

The Catholic Record.

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

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NOVEMBER—THE MONTH OF THE DEAD.

REQUIESCAT IN PACE.

Lord, in whom all spirits live,
Thou that knowest all things,
Who, in order to forgive
Woe incarnate, to atone
Hear us for the souls of those
Who, from earth, have passed to Thee;
Grant refreshment, light, repose,
From their bondage set them free.

Lord! Their sufferings are not hid
From Thy bliss, all seeing Eyes;
Each and all to life arise,
Life in Paradise with Thee
—Life no pain, no ending knows—
Suffer them Thy Face to see,
Grant refreshment, light, repose.

Lord, in death their eyes were turned
—Closing, falling—to Thy Cross;
They in that dread hour have learned
Earth, with all it holds, is loss;
Only gain to live for Thee,
—Gain that from Thy favor flows—
Grant them in Thy light to be,
Grant an end to all their woes.

Jesu! may Thine Angels bring
Those we love from out the night,
Evermore Thy praise to sing
In Thy Home of promised light;
In our final agony
Keep us from assault of foes;
Bring us all, at last, to Thee,
To Thy place of sweet repose.
—Francis W. Grey, in the Canadian Messenger for November.

SERMON OF CONSECRATION.

Eloquent Address at the Evening Service at St. Mary's, by Rev. Father Ryan, Toronto.

Halifax Herald, Oct. 29.

The consecration of St. Mary's Cathedral was concluded last evening with a sermon by Rev. Father Ryan of St. Michael's cathedral, Toronto.

The sermon of the evening was, indeed, the consecration sermon. Rev. Father Ryan took text from the 33rd psalm, "How beautiful are thy tabernacles, O Lord of hosts." The reverend preacher said in substance: Your Grace, Reverend Fathers, dearly beloved brethren. It seems to me that the words I have cited from the inspired prophet of God very fittingly express the thoughts and feelings of this congregation when solemnly consecrated to day in its renewed beauty and splendor to the service of Almighty God. Perhaps, before going farther, God. Perhaps, before going farther, I may be permitted, as an outsider, to offer my most heartfelt congratulations to the learned and illustrious See, to the Right Reverend and most energetic Rector of this beautiful cathedral, to the zealous priests and the devoted and generous people of St. Mary's parish, for this splendid monument and evidence of their united work, this historic and most worthy addition to the magnificent ecclesiastical architecture of Canada.

CATHOLIC MUNIFICENCE.
But this beautiful church is only the crowning glory of Catholic munificence in this fair city by the sea. In making a short tour of your city last evening I was amazed and delighted at the wonderful progress in Catholic institutions even during the few short years since my last visit to Halifax. The beautiful glebe house, the new churches and parochial residences, the splendid institutions of learning, the commodious and well-kept homes for the orphan, the erring and the wayward; and all this the work of a religious minority, who are not all millionaires. As I saw and admired I could not help saying in my heart of hearts, God bless the good priests and people who have so nobly seconded the zeal of this great Archbishop in this magnificent work for Halifax, for humanity, and for the glory of God.

When reading the most interesting and edifying story of the church in Halifax I felt at first inclined to make my sermon his oration. But then, I thought, my hearers know this story well. It has been learnedly told by the scholarly editor of the Memoirs of Bishop Burke and has been cleverly summarized since in one of your leading city papers. So I resolved to make my sermon dogmatic, to speak to your faith rather than to your feelings, and take my thought from the ceremony of the morning, which, while it primarily teaches most important religious truths, will also be one of the most interesting facts in the history of the church in Halifax.

ELOQUENT SILENCE.

And now to the subject of my sermon. It is a significant fact that there was no sermon this morning. The interpreters of the Sacred Scriptures tell us that inspired silence is often more eloquent than inspired words. The sermon of this morning was a silent sermon. It was a sermon to be seen rather than to be heard. Yet, was it one of the most eloquent, impressive and instructive sermons, in action, that the Catholic Church preaches to her people, indeed to the world in the solemn consecration of a temple to the service of the ever-living God. In my attempt to interpret the silent sermon of this morning, and will ask you to consider three temples, three tabernacles, consecrated to God—the tabernacle of Heaven, the tabernacle of earth and the tabernacle of the altar.

THREE ARE ONE.

I would say at the outset, and I would like you to understand, if only for the sake of the unity of my sermon, that these three are one. They are

one, because the person for whom they are one, and He is the second person of the Adorable Trinity—the eternal word, Jesus Christ Our Lord and Saviour. I am taking in a good deal of Catholic Christian theology in my sermon, so I can only attempt to suggest some thoughts.

The learned and eloquent preacher then took his hearers with him to the first tabernacle, and soaring on eagle wings with the apostolic acer of Patmos, St. John, he gave a vivid description of what the beloved apostle saw before breaking into his sublime preface: "In the beginning was the Word, and the Word was with God, and the Word was God." It is well for us to see and adore Him in the beginning, because we have to follow Him to the end. In the beginning, then, we see Him in the first tabernacle in the bosom of the Father, where He was begotten.

BEFORE THE DAY STAR.

true God of true God, the figure of the Father's substance and the splendor of His glory. And in a moment the Eternal Word passed from the first tabernacle to the second, from the tabernacle of Heaven to the tabernacle of Earth. *Et Verbum caro est et habitavit in nobis*—The Word was made flesh and dwelt amongst us. He who was from the beginning in the bosom of the Father passed in a moment to the bosom of his Mother, became the Divine Babe of Bethlehem, whom the angels of heaven were ordered to adore. But we have to follow Him farther. Not only to Bethlehem, Nazareth, Calvary, the cross and the tomb, but to the tabernacle of the altar, where we have Him with us to day and forever till the end of time. The very same God who was in the beginning, the very same Christ Jesus our Lord that was born in Bethlehem, lived and worked in Nazareth, suffered in the garden and died on the cross. He loved His own who were in the world, and He loved them to the end. And the end is the

TABERNACLE OF THE ALTAR.

