

on whom he inflicted death, or brought near to death's door. We could not rejoice, however, if more were slain in the punishment, but we may be glad that there were not other conspirators in league with the actual murderer to meet with equally condign punishment with him who was the most guilty.

RACE-SUICIDE.

In Monday's London Free Press appeared a number of interviews with prominent citizens, both clergy and laity, on the subject of race suicide. His Lordship Right Rev. Dr. McEvay, said:

"There is no question as to the trouble—the question is how to stop it. Though the great gift of children in the home is often pointed out there are two things at the bottom of it—materialism and the shrinking of duty. Conscience must be appealed to, and then the people must have the courage to do what is right."

His Lordship's opinion is given in small space, but it covers the whole situation most admirably.

If the reporter would take a trip to the Province of Quebec, he would be furnished with a very valuable object lesson in regard to the subject of race suicide. From the Province of Ontario there are sent into that district Baptist, Presbyterian and Methodist missionaries, the object being to wean the people from the Church of their fathers, and for this purpose the material things of life are oftentimes brought into requisition. The reporter will find in this "benighted" Province of Quebec large families of children, all of whom, together with the parents, will be found God fearing, honest, sober, industrious and moral. In the Province of Ontario, where the sects are found to be so wealthy, so influential and so numerous the sparsity of the child population is to be noted. An exception to this condition, however, may be seen in the districts where Catholics predominate. While the population of the city of Toronto has increased thirty or forty thousand in the past few years the school population has been steadily decreasing. A few months ago an item appeared in the daily press to the effect that one school in the county of Middlesex had been closed as there was only one child of school age in the district. Statistics, too, advise us that the province of Ontario has a smaller birth rate than almost any other country in the world, and that this province, as we have said, missionaries are sent out to convert the Catholic in Quebec and the heathen in foreign lands. O! the hypocrisy of it all! and the deception and the narrowness and the bigotry and the ignorance! In this province we have aesthetic Christianity. Men there who preach in honied phrases to the richly attired pew holders words which act as a tonic to the intellect but fail to reach the soul. How many have we who consider themselves very perfect Christians, but all the while divest themselves of the responsibility which Christianity imposes! What else but a curse can fall upon a people who are guilty of race suicide! Their days in the land may be many and their lives all sunshine, but there will come a time when they cannot any longer postpone thought, and the brand of the murderer will be printed on their consciences, for their children are never seen at play. They have murdered them. The grand mansion is there, the beautiful gardens, the shaded lawns, the wealth of luxury, the entrancing music, the gay chatter with a grain of common sense heard only once in a while, but the finger of God must surely be uplifted in anger. Goto the Province of Quebec, reporter, and see what a beautiful thing is the true love of God and the keeping of all His commandments. Then come back to your own province and tell us what you think of men who, considering the conditions in the Province of Ontario, are spending large sums of money for the purpose of "converting" French Canadians from medievalism.

A WANTON SACRILEGE.

An old altar slab of the Cathedral of Exeter has been placed in the nave of the building where it is every day trodden upon by the congregation, and it is retained there notwithstanding the remonstrances of the Catholic priests who have pointed out from time to time the greatness of the insult shown to Catholics by this treatment of the Altar Stone which was dedicated most solemnly to Christ offering Himself in sacrifice for mankind, as surely as he did so on the cross, and giving Himself to mankind to be the food of souls. Even to Protestant eyes, He offers on the altar the most holy of Sacraments, and multitudes of Lutherans and Anglicans have a belief on this point similar to Catholics, so that it is an insult to them, and to the Adorable Trinity who cooperated in all the mysteries whereby our Redemption was accomplished, to trample on the Holy Table on which the greatest sacrament of the New Law was offered. The altar of incense under the old

law was made of sweet smelling wood, crowned with gold and anointed with holy oil, and the incense of sweet spices, and why should the altar of the new law not be treated with every mark of respect and reverence thereto, such as is shown by Catholics, Greeks, Germans and Anglicans, instead of being thus trodden underfoot?

The slab thus treated by the Anglican Canons is of Purbeck marble, and measures 6½ by 3.23 feet, and the five crosses whereby it is unmistakably known to be the consecrated altar-stone, are plainly visible on it.

