, she sent them to New York to be made into a chalice.

The jewelry included a ring, pectoral cross, and several other personal effects. The gems with which they were set were taken out and the gold melted down into a chalice, in which the jewels were set. It is now in the chapel of Seton hospital, Cincinnati, where Archbishop Moeller says mass daily.

Rev. Albert Negahanquet of Oklahoma Territory was the celebrant of solemn high mass on Sunday, the Feast of the Annunciation of the Blessed Virgin Mary, at St. Philip and James' church, Baltimore. He was assisted by Rev. John E. Wade and Rev. Hugh J. Monaghan as deacon and subdeacon, respectively.

Father Nagahanquet (the English for which is "scattered clouds") has been attending the course of lectures during the last year at the Apostolic Mission House, Washington, D. C., and is said to be the only full-blooded Indian Catholic raised to the priesthood in this country. He is a member of the famous Pottowatamie tribe of Indians and comes of a fine family. He was born on the Pottowatamie reservation, near St. Mary's Kan., about 28 years ago, and in his youth was taken with the tribe to Oklahoma Territory. His early training was under the Benedictine Fathers at the Sacred Heart Abbey, on the tribal reservation in Oklahoma. His brilliant mind soon gave him a leading place among his classmates while preparing himself for the priesthood. His course in theology was made at the Propaganda in Rome, and on returning to this country, being desirous of doing most efficient work among his own people, he determined to avail himself of the training afforded him at the Apostolic Mission House.

Father Albert, as he is familiarly known, is held in high esteem by his people.

Rev. Father Gladu, O.M.I., is gone to preach a retreat at Kenora.

His Grace the Archbishop of St. Boniface will preach in St. Mary's Church on Easter Sunday evening.

On Wednesday afternoon Rev. Father Kieffer, S.J., of St. Boniface College, went to St. Thomas, N. Dak., to assist Rev. Father Arsenaull in the Holy Week services. On the same day Rev. Father Bournival, S.J., of the same college, went to Letellier to assist Rev. Father Jutras.

On Tuesday morning the Telegram had a fine photographic group of the luncheon party "On Government House Steps" in honor of Prince Arthur of Connaught. The Prince and Lady McMillan are in the centre of the group. His Grace Archbishop Langevin is on Lady McMillan's right and Sir Daniel McMillan on the Prince's right.

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STIRLING ROAD, TORONTO

Rev. Father Lacasse, O.M.I., returned last Monday from St. Francois Xavier, where he preached a successful mission, attended by people from a great distance, with abundant sacramental fruits

Rev. Father Drummond, S.J., leaves on Saturday for East Grand Forks, Minn., where he will preach on Sunday at the blessing of a new altar in Rev. Father Greene's church.

Rev. Fathers Barrett and O'Brien, C.P., left for the south on Monday afternoon.

Rev. Father Guillet, O.M.I., returns to St. Mary's Presbytery as treasurer. He is succeeded in the pastorate of the French Church at Duluth by Rev. Father Frigon, O.M.I., who left last week to enter upon this important charge.

Rev. Father Sinnett, of Prince Albert, is actively engaged in establishing two new parishes in Saskatchewan, townships 32, 33, 34, 35, ranger 21 and 22. He hopes to attract some 400 Irish Catholic families from Ontario and North Dakota this season.

Rev. Joseph McCarthy, O.M.I., stationed for 23 years at St. Mary's, has been appointed chaplain of St. Mary's Convent in Duluth.

Rev. Father Gaire has left for France to get settlers for the west. Rev. Father Lecog, O.M.I., will leave immediately after Easter to get French settlers for St. Rose du Lac.

The French Radicals are showing their hatred of Christianity in a devilish fashion. Recently as many as fifty-three children were registered in Paris under the name of "Judas Iscariot." Protestant publications in England are shocked at the outrages perpetrated on Catholics in France by the followers of Combes.

At Puruandiro, Michoacan, Mexico, last week, Archbishop Silva laid the corner-stone of a new Catholic hospital, which when completed, will cost nearly \$100,000. The site was donated by Senator Jose Marie Galvan, and on the day of the cornerstone laying, Senor Galvan, and his wife, Dona E. Varnata Galvan, gave thousands more toward the erection of a chapel.

