same

to the administration of all the sacraments when he says: we are "minis- dispensers of the mys- of God." The dispensers of the mysteries of God are necessarily rational agents. But they would not be acting as such if the sacraments were liable to be unwittingly or unintentionally administered.

St. Thomas, who is rightly styled the Angelic Doctor, puts this very clearly where he says:

"When an act may have many purposes, if it be destined to one in particular, it is necessary that it be determined by some means specially to that purpose. Thus the acts which are performed in the administration of the sacraments may be intended for different ends. The washing with water, which takes place in baptism may be intended for cleanliness, or for health, or for amusement, or for various other purposes. It is, therefore, necessary to determine it to its particular purpose, which is its sacramental effect, by the intention of him who administers the baptism."

It is to be remarked that in instituting the sacraments Christ has left to the priesthood, or to the minister of the sacraments, the performance of the particular acts which constitute their application in any particular case. Hence the sacrament is not completed unless there be on the part of the minister the will to perform the act. For this reason we find that the practice of the Church has been to regard as null the administration of sacraments under circumstances which showed either the person who performed the act was incapable of acting rationally or that it was not seriously intended.

Thus Pope Cornelius, in the third century, declared that the heretic Novatian should not assume the office of a Bishop because his consecration was null and void, having been performed farcically by men who did not know what they were doing. Similarly, a baptism which was administered in the second century on the stage in mockery was held to be invalid. This would not have been the case if the intention to do what the Church of Christ does were not necessary to valid administration of the sacraments.

But if it be requisite that the priest have the intention to administer a sacrament, in order that it be valid, how are the faithful to be sure that they have really received the sacraments which are so necessary to their spiritual life? We answer that God guards His Church, with which He has promised to dwell to the consummation of the world. In building His Church upon the rock Peter, He said: "The gates of hell shall not prevail against it." Hence, though there may be individual cases where both priests and people may go astray from the path of duty, there can never be a universal falling away from the faith on the part of either. The Church of God will never fail to continue on earth the work of redemption; and as God does not condemn any one unless for personal sins, which are always wilful, we may each of us be sure that we shall always have from God sufficient grace to make our salvation certain, if we make proper use of those aids which He places within our reach.

Under ordinary circumstances, we cannot have the infallible certainty of faith that we are really justified before God. Mary Magdalene was told by Christ, "Thy sins are forgiven thee." This was to her, assuredly, a consoling revelation; but such a revelation is not given generally to men. We must, therefore, be content humbly to fulfil the will of God, doing penance for our sins, and performing those work of mercy which are commanded as necessary for the attainment of that eternal life which Christ has prepared for us in the kingdom of His Father if we observe His law. We must leave the rest to God's infinite bounty, knowing that His mercy is above all His work, and that our salvation is assured to us if we honestly endeavor to fulfil our obligations towards God, our neighbor and ourselves.

SEPARATE SCHOOLS AHEAD.

At the entrance examination in Stratford the Separate school children stood far ahead of those of the Public schools. The Sisters sent up five girls, all of whom passed very high, one, a girl of thirteen standing first on the list. Three boys out of six from Mr. Goodwin's room passed, making a total of eight out of eleven from the Separate school. One hundred and five tried the entrance, and only forty six passed.

The successful candidates at the entrance examination for the Collegiate Institute in St. Thomas, as held Christmas week, numbered forty four out of eighty-nine candidates — a little less than one-half. Of the six applicants from the Catholic Separate school five passed, some of them with very high marks. Their names are Edith Bassford, Maggie Ronan, Ada Sells, Nano Ronan and Joseph Townsend. Two Catholic girls from the township Common schools also passed — Minnie Coughlin, who was third on the whole list, and Annie Casey, who also holds a high rank among the list of successful candidates. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. Thomas and the evidence of their skillful management and scholarly training is seen in the annual entrance examinations to the Collegiate Institute. Five out of six passing with high marks, is a proportion of success that can scarcely be surpassed anywhere.

ARCHDIOCESE OF KINGSTON.

Archbishop's Palace, Kingston,
New Year's Day, 1891.

To the Editor of the Canadian Freeman:

DEAR SIR—Your retraction and explicit condemnation of the editorial article published in your journal on the 10th ult., and officially censured by me in my letter addressed to yourself and given to the public in your issue of the 17th ult., is quite satisfactory; and, accordingly, I cancel the supplementary letter of censure I had prepared for publication.

