The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME

The last of the celebrations in Oriental Rites, which occur during the Octave of the Epiphany, was held Jan. 15. These are now celebrated in the Church of San Silvestro, the Church of St. Andreadella Valle, in which they were formerly held, being at present undergoing repairs. Since Wednesday last Masses have been said every morning in one of the following Oriental Rites: Syro-Maronite, Armenian, Greek-Ruthenian, Bulgarian, Syriac, Greek-Slave, Chaldean and Greek. During the same period sermons were preached in German, English, French and Spanish, with, of course, an afternoon sermon every day in Italian. The Romans, no less than the strangers and tourists, exhibit a great interest in these unfamiliar and most solemn ceremonies.

It has been said that all nations make pilgrimages to the Eternal City, and that all languages have made their rendezvous there. The College of Propaganda is the seat of this new Babel of tongues, uniting instead of dividing the various races of mankind. A great French Bishop in the first half of the last century described the College of Propaganda as the expression of the grandest and holiest effort made, in any human establishment, to labour for the restoration of the unity of the human race. In past years it was the custom to hold in Propaganda a "feast of languages" in honor of the Magi, or Kings of the East, who, led by the star, came to Bethlehem to pay their homage to the new-born King of the Jews; and this became, in their person, the Saviour consecrated the vocation of all nations.

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The relics of the Magi, or Kings of the East, are in the Cathedral of Cologne, and this year the Feast of the Epiphany was celebrated there with much solemnity. The relics this year were placed in the centre of the great church, surrounded with candelabra, resplendent with lights, and exposed to the veneration of the people. Cardinal Fischer, Archbishop of Cologne, celebrated the High Mass, and the choir sang the famous Mass of the Magi, composed of Coenen. In the evening, it is said, no less than 10,000 persons were in the church, and an equal number outside, who vainly sought admission. Cardinal Fischer delivered a discourse, in which he said that on this occasion they celebrated the century of the recovery and the return to Cologne of the venerable remains of the Kings Magi. During the invasion of the French Revolutionary troops, who spread desolation in the Rhineland, the relics were hidden in Amsberg, in Westphalia. There they remained ten years, until, on the 6th of January, 1804, they were replaced in the Cologne Cathedral.

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Another interesting fact related by the Cardinal in his discourse referred to the original resting-place of these sacred relics. On this day, he said, at Milan, whence these holy relics came to Cologne in the 12th century, There was held a similar celebration. For long centuries the great Lombard city lamented the loss of so precious a treasure, seeking uselessly to have it restored. Cologne would not deprive itself of such illustrious relics. Now, however, the Archbishop of Milan, Cardinal Ferrari, desirous of having in gift a very small portion of these holy relics, expressed that desire to Cardinal Fischer, when the latter visited him during his first journey to Rome, and he repeated the same desire to the Cardinal Archbishop of Cologne during the election of the present Pontiff. The Chapter of Cologne, on the return of Cardinal Fischer, was asked to consent to this sharing of the relics with Milan, and they responded favourably to the request. "We opened the reliquary," said Cardinal Fischer, "and we took from each of the sacred bodies a part which we destined to Milan, notifying Cardinal Ferrari of this."

Cardinal Ferrari came himself to Cologne, took part in the various Catholic meetings, and delivered discourses to the people. Full of joy and of gratefulness, he took away with him the treasure of the relics of the three Kings Magi, and returned with them to Milan. They were placed provisionally in the chapel of the Bishop's residence; and on the Feast of the Epiphany, 6th of January, they were carried in solemn procession from the Cathedral to the Church of St. Eustorgius, at the other end of the city.

And from Milan we learn that the original possessor of these relics was this Church of St. Eustorgius. It is related in the very oldest tradition that one of the first Bishops of Milan, Saint Eustorgius, being at Constantinople in the first half of the 4th century—A.D. 815 of 325—obtained then the gift of these three bodies, which he transported with great reverence to his Episcopal See, and for which he built a church, to which his own name was afterwards given. A few months ago the present writer, being in Milan, again visited the chapel of the Magi, in the Church of St. Eustorgius, and saw there the huge marble sarcophagus, with the comet-like star deeply incised on the upper part of it, in which the bodies of the Magi were enshrined from the 4th until the 12th century. Thus, in addition to the very interesting celebration of this ecclesiastical festival in Rome, two other cities—Cologne, and Milan—have had special celebrations of the Epiphany this year.

