

CATHOLIC SCIENTISTS' CONGRESS

One of the great events of the present year, the fifth Catholic International Scientific Congress, is now a matter of the past, writes a special contributor of the Liverpool "Catholic Times." A fitting tribute it was to the capital city of Bavaria, so full of antiquity, noted for its Catholic associations, and prominent for its scientific advancements, that such a gathering of Catholic scientists from all countries of Europe, and not excluding the ocean-divided States of America, should assemble on common cause in that historic city. It is a common, and at the same time a very general accusation, that Catholics cannot become scientific men because they are being opposed to the study and development of true science, cannot permit independent research and allow the support of conclusions deduced from such investigations. In other words, progressive science and investigation is hindered because theology is assumed to be the only science—we may call it so—which Catholics as a body are permitted to be discursive in, and this must be the prerogative of the few. Now, accurate science must be Truth, and the Church of itself being Truth in its teachings must therefore of necessity be the patron of Truth, and consequently if the true or accurate sciences do exist they must find support from the Church which claims Truth as its teaching. It is no easy task to convince by words or argument those who uphold the opinion that the Catholic Church is opposed to science, for not desiring to appreciate what Catholics have done for the advancement of the true sciences, they continue their opposition as did the iconoclasts in the days gone by, when they brought their enthusiasm to the destruction of the beautifully-sculptured figures which adorned the old cathedrals. An unprejudiced and unbiased investigator, desirous of tracing the sciences under the fostering of the Church, has only to note carefully the progress in all branches they have achieved during the earlier centuries, the many discoveries made, and the results handed down for the general benefit of posterity. And having done this, he will consider the great objection taught by the recent gathering of some eight hundred Catholic scholars from all parts of Europe, not excluding America, in the Aula Maxima of the Kaim-saal in Munich, to discuss questions in all branches of science, from philosophy to biology. It is, however, somewhat regrettable the object of these great congresses is not more generally understood, and consequently that they would be less liable to remain unappreciated. While the Catholics of England had not the same number of scientists, from philosophy to biology, it is, however, somewhat regrettable the object of these great congresses is not more generally understood, and consequently that they would be less liable to remain unappreciated.

sole intention of arriving at a true exposition of the phenomenon as interpreted in the light of true science. True it is that in the past, and this is the feature an ardent investigator guards against, great intellectual movements had the characteristic of exaggerating for the moment, their own importance and expelling and discrediting much that was really valuable. The problem is a double one, "truth is to be guarded, and individual consciences are to be protected, and the question cannot be dealt with unless this is recognized, but the ever-growing, ever-changing forms of scientific opinion may not be such that the Church can commit herself to them, or condescend to revise her statements to suit what may be a temporary phase of opinion. Hence the assumed opposition of the Church to science. But on the position of the Catholic Church towards science we may go no further than refer to the congress which was held in Paris in 1888, wherein many eminent and distinguished Catholics, discussed scientific and critical questions in their relation to modern speculation. The great speech of Monsignor D'Hulst delivered on that occasion when he brought up into special relief the help which the Catholic Church, true ever to its traditions, can give in dealing with the double aspect of any scientific problem. Proceeding much to be regretted was the change of date originally fixed for the Munich meeting, and which suggestion at the time evoked a very strong protest from the president and committee of the British section. This alteration of date in the present instance resulted in a more limited attendance from England and Ireland than has hitherto been the case, since the majority of professors in the seminaries and other institutions of higher education were unable to be present since the general studies had re-opened and they could not absent themselves from their duties. This regrettable oversight was however, acknowledged in the following terms in the communication from the President, Professor Heuffer, from the Marquess MacSwiney: "It is a matter of regret that the time which has been fixed for the Congress out of deference to the desire of some of our French friends is unfavorable to the conditions in England, but it would be impossible to once more alter the date arranged." The type of the ancient city, the little monk who with extended arms in the days of yore welcomed scientists to his beloved Munich, since the independence on the present occasion. The same welcome to Catholic scientists and scholars was to-day as in those so-called "Dark Ages" when science and learning were fostered and kept alive under the wing of the Church. We discover such a history of periods of advanced education, progressive literature and science, and that the high status of secular science at the present day owes a deep debt of gratitude to that galaxy of scientific scholars, who notwithstanding the love welcomed during which they lived, have handed down the results of their labors for the benefit of Catholic posterity. Such gratitude was echoed in the great congress which opened its session in the Aula Maxima of Kaim-saal in the historic capital of Bavaria on the 24th September, and at which some eight hundred scientists, sons of the Catholic Church, from all parts were gathered together.

