

The Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, AUGUST 20 1904

1348

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CATHOLICS IN HIGH PLACES.

In some quarters a layman who steps out of the rut and seeks to make his brethren better Catholics—prouder of their faith, and more anxious to equip themselves to defend and to propagate it—is looked at askance, to say the least. But what nobler cause can enlist one's energy? It stands for all that is helpful to man here and beyond the grave. Hence he who champions it is contributing in efficient manner to good citizenship. By his words and actions he is doing his share to make life purer and saner, to foster the spirit that is antagonistic to the misgovernment of cliques and political humbugs: in one word, he is giving an object lesson of the vital power of Christianity. But because he is a reproach to the careless and indolent, and believes that social iniquities are but poor things to give much time to, he is regarded as a disturber. He must be snubbed or buried under the weight of the argument similar to those which prevail to-day, existed and were treated with due reverence. This argument is of too delicate a texture to admit of rough handling. But it seems to have an aspect of solidity to those who view it through the glasses of self-conceit and satisfied ignorance. But the truth is that the earnest Catholic corrects such people of narrow-mindedness, and his life is an eloquent protest against sordid apathy and foolish squandering of time. He talks the language of Faith and not the jargon of the world. He subordinates all things to God. And because he does this he is a good counsellor and friend, warm-hearted and trustful, an upholder of authority, a gentle and manly Christian. Non-Catholics respect him. They may refuse to hear him, but they acknowledge that he is a man, a fighter who sticks by his colors, and they have before them the spectacle of Catholicity that is rendered robust by the sacraments. And the light from a pure heart has been for many the kindly light that guided them to the fold.

THE EARNEST CATHOLIC.

The earnest Catholic is not the enemy of innocent amusements. But he entertains the notion that too much of them is apt to make one soft for the serious business of living. He believes, too, we think, that a generation aspiring to show the world what the Church stands for should not be unduly anxious for what is termed the "social side." And so God-speed the Catholic who is endeavoring to lead us out of the arid waste of the commonplace and to kindle enthusiasm for our own principles and ideals. He may overturn some of our little tin gods and ruffle the souls of the "prudent." He may be dubbed meddlesome by the unthinking and unlook mayhap the flood-gates of ignorant criticism, but the sensible respect and honor him.

THE WONDER OF THE CENTURY.

A correspondent writes us deprecating the tone of a leaderette that appeared in the CATHOLIC RECORD a few weeks ago. He intimates that in his town citizens of creeds live in amity, and that bigotry is a thing of the past. We rejoice to hear of it, and should like to print the name of that town in golden letters as the wonder of the century. But our knowledge of conditions in that particular centre leads us to believe that the beatific picture that pleases our correspondent may disappear at any moment. So long as Catholics remain in the background and have their talking done by others; so long as they who have acquired a competence persist in sending their children to Protestant colleges and patronize the Protestant club for the reason that it makes for refinement, that concord will exist. But it is more of a tribute to our negligence and apathy than to any other cause. When our brethren, however, begin to — as it may happen in business or politics — get in the way of others, and when they manifest a loyalty to their own institutions, that picture may have spots on it. It takes two for competition; but a nerveless, back-boneless Catholic does not count.

OUR POSITION.

With all due respect to our critics we claim what is enjoyed by others, the right to have opinions, and if necessary to defend them. We make no pretensions to anything out of the ordinary, and

they who deem us "bumptious" may be pleased to learn that we are always ready to modify or to change our opinions when we are shown how and wherein they are fallacious. This, by the way, will be done by him who knows "how to accommodate himself to others, how to come to an understanding with them, how to bear with them." But we confess to no admiration of the individual who talks to us in an unpleasant manner and says his "little tin gods" must be treated with due reverence — well because others more learned than ourselves have done so. An argument this of poor quality, but it is a nugget of wisdom to those who take everything on trust.

