

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—“Christian is my Name, but Catholic my Surname.”—St. Pacian, 4th Century.

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Catholic Record

London, Sat., May 16th, 1891.

MANY members of St. James' cathedral congregation, Toronto, are much dissatisfied with a new feature which has been introduced into that church. A few Sundays ago the lady chorists were robed in surplices, and as this is regarded as a Ritualistic innovation, a considerable number of those who are opposed to all Ritualism are complaining bitterly against it, both in the press and in private conversation. As usual on such occasions, the matter is spoken of by those who are opposed to such practices, as showing a "tendency towards Romanism." We have never heard, however, that such a thing has ever been done in any Catholic church, so the malcontents might make their minds easy on that score. The movement seems to us to be rather towards the most ultra-Brangelicalism, as extreme Protestantism is frequently termed. It is only among the extreme Evangelicals that women perform ministerial functions, and are even ordained as ministers.

At a meeting held on Sunday, the 3rd of May, Father Ignatius, the Anglican monk, vigorously attacked Rev. Heber Newton of All Souls' Church for his repudiation of Christian doctrine. He stated that Rev. Mr. Newton should not remain in the church while repudiating its teaching. Dr. Newton while preaching on the same day in his church, said that "the danger in all religious bodies is that they so frequently make faith of more importance than charity, and that faith without charity is responsible for fanaticism and persecution. Such a course," he said, "is a reversal of the Apostle Paul's declaration that 'the greatest of these is charity.'" These words of St. Paul are, undoubtedly, true, yet the Dr. seems to forget that the apostle does not permit faith to be set aside as unimportant, as he states that "without faith it is impossible to please God."

The sale of obscene books at railway stations has been very properly prohibited in Belgium by the present Catholic administration. The opponents of the Government are loud in their condemnation of the decree. In the United States and Canada a similar law should be rigidly enforced.

The world was surprised lately to hear that the Grand Duchess Sergius, wife of the Grand Duke, had renounced Protestantism to join the Greek Church of Russia. The Grand Duchess is a grand-daughter of Queen Victoria and daughter of Prince Leopold of Hesse. We have now news of a similar conversion at Athens. The Duchess of Sparta, who is sister of the Emperor William of Germany and wife to the heir-apparent of Greece, was, on the 2nd inst., formally admitted to the Greek Church. The Metropolitan of Athens officiated at the ceremony. Nothing could better illustrate the readiness with which Protestants can put off one creed and heartily embrace another, provided it be not the Catholic. There is very little surprise manifested at these changes of religion, which are taken as a matter of course. Yet in embracing the Greek faith these high ladies, born in the purple, adopt all the so-called "superstitions of Romanism." Transubstantiation, invocation of saints, reverence paid to sacred relics, honor to the Blessed Virgin as Mother of God, etc., and they will now even bless themselves with the sign of the cross, and use holy water in conformity with the usages of the Greeks. We would like to know now are all these practices still to be called superstitions of Romanism?

The Irish National disensions have undoubtedly given a serious check to the Liberal cause, which was gaining ground before at every by-election, at such a rate that a near victory for justice to Ireland seemed within grasp. But the cause of righteousness is not defeated, nor is ultimate victory less certain than it was before the unfortunate circumstances accompanying the disruption occurred. The election held on the 5th inst., for Stowmarket division of Suffolk, shows that the English people do not consider that the grave fault of one prominent Irishman should be made a pretext for deferring the granting of the just claims of a nation.

The Board of Regents of Victoria (Methodist) University have shown themselves by far more energetic in defence of the primary truths of Christianity than have the faculty of the Union Theological Seminary of New York, which is under Presbyterian control. The faculty of the last named institution not only tolerate, but sustain, Pro-

