material resources.

but because of his

adorned

faith.

And, last, material success and pros

SHREWD BUSINESS SENSE

and methods and his patient economy

A Chinese will begin with ironing col-

lars at 2 cents spiece and ere long will go back home with a competence, not

because he is a pagan, but because he

has carried economy and tireless in-

Their brethren have done the same

thing a thousand times before in other

parts of the world, not by virtue of their Catholic faith, but of their untir-

ing industry guided by the experience and practical wisdom gained by their order in its leng existence and handed

down in it by tradition from genera

But we have said enough to show

purity of a paople's faith by the degree

as the worst of all evils is the misery,

the shame and the suffering that

THE UNREASONABLENESS OF

DOUBT.

After Oar Lord had risen from the

dead He appeared to five hundred at

once, but it is said some doubted.

They might as well have doubted the

Himself, stood before them.

hining of the sun at noenday. Jesus,

had the best reason in the world for

constitutes at least prima facie evi-

truth of those claims.

dence of the truth of the Gospel his-

nobody else cared to have it.

tion to generation.

poverty entails.

his Government to the landing point in the order of seniority, to greet the Prince and Princess. Now from the citadel the royal salute of twenty one guns was given, which was repeated by all the war-ships, and the royal Duke and Duchess stepped ashore.

The Duke was dressed in the uniform of a British admiral. The Duchess and her ladies in waiting were in mourning dresses as a mark of respect for the Empress Frederic of Germany, whose death was so recent, and also for President McKinley, who was slain by the assassin's builet.

Everywhere the people of the ancient capital of Canada manifested their joy on the occasion of this long

expected visit. At the St. Louis gate of the city an interesting feature of the reception was a chorus sung by three thousand children, "O, Canada, Terre de nos Aieux" ("Oh, Canada, Land of Our vies, the gaining of colonial possess-Forefathers",) which expressed the loyalty of French Canada to the British flag and throne.

A loyal address was read in the chamber of the Legislative Council, on behalf of the city of Quebec, by Mayor Parent, who is also Premier of the

Province. At Laval University an address was read on behalf of the University Corporation, and another by the Arch bishop of Quebec on behalf of the Catholic hierarchy and clergy of Quebec.

All these addresses expressed the most intense sentiments of loyalty, and were answered by the Dake in the happiest terms and in a manner which elicited hearty applause.

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VALL

Everywhere throughout Canada the Royal visitors will be received with a most hearty welcome, and with an appreciation of the blessings the country enjoys from its being part of a great Empire in which civil and religious liberty is enjoyed; and French Canada has not been behind in the expression of these its sentiments to this effect.

From Quebec the Royal party pro ceeded to Montreal, reaching the latter city on the 18th inst. Here again the reception was most cordial and enthus iastic. The whole city turned out to do honor to the Prince and Princess.

The royal party next proceeded to Ottawa and thence to Toronto, and it is needless to say that in each place the reception was thoroughly enthusiastic and cordial.

It has been remarked that the cheering was louder in these cities where there is a larger British population, but this does not indicate a want of enthusiasm on the part of the French-Canadians, as cheering is essentially a British custom, which is not so much practiced by our fellow citizens of the latter were none the less heartfelt

on this account. The royal party will visit London on October 12, on their return from their trip to the North-West.

THE UNIVERSITY OF OTTAWA

We are pleased to be able to state that the attendance at the University before at the opening. This is very philanthropy, are not, as a class, of Ottawa this year is larger than ever encouraging, proving as it does, that our Catholic people are fully alive to the great importance of giving their tals and found libraries is no proof that boys a first class education. Nor are we surprised that success continues to attend the efforts of the good Oblate Fathers. Indeed, from the very beginning, each year showed an increased attendance and the bright prospect of the present year is but a guarantee of that success which was to be expected. The hearts of the good and gifted priests are wedded to the work of Catholic education in its noblest and highest sense, and God will assuredly continue to bless their efforts.