And so to supplement what we said a few weeks ago, too many of us have been following after strange gods. We have been shouting alien watch-words and have cultivated a condition of spine that makes it difficult for us to stand erect. We have hidden ourselves in our halls, and "resolved." We have fed ourselves on the chaff of novel and newspaper and let the world take the measure of our taste for the things worth while by our delight in social iniquities. For the benefit of those who may be inclined to waste time in futile criticisms we quote again the words of Cardinal Newman: "Oblige men to know you," he said, "persuade them, importune them, shame them into knowing you."

Remember them ye brethren who have an idea that life is too glorious to be given over to small talk and to end less diversion. Is it too much to ask that we take our share in the fashioning of public opinion, in removing prejudice and in vindicating our rights as citizens. Or shall we continue to cling to the "don't wake the baby" air.

POPE LEO XIII. AND THE SCOTTISH PEOPLE.

(From His Letter to the Bishops of Scotland, June 25, 1898.)

Scotland, so dear to the Holy See, and in a special manner to Us, has its place in Our care and solicitude. We love to recall the fact that over twenty years ago the first act of Our Apostolic Ministry was performed in favor of Scotland, for on the second day of Our Pontificate We gave back to the Scottish people their Ecclesiastical Hierarchy. From that day forward, with your efficient co-operation, Venerable Brethren, and that of your clergy, We have constantly sought to promote the welfare of your nation, which is naturally inclined to embrace the truth. And now that We are so far advanced in years that the end cannot be delayed much longer, we have thought it meet to address you, venerable Brethren, and thus give your nation a further proof of Our Apostolic affection.

The terrible storm which swept over the Church in the sixteenth century, deprived the vast majority of the Scottish people, as well as many other peoples of Europe, of that Catholic Faith which they had gloriously held for over one thousand years. * * * The Pope, after reverting to the "great achievements of your forefathers in behalf of Catholicism," continues: "But since then a great change has come to pass, the ancient faith having been extinguished in the minds of the vast majority of your countrymen. Are we to suppose that it will never be restored? There are indeed some signs which lead Us to hope that, by the grace of God, a brighter religious future awaits the Scotch people. We see that Catholics are more liberally and kindly dealt with as time goes on, that Catholic doctrines are no longer publicly held up to scorn, as perhaps formerly was the case, but on the contrary, are favorably considered by many, and accepted by not a few. We also perceive that false views and opinions, which effectively prevent the perception of truth, are gradually disappearing. May the search after truth spread more, for there is no doubt that an accurate knowledge of the Catholic Religion, drawn from its own, and not from extraneous sources, will clear away many prejudices.

PRaises THE SCOTTISH NATION.

Great praise is due to the Scottish nation, as a whole, that they have always shown reverence and love for the Inspired Writings. They cannot therefore be unwilling to listen to a few words which in Our affection We would address to them on this subject with a view to their eternal welfare; since We find that in revering the Sacred Scriptures, they are in agreement with the Catholic Church. Why, then, should not this be the starting-point for a return to unity? We beg them to remember that they have the Books of the Old Covenant and of the New from the Catholic Church alone. If these Inspired Writings have passed unscathed through the many and dangerous vicissitudes of centuries, such a blessing is to be attributed to her never-failing vigilance and unceasing care.

We know that many of the Scottish people, who do not agree with us in faith, sincerely love the name of Christ, and strive to ascertain His doctrine and to imitate His most holy example. But how can they obtain what they are striving for, if they do not allow themselves to be taught heavenly things in the way prescribed by Jesus Christ

Himself; if they do not give heed to the Church whose precepts they are commanded to obey by the author of faith as if they were His own: "He who heareth you heareth Me; he who despiseth you despiseth Me;" if they do not seek the nourishment of their souls, and the sustenance of all virtue, from Him whom the Supreme Pastor of souls made his vicegerent, to whom He confided the care of the universal Church? In the meantime we are resolved not to fail in doing Our share, and especially to be constant in fervent prayer, that God may move their minds to what is good, and vouchsafe to impart to them the most powerful impulses of His grace. May the power of Us, grant to the Church that supreme consolation of speedily embracing the whole Scottish people, restored to the faith of their forefathers "in spirit and in truth." What incalculable blessings would not accrue to them, if they were once more united to us? Perfect and absolute truth would everywhere shine forth, together with the inestimable gifts which were forfeited by separation.—From a "Little Catholic Honeycomb."