disposition that some new theories would be discussed. The professor introduced some new ideas regarding certain problems in philosophy, which gave rise to some discussion. Each day two general meetings were held, at which papers were read by the principal members, and sections meetings were held morning and evening, at which papers read by other members gave rise to some warm and lengthy discussions. There were ten sections, viz. Physiological Psychology and Philosophy; Religious Sciences; Juridical, Economic and Social Sciences; Ecclesiastical and Profane History; History of Art and Civilization; Oriental Languages and Antiquities; Philology, Archaeology and Epigraphy; Mathematics, Physics, Chemistry, Mineralogy, and the Technical Sciences; Astronomy, Geography, Geognosy, Geology, etc.; Biology, Botany, Zoology, Anthropology and Medicine; at each of which several papers were read daily.

The following list may be given as illustrating the range of subjects dealt with: "Electrolysis as a means for the Extraction of Metal Bodies in the Human System," Dr. Luis Livera; "A Simple Method of Applying the Rontgen Rays"; "Unity of the Cell in its Formation and Development," Dr. F. de Backer, Paris; "The Origin of the Sun and Moon," Dr. Parat; "The Progress of Astronomy in the United States," Dr. Hager; "The Desires of Historical Work of the Chinese Missionaries and their Influence on Chinese Civilization," Father Brucker, S. J.; "The Progress of Christian Social Science in the 19th Century," Professor Torniole, Turin; "La Carta Fotografica del cielo," Professor Giovanni; "The Development of Art in Bavaria in the Present Time," Dr. Hager; "The Desires of Historical Criticism at the Present Time," F. Gusar. Amongst the papers from England and Ireland may be mentioned "The Flora of the Carboniferous Period," J. J. Fitzpatrick (past President Liverpool Science Students' Association, Liverpool); "The Atomic Theory," Rev. M. O'Riordan, D.D., D.C.L.; "The Pressure of the Atmosphere," Rev. M. O'Riordan, D.D., D.C.L.; "Limerick," The Polyzon, who writes in Nature; Joseph Smith, F. L.S., M.R.I.A., Warrington; "Le Nombre et l'Ordre des Jugements que l'on appelle Synthetiques a priori," Rev. M. O'Mahon, D.D., D.C.L.; "All Hail," Rev. M. O'Mahon, D.D., D.C.L.; "Law on the Will of Man," Monsignor John Prior, D.D., Rector, St. Bede's, Rome; "A Muse on Laying the Foundations of the Sun and Earth," W. Middlehurst; "The Suppression of the Monasteries in Ireland by Henry VIII. Thackeray," O.P. The majority of those who were present from England and Ireland were unable to be at the meetings, but a somewhat curious coincidence was that three of the papers on the 27th inst. were in three different sections. The papers were read by Mr. Prior, Dr. O'Riordan, and Mr. Smith. The paper by Dr. Prior in the Philosophical section was well attended and warmly discussed, being much appreciated by the audience, and meriting well-deserved praise from the president. Dr. O'Riordan, who read his paper in another section, called forth some criticism from Father Dallmann, S.J., and Dr. Hardy, of Warburg University, who were supported by a third critic who proposed some objections to several of the essayist's points. Dr. O'Riordan ably defended his arguments, and showed the lines he followed and the points raised by Father Dallmann and Dr. Hardy. Mr. Smith, of Warrington, read his paper in the Technischen Hochschule. His theories and remarks were spoken highly of by the president of the section for the investigation they showed in the life history of such small animals. The most interesting event of the meeting was the "Commercium," which was given in the great hall of the Kaim-saal by the students of the university on the Wednesday evening, at which some 600 persons were present, the ladies being relegated to the galleries. At the first table sat the Prince Regent, with the Papal Nuncio on his right, and members of the Royal family on all other sides. The students were attired in their picturesque uniforms, differently for each of the eight sections. Before each one, royally no excepted, stood a pot of the staple beverage of Munich, and on the table being given all stood up and quaffed to the same. During the evening many speeches were made, and several choruses and national songs were sung, all joining in, the words being beautiful and the music inspiring. A banquet took place on the Thursday evening in honor of the Congress at the Bazanscher Hof, which was attended by the members, and on Friday the last meetings were held, after which the members departed to all parts of the world, looking forward to the next year, which is to be held under the shadow of St. Peter's.

