6

FIVE-MINUTE SERMONS.

Sixth Sunday after Pentecost. AM I MY BROTHER'S KEEPER ?

The gospel to day, my dear brethren, typifies well the man of the world and his divine Master. The disciples of our Lord, together with the multitude, had Lord, together with the multitude, had been listening to His teachinz. He had also healed many of them who were sick. He showed by these two examples that He was a Lord of mercy and a Lord of compassion. He showed by these two examples that He cared for the people and was willing to do all that He could for them. And one might think, surely the disciples of our Lord would have learned the same leason of mercy and compassion from Him, and mercy and compassion from Him, and that they might have inferred from His miracles that He could have fed them

had He willed to do so. You see how they acted. They would have sent away the multitude into the nave sent away the multitude into the towns and villages round about to seek food and rest. *Ohrist* said to the dis-ciples, "Give ye them to eat." And then by His divine power He works the minute. miracle.

Such are we in this world, my dear coole. Teo many of us think, "What people. Too many of us think, "What have we to do with the multitudes? Send them away! We must look out for ourselves. Am I my brother's keeper?" This is an opinion to-day amongst many : that every man must look out for his own interest, and that there is no obligation on any one to do as much for his neighbor; and that if one does any favor or good to a neighbor in his difficulty, there is an obliga tion to make a proper return. We hear it said that all who suffer bear their cause of their own misdeeds trials b trials because of their own misdeeds. If a man is poor, men will tell us it is because he is lazy or because he is not thrifty; and so they argue that it is not the r business to help any one in

it is well for the community that these theorists are comparatively few in number, and without much positive influence. But they make their influ innence. But they make the intervence of the intervence of the in a negative way, when those whose hearts should be soft, and whose purse-strings should be open wide, are made hard and close by their arguments

people will readily see that the oor and the unfortunate ought to be poor and the unfortunate ought to helped, but do not see so readily that it is any of their business to help them. They will give some money once in a while, but as for time or care, their pleasures demand all of that. Do they ever give advice which would help their less fortunate neighbors on in life? their less fortunate neighbors on in file? They are well fitted to do it. Why do they not? How, then, should we deal with our neighbors? We have our Lord's example in the gaspel of to-day? First He taught them, then He showed His pity for them. And last He showed His love for them by healing the sick

and feeding the hungry. You who are learned, there are many who wait for you to teach them the who wait for you to teach them the sacred doctrines you know so well. You who have the good things of the world, there are multitudes who are ill, help less, hungry and naked whose wants you can relieve. My prayer for you, each and all, will be that these words may be said to you

be that these words may be said to you at the last: "Insmuch as you have done it unto one of the least of these My brethren, you have done it unto Me."

LAWSON AND THE POPE.

FINANCIER GREATLY IMPRESSED BY HIS VISIT TO THE HOLY FATHER.

Rome. -- "I have had an interview with His Holiness Pope Pins, and my morning at the Vatican was, I may truly say, the most interesting experi-ence of my life," says Thomas W. Law-son, in a special cable to the New York American American.

"At first I was struck by the Pope's extreme simplicity amid magnificent surroundings. Pope Pius is that rarity a perfectly natural man. After seeing him I can understand why the Oardin the interpret the second second him i can understand why the Oardin als elected him. He is transparently honest, and one of the most remarkable and touching things about him is that his tenderness and gentleness are that his tenderness and gentleness are almost more motherly than fatherly. "But, back of this, I recognized a force and solidity of character that are extraordinary. It was borne in on me that when Pope Pius makes his decision no earthly much carbon bis decision no earthly power can move him. If the French Government thinks the Pope will yield in the present

In conclusion, let me say that I think one of the wisest actions that Pope Pius ever took was his selection of Cardinal Merry del Val as his chief helper."

WHEN PHYSICIANS OF BODY AND SOUL MEET.

CATHOLIC DOCTRINE IN ITS RELATION WITH THE PRACTICE OF MEDICINE The Catholic Transcript, Hartford

The following speech was delivered by a priest of the Hartford Diocese at the banquet of the State Medical Society at the Allyn House, Hartford, May 23, and is published by special request in the Transcript : "At the outset, I wish to give very

"At the outset, I wish to give very sincere expression to my appreciation of the honor which your committee has conferred on me by inviting me to ad-dress this distinguished body of pro-fessional mer, and to say that I rejoice in the opportunity which it offers to gratefully acknowledge the unfailing courtesy of the physicians of all creeds toward us Catholic elergymen. As you are aware, our lines of duty come often into contact : we both labor for often into contact : we both labor for the betterment of our fellow men - you to make and keep him well physically, we spiritually, for as you are the phy-sicians of the body, we are the physi-cians of the soul. We inculcate virtue ecause of its rewards here, but espec ially hereafter ; and seldom does any one attain this future reward without first passing through your hands.