The three tabernacles give us three acts in the divine drama of God's love to man. The Word was with God, and the Word was God—Behold the first step, or rather the first act of the divine drama. The Word was made flesh, the second grand act. The flesh was made food, the third and last act of the drama. Here again the preacher showed with much force and eloquence and scriptural and theological citations and illustrations the various, and as he seemed to insist with much show of reasoning, the ever increasing degree of glory to God in the advancing acts of the divine or Christian drama. Returning to, and summing up his first thought of the three tabernacles, he showed the peculiar character of the consecration of each, and the distinctive

REASON OF CONSECRATION.

at all. Here the reverend preacher became amiably and eloquently controversial. He said, a church can be consecrated to God alone, and the reason is this: a church in our Christian Catholic sense is a place not merely of popular, or congregational prayer, not a house of religious meeting, not even a stately building in which the book of God is read or the word of God preached, prays, or sings to or with the people. Not even a temple in which there is only a table, N, our religious house, our house of God, our temple, our church, is, indeed, as the Master said His house should be, a house of prayer. The best prayer, the only divine prayer, is the prayer of sacrifice, and for sacrifice there must be a priest, and for a sacrificing priest there must be an altar and victim. And in our churches we have an altar, we have a priest, we have a victim, and all are found in the Holy Sacrifice of the Mass. The real reason why a recent controversy was decided against Anglican orders was simply this. They would not have an altar, nor a sacrifice, nor a priest, and what they would not have, what they would not have, and what they would not have, they would not have, they simply ceased to have, and they have not now. But again, said the preacher, to come to St. Mary's, to come home. What was the first St. Mary's church? St. Mary's tabernacle? It was St. Mary herself. Here he went on to show how God had consecrated this tabernacle of earth: how beautiful and fair it was and what a fitting type of the temple consecrated to day. And yet, said the preacher, through Mary was not only God's temple, but God's Mother, this Church could not be consecrated to her. Sacrifice is an act of Supreme worship that can be offered to God alone, and it is an act of religion so essentially and exclusively divine that it may not be offered

WITHOUT IDOLATRY.

and blasphemy even to God's holy mother. This is why Catholics so easily distinguish between the honor they give to God and the honor they give to His saints. To God alone they offer sacrifice. For the saints, they ask the assistance of their prayers. Coming to the third tabernacle—the tabernacle of the altar—the preacher gave a rather original and striking proof of the Real Presence of Christ in the Eucharist. He took his thought from the three tabernacles, and his argument seemed to be this: In the first tabernacle God loved us and gave life to us. In the second, He loved us, and came to give His life for us. In

the third, He loves us and wants to live with us. With the cleverness of an experienced theologian as well as the fervid eloquence of a zealous priest, the preacher showed how the three tabernacles, the three consecrations are concentrated in the Eucharistic Christ and commemorated in the ceremony of to-day, in St. Mary's cathedral.

THEIR RELATION TO BEAUTY.

Having explained the religious teaching of the three tabernacles, the preacher went on to show their relation to all true beauty. Following the definition of Plato, St. Thomas, and St. Augustine, he put his argument, or application somewhat in this way. In the first tabernacle was the "splendor of the true." In the second, the fairest of the fair of the Being who of all mere creatures was the most perfect in the eyes of God, the Immaculate Virgin, Mother of Christ. In the third tabernacle was ideal and real beauty united and made completely perfect in the beauty ever ancient and ever new, the divine beauty of the Eucharistic Christ daily immolated and permanently dwelling on our altars. This is why Catholics surround their altar with every form of beauty—the beautiful lines of architecture, the beautiful figures of sculpture, the beautiful colors of painting and the sweet and beautiful melodies of sacred music and song—All these arts combine to give praise and glory to God in St. Mary's cathedral to-day. In concluding the preacher made eloquent and touching reference to the glories of St. Mary's in the past, the Masses offered, the Bishops consecrated, the priests ordained, the communions received, the baptisms conferred, the instructions given, the sermons preached. What a crowd of sacred memories must come into the minds and hearts of all those present who worshipped in the old St. Mary's. What gratitude, joy and thankfulness to all to whom it is given to witness to day the glories of the new Mary, the hallowed feelings that centre to-day round the tabernacle of earth to be consecrated and preserved as to continue for ever in the tabernacle of Heaven, where sanctified saints shall find eternal rest in the bosom of God. It has been well and truthfully said that the Catholicity, the Christianity of the northern continent was cradled in Halifax. Let us hope and pray that it may be one day said by the Master, Judge and King that the Catholicity, the Christianity of Halifax shall be crowned in Heaven.

MARK TWAIN AND CHRISTIAN SCIENCE.

That un-Christian and unscientific delusion misnamed Christian Science meets a merciless antagonist in Mark Twain. In the Cosmopolitan for October he gives a humorous sketch of his experience of the treatment which he had at the hands of a Christian Science doctor in a German village, where no other practitioner save a horse-doctor was to be found. This doctor, a Boston lady, introduced him to the book of Mrs. Mary G. Baker Eddy.

DR. DE COSTA'S POSITION.

Many stories have been put forth regarding the gentleman who was known down to a few days ago, as the Rev. Dr. De Costa. There is very little else in most of them but an exercise of imagination and that process which in philosophy is called "reasoning from induction." In this case the process has proved to be entirely misleading, for Dr. De Costa has not taken any of the steps which the gentlemen of imagination presupposed he would. In fact, he has not as yet taken any step at all, nor has he allowed himself to be "interviewed" by the representative of any paper. But we are privileged to say that it is very likely he may soon take a step, and an important one.

We find we were in error when we wrote lately that the distinguished preacher did not contemplate joining the one true Church—the one logical culmination in our mind of his recent action. We are thankful to find the assumption was an error: we are rejoiced to believe now that we were wrong. Dr. De Costa has taken, since his resignation of the ministry of the Episcopal Church, a still more decisive step. He has given up his membership of the Church as well. He has ceased to be a Protestant. He is not the sort of a man to believe he can exist without a religion. There is but one logical course open to him in these circumstances. He cannot stand upon neutral ground. He feels himself to be a *de facto* member of the Church's body, and it cannot be long, therefore, ere he become one *de jure*.

What may be the consequences of Dr. De Costa's action may not be immediately measurable. But this at least is certain—that these consequences, be they immediate or certain, of the future, must be in the direction of still further disintegration. The leak is percolating through the embankment; in a little while the dribble may be transformed into a roaring torrent. As the Presbyterian remarks of Dr. De Costa's retirement in at once deposing Dr. De Costa is no less significant. The Broad Church party is on top and rules with a high hand. Briggsism is on the way, not only to recognition, but to mastery in the Episcopal fold.

