#### FIVE-MINUTE SERMON.

Twenty Fifth Sunday after Pentecost.

ST. JOHN THE BAPTIST. "The angel said to him: Fear not, Zachary. For thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shall call he mame John; and thou shall lake joy and gladness, and many shall rejoice at his birth." (Luke i 12)

These words, my brethren, were spoken by the Angel Gabriel to Zachary, the father of St. John the Baptist, while he was engaged with his religious duties in the temple at Jeru-alem. Before giving the account of the angel's wisit St Luke informs us that Zachary and his wife, Elizabeth, were both acceptable to God and obedient to the divine law. There are few who have received such commendation in the pages of Holy Scripture. It might have been surmised that Zachary led a good life, practising the virtues and avoiding the vices, since he belonged to the Jewish priesthood. Yet we find that his wife, Elizabeth, is mentioned as deserving equal praise with himself, for it is stated "they were both in the fore God, walking in all the commandments and justification of the Lord without blame." visit St Luke informs us that Zachary

Such is the brief account that St.
Luke has given of the parents of St.
John the Baptist. Though brief, it is
enough to show that any son might
well feel proud of parents such as they
were—blameless in the sight of God.
For many years they had lived to
gether in the hill were—blameless in the sight of God. For many years they had lived to gether in the hill country of Judes, conscientiously performing their duties, and cherishing the hope that they would be rewarded for their good actions. Like the rest of the Jews who remained faithful to the law proposed by Meses and the prophets. mulgated by Moses and the prophets, which God had made for Israel, they Mossias, the Orient from on high, who was ardently expected to descend from throne in heaven in order to enhighten those in darkness and in the shadow of death, directing their steps into the way of peace. While serving into the way of peace. While serving God by strict fidelity to the commandments, they did not anticipate that an angel would be sent to visit them; they did not know until advanced in that a son would be born to them would be called the prophet of the Most High, the precursor of the Son of David, appointed to prepare His

That this blessing was unexpected is shown by the fact that Zachary hesitated to believe the message of the Angel Gabriel, and on account of this hesitation, this mistrust of the good tidings that God sent to him, he was deprived of the use of speech for several months. After the birth of St. John the Baptist his tongue was again endowed with the power to speak, and his words on that occasion, spoken under the influence of inspiration, have been preserved in the grand canticle known as the Benedictus, which is justly assigned to a prominent place in

the Office of the Church.
These considerations enable us to perceive what sort of a home St. John the Baptist had while he remained with his aged parents. From the knowledge we have of them, there is no reason to think that they were deprived of anything requisite to make their home happy and comfortable. Early in life, however, St. John manifested a peculiar preference for the lonely desert.
In a special manner he was sanctified
before his birth, and received the gifts of the Holy Ghost in an extraordinary degree. It was not because his fellowcreatures had proved deceptive, nor because sad experience had taught him that the glittering charms of the world are transient and wither into dust, that he resolved to live like a hermit, separ ated from his relatives. Joyfully be abandoned his family privileges, with all that seems to make life among men pleasant, and went forth among the wild rocks in the mountain solitudes to live alone with God. Why was it that he made such a strange choice? The answer is, that God directed him to leave houses and lands, his home and kindred, and endowed him with the heroism needed for a solitary, penitential life. In obedience to the will of God, acting under the guidance of the Holy Spirit, he practised unusual mortification. He selected coarse raiment, made of camel's hair; he used a strange kind of food; he abstained entirely from the use of wine. By deeds of heroic penance, by extraordinary acts of self-denial, combined with the per-formance of his other duties, he ad-vanced in the way of perfection. During the coming season of Advent we should invoke his intercession, and strive to re-move the obstacles that impede the way of the Lord and the action of His grace an our sanctification.

### A WARNING.

The Antigonish Casket says:
The Glasgow Observer is a stout
friend of the workingmen, and on that
account its warning to them should be heeded when it says:

"Catholics cannot be Socialists.
That is certain. They must choose between the Catholic Church and Socialism, and if the Trade Unions are to be come Socialist organizations, then rade Union and his Church.