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His Eminence Cardinal Serafino Vannutelli, as the most ancient of the Cardinals created by the late Pontiff, Leo. XIII., and those Cardinals elected by him, have met to consider the duty of raising a monument to that great Pope in the Lateran Basilica, "the mother and the mistress of all the churches of the city and the world." What has been said for years past is about to be fulfilled. Leo XIII. will have a sepulchral monument corresponding in style and position to the monument he himself erected Pope Innocent III. in the same basilica, and which is situated over the entrance to the sacristy on the right of the sanctuary. The architect and sculptor of that monument, Signor Lucchetti, was chosen by Leo XIIII to make his monument; and the sketch of the work in a small model, which was prepared for him in 1895, was graciously accepted by him. Indeed, it was he himself who furnished the idea of the monument which will soon mark his resting place. A Commission, presided over by his Eminence Cardinal Satolli, Arch-priest of the Lateran, and composed of the Canons of this Basilica, will see to its erection.

The monument will be consonant in style with that of Innocent III., only it will not have, as this has, the recumbent statue of the Pontiff. He will, instead, be represented seated with his hands extended as if receiving and inviting to the Church and to himself the nations of the world; at his feet will be two angels holding a scroll on which a suitable inscription will be carved. In the lower part, in the two niches at the sides of the door leading into the Sacristy there will be placed two statues; that is to say, on the right, that of the Angelic Doctor, St. Thomas Aquinas, whose doctrines found in Leo XIII. so valid a supporter; and on the left that of St. Francis of Assisi, in order to recall to mind the great love which the Pontiff had for the Seraphic Saint, for the Third Order, and for the symbol of the Christian social reform. The monument will record to future ages the glorious deeds of Leo XIII. for the benefit of religion, of science and of humanity.

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It is said that of the great number of Popes there are scarcely more than sixty tombs in Rome, while in other Italian cities—in Perugia, Viterbo, Florence and Naples, Arezzo, Pisa, Verona and Salerno, Ferrara and Bologna, Recanati, Aquila and Monte Cassino—there are not twenty in all. The Avignon Popes are buried in France; while in Germany, Bamberg alone possesses a Papal monument. St. Peter's is, as was to be expected, the shrine around which lie the remains of many Pontiffs.

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The first session of the year 1904 of the British and American Archaeological Society of Rome was opened in the Continental Hotel. The British Ambassador to the Court of Italy, the Right Hon. Sir Francis L. Bertie, G.C.B., presided. The opening lecture was delivered by H. Stuart Jones, M.A., Director of the British School of Archaeology, recently established at Rome. The subject of the lecture was the Ara Pacis, or Altar of Peace erected on the Via Flamenia in the reign of the Emperor Augustus. What lends special interest to this theme at the present moment is that excavations have just been made below the foundations of the Palazzo Fiano, the corner of the Corso and the Piazzo San Lorenzo, in Lucina, and that these have furnished large and important fragments and remains of this notable monument of antiquity. Among the honors voted to Augustus by the Senate in the year 13 B.C., says Lanciani, describing this monument, "on the occasion of a votive altar in the Curia itself Augustus refused it, consenting at the same time to the erection of an altar in the Campus Martius, which should be offered to Peace." The fragments of this, which was a work of the golden age of Roman sculpture, are found in many places—the Vila Medici, on the Pincio; the Louvre, in Paris; the Vatican Museum, and in the Uffizi Gallery at Florence, as well as in the National Museum at Rome. The figures on these fragments, and the possibility of interpreting their purpose, occupied the thoughts of Mr. Stuart Jones in his very interesting lecture.

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THE ELECTION OF ITALIAN BISHOPS.