"What must you be to go to Heaven ?" asked the Sanday school eacher of her class.

' You must be dead !' piped up the

"O pasionally one sees the ambigu-ous announcement in the papers that some one died without the aid of a ous announces

some one died without the aid of a physician, but not often. "An Irishman was asked why he didn't call in a physician before his father died. 'Well,' said he, 'my father was always quare about that. He wouldn't have any doctor near him, because he always said he wanted to die a natural death.'

PREACHING AND PRACTICE. " It must also be remembered that

though we preach, you practice ; not always what we preach, but our preach ing in some respects cannot be better exemplified than by our practice. Your charity, for instance, is unmeas-ured save by Him Who sees and rewards in secret, for your skill and services are freely given to the deserv ing and the undeserving. The world owes a great deal to the doctors, and it seems in no hurry to pay them. It is safe to say that there is no class of men whose money, justly earned, jingles so plentifully in the pockets of others. Had I the money due to you gentlemen, I would promise to build and endow a mammenth sanitarium. I should, however, stipulate not to trea mental diseases such as that form of paranoia that manifests itself by inability to remember debts, especially doctors' bills, for there would be no room for anybody else.

"There was a very successful prac-titioner here in Hartford who died many years ago. His widow attempted to collect some of his outstanding ac counts, but with the usual rest Finally she made a personal appeal to some, among others to one whose wife had died after, and we will suppose, despite the attentions of the doctor. 'Now,' said the widower to the widow, 'your good husband has died and gone to heaven.' 'I hope so,' sighed the widow. 'My wife has also gone to heaven. What we had better do is to

allow them to settle this account them selves.'

IN THE SICK CHAMBER.

"Because the Catholic priest enters more intimately into the lives of his than any other gentleman, he people people than any other gentleman, he comes into conjunction very frequently with the physician at the bedside of the sick. The physician is ordinarily a gentleman, and with that true politecomes into conjunction very frequently veriform appindix to me beit, the says. with the physician at the bedside of the sick. The physician is ordinarily a gentleman, and with that true polite-ness which is merely a consideration for others, he readily takes into ac ness which, is merely a consideration for others, he readily takes into ac-count the religious preferences of his patient. Experience has probably taught him, as it taught Dr. Oliver Wendell Holmes, that the soul reacts on the body, and when the mind is quieted by the ministrations of relig-ion the body, and when the mind is quieted by the ministrations of relig-ion the body, and when the mind is quieted by the ministrations of relig-ion the body is more susceptible to medical treatment. The Catholic Church, as you are aware, accompanies very closely its subjects from the be-ginning of life till the end and after. She greets the infant at life's thresh-old, and she holds as of primal neces-sity the rite of baptism, no matter how brief its human career. Many physi-rament, administer it, as they validly him. If the French Ortonov the present the Pope will yield in the present struggle between the Vatican and the Elysee it is mistaken. Perhaps I can best convey the impression of the man's overwhelming atmosphere of power when I entered his prosence I thought myself six feet tall : when I left it I felt that I was less than two feet high. "I always knew that the Oatholie Church was an immense force in the world, and that it is especially a force in America, but that quiet, kindly, white-robed figure in the Vatican, with 250,000,000 human being; behind him, 250,000,000 human being; person As soon as death is at all imminent, it is the duty of the priest to administer the rites of the Church especially in-stituted for this emergency. Here, again, I have found the conscientious physician manifest his liberality of view by warning the priest or the family of the seriousness of the illness in order that before unconsciousness supervenes the patient may have time to set his spiritual house in order. The same ethics between the two professions for-bid the administration of hypnotics that will so stupefy the patient as to render will so stupely the patient as to render impossible the profitable ministrations of the priest. No one should value of the priest. No one should value human life so highly as the physician. for he is its official guardian. In a pro-fession that has for its essential purpose the conservation of life, of rigidly bind ing force should be the divine com-mand, 'Thou shall not kill.' Often in desperate danger two lives hang trembl-ing on your skill, for life seems bend-ing down to death when life begins. ing down to death when lite begins. But science, especially surgical science, has in the past (ew years gone ahead in leaps and bounds, ard made safe and practical operations in obstatries that a decade ago a surgeon would hesitate to undertake. The slaughter of the in-nocents has no longer justification among the up to-date gynaecologists. Catholic moralists may seem rigid and the second

THE CATHOLIC RECORD.

