

IRISH CHURCH AND POLITICS.

Important Statement of the Hierarchy—Dangerous Errors of Politicians Who Repudiate All Clerical Interference.

The Irish hierarchy, headed by Cardinal Logue, Archbishop Walsh, of Dublin, and Archbishop Croke, of Cashel, have issued the following significant statement. It refers pointedly to the Redmondite manifesto against "clerical interference."

Some dangerous errors utterly subversive of Catholic truth, especially in relation to the teaching authority of the Church in what are called political matters, have recently been put forward by certain prominent Irish politicians. The Bishops of Ireland, as the divinely appointed guardians of the faith and morals of their flocks, have read these utterances with deep regret, and all the more so most of them have emanated from persons who call themselves Catholics. Hence we feel it an urgent duty to point out these errors to our flocks, to warn them against the danger of being misled by such guides, and at the same time to set forth the true teaching of the Church, which all loyal Catholics are bound to believe and follow, in their public, no less than in their private, conduct.

The errors to which we refer are the following: That political acts are outside the sphere of morals, and that consequently they are not subject to the rules of morality nor to any control on moral grounds, so that it is an invasion of civil rights if the pastors of the people, in the exercise of their pastoral office, pronounce upon the lawfulness of such acts in their moral aspect, or venture to condemn them, if necessary, as in conflict with the moral law. The public men now engaged in disseminating among our Catholic people these pernicious doctrines make formal claim to "absolute freedom of thought and action in political matters in Ireland," and assert that civil and religious liberty, as they phrase it, involves complete freedom from all moral control in their public action and political conduct.

They utterly repudiate all clerical interference in such matters, and deny that they are amenable in respect of their political action, either to the moral censure of their own pastors, or even of the Pope himself. As a natural consequence, their language, both in public and in private, regarding the clergy, is oftentimes highly offensive and unbecoming, so that there can be no reasonable doubt of their deliberate purpose to seduce our Catholic people from the loyalty and obedience which they certainly owe, and which hitherto they have always yielded, both to their local pastors and to the bishops of their respective dioceses.

Such teaching and such conduct cannot be any longer passed over in silence. These errors are in clear opposition to the teaching of the Catholic Church and to observance of Christian precepts. As our Holy Father Pope Leo XIII. has declared in his encyclical *Immortale Dei*, "the true mistress of virtue and guardian of morals is the Church of Christ," "to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error." Real freedom, he adds, is exercised in the pursuit of what is true and just; absolute freedom of thought and action, untrammelled by the laws of morality, is not liberty but license.

There are, no doubt, many purely political matters about which the wisest and best men may disagree, and in which the pastors of the church, as such, have no desire to intervene, nor to restrain freedom of thought and action, except when the means and methods employed are such as cannot be deemed conformable to the principles of Christian morality. Questions, for instance, about the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws, belong to this class. But there are many other questions—mixed questions as they are called in canon law—which have a moral and religious, as well as a political or temporal aspect, and in some of which the religious or moral question at issue is the predominant one. Such, in the past, was the emancipation question, and the disestablishment of the Protestant Church, and such, at the present time, are the education system, the poor law legislation and many kindred subjects. To say that the clergy have no right to intervene in such questions, where oftentimes the highest interests of religion are at stake; that they ought not to point out to their flocks the line of conscientious duty and call upon them to follow it; that they cannot and ought not to advise them in such political matters to choose as their leaders men of high character and sound principles, is, indeed, a great and pernicious error, involving a manifest denial of the teaching authority of the Church.

The commission which the apostles received from Christ Himself, and which their successors inherit, was to teach the nations, politicians as well as private persons, all the truth of the Christian revelation—dogmatic truth and moral truth—and to condemn everything which, judged by that code, is untrue, immoral or unjust. All this the Bishops are authorized to do, and this they mean to do when the spiritual interests of their flocks require it, whether there be question of public or of private conduct, of the rulers, the politicians, or the people. The opposite principle is utterly subversive of Catholic truth, and would be fatal to Christian morality.