The Church Defense, the High-Church organ, although regarding the matter from the opposite base of the parallax, arrives at the same conclusion. But its synonym for "Broad Church" is a much stronger term. It is "infidelity." To the influence of the Broad Church party the Defense also attributes the growth of the divorce evil. The empty churches on Sundays, the swollen divorce courts, the practical relapse into genteel paganism are the direct outcome of the

Broad Church movement and the spurious scholarship of the Higher Criticism. Mrs. Humphrey Ward is merely logical when she pleads for the inclusion of her sect, the Unitarian, within the pale of the Anglican Church. Surely when the capacious arms of that establishment can enfold those who believe in the inspiration of the Scriptures and those who regard them in the same light as they regard Shakespeare or Tennyson, there is an anomaly in shutting out those who, while believing in the personality of the Redeemer, only denied His divinity. Whatever is cohesive in the Church, in England as well as here, represents only a force which may fittingly be compared to more Positivism. The claim of respectability and a standard of human ethics is the sole influence which may be appealed to. As for the idea of the rewards or punishments of a future life, such a thing is regarded as utterly out of tone with the intellectual color of to-day. This is the age of progress; we have gone a step farther than even the Encyclopaedists.

The main struggle in Protestantism, however, is between Bible and no Bible, and the Dr. Costa incident proves clearly that the party of negation feel like winning. In the Western world there is but one Church which stands unflinchingly for the Bible—the Church which has preserved the Bible and is the crown and culmination of all that the Bible heralded and signified. The recent Encyclical of that Church's illustrious head leaves no scintilla of doubt on the mind regarding her position toward Bible study. Dr. De Costa is entirely in accord with that Encyclical. His action shows that he was never so constituted as to play a false part. He could not teach with his lips what he did not believe in his heart. He now stands at the door of the only place where there is light and leading; nor can the day be very far distant when every man in his former community capable of thinking and judging must be found following in his footsteps.—Philadelphia Catholic Standard and Times.

INGERSOLL'S INFLUENCE.

Rev. J. T. Roche in October Donahoe's. Ingersoll has done much harm. His influence upon the half-educated and the half-instructed in religious matters has been disastrous in the extreme. Voltaire sneered before him, but the world recoiled at the sight of the terrible fruits which his teachings bore. Home and Gibbons philosophized, but they were too hard and logical for the "vulgar crowd." Paine reasoned and denounced, but his reasonings and denunciations lacked the charms and graces with which Ingersoll clothed his attacks. Ingersoll covers the hideous skeleton of infidelity with all the beauty and loveliness of which the language is capable. His fiercest onslaughts are poems of which Oastan might feel proud. His epigrams will be remembered when Rochefoucauld is forgotten. His apotheosis of the humble virtues of the fireside and the domestic circle would lead us to believe that to infidelity belongs the honor of having discovered the sacred names of wife and child and mother and home. Tested by the standard of intellect and of truth he is nothing more than a refurbisher of ancient fables, a propagator of long discarded calumnies, an unfair adversary who utters half truths with all the power and earnestness of firmly-established propositions. Tested by results he is the most dangerous man of the age. During his life he gathered about him a coterie of "jehune" infidels and adolescent aesthetes "who fancy they have found in him the Moses of a new dispensation that is destined to supplant Christianity and make of man's frail reason a 'King of Kings and Lord of Lords.'" Of his private character we know little save that he was of the common mould, far removed from that high ideal of Christian manhood found in those numberless children of the faith "who reverence their conscience as their king and whose glory was redressing human wrongs, who spoke no slander, no! nor listened to it."

METHODIST ATTITUDE TOWARD FREEMASONRY.

Many Objections, Some of Which Are in Line With Those Held by the Catholic Church. The following question and answer from the columns of the Christian Advocate, the leading organ of the Methodist Episcopal Church, will show that the Catholic Church is not alone in its opposition to the Masonic order: Q. Should the Masonic fraternity be invited to appear in its official character and lay the corner-stone of a Methodist Episcopal Church? A. The Masonic fraternity is one of several secret societies established primarily for the aid, protection and association of their members. It professes to have originated at a very ancient time, among practical masons, but after a while a distinction was established between practical and speculative Masonry, and everybody could be invited to join it who was considered a desirable acquisition. It has a liturgy of its own which recognizes the Being of God, but which does not recognize the Dalty of Jesus Christ. Neither it nor any other secret society should be invited to lay the corner-stone of a Christian church, for these reasons: 1. It is secret. From the very nature of the case the Christian Church can have no intelligent judgment concerning the organization. Individual members of the Church, by being members of that body may judge, but a secret body of which the Church as a whole cannot judge should not be officially recognized in any of the services of the said body. Besides, there are in the aggregate many members of the Methodist Episcopal Church who do not believe at all in secret societies. The Church as such has not pronounced an adverse judgment on the propriety or otherwise of secret societies, but the fact that it has not done so does not justify the bringing forward of a secret society as such to perform one of its solemn ceremonies. There would be just as much propriety in inviting the regular trades union of masons to lay the stone, and perhaps more, as speculative Masonry can have no bearing on the laying of a stone, and every one would object to inviting the trades union of Masons to lay the stone, if for no other reason that the Church in its official capacity ought not to decide between union and non-union workmen.

WHEREUPON MR. TWAIN.

It is elegant. And it is a fine thought, too, marrying religion to medicine, instead of medicine to the undertaker in the old way; for religion and medicine properly belong together, they being the basis of all spiritual and physical health. What kind of medicine do you give for ordinary diseases, such as— We never give medicines in any circumstances, whatever!— But, madam, it says— I don't care what it says, and I don't wish to talk about it. I am sorry if I have offended, but you see the mention seemed in some way inconsistent out, and— There are no inconsistencies in Christian Science— etc.