"Any attempt to drive Catholics into the Socialist camp through the medium of the Trade Unions will be resisted by Catholic workingmen. It is no secret that this attempt is already being made, and it would seem that at the Stuttgart Socialist Conference a further step in the same direction has

Some of the Trade Unions of this Country are made up very largely of Catholics. This applies to the ironworkers and blast-furnacemen, and other trades of this description. There is an immense number of Catholic miners also. So one of two things is manifest. If the Trade Unions become Socialist; Catholics must either cease to be Trade Unionists or must form Trade Unions of their own."

To die with God, in His keeping and sustained by His loving care, is to pre-pare for one's self a sweet entrance in-to Paradise. —Golden Sands.

#### IGNORANCE IS THE ENEMY.

One of the greatest enemies of the Catholic Church is ignorance; for the Church is the organ of the divine light, and ignorance is darkness. When we con sider, therefore, the ignorance, the crass ignorance, of non Catholics regarding her doctrine, her moral code and her ritual, we should not be astonished that so many of them hate her or are indifferent to her. If they only knew, or took the trouble to know what she is, what she teaches and what she does, they would cease talking; and if they did not enter her bosom, at least they would respect her. Every one who has had experience with non Catholics, high and low, rich and poor, learned and unlearned, know how widespread is the cloud of ignorance over their minds. In the country the farmer still believes that the Pope is anti Christ, and the Church the Babylon which his father railed against. Even Catholics have never taken the trouble to read a Catholic book. \* \* \* Ignorance in the pulpit, ignorance in the press, ignorance among the non-

in a noble profession. The Catholic Church appraises the work of the physician as next to that of the priest. A vast amount of good is possible to the good physician; but the physician who does not take a serious view of his profession, and who ignores or forgets its noble possibilities, is a disgrace to a high calling, and a menace to the life and morals of the community. Bishop Conaty has recently expressed his conception of the true physician as fol-

ception of the true physician as follows:

"The aim and purpose of the good
physician should be fashioned on the
aim and purpose of the Good Shepherd
Whose one thought was the good he
could do others. That the skilful
physician should be also the man of
good character should be the aim of
every true physician. Our knowledge
is of little use unless it improves our
character and develops in us faculties
by which we not only become and reby which we not only become and remain good ourselves, but render our lives more efficient in promoting the well-being of others. Intelligence and moral virtue are essential elements in the good character of a physician. They are greater than money; they are powerful and noble. Sterling character is built upon g odness of life. To be a man of culture, a man of books, familiar not merely with the technical books of one's profession, but with the books that give an insight into human character and lead to the understanding of human nature — these should be promptings in every physician's life. "All men are called to high charac

ter, to high mindedness, to cleanliness of soul with the great God. The call to high character is stronger to no class of men than to the physician, whose vo cation binds him to the closest possible touch with life itself. It is his to share the deepest confidences of our nature, to be in syn.pathy with human suffering, to alleviate pain, to help poor human nature sustain the shocks which come No man more than the physiupon it. cian should make the world feel that there is in him nothing of the mercenary or the heartless, but that he is always the benefactor of his kind, caring tenderly and lovingly for those confided to his care."

THE NURSE.

Next to the physician and associated with him in the work of alleviating the physical ills of humanity is the nurse. With her perhaps more than with the physician lie great oppor-tunities for sympathetic and faithful service. Too many nurses do not seem service. Too many nives do not seem to appreciate at their proper value the possibilities of the work in which they are engaged. Speaking to a graduating class of trained nurses, some time ago, in Ogdensburg, N. Y., the Rev. James J. Lacey said:

"You are now about to leave the hospital and take your place in the little world of the sick chamber. I want to say to you that you will find in the world you are about to enter just what you yourselves will bring into it. If you bring discontent, dissatisfaction and a want of sympathy, you will get discontent, dissatisfaction and coldness in return. If you bring sunshine and happiness and a determination to work for the uplifting of others, you will get sunshine and happiness and be con-soled by the success of your efforts to relieve suffering, and uplift the droop ing spirits of the sufferers. You have taken as your class motto; 'To be rather than to seem.' Live up to this lofty ideal; for in this you will find true happiness. I am convinced that the nurse's life work is a vocation—a calling from God to minister to His suffering ones; and therefore only she who carries out the work in all particu lars, scrupulous in little things as well as in great things, is at all worthy of the title 'Nurse.' Be mindful then of details, and never allow the saying, 'Good enough,' to find a p'ace in your nursing vocabulary.

