

The Catholic Record.

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

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NEW CREEDS

The framers of new creeds are very prone to speak with pitying condescension of people who are enslaved to dogmatic religion. So intent are they in the making and development of creeds, devoid of anything unpleasant to the heart and intellect of man, that they fail to notice the absurd predicament in which they place themselves. For what credentials have they? Who sent them? Or are they to sit on thrones of verbiage, having in their hands sceptres of conjecture and theory and have us acclaim them as kings and prophets for whom there are no mysteries either here or in the land beyond the stars. Scientists, however worthy of the name, must have contempt for these framers of creeds who talk so magisterially about their own conceits and fancies of overheated imaginations. Scientists as a rule are not given to scorn and gibe at the things which are not found by telescope or in test tube, but the new creed men submerge themselves in the turbid flood of groundless assumptions, sneering criticism and childish vanity. And some editors refer to them as contributors to modern thought. They are indeed contributors, not to thought, however, but to unrest, to scepticism, to the outpourings of the cheap attacks on religion by cheaper infidels. Even Luther, who planted the seeds of dissolution whose flower and fruitage we see to-day, laments that in his own time Holy Scripture must permit itself to be dominated, distorted and interpreted as everyone understands and wishes according to individual ideas.

A GREAT ARGUMENT

The Catholic of our day should be always keenly sensible of his responsibility. His is the duty to show the fruits of his faith. In this time of luxury he should be conspicuous for the austerity which dignifies and makes life beautiful. To the frittering away of time in the things that pass he should oppose the action that measures all by the standard of eternity. The indifference that saturates the atmosphere enters into the blood, glazes the vision and curses us with deafness; he should master with the strength that flows inexhaustibly from the altar. To be, however, but reflectors of worldliness, utterers of its watchwords, to allow our principles to be blunted by compromise or expediency—all this means that we take little care of our heritage. Despite cynicism that is too prevalent, men crave for religion. Rooted in their hearts is the longing for God. In this generation, as in other times, the cry for some guide to lead them safely rings out in a hundred tones from their souls. And the life of a Catholic may be for them the glimmering of the light that shall show them their destiny and whose radiance will fall like a benediction upon them, solving their problems and dispelling their doubts.

CONTINUITY

Our old friend the Anglican theory of continuity is again on exhibition. It is a bit frayed and bedraggled, but some Anglicans of abnormal vision see in it a freshness and splendor and hug it to their souls as proof and to spare that they can claim kinship with the Primitive Church. It is one thing to make a claim and quite another to prove it. It would be consoling for them to show that Anglicanism, with all its divisions, its wrangling divines, without authority and doctrinal certainty, could clasp hands across the ages with the Primitive Church, one in doctrine and government and ritual. But no one who has even an elementary open mind can pretend to discover any identity of the Church of England, as by law established at this day, with the Church of England during the earlier period. As to government, Dr. Dollinger says, in his "History of the Church": "That the decrees of synods concerning faith obtained their full force and authority only by being received and confirmed by the Pope, was publicly acknowledged in the fourth century."

The fifth General Council, in 881, which was a council of only Oriental Bishops, acquired the authority of an Ecumenical Council by the subsequent confirmation of the Pope. So again the Council of Ephesus, in forming its judgments against Nestorius, said that it did so following the canons and the epistle of the Pope. The same council ratified without any further examination the Papal condemnation of Pelagianism. At Chalcedon the council appealed only to the decree of the Pontiff. The Sixth General Council in like manner declared that it adhered to the dogmatic epistle of the Pope Agatho, and by it condemned the heresy. He who was not in communion with the Bishop of Rome was not truly in the Catholic Church. And the saints and doctors, insisting always and everywhere upon the oneness of the faith, leave no doubt as to the existence of one common supreme authority.