Before the Boston Christian Scientist ceased the near treatment for the absent treatment, on Mr. Twain's broken bones, she assured him that Mrs. Eddy and her book were distinctively prophesied by St. John in the twelfth Chapter of the Apocalypse, as the "women clothed with the sun," and "the little book" in the hand of the angel! Mr. Twain was sceptical, as it will be seen; for he carefully read the book, "Science and Health, with Key to the Scriptures," and these are some of his comments on it: "Of all the strange, and frantic, and incomprehensible, and uninterupted books which the imagination of man has created, surely this one is the prize sample. Plainly the book was written under the menial desolations of the Third Degree, and I feel sure that none but the membership of that degree can discover meanings in it. The Annex contains one sole and elaborate and voluminous index, and it is preceded by this note: "This index will enable the student to find any thought or idea contained in the book." The book is a bit of sounding brass as it is; but at least the sound runs smoothly. But Mr. Twain gives convincing proof that "the English of the annex has been slicked up by a very industrious and painstaking hand." Mrs. Eddy's, by contrasting the quoted passages with samples of "the lumbering, ragged, ignorant output of the translator's natural, spontaneous and unmediated pen-work." Despite the elaborate and voluminous index, and the book and the treatment, near and absent, though helped mayhap, by the horse doctor, Mr. Twain got better. He says: "The horse doctor charged me thirty kreutzers, and I paid him; in fact, I doubted it, and gave him a shilling. Mrs. Fuller brought in an itemized bill for a crate of broken bones mended in two hundred and thirty four places \$1.00 per fracture. "Nothing exists but Mind?" "Nothing," she answered. "All else is

substanceless, all else is imaginary." I gave her an imaginary check, and now she is suing me for substantial dollars. It looks inconsistent.

Doubtless Mark Twain's sharp humor, as applied to Mrs. Eddy's foolish book will appeal to people on whom the serious reasoning of J. M. Buckley, LL. D., in his "Christian Science and other Superstitions," would be lost. In considering the relation of Christian Science and Faith Healing to the Civil Law, Dr. Buckley makes a strong and well-justified plea—these Christian Science fanatics now being numerous and their followings loyal—for State interference in all cases where there is likelihood of murder being done in the name of this delusion—Boston Pilot.

MEDDLING DOCTORS.

Life is sweet. The whole world is tenacious of it. Every care and prudence is employed to save and prolong it. The physician, as medical expert, comes naturally by his important place in the world. He has always been in demand. Reason, common sense and the Scriptures all welcome his presence and invite his ministrations. When the medicine man confines his labors to his own legitimate field, and does not interfere with the prerogatives of his Maker, or put himself between his patient and the ministrations of religion, he may be regarded as a benefactor, and for good reason.

When, however, he is not satisfied with attending to his own business, but assumes the role of high priest of materialism or bigotry, to rob the sick of the consolations of faith, he becomes a curse in society. Yet there are few priests of any experience who have not been repulsed by the orders of some meddling doctor—under the pretense of safeguarding the sick from every annoyance. This even at a time when the condition of the patient is desperate—in fact, hopeless. Hickory Catholics and non-Catholic relatives connive with physicians of this kind frequently to the eternal loss of the sick—or until he has lapsed into that unconsciousness that knows no waking. And this in the name of kindness, or to satisfy a bigotry that remains unrelenting even in the presence of death! Things have come to such a pass now—a days that in desperate cases of sickness it is a mercy if the priest anticipates the physicians at the bed of the dying, because if the doctor arrives first he is more than likely to drug the suffering patient until he is drunk to unconsciousness before anything can be done to hear his confession or prepare him for eternity. Besides the petition "from a sudden and unprovoked death, Oh Lord deliver us," every man in these days may well add another one, "From the fool doctor who carries more chloroform than sense, Oh Lord deliver us."

Catholic physicians and every physician who has any faith knows how important it is for men to prepare for eternity, and invariably notify relatives of the serious nature of sickness and the necessity of calling in the priest. With Catholic doctors this is a duty binding under sin, but with many others there is such a reckless disregard for the laws of God and the consequences of an unprovoked death that they boldly usurp the place of another, even in the chamber of death. The greatest cruelty to the sick is to deny them the comforts of religion. Most reputable physicians understand this so well that they invariably suggest ending for the priest. Experience has taught them that instead of retarding recovery or precipitating death the peace that is born in the heart of the sick in the reception of the sacrament is an essential help to the sick in the battle for life. For a physician to interfere where he is at best a sorry witness of his own defeat in the struggle for life and death is to put himself on record as an ignorant and a bigot.

CATHOLICS KNOW HOW WELL DEFINED THEIR DUTIES ARE IN REGARD TO THE SICK AND DYING.

To disregard them is grievously sinful. Moreover, they will do well to keep their eye on the so-called doctors who interfere with the ministrations of the priesthood. In the crisis of life and death the man most useful is the minister of God.—Cleveland Universe.

Another reason is that a secret fraternity, parading with its music and regalia and acting under its own forms, tends greatly to diminish reverent attention to the solemn ceremonies of the Church of Jesus Christ; all connected with it makes it, and not the Church of Christ, the central figure of the occasion.

Still another objection is that it tends to destroy the sense of the supremacy of the Christian Church to every institution of human origin.

Through the political influence of its members the Masonic fraternity has often laid the corner-stone of a court house, school buildings and other societies, but this is no reason why it should be introduced for such purposes in connection with the services of the Church. It contributes to the idea, already too common, that a secret society, if it has a liturgy, may be made a substitute for Church membership.

That the corner stones of churches have been so laid, and that sometimes high dignitaries of the Church have marched in the procession, performing their functions as Christian ministers and at the same time, but it was an aberration of judgment on their part, and has usually brought religion into contempt; and left a deep and permanent feeling in many minds. Indeed, in one community it caused a withdrawal of one hundred and fifty members from Church, most of whom were not on principle opposed to secret societies, and several of whom were members of the order of Masons, but who considered the Church ignored, and the introduction of an outside organization of strictly human origin and imitations an imposition.

The Church of Christ must be everywhere: the Church of England—the very name betrays it—was not everywhere and made no attempt to be everywhere. It catered religiously only for the English nation, and therefore, not being a Catholic Church, it was not the Church of Christ. Then, again, Jesus Christ created a priesthood, and gave the members thereof Divine power. To them He said, "Whosoever sins ye shall forgive they are forgiven, and whosoever sins ye shall retain they are retained," and He gave them also power to change bread and wine into the Body and Blood of Christ, saying, "Do this in commemoration of Me." The Catholic Church has now that visible priesthood, who had Divine authority to forgive sins, to preach the truth, and offer the Body and Blood of Christ in daily sacrifice.