THE FUTURE DOMINATING RACES OF THE UNITED STATES.

It is a curious fact that forty-two census-takers for the School Board in Chicago gave up their job of enumerating children, because the districts assigned to them contained so few children that at the rate paid for the enumeration, one cent per name, they were unable to make a decent day's pay. These forty-two districts were in the localities called "fashionable" and are the districts where live chiefly the American population, whereas, in those localities which are peopled by foreigners, there is no complaint of lack of children; this also, where the strictly American people of several generations in descent live, the enumerators had to walk all day through lonely streets and avenues, and found not enough of people to make the enumeration worth their while. The cause of this is said to be "race-suicide," or, in other words, the fact that the American of several generations in descent set no value on child life, while the poorer foreigners are willing to rear all the children whom God sends them.

It has long been known almost to a certainty that this art of destroying families, or reducing them to the lowest figures, was being practiced by American families, the sure result of which will be the destruction of the races, English and Scotch, which were the basis of the earliest settlers in America, and the substitution of the Irish, French and other foreigners who were not supposed to be in the competition as to what races would in the future become the predominant races of the New World.

The Irish and French races have already almost, if not entirely, captured Massachusetts, and they have actually become the dominant people of Rhode Island. In New York State also, Irish and other Catholics are fast tending to become the principal religionists of the people; and the chief reason for this is the regard paid by Catholics to the law of God upon which the future of the various races of the United States depend.

It has been mentioned as another cause of this unfortunate condition of affairs that the attendance of the members of Protestant churches is growing less, and it is on this account that ancient Protestant families which have ceased to put any value upon religion, race-suicide exists to a similarly alarm extent. A recent issue of the Boston Transcript states that where in old times churches were erected to seat five hundred people, and fifty years ago there were people to fill these seats, the pews are now only occupied by twenty five or thirty devotees, and even these are becoming less even through loneliness.

We do not doubt that this fact helps to the result, that the Protestant sects are dissolving by degrees, and the membership is passing over to such superstitions as Christian Science, Theosophy and the like, but the result is about the same. Christianity is disappearing because there is no religious instruction in the Public schools, and Christianity itself has ceased to be attractive to those who have embraced the new fads which are gradually being substituted for it.

RACE AND THE PRIESTHOOD.

The Italia, a Roman newspaper, announces the death of Mgr. Silveira Gomez, Bishop of Mariana, Brazil. His parents were negroes and slaves, and he was said to be the only negro living who has become a Catholic Bishop. This is not because of any racial distinction for the Catholic Church does not make distinctions on such account; but very few negroes have made themselves sufficiently advanced in the necessary studies to attain the Episcopal dignity, and for the same cause, very few comparatively of the copper colored and brown races have become Bishops, though from them all priests are frequently chosen who have made these studies which are indispensable to the proper fulfillment of the sacred office of the priesthood.

Right Rev. Bishop Dowling, of Hamilton, has been appointed Grand Spiritual Adviser of the C. M. B. A., in succession to the late Archbishop O'Brien. The association is making progress in every way.

A REMARKABLE SERMON.

At the consecration ceremonies of the Right Rev. Dr. Macdonald, Bishop of Alexandria, the sermon was preached by Ven. Archdeacon Casey, P. P., Lindsay, Ont. We have much pleasure in presenting the following synopsis, taken from the Gleanerian.

We feel sure the impressive, eloquent and instructive discourse will be read and studied with interest and profit. On all sides of us we see signs of great joy and gladness. The special decorations and the altar and other things about us, tell of the greatness of the function which we will witness to-day. The presence of so many of the Bishops of Canada, and priests from far and near, it follows that this present occasion is one of the highest importance to the Church in Canada, and to the Diocese of Alexandria in particular.

We are here to-day to witness the consecration of a priest to the elevation on which Christ preached, and to whom it is given to continue the mission of the disciples on earth. The Church is the foundation of all Roman Catholics; it is founded on Christ Himself, the chief corner stone. He promised to be with His Church himself in all the ages, therefore, that foundation upon which He built must last for all time. The gospel must continue to be preached until the death of time, not by himself personally, but by his successors. Two apostles understood this. One was given power on them, and they exercised this power on others. We read in the Acts of the apostles how they were sent to preach the gospel to the brethren, and they were commanded to ordain and consecrate others, so that the power given them might be given to all generations.