The letter in yesterday's issue of your journal, signed "The writer of the Offensive Article in the *Freeman* of the 10th inst.," has relieved my mind of much anxiety and has been to me a veritable New Year's happy augury. It appears to be the genuine expression of an honest mind, which unaccountably went astray for a moment, and now frankly, unselfishly, and in clear, definite terms avows its errors and condemns them.

The Church's complaint has been heard by him and you with just respect, and adequate satisfaction has been given her by you both.

It only remains for me to congratulate you on this happy result of your loyalty to your religion. From my heart I bless you, and pray God to direct you in His wisdom and multiply His bounties upon you. I remain,

Yours faithfully in Christ,
† JAMES VINCENT CLEARY,
Archbishop of Kingston.

THE FREEMAN'S JOURNAL, OF KINGSTON, ENTIRELY SUBMITS TO THE ARCHBISHOP'S DECISION, AND PUBLISHES THE FOLLOWING DECLARATIONS FROM THE EDITOR OF THE PAPER AND FROM THE WRITER OF THE ABNOXIOUS EDITORIAL ON THE SUBJECT OF EDUCATION.—THE ARCHBISHOP ACCEPTS THE APOLOGIES—ALL IS ENDED.

DEAR SIR—No one regrets more fully than I the scandal that appears to have been given to our Catholic people, and the pleasure afforded to the professed enemies of our holy religion, by the editorial article published in your issue of the 10th inst. on the subject of education. Little did I think, when penning that article, that it would have any such effect. It was only when public attention was called to it, and I had read the Archbishop's condemnation on one side, and the approval of irreligious journals on the other, that I examined it carefully in order to ascertain for myself whether the article taken in its entirety and its general scope may not have justly provoked the censure of the Church, and given occasion to the odious and insulting approbation of unbelievers. The result of my revision of the whole article, and special scrutiny of the terms and obvious tendency of certain passages contained in it, is that I, myself, have been shocked and profoundly pained on recognizing, as I candidly confess I do, the grave errors that slipped from my pen the hasty preparation of that unhappy document and the obvious liability of some ambiguous words and sentences to be interpreted as contumelious to religion. In all the sincerity of my heart, and of my own free accord, without any pressure or solicitation from the Archbishop of Kingston, who has no means of knowing the writer, and who has been heard to say that he does not wish to know him, I retract and explicitly condemn that article in its entirety, and pray that it be regarded as abhorrent to the mind of the writer, who is, and hopes ever to be, a loyal and devoted son of the Holy Catholic Church. In particular, I retract and condemn the passage most justly censured by His Grace the Archbishop of Kingston in his letter published by you on the 17th inst. Other passages, equally deserving of condemnation, run through the article as I now read them. One of these, which seemed to me harmless when writing it, appears to me now, as it stands before me in cold type, to be grievously offensive to all ecclesiastical authority, and subversive of the foundation of Christian faith. It is this, "We have only to do with the fact, and the fact is, a mere blind and unreasoning submission to authority is no longer the rule but the exception. The people demand and insist upon, and we think justly so, the reason of things; and if the reason given does not prove convincing to their intellects, why, they simply laugh to scorn the would-be dictator and petty tyrant. Ignorance must be a thing of the past if Catholics are to be in the van of our modern civilization, and such a position rigorously demands above all things else a thorough knowledge of the why and the wherefore of every point of their Catholic religion down to the minutest."