SOCIALISM AND THE CHURCH.

Advocates of Socialism are busy and very active in spreading its teachings. It seeks to make the worst appear the better part and by this programme seeks to lure the workmen to accept its teachings and to espouse its cause.

Socialism is inimical to society as constituted at the present and in ages past. It would pull down and uproot and build on a new plan. It proposes to cut down the hours of labor to three or four in the twenty-four and to raise the compensation to three or four times the present wages given for from eight to ten hours. Labor is to be almost eliminated and man is not "to earn his bread in the sweat of his brow" when Socialism gets in the saddle.

Private ownership of property is attacked in the Socialistic platform. Men are to contribute to a common fund and share alike allotment for all.

The Socialists would recast the family the church and the state. Some of them will deny this. But Socialism, if ever triumphant, would certainly not favor the anti-social state, church or family.

Archbishop Messmer, in a sermon preached some time ago in Milwaukee, denounced some of the dangers of Socialism. He said:

"There is great danger in it to the church, the state, morality, the family, the marriage relation and the property owners."

"The private ownership of property is supported by the gospel, apostolic teaching and the rules of the Church and is a divine ordinance not to be changed by the hand of man."

"The most insidious feature of socialism is the distribution of tracts and printed matter, even to expensive volumes, among the people of the land. While the representations made are apparently safe and sound, I maintain that these differ radically from the teaching of religion and the Catholic faith in the following important particulars:

"1. That the Church and occupation must be separated.

"2. That the State shall be deprived of authority.

"3. That the parents are the economic ward of the state and must be educated through it and not through the parents.

"4. That marriage shall depend on individual relation and last only as long as affection continues, making of it other than a divinely ordained realization for life.

"5. That private ownership of property should be dispensed with.

"A man can't be a Catholic and a socialist. That is plain from the articles I have just specified. Consequently the fight is on and will be continued as long as the Church is a power in the world, as it has been in the past. In the teeth of much opposition, consistently held such "High" doctrine and practiced such "High" ritual that the Church has become, according to the complaint of the English Churchman, "a very hot-bed of the most extravagant ritualism."

A COUSIN OF FATHER FABER BECOMES A CATHOLIC.

The Rev. John Faber Scholfield, whose resignation of St. Michael's Episcopal Church, Hill Square, Edinburgh, Scotland, and forthcoming reception into the Church was announced in the London Times, on July 19, is a cousin of the late Father Faber. During the twelve years that he has ministered at St. Michael's, he has, in the teeth of much opposition, consistently held such "High" doctrine and practiced such "High" ritual that the Church has become, according to the complaint of the English Churchman, "a very hot-bed of the most extravagant ritualism." In consequence of this he was refused an assistant and placed under episcopal ban. So successfully, however did he work single-handed that he gathered and kept together a big and enthusiastic congregation. Mr. Scholfield is a member of the old Yorkshire family and was educated at Trinity College, Cambridge. For years past he has been a devoted admirer of the works of his kinsman, Father Faber.—Boston Pilot.

A glass of beer costs a loaf of bread. That is a thought for every father of a family to take with him if he enters a saloon. For the children ought to be fed.—Catholic Columbian.

WHY BROWSON BECAME A CATHOLIC.

H. Morgan in Donahoe's Magazine.

The eminent New England writer, Dr. Browson, several months before his reception into the Church, wrote: "Our ecclesiastical, theological and philosophical studies have brought us to the full conviction that either the Church in communion with the See of Rome is the one holy, Catholic, Apostolic Church, or the one holy Catholic Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but to escape it we cannot. We must accept it or go back to the no church doctrine. . . . We are thoroughly convinced in mind, heart, and soul that Christ did institute a visible Church; that He founded it upon a rock, that the gates of hell have not prevailed, and cannot prevail against it, and that it is the duty of us all to submit to it, as the representative of the Son of God on earth."