THE BRITISH CHURCH

Some Anglicans are fond of asserting that it was not until the mission of Augustine that the Pope obtained any power of Britain. In earlier times Britain was independent, a species of Anglo-Saxonism. Sometimes they garish this assumption with rhapsodies about usurpation, etc. The facts are that long before the time of St. Augustine there were Catholics in England. Christians were in the Roman armies that held England in subjection in some of the departments of the State. In the second century Pope Eleutherius sent missionaries to the Catholics then in England. A little later the English Bishops, who were present at the Council of Arles, had Roman names and were Bishops of Roman towns. Before the Council of Nice all these Bishops, in common with Bishops of Gaul, Spain, Italy and Africa had signed a synodal letter to Pope St. Sylvester submitting to him certain doctrinal decisions. From the fact, says A. F. Marshall, that Pope Eleutherius in the second century received a letter from Lucius, King of Britain, asking that "he might be made a Christian by his orders," we can infer that there was an early incipient Catholic Church. Venerable Bede tells this incident of King Lucius not once but many times in his history; it is found also in the Book of Lindisfarne and was universally accepted by all authorities: "Hence these early Christians in England were governed by Bishops in union with Peter, were nurtured and fostered by Peter. They believed in the Mass and Transubstantiation, they sang hymns to our Blessed Lady and held in veneration the relics of the martyrs."

Between them and the Anglicans is an impassable gulf. Some of our friends do not seem to notice this, and with a perverse disregard of history and of men who have delved into the past and written the reports of their findings, call themselves, though divided and contributing to the cause of religious anarchy, brethren of those who dwell in Peter's house in unity.

THE MIDDLE AGES

There is no need to speak of continuity through the Middle Ages, says Mr. Marshall; the Church of England has kindly settled that matter for us. The sacrifices of Masses were blasphemous fables and dangerous deceptions, says the 31st Article of the Anglican Church. So also we are informed on the same authority that five out of the seven Christian sacraments have "grown of the corrupt following of the apostles." Extreme Unction we know has disappeared altogether out of the teaching of the institution which is declared "continuous." Penance has never been mentioned for three centuries except to be either ridiculed or reviled; and finally—as though to annihilate continuity by one diabolical sweep of all Catholicism—the Anglican homily on "Peril of Idolatry" affirms that "for the space of eight hundred years and more (which would be from about the 7th to the 16th) laity and clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole Christendom, were drowned in abominable idolatry." Here we have not a loophole left for continuity. The whole of the Middle Ages was Roman Catholic and Roman Catholicism was abominable idolatry.

So that either the Church of England has no more continuity from the Middle Ages than it has from the religion of the Shah of Persia; or else it has the same religion as that of the Middle Ages; in which case it is abominable idolatry.

RELIGIOUS EDUCATION

PROTESTANT RECOGNITION OF THE CHURCH'S WISDOM

Deploring the conditions which, he said, have followed the decadence of religious influence in our educational institutions, the Rev. Frank W. Padelford at the Baptist Conference, yesterday morning at Tremont Temple, declared that the educational life of America is confronting a crisis. He spoke on "Religion and Education," and said that when the State began the task of education there was no disagreement about the separation of religion and education, although the early schools had a strong religious motive and imparted an earnest moral training. "But these conditions," he said, "are changed until it has come to pass now in some of our cities that a teacher in the Public Schools may not mention the name of Jesus, or may not even allude to the Christmas story. What is true of the common schools is true also of our institutions of higher learning. We are gathering the results from the kind of education we have established. We are developing a race trained in intellect but untrained in its moral nature. We are frequently shocked by the revelations of ignorance of the Scriptures on the part of High School graduates, as indicated by their answers to test questions. The development of immorality among High School students is a sad story indeed. We are facing a crisis in the educational life of America."

The speaker commended the Catholic Church for having insisted on having its parish schools. He paid a high tribute to the Catholic Church for the manner in which it instills its religion into the minds of the children, while pursuing their other studies.—Boston Advertiser, Jan. 20, 1914.

There is hardly a day that does not bear witness as above to the spiritual foresight, as well as to true patriotism, of the educational principles of the Catholic Church; yet strange to say you can even now find in every community Catholics who, wiser in their own conceit than the Church, refuse to give their children a Christian education.—Sacred Heart Review.

