

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 4. LONDON, ONT., FRIDAY, MARCH 31, 1882. NO. 181.

**CLERICAL.**  
**WE** have received a large stock of goods suitable for clerical garments. We give in our tailoring department special attention to this branch of the trade.  
**N. WILSON & CO.**  
The Grace of St. Dominic.  
BY MARGARET E. SANGER.

In Fra Angelico's picture—  
Bound a board that he chide and bare,  
Forsy Brothers are seated,  
And never a loaf in there;  
Pain and anguish are in their eyes,  
And the fierceness of despair.  
Enter the wayward friars  
Who have killed the long day through.  
Under the evening starlight  
Under the fuming dice,  
Craving a crust for Christ's sake,  
From the store of His servants true.  
Alas! for the empty wallets!  
And alas, that men's hearts are cold!  
They care far less for the Master  
Than they care for perishing gold!  
Alas! for the fading of youth  
That would see Christ bought and sold!  
The forty Brothers are silent;  
Their lips are too wan to say  
Even the Pater Noster.  
They repeat it as well for deferred,  
For men may be spent with hunger so,  
That their souls are too weak to pray.  
In his place at the head of the table  
Domini rises none but a priest—  
On his face is heaven's sunshine,  
A sweet seraphic glow,  
And a more than kinetic beauty crowns  
His fair untroubled brow.  
"Thank God!" he cries, "my Brothers,  
For the trial and the cross;  
Thank God for love that links us,  
And thank God for His divine gift,  
To purge our mortalross."  
Lo! while he speaks, the doorway  
Was cleft with a wondrous light!  
Silent and white, two angels  
Beamed on their shining sight,  
And sudden out bloomed the barren board  
With loaves like blossoms warded.  
Then, "Eat Christ's food, my Brothers,"  
Said the saintly Domine,  
"O, why distrust his bounty,  
Though the death-mist itself thick?  
Why yield your strength to the devil,  
Why hearken to his faint and sly?"  
Of Fra Angelico's picture—  
The bare and meagre board,  
The cups that are standing empty,  
Wherein no wine is poured—  
In vain, the claim-faced priors' word  
Is to me a word of the Lord.  
Praise God for loaf and fagon!  
Praise God for ease and food,  
Aye, praise Him, Peter for trouble,  
And thank Him, Peter for trouble,  
And may a grace on all be poured,  
Since that may be trebly blessed!

**CATHOLIC PRESS.**

**Catholic Review.**  
It is a cheering sign of the times to see the salaries of prominent Protestant ministers and preachers going up. Here in this city the salaries of several ministers of the Gospel, and preachers of the Word, range all the way between ten and twenty thousand dollars—sums that never have contemplated as a proper compensation for preaching the law and the doctrine of the Master. Very few of the liberal professions are rewarded at this rate. There's money in the pulpit for a competent man. We are not saying anything at all against this. The laborer is worthy of his hire. Eloquence and learning are rare gifts and acquisitions. It is fitting that they should command their price. "I will preach to you, and exhort you, and pray with you, and expound the Scripture for you, year in, year out," says the preacher, "at a salary of \$12,000." "Now couldn't you possibly come down a little in your price—say ten thousand and call it your salary?" asks the committee representing the congregation furnishing for the bread of life. "Couldn't be done for the money, gentlemen," says the fashionable apostle, "so down goes the hammer and the bargain is sealed. We say this is eminently right and proper, viewed from a Protestant view. It is purely a commercial transaction from first to last. The minister preaches the best level every Sunday, transacts the business of the church, and draws his salary. If the people are not satisfied with him they can get rid of him. If he is not pleased with them, or gets a better offer elsewhere, he is at liberty to go. And this is the average type and tone of the modern leading Protestant Evangelists. Whether the picture fully meets the requirements of the recognized Christian standard may be left to the judgment of each one.