The other day the Inventory was taken in the little village church of Billere, almost a suburb of Pau, the winter station in the Pyrenees so much frequented by the English. The church and presbytery lie on the side of a smiling little hill, overlooking the English golf ground and the vast plane of the Gave. To protest against the odious and sacrilegious proceedings the faithful were assembled in the church—the Catholic gentry, the peasantry, and the working people. The government's agent pursued his task while the faithful were engaged in prayer. Suddenly a tall gentleman, of military appearance, in top-boots, riding-whip in hand, rose quietly and approached the agent: "Pardon me, sir, but may I ask to what religion you belong?" "I," replied the police-agent confusedly, "I am a Catholic." "And I," continued the gentleman, "I am a Protestant, but I have come here to tell you that the act you are performing at this moment is an act shameful for you and for those who have ordered it." "But who are you that you question me thus?" "I am the Baron d'Este." "I shall insert in the official report (proces-verbal) the words you have just used." "Yes, sir, that is my wish, and not only do I wish it, but I insist upon it!" Thereupon the treasury agent dictated to his secretary: "M. le Baron d'Este said: 'The act you are committing is shameful.' "Add 'and ignominious,' " said the Baron d'Este, and then, his protest made, he left the little church.

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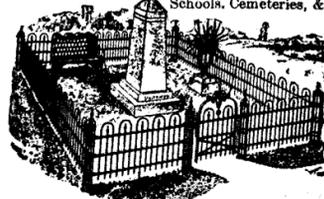
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How often has not every priest been asked what Catholics are to think of certain statements, alleged facts, or false principles, read in the newspapers, heard from the lecture platform, or urged in conversation by men and women, ignorant or prejudiced it may be, but too influential to be ignored? The priest regrets that his information or exposition in the case is given to only one person. He rightly wishes he could reach all Catholics likely to be perplexed by such utterances, and through them all the non-Catholics who honestly seek information from Catholic friends or neighbors. The Catholic newspaper gives him the opportunity of carrying out his wish. The contribution of an occasional article on such practical questions will bring the priest who does it to keep closer watch over such damaging statements and opinions. It would induce him to study matters more carefully and afford him a means for the fruitful use of talents and attainments which so often lie dormant for want of opportunity. And in its measure the same consideration applies to capable laymen and women.—Pittsburgh Catholic.

## HEARING SERMONS

By Cardinal Gibbons

"Why are conversions and moral reformations not so abundant as they were then? The fault is not with the seed of the Gospel; it is as prolific now as it was in the primitive church. The fault is with the hearers.

"The first obstacle to the salutary influence of a sermon may arise from the unconscious prejudice against the preacher himself. He may be regarded as ungainly in manner; he may be criticised for slowness or hesitancy of speech, or he may be despised because of his youth and inexperience, or what is worse, his sacred character may be overlooked in his humble exterior.

"In fact Christ Himself did not escape the shafts of adverse criticism. He was despised by some of His hearers on account of His lowly origin and because He was not regarded as a man of letters. 'Is not this the carpenter,' they said; 'the son of Mary, the brother of James and Joseph?' And if the Master was scorned, we need not be surprised that St. Paul was treated with contempt. Some of the Corinthians said of him that he was diminutive in stature and contemptible in speech.



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"Your first duty, then, when you come to hear the Word of God is to put yourself in touch with the speaker and to be in harmony and sympathy with him, and to regard him, as he really is, as the minister of Christ and the dispenser of the mysteries of God.

"The Lord is pleased to make use of us as His instruments, notwithstanding our personal infirmities or, rather, because of them—'The foolish things of the world hath God chosen to confound the strong, and the base things of the world hath God chosen to confound the strong, and the things which are despised hath God chosen, and things which are not, that He might bring to naught the things that are, that no flesh may glory in His sight.' Provided the wine is good you should not care whether it is presented to you in a golden or a pewter goblet. If your tea or coffee is palatable you will not criticise the cup which contains it.

"Christ is 'the Bread of Life that cometh down from Heaven.' We are the ministers that serve the food to you. He is the Shepherd of your souls. We are but the pipe that He uses to call His sheep together. Our words sounding in the pulpit are the feeble echo of the voice of the Spirit of God that purified the apostles on the Day of Pentecost.