As a sincere Catholic, possessed of common intelligence and at least a fair knowledge of the catechism of Christian doctrine, I could not have deliberately intended in writing those lines to convey the meaning which I now confess they plainly bear to ordinary readers. For assuredly the acceptance of the revealed truths of Jesus Christ, delivered to men by the Catholic Church in virtue of His commission to her to teach all nations is not "a blind and unreasoning submission to authority," but rather the most perfect exercise of the human intellect under direction of the human will, purified and elevated by divine grace. The same may be said of the submission of the faithful to the laws of Christian discipline of life propounded by the Church for their salvation. And as for "laughing the Church to scorn" and stigmatizing her as a "dictator and tyrant," because she asks us to believe the mysteries of faith revealed to her by the Son of God for communication to all peoples, without explaining the reason of the truth of each doctrine to every man, woman and child, and "the why and the wherefore of every point of their Catholic religion down to the minutest," all I will say is this: that I did not advert to the full significence of those foolish words when I was penning them. The very essence of Christian faith is the free and full acceptance of the doctrines of the revelation on the sole authority of the divine Saviour, who revealed them, and of the Church as His messenger to men. Belief of any doctrine on any other authority whatever is not divine faith, but mere human conviction, of no avail unto salvation. Neither is it given to man, nor to the Church herself, to comprehend the reason of the existence of three persons in one divine nature, or of two distinct natures in the one undivided person of the incarnate Son of God. We believe these and all other doctrines of faith on the sole authority of our blessed Saviour, who commanded the Church to teach them in His name. If every one were free to laugh the Church to scorn because she cannot explain "the why and the wherefore" of the real presence of our Lord in the blessed Eucharist or of regeneration through water and the Holy Ghost in baptism, or of the promised resurrection of the body from the grave on the last day, it is manifest that all faith should cease to exist on the earth. Indeed it is the primary principle of agnosticism, as distinguished from Christian faith, that no religious truth, even the existence of God, should be accepted by the human mind, without distinct comprehension of the "why and wherefore" it should be.

I hope I have sufficiently repudiated all that is offensive to religion and to the Church in the editorial article of which I have been treating. It is needless to single out any more passages for particular consideration. As I have said, I retract the entire article and condemn it, because, on revision, I perceive that it abounds in errors against religion and offensive language towards the Holy Catholic Church. Without in the least attempting to justify myself for having written it and too hastily dispatched it to the press, I wish to say that my mind was under the influence of harsh and indignant feelings at the time, by reason of something I had just read concerning the action of an individual ecclesiastic towards his clergy and people in a province of the Church remote from Ontario. It is very likely that I was unconsciously moved by soreness of mind, occasioned by the sense of public wrong, to express myself in over-vigorous and acrid language, and neglected to guard by just restrictions and qualifications against the extension to the whole Church and her rulers generally of the strictures which, if justificable at all, should have been applied solely to the person whom I had before my mind as the wrong-doer.—*The Writer of the Offensive Article in the Freeman of the 10th inst.*

OUR CONDEMNATION.

Since we have exposed, although in a very imperfect manner, in another column, in our editorial on the "Catholic Church," the principles and their logical conclusions which we had before us when we wrote our offensive editorial in the *Freeman* of the 10th inst., and have expressed our repudiation of the sense of the words in it as they stand in print, as being contrary to Catholic teaching; and since our venerable Archbishop has been obliged, by unavoidable circumstances, to postpone his promised further condemnation for another week; we would respectfully ask him, in view of our sincere profession of loyalty to our Church and her authority, that he would graciously condone our regrettable mistake, as it was altogether a material, not a formal, one on our part. We know that the Catholic Church is essentially a Church of law, and our Archbishop is simply an agent in her hands for its enforcement. By that law our words, as they stand in said editorial, are all that His Grace said they were, and as neither the Church nor her representative can pass judgment on one's intentions, but only in so far as they are expressed outwardly in words, he was forced, although reluctantly, to the painful course he did take. For us, we honor him the more for his condemnation, because it is indicative of his high regard for official duty; and is well calculated as a practical lesson against the commission of like mistakes in the future. Our love and respect for him in his personal and official character remain undiminished; they are both increased many fold in view of recent events.