essor Briggs in his open Latitudinarianism, but the faculty of Victoria University last week resolved to remove Dr. Workman from the department of theology to that of arts, on account of Latitudinarian views to which he gave expression in his recent work on Messianic prophecy. It will be remembered that Dr. Workman maintains in his book that there are no prophecies in the Old Testament which predict the coming of Christ as the Messiah. This teaching is directly opposed to the teaching of Christ Himself and His holy Apostles, who quote many such prophecies as having direct reference to Christ. We are pleased to see such a manifestation of zeal on the part of any Protestant denomination to preserve faith in the great mysteries of religion; still we cannot but remark that the claim of authority to insist upon orthodoxy in doctrine is very inconsistent in a denomination which sets up the principle of private interpretation of Scripture as the sole rule of faith. The assertion of authority to suppress or punish heresy is a virtual acknowledgment of the authority of the Catholic Church; for if this authority exists at all, it existed when the sects rebelled against the Church, and it was the duty of the Catholic Church to condemn them, and they were bound to submit themselves to her decisions. It is not certain as yet whether Dr. Workman will accept the new position which has been assigned to him. Perhaps, like Rev. Mr. MacQuarrie, of Ohio, he will go over to the Unitarians. Protestantism has a snug nest for birds of every plumage.

The anti-Ritualists of Hamilton have made another of those disgraceful exhibitions which have recently brought discredit on the Anglican Church of that city, and have disgusted so many members of the Church with the bear-garden aspect which is peculiar to it, owing to the various parties which are fighting for supremacy within its fold. The Rev. Mr. Brown, of Paris, was to hold a special service on the evening of Ascension Thursday, at which the surpliced choir of Christ Church Cathedral was to assist. The church wardens protested against the proceeding, and the choir, in consequence, refused to assist. The rector, Rev. E. P. Crawford, was determined, however, to have a surpliced choir, and obtained the promise of assistance from St. Mark's Church for this purpose. The anti-Ritualists came upon the scene in full force and just as the service began turned off the gas. The choir then chanted a hymn in the darkness, and the anti-Ritualists started up in opposition to the hymn "Nearer my God to Thee." The choir, however, continued the service to the end, thus remaining, for the time, masters of the field. Surely the anti-Ritualists were none the nearer to God because of their disgraceful conduct. It seems to have been a mockery to have chanted such a hymn as a cover to their proceedings.

ARCHDIOCESE OF TORONTO.

Circular Letter of His Grace the Archbishop of Toronto to the Clergy of the Archdiocese.

REV. AND DEAR FATHERS—We herewith send you an accurate English translation of a letter addressed to us in August last by His Eminence the Cardinal Prefect of the Propaganda. This letter explains the object for which it was written. We did not act on this letter at the time specified, because there were two other diocesan collections (one for ecclesiastical education, the other for the House of Providence) ordered at or about that period. We wrote to His Eminence, stating the numerous appeals that had to be made to the generosity of our faithful people for religious and charitable purposes in the archdiocese—appeals so numerous that, although obliged to incur a heavy debt for much needed repairs and improvements on our Metropolitan cathedral, we felt a delicacy and reluctance to appeal at that time to the clergy and laity for monetary assistance. We added, however, that, to show our loyalty and ready obedience to the Holy See, we would not fail to make the prescribed collection at a more opportune time. We believe the present is as convenient a time for the purpose as could be found in the course of the year.

The Holy Father has greatly at heart the construction, in the Eternal City, of a new church to be dedicated to God in honor and under the patronage of St. Patrick, Apostle of Ireland; and has given a princely contribution for this purpose. All other Catholic nations have churches in honor of their patronal saints at the centre of Catholicity. Ireland alone, that has so long suffered and bled for the faith of St. Patrick, had no church in honor of its apostle and patron in the city of St. Peter. To supply this want, and to remove this national reproach, the construction of a church in honor of St. Patrick has been undertaken under the direction of the Irish Augustinians residing in Rome; and the Holy See expects and requires that the Irish people and their children in all lands will generously contribute

towards this great work, and will thus have a share in the erection of this noble monument to the faith and piety, which will be an eloquent memorial, at the capital of the Catholic world, of the religious zeal and fervor and piety of the scattered children of Erin.

Wherefore, in compliance with the requirements of the Holy See, we ordain that a collection shall be taken up in all the churches of this archdiocese on the third Sunday (Festus) of the month of May, and that the proceeds thereof shall be sent without delay to the Very Rev. Chancellor, to be by him sent on to their destination.

Tale circular, and the accompanying letter of Cardinal Simoni, shall be read in all the churches of the archdiocese on the first Sunday after its reception. Believe me to be, Rev. and dear Fathers,

Very devotedly yours in Christ,
JOHN WALSH,
Archbishop of Toronto.

LETTER OF HIS EMINENCE CARDINAL SIMONI TO HIS GRACE THE ARCHBISHOP OF TORONTO.