THE TREND TOWARD CHRISTIANITY

SOME OF THE FORCES WHICH ARE CONTRIBUTORY CAUSES OF THIS MOVEMENT—RATISBONNE AND HIS WORK

Mixed marriages are held responsible for the rapid disintegration of Judaism. The extent of their influence has been so visible that certain rabbis, in deploring the losses to Christianity, have been driven to pronounce civil marriages preferable to religious; although they deny the validity of the former and admit that of the latter. Rabbi Myer hesitated not to describe the Christian tendency as a cancer eating into the very face of Judaism, for three-fourths of the children sprung from mixed marriages pass over to Christianity.

WHERE MIXED MARRIAGES HAVE EFFECT

In France the phenomenon is the least visible, but in Austria 2 per cent. of Jewish unions are mixed; in Hungary, 6 per cent. at Budapest, 18 per cent. at Copenhagen, between 1892 and 1908, 43 per cent. The proportion continues growing, and everywhere the development has been noticeably felt during the last quarter of a century. It is the highest in Sweden. It has more than doubled itself in Prussia, for instead of 8 and seven-tenths per cent. or 228 mixed marriages out of 2,618 in 1880, there were 507 mixed marriages out of 3,054 in 1905, or a percentage of 17 and one-tenth.

No more important condition for Judaism has been known in Christian times than that which confronts it to-day. But happy the Hebrew who will find the true light. Unfortunately, the harvest is being largely reaped by Anglicans, Presbyterians and Lutherans. English, German and American denominational and non-denominational (?) institutions are displaying the greatest activities. It is to be hoped that other Lemnans and Ratisbonnes will spring up within the pale to draw the children of the race-elect to the Fountain of living waters and not allow them to be deceived and lured to dry and broken cisterns.

CATHOLIC MISSIONARY ENDEAVOR

The phenomena described entitle the Jew to a measure of ingratiating sympathy, respect and favor. If the Italian immigrant in his poverty is the object of fraternal solicitude,

why is not the Jew as well? If the Hebrew whom we know seems hostile or indifferent towards Christianity, it may not be for long. He can hardly be more radical in his infidelity, or more rabid in his scoffing than was the Hebrew free-thinker of Strasbourg, Maria Alphonse Ratisbonne. Yet Ratisbonne was in the end thoroughly converted at Rome, where the Blessed Virgin favored him with a miraculous apparition. He became a Jesuit, but after a few years, desiring to devote his life to the conversion of his race, he was permitted by Pope Pius IX. to withdraw from the society for that purpose.

Previous to his ordination, which occurred in 1847, he had assisted his older brother, Theodor, also a priest and convert, in founding the Sisterhood of Our Lady of Zion for the Christian education of Hebrew children. He now secured a foundation for the Sisters at Jerusalem, where, in 1856, he erected the large convent called the "Ecce Homo" on the Via Dolorosa, with the school and orphanage for girls adjoining. He also built a St. Peter's orphanage for boys not far from the Jaffa Gate. Another monument to his memory is a school of mechanical arts within the city walls.

At Ain Karim, the birthplace of St. John the Baptist, the Convent of St. John, a church and another orphanage for girls were erected by him. Here he gathered about him the volunteers for a new congregation to perpetuate his work, the Fathers of Zion. In conjunction with these he labored until his death in 1884.

The Fathers and Sisters of Zion work on heroically. Their establishments, though supported by alms, are eminently successful. They are only a handful, but they find the prospect stimulating, for the new fields seem rapidly whitening for the harvest.

IGNORANCE COMMERCIALIZED

Some of our contemporaries have been asking, "Who is financially backing the publishers of anti-Catholic papers and magazines and books?" It may be that somebody with plenty of money has been doing it, but not without the hope of getting their money back with handsome profit in the shape of cash. The publishers are getting rich and are doing so at the expense of the ignorant people who believe what they print and are willing to support their unscrupulous business. All these publishers have the same idea, namely, to make money out of the ignorance, the fanaticism, the craving for filth which seem to be characteristic of large numbers of people in this country.

Writers of anti-Catholic books and papers tell those to whom they appeal for subscriptions that they are going to destroy the Catholic Church which they know is impossible, but which their dupes do think is possible. The circulation is boosted in fact, or on paper with printer's ink, and advertisers are also drawn into the publications.

Neither publishers nor advertisers care a fig for the finger whether any church or any religion flourishes or is destroyed here or any other place on earth. All they are after is the coin, for which they are willing to publish any kind of stuff whatsoever which they know is impossible, but which their dupes do think is possible. The circulation is boosted in fact, or on paper with printer's ink, and advertisers are also drawn into the publications.