"Fifty years ago Chief Justice Taney was a regular and devout worshipper in the Cathedral of Baltimore. One of the clergy of the Archbishop's household told me that he always felt a certain embarrassment in preaching before the great Jurist. One day he remarked to the Judge himself his sense of trepidation in observing him among the hearers. The Jurist replied: 'I always listen to the Lord's anointed with attention and reverence. I regard all sermons as good when Christ is extolled and virtue praised. Indeed, I never heard a bad sermon in my life.' This is an example worthy of imitation.

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## HOW GERMANY SUPPORTS ITS SCHOOLS

The present education crisis in England springs entirely from what is called the religious difficulty. It will not be without interest to readers to see how Germany has settled a precisely similar difficulty. We quote the following reference to the German solution from the admirable Lenten pastoral of Bishop O'Dwyer of Limerick:

"What country is in the van in education and has set the standard for all other countries? Is it not Germany, where education has been the passion of the people, the dream of her statesmen for generations? I dare say no one will gainsay me when I assert that Germany is, at this moment, the best educated country in the world, and I might almost add so far beyond all others that there is no second. But is German education mixed? Is secularism its ideal? Has the State in order to produce the marvellous results which are the wonder and the admiration of the world, been driven to banish religion from the schools in order to educate the children of different religions? Every one who has given any thought to these questions knows the facts. Education in the German schools is religious and denominational. The Government recognizes three religions—the Protestants, the Catholics and the Jews. Wherever any of these bodies are in sufficient numbers to form a school of their own they do so, and it is accepted at a State school, and every pupil in it must be thoroughly instructed in the faith of its church, according to an elaborate syllabus drawn up by the authorities of that church."

His Lordship quotes at some length from "Special Reports on Secondary Education in Prussia," and goes on to say: "These regulations, it is true, refer to higher schools, but the spirit of them governs the Prussian Government's regulations for all schools. Its principle is that every child within its jurisdiction should be taught the religion of its parents; and, as far as that



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can be done in school, taught it thoroughly, not merely as a piece of knowledge, but as a living influence which goes to form the character and to shape the future conviction of the child. But my special purpose in dwelling on it at such length is to refute, by the greatest living example, the absurd theory that the State cannot make provision for teaching religion in schools without going outside its own province and lowering the standard of secular instruction.

## Won by a Splendid Fight

"It is useful for us, however, to remember that this position which the Catholic religion holds in the school of a Protestant country such as Prussia was not altogether the spontaneous gift of the Government. It was won by a splendid fight. In 1873, when Bismarck, at that time the most powerful statesman in Europe, picked a quarrel with the Catholic Church, one of his first points of attack was the schools. But, powerful as he was, he reckoned without his host. He met a force greater than the armies of France when he attacked the Church. Archbishops and Bishops were thrown into jail, priests in hundreds were imprisoned and exiled, Catholic school teachers were driven out. Yet it was all in vain. The touch of persecution stirred the true chord in the hearts of the Catholics, and made them vibrate with the spirit of martyrs. The whole Catholic laity rallied to the cause, and, to their eternal honor be it recorded, none more staunchly than the working men. Then the German Catholic party was formed in the German Parliament. A hundred good men and true, with ten millions of Prussian Catholics at their back confronted the minister. Parliament was dissolved, other parties lost, but the Catholic party came back stronger. Session after session they fought the cause, until at length Bismarck, as many a man before him, found that force cannot subdue us Catholics and that he was wrecking himself on the solid rock of our convictions. It was thus the Catholic Church made herself felt and respected in Germany. If to our own selves we are true our Irish party will achieve a similar victory for the schools of the Irish in England and at home."

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Not a Nice Girl

(London Chronicle)

Every mother can distinguish between the wail of real woe and that of injured dignity which may sometimes be mere temper. But the grown up sympathizer who is not a mother, a product of these days of kindergarten, sometimes fails to differentiate in such matters, and of these was the lady who bent over the sobbing little girl in the country garden. With difficulty she elicited the words: "Mummy's very angry with me, and she says if I do it again nobody will ever like me any more, and nice little girls don't do such things," etc., etc.