"I would be unworthy of my claim to

the title 'Father,' and to the dignity of the priest hood with which I am clothed were I to let this occasion pass without some mention of the soul. Remember the body is not all. Work with all your strength to relieve its sufferings; but do not neglect the soul of your patient. Banish far from you

To do your duty, to do it well, you need the blessing of God. It is a pleasure then for me to congratulate you and to invoke God's blessing upon you. May the blessing of God Almighty, Father, Son and Holy Ghost descend upon you and upon your work and re main with you forever. Amen."-S. H. Review.

#### LITTLE MARY'S FACE.

Has any one ever adequately reflected what a fearful thing it is to be born Irish? Is is a gruesome thing to be born a Jew, but more dangerous still to have Keltic blood. In one way or an other the Kelt is doomed to stir up the cations, were k dynasties, rouse the blood of patriots or unjoint the noses of bigots. It was thus in Egypt—thus in Phoenicia—thus in Spain—thus in Gaul, and thus certainly in Great Britain, Ireland and America at the present mo-ment. "Stir em up and keep agitated," appears to be a racial characteristic—a

Here, for iostance, is little Mary Curningham, born in Ireland some where, a Catholic and said to be beautiful. Because she was poor, Mary came to the United States resolved to seek her fortune. There are tens of thousands, hundreds of thousands, millions of Irish who have done this very thing. It is no sin, and it is a fine thing both for the Irish and the country. We can't think, however, that when little Mary came over she had any intention of came over sne had any intention of creating an agitation throughout the land. She merely came to work and she went to work, probably fittending to do her humble part in the battle of life to the best of her ability. She became a waitress in a respectable hotel. By and by another Irishman came down her way. He was a souldtor.

down her way. He was a sculptor. The October Century magazine says he was the greatest sculptor of this age. By his own efforts he had risen to the highest place in American art—bis name Augustus St. Gaudens. Because he was great and famous the govern ment of the United States had trusted American coinage. He was looking for a beautiful woman's face and he found Mary. Her face suited him and he chose her countenance for the coin. His design was accepted and so Mary's face goes upon the dollar of the repub-In a little while it will be minted

and in circulation.

Yet now such a roar! The United patriotic societies are protesting. They don't want the government to accept little Mary's face because she is Irish and because she is a Catholic. The A. P. A. is snorting flame; the illustrious Junior Order rearing back-ward; the Daughters of Liberty bathed in tears. Sleep has fled from the lids of American Patriots and various Ministerial associations are sweating blood. There is wrath because Mary will go down to posterity as well as the great American Eagle. They would not have it thus—they don't want it to be thus; it shall not be thus if they can help it. They don't like the name Mary, anyway. It has a sound that

appears significant to certain ears.
What can they do? It is easy to solve the problem. Let them boycott that particular coin that bears Mary's face and leave those dollars to the Irish. There are twenty three million Irish in this country so Mary won't be without takers. Her presence on the dollar will inspire the men of her race to greater thrift. They will all be proud of Irish Mary and her beauty and her success. They will regard her as they do that greater Mary after whom she was named, as a protectress and a good So far as the patriots are concerned Mary is secure. Ten thousand years hence savants from the planet Mars may be digging up her effigy from amid the ruins of shattered cities, marvelling at her beauty while reading, amid smiles, how blind, unreasoning bigotry once strove to shunt her off the coin of her adopted land because of her race and faith.—Catholic Sun.

#### REFUTES THE CHARGE OF DIS-LOYALTY TO THE CHURCH OF HIS FATHERS.

Father Faber, quoted by Truth August, 1905 The following lines were written by Father Faber, on his entry into the Catholic Church, against the charges of his former co-religionists that he was disloyal to the Church of his fathers.