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There are anti-Catholic fanatics in the cities and in the backwoods who help with cash and with voice and with pen in this dirty propaganda but the fellows who seized the "idea" of exploiting the ignorance and fanaticism of thousands of "Americans" reap the unholy harvest.

MANUFACTURING DRUG-FIENDS

It was a zealous Catholic priest who said the other day at a public hearing in New York City that the traffic of the drug stores was viler than that of the saloons. And he spoke the truth! What many of these drug stores sell is more destructive of health than the liquid poison handed out over the bars. But Father Curry was referring more especially to the stupefying drugs that have become so common of late. Most of us had heard of cocaine and we knew in a remote way its effects upon its victims and the tendency it exercised over them toward crime. We are now hearing rather frequently of this new cheap and powerful drug, heroin. It seems that the ingenuity of science must exhaust itself to furnish potent stimulants with instruments of torture and destruction. It is difficult to overestimate the dire results of cocaine, heroin and kindred concoctions on the human system. They

undermine the health, set ajar the network of nerves, overexcite the imagination and destroy the moral sense. They leave their victims physical and moral wrecks.

FROM INSIDE THE BRESTWORKS

The following extract is taken from the Living Church, an influential organ of Protestant Episcopalism: "But if it is important, are we doing enough to meet the issue? The religious forces of his country are being rapidly swamped by Catholic immigration. In nearly all the northern states Catholicism has a large numerical preponderance. In many states that population exceeds all the other forces of organized Christianity combined. Everywhere a vigorous propaganda similar to that of Dom Gasquet is maintained, particularly among Churchmen. Not strangely, many Churchmen are affected by it, and some fall from their allegiance."

No wonder Catholics send their strongest controversialists to New York. Protestant Episcopalians of that city have themselves laid the foundation for a huge Romanizing movement. Where one Churchmen "goes to Rome" by reason of the influence of such sermons as those of St. Patrick's Cathedral, a dozen are unsettled by the narrow Protestantism that has been sent out from New York since the Cincinnati Convention. Catholicism is the sole beneficiary of such a Protestant propaganda, and now, our clergy and people in New York having sown the seed almost without rebuke, the English Benedictine is sent to gather in the harvest and finish the work of the Prayer Book Papers. Why not? We are very serious about this. If this Church is Catholic, it is not enough to criticize a Roman preacher for denying it. Let our New York clergy go ahead and act as though it were; and above all, let this miserable propaganda of distrust and hatred that has proceeded for the past three years from New York, and that has done more harm than a hundred sermons by Dom Gasquet can do, be denounced from the pulpit of St. Thomas' Church; and let the clergy of the Episcopal Church in that city do something to create a sane, intelligent, Catholic point of view among their sadly ignorant congregations.

THE QUIET LOVERS OF GOD

There are some writers so ignorant of what the Church teaches regarding mysticism and so ill informed as to the lives of the great saintly mystics of the Church, that they confound mysticism with middle-headedness, and imply, if they do not state, in their writings that there is little or no connection between common sense and sanctity. By no means afflicted with such superficiality of learning and superficiality of manner is George Henry Hubbard who writes in the Hartford Seminary Record (Baptist) on "The Place of Mysticism," and already know or mystic Catholics that some of the most saintly men and women in the Church's history, exalted souls whom the Church has canonized, have been eminently practical in the executive and administrative affairs of ordinary, every day life. Mr. Hubbard by no means sees eye to eye with Catholics on this matter, but he is evidently far removed from those who condemn things and people simply because they are Catholics. He writes:

"When we hear certain saints dwelling at length upon visions that seem to have no practical outcome, or priding themselves upon the stigmas of Our Lord's crucifixion received during some agony of rapture, we feel that these are but petty and trivial matters unworthy the strongest and most intelligent manhood; and such lives while they may have been unusually pure and good in some sense, do not commend themselves to us as models for our emulation."

"When, however, coupled with these visions and mystic communions, we find a strong, noble character, commanding personality, exerting a permanent moulding influence upon the Church and the world, and when we discover that these splendid qualities are the outgrowth of vision and communion, then we are bound to confess that such mysticism is vital, that it is the very soul of Christianity."