Now, to-day, the successor to the apostles is to be consecrated, and chosen to preach the gospel, and he, too, will be raised to the dignity of a Bishop in the Kingdom of Jesus Christ.

Now, to understand the dignity of the people of the Catholic Church, it is necessary for us to understand to some extent the mission of Jesus Christ Himself. He was sent by the heavenly Father into this world to become man for our sins, and to redeem mankind, to pay the penalty of sin, to teach, to give the unworthy hearts life, to instill the likeness of God into man's soul, and through preaching fulfill the mission for which he was sent.

Now, Christ came into the world to fulfill that mission, therefore he came as a priest, as a sanctifier of souls, and as a teacher. This threefold office is the office of Jesus Christ in this world. Being the priest, he offered himself, his body and his blood, to his eternal Father on Calvary. He offered himself as a victim for the wrongs of those worthy of the same sacrifice. This was the way he fulfilled his mission as a priest.

He came to sanctify sinners. My dear brethren, our Lord loves sinners. We read in the Gospel, how He went about doing good, not only healing the ill of the body, but the ill of the soul. He is the good Samaritan pouring precious oil into the wounds in man's soul. He is the good shepherd seeking the stray sheep, that he may bring them back. He suffered for their sins, because he loved them. To prove his power over sin, he said to the man sick with the palsy, "Thy sins be forgiven thee, arise and walk." Again, my dear brethren, did Jesus Christ exercise His power to sanctify sin, and when we come to the last, when he was on the Cross, even in His misery, He said to the thief on the Cross, when he cried out for mercy, "Thy sins be forgiven thee; this day shalt thou be with me in Paradise." This, however, proves to us that this was his mission on earth, a sanctifier of souls.

He came as a teacher. During three years of His public life our Lord went about teaching, devoting Himself to the preaching of the Gospel. Many said He was a teacher from God; He spoke as one having authority, and they said that these things were the teaching of God, as no man, God could do, or have power from man, but He had the word of the Father who sent me. So our divine Lord taught lessons of peace and the people listened to His voice, and learned from Him, the greatness of eternal life. So my dear brethren, did our Lord fulfill his mission as a teacher.

The multitude followed our Lord during all the years of His teaching, and whom he made his disciples, and whom he made his chosen to continue His mission upon earth as he should have as his Heavenly Father. He charged them not only as He charged the multitude, but He gathered them around him, and taught them clearly and plainly the knowledge of the truth all of them on earth to reveal. He spoke to them of the Mighty God, and so, my dear brethren, He came also to save us, and many who heard His voice, were saved with love for Him, and believed that He was sent from Almighty God. And so, my dear brethren, our divine Lord brought these twelve to continue His mission. He gave them a threefold object, that of priest, sanctifier of souls, and teacher.

Now, the time came when He was about to return to His Heavenly Father, and He thought it right to prepare the feast, it was the feast of the "Passover," and He took great delight in preparing this feast with them. And they assembled in the upper chamber, as He told them, and they had the feast. Jesus took bread, and broke it, and blessed it, and said, "Take ye and eat, this is My body," and likewise the wine, "Take ye and drink, this is My blood of the New Testament."

Here our Lord exercised his power as a priest, according to the order of Melchisedec, and he told them to do these things in commemoration of him, and of those ordained, then he gave them the power to consecrate his body and blood, to offer it as a sacrifice to God, and they were to continue his teachings forever, and so was fulfilled

the office of the priest according to the order of Melchisedec. His disciples had power not only to consecrate the body of Jesus Christ, but also to ordain others to the same.