CATHOLIC TRUTH SOCIETY.

Replies to the Letter of the Rev. J. J. Baker.

To the Editor of The St. Thomas Daily Times. Sir:—We are not concerned in the question of veracity as between yourself and Rev. J. J. Baker, of Sparta, as to the correctness of your report of the remarks in his sermon of the 15th inst., which we thought proper to take exception to, but it is satisfactory to note that he repudiates the alleged objectionable utterances. He returns, however, to the attack in words which are quite as offensive, hazy and misleading. We quote:

Rev. J. J. Baker—"I was speaking of 'intellectual sufficiency in Christ,' and under this head, emphasis was put on the intellectual liberty in Him. My exact statement was: 'The Roman Catholic Church is not the true interpreter of the intellectual liberty in Christ.'"

Comment—We submit this jargon of words might mean almost anything except respect for the Catholic Church. The liberty we experience as Catholics is that promised by our Lord (St. John, 8:31): "And ye shall know the truth and the truth shall make you free."

Mr. Baker—I take it for granted that the Catholic Truth Society is not familiar with the recent controversies and movements within their own Church, hence this request for information.

Comment—You take far too much for granted. It is not what you "take for granted," but facts, that we required, and doubtless the public sustains the same attitude. It is sheer presumption on your part to "take for granted" that we require to appeal to you for authoritative facts concerning either the ancient or modern history of the Catholic Church. You are the accuser and should produce your proof. That is why we ask you questions.

Mr. Baker—In support of my statement I referred briefly to the Retraction of Rev. John Zahm, D. D., Provincial of the Fathers of the Holy Cross and President of the University of Notre Dame, Ind.

Comment—What was the theory advanced by Dr. Zahm which he feared the Holy See might condemn? Be particular to tell us, also, if this theory or supposed "religious truth," is permitted to be taught by the authorities of the Baptist Church. Was it not many and proper and in the interest of truth for Dr. Zahm to withdraw his book when he became aware he could not as yet sufficiently justify his theory?

Mr. Baker—I might have mentioned other cases, and for the information of my enquirers, I may call their attention to the mission of Prof. Schell, of the University of Wurzburg, after several of his books had been placed on the Index.

Comment—Name the books you say were placed on the Index, and state what "religious truths" they contained contrary to the Catholic religion. Be less hazy, please.

Mr. Baker—Prof. Schell's avowed purpose, in conjunction with others, was to show the consistency of exact scientific research with good Catholicism, but his hopes were tearfully blasted.

Comment—How do you know "his hopes were fearfully blasted? Is this another case of "taking it for granted?" Give an instance where his consistent, exact, scientific research came in conflict with his Catholicism.

Mr. Baker—Perhaps the Truth Society does not know that the brilliant French historian, Duchesne, has been removed and has a position as professor at the Old Saint Sulpice?

Comment—We know of many men, otherwise able, who have, through pride of intellect, been required by the Church of God to step down and out rather than have the Word of God corrupted or the "little ones" of his flock scandalized.

Mr. Baker—Loisy, also because of his liberalism, was removed from the Institute Catholique, and now reads Masses for some nuns in a cloister.

Comment—"And now reads Masses for some nuns in a cloister!" How dreadful!

Mr. Baker—The Truth Society ought to know that Archbishop Ireland, after the hope's letter to the Cardinal Gibbons on "Americanism," bows humbly to the Vatican and swallows the preface he wrote to Elliott's "Life of Father Hecker."

Comment—You ought to know that Archbishop Ireland, as a dutiful son of the Church and a famous dignitary of the same, yields obedience to constituted authority in matters lawful. He has never been required to retract anything, nor has Elliott's "Life of Father Hecker," containing the preface by Archbishop Ireland, been put upon the Index.

Mr. Baker—Perhaps the Catholic Truth Society, from my standpoint at least, will credit me with good reasons for my utterance.

Comment—Only on the condition that you admit you have taken too much for "granted."

In conclusion, Mr. Editor, we append an extract taken from the dedication sermon preached on the 12th inst. at Holy Cross College, Washington, in the presence of Archbishop Martinelli, the Apostolic Delegate, Cardinal Gibbons, some twelve Archbishops and Bishops, a great concourse of laymen, and last, but not least, the said Very Rev. J. A. Zahm, by the famous Bishop of Peoria, Rt. Rev. Jno. L. Spalding, in which he used the following pertinent words in support of the well established principles of Catholic intellectual liberty: "All facts are sacred, since truth is sacred; and consequently there can be no reason why a Catholic university should impose strictures upon inquiry and research. The intellectual interests of mankind, if not the highest, are at least immeasurably important, and to attempt to thwart them would be to place one's self in opposition to the

mightiest force which the Eternal Father has confided to His children. It profits nothing to gain the world, if the soul is lost; but the world of which the Saviour speaks is that of greed, lust and ambition, not that of knowledge, science and philosophy. Hence the Christian ideal excludes pride and sensuality, not intellectual power. It is reason that makes us capable of religion, and therefore to improve the mind, to dispel the darkness of ignorance, which is the cause of three-fourths of our sins and miseries, is to work with God for the good of men. The spiritual union to which all generous souls aspire cannot be brought about by authoritative utterances, for we hold vitally only the truths which our own self activity kneads into our intellectual and moral constitution; and spiritual unity is the result of truth held in common, whether through faith or knowledge, and held vitally, not mechanically. Reason and authority are not antagonistic: on the contrary, no authority is legitimate unless it is approved by reason."

Yours truly, The Catholic Truth Society of St. Thomas.

TALES FROM THE MISSIONS.

Priests Warmly Welcomed by the Mormons in Utah.

The average Catholic reader is deeply interested in the success of the non-Catholic mission movement. It is still new enough as a regularly organized phase of the work of the Catholic Church in this country to be classed as a novelty, and some of the incidents that mark its progress are novel indeed. In their recent "reports from the field" the zealous priest engaged in this work give details of a most interesting nature.