The Motu Proprio Romanis Pontificatibus of the Pope, dated December 17th, is issued. It suppresses the Cardinals' Commission pro eligendis Italis Episcopis, and entrusts the promotion of Bishops to the Congregation of the Holy Office. The Motu Proprio establishes the formalities to be observed in the election of Bishops who have been nominated by the Propaganda, or through the medium of the Congregation of Extraordinary Ecclesiastical Affairs, setting forth also the formalities which have been regulated by condordats and special constitutions, and which remain unchanged.

FRANCE

Since the beginning of the New Year M. Combes had perpetrated three additional crimes. He has expelled M. Delsor, the Alsatian priest and deputy, from French territory; he has forbidden the circulation in France of the Alsatian Catholic paper, the "Volksfreund"; and he has closed a chapel at Luneville, which was usually frequently by people of the provinces wrested from France under the Frankfort Treaty. There is no genuine Irishman alive who cannot but feel for the Alsatians and Lorrainers, who were torn from the country of their predilection in order to be tied to a country which they hate and execrate. The Germans have been no more tender to the Alsatians and Lorrainers than Cromwell and the Protestant Georges to the Irish. In France, until M. Jaures and his Socialists came along, everybody was heart and soul with the Alsatians, and the day was looked forward to when by some change wrought by the whirligig of time, if not by another war, the provinces lost in 1871 would be returned to France. There are Frenchmen who do not want that now, and M. Combes is their puppet, who does just what they like, and answers the string to a nicety.

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It is very entertaining to find M. Clemenceau backing M. Combes over the expulsion of the Alsatian priest by saying that the latter is an agent of the Pope and the Emperor, and is trying to bring about a "Germano-Roman Coalition." The fiendish act of closing the Alsatian chapel at Luneville has been protested against by that able woman, Madame Juliette Adam, who writes to Madame Loubet on the subject. It is extremely doubtful if Madame Loubet, or even her husband, can do anything in the matter. They are ruled by M. Combes, who in his turn is ruled by men who in the name of the better principles of the Revolution, and in that of Socialism, are fast proving themselves to be greater oppressors than any of the kings or the nobles offendal days.

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If M. Clemenceau backs the expulsion of the Alsatian priest and deputy other anti-clerical fanatics do not. Ex-Ecclesiastic Charbonnel protests in the "action" against the expulsion, so does the editor of the "Rappel," and, above all, M. Joseph Reinach, the "Chambardeur," the man most responsible for the Dreyfus convulsion, finds that M. Combes has overshot the mark. The eminent man Combes himself has in the meantime been making a long speech at a dinner of second-class tradesmen, who boom themselves periodically as representatives of French commerce and industry. He told them that he had again "saved France," and that the finance of the country were not in the crippled condition which Nationalists and Reactionaries wanted to make people believe. The man does not lack eloquence, but he would do well not to try to imitate the late Jules Ferry too much. Ferry was not a much better statesman than Combes is, but he was a ready and caustic speaker, a master of striking phrases, epithets and epigrams, and an able writer. He once called General Boulanger the "Saint Arnaud of the music-halls," which was a high compliment, in its way, to Marshal de Saint Arnaud, the victor of the Alma, for Ferry hated the Second Empire men. He also referred in a play of words, very eleverly, to the Baron Haussmann's big bills for the beautification of Paris as the "Comptes fantastiques d'Haussmann," an allusion to Hoffamnn's weird stories. M. Combes has been endeavoring to do something of the same sort, but feebly, although he may make the young men who back him smile and clap their hands. Thus the Nationalists were described as assuming the airs of Captain Fracasse, of the Empire, and that it was true they had "produced an effect in some aristocratic circles, as old dandies sometimes captivate dowagers," and so on. After all his eloquence and imitative and artificial witticisms, M. Combs, according to custom, referred, in a voice broken with emotion, to his dear old friend, Henri Brisson, whom he wanted to be, and who has been, elected President of the Chamber of Deputies. While M. Combes speaks thus, the Nationalists and Reactionaries are impeaching not only him, but the whole Republic. "The Republic," writes Georges Phiebaud, an Imperialist and Nationalist, "not only expelled the Alsatian priest, but it disgraced Gambetta, banished Boulanger and Paul Deroulede, disorganized the national defence, allowed Protestant judges to crash Ferdinand de Lesseps, thereby handing the Canal of Panama over to the United States just as the present Minister for Foreign Affairs has handed Egypt over to England."