"But what have you done?" asked the grown up sympathizer, scenting a psychological situation.

"I've eaten three worms—two plain ones and one fluffy one," was the dejected reply.

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**HEAR, HEAR!**

How they "cheer" in the British House of Commons is interestingly told as follows by Mr. T. P. O'Connor, in his London paper, entitled M. A. P.—initials which stand for "Mainly About People."

"Rightly or wrongly, the House has declared that there is only one method by which a member can express his emotions, whatever they may be. That method is by uttering the little monosyllable 'Hear.' 'Hear, hear' can express anything and everything in the long gamut of human emotion. If you wish to signify that your reason is convinced by some cold argument adduced by a speaker, you say 'Hear, hear.' If you wish to reveal that your emotions have been somewhat touched by a profound appeal of an eloquent character, you still say 'Hear, hear.' If you wish to go further and indicate that you have been stirred to your depths, you still say 'Hear, hear.' It is always the same little monosyllable to reveal the wide difference of emotion, from a mere cold, intellectual assent to the revelation of feelings that lie close to the fountain of tears, or rage, or despair. The reporters for the daily papers are able to interpret, however, these feelings in this somewhat narrow method and vehicle of expression. They will put down the simple, intellectual assent in the words 'Hear, hear.' The further stage of emotion figures in their accounts as 'Cheers.' The deeper depth becomes 'Loud cheers.' And when the emotion is sublime and the continuation of its duration is marked, you have in the reportorial imagination what are called 'Loud and prolonged cheers.' But it is never anything but 'Hear, hear' all the time.

**Johnny Was Crushed**

A young man who had not been married many years, carefully laid down a piece of bread the other night and said to his wife: "I wish you could make such bread as mother used to make."

The young wife smiled and replied in a voice that did not tremble: "Well, John, I wish you could make the dough that father used to make."

A hush as silent as death fell so suddenly that John almost lost his breath, and the bread and dough question hasn't come up for discussion since.—Catholic Sentinel.

**THE USE OF LATIN**

Why does the church use the Latin language? For these reasons.

First—Because a universal community requires a universal language. The Church of Christ is universal.

Second—Because it does not change. If, for example, the church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over thirty times. In the so-called Anglo-Saxon of one thousand years ago she could not be understood except by experts.

Third—Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of the unchangeable religion.

Fourth—Because it lifts the liturgy of the church above the everyday usage of words, which alters their sense and debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-American Episcopalians.

Fifth—Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Catholic churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the Church, or from his prayer book, which contains its entire meaning in his own tongue.

**He Was an Irishman**

Two American priests recently visited Shanghai, China, when returning from the Philippines. Passing from the European into the Chinese quarter, their attention was suddenly drawn to a cross glittering on the top of a building. They entered the courtyard, which led to the office, and found a Catholic school in operation with a Chinese Brother as teacher. The priests upon whom many pairs of almond eyes were focussed, blessed themselves, and the little fellows responded immediately by a similar sign of Christian unity. As the priest turned to go another teacher approached them, dressed in Chinese apparel, from the quaint shoes to the shaven head with its long, hanging queue. He spoke a few words in English and one of the American priests, making further en-

quiries, was quite overcome when this good Chinese Catholic answered: "My name is Kenealy and I come from Cork." He was an Irish Jesuit.