Who is Thy Neighbor? The Rev. Augustine Brugneli O. S. M., preaching recently at the Servite Church, Fulham, London, from the text, "And who is my neighbor?" and said every poor person was our neigh-bor, and those who were rich should remember that the wealth they were in charge of was not theirs, that it was left to them to dispose of it, for 'The earth is the Lord's and the fullness thereof." Man was only the steward, and would have to give a strict account of the property entrust ed to him. It was, therefore, absolutely necessary for the rich man to assist his poor neighbor, for "He that giveth to the poor lendeth to the Lord, and God in turn would reward the cheerful giver. Life here was sub-ject to many changes and chances, and it often occurred that those who were uppermost to day upon the wheel of fortune, were down the next day. It behooved us to be kind to the poor and the afflicted for they were our neighbors, and especially to despised sinners upon whom Our had mercy. The Son of God did not refuse to assoclate with those whom the world rejected. We should, therefore, learn

to recognize our neighbor, no matter what his station in life might be.

PROSPERITY ARGUMENT. Material Success is No Test of the True

Of late years, writes C. J. Armisead, in Truth, of Raleigh, N. C., it has become a stock argument with non-Catholic controversialists that the na tional prosperity of Protestant peoples is a proof that their religion is true Christianity. For the sake of brevity we will call this the "prosperity theory." Whether it be a true theory theory." Whether it be a true theory depends on the sense in which the term prosperity is used. For it has two widely different meanings. It may mean the absence of widespread and distressing poverty among the masses, freedom from crime, peace between the different classes of society, and the general prevalence of the Christian virtues of contentment and kindliness, courtesy and good will between man and man. Or it may mean the possession of vast armies and nasions, the winning by bloody victor ies of great prestige as a military and naval world power, together with the multiplication of the means of gaining wealth and of gratifying luxurious

It is in this latter sense that the advocates of the theory in question use the word prosperity. Nothing is more common than to find preachers, editors and platform speakers pointing out the contrast between the mere material development of Protestant nations and the poverty and backwardness of Catholic peoples, and asserting that it is a demonstration that the former have the true religion of Christ and the latter a false Only a short time ago a Methodist Bishop evoked rounds of applause by saying that the descendants of the men who made the Roman empire are men who now make a bare living by the help of a hand organ and a monkey. And he laid this decadence of the Italian people, of course, at the door of the Catholic Church. The good man evidently forgot that he was speaking as a Christian minister, and that ac cording to his own principles the empire builder may have been an unmitigated scoundrel, while the organ grinder may be one of

GOD'S HUMBLE HIDDEN SAINTS Now to make its material prosperity test of whether a nation professes the true religion is to set up the falsest possible standard of judgment. We propose to show that those who apply this criterion ride rough shod over the teachings of common sense, of experience and of the Bible itself, and are, moreover, complacently unmindful of the self contradictions in which it in-

volves them at every step.

And what has common sense to say on the subject? Simply this, that a rich and prosperous nation is only an aggregation of rich and prosperous individuals. But it says also that, in the individual, absorption in accumu lating money, constant preoccupation in making paying investments, the devotion of time and engrossing hought and labor to the development of railway systems and coal and iron properties, do not, and never will, tend French descent; but the greetings of to that detachment from the things of earth, which is the essential condition of the development of the highest Christian character, Mr. Samuel Lewis, the London usurer, and Mr. Terah Hooley, the promoter, was each a modern Midas, but no advocate of the prosperity theory has ever claimed eminent sanctity for either of them. Then how can it be claimed that a nation of Lewises and Hooleys would

be truly a people after God's own heart? looked upon as our most shining ex-amples of Christian meekness, lowliness and self denial. To build hospi give even all that he has to feed the poor, and yet not have that supernatural charity without which the pro fession of Christianlty is a conscious pretence or an unconscious deception.

Therefore, we might be A NATION OF MILLIONAIRES, sending ship loads of treasure lieve want and misery in other lands, and might still be a nation of pagans or at best of nominal, not real Christians. It is then a dictate of common sense that prosperity has no necessary connection with true piety.