The report of Father Younan, C. S. P., who is laboring in Utah, is a revelation. At the invitation of Bishop Scanlan, of Salt Lake City, the zealous Paulist undertook the work in the citadel of Mormonism, describing his experience as follows:

"As the Catholic church was known to be far too small for the hundreds that were most eager to attend the non-Catholic mission, a thing unheard of in the State of Utah, the Mormon leaders, with great generosity and courtesy, offered us the free use of their Grand Assembly Hall, even the Tabernacle. 'They were glad to give it to us for so noble a purpose,' they said, and added 'they would not have given it to any other denomination.' Some of their Bishops announced the non-Catholic mission through their respective wards, and even urged upon their people to attend. They openly proclaimed, 'Wherever there is truth we seek it and we love it, and we know that the Catholic Church will speak the truth.' It was spoken in all simplicity and sincerity, and that without any offense. It was thought best to use the Assembly Hall, which seats two thousand. There was an average attendance of eighteen hundred, of whom fifteen hundred were of our separated brethren, including Apostles, Bishops and elders.

PRIEST IN MOHON TABERNACLE.

"The mission was closed in their mighty Tabernacle on Sunday, June 4, and five thousand were present. For the first time in the history of the State a Catholic priest preached both in the Assembly Hall and in the Tabernacle, and what was more, in full missionary habit and wearing his mission cross.

"The inquiry class was held in our own little church, which seats four hundred, from the 5th of June to the 15th, both days inclusive, two weeks only; two months would have been too little. Three hundred to three hundred and fifty non-Catholics attended night after night to hear more questions answered and further doctrines of the Catholic Church explained. Good, great good, has been done, and, of course, greater good would have resulted had the enquiry class been carried on for months. Let the reader judge for himself. We had forty four converts, among whom were a Mormon elder, a zealous promoter and twelve other Mormons. Ten more sure of being received were under instructions when Father Younan left; forty two are still in the inquiry class, and some 200 odd 'on the fence.' On the 15th of June the Right Rev. Bishop confirmed thirty four adults, nearly all converts, and fifty-one children.

"The Mormons have been deeply impressed. They are on the whole a good people, simple, industrious and docile, influenced by their leaders, greatly impressed with the idea of authority and full of deep respect and reverence for the Word of God. They are afraid of persecution, from their own should they embrace the faith, and they are bound by ties, religious, political and social, hard to break. Convince them of their errors and you have secured them. Get their leaders and you get them en masse.

"We certainly owe the Mormons a debt of gratitude for their kindly bearing towards the Church, and we ought to pray God that in His infinite mercy He may one day show them the light of the true faith of Jesus Christ."

A PROTESTANT ACTS AS ALTAR BOY.

Rev. William Gaston Payne, whose field is the Diocese of Richmond, Va., relates the following edifying incident of a mission at Danville, in that State: "A young Protestant, a cadet at the Danville Military Academy, came into the sacristy one Sunday before Mass and courteously offered to act as altar boy. 'Why, are you a Catholic?' 'No, Father, I am an Episcopalian.' 'Well, I am surprised that you should know anything about serving Mass. How did you learn it?' 'Why, I went to a

Catholic school down in Georgia and I was allowed to join the class of boys who were taught how to serve Mass. If you will permit me, I shall be glad to serve your Mass.' He served Mass and served it as well and as reverently as though he were a Catholic. He told me afterwards that he was a nephew of the late Bishop Becker, of Savannah, and hoped when he came of age to join the Catholic Church.

"The ingenious zeal displayed by this young cadet on one occasion was surprising and edifying. One Sunday evening while preparing to give Benediction I found to my dismay that there was no cope, no veil, no surplice. I was about to announce that we could not have Benediction, as there were no vestments. My good angel, the young cadet, to whom I mentioned the matter, exclaimed: 'Why, father, my uncle, the Bishop, when officiating at poor country chapels, used to give Benediction sometimes without cope or veil. Can't you do it?' You are a missionary?"

"As out of the mouths of babes and sucklings divine praise is perfected," so out of the mouths of this young divine praise was perfected that evening, for, acting upon his suggestion, I availed myself of the missionary's privilege and gave the Benediction in alb and stole. May God's blessing rest upon this good young man, through whose instrumentality Benediction was given, and bring about the realization of his hopes—his conversion to the Church at whose altar he knelt and served with such reverence!"

A MASON'S GENEROSITY.

"Another little episode—like the straw which shows which way the wind blows—illustrates the good effect of the lectures in another direction. The past grandmaster of the Masons, who stands as high in Danville as he does in his lodge, came to call on me. He expressed himself as 'mightily pleased with the lectures, all of which he had heard but one, which he regretted having unavoidably missed.' 'Father, I want to show my appreciation of your lectures by helping to defray your expenses.' I expressed my thanks for his kind offer, but declined it, stating that my own people had contributed liberally.

"Well, Father, one good turn, deserves another, you know; you have done me good, so I beg you to accept this gold piece as a little *quid pro quo* in grateful acknowledgment of the benefit I got out of your lectures. What could a missionary do under the circumstances but accept gracefully the gold (\$5) which was proffered with such a good grace, such a bonafide sincerity, invoking upon the donor the blessing of Him who loves the cheerful giver?" If one can judge by appearances, to this man of good will may be applied our Saviour's words, 'This man is not far from the kingdom of God,' because he appeared more than commonly interested, attending all the services at the church during the two weeks' visitation and extended the missionary cordial invitations to visit him at his home.

God grant that, like Simon in the Gospel, who won the gift of faith by his hospitality to our blessed Lord, this hospitable man may be rewarded in like manner!"

OTHER INTERESTING INCIDENTS.

From the Diocese of La Crosse, Wis., Rev. J. L. Vaughan writes:

"At Black River Falls a woman who has been noted as a bigot and an A. P. A. stood up in the hall and, after my talk upon 'Infidelity,' said: 'I never understood religion until now. We must have an infallible teacher or no religion.' In the same town a wealthy gentleman who for thirty years had neglected his Church stopped me upon the street the day after my lecture and said: 'Father, let me thank you for these talks you have given here. I should be a Catholic, but, God forgive me! I have been ashamed of the Church for years, because I did not know what the Church is.' To-day he is in the fold of the true Church.