He renounced Protestantism and became a Catholic, October 20, 1844, being then forty-one years of age. He afterwards compared his experience of different beliefs during the twenty-two years between his profession of Presbyterianism and his conversion to the Catholic faith as that of one stepping on cakes of ice, each cake barely supporting his weight until he could reach the next, until at last he stepped on solid ground. His old associates prophesied his return to Protestantism within six months, but no man ever adhered more firmly to the truth once he had found it.

Never for one moment, whether or not he had erred in his opinions, had his faith in the Church been shaken, or the thought of leaving her been entertained. It was hard for him to conceive how men ever really Catholic faith could be so deluded by pride as to abandon the Church. Browson had no such pride of intellect or of learning to dominate his loyalty and love for the Church which alone had the words of eternal life. In it he lived and in it he died an edifying death, whilst the prayers for the dying were being recited by his side, on Easter Monday morning, 1866.

IRELAND'S PRIESTHOOD BEFORE AND DURING THE PENAL DAYS.

From a discourse recently delivered in Limerick by Rev. Michael Paelian S. J.

Let us turn our eyes along the dark avenue of our country's history and read the story of her priesthood. It runs like a golden thread through the web of our national life. As we take up and unroll the canvas of time, what a varied panorama passes before our gaze! The light of the seventh century is upon us. Europe is in a strange plight. The unwieldy fabric of the Roman Empire has fallen. Naked savages were long looking out from their forests through hungry eyes upon her bloated greatness. They dashed across her frontiers, sweeping like broken toys the proudest monuments of antiquity; ten centuries of civilization ended in wreckage, and the armed barbarian of the North placed his foot in triumph on the fallen majesty of Rome. When the waves speared up with him a sad spectacle did not extinguish, in others the flickering embers alone survived. Ireland never belonged to the Roman Empire, therefore she saved from its corruption and its ruin.

At this very period, too, her fervor versus were sheltering youths in ten thousands from every land. A cry for help arose, and all Christendom instinctively turned its eyes toward Ireland. Girded in giant strength, her apostolic armies but waited the trumpet blast. Forth they marched to fan the flames of a dying faith or to kindle it anew. Their conquests over the rude savage, the revived faith and restored sanctuaries, the cathedral domes and monastic schools that quickly dotted the face of Europe, are imperishable monuments of her zeal. England and Scotland, France, Italy and Germany have embalmed the glorious deeds of her apostles, and the canonized names have enshrined in the martyrlogy of every country of Western Europe. What a saintly drama passes before our enraptured vision! We see Aiden preaching to the Northumbrians, with a king for his interpreter; Virgilius proving to the astonished scholars of Germany the rotundity of the earth and the existence of the antipodes eight centuries before Magellan doubled the cape. We see St. Gall casting the Helvetic idols into the deep lake at Zurich; or Columbanus erecting in every land from Belgium to Central Italy monastic institutions that, in the number of their children and the splendor of their convents, rivaled their efforts for civilization. Finally, we behold Duns Scotus on the steps of the French throne, with a palace for his school and kings for his scholars. Europe for four centuries rang with the fame of Ireland's apostolic sons; their names are the bright spots of our history, and their achievements more imperishable than the steeple column or the proudest arch of triumph.

THE PENAL DAYS.

The scene is changed: Shadows darken the canvas and Tears replace the sunbeams. Tyranny has placed her heel on the neck of a prostrate nation. We are in the years of penal woe. Ireland is in the Catacombs. When the children of Israel wept by the waters of Babylon and mourned the dark years of captivity their bitterest anguish was

the recollection of departed greatness. When they recalled the glories of their holy city and the pride of their ancient temple they struck their harps and every string quivered with the wail of lamentation; and they swore that the day should forget its cunning ere they forgot the glories of Zion. But the children of Juda were saved from despair since a Hand Divine had set the star of hope above the dark sea of sorrow, and the voice of prophecy consoled their hearts.