"Your true mystic is ever a man of most practical and efficient piety, a man who not only dreams but does, who makes his worship bear fruit in work, who reveals the influence of his communion in his character."

"Witness—St. Augustine, moulding the thought of the Church for centuries by the power of a mind transfused through communion with God."

"Witness—St. Bernard, churchman, theologian, statesman, counsellor of kings and nobles, attracting and dominating men of all classes,

arousing France to a second crusade. Yet he was a man who "satisfied his hunger with the bible, and quenched his thirst with prayer."

"Witness—Madam Guyon (whose doctrines the Church condemned, Ed. Review), St. Theresa, and a long procession of women famed no less for sense than for saintliness, whose mysticism has furnished the motive power of lives rich in service and immortal in influence."

There is a tendency at present, even among Catholics, to underestimate the value of contemplation and quietude, and to feel that only in haste and hurry is any progress made. Catholics have not yet become entirely reconciled to Billy Sunday methods; but some of us have been inoculated with the idea that nothing effective can be accomplished without a certain amount of noise, and that those who seek first the kingdom of God and His justice are fossils and logies who are bound to lose, forgetting that unless the Lord build the house they labor in vain who build it.—Sacred Heart Review.

THE RAVINGS OF BIGOTRY

Not always are the temperance papers of our separated brethren free from anti-Catholic bias. As we have said so often before the idea that rum and "Romanism" are the two enemies to be fought, if America is to endure, has an ineradicable hold on many minds. A happy exception is the Vindicator of Franklin, Pa., which in its issue of Jan. 16, devotes several columns to a discussion of the present attacks of a certain gutter sheet upon the Catholic Church, and says: "One does not need to be Catholic to realize that these attacks have become extremely exasperating to the members of that church, and one may be a very strong anti-Catholic and yet appreciate that the position in which the adherent of the Catholic Church is placed by these attacks is one where it is very difficult to exercise, in the fullest degree, the Christian grace of patience."

The game of the anti-Catholic seems to be to provoke an outbreak and then point to it triumphantly as a proof that Catholics are opposed to free speech, a free press, and so forth. The Vindicator says truly: "Entirely apart from or false to the charges made, we venture the statement that, had a similar line of charges, true or false, been made, with the same publicity and persistence, against the Methodist church or the Presbyterian church or the Baptist church, there would have been at least as much resentment exhibited by the adherents of those churches as has been exhibited by the Catholics, and the church attacked would have to be congratulated, if the resentment had taken no more serious form."

Catholics have indeed been very patient under these attacks considering how their nearest and dearest feelings, their most sacred beliefs and sentiments, have been outraged by the vile purveyors of prurency and putridity who are behind the present anti-Catholic movement. We trust they will still maintain this Christian attitude in the face of the malignity of their enemies. The Catholic Church is as impregnable as the Rock on which it was founded by our Divine Lord. And here in America the position of Catholics is so thoroughly assured, that no outside influence can injure them. Only their own unworthiness, their own failure to live up to the Church's teachings and the promptings of their own conscience, can in any way harm them.—Sacred Heart Review.

GOOD OUT OF EVIL

The "anti-Catholic wave" of which we read so much in our esteemed contemporaries from various parts of the country is not an unexcused evil. It will doubtless do some damage to ill-instructed and weak-kneed Catholics, and will poison the minds of gullible non-Catholics, but it will awaken among Catholics (who need it in many places) an instinct of self-preservation and solidarity. In Winona, Minn., recently, an anti-Catholic lecturer came along and delivered a series of lectures rehearsing all the stale old arguments against the Church. At the close of this campaign of vilification the Catholics of Winona met at St. Joseph's Hall and took steps to unite in one grand federation all the Catholic men of Winona County, irrespective of nationality. "No longer," comments the Catholic Bulletin, "will there be question of Irish, German, or Polish Catholics; in future they will be simply Catholics, loyal to the Church and banded together in defense of their rights."

It is a pleasure to see Archbishop McNeil take a conspicuous place in the ranks of social reformers in Toronto. On the Pacific coast he was to be found among the supporters of every humanitarian movement.—Toronto Globe.