A remark which we heard a day or two ago to the effect that the whole drift of our article of the 10th inst. was to lay the blame of the supposed deficiency of Catholic education in the Province upon the Church and her Bishops, requires a word from us before we conclude. That there is a defect in the machinery provided for Catholic education in its higher grades we readily admit, and none have more emphatically proclaimed it on numerous occasions, and called for its remedy, than our Most Rev. Bishops and the Catholic journals of the Province. Have we not frequently heard our venerable Archbishop, and other prelates also, complain aloud that gross injustice is done to the Catholic community in Ontario by the persistent refusal of our Provincial Government to give its just and natural completion to the Separate School system by allowing us to establish Catholic High Schools? Who has not read with interest and admiration the letters published by the Most Rev. Dr. Cleary, eight years ago, on the Marmion question, and his vigorous and eloquent arraignment of the bigotry of Ontario for its illiberal action towards the Catholic population in this respect? Who has not felt the force of his invincible logic in the contrast drawn by him between the mean, persecuting policy of the Protestant majority towards the Catholic minority in Ontario and the just and generous conduct of the Catholic majority towards the Protestant minority of Quebec? In the latter province the Separate school system has been developed and fostered in favor of the Protestants by means of legislative aid in various forms, exclusively Protestant control of the Protestant schools, a well organized and exclusively Protestant administration, and multiplied facilities for their financial support, in regard of their schools, from the humblest to the highest order of education. Wherefore we do not, and we did not, intend to calumniate our devoted hierarchy by suggesting this base calumny against them. If Catholic education is stunted in Ontario by refusal of our right to our High Schools, as the indispensable complement of the separate system, let us saddle the right horse and lay the charge against the bigotry of Ontario and the pusillanimity of the Government that submits to its dictation. Meanwhile, since we are compelled to do our best without our High Schools, have not the Bishops everywhere through this Province been helping us to supply for the deficiency? Colleges, provided with the means of giving education of the best and highest kind, have been established by their efforts in the extreme east and west and the middle of the Province, and permission is freely granted to our youth everywhere to attend the existing High Schools, and in the city of Kingston to attend also Queen's University, notwithstanding the dangers to which the uninformed minds of young Catholics are exposed with respect to religious thought and feeling in some of those institutions. In further proof of the extreme solicitude of the Bishops concerning the higher education of our youth, we point with pleasure and pride to the declaration publicly made by our own illustrious Archbishop in his address to the congregation of St. Mary's on the 10th anniversary of his episcopal consecration, the 21st of last month, that, with or without the sanction of the Government, it is his fixed intention to found a Catholic High School in this city for superior education of young men in all the branches requisite for their entrance upon the several professional careers of life:

"I refer to the higher education of our growing youth, whom I desire to provide with a first-class literary, classical and commercial training, that will enable them to enter on the various professional lines of life and win for themselves honor and high position and the substantial rewards that come in due time to the learned and virtuous."

A WELL DESERVED TRIBUTE PAID TO MR. CURRAN'S PARLIAMENTARY SERVICES.

SEVEN THOUSAND DOLLARS PRESENTED TO HIM BY THE MERCANTILE COMMUNITY—FRENCH-CANADIANS AS WELL AS ENGLISHMEN TESTIFY TO HIS ABILITIES.

Montreal Gazette, Dec. 31.

No greater proof could be afforded of the appreciation of the many valuable services which, during his parliamentary career, Mr. J. J. Curran, Q. C., has rendered to his constituents and the community than the well merited testimonial which was yesterday presented to him by the mercantile community. As the address which accompanied the testimonial stated, "irrespective of race, language or religion," he has faithfully performed his duties and has at all times placed his services at the disposal of those who wished to avail themselves of the same. Ever ready and ever willing to perform whatever task he might be called upon to undertake in the welfare of the mercantile world, or, indeed, of the community, the member for Montreal Centre has won a popularity, and deservedly so, of which comparatively few parliamentary members can boast. Yesterday's ceremony, which took place in the Board of Trade rooms, was a fitting tribute of recognition of the many services that Mr. Curran has rendered in the Dominion Parliament. Towards the testimonial, which took the form of a cheque and cash, amounting to about $7,000 enclosed in a beautiful, plush lined, antique silver casket, some one hundred and fifty gentlemen subscribed, the principal being Sir Donald A. Smith, Hon. George A. Drummond, Hon. Edward Murphy, W. W. Ogilvie, Hugh McLennan, A. F. Gault, Hudon, Herbert & Co., N. Quintal & Sons, L. Chaput, Sons & Co., St. Lawrence Sugar Refining Company, Gillespies & Co., J. Hope & Co., R. Reford & Co., J. Duncan & Co., Tees, Wilson & Co, W. C. McDonald, H. R. Ives, J. O. Villeneuve, M. L. A., D. Morrice, Sons & Co., E. & C. Gurney & Co, Consumers' Cordage Company, James O'Brien, Turner, Rose & Co., D. A. McCaskill & Co., H. Shorey & Co., D. & J. McCarthy (Sorel), Dr. Hingston, John Fox, J. G. Mackenzie & Co., Chas. Garth & Co., Canadian Rubber Company, Estate E. Chanteloup, Colin McArthur & Co., Robert Mitchell & Co., William McNally & Co., George A. Mooney & Co., Ames, Holden & Co., George T. Slater & Sons, J. & T. Bell, Shaw, Brothers & Cassils, Charles F. Smith, Thompson & Co., Cochrane, Cassils & Co., Pillow, Hersey Manufacturing Company, Peck, Benny & Co., Abbot & Co., J. & C. Hodgson, Montreal Rolling Mill Company, Canada Shipping Company, H. & A. Allan, Munderloh & Co., Ira Gould & Sons, S. Davis & Sons, E. A. Small & Co., Parker & Popham, J. W. Mackedie & Co., Henry Hogan, Judge Foster, Hon. A. W. Ogilvie, James Baxter, James Robertson, W. Johnston & Co., John McDougall & Co., James Cantile & J. P. Whelan, Thomas Moore, the Gilbert Blasting & Dredging Company, Henry Bulmer, Robert Forsyth, Patrick Kennedy, Robert Evans, F. Robertson, P. McCrory, G. F. Hartt, Wilson & Patterson, Ogdensburg Coal & Forwarding Company, James Urquhart, Thomas Trihey. The majority of these, as well as a number of personal friends of Mr. Curran, were present at yesterday's gathering, which was presided over by Mr. H. McLennan, Mr. C. P. Hebert acting as secretary.