Rome, the 23rd of August, 1890.
MOST ILLUSTRIOUS AND MOST REV. LORD—I have already written you letters concerning the new national church of St. Patrick, which is now being built in this city, to the end that not only the great people of Ireland may have a special sacred edifice in his honor, dedicated to Almighty God, in Rome, but also that the noble Irish nation may, as it were, draw more closely and more tightly bound to the Holy See by this new bond.

But the construction of the foundations, already begun cannot be proceeded with any further if the collections, long since urgently demanded by the Sacred Congregation of the Propaganda, following the example of the Holy Father, be not promptly taken up in order that the necessary funds may be in hand. Since, therefore, no collection has yet been made in your diocese for this purpose, I most earnestly request you to set to work earnestly in this matter, and to see that the faithful committed to you in the coming month of October, have their share in the construction of this monument of national zeal and faith, the which if you do, you may rest assured that you will perform a work most pleasing at once to the Holy Father and to myself.

Meanwhile, I beseech God that He may long preserve you.
Your most devoted Brother,
JOHN CARDINAL SIMONI,
Prefect of the Propaganda.
Archbishop Jacobini, Secretary.

BLESSED DE SA SALLE.
High Mass, *corno pontificio*, was sung on Monday, 4th inst., at St. Michael's Cathedral, in honor of Blessed La Salle, whose feast it was. Rev. Father William being the celebrant. The children of the schools in charge of the Christian Brothers marched in procession to the cathedral, and the following also were present: The young ladies of Loretto Convent, the boys of St. Aloysius school, the girls of St. Michael's, both in charge of the Sisters of Loretto. The music was furnished by St. Michael's choir, assisted by pupils of the Brothers. On the entrance of His Grace, St. Paul's boys choir of about one hundred voices sang beautifully an ode in honor of Blessed La Salle, fully an ode in honor of the cathedral. Rev. Father Wheeler, His Grace the Arch-bishop delivered a glowing panegyric on the life and labors of the saint. He was born at Rheims in 1651, studied at Paris and St. Sulpice, renounced his canonry and gave all his patrimony to the poor before founding the Institute which bears his name. One of the first schools given to his charge was one opened for the reception of about fifty young Irish noblemen who came to France with James II. He was the first to establish normal schools in France. Pre-vious to his time greater stress was laid on the teaching of Latin than the vernacular, the former being imparted before the latter. He reversed this order, and managed to convince the educators that the acquirement of the native language was of much greater importance both practically and as an educative influence than a foreign or dead one. Besides the French was taught first. Besides the ordinary schools, he established throughout the schools of France. He compiled large books on pedagogy which are still standard educational works. He died in 1749 in the odor of sanctity. His order was approved by a Bull of Pope Benedict XIII. in 1725. He was declared venerable in 1826 by Gregory XVI., and beatified in 1888 by Leo XIII.

The Brothers of the Christian schools are to be found in all parts of the Catholic world. They are indeed doing a noble work. Their object is to ground their pupils not only in the ordinary subjects necessary for a livelihood and to broaden and develop their minds, but also in the tenets of the Catholic faith and the principles of sound morals. In both departments of education, the spirit is noble and successful. They recognize the fact which is lost sight of by many educators, that the child must be trained not only intellectually but also morally and spiritually in order to make him nearly as possible the ideally perfect man. The great success of their order is due, therefore, to the fact that they have made their pupils good men as well as clever and thoughtful men.

ST. MICHAEL'S CATHEDRAL.
Last Sunday being the one within the octave of the feast of the Ascension, Rev. Dean McEvan, rector of St. Michael's, chose that sublime mystery as the subject which he delivered at High Mass. He opened with a glowing word picture of the splendor of Christ's entry into heaven, accompanied by the saints who had been