Catholic theology inelastic when there is question of human life, but an analy-sis of the underlying principles will always find them resting on a firm, logi-cal basic

cal basis. "Pardon this intrusion of shop talk at this festal board, and I can only plead in its justification that an opportunity such as this seldom occurs.

tunity such as this seldom occurs. A PROGRESSIVE PROFESSION. "We from the outside view the pro-gress of your profession with real per-sonal interest. For instance, the recog-nition of the therapeutic value of fresh air and good food looks to us like genuine advancement. We cap all re member when we ware solemnly warned

genuine advancement. We cap all re member when we were solemnly warned against breathing night air, as if there were any other kind of air for us to breathe at night. Nowadays, air be-ing one of the few free things in the world, the windows are open day and night, winter and summer. One of these fresh air cranks had occasion to remain over night in a hotel. After trying in vain to get asleep, he remem-bered that he had forgotten to open the window. He got up and, of course, lost window. He got up and, of course, lost his bearings, and couldn't locate the windows. He did locate various sharp ends with parts of his exposed anatomy, and finally got his hand on the glass pane. Then came a vain effort to raise it. No use; it wouldn't go up. He spoke to it n what to raise it. No use; it wouldn't go up. He spoke to it in what language seemed appropriate to the occasion. No result. Rather than lose a night's sleep, he took a chair and smashed a pane of glass, went to bed and slep: content. In the morning he discovered that he had not reached the window at all, but had broken the glass front of a bookcase. The imagina-tion has to be reckoned with pro and con in the practice of your profession. con in the practice of your pr

and the confidence reposed by the average patient in his physician is a standing tribute to his trustworthiness. THROUGH LIFE'S VARIED CRISES.

"THEOUGH LIPES VARIAD UNISS." "The high regard in which your calling is universally held is easily ex-plained. So close to the holiest things of life is your vocation that it becomes almost sacred in character. Life is the foundation of all human happiness, and you are its appointed guardians; health, God's greatest blessing, is under your care and protection. Your skill attends us from life's beginning, through its varied crises until your natural enemy, death, though often beaten back, is at last victorious. Your entry into the family circle is solemn, often pathetic, and few the joys in which you share. No profession, save perhaps mine, is more implicitly trusted than yours; in your confidence is locked how many a family skeleton, and I am glad to cer-tify with more than twenty years' experience to your unimpeachable in-

"Men may make jokes at your ex pense, and sneer incredulously at drugs and doctors when they are well, but when disease or accident befalls them they send with trembling haste for you, and then no ukase of Czar was ever half so absolute as your most insignificant remark. In the middle of the night your telephone is rung to ask if the patient is to be awakened to administer the medicine, the principal ingredient of which is perhaps aqua pura.

WHAT DOOLEY SAYS. " Dooley, with his inimitable satire, consultation in his article des cribes

des ribes a consultation in his article on Christian Science. "They shake their heads and go out of the room, an' they talk it over at \$1000 a minyit while I'm layin' there at \$2.00 a day — docked. When they come back, wan iv them says: "This here is a most interest-is' come on' me much have the whole in' case, an' we must have the whole class take a look into it," he says. "It "means me, Hinnissy." "Doc," he says, "ye will remove the brain. Vintricle, ye will have its heart, an" Bellows, ye will take its lungs. As for me," he says, "I will add one more veriform appindix to me belt," he says. styles iv medicine changes the styles iv hats. Whin th' likes Whin likes the styles iv hats. Whin he was a boy they give ye quinine i'r whatever alled ye, an' now they give ye sthrynine, an' nez' year they'il be givin' ye proosic acid, maybe. He says they're findin' new things th' matter with ye ivry day, an' oi' things that have to be taken out, ontil the time is comin, whin not more thin half iv us'll be rale an' th' rest'll be rubber. He says if the dontors know less about pizen be raie an' th' rest'll be rubber. He says if the doctors knew less about pizen an' more about gruel, an' opened fewer patients an' more windows, they'd not be so many Christyan Scientists. He says th' difference between Christyan Scientista an' doctors in the Christyan Scientists an' doctors is that Christyan Scientists think they'se no such thing as disease an' doctors think there ain't annythin' else. An' there ye are.'

if th' Christyan Scientists had some science an' the doctors more Christian-ity, it wudden't make any diff'rence which ye called in-if ye had a good nurse.' AMONG THE POOR.