"Why should it seem to you so unnatural that those who have left you should feel anything rather than loyalty and affection to a system, or any but and affection to a system, or any but kindly reminiscences of a dreadful position, which they were forced from by the simple fear of everlasting ruin? Where do I owe my Christian allegiance? Is it not to the Church of my baptism? And surely you, at least, cannot be so foolish as to suppose that any one is busified into any one is any on any one is baptized into any particular, insular, national, or provincial part or branch of the Church, or into anything short of the Catholic Church of Christ It is there my allegiance is due, and it is there your allegiance is due also. A false system took me from my mother, as soon as I had either sense to do overt acts of schism or wil-fulness to commit a mortal sin. That system nurtured me in hatred of the Holy See; it nurtured me in false doc-trine; it has had the strength of my wonth, and formed the character of my mind, and educated me in strange neg-lect, as well of doctrinal instruction as of moral safeguards; and now, do I owe allegiance to the mother from whose breast I was torn, and whose face was long strange to me, or to her who tore me from her and usurped a name that of your patient. Banish far from you that cowardly spirit that would try to keep the sick person in ignorance when danger of death is near. Respect the religious belief of every one. Wrong no one. If there be ever a time during man's short sojourn here on this earth when he really needs his religion it certainly is during the time of sickness there is coupled danger of death. See to it then that you whisper thoughts of God and the great truths of eternity into the ears of your sick, help them to pray, and secure for them the consolations of their religion.

now, in a way that humbles him most of all-without suspicion, probation or reproof."

#### SCOTTISH KENSITS.

Says the Glasgow Observer:
"James McDonald, of Kilwinning,
who, some time ago left his job in the
local dynamite works, and donning a
frock chat and tile hat, became a pro-

frock chat and tile hat, became a professional 'anti popery lecturer,' has at length received his martyr's crown, in the shape of two month's imprisonment, for making himself a general nuisance in the burgh of Kilwinning."
Robert McKee, stirred up by McDonald's preaching, shou ed "To Hell with the Pope!" Fined ten shillings or seven days. Thomas Gartland, who violently resented McKee's remark's was also fined ten shillings or seven days. James Heron who exclaimed: "Good old McDonald! To hell with the Pope!" got one pend or fifteen days. Provost Hamilton announced the sentences, and the Kilwinning mob expressed their dissatisfaction by smashing the windows of his house and shop and those of several Catholic shopkeepers. About \$200 worth of glass was broken in the town, and goods were carried off from the Provost's shop.—Casket. vost's shop.—Casket.

#### THE GREATEST ENEMY OF GOD'S CHURCH.

The greatest enemy of God to-day is not the open prosecutor, but the unfaithful Christian. The greatest enemy of God's church to day is the scandalous Catholic. The greatest enemy of the kingdom of God on earth is the man who, acknowledging allegiance to his Sovereign Master, lives an unchristian life. The greatest enemy of God to-day on this earth is not the infidel, is not the blasphemer, is not the free thinker, but it is the bad Oatholic—the Catholic who won't come to church on Sanday; the Catholic who won't go to Sunday; the Catholic who won't go to confession; the Catholic who eats meat on Friday; the Catholic who by his crimes scandalizes the non Catholic world; the Catholic who leads a filthy life; the Catholic who disgraces his baptism and brings contempt upon the religion and religion of Him who bought him.

him.

All such Catholics are objects of God's infinite scorn. They will be turned out, on the last day, cast forth forever into exterior darkness. They will be stripped of the light of faith and punished forever with exclusion from heaven. They will be thrown into exterior darkness of hell, where they will be tortured forevermore. For as long as God is God He will cherish a hatred, a special hatred, for bad Cathohatred, a special hatred, for bad Catho-lics, unfaithful Catholics, false Catho-lics, who in the day of His supreme rejoicing, in His very barquet hall, disgraced Him and disgraced His Eternal Son .- From a sermon by Rev. D. S. Phelan.

### A GLOWING TESTIMONY.

The New England Journal of Education recently raid the following tribute to the energy of the Roman Catholic Church in religiously instructing the young and incidentally it is a well-merited rebuke to that large class of people who contend against inculcating religious principles in the hearts of children.

'There is one church which makes

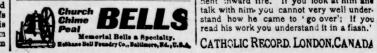
religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the bardest glass, They ingrain their faith in human nearts when most plastic to the Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which re-ligion is taught? Not if a man be ligion is taught? Not if a man be worth more than a dog, or the hu uan soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. If our Furitan Fathers were wise, then we are foolish."