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The "bloc" is once again in danger of disintegration, so that more religious persecutions and further criminal assaults on freedom may be expected, for that is how M. Combes tries to keep in power. The split in the camp is caused by the election of Henri Brisson as President of the Chamber. The Radicals, Socialists, and Anarchists of the "bloc" do not dislike Henri Brisson, but they love M. Jaures more, and they are dissatisfied because that celebrated spouter and sham Socialist was not made Speaker, to use the English term. M. Combes is in a dilemma with his mixed majority of Radicals, Socialists, Centre-Lefters, Progressists, Anarchists, Hooligans, Labour representatives, and capitalists. He cannot keep them together long and M. Desmoulins compares him to the Austrian Marshal, Benedek, who, after Sadowa, asked how was it possible that he could gain the victory when his men did not understand him, and when his orders, in order to be comprehended, had to be translated into six languages. This comparison, made in the "Gaulois" by M. Desmoulins, is just, except in coupling the name of M. Combes, the conqueror of the nuns and of the Breton schoolgirls, with such a grand soldier as Field Marshal Benedek.

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Father Gaffre, Dominican, now secularized owing to the edicts of M. Combs, has begun a series of lectures in a hall near St. Sulpice, which are bound to command wide attention. His first lecture or conference was on Renan, and that apostate's "Voe de Jesus." It was easy to see that the learned and eloquent Dominican had M. Combes in his mind, as well as the apostate student of St. Sulpice, who wrote against Christianity for the amusement of the Rothschilds and the Calamann-Levys. Taking as a text the deep phrase of Tacitus that it is a necessity of human nature to detest what one has betrayed, Father Gaffre said that infidelity was only fertile in hatred, and knew only two instruments of action—lies and violence. The lecturer also pointed out that Renan was the literary descendant of Diderot, Helvetius, and Holbach. The latter, however, was no hypocrite, and attacked Christianity openly, while Renan covered his calumnies with flattery, and, if not so violent as the other, was a greater prevaricator and perverter of the truth.

IRELAND

The numerous admirers of the Rev. Dr. Sheehan, P.P., of Doneraile, will be glad to learn that the gifted author of "My New Curate," "Luke Delmege," etc., has been elevated to the dignity of a Canon of the Cathedral Chapter of Cloyne by his Lordship the Most Rev. Dr. Browne, Bishop of Cloyne. Canon Sheehan was born at Mallow on St. Patrick's Day, 1852, and is consequently in his fifty second year. Ordained early in 1875, his ministrations lay at Plymouth and Exeter till he was recalled to his native diocese in 1877. After eighteen years as a curate in Mallow and Queenstown, Father Sheehan was appointed parish priest of Doneraile in 1895—a parish in which the late Archbishop Croke labored for a time. "Geoffrey Austin" appeared in 1889, but attracted little attention. Then came "The Triumph of Failure," in which the author gave of his best, though of course it has been overshadowed in popularity by "My New Curate" and "Luke Delmege."

ENGLAND

At Norfolk House, St. James' Square, on Jan. 21st, a large and representative Catholic meeting was held, under the presidency of the Duke of Norfolk, in furtherance of the project for the erection of the memorial church in Birmingham to the late Cardinal Newman. Amongst those present were—His Grace the Archbishop of Westminster, his Lordship the Bishop of Birmingham, the Marquis of Ripon, and Lord Edmond Talbot. From the report of the Birmingham committee it appeared that £14,000 of the £25,000 which the church was estimated to cost, had already been subscribed. The Marquis of Ripon, K.G., proposed the following resolution: "That this meeting has heard with interest and approval of the active and energetic steps taken by the General Committee of the Birmingham Fathers towards building the memorial church to Cardinal Newman, and holds strongly that the success of the project should appeal to all Catholics, and pledges itself to every possible endeavor to secure it." The Bishop of Birmingham seconded the resolution, and His Grace the Archbishop of Westminister, in cordially supporting it, said that the influence of Cardinal Newman's writings on the thought of the whole Catholic world was growing every day, and they could not tell how far that influence would go. The motion having been carried unanimously, a vote of thanks to the Duke of Norfolk for presiding terminated the proceedings.