Now, when Christ gave power to His Apostles they were to have eternal life. They were endowed with what life. They were to teach the people. They were to exercise the power of the keys revealed by the Divine Ministry. This they must teach in order to prepare the lives of the people to receive the faith and body of Jesus Christ. But, my dear brethren, they must also be about to sanctify the souls of the people, and of which they come and prove themselves worthy, therefore, they must receive the power from them. Now dear brethren, He announced again their mission, and gave them the authority to go forth in His name, "As the Father hath sent Me, so also send I you." They had the power to forgive sin. He breathed upon them and said, "Receive ye the everlasting God." Here, the power evidently given to the apostles, the power over sin, the power which Jesus Christ exercised to forgive sins. He gave them power to teach.

Our Lord, during the forty days He remained upon earth, after His resurrection, He spoke to them, and taught them concerning the word of God, the Church of Jesus Christ, and when He was about to leave to return to His Heavenly Father, He spoke once more to the apostles. Now He said to them, "All power is given unto thee, in heaven and earth, go therefore, teach you all nations, preaching in the name of the Father, of the Son, and of the Holy Ghost, teaching them all things that I have commanded them, even unto the end of the world." Here, my children, our Lord made them the teachers, to continue his mission of teaching the world. Preach the Gospel to every creature.

Now, dear friends, our Lord has given them the power, and he has placed a seal upon that commission, and that He should send them the Holy Ghost, who would bring to mind all that He had spoken to them, and who would be their comforter, and the appointment always filled with the holy ministry. They that accepted the seal, went forth into the world, taught, sanctified souls, and offered remission of sins. It will continue forever, because it has the promise of Christ, and through the result of that teaching. We are here to-day to witness that solemn ceremony, similar to that of Paul and Barnabas. We are here to-day to see one of the successors of the apostles, and one who elevates him by giving him the commission to go out and teach, and to offer sacrifice, to ordain priests, to sanctify souls, and to teach the doctrines of Christ. Therefore, here to-day, we are witnesses to that ceremony, we are seeing the Bishop of Alexandria ordained, and receiving the threefold mission, that of priest, sanctifier of souls and teacher. We have reason to be thankful because of our many graces. He is one of yourselves, you know him, he is worthy and of a true heart. You have welcomed him with joy. Let your obedience give joy to your Bishop.

And you, my Lord, we humbly congratulate you upon the high position that is given you, upon being the follower of Jesus Christ, and I assure you that you have the love and faith of your people, and your friends, and your people, who rejoice with you in your honor. That you possess the peace of God for many years to come, and that your name be honored by your priests and people. Amen.

A "SURPRISE PARTY" IN A PROTESTANT CHURCH.

Some years ago a Protestant minister in the North of Ireland astonished his congregation, which, on this occasion, was composed entirely of Orangemen, by preaching not of the "glorious, pious and immortal memory" of King William, but by taking for his text:

"A new commandment I give unto you, that you love one another." Having come prepared to hear the usual fiery denunciations against Popery, his hearers were utterly taken aback by the minister's sermon, which was an admonition to dwell in peace and charity with their Catholic neighbors, to forget the past and its bitterness, and to recognize that it was in no wise Christian to perpetrate old feuds and factions. History repeats itself. A similar event occurred the other day in Queensland. A number of Orangemen, who are keep up in a new country the old fight against Catholicity (or rather against the monstrous thing they imagine Catholicity to be), wanted a "good Protestant sermon," and told their minister so. He gave it to them. He gave them, for instance, such solid facts as these:

Few things give rise to such insincere talking as Protestantism when this term is degraded into a mere watchword of party. For example, it used to be maintained by some that Protestants possessed an intellectual superiority over Roman Catholics; but in the light of the twentieth century, surely no statement could be more ill-founded. As regards doctrine, the Protestants seem to forget that most of the fundamental truths of Christianity are common to both faiths—namely, the existence of God, the fall of man, the need of redemption, the Divinity of Christ, the inspiration of Holy Scripture, the eternity of reward and punishment. . . . We all have great reason to be thankful that the sources of accurate knowledge are within our reach; and yet how many Protestants form their conceptions of the Roman Catholic Church from productions like "Maria Monk" and the "shocking disclosures" of escaped nuns, run-away priests, and others of that ilk? How should we like any one of our Protestant churches to be judged from the men who have been expelled from the ministry?