#### FATAL RESULT OF CATHOLIC SNOBBERY.

O, that some Catholic Thackeray should arise who would adequately satirize the Catholic "climbers!" In his climbing process the non-Cath-olic is courted with the invariable result that the aspiring daughter is taught to despise the young men of her own faith and to value only those whose own faith and to value only those whose social position is accepted, though, absolutely, in many instances, without faith of any kind. The rest is a familiar story, and one can see it in the religious census returns. It seems to my poor lay mind that the conditions which contribute to mixed marriages should come in for a little more censure. The Catholic "snob"—male or female—should be run down like an obrayious -should be run down like an obnoxious animal; Catholics should be taught to have a little more pride in their relig-ion—remembering that Catholicism, even on the human side of the organization, has a wealth of tradition and a record of achievement to which the non-Catholic people of our day can make no pretence. A wholesome vigorous crusade along those lines would surely have some effect in lessening the world liness, the mercenary instincts and social snobbery that play so great a part in producing mixed marriages and the "leakage" which we so much deplore. - Catholic Sun.

Where can I be more safe, more peaceful, and more happy than in the hands of God? Let me accustom myself to this thought during life. Let us pray often: "O my God, when my strength shall fail, do not Thou forsake me! Ia the midst of the shadow of death, I will fear no evil, for Thou art with me."

— Bishop Hedley.



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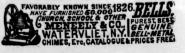
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CHATS WITH YOUN

**NOVEMBER 9, 1907.** 

The Need of Good Man

I have been asked to re memory and to recall to you necessity of certain little ra are often forgotten in the re-terest of daily life, but wh theless, are extremely impo of education. There are rul of education. There are rules accepts to avoid friction, tharmony, and perhaps to the immense gulf that lies be savage and the civilized trifling as they seem, you we capped in your career in limot know them. Good manner are recommended in the same commended in the same care are same commended. manners everywhere in c etiquette is not the same The best manners come from The best manners come from
the best etiquette comes fro
But the practise of one an
ledge of the other help to
combination which the won
gentleman, and which is d
the adjective well bred.

For instance, if a man
mistake made by another in
the there there he committee.

of that other, he commits good manners—he is thoug appears heartless; but gloves at the dinner table in keeping them on his ha eats, he merely commits etiquette. Society, which rules that govern it, will former.
Some young people fanc

they leave school they w free to break or keep little it is a mistake; if one exp in this world, one will fin task; one can never be in social restrictions unless a tramp or flee to the wi But even there they have one of Stanley's officers ome Africans must learn fully in their neighbor's fa I do not advise the strir

of the English etiquette tion. At Oxford, they say notices the existence of he is introduced; and the Oxford man who saw a st own college drowning.
not save him?" "How ded this monster of had never been introduce

Boys at home become little things, and they se selfish than they really young man is occupied w terest. If a man upsets his haste to get his own, bably forgive him until yo to upset his. There is quarrel about it,—no co which in the outside wor such a reprisal a reason good society.—Frem "by Maurice Francis Ega

Your Comfort Means Toil Suppose these people bey owe the world noth they owe the world noth ed to make all the comfor they enjoy! How long them to produce even a sheet of writing paper, pair of spectacles, a pai suit of clothes, represent amount of drudgery There is toil, struggle,

everything you purch you enjoy.

The life-saving appliour great railroads and in our public buildings lions. How many thom have worked like slaves possible for you to ride on a steamship, and I have been sacrificed in the perfection and safe modern trains and stea able you to enjoy th luxuries which they provided the control of the Whenever you go, to

of people have been pr and getting things against danger, saving drudgery; and yet you not consider yourself world .- Success.

Success in Life Not Alv Success in life is no gether by victories. ly understood and approper quently sources of life cess. No man can without at times failin starts out to do and most egregiously. The mark of success upon who has not allowed f age him, but who ha failure with the deter ing the cause in orde

failure.

The history of severy walk of life had of failures. It is but a of the crown through of the crown through culties are oftentime. They serve to discipl they test the value for the worth of life sterling ring to the mere sighing after the great things done by beyond the difficulty very suggestion in is in the wish when nergy and determin tation to discourage victory which may the aim and purpos us. The conquest of Conaty.

A Tr Some of our neig selves with the fanc Church is a dark an ation. But when attend a mission se book explanatory and find out that the a reason for its fait becoming convince and secretive—the to be enlightened. ing to be persuaded become Catholics.-

Go where thou wilt, and thou sh way above, or a sthe way of the ho