looking forward for ages to that happy day. Earth had never witnessed such a triumphant and glorious display. The joy of the angels could only be imagined as they fell prostrate in love and adoration as He passed. What a reception must have been accorded Him, the glorious Conqueror over death and hell, as the gates of heaven were thrown open for the first time to allow man to pass through! The apostles below were looking up with longing and grief-stricken eyes in the effort to catch some glimpse of their Lord and Master through the interlacing clouds. At times they may have yielded to feelings of jealousy of one another in the desire of winning our Lord's favor. Sometimes they may have been anxious as to who should sit at His right hand and who at His left. But now all such selfish feelings were banished by the all-absorbing emotions of love, grief and longing and an indescribable wish for His loved presence. He, too, may sometimes be animated by the same feelings. It is with this object in view that the Church with becoming solemnity brings this great mystery before the people in order that by dwelling on it they may be moved like the apostles to wish for Christ and Him only. In her spirit of the Alps mountains, there is a peak from the top of which the tourist can command a view which is surpassingly beautiful. But in order to reach the summit of this mountain he has to spend a great deal of labor, suffer much hardship, and overcome many difficulties. He is, however, greatly encouraged by his guide, who does not weary in describing the great pleasure in store for him. And when at last the scene in all its beauty bursts on his enraptured vision, he feels more than amply rewarded for all his toil. So, too, amply rewarded for all his entry into must our Lord have felt on His entry into our hearts. He must have thought that all his labors were as nothing compared with the great good accomplished by them. What must have been His joy and pride when He saw Himself surrounded by those innumerable souls whom He had redeemed and who were now rejoicing with Him, and how these feelings must have swelled into exultation as He looked forward through the centuries of time and beheld the countless beings who were yet to be saved from the clutches of Satan! His Apostles understood this. They, too, were ready to suffer everything in His service, knowing the great reward which awaited them. We, also, should be encouraged to work for our salvation, no matter how great the labor may be, if it will be Christ's promise that our efforts will not be in vain. He will be our guide up the rugged ascent. He will help us when we are weary and broken. He is with us in our trials, and His wounds are continually pleading for us. He is still full of great compassion and unchangeable love for us which He had for us while on earth. Let us then have constant recourse to Him in love and truthfulness, and when at last we behold the vision breaks on our wondering eyes we shall rejoice with Him and think no more of our weary toil and suffering.

Monday, May 4, 1891.
THE LEAGUE OF THE SACRED HEART.
It was an inspiring ceremony which took place in St. Mary's Cathedral and one which will not soon be forgotten by those who were fortunate enough to witness it. It was the presentation of medals and diplomas to the lady promoters of the League of the Sacred Heart of Jesus. This league was formed by Rev. Father Connolly, S. J., during the time of the mission conducted by him and Rev. Father Drummond about two years ago in the Cathedral parish. A promoter is one who has a band of fifteen members, looks after them and knows that each one performs the duties required of her by the society. The duties consist of prayers at certain hours and other good works.

An interesting and eloquent sermon on the life of God and devotion to the Sacred Heart, was delivered by Rev. Father Connolly, S. J., of Montreal, who is head director of the league in Canada. In opening his sermon he said the first which God came down from heaven to undertake was the fire of love. It was the love of God manifested unto us. He then spoke of the passion, suffering and death of our Lord. Before closing his sermon he addressed the promoters of the League of the Sacred Heart. You who have enrolled yourselves as promoters of the League of the Sacred Heart of Jesus have done so to spread that love which Christ has shown for you. You are going to receive this evening a diploma and medal, a testimonial for your good work. The Church is going to open her treasury to you in a special manner. You will gain twenty-four indulgences; and you will also be placed to you before this. You will gain two special ones every month. These marks are because you have been helping her (the Church) to spread that love of God. Well you have worked during the past year. There are three rules which you will follow. They are: prudence, perseverance and constancy. He then closed his sermon.

The names of the promoters were then called out by their chaplain, Rev. Father Hincey. They assembled in pairs in the centre aisle of the church. His Lordship Bishop Dowling was seated at the altar rails, surrounded by Rev. Fathers McEvan, Hincey and Connolly, S. J., who assisted him during the ceremony. Each promoter in her turn knelt before the Bishop and kissed his episcopal ring and received his blessing. As they came forward they were handed their diplomas by Rev. Father Hincey, and when they knelt before the

Bishop he planned the medal on their breast. There were sixty-one promoters altogether. When all had received their diplomas and medals Bishop Dowling briefly addressed the congregation. The choir rendered some very fine and appropriate music. Rev. Father Brady sang Vespers. The altar looked beautiful, being set off with numerous little fairy lamps of various colors. The auditorium was crowded. The Christian Brothers were present and occupied seats in the sanctuary.