The Journal that has taken to itself the modest title of *The Christian Statesman* gives prominence to Victor Hugo's objections to "the Catholic Church to control education in France." The statement in itself involves a fallacy. The Catholic Church does not claim, in that sense, to control education in France or anywhere else. But the Catholic Church resolutely refuses and always will refuse to allow Catholic children to be brought up in ignorance of their religion or to be subjected to a morally dangerous system of training. It objects and always will object to have its children placed under the care of teachers who are open secret enemies of the Catholic religion, often of any religion. It objects and always will object to religious indifference in the matter of education. It demands an education plus and not minus religious instruction and religious training; and unless we very much mistake the sign of the times, the best minds in this country, and those most earnest in the matter of public education, are rapidly coming round to the Catholic, which is the only Christian and moral view on the subject

of the bringing up and training of children. We had occasion recently to quote Dr. John Hall on the subject, and more recently and remarkably still, Dr. McCosh, the learned and distinguished President of Princeton College. Indeed for lack of this very force of Christian training in the colleges of the country Dr. McCosh avers that we are coming to a state of things where it is questionable whether college discipline can be maintained at all. So much for the alleged claim of the Catholic Church to control education. It resolves itself into this: that the Catholic Church refuses to be controlled out of education. What she claims, she claims by the mandate of her Divine Founder.

**Ireland Unhappy.**  
IRELAND has subscribed £21,000 to the fund for helping the coercion prisoners to get better than prison fare. This is a noble answer to Mr. Bassett's Easter. It is said, however, that even butter and eggs cannot be admitted, though paid for by the "Sustentation" Fund. There has also come a horrible rumor that Mr. Parnell is in solitary imprisonment for breaking some prison regulation. We hope this is not true; it would be monstrous cruelty.

**A Catholic priest as the ruler of a State is an unusual thing—so very unusual that some people would call it a monstrosity. Yet such a monstrosity has not existed for some time in the American Republic of San Domingo, that forms part of the Island of Hayti. Until a few years ago that country, which has about a quarter of a million inhabitants, used to be constantly in hot water, so much so that at one time one of its Presidents sold it to Spain, and the people had a hard battle to fight to undo the transaction. A couple of years since, however, they thought they would try a different departure, and so they elected for their president a Catholic priest—Father F. A. de Merino. The effect of the rule of this man, who, it was said at the time, would throw the country back by two hundred years, is as follows:**

The country seems to have entered a new era of social progress and material improvement, such as it has never previously known since it first fell under European hands. These are not the words of an Ultramontane, but of Major Robert Stuart, the British minister at Port-au-Prince, who has lately reported to his Government that the Republic of San Domingo is getting prosperous in every way under the wise rule of its President. So it appears that, after all, it is not quite such a monstrosity to have a Catholic priest for a chief magistrate.

ARE there not societies for the protection of young women? According to the "London Directory" there are several such organizations. Judging by the operations of the latter day Saints in London, no such societies can possibly exist. Mormon propagandists over-run the land, and particularly in the metropolis their efforts are alarmingly successful. It is announced that a week or ten days a large party of young women who have been cajoled into a belief of Joe Smith will sail for the polygamous establishment Utah. Even the American Government cannot do anything to prevent the strongest possible language, and declare it to be a deadly enemy to the United States. How is it, then, that Mormon agents are allowed to enlist in this country ship-loads of unfortunate dupes without anybody being to the fore to make known the sort of life they will have to submit to in Salt Lake City? It would suppose that any society having for its object the safety of women would take such a matter as this up.

It was lately stated in the Irish *Lancet* that a horse of Lord Lecon was poisoned. It appears, however, by the evidence of a veterinary surgeon that he attended the animal long ago, and pronounced it lying from rupture of the stomach. The horse lately died, not of poison, but of rupture of the stomach, which a post mortem investigation clearly proved. This was dispelled the poisoning theory.

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CHRISTIANITY is dying out amongst Methodists at the rate of 33,770 additions from "the world" to the Church on profession of faith in Christ since the new year began. How many converts has atheism made during that period? And

happy to say, in a population of 207,000 in the Sunday-closing counties of Carlow, Longford, Monaghan, Galway, towns though under the Act, show an increase, and in Galway 711 more in 1880 than in 1878. Decrease, therefore, does not follow from Sunday-closing. We think that Saturday-houses at an early hour on closing drink-houses at an early hour on Saturday would prove a more effective remedy than Sunday-closing, for the excess usually begins on Saturday afternoon. The great evil to be cured is excessive drinking by women. . . . It is not folly to withdraw a legitimate, perhaps useful right from some with the hope of restricting abuse in those it can never effect. We would say, after some experience, that the respectable licensed dealer is the protection of our people's wants and habits; whilst sheebearing, working in the dark, is the ruin of society. This at least is, as it ever was, our opinion." It is well to hear both sides of a question, and the Bishop has given us the other side.