All this and much more in the same vein did this Australian Protestant minister say to his Orange hearers. It must have been a great shock to many if not all of them, led, as they have

been from childhood, to believe that the Catholic Church is the mother of all abominations, and that no good can come out of her. As the world progresses our Orange friends may be assured that they will be subject more and more to shocks of this kind. The number of Protestant ministers who are unwilling to keep on repeating the old-time slanders against the Church is decreasing. Catholic truth will in the end prevail.—Sacred Heart Review.

A TALENTED CANADIAN.

At a public meeting recently held in Woodford, Mr. Chas. Davlin, M. P., made the following reference to the condition of affairs in the Clanciarde estate. We take the report from the Dublin Freeman's Journal.

Mr. C. R. Davlin, M. P., Galway City, said that the attacks made from time to time by an insolent Orange faction in Parliament against the tenant farmers of Galway only served to endear them more to the members of the Irish Party. He came there that day with the message from the Chairman of the Irish Party that he (Mr. Redmond) and all his colleagues were heartily in sympathy with the object of the meeting—namely, to end landlordism and to win the land for the people (cheers). That, indeed was one of the fundamental principles for which they contended. It was patent to all that the system of land tenure in Ireland had wrought untold misery, decimated the population, exiled and impoverished the people. More than that, such men as Clanciarde endangered the peace of the country, and they should not be allowed, under the sanction of the State, to carry on their unwholy war against the people. If God placed the Irish people on the soil of Ireland, it was not certainly that they should come under the heel and the tyranny of Clanciarde (cheers). The Land Act of 1903, great as the measure was—and he would never deprecate its value—had not touched the difficulty in the West. At the time of its passage through Parliament Mr. Redmond and every member of the Party insisted that compulsion was necessary—such problems as those of congestion, untenanted land, and that of the evicted tenants were to be effectively dealt with (cheers). Never for a moment would the Irish Party consent to lose sight of the case of the evicted tenants. No settlement of the Land question would be accepted as final until these who were evicted and who had made such heroic sacrifices were restored to their homes. What excuse could the Government advance for the tolerated of such conditions as existed in congested districts, when they knew that in this province of Connaught alone there were hundreds of thousands of acres of waste land, and of that a great proportion in Galway? Let the people be restored to the land which was once theirs, and to which they had every moral claim (cheers). The moment was ripe for the adoption of compulsion. Let Mr. Bryce rid Ireland of the Clanciarde; let him not say, as he too often pleaded; "What can I do?" He had at his back the power and majority of a willing Parliament. Let him then act. Never was there a case of such urgency. And if he sought the example of precedents, he would find it in the case of the Province of Quebec, where by Act of Parliament landlordism was exiled (cheers). In conclusion, Mr. Davlin strongly appealed to the men of every part of Galway to join the League, to put it into good fighting form, and to remain absolutely united. It was possible that they might for the general good be called upon to make personal sacrifice as brave Martin Ward, of Loughrea had (cheers); but let them remember that no great cause had ever yet been won which had not cost immense sacrifice, loss of home, of life, of limb, and strong heart. They had already been victorious all along the line; they had the sympathy of their powerful brethren and of every lover of liberty in America, Canada, Australia, who felt, as they felt, that the only permanent and radical cure for the ills and evils afflicting Ireland was the establishment of an Irish Parliament, absolute in regard to Irish matters and responsible to the Irish people. The day would come, and sooner than they expected (loud cheers).

A Perfect Observance.

Devotion to the Sacred Heart, far from being, as some appear to suppose, a devotion wholly consisting of tender sentiments, is, when rightly understood, the most perfect observance of the first and great commandment, a powerful means, therefore, for leading souls to the practice of solid virtue, and of active and devoted zeal for the dearest interests of God. If we are really lovers of the Sacred Heart we shall be more gradually imbued with its affections, imitators of its virtues, and devoted co-operators with its work.

IF ATHEISM BE TRUTH.

(From "Religion and Republics," the address of Hon. Curtis Guild, Governor of Massachusetts to the graduates of Holy Cross College, Worcester.)