What a prototype of penal Ireland! The people lifted up their eyes to see the princely castles of their native chiefs either razed to the ground or sheltering the spoiler. The stones of the sanctuary were torn up, and the hideous night-owl sheltering her young in wails for a decade of centuries shadowed students from every clime. The eyes of the people ached with sorrow, and the muffled wail of a trampled nation went sounding like a death-knell over the western waters.

Under such stress of agony what vestige of the race would have survived? That dark tide would have dashed, like alabaster vases, the stoutest hearts to pieces. There was one man — the priest. Denied that education at home that he so freely shared with others, he goes abroad. He is ordained. He turns his face toward Ireland, but he is an outlaw, and the same price offered for his head and the head of a wolf. He could scarcely approach a town without seeing the skeleton of a priest dangling from a gibbet or a grinning skull staring him from the spikes of the city gates. The very dogs were taught to track his blood. But neither gyves nor gibbets will hold him back.

Ireland is in Gethsemane and the comforting angel will fly to her side. He shares the peasant's humble fare, and teaches the catechism by the turf fire, and creeps through the darkness to console the dying. He gathers the people in a sheltered glen, and with the rock-ledge for an altar stone, the canopy of heaven for a roof, and the morning star for a sanctuary lamp, he says Mass. The winds are sobbing "Miserere" of sorrow around. The chalice in his hand is made of wood, but the heart behind is of purest gold. Often, alas! the altar stone on which he offered the Blood of Christ was reddened with his own. When the storm threatened to overwhelm them and quench Hope's faintest ray he hid them look up—

To a land where souls are free, Where grants the nature's bliss.

He reminded them that the Cross was the dearest keepsake Christ had for His chosen friends. He taught them to sanctify their suffering and cling closer to God. Under the desolate skies, on the blood-stained sod, with the silent stars witnesses of nuptial rite, in the dark night of penal woe, the hearts of Ireland's priests and people were wedded in everlasting love.

DIGNITY OF THE CHRISTIAN HOME.

Our Lord became Man, took upon Himself our human nature, looked upon men with a human countenance, spoke with a human voice, and loved them with a human heart. He conversed with men that men learning to know Him might through Him know God; and our Lord founded His Holy Church and made us members of His Holy Church, by the regeneration of water and the Holy Ghost, in which we are adopted as sons of God. He is born again a second time, and He created matrimony, and all those indissoluble bonds by which domestic life is sanctified. The children born in Christian homes are born again and become children of God. The Christian home is like Paradise springing up once more out of the earth. The illumination of true knowledge of God, the love of God, the law of God our duties to God—all these things are to be found in the Christian home, if the fathers and mothers are faithful, and the children are brought up to be the children of God.

Any Catholic father and mother, who for the sake of a better spelling, shall send a child to a school where the Catholic Faith is not taught, incur before God and man a great responsibility. They go as far as they can to rob their child of the knowledge of God, and therefore of conformity with God. They do all that is possible to prevent their children in this world in flesh and blood and in the Holy Ghost.—Cardinal Manning.

THE FIRST ADORERS.

On Calvary was first opened that well head adorners of the Sacred Heart! Mary the spotless, John the well-loved, Magdalen the loving, and in the person of the Centurion may we not behold the first hard heart softened by devotion to the Sacred Heart—the first of a long line of sinners, who, according to the promise made in days then to come, were to find in that Heart the "source" and "the ocean of infinite mercy."

Truly can we, as we fix our gaze on that open side and lance-riven Heart of the Saviour, exclaim in the prophet's words to all who practice this devotion: "You shall draw waters with joy from the Saviour's fountain;" and truly can the Church repeat the words to us as we kneel before the altar for that Sacred Heart has not been closed, and we too may draw, even more abundantly, waters with joy from this opened fount of the Saviour.—Rev. H. B. McMahon, S. J.

TRUE BASIS OF MORALITY AND GOOD CITIZENSHIP.

Rev. R. A. Higgins, S. J., in St. Xavier Calendar, Cincinnati.