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General Peigne of the French army has issued an order forbidding the soldiers of his division to join any Catholic club.

The London Tablet refers to the heroic conduct of Bishop Muldoon, of Chicago, in giving absolution to the dying victims of the Iroquois Theatre fire.

Miss Agnes N. Clerke, England's Catholic woman astronomer, desires to visit the United States and see some of the large observatories, which have accomplished so much for science.

The Bishop of Newport, Wales, acted the part of Santa Klaus at the orphan asylum, Nazareth House, Cardiff, on the evening of December 30, distributing gifts to the little ones.

Bishop Gaughran presided at the opening of the improved new St. Joseph Convent, Mafeking, South Africa, recently, and declared it one of the leading institutions of the colony.

M. Gobet, an avowed Radical and a former minister, has protested vehemently, in the name of liberty and republicanism, against the crusade which, under the name of anti-clericalism, seeks to destroy religion in the whole of France.

HOLLAND

An English Catholic paper describes the enthusiasm with which the semi-centennial of the establishment of the hierarchy in Holland was observed recently. "Protestant Holland" has now a population one-third of which is Catholic, and it is estimated that in the diocese of Haarlem the number of converts from Protestantism is annually not less than 500.

The French freethinkers chose Christmas Day, of all days in the year, for their Congress. The programme which they unfolded is nothing but downright atheism and pig philosophy. Among other items, it demands the total expulsion of the religious nurses even from military hospitals; the abolition of seminaries for ecclesiastical students; the destruction of all spirit of religion; the prohibition of collections for Peter Pence; the creation and dispersion of anti-clerical illustrated postal cards; and so on, for it is wearisome to enumerate its several items at greater length. One of the speakers boldly said: "We want no God, we will have no more superstitions of religion. We want no master, for he means the tyranny and omnipotence of wealth. Our lives shall rest not on dogmas an miracles, but on reason and science!" And the orator was a professor, teaching in the University of Lille! It needs little thinking to understand what sort of education such a man will be likely to impart to the youths who attend his lectures. Unless a change comes over France, the whole population must speedily sink into a slough of materialism and animalism which can only be characterized by Carlyle's phrase of "pig philosophy." The programme of these infidel freethinkers is paganism, and nothing else.

The Spanish Government has nominated Mgr. Nozaleda, formerly Archbishopric of Valencia, in succession to the late Cardinal Nerrero y Espinosa.

Portions of the walls of the ancient town of Spoleto, Italy, have fallen and the historic cathedral containing the frescoes of Filippo Lippi and his tomb is in danger.

St. Nicholas League Work

The good work of the St. Nicholas League increases notably. Four cash-prize winners are announced in the February department. This means that these fortunate girls and boys first won silver badges, or second rank; then gold badges, or first place; and now first rank again. Records of the League show also that these February cash-prize winners are members who almost since the League's beginning have been striving uncomplainingly and faithfully, rarely letting a contest go by. In his little talk to the League members, the editor of the department says this month:

"The chief educational value of the League lies in the comparative excellence shown in the different members' work. They see how one another are progressing. Each notes the merits of the work of others and the defects of his own. Nothing in educational advancement is of more assistance than just this thing which the League gives. The prizes are only a little stimulus to make the winning seem real and tangible, and the wearing a gratification—something to expect, to cherish, and to remember."

Four prizes are offered in the February St. Nicholas to the St. Nicholas League chapters that on or before March 25th shall give the most successful public entertainment and devote the net proceeds to the best use. The prizes will be books, chosen from The Century Co's. publications, to the value of: First, fifty dollars; second, twenty-five; third, fifteen; fourth, ten. Badges and instruction leaflets will be sent upon request to all desiring to join the League and to organize chapters. It is not necessary to be a subscriber of the magazine to belong to the League.