We venture to hope that by this

word of warning, given in all charity, the politicians, whose erroneous teaching has made the warning necessary, may be moved to withdraw from their present reprehensible attitude. But if unhappily they should persist, by their speeches, newspapers and manifestoes, in advocating the same erroneous principles, we shall feel it our duty to exercise to the full our pastoral authority in order to protect our flocks, and eradicate this great and growing evil.

We also most earnestly implore our faithful people to close their ears against the hearing of such anti-Catholic teaching, and to yield a willing and loyal obedience to the pastors, who are responsible to God for their souls, and whose supreme concern is to promote their spiritual and temporal welfare.

EDMUND BURKE.

Centennial Celebration of the Celebrated Irish Orator.

On the 8th of July the centenary of the death of one of the most remarkable men Ireland or the British empire ever produced was celebrated. There have been many more important statesmen, for he was never tried in a position of supreme responsibility. There have been many subtler, more original, and more systematic thinkers, but no one that ever lived used the general ideas of the thinker more successfully to judge the particular problems of the statesman. No one has ever come so close to the details of practical politics, and at the same time remembered that these can be only dealt with by the aid of the broad conception of political philosophy.

BORN IN DUBLIN.
Edmund Burke was born in the city of Dublin, in the year 1732. His father was a Protestant attorney and his mother was a Catholic, she being a member of the family of Nagle. In 1741 he was sent to school at Ballitore in the county Kildare, the school being kept by a Quaker named Abraham Shackleton, one of whose descendants is now Abraham Shackleton, a distinguished Nationalist in the city of Dublin. Mr. Shackleton appears to have been an excellent teacher, for Burke has occasionally referred to him as a good and pious man, and considered his school life at Ballitore the most fortunate circumstances of his life.

In 1743 he entered that grand historic old pile, Trinity college, dear to the hearts of everyone born in the city, which Lady Morgan styles "dear dirty Dublin."

HIS POLITICAL CAREER.
In 1750 Burke took his degree and went to London to keep his terms at the Temple and the period which followed was passed in obscure industry.

In 1759, Burke, having published a few volumes which earned for him considerable recognition, became secretary to William Gerard Hamilton, whom he accompanied to Dublin, and there learned the lesson that awaits all those who penetrate behind the scenes of government in Dublin Castle. He always took an interest in his unfortunate country and on more than one occasion made weighty sacrifices in behalf of the principles which were bound up in her welfare.

STOOD BY THE COLONIES.
In 1760 the accession of George III. to the throne put an end to the hopes of the followers of that ill-starred line, the Stuarts, and at the same time formed the keystone of Burke's future political career, and he became secretary to the Marquis of Rockingham and member of parliament for the city of Bristol. It is during his political career of over twenty-five years that the name of Edmund Burke must be inseparably linked (with that of Lord Chatham) with the independence of the American colonies. He was the one who did more to give the opposition, under the reign of George III. the stamp of elevation and grandeur. The accession of Charles James Fox to the Wing party which took place at that time, was an important event in its history and was mainly due to the teaching and influence of Burke. Fox was a staunch friend of the colonies, and in the event which ended in their emancipation from the mother country, Burke's political genius shone with effulgence that was worthy of the great affairs over which it shed so magnificent an illumination.

In consequence of his courageous advocacy of a measure of tolerance for Catholics and his still more courageous exposure of England's commercial policy towards Ireland, he lost his seat for Bristol, but during the remainder of his parliamentary life he sat for Lord Rockingham's pocket borough of Malton.

NOT A PARTISAN.
The old Whig party seemed to lay an especial claim to Burke, but he was no partisan, he belonged to humanity, when the question of right and justice was at issue. Original and unaccommodating, the features of his character had the hardness of antiquity. His powerful impeachment of Warren Hastings, the governor-general of India, will be remembered while the fame of Sheridan's splendid philippic against the same petty tyrant endures. His prediction as to the future of India under the corrupt system of government pursued can be regarded as little less than prophetic. The terrible march of Hyder Ali across the Carnatic more than justified the (what were considered by many the unfair) charges Burke made against Hastings. Had his advice been adopted, Clive and Gough, or the two Laurencies might never have had an opportunity of winning their laurels.