To make a man honest, pure, just and truthful, you must not only convince his intelligence, but also move his heart and penetrate his inmost soul; you must give him a motive and a presence from which he can never escape. Such a motive and such a presence religion alone can supply. Without religion morality can be talked of, praised and recommended. This is what is done in godless schools and societies for ethical culture. But without religious principles and religious motives morality cannot be inculcated and taught with authority and impressed on the heart so as to make men morally good. Take the virtue of honesty. What motive is there, without religion, strong enough to make a man honest when he has the occasion and the violent temptation to be dishonest, with the example of others to encourage him and the persuasion that he can escape discovery? Take away God from the man's life; take away the presence of God, the law of God, the judgment of God; take away heaven and hell, but leave him his passions, avarice, greed, lust, the longing for power, for pleasure, for riches; put within his reach the means of gratifying these passions dishonestly, and what will be the result? More caution and ingenuity in avoiding detection? Yes. A real love of honesty in his heart? No. In view of the deluge of dishonesty flooding this land of godless schools, it is becoming daily more and more evident even to unbelievers that the Catholic Church is wise in insisting upon religious instruction as the true basis of all morality and good citizenship.

JEWISH ESTIMATE OF POPE PIUS X.

New World.

Anti-Jewish prejudices will receive no encouragement from the new Pope, says the Jewish Daily News, of New York. Pius X. has many warm friends among the Hebrews. He was first brought into contact with the latter when a parish priest at Tombolo, where for three successive summers he was tutor of the boy of a Jewish banker, who had his country place in the neighborhood. When transferred as rector to Salzano he became the most intimate friend of a Jewish manufacturer, Romanin Jacur, and was an almost daily guest at his house. On taking up his residence at Mantua as Bishop, he was delighted to find his friend Jacur established there, and became once more an habitue of his house, and when elected Pope last summer, it was this Jewish friend, now a Senator, who drew the message of congratulation dispatched by the municipal authorities of the city of Mantua to its former Bishop. At Venice, too, when Patriarch there, Pius mingled freely with the Jews, associating many of them in his numerous charitable undertakings, while some of the leading Hebrew bankers of the city did not hesitate to entrust to him the distribution of that part of their wealth which they devoted to good works.

CATHOLIC NOTES.

The Rev. John B. Delaney, chancellor of the diocese of Manchester, N. H. has been appointed bishop of that See in succession to the late Bishop Bradley.

The Knights of Columbus, Philadelphia, have given to Archbishop Ryan the sum of \$6,000 to establish a mission House of "settlement" in that portion of the city more largely inhabited by Italians.

The Rev. Charles Oppenheim, who has just been appointed pastor of St. Joseph's Church, Terre Haute, Ind., is a convert from the Jewish faith, and was formerly a reporter on an Albany newspaper.

Fifteen hundred persons recently gathered on the picturesque summit of historic Starved Rock, Illinois, and followed the service of Solemn High Mass, celebrated in the open, on the spot where more than two centuries ago, Father Marquette offered up the Divine Sacrifice for the denizens of the surrounding forests.

Sister Mathias, who died suddenly at the Academy of Notre Dame, Santa Clara, Cal., July 17, in her eighty-fourth year, was born in Belgium, joined the Notre Dame Order in 1853, was missioned to Guatemala, whence she with thirty-nine other Sisters was exiled in 1875, when she came to California.

In the city where he was born, baptized in the Catholic faith, and received his early education, Rt. Rev. Joseph J. Fox was last week consecrated bishop of the diocese of Green Bay, in which he had served continuously as a parish priest and later as vicar general to his predecessor, the Most Rev. S. G. Masmer, Archbishop of Milwaukee, and formerly bishop of Green Bay, ever since his ordination to the priesthood.

An Aim of the Masonic Sects.

The Review of Cath. Pedagogy, April '08. The Masonic Sects instinctively aim to centralize power. . . . Hence they scheme and plot to get into their hands the machinery by which members of public boards are appointed. . . . Whenever Freemasonry is strong, as in the South American Republics, the masses are paupers and slaves. In the name of democracy, freedom and Christianity, let us oppose every effort at centralization and every organization whose policy is to rob the masses of the American people of the rights which the Constitution and the Creator have endowed them.

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