A COURAGEOUS DEED. In the midst of the salacious divorce cases, the robberies, murders and deeds of violence, the attempts against individual and national liberty, the political corruption, etc., etc., that go to make up the bulk of what passes for news in the daily papers, it is refreshing occasionally to find in some obscure corner an item of a deed of heroism creditable to human nature. Such an item we discovered the other day, which described an act of courage performed by Engineer John Moon and Superintendent J. W. Smiley, of the White Oak Fuel Company's shaft, White Oak, West Virginia, during the burning of the buildings about the mouth of the shaft. There were explosives in the buildings sufficient to

wreck every house within a hundred yards and to kill all the men in the shaft. Eight men were in the shaft when the fire started. Engineer Moon sent the car down the shaft to the men below, while he stood in imminent danger of being blown to pieces, and while his hat and coat were scorched and burned upon him. Six men two into the car safely and two others clung to the sides. The two dropped back after the car started. Notwithstanding that the flames were roaring about him and the explosion of the dynamite was momentarily expected, Moon sent the car back into the shaft once more and brought the two miners to the surface in safety. Superintendent Smiley went in and carried the dynamite out, raising past the flames to do so. He then took a broom, and beat out the flames which were wrapping themselves about Moon.—Sacred Heart Review.

MIXED MARRIAGES.

CAUSE OF DISCORD.—In choosing "mixed marriages" as subject for an article, we do not imagine for a moment that we are about to give any information that has not been times without number before the Catholic public, nor do we think that we are going to elucidate matters so that in future all will avoid the shoals upon which so many have in the past been wrecked. We do not deceive ourselves with any such hope. We know that from numberless pulpits the subject has been discussed in all its bearings. We know that the confessional has whispered its warnings, and that fervent missionaries have drawn in lurid colorings the disastrous results of such unions, and yet they take place, and from time to time the Church is called on to tolerate what she never can approve or sanctify. So it has been from the beginning.

The attitude of Catholics who even contemplate such a union we cannot understand. To voluntarily introduce into a household something which cannot fail to be an unceasing matter of discord, something, too, which no law of God or man calls upon us to harbor, but which, on the contrary, reason and religion both condemn, is something beyond our comprehension. To set aside for a moment the question from a Catholic point of view, and to look at it socially, a marriage between any two of different religions, which is an anomaly which has in it all the elements of incongruity. No two can ever become one with such a gulf between them. The husband and wife leaving the same door, one to take his way to one place of worship and the other to another, is something we cannot conceive of as taking place in the model family.

BE FRIENDS OTHERWISE.—We knew an instance where the husband was a Baptist and his wife a Methodist. Both were persons of more than ordinary share of refinement and intelligence; of the world's goods too they had enough and to spare, and there was no apparent reason why they should not be contented and happy. But the apple of discord was ever with them, and consisted in the apparently slight difference in their religious belief. Neither would submit in the matter to the other, and so it remained like an ever-irritating thorn in the side of each. If such a slight disparity could cause so sore a condition of affairs, how much worse must it be when so wide a gulf yawns between the husband and wife as that which exists between a Catholic and a non-Catholic. The former believes and knows that he or she belongs to the true and only Church, and that all who knowingly and deliberately reject this Church are in error, and as "as the heathen and publican," and yet our Catholics will promise to love and cherish such as their partner for life. It matters not what the other is, whether Jew, Anglican, Methodist, Presbyterian, what you will, the difference is still there.

Some Catholics no-days seem to think that if one is Anglican, and especially High Church, that it is all right. This is all a mistake. "He who is not with me is against me"; he who is not a member of the true church, no matter to what sect he belongs, is sure to be an obstacle, when one is outside the desired goal, matters not whether a paper partition or a stone wall divides them. Speaking thus is no evidence of bigotry. Catholics and outsiders can be the best of friends in all things other than matrimony. If it were understood that a Catholic under no circumstances would wed with a Protestant, then there would be more sincere conversions. Any man desirous of marrying a Catholic, would object that in order to gain his object it would be necessary for him to embrace her religion, and show proof of his sincerity, before accomplishing his desire. Conversions made under stress or for convenience are no good, and even though it should happen, as it sometimes does, that converts of such circumstances have later become fervent Catholics, yet somehow the old leaves often remains and their children have afterwards married Protestants or perhaps become infidels. We do not know why this is, we simply know it is so. Instances are all round us. We know of a case where the mother, a convert, became a most devout and earnest Catholic, but later her daughter married a Protestant, and deliberately rejected her own religion, and broken-hearted parent, "I am simply doing what you did. You changed your religion to marry, and I am only doing the same." To a Catholic with generations of Catholic blood coursing through her veins, such an answer would, of course, have been an impossibility. The greater the affection between