Experience also teaches the same

hing. In proportion to their numbers the Jews have more wealth than any other nationality, therefore, to be con sistent, the advocates of the theory in question ought to say that the prosperity of the Jews is a proof that they are still the chosen people of God. Or take the case of the mormons; they have performed the inhospitable shores of Salt Lake into a veritable garden spot, but nobody believes that their material prosperity is a proof that the latter day saints are the true saints of God. And what of the Parsees of India? There is, perhaps, in all the wide domain of Great Britain no more prosperous community. They can give the English themselves points in the art of getting and enjoying the good things of the earth. Yet they are still as rank pagans as if a missionary had never get foot on their land. And once more, if, as is asserted, it is the Catholic religion that makes Spain so poor and gnorant, why is it that, with the same faith as Spain's Belgium is one of the most enlightened, progressive and prosperous nations of Europe?

Moreover, these lessons of common of a Cath

had no means of acquiring them. They iron in their mountains, they sat down were even in slavery to the Egyptians. And this too while face to face with all the power and glory and wealth of the Egyptian monarchy. Does this prove that the God of Jacob was a false god and that Osiris was the true divinity to be worshipped? It does prove it, according to the prosperity theory, unless its advocates say again that God has changed, and that although

PONERTY AND PERSECUTION were once the paths to His favor, in our day wealth and luxury and avarice are the proofs of His special regard.

Again, for three centuries the dis Again, for three centuries the dis-ciples of Christ were a poor, despised and persecuted people. Although they have been looked up to by all succeed-ing ages as the most perfect models of Christian virtue, they were destitute of prosperity, either personal or national. This prosperity, this strange evidence of the possession of the true religion, was found in those days in pagan Rome alone. For she indeed had received the devil's promise, and all the king doms of the world and the glory of them were hers. Therefore, according to the non-Catholic test, God frowned upon the worship of the poor and despised Christian in the cata combs and looked with delight upon in the catathe smoking sacrifices laid on the

alters of the heathen divinities. But let us come to later times. What power was dominant in two hemispheres three centuries ago? Into whose coffers flowed the gold gathered from the four quarters of the globe? It was Spain, and Spain, too, just when her Catholicity was most fervent, and was doing most in permeat ing the lives and moulding the character of her people. What answer have our friends to this objection to their notion that Catholicism of necessity entails poverty, ignorance and degradation upon a nation? None that we can see but this-that God must [have changed once more, and that while He favors the Protestant peoples in the nineteenth century, because they possess the true Christian faith, in the sixteenth century He was pleased to pour out the blessings of wealth and pewer and magnificence upon a nation whose religion was in His sight a mass of ignorant, degrad-

ing, soul destroying superstitions.
Once more, what becomes of what becomes of the theory when applied to nations that were once almost as powerful and progressive as was Spain, but have sunk almost, if not quite, to her present almost, if not quite, to level? Helland once had

SPLENDID COLONIAL POSSESSIONS in widely different parts of the earth. m and has shrun But she has lost the to the dimensions of her own insignificant home land. Yet she was, and still is, staunchly Protestant. But if it is Protestantism that exalt and Catholicism that debases a people, is it that each has produced the same unhappy result in these two different So, too, Sweden once had a commanding influence in the affairs of the world. But now she has little more than Greece or Turkey. Yet she embraced and still clings to the prin-

ciples of the reformation. Look, too, at Russia, perhaps the most ambitious as well as the mighties and most progressive of all the world powers-progressive at least in al hat goes to make a nation the dominating factor in the affairs of the world Napoleon's prediction that she would one day rule the continent seems more credible now than when it was first uttered. If, then, there be any truth in the national prosperity theory, So, too, our own millionaries, alhere again its advocates must swallow hough they do many noble acts of their own words. For upon their principles the case of Ru that it is neither Protestantism nor Catholicism, but the faith of the Greek Church, that is most pleasing to God.

But a word more upon another objection to the prosperity theory. is the flippant, cocksure way in which its advocates decide off hand a ques tion so complicated and difficult as to require the highest degree of learning, critical analysis and good judgment to answer it well and wisely. It is the question of the manifold causes that ead to the decline and fall of a once powerful nation. We do not purpos to say anything about it, except to show that causes more reasonable and sufficient than their religion may generally be assigned for the material rogress or decay of nations.