CATHOLIC NOTES

The Catholic Converts' League of New York has now an enrollment of more than 800 members.

Rev. E. P. Williamson, rector of St. Margaret's Episcopal Church in Aberdeen, Scotland, has resigned his pastorate, preparatory to making his submission to Rome.

Mrs. Henrietta Nichols Smith, widow of Charles Emory Smith, at one time Postmaster-General and Ambassador to Russia, has become a novice in the Institute of Our Lady of Christian Doctrine in New York.

The Marquis of Bute some time ago purchased the old Church of St. John the Baptist, Ayr, Scotland, built by the Catholics of that shire in the twelfth century, and presented it to the Catholics of the town.

A Paris teacher of dancing has sued the Cardinal Archbishop of Paris for damages to the extent of \$4,000 for condemning certain dances, alleging loss of being deprived of pupils and "aspersion on his moral character."

There is a great need for more priests in the archdiocese of New York, and on this account Cardinal Farley has been compelled to recall nearly all of the priests from his jurisdiction, who have been pursuing a course of higher study at the Catholic University, owing to their need in the archdiocese.

Mr. Erskine Childers puts the position for the Unionists of Ulster in a few lines at the end of a letter in reply to one of Lord Grey in the Times Belfast excluded, he writes, the number of Catholics and Protestants in Ulster is almost precisely equal, 597,573 and 597,176—a neat balance. There are 92,000 Catholics in Belfast.

When the Holy Father recently received a pilgrimage of 200 Mexicans (under the direction of three Bishops), says the Rome correspondent of the London Tablet, "he deeply touched all of them by kneeling down in the midst of them and reciting three times the 'Hail Mary' for the restoration of peace in their country." The Mexicans presented to His Holiness a beautiful banner of Our Lady of Gaudalupa.

Rev. Father Hubert Guinan Sandy, a distinguished English priest who had prominent connection in the old country with the Immigration Department, and who had been a means of sending to Canada a great many Catholic boys and girls, died on the 26th January and is buried in the little ones in this country to whom he had been such a friend. His principal scenes of activity in the old country were in the management of the Catholic Home at Colerhill and the St. Vincent's Home at Birmingham.

The Dublin Vigilance Committee which last year began a campaign against filthy literature in Ireland, is this year following up their successes by proposing to the men and women of Ireland this solemn pledge: "(1) Not to buy or read any newspaper, periodical, book, or postcard of an immoral character; and (2) Not to purchase anything—harmless or even good though it may be—in any bookshop or other place in which demoralizing publications, whether exposed to view or not, are known to be on sale."

The "Anti-Divorce League of America" was recently organized in Muskogee, Oklahoma. All the organizers are non-Catholics. "No more divorces" is the slogan of the league which is engaged in launching a campaign for a national law prohibiting the severance of the marriage bond. Rev. E. D. Cameron, noted Baptist minister and former State Superintendent of Public Instruction of Oklahoma, is at the head of the organization. The Anti Divorce League has secured a charter from the Secretary of State and branches will be established throughout Oklahoma.

The death of Congressman Robert G. Bremner of Passaic, N. J., which took place on February 14, marked the end of a four-year fight against the insidious advances of cancer. Shortly before his death Mr. Bremner expressed a wish to become a Catholic and sent for his brother William of Toronto, to whom he said: "You know that I am a member of no church and have never professed any religion. Father Kernan of Passaic and I are good friends. I want to receive the last rites of the Catholic Church, and I want Father Kernan to be in charge of my funeral." Everything took place as Mr. Bremner wished it.

That the Jesuit Fathers still burn with the same missionary spirit as flamed in the breast of St. Francis Xavier is evident from this item of "Catholic Missions." "The Jesuit priests working in the missions of Asia, Africa and Oceania are 1,427, and come only second in number to the Paris foreign missions, 1,400 of whom are working in the extreme Orient. If we count as a missionary field a great number of missions of the Aegean Islands, Albania, Sweden, Denmark, as well as many poor districts of North and South America, the total number of priests of the Company of Jesus engaged in missionary work exceeds greatly the number of any other missionary society and reaches a total of 2,171.