READING THE ADDRESS.

The chairman opened the proceedings by speaking of the pleasure he felt at the duty which devolved upon him, on behalf of Mr. Curran's constituents and friends in and out of Montreal, to present that gentleman with so tangible an acknowledgment of their appreciation of his parliamentary services. He read the following address, which was prettily illuminated on vellum:

To Mr. J. J. Curran, M. P.:

DEAR SIR—A few citizens of Montreal, most of them constituents of your own, have united to express to you their appreciation of your services to the city and the country at large in the discharge of your duties as member of Parliament. They realize that, though in conformity with the wise compromise now accepted as binding, you are selected from the ranks of the Irish Catholic electorate, you have faithfully and efficiently represented all classes of your constituency, irrespective of race, language, or religion. The mercantile community, as embodied in the Board of Trade, has frequently made use of your services, and many of its members can testify to the readiness with which you have placed your time at their disposal and, we may add, have assisted them not only with alacrity, but with prudence and ability. We are therefore now assembled to tender you this address and testimonial as a practical token of the high estimate in which they hold your services to Montreal Centre and the Dominion. In conclusion, we hope that your public career may be long and useful, and now tender you our best wishes for your happiness and that of your family.

On behalf of the subscribers,
HUGH MCLENNAN, Chairman,
EDWARD MURPHY, Treasurer,
C. P. HEBERT, Secretary.

Board of Trade Rooms,
Montreal, December 29, 1890.

MR. CURRAN REPLIES

He then handed the casket and contents to Mr Curran who, in reply, said:

MR MCLENNAN AND GENTLEMEN—How can I thank you for this manifestation of confidence, friendship and esteem? To represent Montreal Centre in the Dominion Parliament is an honor of which any Canadian ought to feel proud, but to be addressed as you have just addressed me, to be the recipient of so munificent a testimonial, is an episode in my public career which I shall cherish during the remainder of my life, and which my children will look back to with pride long after I shall have quitted the scene. You have referred to the fact that I am the Irish Catholic representative of this city, under the tacit agreement existing since Confederation, with such happy results, and you have been good enough to say I have succeeded in faithfully representing my constituents, "irrespective of race, language or religion." Such testimony is very agreeable. Without the confidence of my own people public life would have but little attraction for me, and the active participation in this day's proceedings of my venerable and life-long friend, Senator Murphy, and others, proves that such confidence is not wanting; but it has always been my earnest effort to make all feel that our interests in Canada are common, and whilst we look back with affection to the land of our fathers, Canada is our home, the heritage of our children. You have referred to the Board of Trade. No words of mine can express how deeply indebted I feel to that body of indefatigable workers for our country's interests, whose council on seven occasions have so kindly tendered me thanks for my efforts to meets their views. In this address you wish me a long and useful public life. Leaving the usefulness aside, I may claim a pretty long record already. At the mature age of nineteen, on the 29th of June, 1861, I made my first political speech at the Cedars, in the county of Soulanges, on behalf of the party with which I have since been identified. In 1874 I was amongst the slaughtered innocents, having wooed in vain the county of Shefford; and here I am to day, having represented this most important constituency since 1882, receiving not only your kind wishes, but fortified by seven thousand solid reasons why I should continue for some time longer in public life. Rest assured that, be my career, long or short, I shall never forget your words of encouragement and your princely generosity, and my aim will always be to forward the interests of the country we love so well—a country of which we may feel so proud, a land of glorious tradition, happy in its present, and confident as to its future.