**THE GUILD OF THE BRAVE**

Under the title of "The Guild of the Brave," the London "Lancet" (Feb. 3) has received an article from Dr. Helen McMurchy, of Toronto, pointing out the extraordinary heroism exhibited by hospital patients, as well as their keen sympathy in the plight of their fellow patients, and, sometimes, in the labors of the medical men and nurses. The Lancet observes: "Every visiting or resident medical officer must have noted this, and Dr. McMurchy's words addressed to an imaginary house surgeon, will lose the force of truth. 'Yesterday you lost a public ward patient,' she writes, 'and as you passed on your round from the bed of death to those whom death had spared, a very sick man looked at you gently, and forgetting his own desperate plight, said to you softly, "You are disappointed, doctor." The sympathy of that brave man went far to make you go on with your work.' Many house surgeons can remember instances where the sympathy of one patient with another has been of the most practical sort, and nothing delights an inmate of a hospital, as a rule, more than to be given some detail to attend to in the treatment of another inmate. We received from another correspondent this week an account of a recent occurrence in a large general hospital, and the episode has a similar bearing. Two men were working in a lift, when it fell with them for a distance of about fifty feet. They were taken out and brought to the hospital. One died before he could be got up to the ward. The other, a shattered mass of humanity, was put to bed to see if anything could be done for him. On recovering consciousness he said to the house-surgeon who was sitting by his bed, 'How's my mate?' and five minutes later he had rejoined him. Perhaps the most signal proof of the courage of the average inmate of a hospital is the quiet manner in which he accepts the verdict of the surgeons, when he is told that a 'serious operation must be performed.' He is very likely the bread-winner, and he makes up his mind that as he cannot work in his present condition he will face death. So he just tells his wife and resigns himself into the hands of those who, he feels, know better than himself. Truly to conduct such as this we may apply the words of Milton:

Nothing is here for tears, nothing to wail  
Or knock the breast, no weakness,  
no contempt.

'Our patients,' says Dr. McMurchy, 'are our masters in courage,' and indeed, to work in a hospital is to receive many a lesson in contentment, in patience under suffering, and in courage in bearing up in the most adverse circumstance. Well may Dr. McMurchy talk of the Guild of the Brave.'—Exchange.

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**SLEEP IN THE FRESH AIR**

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Almost ninety-nine people out of every hundred in town and country, think there is something unhealthy, uncanny and surely hurtful about night air. This fear is the indirect cause of a large proportion of sickness and death. Too little fresh air and too much food and drink, are the causes of most of the common ills that flesh is heir to.

In cold weather, most people in the temperate zone, sleep with their windows shut or open barely a crack. The house or room is heated by stove, furnace or other non-ventilating system, compelling one to breathe bad air over and over again. Urge these people to turn off the heat and open the windows and sleep in plenty of fresh air, and they shudder and say: "I'll catch my death of cold." If that were true, how

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is it that a feeble, emaciated and run-down consumptive, with one foot in the grave can practically sleep out-doors in zero weather, and with beneficial effects?

While the fresh air treatment of consumption has been recognized as meritorious for several years, it is only within two or three years that the public has realized that it is by no means always necessary for one threatened with consumption to go to the Adirondacks, or Colorado, or some other relatively high and dry climate, but that they can get fresh air by living out-doors in their own backyard, or even by sleeping with their heads only in the fresh air. But it does not seem to have entered the mind of our otherwise intelligent people that if fresh air is such an upbuilder of the sick and feeble, how much more essential and beneficial must it be in maintaining a degree of health and strength that is the best possible insurance against any form of disease. I cannot speak too strongly on this subject. Of course, people who are not accustomed to fresh air should not make the change too suddenly, but should gradually accustom themselves to more and more air until they at last sleep in absolutely pure and fresh air.

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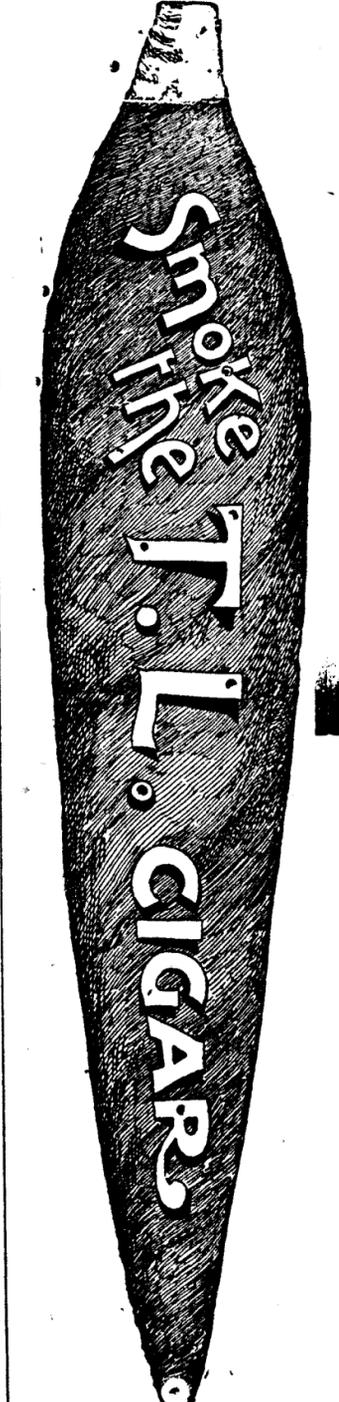
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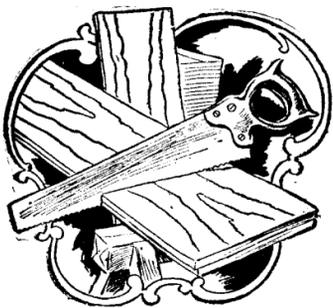
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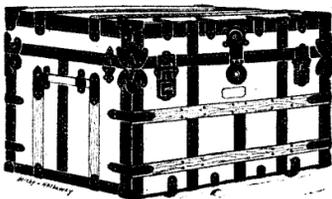
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### LESSONS OF THE STRIKE