AMONG THE FOOR. "I have spoken of the unselfishness of your profession, and of your readi-ness to give freely of your skill to the deserving poor. No one better knows your charity to suffering and poverty than the Catholic priest. The work of both professions among the poor I found quaintly instanced in a little poem by A. Date. of Pailsdelphia. It is T. A. Daly, of Philadelphia. It is written in the Italian dialect, and Father McCann and the Gran' Doctor are the herces. Per clusion, to quote it : Permit me, in con

"Padre Domineec McCann, He ees great beeg Irishman. He ees growia w'en be speak, Lize he gons go for you, Jus' for busta you in two, My, he talk so rough, so queeck, You weel wisha you could be Som' where elsa w'en you see Padre Domineec.

" Padre Domineec, McCann Sop at dees peanutta-stan' W'en my leetla boy ees seeck ; Tak so rough Le mak me cry, Say ees besta boy should die So heg ot o heavan queeck ; He ees speak so cold to me Nevva more I wanta see Padre Domineec.

"Den gran'doctor com'. Ess queer, When I ask who said heem here, He jus smile an'weel no speak Only just for to say : "You no gotta cent to pay, I gon'feex dees boy dat's seeck." Oh. beeg-hearta man an' true,

Oh. beeg-hearta man a I am gattin' on to you, Padre Domineec."

CATHOLICS SHOULD BEWARE OF LOCATING IN & WHOLLY PROTESTANT COMMUNITY.

One who knows by sad experience he truth of what is here written, sends

the truth of what is here written, sends us the following: To those accustomed to living within hearing of the church-bells; or perhaps of many of them, it seems impossible that there are, here in these United States, towns — even good-sized little cities—where there is neither priest, church nor school. This is a fact nevertheless. Sometimes there is not even one resident family worthy of the name Catholic.

name Catholic. Naturally, such circumstances are the effects of a cause, and the cause is generally the prominence, socially or financially, of several anti-Catholics who, either themselves or their fore-bears, had founded the town, and made ta principle to look askance at any Catholic who ventured to desire to locate among them. Should one have proved so fool hardy he was generally ostracized in such a manner that he Good Catholics keep away from such

places, but it sometimes happens that they invest, and locate their families before making a thorough investigation of these matters. Lukewarm or bad Catholics do not care about these matters at all, or else very little. They consequently settle there, and by their very manner of living convince the enemies of the Church that there can be nothing good in it. It is a noted fact that in a Protestant community a

Catholio is never judged as an ordin-ary man, but always as a Catholic. Now one may ask : Shall Catholics never make the start to establish a never make the start to escaling a congregation in these places? Shall they be given over to Protestantism altogether? The answer depends on whether the

The answer depends on whether the plural or the singular is meant. A single Catholic, or the head of a single Catholic family would find himself al-ways regretting the day he had placed himself and his family in such a situa-tion; a number of Catholics—if only a half-dozen — may on the contrary, build for themselves a chapel and have a pricet from elsewhere visit them a priest from elsewhere visit them occasionally. The start thus made would entice other Catholics to locate would entice other Catholics to locate among them; eventually there would be established a resident priest with church and parish school. Then the good work may grow, and the anti-Catholic spirit of that part of the country be broken by the practical domonstrations of what the Catholic is the sully is. domonstrations of what the Cautoms faith really is. The faith of a Catholic, and the graces to be obtained by the frequent receiving of the Sacraments should ever be more vital to him than a better climate or a better location for social or climate or a better location for social of business matters. To a married man the rearing of his children alone should be enough to make him careful where he makes his home. Not only the de-privations of church and school must privations of church and school must be considered but the children's future because of wholly Protestant companion-ships, and the mixed marriages that are sure to follow. Only those who have learned all this by hitter strationes can really under Only those who have learned all this by bitter experience can really under-stand the seriousness of it all. Parents who have been born and reared in the faith thoroughly grounded in its doc-trines may pass years of their lives away from the services of a priest with-out losing their faith ; they may even instruct their children in the faith and been them nominally true to it, but, if keep them nominally true to it, but, if they really love their children, and really love their faith they will spend really love their faith they will spend many an anxious hour regarding the former, and many a lonely one in an-guish with the ungratified longings of the spirit regarding the latter.—Sacred Heart Review.