band and wife of different religions, the greater the consequent misery. How can any woman loving a man, and believing that if she leaves him in the condition in which he now is, he will in all probability be lost, refrain from urging him to embrace her faith, and yet if she follow the promptings of her heart, perpetual controversy, recriminations, and strife will follow.

THE MOTIVE.—And, in the face of all this, mixed marriages take place. We knew a young man who was so liberal a Catholic that on general principles he approved of the marriage of his sister with a Protestant; to object would only increase the general dissension. There is one thing which may be counted on as certain, and that is that the Catholic party to a mixed marriage is never actuated by the highest motive. The perfect love, necessary to the building of a home, is simply an impossibility in such cases. If the party be a woman, then the object is a mercenary one—she married for a home, to escape the drudgery of daily labor, or for some kindred reason. If the Catholic man is in question, he marries for what he considers "position," or perhaps because he never had the entire into society where nice Catholic girls are to be found, and having never met the girl which would bring him true happiness, he accepts the glitter, depriving himself in his possession until bitter experience proves a rude awakener. Catholicity has a spiritual life of which no outsider has any conception nor can he have until the light of grace has fallen upon his senses; this being so, there can be no thought, no interchange of ideas or things which most concern one's eternal salvation. In a word, there can be no soul intercourse in the union commonly called a "mixed marriage."

Catholics who go into such marriages are deliberately bringing upon themselves untold misery; often, too, the act ends not with themselves, but with countless generations, and the consequences rest not with time, but continue on into the great eternity.

FINEST FURS.

As we are the largest fur retailers on the continent, this means an opportunity to buy Fine Furs an opportunity in any other store on the continent. Come here for Fur satisfaction. Our prices are positively 30 per cent. to 40 per cent. cheaper than any other store on the continent. Chas. Desjardins & Co., 1533 to 1541 St. Catherine street, Montreal.

A PROFESSIONAL SECRET.

Dr. John C. MacEvitt, of Brookline, chief surgeon of the Second Division of the State Naval Militia, was in the Kings County Supreme Court last week, prevented from describing a surgical operation on the ground that it would reveal the nature of the ailment of a patient for services to whom he sued for payment. Judge Gaynor, who excluded this testimony, decided a novel legal point, and asked Dr. MacEvitt's counsel, John C. Judge, who took an exception to his ruling, to hand up a brief on the subject, for services to whom he sued for payment. Judge Gaynor, who excluded this testimony, decided a novel legal point, and asked Dr. MacEvitt's counsel, John C. Judge, who took an exception to his ruling, to hand up a brief on the subject, for services to whom he sued for payment.

Dr. MacEvitt testified as to his professional education and experience, and his lawyer then asked him to describe the operation performed upon Mrs. Maass. Before he could do so Frank McCusker, counsel for Mr. Maass, objected, declaring that the physician was absolutely prohibited from revealing the nature of his patient's ailment, even when suing for compensation, if his knowledge was gained from information given by the patient as necessary for a proper treatment of the case. Such information, he said, was in the nature of a confidential communication, inviolable under section No. 884 of the code.

Mr. Judge protested that if he ruled out the testimony Judge Gaynor would prevent any professional man from proving a claim for compensation, if his client gave information to him, confidentially. The point is to him, confidentially. The point is to him, confidentially.

"Want of Watchfulness Makes a Thief."

Many cases of poor health come from want of watchfulness. But if you keep your blood pure no thief can steal your health. The one effective natural blood purifier is Hood's Sarsaparilla. It never disappoints. "I suffered with blood" My wife suffered with pain and distress from an ailment of the throat caused by impure blood. She was almost in despair when she turned to Hood's Sarsaparilla. Six bottles of this medicine completely cured her. Just WOODMAN, Gall. Ont.

"Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated, but it made me strong and well. After a severe cold had attacked her, again resorted to this medicine and it cured me." 333 1/2 St. Denis, Annapolis, N.S.

Hood's Sarsaparilla

said to have been brought up before in cases where the person who gave the information had died, but never in the case of a living person. After arguments on both sides Judge Gaynor decided to uphold the objection and excluded the testimony. Dr. MacEvitt was permitted to testify that the operation was extremely difficult and delicate, and that it was successful. He said it saved the patient's life. The jury brought in a verdict of \$325 for Dr. MacEvitt.

CHANCES OF MARRIAGE.

The Superior Court of Connecticut recently, not only decided that the loss of two fingers spoil a girl's chances of matrimony, but it also passed on the question that the loss of a girl's chances of matrimony are worth about \$1,600. That is the amount awarded to Miss Lillian Morris. Two of her fingers were torn away in a cartridge-shaping machine in the arms factory here, she brought suit against the company for \$2,000 damages. Judge George Wheeler today announced his finding. He declared that Miss Morris was not negligent in handling the machine which tore off her fingers, that the defendant company was negligent, and the cost amount of the loss sustained by Miss Morris was \$1,600. She declared in her complaint that her chances of marriage were impaired seriously by her injury.

JOHN MURPHY & CO.

TOYLAND, "The Home of Santa Claus," on our third floor, is a fairy-land for children. Bring them in to see it.

Winter Jackets and Costumes.

It is worth your while to know that the greatest number of New Styles in Jackets and Costumes are here. That's the central fact in the most remarkable Cloak business ever known in Montreal. These Garments are Ready-Made. Note the prices: Fur-lined Capes, full sizes, only \$7.95. Heavy Cheviot Cloth Jackets, lined only \$2.95; sizes 32, 34, 36, 38, 40, 42, 44 in. German Cloth Jackets, in Drab, Tan, Center, all lined, price \$3.95. Sizes, 32, 34, 36, 38 in. Children's Reeder Jackets from \$1.95. Fur-lined Capes in every quality. Ladies' Jackets, every style and quality. Children's Reeder Jackets and Ulsters in great variety, and every ready-to-wear Garment at less than wholesale. Ladies' Tailored Cloth Costumes, Jacket and Skirt, lined throughout, price, \$4.95. Ladies' Tailored Cloth Costumes, several lines to select, at exactly Half-Price, and all ready-to-wear Garments at less than wholesale, and what more suitable for a Xmas present.

JOHN MURPHY & CO.

2848 St. Catherine Street, corner of McCarville Street. TERMS CASH. Telephone 26 08.

ROOFERS and ASPHALTERS

Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc. GEO. W. REID & CO., 783-785 Craig Street.

Montreal City and District Savings Bank.

Notice is hereby given that a Dividend of Eight Dollars and a bonus of Two Dollars per share on the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House in this city on and after WEDNESDAY, the 2nd day of January next. The Transfer Books will be closed from the 15th to the 31st December next, both days inclusive. By order of the Board, H. Y. BARBEAU, Manager. Montreal, 30th Nov. 1900.

CARTER'S 100 Cold-Cure 100.

GUARANTEED IN A DAY. P. McWANNICK & Co., Agents. No. 2001121 and 2001122 St. Denis St., Montreal, Que.

SAVE YOUR EMPTY BASKET

YOUR EMPTY BASKET is a sad sight. It is a sign of poverty. It is a sign of want. It is a sign of distress. It is a sign of suffering. It is a sign of death. It is a sign of hell. It is a sign of the devil. It is a sign of the end of the world. It is a sign of the last day. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the defeat. It is a sign of the victory. It is a sign of the loss. It is a sign of the gain. It is a sign of the hope. It is a sign of the despair. It is a sign of the faith. It is a sign of the unbelief. It is a sign of the love. It is a sign of the hate. It is a sign of the mercy. It is a sign of the wrath. It is a sign of the peace. It is a sign of the war. It is a sign of the joy. It is a sign of the sorrow. It is a sign of the life. It is a sign of the death. It is a sign of the resurrection. It is a sign of the judgment. It is a sign of the reward. It is a sign of the punishment. It is a sign of the glory. It is a sign of the shame. It is a sign of the triumph. It is a sign of the