MISSI ON IN GALLI.
A very successful mission, conducted by the Jesuit Fathers Connolly and Devlin, opened here on Sunday, the 3d inst., and closed on Sunday evening, the 10th inst. The exercises morning and evening during the week were well attended. A new pastoral residence, much required, is about to be erected, and already the zealous pastor, Rev. John Slaven, has received some liberal donations, not only from his parishioners but from generous Protestant neighbors.

OTHER NEW PAROCHIAL HOUSES.
The Rev. Father Way, of Formosa, and Rev. Father Kelly, of Oakville, are also erecting new pastoral residences.

DE LA SALLE ACADEMY.
On Sunday, 13th inst., the Bishop visited this institution and blessed the new chapel, altar and sacred vessels and vestments. The next day, the feast of the holy founder of the order, Mass was celebrated for the first time in this chapel, and in the evening His Lordship gave Benediction of the Blessed Sacrament. On Saturday morning the Bishop addressed the pupils and teachers. The academy under the management of the devoted Brothers is doing well.

CONFIRMATION AT THE CATHEDRAL.
Hamilton Times.
The Feast of the Ascension was celebrated to-day in all the Catholic churches in the city. At the cathedral the first Mass was at 5:30 a. m., the second at 8:30 and the high Mass at 10:30. Rev. Father Brady offered up the first Mass. After the 8:30 Mass, of which the rector, Father McEvan, was the celebrant, His Lordship, Bishop Dowling administered the sacrament of confirmation to over one hundred and fifty children and a number of adults. It was a most pleasing and touching spectacle to see the children advance up the aisle and kneel, two-by-two, at the feet of the bishop, and receive from him upon their forehead the chrism, the emblem of Christian strength and fortitude. The boys wore white rosettes on their coats and white ribbons on their arms. The girls were becomingly attired in white dresses, wreaths and veils—sweet emblems of purity and innocence.

Before the ceremony His Lordship admonished the candidates concerning the great sacrament they were about to receive, and at the end gave a few fatherly and practical words of advice. He congratulated them on the reception of the sacrament and told them henceforth to show themselves good soldiers of Christ, faithful children of the Church and good citizens of their country. He then gave the pledge to all the children to refrain from intoxicating drinks until they reached the age of twenty-one. The Bishop was assisted by Fathers McEvan, Brady, Hincey and Cote. Rev. Father Hincey sang High Mass at 10:30.

Sunday, May 10th.
The mission at St. Patrick's opened to-day. Rev. Father Devlin preached at High Mass and Rev. Father Connolly at Vespers.
The weekly offertory towards decorating and renovating the cathedral opened to-day and amounted to \$125. A generous parishioner has donated \$140 to Father O'Sullivan to purchase a sanctuary lamp for St. Lawrence church. St. Joseph's hospital has been inspected by the Government Inspector and placed on the list of public charitable institutions.

HOSPITAL WORK AND WANTS.
This institution, admirably situated and now supplied with all modern improvements, comforts and conveniences for the sick and infirm of every denomination, has supplied a want long felt, and is doing a great work of mercy. The institution, however, is at present deeply in debt, as so far no subscriptions have been asked in its behalf, except the donations up to the present received are those of the Bishop, Vicar General Heenan, Rev. Fr. McEvan and a legacy of \$500 left by one of Father Barou's parishioners of Cayuga. It is a mistake to suppose that the property has been purchased with funds from the endowment of the late Father Ryan. It was expressly provided by will that that money should be lent on first class security, applied to the support of free beds for the poor in a ward of the hospital to be called "The Ryan Ward." The ladies of the several parishes of the city are, therefore, coming to the relief of the institution by preparing to hold a bazaar next September, which it is hoped will be generously patronized by the charitable public. It would be well if other generous benefactors, imitating the example of good Father Ryan, would endow a few more beds for the benefit of the poor.

THE YOUNG LADY PUPILS OF THIS excellent institution have had the advantage of attending the lectures of two learned professors lately, one of whom, a university professor, discoursed on the subject of "Books and Reading." The other lecturer, Professor Dwyer, of Baltimore, delivered three lectures on Dante, Longfellow and other literary celebrities. The Bishop and several of the city clergy attended and spoke in praise of the lecturer and the instructive matter of his discourses. One of the priests was so pleased, and so anxious that the pupils should profit by the lectures, that he promised a gold medal to be given at the distribution of prizes, to the young lady who would write the best essay on the

subjects treated by the learned professor. Golden gifts of this kind are sure to stimulate the literary ardour of the pupils of Loretto.