"From Fairchild a lady wrote me: 'I am in a perfect hell of unrest. For years I have heard priests and all that is Catholic, though I really know nothing of either. The lectures given here have set my soul on fire. I cannot listen to you priests talking and doubt your earnestness and truth. In God's name, pray for me that I may find the light. What books should I read? I dare not let my people know what is passing in my mind; they would place me under restraint.'"

Here an old white haired man brought to me his two boys and said to me: 'Father, I brought my boys to you to meet you, and I want you to talk to them and advise them. You priests know the world. What a different man I would be to-day if I could only have heard a priest's sermon every Sunday. We do not hear talk like that in our church. You are different, your talk is different, everything is different. You tell us things we do not believe and still we must accept them.'"

Catarrhoeone.

Guaranteed Cure for Catarrhoeone.—Catarrhoeone, ozonized air cure, is guaranteed by the makers to cure the most chronic case of Catarrhoeone of the nose or throat. It cures by inhalation. No danger, no risk. Catarrhoeone zone when inhaled is volatile enough to reach the minutest cells of the lungs and bronchial tubes, where it attacks the disease at its foundation. It cures because it cannot fail to reach the right spot. Price \$1.00 at all drug-gists or direct by mail on receipt of price. Send 10c in stamps to N. C. POLSON & CO., manufacturers, Kingston, Ont., for sample and testimonials.

THE JAP'S DID IT.—They supplied us with the menthol contained in that wonderful D. & L. Menthol Plaster, which relieves instantly backache, headaches, neuralgia, rheumatism and sciatica. Manufactured by the Davis & Lawrence Co., Lim.

THE CHURCH AND DEMOCRACY.

Church Progress.

Here is a later day Macaulay paying tribute to the Catholic Church. Nearly every school boy is familiar with the great Englishman's sonorous sentences in which he describes the imperishable character of the Catholic Church. The following passage from an article of H. D. Sedgwick in the current Atlantic Monthly is as fine as Macaulay's, if not so picturesque:

"The democracy of American institutions will be no hindrance to the Church of Rome, for that Church has been the greatest democratic power in the western world. With a few exceptions, the Popes have always been elected, originally by the Roman citizens, subsequently by the College of Cardinals; and the Papacy has always been open to every Catholic regardless of his birth. Popes have been chosen from all ranks of society. In the most vigorous period of the feudal system, the great councils of the Church were great representative assemblies; their members came together from all Christendom. The Church has always taught the spiritual equality of rich and poor, and has given precedence to the poor."

"It may still be objected that the Roman Church is not modern, and is not adapted to the nation which more than any other lives in the present; it is said that age and youth can not live together; that young America will find the aged Church lame and slow; that if any Church shall have influence it will be one untrammelled by tradition. The contrary may have a greater share of truth. This ancient institution has acquired a tough fibre and deep roots which give it enduring strength. Generations have grown up in its shine or shadow. It encompasses the horizon, and every man has adjusted his course by it, every younger organ has been affected by it, every nation has framed its government and laws in fondness or fear of it. Antique custom has a thousand crutches. One may level the Alps or flood the desert of Sahara, but the very people who shall benefit must first be overcome. Men will not suffer you to destroy their dieties or their deities. In its long life the Church has learned means to supply the needs of all, of the pious, the wayward, the ambitious and the meek, the libertine and the anchorite, the skeptic and the believer, the active and those that do nothing. Those old hands that have a strength, and their softness a touch beside which the young are rude and incapable. History pronounces that no man can safely say that the Church is unequal to the requirements of latter day success.

The Loss of Gold is Great.

The loss of health is more. Health is lost by neglecting to keep the blood pure, but it is regained by purifying, enriching, and vitalizing the blood with the great health restorer, Hood's Sarsaparilla. Thousands who thought health had been permanently lost have been made perfectly well by taking this great medicine. Your experience may be the same.

Hood's Pills are gentle, yet always effective.

Tell the Deaf.—Mr. J. F. Kellogg, Drug-gist, Perth, writes: "A customer of mine having been cured of deafness by the use of Dr. Thomas' ELECTRIC OIL, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send half a dozen by express to Wexford, Ireland, this week."

Have You Heard Of It? You may have heard about SCOTT'S EMULSION and have a vague notion that it is cod-liver oil with its bad taste and smell and all its other repulsive features. It is cod-liver oil, the purest and the best in the world, but made so palatable that almost everybody can take it. Nearly all children like it and ask for more.

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looks like cream; it nourishes the wasted body of the baby, child or adult better than cream or any other food in existence. It bears about the same relation to other emulsions that cream does to milk. If you have had any experience with other so-called "just as good" preparations, you will find that this is a fact.

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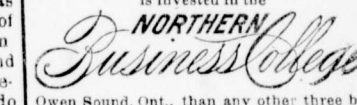
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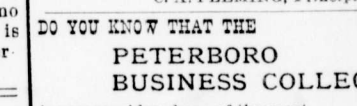
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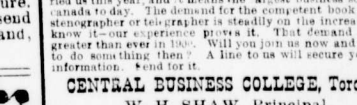
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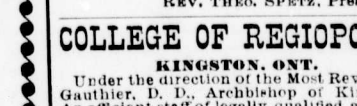
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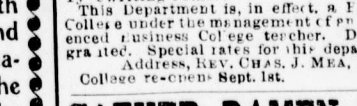
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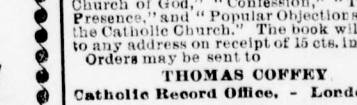
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One of the Most Instructive and Useful Pamphlets Extant is the Lectures of Father Damen. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church," "The Church of God," "Confession," "The Real Presence," and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of 15 cts. in stamps. Orders may be sent to THOMAS COFFEY, Catholic Record Office, - London, Ont.



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Messrs. Luke King, John Nigh, P. J. Nevan and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent.

London, Saturday, October 28, 1898.

SILVER JUBILEE.

The most important event in Catholic circles in Canada during the past week was the celebration of the Silver Jubilee of His Grace the Archbishop of Ottawa.

His Grace has every reason to look backward with pardonable pride and pleasure. To him was committed a great and important charge, and nobly has he fulfilled the trust.