Why, for instance, should England's rcial supremacy be credited to theireformation, when it can be readily accounted for by her abundance of oal and iron, and by the modern ap plication of steam to navigation, by which her finished products can be easily and quickly carried to all the markets of the world? Protestant as she is, where would her commerce be i she had no more coal or iron than Switzerland, and no more coast line than Bayaria? Here, too, we may ask which has contributed most to her

REAL GREATNESS, her mere commerce or her free govern ment? Every sensible man will say the latter, of course. Then, if her Protestantism must have the credit for her commerce, is it not simple justice to give the Catholic Church the credit for what she gained in her Catholic days-her constitution, her representative government, her trial by jury, her magna charta, her universities? And And why lay the ignorance and poverty of the Irish at the door of the Church when it may be fully explained by the fact that every effort they made at material development was sternly repressed by England, and the opening of a Catholic school was made a penal

confirmed by the experience and the history of the past. The time was when the Israelites were without wealth or learning or civilization and wasth or learning or civilization and had no means of acquiring them. They is no in their mountains, they sat down testimony to the nations, in a skeptical and disbelieving generation, of the indisputable truth of the claims of the Catholic Church. Yet some doubtmany disbelieve. True, many honest and candid convirous are converted on supinely for centuries, and bought and candid enquirers are converted on their iron and cotton goods from the North. Yet all this time they were inthe spot, but, unfortunately, may resist the evidence of their senses and re tensely Protestant. But in a quarter fuse to believe even in the presence of of a century they awoke and showed themselves such adepts at material ten, fifteen, or even thirty thousand enthusiasti chelievers who are singing development that England and the peans of praise in presence of some North now dread their rivalry. But striking manifestation of divine power in the healing of some poor cripple who they are no more Protestants now than they were during their centuries was carried to the pool on a stretcher of lethargy. Clearly, then, their reutterly helpless, and arises from th ligion was not a factor in the matter bath perfectly cured and walks off without assistance from any one. at all. The secret of their lethargy was not their faith, but the incubus of slavery ; the secret of their wonderful

How terrible is the power of pre-How inexplicable the obstinprogress is that they have thrown off indice. ate blindness that shuts its eyes even the incubus, and have set themselves manfully to the task of developing their in the very face of such an extraordin ary manifestation of miraculous power, turns away with skeptical indifference and refuses to believe, perhaps tries to perity depend more upon the character-istics of the individual than upon his explain it on some fanciful natural and "scientific" theory. Such persons may well pray to God to deliver them from A Jew will start in business so small and unpromising that a Gentile the power of prejudice and give them would think a man must starve at it. honest hearts to believe the truth when Yet in a few years he will be comfortthus palpably made known to them .ably well off, if not rich. But it is not Sacred Heart Review. because he does not believe in Christ,

LOUIS PASTEUR : SCIENTIST AND DEVOUT CATHOLIC.

In the New York Tribune of July 28 appeared a tribute to the distin-guished scientist, Louis Pasteur which deserves to be widely republished, for the instruction of those mistaken people who foolishly imagine that a dustry to their last possible limits. It is not polygamy that accounts for the scientist cannot be a Catholic or a Cath prosperity of the Mormon colony, but olic a scientist. Pasteur, throughout the long headed business calculations a life devoted to scientific research, al of Brigham Young and his successors. ways was a loyal, true hearted and de A community of monks have bought a vout Catholic. The tribute which we tract of land in Kentucky so poor that quote shows in what esteem he is held It is now in the world of science : covered with bountiful harvests and with a wealth of flowers.

"The world to day gives honor to Louis Pasteur. It has hitherto don so in no uncertain manner. Long ago its best judgment enrolled his name among those of its great beneficent geniuses. But to day, in a peculiar and special manner, it pays him a peculiar and especial tribute, which is none the less marked because it is not ostensibly intended. What was practically an international tuberculosis ongress was last week in session in the folly of testing the truth and London. It was attended by some of We have the foremost physicians and scientists of the world. It was regarded with in-tense interest the world around. Its of their national prosperity. We have made it clear also that its advocates are determined to apply their false purpose was to devise means of mitigatcriterion to Catholic nations only, and ing, if not of wholly extirpating, the are equally determined to shut their greatest physical scourge of the human eyes to the fact that it cuts both ways, race. And it acted in every step on lines laid down by Louis Pasteur. We like a two-edged sword-that if it proves the falsity of the Catholic relig. may not say it would never have me ion it also proves that of Protestantism had it not been for him. America as well. But the most significant and might have been discovered and colonthe worst thing about it is its thinly zed had there been no Columbus. veiled paganism. The theory has its without hesitation it may be said that roots in the old pagan belief that the the congress merely continued and elaborated the work of which he more pest that the gods could bestow upon men was the ease and comfort and happiness that wealth enables them to buy, and that the thing to be dreaded