WHAT FRENCH-CANADIANS THINK.

Mr. C. P. Hebert, speaking in French, said that, as a French Canadian and one of the representatives of that section of the community on the council of the Board of Trade, he wished to add his testimony on behalf of his compatriots to the high esteem in which Mr. Curran was held. He was a harmonizer of the best kind, binding citizens together by his genial manner and strong sense of justice to all. He was indefatigable in the performance of his duty, and the testimonial was one that had been secured by merit and a long list of valuable services to the community at large.

Mr. Curran having made a suitably reply in French, Hon. Senator Murphy said he could not allow that occasion to pass without stating how much gratified he felt at the importance and significance of the gathering. His friend, Mr. Curran, who was the recipient not merely of a rich gift but of a well-merited address of congratulation, he had known from infancy. He had seen Mr. Curran grow up and take his position, which he filled so admirably, and he now felt that what he had prophesied of him in his early youth had come to pass. He was an able, reliable and valuable public man, and nothing could establish more forcibly the hold he had upon the good wishes of the important community he so ably represented than the fact that the presentation just made had about it all the characteristics of spontaneity and hearty good will. He considered that gathering one of the most important of its kind ever held in the city. It was worthy of the constituency and of its able, popular and indefatigable representative.

Ald. Villeneuve said that Mr. Curran had been the friend of Montreal ever since he entered politics, and to any one who wished for his services he was always ready to give them. No man had given more time to his constituents or to his friends in their political fights than Mr. Curran, and the present they were making him, though seemingly large, really was not large when they thought of the trouble and pains he had taken on behalf of the city. His friends were simply showing that they appreciated his work in Parliament and his ability to promote the welfare of his constituents. He trusted that for a long time to come Mr. Curran would represent the interest of the city.

Mr. W. W. Ogilvie referred to the fact that the testimonial was mooted by Hon. Senator Murphy and said it was

A WELL DESERVED EXPRESSION

of their appreciation of Mr. Curran's services. He spoke of the hon. member's ability in Parliament and expressed delight at the manner in which the question of giving the testimonial had been received by all.

The chairman spoke of the difference in nationality and language which existed here, probably to a greater extent than in any other place on this continent, and said that notwithstanding this, there was a harmony and good feeling existing in the city of Montreal which found expression only upon occasions like that. He looked with great pleasure upon the change which had taken place in the position of Montreal compared with some few years ago, when deputations going to Ottawa, though engaged in a good cause, felt that they were an annoyance. To day things were different, thanks to Senators Ogilvie, Drummond, Murphy and Abbott on the one hand and the city's representatives, including Mr. Curran, on the other. He hoped that Montreal would never send a deputation to Ottawa except in the general interests of the community, so that whenever such a deputation went it could muster a force which would make itself felt with Parliament. The appreciation of Mr. Curran's abilities was not confined merely to Montreal, but in Ottawa, where were those who were better able to appreciate the work done by members of the House of Commons, his work was appreciated. He was available on all possible occasions to help to carry out the representations made to him, and frequently with such favorable results.

A vote of thanks to the Board of Trade for the use of the room terminated the proceedings.

MAIDSTONE BAZAAR

The bazaar in aid of St. Mary's Church, Maidstone, Ont., which was held on New Year's eve, was well patronized, and proved a success. The following is a list of the winning numbers that drew the principal prizes: gold watch, E 661; sewing machine, 456; oil painting, 825; china tea set, 51; ten dollars in gold, 254; lady's gold ring, F 158.

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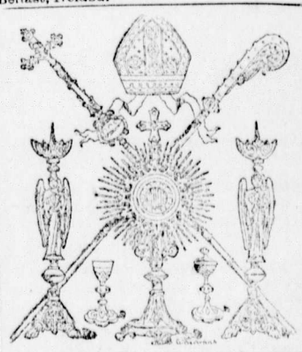

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