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An Irishman

Oh! I'm branded with the brand
Of the sons of Ireland,
And some may smile and some may disapprove;
But I think that God sees worth
In the land that gave me birth,
The little western island of my love.

I'm stupidly content
With a little tenement,
And a weeshy bit of land, my own, you know;
And the children and the wife,
Why, they lead a happy life,
Though strangers think our living-standard low.

I am not fond of gain,
And foolishly remain
Outside the circle charmed of "getting-on";
For I'd rather have, you see,
What God has given to me,
Than all the gold and silver ever won.

I'm not extremely neat,
And you'll very often meet
With folks a deal more accurate than I;
But my mountains speak to me,
And the great voice of my sea
Is often calling for my soul's reply.

Oh, they whisper, oh, they call;
And there's meaning in it all;
And the whole big world with wonder is alive;
And I seem to hear and feel
What I never can reveal;
What I couldn't say, however much I'd strive.

By day the sun shines down
On our little cabin brown,
And by night there comes the gleam of many a star;
And Our Lady smiles above,
Sending down dear light and love
From the place where Jesus and the sweet Saints are.

So I feel I'd like to make
Some one happy for Their sake,
And we share and share alike, should some one come,
Some one looking for his food—
And we tell him God is good,
And we bid him welcome to our little home.

Now my riming's nearly o'er,
But I must say one thing more,
And it's proud and glad I am to say it out,
That I love the Holy Faith,
And, though devil or man gainsaith,
I will hold it free from spot of shame or doubt.

For I'm branded with the brand
Of the sons of Ireland,
And some may smile and some may disapprove;
But I know that God sees worth
In the land that gave me birth,
The little western island of my love.

—Emily Hickey, in Irish Monthly.

IS WELL KNOWN IN BURK'S FALLS

There are Numerous Witnesses of Mrs. Adams' Sickness and Cure.

She Surely Had Bright's Disease in its Very Worst Stages.

And Just as Surely was Completely Cured by Dodd's Kidney Pills.

Burk's Falls, Ont., Feb. 1.—(Special)—Mrs. Thomas Adams, of Collingwood, whose almost miraculous recovery from Bright's Disease in its worst stages has caused a sensation in the medical world, is well known in Burk's Falls. She resided here for years before removing to Collingwood, and it was while living here that she was stricken with the terrible disease that sweeps so many into the grave.

Mrs. Adams has many friends still living in Burk's Falls, and they well remember the helpless, suffering invalid, who in March, 1900, looked as if her only relief lay in death itself. They can recall how when the dread words "Bright's Disease" fell from the doctor's lips, the report went around that Mrs. Adams' doom was sealed, that she would never rise from her bed of suffering on which she lay. They can recall how their sympathy went out to the little children who would soon be motherless.

WHAT CAUSED THE CURE.

Then while they waited and watched for the end a gradual improvement came over the sufferer. It was hardly noticeable at first, but as she grew stronger and was at length able to leave her bed and give to her children a mother's care, they wonderingly asked the cause. And then the truth came out. Mrs. Adams had on the advice of a friend placed her trust in the old reliable Kidney remedy, Dodd's Kidney Pills.

Slowly but surely Mrs. Adams' strength came back till she was going about as if Bright's Disease had never held her in its clutches. Still the skeptics refused to believe. "It's only one of the vagaries of the disease," they said. "It will come back with the winter." But winter came and went. Another summer and another winter passed, and to-day Mrs. Adams is able to say: "I have had no return of the trouble since Dodd's Kidney Pills brought me back from the brink of the grave."

And now all Burk's Falls, all those who knew Mrs. Adams in sickness and health, are forced to admit Dodd's Kidney Pills cured her Bright's Disease, and cured it to stay cured.

Neither has the lesson taught by Mrs. Adams' case been lost. People recognize the fact that if she had cured her pain in the back with Dodd's Kidney Pills, she would never have had Bright's Disease.

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For full information see Calendar.

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