As before mentioned, the strongest

features of Burke's character were his love of order and his love of justice. His abhorrence at the atrocities perpetrated during the French Revolution are fully shown in his speeches. After the execution of Queen Marie Antoinette he declared that "the age of chivalry was passed and the age of bargaining had taken its place."

RESIGNATION.

Our Heavenly Father knows what is best for our spiritual and temporal welfare, and if we suffer a little here it is only that we may be better enabled to enjoy eternal happiness in His presence. And after all, what are the greatest woes that man can endure compared to the bitter trials that our Lord accepted that He might redeem us from sin? "Brethren," says the apostle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us." In this we have a constant inspiration to fight the good fight for the salvation of our souls, without complaining and comparing our hard lot with what we consider the happier one of our neighbor, of whose secret grief we know nothing. "Every creature groaneth and travaileth in pain," we are told, "for even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus, our Lord."

The longest life is brief compared with eternity, and the woes that seem so hard to be borne when we are young, we now look upon as only the passing storm which has left us refreshed and invigorated for our contest with the world, the flesh, and the devil. Thus, too, when we have passed from this earthly experience, shall we look upon the sorrows of this existence as the lightest of burdens. We shall recognize fully then that they were imposed upon us so that we might be better prepared to appreciate the endless bliss of heaven. It is hard to be poor, but there are infinitely worse afflictions, even in the place of exile where we now are, than poverty. The riches of this world are often a curse that lead to vice and self-destruction, but the riches of heaven contain inexhaustible blessings that we shall have to earn by the patient acceptations of our privations. The rich man will come to his death-bed regretting that he shall leave his material treasures behind him. And not only this, he will dread the justice of God, for he will no longer deceive himself, but will realize that many of his gains were ill-gotten. The poor man, if he has been virtuous and honest, and has not brought poverty upon himself by laziness or dissipation, in his dying moments will welcome death as a blessed release from temptation. He will regard his past adversities as a just punishment for the sins he has committed, even if they have not been gross ones, and, having paid here, in part at least, the penalty for his misdeeds, will look forward confidently to an eventual union with the pure spirits in the abodes of the blest. How different, usually, the rich man's condition. Not that riches necessarily bring with them condemnation, but because the methods often used to accumulate them are not in accordance with the ten commandments and the teachings of Christ. It is easier, we are taught, for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. Therefore, if your patient labors meet with a poor temporal reward, bear in mind, if you are trying to lead a good life, that you are laying up treasures in heaven that no financial crisis can sweep away, and that no dishonesty of wicked men can take from you. And if you have sickness, with a lack of worldly good, do not forget how our Lord, who was born in a stable at Bethlehem, died for us upon the cross on Calvary after deep humiliations and excruciating bodily ills. This should teach us all to bear with humility whatever disasters or tribulations God permits to come to us, remembering always, "Blessed are the poor in spirit for they shall inherit the kingdom of heaven."

"PILFERING."

Every one has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what his neighbor has rightly and lawfully in his possession. No person can rightly take from another, without his consent, what belongs to him. The person injured may be rich or poor; that may make theft more or less heinous; but theft is a sin, anyhow. The sin lies in the violation of justice and right, which every man is bound to respect regarding every other man.

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change there is no harm in keeping the money thus mistakenly given. Such ideas are false; over change knowingly kept is stolen money and must be restored. In an age like this, when the getting of money has somewhat overshadowed the other pursuits of life, it becomes Catholics to set the example of strict and scrupulous honesty of dealing with their fellows.

Another and most scandalous violation of the seventh commandment is wilfully failing to pay just debts. The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it. If every man who earns his bread by hard labor were to pay cash for all he buys, how much men's happiness would be increased; how much

bigger the accounts at the savings-bank! But the man who, instead of paying his just debts, goes and squanders his money in liquor, is really spending what does not belong to him, and is committing sins against justice.

Take care how you handle any other man's money, or how you care for any other man's goods. Take care how you defraud the laborer of his wages. The poor man's money is his bread and clothing and shelter. He may be weak, but God is strong, and will bear his cry and render justice.