That many more years of usefulness will be given the beloved prelate of Ottawa is the heartfelt wish and prayer of the publisher of the CATHOLIC RECORD.

TAKING ALARM.

The Presbyterian Synod of New York state met at Troy on the 20th of October, and passed a resolution expressing sorrow and alarm on account of the increasing tendency toward a lower regard for the sacredness of the marriage tie.

SIM TAPPERTIT AGAIN.

John Konsit in a speech at Odham a few days ago said: "The cry of No Popery can be raised now at any moment, for the spirit of Cromwell is abroad."

IN THE PHILIPPINES.

The Rev. Father McKinnon, Catholic chaplain of the First California Volunteers, stated in a lecture recently delivered that the Jesuit Fathers in the Philippines are engaged in studying English in their monastery in Manila, and, to illustrate the manner in which they have adapted themselves to the present new conditions, he exhibited a slide showing sixty of these Fathers, many of whom are white haired, studying their A B C's in English.

We commend this to the attention of those enthusiastic Protestant missionaries who are going to convert the Filipinos. They will find the Jesuits ahead of them. They already speak Spanish and the native dialects. Now they are studying English, in order to deal diplomatically with the Americans.

HON. F. R. LATCHFORD.

We are pleased to be able to state that on all hands satisfaction is expressed at the appointment of Hon. F. R. Latchford as Minister of Public Works for the Province of Ontario.

DIVORCES IN MICHIGAN.

Judge Newham, of the Superior Court of Michigan, has taken a very decided stand against the granting of divorce decrees, and since May has allowed only seven divorces, while the circuit courts have granted one hundred and seven.

"I wish there were no such thing allowed by law as divorces. I don't believe in them, and if I had my way I would not allow them at all, except possibly upon scriptural grounds, and I don't know as I would even then."

THE POPE'S LETTER TO THE BRAZILIAN BISHOPS.

The Holy Father, Pope Leo XIII, has addressed an important letter to the Bishops of Brazil, in which he praises the efforts they have made during recent years for the spiritual welfare of the people of that country, and especially for their having established several religious congregations whose work it is to educate youth.

THE PAN-PRESBYTERIAN COUNCIL.

The Westminister, one of the Toronto Presbyterian organs, states that at the Council of Presbyterian Churches of the world, the Canadian Presbyterian Church showed to great advantage in several respects.

THE DIVORCE QUESTION.

It may be remembered by many of our readers that in 1898 efforts were made by influential parties in the Church of England in Canada, and the Episcopal Church in the United States, to have a new Canon adopted which should materially change the attitude of the clergy in regard to the marriage of divorced persons.

LATITUDINARIANISM DOMINATING.

The Rev. B. F. De Costa, of New York city, who is one of those Episcopalian clergymen who have taken a bold stand against the introduction of Latitudinarianism or Agnosticism into the Church, within the last few days resigned his position in the Episcopal ministry into the hands of Bishop Potter.

The immediate reason for Rev. Mr. De Costa's resignation seems to have been the admission of Rev. Dr. Briggs, now an ex professor of Biblical exegesis in Union Presbyterian Theological Seminary of New York, to orders in the Episcopal Church.

BOYCOTTING THE BOYCOTTERS.

The ridiculous attempt which was made by some business firms to boycott the French Exhibition of 1900, on account of the Rennes verdict against Dreyfus, has turned out to be a complete fiasco.

ROUSSEAU'S CONFESSION.

Rousseau like Voltaire believed in a Supreme Being, a future state and the excellence of virtue; but denying all revealed religion, he would have men advance in the ways of natural virtue freely and proudly, from love of virtue itself and not from any sense of duty or obligation.

DEATH OF...

One hundred and four hours in a crown, a French dying state, Lake Michigan, the arms of the clasp whom he loved a return. And the die as he prayed and among He called those around him on they came he kissed them, and his mother in his arms, he placed of them, asking before him, and clasped and his sacred symbol, grace He did he to die a mission Silent for a time soul hangs upon spirit of the gr missionary and to his Creator a love than this quiette, Voltaire the more glorious to the savage their high, im who strove with power to erase from the tomb

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THROWING RICE.

Rev. Charles P. Gillen, pastor of St. Joseph's Catholic Church, Paterson, N. J., denounced from the altar on Sunday the practice of throwing rice at newly wedded couples in and around the church. Father Gillen referred to the subject at all the Masses. He said that it was disrespectful to the sacrament of matrimony, and that he had determined that it should be stopped.

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One hundred and four hours in a crown, a French dying state, Lake Michigan, the arms of the clasp whom he loved a return. And the die as he prayed and among He called those around him on they came he kissed them, and his mother in his arms, he placed of them, asking before him, and clasped and his sacred symbol, grace He did he to die a mission Silent for a time soul hangs upon spirit of the gr missionary and to his Creator a love than this quiette, Voltaire the more glorious to the savage their high, im who strove with power to erase from the tomb

MEANING OF...

When the child we loved, by divine guidance, the holy name happened to Isaac, who veiled to his father, it happened to John the name was revealed to St. John the Baptist. St. John the Baptist to his mother, it is a particular kind of special mark of love, should be denied to the "Mary, therefore, receive name from the Lord; God from my race," says Suarez says: "where St. Ambrose found Hebrew and Syriac St. Jerome, St. Damas Fathers, Mary means the Sea" and "Queen Maria.

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THROWING RICE.

Rev. Charles P. Gillen, pastor of St. Joseph's Catholic Church, Paterson, N. J., denounced from the altar on Sunday the practice of throwing rice at newly wedded couples in and around the church. Father Gillen referred to the subject at all the Masses. He said that it was disrespectful to the sacrament of matrimony, and that he had determined that it should be stopped.

THE DIVORCE QUESTION.

It may be remembered by many of our readers that in 1898 efforts were made by influential parties in the Church of England in Canada, and the Episcopal Church in the United States, to have a new Canon adopted which should materially change the attitude of the clergy in regard to the marriage of divorced persons.

BOYCOTTING THE BOYCOTTERS.

The ridiculous attempt which was made by some business firms to boycott the French Exhibition of 1900, on account of the Rennes verdict against Dreyfus, has turned out to be a complete fiasco.

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