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JUNE 29, 1907.

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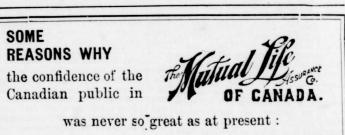
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HEAD OFFICE - WATERLOO, ONT.

JUNE 29,

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"Daring my conversation with the "Daring my conversation with the Pope he spoke of the American Bishops and Catholics, their attitude toward and their help to him, as a immense consolation in his many trials. After my audience with the Pope I visited Cardinal Merry del Val, the Papal Secretary of State. We talked for three quarters of an hour about the great questions of the day. The Car-dinal also referred enthusiastically to American Catholics, and told me that the Pope often refers to the magniathe Pope often refers to the magnia-cent vitality of American Catholicism. The Cardinal struck me especially as having the trait which I have always noticed as being eminently charact sstic of the really great man —that is an eagerness, constant and insatiable,

"He is a wonderfally open minded man, and seems to understand Ameriman, and seems to understand Ameri-can conditions, domestic, political and religious as thoroughly as though he were on the spot. Perhaps more so, for he sees with a horizon, so that be tween him and it there is the distance which enables a man to indee of which enables a man to judge of groups and not be swayed by particles. The Pope and his Secretary of State form a notable and excellent contrast. Mr. Hennessy. "'I think,' said Mr. Dooley, 'that

LIQUOB AND TOBACCO HABITS

A. MCTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr. McTaggart's profession l standing and personal integrity permitted

Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontario. Rev. John Potts. D. D., Victoria College. Rev. Father Teety. President of St. Michael

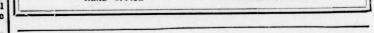
ollege, Toronto. Right Rev. A Sweatman, Bishop of Toronto Rev. Wm. McLaren, D. D., Principal Knox

Rev. Wm. McLaren, D. D., Friedbai Kuss College, Toronio. Hon. Thomas Coffey, Senator, CatHoLio Recorn, London. Dr. McTasgari's vegetable remedies for she incorpanies of the senatoria of the senatorial injections i no publicity i no loss of time from basines, and a certainity of cure Omasila-vice sc correspondence invited.



We are not obliged to take a des-pondent view of the prospects for sal-vation of our non-Catholic brethren. We are even allowed to extend the boundaries of the Church and take many of them into the fold unawares. In the American edition of Catholic Bellef, by the Very Rev. Dr. Faa di Bruno, on page 230, the author says : "Catholics do not believe that Pro-teatants who are baptized, who lead a

testants who are baptized, who lead a good life, love God and their neighbor and are blamelessly ignorant of the just claims of the Catholic religion to be the only one true religion (which is called being in good faith) are excluded called being in good isten are selected at from heaven, provided they believe that there is one God in three divine persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God made



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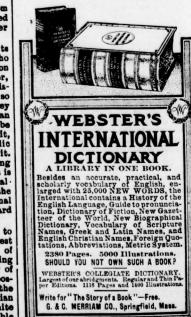
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Man, Who redeemed us, and in Whom man, who reasoned as, and in whom we trust for our salvation, and provided they thoroughly repent of having ever by their sins offended God.

" Catholics hold that Protestants who have these dispositions and who have no snapicion of their religion being false and no means to discover, or fail in their honest endeavors to disor fail in their honest endeavors to dis-cover the true religion, and who are so disposed in their hearts that they would at any cost embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit, and in some sense within the Catholic Church without themselves knowing it. She holds that these Christians belong to and are united to the 'soul' as it is She holds that these Christians belong to and are united to the 'soul,' as it is called, of the Catholic Church, al-though they are not united to the visible body of the Church by external communion with her and by outward profession of her faith."

profession of her faith." This view of the situation is apt to commend the Church to the earnest non-Catholio. With his approval of the charity and breadth of her teaching in this regard must come a feeling of obligation to study her claims of pos-sessing the truth. Belonging to the soul of the Church, the true Christian is the true to go a stee further and unite wil wish to go a step further and unite himself with the "body "—the visible organization also.—Catholie Citizen.



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