Be careful how you leave money where children may be tempted to steal it, as on a mantelpiece or table. Candy is sweet, and there is the money to buy it. Don't show suspicion of your children even when you feel it; but if you pray to God "Lead us not into temptation," bear in mind your children's need of the same petition. Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God is rich, and He is not stingy. When children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truthfulness and honesty, and they will pay you back a hundredfold in after-years with love and generosity.

Example, as well as precept, must be given in this matter of honesty. The parent who does not send the child back with the over change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from the parents, perhaps to steal outright. Such a child will be tempted to rob his employer, and, before he knows it, will put himself in a condition in which it will be all but impossible to restore the money which he has taken. And who is to blame? The child, to be sure; but the parent also, who, though perhaps he himself never would wilfully have stolen, yet would take advantage of a chance to keep what his child had stolen; he is thus both thief and thief-maker.

In a great city there are temptations enough to dishonesty without parents putting them in the way to their children. They will learn quickly enough all the dishonest tricks of the world, without being taught by those who owe them the duty of bringing them up in the strictest honesty.

Bear carefully in mind, and teach your children to bear in mind, the sharp distinction between mine and thine.—Sacred Heart Review.

Drink in Ireland.

Hon. Edward Blake, in his great speech in the House of Commons the other day in opening the Irish taxation debate, dealt with the whisky argument as effectively as with the numerous other absurdities and pretences advanced by the Tories in support of their refusal to stop robbing Ireland at the rate of \$12,500,000 a year. Referring to Mr. Balfour's remarks as suggesting a greater expenditure in whisky by the Irish than by the people of Great Britain, the eloquent Irish-Canadian statesman gave the facts as follows:

"I wish there were less drinking in Ireland and in Britain. But Ireland, compared with Britain, is a sober country. You who accuse us, spend far more on drink than we. Let us look at the facts. Take Britain as a whole. In '93 the expenditure for beer in Britain was \$88,627,000, or \$2 13s. 4d. a head; in Ireland, \$6,291,000, or \$1 7s. 2d. a head. Thus the British spends all but twice as much on beer as the Irishman. 'Oh,' you may say, 'we all know that. The Briton drinks beer, the Irishman whisky. What about whisky?' Well, sir, what about whisky? The expenditure for spirits in Britain was \$48,571,000, or \$1 7s. 6d. a head; in Ireland, \$8,144,000, or \$1 6s. 6d. a head. Thus much more was spent per head on spirits in Britain than in Ireland. So Britain preserved her superiority in both branches of this competition: having spent twice as much on beer, she took a good deal more spirits, too; and then she says something about Irish drunkards. The Briton spends on both \$4 2s. 10d. the Irishman, \$2 13s. 8d. And thus some British statesman tells his enthusiastic constituents that the Irish complaint is due to too much drink; and if they would only purge themselves and live cleanly they would have no ground for grievance. I venture to suggest that it is not for Britain 'to cast a stone,' to preach free will, temperance and sobriety as our cure, or to defend injustice on her part by alleging excess on ours."

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"In Memoriam."

BY FATHER RYAN.

Go! heart of mine! the way is long—
The night is dark—the place is far;
Go! kneel and pray, or chant a song
Beside two graves where Mary's star
Shines o'er two children's hearts at rest
With Mary's medals on their breast.

Go! Heart! those children loved you so
Their little lips prayed oft for you!
But ah! those necks are lying low
Round which you twined the badge of blue.

Go to their graves, this Virgin's feast,
With poet's song and prayer of priest.

Go! like a pilgrim to the shrine,
For that is holy ground where sleep
Children of Mary and of Thine.

Go! kneel and pray and sing and weep;
Last summer how their faces smiled
When each was blessed as Mary's child.

My heart hath gone! I cannot sing!
Beside those children's graves song dies!
Hush! Poet! Priest! Prayer hath a wing
To pass the stars and reach the skies!
Sweet children! from the land of light
Look down and bless my heart to night.

AGAIN THE POPE SPEAKS ON MASONRY.