If atheism be truth it is strange that the loss of honest faith in some religion has ever been the prelude to the down fall of a nation. When Athens learned in her theatres to swear "By Zeus, whoever he may be," when the Roman augurs smiled at their own unbelief in the religion they could not teach honestly to the people, when France forgot the righteous cause of her uprising in a reign of terror, and in the substitution of the so-called worship of reason for the worship of God, the Athenian republic was ready for the foreign invader, the Roman republic was ready for its Caesar, the French republic was ready for the dictatorship of a Napoleon.

The atheist in public life, recognizing no responsibility to a higher power in his own life, cannot properly respect his responsibility, his duty even to other men or to his country. Centred in self, despairing of a future, despising the past, why should he improve the present?

We cannot all agree in our religious

Boils and Pimples

Red Rash, Eczema, in fact any skin disease, disfigures the complexion because the bowels are constipated—or because the kidneys do not rid the system of waste—or because the skin itself is unhealthy.

Ointments, salves and soaps are useless. Because the trouble is with the blood.

Owing to defective action of bowels, kidneys or skin, the blood becomes laden with impurities. It is these impurities—deposited by the blood—make boils, pimples, and painful, disfiguring skin diseases. It is because the trouble is with the bowels, kidneys or skin, that FRUIT-A-TIVES cure these diseases.

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act directly on the eliminating organs—correct their irregularities—strengthen them—and thus clear the skin and make the complexion clear and soft.

If you have any skin trouble—or any fault with constipation, liver trouble, biliousness, headaches, indigestion, rheumatism—cure yourself with Fruitatives. They are made of fruit juices and tonics—and never fail to cure.

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convictions, but only to the man of some religious convictions it is given to see that to day is not eternity; that whether we will or not the course of civilization is to go upward and onward. To us here and now is given the privilege of seeking how to share in that glorious destiny, how best to serve our country, how best to serve our fellow-men, and in serving them how best to serve ourselves, in the great divine uplift that is not of yesterday, nor of to-day, nor of to-morrow, but through the centuries of centuries.

Now and always true men, not of one creed, not of one country, nor of one language, have found their own best advancement in the advancement of their fellows and their best inspiration in the deep faith in God, that at sunset brings the smile to the tired eyes and to the paling lips, the whispered satisfaction in sacrifice, whether the words be in those of Bunker Hill, "Dulce et decorum est pro patria mori," or the ancient prayer of the old land, "Non nobis, Domine, non nobis sed nomini tuo gloria sit."

SIXTEENTH ANNUAL PILGRIM-AGE

TO ST. ANNE DE BEAUPORE, TUESDAY, JULY 24TH—ITINERARY OF SPECIAL TRAINS.

The Ontario Pilgrimage to the Shrine of St. Anne de Beaulieu will take place (this year) on Tuesday, July 24th and will reach the Shrine on Wednesday, 25th, eve of the Feast Day of the Mother of the Blessed Virgin. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Alliston and at all stations of the C. P. R. from Myrtle and all points east thereof, including Peterborough, Perth, Manotick, Stirlingville, Carleton Place, Brockville, Prescott, Smith's Falls, as far as Chesham, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular Montreal express trains, procure regular return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. R. and C. P. R. A short distance east of Toronto, purchase pilgrimage tickets at either of those stations at a cost of \$8.00 from Whitby, and \$8 from Myrtle, and then take special trains which will be awaiting them and proceed to St. Anne de Beaulieu, which shall be reached at 7 o'clock on Wednesday morning.

Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train returning up to and including Tuesday, July 31st. This means that pilgrims may leave Quebec city by the night train of Tuesday, July 31st, and Montreal by the morning train of August 1st; but if a stop-over at Quebec or Montreal be desired, it must be so timed as to leave Montreal for a continuous journey home not later than the morning of Wednesday, August 1st. The pilgrimage will be under the patronage of His Grace, The Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston and will be directed by the Rev. Father O'Gorman, Gananoque, who will give any further necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for the nominal sum of 25 cents per meal.

C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of the first-class coaches on Wednesday night.

Pilgrims from Toronto via Grand Trunk must take the 7:45 a. m. Montreal Express, and await Pilgrimage Special at Whitby Jet, until 1 p. m. The 9:15 a. m. C. P. R. Montreal Express will make immediate connection with C. P. R. Pilgrimage Special at Myrtle.