HOW SHALL THE MONTH OF MAY BE OBSERVED.

N. Y. Catholic Review.
The month of May is the month of Mary. The fact that Holy Church has set apart a whole month to be employed in special devotion to the Blessed Virgin is an indication of the importance which she attaches to that devotion. At the same time it admonishes us to study with the greatest care and solicitude to make those devotions the most attractive and the most edifying and profitable possible. We apprehend that the great danger of falling into a routine—running into a rut, and being satisfied with a minimum of effort and duty.

We believe it will generally be conceded that the degree of devotion to the Blessed Virgin is a fair indication of the standard of piety and devotion in a parish. As all the great saints have been distinguished by their love and devotion to Mary, so we may take for granted that where zeal and fervor and true saintliness exists in a parish there will be corresponding devotion to Mary.

We acknowledge now, that there may be devotion in the heart without much external demonstration, but we believe it will generally be admitted that the natural impulse of the human heart is to manifest its emotions in external act, and that external acts serve to increase devotion. While there is true devotion to Mary, we look for added care and development in the beautiful decorations of her altar, for special services and instructions, and especially that the interest of the young people of the parish shall be enlisted, and that the services shall be made generally attractive by a variety of hymns and prayers suitable to the occasion. The month of May seems to us a peculiarly appropriate time to cultivate and develop popular devotion to the vernal carnation in all our parishes. That is the tendency of the times. We all acknowledge that we have been too negligent in this matter. We have been too easily content with a humdrum formal, perfunctory way of doing things, that is as uninteresting as it is unedifying.

And here, if, with all due deference and modesty, we may be allowed to express an opinion, we would frankly say that we sincerely deprecate the practice which seems to have become almost universal, of reading instructions from a book at the devotional meetings. Speaking for ourselves, we confess that we have rarely, if ever, heard those instructions read in anyway calculated to leave a favorable impression on the minds of the people. We always find it difficult to fix our minds upon recitations, and to follow it with edification, and it is our firm conviction that little power of mental control, had it so difficult to concentrate our mind on the subject, and to receive lively and edifying impressions from it, it must be much more difficult for the uneducated masses who have never accustomed themselves to mental concentration. It is generally admitted that it will not do to read sermons from the pulpit, but how excellent they might be. Why should it be taken for granted that a practice which will not be tolerated in the pulpit on Sundays and holidays may be perfectly proper in a familiar instruction at an informal meeting for popular devotion? All experience proves that the very same address which will fall on listless ears and produce little or no effect when read from a book, will be listened to with attention and go home to the hearts of the people when delivered extempore. We acknowledge that some of the Month of May books are very good, especially those which have a good selection of practical examples. Nor would we dare to say that there may not be instances where it would be advisable to read from a book, though we fear it will generally be found that a poor extemporizer will prove to be a poor reader. No doubt it saves time and trouble to read from the book, but it strikes us that in a majority of cases of getting over the difficulty will be to read the instructions by hand, and then deliver the substance of it extempore, and tell the story given as an "example" in one's own language.

We are aware that in this matter of popular devotions the cities and large towns have an advantage over country parishes. But it is a question whether country parishes do not sometimes make their position an excuse for not doing better than they do. But we know of some country parishes which are not to be excelled—in fact, are models according to their means, of the most beautiful and appropriate popular devotions.

The young people are wide awake and deeply interested. Wild flowers are made to mingle with cultivated ones on the altar. If their statue is not as large and as costly as those of the city churches, it is neat and appropriate. The candlesticks may not be golden, but they do not therefore lack for profusion of lights. Their banners, perhaps, are not costly, but they are not ashamed to carry them in procession, and what they lack in splendor and magnificence they make up in zeal, in fervor and enthusiasm in their humble and simple devotion. True zeal and love of Mary are the great secret of success. Where these exist we need not fear but that she will be duly honored, revered and loved.

For the Stations of the Cross and the Lenten sermons in the cathedral of Columbus four different languages have to be used on different days, or at different hours. These are Tamil, English, Portuguese, and Sialahese.