The *Revista Antimassonica* for June 15th takes the following pointed remarks of His Holiness from the *Diritto Cattolico* of Modena containing a report of a discourse delivered by the Bishop in the Cathedral of Corpi.

"Permit me to repeat to you what I have heard from the august lips of the Vicar of Jesus Christ, in company with several other of my colleagues in the Episcopacy, when on Sunday, May 23rd, I had the happiness to prostrate myself at his feet and kiss those hands that hold the keys of the Kingdom of Heaven."

"The Pope then said to us that we should feel great consolation at the canonization of the Saints, suggesting, however, that the act could not be compared with the solemnity of former ceremonies."

"because the Church is in mourning. And the Church is in mourning because she is grievously persecuted chiefly by the sectaries and especially by the Free Masons."

"However, continued the Pope, when you return to your respective dioceses, make these things known to your people, and encourage them always to greater activity for the Catholic Church and for the defense of the rights of God and of His Church."

The Bishop concluded: "Would that I had the power to place before you the word of the Pope, and say to you: 'Arouse, my dearest friends, arouse, *Hora est nos de somno surgere*, and again 'it is time for us to arouse from our sleep, from our lethargy.' Do you not see with what alacrity the adversaries of Christendom are working for its ruin and destruction? Would that we might learn from them and with at least as much zeal and labor to build up and to save. Let us oppose word to word, writing to writing, journal to journal, association to association, and as they do tire so we should not falter, and as they do not avoid exposure nor trouble, nor sacrifice, in like manner neither exposure, nor trouble, nor sacrifice of any kind should deter us from duty."

One thing is especially necessary in this terrible persecution which the Church is enduring from secret societies and from Free Masons, people must be thoroughly convinced that the Masons and all the secret societies are working with the utmost energy against Christianity and especially against the Church of Christ whose name they have blotted from their rituals; and as has been truly said: Society is honeycombed with these secret societies in every country, all laboring to build up the kingdom of Satan on earth, because the many follow him along the broad road that leads to his kingdom and many falter in the support of the kingdom of Christ.—Cath. Review.

Must Pay.

An Indiana editor was recently successful in a suit against a delinquent subscriber who "had never ordered the paper" (2), but who, it was found, had regularly called for it and taken it out of the post-office for two years. The court ordered that the subscriber pay the subscription account of \$3 and \$16 costs of suit.

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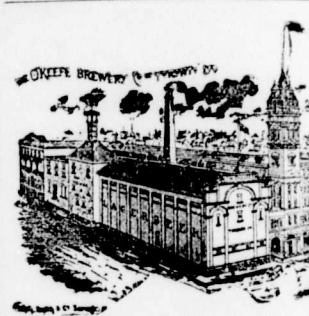
Beautiful eyes grow dull and dim
As the swift years steal away;
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Department of Crown Lands
(Woods and Forests Branch)
Toronto, June 2nd, 1897.

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Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands and to the Crown Timber Offices at OTTAWA and RAT PORTAGE.

J. M. GIBSON,
Commissioner of Crown Lands.
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What fruit, the things of which Romans vi. 22.

What is the good, but it shows that man sin but shame. And what has the tribunal of never groan and with God and was it? Your better self was own tongue was heart was gric loathed yourself how Jesus was the blood moun well it might, wretch, had deca ment of sensua justice, a foul human respect has to be unda and is this no is ever pursuin you too soon.

What is the that man whose fiery alcohol, summer's sun in death. Ask drops into an the avaricious deids, and bar his eyes, dimm

What is the that soul that tribunal of ju sins unrepente girl who, desp shame, suddenl by her own when an unfi to the great tr the impure on awakes before Judge of all h of sinning? career of d find himself hardened sin to the very la gnashes his t ment. Ask fath and me perdicion. A seal their own undigly obedi pline and are In a word, l hell answer w a sinner.

Our Lord tree which, and is the fire. The vigorating, but the fibre watery, its ro end it yields life of the sin are given bu passes, the h saved.

Brethren, sensuality au pride. But God. The lo of sin. Tha good purifie our animal the bondage men—in the men—and i Christians a the comman pure conscie devil. This ness, the on the Christian

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