than any other man was the founder "We must give high credit to the distinguished men who participated in that congress and who for the last score of years have been successfully labor ing in the science of bacteriology. But we must not forget that it was Pasteur who chiefly-we will not say invented that science, but made possible the in vention and development thereof Others have explored; he discovered. Others have followed; he led. Others have won much well deserved credit; he suffered all the undeserved abuse and obliquy. Seldom in history has a great benefactor of the race been so misunderstood, so unjustly criticised, knowing that He was what He claimed His disciples were those who so foolishly and wickedly condemned. had been with Him from the beginning.

Never, perhaps, has one more modestly and bravely persisted in his there must have been many who were well acquainted with His history, His miracles and His extraordinary miracles and His extraordinary because, being a mere chemist, he works, yet some doubted. ventured to meddle with biology and It is so now. The evidences of the the mysteries of life. It is so now. The evidences of the the mysteries of life. He was next the in a lecture given in St. Peter's church, truth and genuineness of the Gospel anathematized because he dared in the name of truth to lay hands upon that remarked: "It is quite true, knowl-Catholic Church, are simply ever- sacrosanct fetich of materialism, 'spon taneous generation.' It was in his destruction of that fetich that the gates whelming. The very fact of the existence of the great Catholic Church, were opened to the immeasurable good of antiseptic treatment, of disinfection with its wonderful history, its autiquity, its universality, its millions upon millions of members of the preand modern sanitary science. Finally, when at last he proclaimed the possibil ity of curing and even preventing all ent and the past generations, embracing the profoundest intellects, the germ diseases through the application most learned, able and accomplished of the biological principles which he had scholars and the greatest saints the discovered, pandemonium was loosed world has ever seen, all this, we say,

against him "Amid it all he stood patient, serene and undismayed, strong in simple tory. And to the candid, honest seeker after truth, a careful study of Christian faith and in the demonstrated truths of science. At the beginn ing of bis public career he said of silk the claims of the Catholic Church, as set forth in the writings of her theoworms' eggs, 'These will hatch out logians and defenders, will be abun-dantly sufficient to satisfy them of the sound, and these will hatch out diseased, larva' And it was so. Later, dealing with anthrax and with hydroout excuse, striking miracles are being phobia, he said, 'These patients will performed in various places through recover, and these will die.' And it performed in various places through out the Church. We are apt to overlook the fact that our Lord left the was so. Finally, looking upon the human race with the discerning prevision of him who looks from the ground of absolute truth, he said : 'We power of working miracles to His Church. In connection with the com-mission to go into the world and preach shall one day learn to banish all germ the Gospel to every creature He de-clared: "And these signs shall follow not yet. But this very congress last week in session was proof of men's faith shall cast out devils; they shall speak that it will come. Lister, teaching the with new tongues, they shall take up world to avoid and to destroy infecnature of the deadliest diseases and serpents, and if they drink any deadly devising means of combating them : thing it shall in no wise hurt them; they shall lay their hands on the sick Kitasato and Fraser and Calmette, and power was not, as some contend, to be confined wholly to the lines, are carrying Pasteur's printend, to be confined wholly to the lines, are carrying Pasteur's printend, to be confined wholly to the lines, are carrying Pasteur's printend, and the same contend to the antly proved by the fact that miracles self, perhaps, did not dream. But all have continued to be performed in the the value and all the splendor of their Church in every age since the apostles to the present time. The miracles of to the present time. The miracles of the frequency of the frequenc healing at Lourdes in our day are the most remarkable. It would would phecy. And the supreme tribute had comes in this world-wide demonstraseem as if Providence had comes in this world-wide demonstration designed those wonderful exhibitions tion against tuberculosis. To day Bois.