The great lesson taught by the street car strike which was ended on Saturday is the necessity for making it impossible that such a tie-up should again take place in this city.

The strike was from the first recognized by impartial observers as unnecessary.

The men desired to have their differences with the company settled by an impartial board of arbitration. They announced their willingness to be bound by the decision of such a board. The company would have no arbitration, no interference, no advice—and promptly and firmly claimed that there was nothing to arbitrate.

It was at that point in the trouble that the victory of the strikers became assured. The willingness of the men to arbitrate and the company's intolerant attitude towards reason threw the great weight of public sympathy to the side of the men. With the great majority of the people of Winnipeg passively supporting the men by refusing to patronize the cars, the company was badly hit in its most sensitive part—the pocket—and reason took the place of imperious dignity in the office of the directors.

This is a lesson that will do the company more good than a course in economics, equity and moral philosophy in the most famous university on the continent. Such a lesson will make the directors hesitate a long time before they again decide that "there is nothing to arbitrate."

The men have also learned that, when they permit reason and moderation to guide them, the general public will stand in their support.

This will produce a better feeling between conductors and motormen and the patrons of the road than has heretofore existed. The employees of the company will regard the passengers as their friends; they will be more courteous and obliging than formerly, and the passengers themselves will be more tolerant. Thus better relations will be established between the company and its patrons.

From the disorders and scenes of violence the civic officials will learn a much needed lesson in the handling of crowds of excited citizens; from the calling out of the soldiers and the storm of popular criticism that followed that act, they will learn its danger and the advisability of avoiding such a course in the future—and from the length of the struggle they will learn the necessity of adopting, in advance, measures that will prevent the recurrence of such an injurious and disturbing contest.

By the difficulty experienced by the Reverend Principals of Manitoba and Wesley Colleges in effecting a settlement, the Manitoba Government should be impressed with the desirability of enacting a law that will make arbitration between companies operating public utilities and their employees compulsory.

Of course the most powerful conviction which enters the public mind as a result of the whole disturbance is that public utilities should never be operated by private companies—but pending the time when such utilities shall be taken over and operated by the people they are designed to serve, the lessons of secondary importance which the strike has taught very thoroughly, should not be forgotten by company, employees, civic officials and general public.—Tribune, April 9.

### GAME LICENSES NOT RETURNED

According to Sub-Section A of Section 3 of the Game Protection Act, every holder of a resident Big Game Hunting License must return the same to the Department of Agriculture and Immigration duly sworn to immediately after the close of the hunting season. The Chief Game Guardian for Manitoba announces that several of these licenses have not yet been returned, and that proceedings will be taken according to the Act at once. The penalty is a fine of not less than ten dollars nor more than one hundred.

It is hoped that those who have overlooked the matter will attend to it at once.

### What Father Thought

A New York teacher of instrumental music was one day telling the father of a pupil, a lad of ten years, of the progress made by the boy in his studies. "I think he is improving a great deal," said the professor. "He will certainly learn to play the piano." "Is that so?" asked the father much gratified. "I didn't know whether he was really improving, or whether I was merely getting used to it."—Harper's Weekly.

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