(Feast September 29) Opposed to the Prince of Darkness forever, Mi ca-el, "who is like to God, Prince of Light wages war against the powers of evil. As Milton says:

"The sword Of Michael, from the armory of God Was given him tempered so, that neither? Was given him tempered so, the keen! Nor solid might resist that edge.",

Michael, white winged, arrayed in golden mail, girded with the sword invincible, was the celestial leader of the ancient Hebrew armies, and new law he is patron of the Church militant. In the time to come the Prince of Light will conquer the forces of Antichrist, as foretold by the prop-

het and the apostle.
In England and Ireland Michaelmas pronounced "Micklemas") is one of the "Quarter Days" when rents fall due and new contracts are arranged. The other quarter days are Christmas, Lady Day (feast of the Annunciation V. M., March 25) and Midsummer Day (feast of St. John the Baptist June

Before the Gregorian reformation of the calendar was adopted by England, Michaelmas was celebrated on the 11th of October, Lady Day was dated April Midsummer Day, July 6, and Christ mas, January 6.

The 29th of September is still called Michaelmas in Protestant England, just as the other "mass" terminations ire retained from Catholic days. "Lammas Day," the 1st of August, once meant "Loaf Mass Day," the day of first fruit or harvest offerings, when loaves were given to the priests for distribution among the poor.

Here is Francis W. Grey's beautiful hymn to the radiant Prince of Angels: When the ghostly foe assaileth, When my heart, my courage fai Faith is faint, and hope hath fle Holy Michael, guard my head.

When the heat of battle rageth, When my soul her conflict wageth Sore bestead by armed bands! Strengthen thou my feeble hands.

Spreads the world its snares, its treasures, Sinful joys and evil pleasures, All that mortals covet, prize; Holy Michael, guard mine eyes.

In the midst of words mis-spoken, Words that evil thoughts beloke Ill that heart and conscience sear Holy Michael, guard my ears.

When my spirit, anguish riven, Stirs at wanton, insult given, —Heart and soul with torture wrung—, Holy Michael, guard my tongue. When beset by doubts, temptations, Much in need of faith and patience.

Much in need of faith and patier Teach me, then, the better part; Holy Michael, guard my heart. When the homeward way grows dreary. When the home waxeth weary, When my spirit waxeth weary, Burdened by the storms, the heat, Holy Michael, guard my feet.

When my soul, with fear a quiver, Passeth through Death's icy river, In mine hour of agony, Holy Michael, succor me!

What legions of dazzling forms could we behold were we gifted with perfect vision! These early autumnal days are the days of angels. ing their Prince come the Guardian Angels, whose feast is celebrated every year on the second day of October.

"Hand in hand with angels, through the we go; es are on us than we blind ones Brighter eyes are on us than we deaf will know:
Tenderer voices cheer us than we deaf will own; er, walking heavenward, can we walk

Pray for us, great Archangel Michael! Holy Guardian Angels, pray for us !

MORAL AND INTELLECTUAL MONSTERS.

When Father Tom Burke was in this country he said that non sectarian education is calculated to produce an intellectual as well as a moral monster. edge is power. You have given that man power by giving him knowledge. But you have not given a single principle to purify and ir fluence or restrain that power so as to use it properly. Therefore you have made a moral monster! And now that man is all the more wicked, and all the more heartless, and all the more remorseless and impure, in precisely the same proportion as you succeed in making him cultured and learned. This is the issue of this far famed system of nonsectarian education." will deny that the illustrious Irish Dominican spoke the convictions of his mind, or that these were formed in the best schools of Catholic theology. It will be said that the Sunday school and the family will supply the principles, the lack of which makes the educated man the monster described by Father Burke. Sad experience proves that the weekly lesson in the catechism and family devotions, as they are performed in most cases, prove of little avail against the influence of a professedly Godless education. Catholic education, such as the Church wishes for her children, includes a training not permitted in the public schools velopment and cultivation of the mental faculties should not be the sole end of education. It should include the formation of the heart and the acquisition of virtuous habits, and this must be secured by the help of good examples, good companions, innocence of life, respect for religion and devo-tion to God.—American Herald.

I believe in the rare only: great minds, great characters, great men. What matters the rest? The greatest praise that may be given to a diamond is to call it a solitaire. - Henri Pene Da