**AVE MARIA.**  
It is curious to observe how much anxiety has been excited in the minds of religious persons of all shades of belief by the philippic of Mr. Ingersoll. A great many who do not fear for themselves are concerned about their friends and the general public. It is a false alarm, or there never was one. The number of people whose religious convictions have undergone a change of most of us supposed. Mr. Ingersoll's utterance is not large. He lessens the faith of those only whose faith was very weak before. His really attentive listeners are those who, without perhaps knowing it, have always shared the views to which he gives crude expression. If the number of such persons turns out to be larger than most of us supposed, it is simply a revelation of heart. But not all who laugh at Mr. Ingersoll's wit and admire his occasional clever sayings think as he does. It is the American character to applaud whatever pleases, and to laugh at a good hit no matter at whose expense we are not to revert. Ingersoll's success, or rather not really, is due entirely to the overflowing humor and keen sense of the ridiculous. It is not surprising that no victorious opponent has yet been matched with him. The only man that can successfully combat him is one that possesses the same weapons, and that man has not been found.

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We hope and trust that Catholicity will never become "fashionable" in this country—that is, in the ordinary acceptance of that term. The eagle-eyed lady who writes about "What is going on in Society," for the Gazette, remarks: "Not to 'keep Lent' is to be unfashionable, and many who know not the head of a nail from its tail, nor one service of a prayer book from another, tack up their greens against the sun on Ash Wednesday, and are fastidious about their fish on Friday because the world approves it." The tide of titled and distinguished converts lately flocking into the Church in England, has not brought with it unimpaired good to the untitled, what is known there as the "middle class," almost unrepresented in the Catholic Church in England.

The Register speaks thus of the well-known superstition of Queen Victoria: "Protestantism is the prolific mother of a million little inconsistencies. The Queen, as we all know, delights to show her Scottish subjects how free from superstition she is by marrying her husband in Lent, though marriage in Lent are regarded by the sens and the sentiment of the great body of Christians; yet, if widely spoken rumor be true, she will not have the Duke of Albany's wedding in May, because May is thought to be an unlucky month for the tying of the knot." It was whispered at one time that John Brown, a brilliant and successful politician, retained the habit of eating fish on Friday, for communion with the deceased Prince Consort. Both parties are good judges of *spiritus francorum*.

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"AN ENGLISHMAN" writing to the New York Sun thus lustily brags: "Had the Farnells been able to get into aristocratic society in Ireland on an equal footing, they would never have been heard of as agitators. A caddish streak in their blood, drawn from this side of the Atlantic, is the cause of all the trouble." The imprisoned chief of the Irish people, in whose veins the blood of Irish names commingles with that of the purest of Irish names—the unbrilliant Farnells—coveting association with the descendants of carpet-bag robbers and murderers!

**A JUST REBUKE.**  
We clip the following article from that staunch French Catholic journal, the *Univers*.  
"A St. Petersburg paper might reasonably say, 'we have good news from our generous friends in Britain.' The excesses committed in certain Russian Provinces on the Jewish people by men frenzied with fanaticism are broken-down sensibilities. A great meeting, an assembly of like-minded persons, and they say in truly 'representative' as they say in English, comprise men of all parties and classes—recently took place in the British metropolis. This meeting serves as an incentive to other towns wherein also have been held anti-Russian assemblies. In London and in the provinces, eminent citizens have pronounced leading disapproval on the sad lot of the Hebrews in barbarous Russia. No direct attack was made on the government of the Czar, but imitations of an unmistakable character gave the world to understand that the authorities in Russia encouraged the populace in the work of extermination and pillage. After the speeches, resolutions were adopted at the meetings, urging the government of Her Majesty to make friendly representations to the Russian government in favor of toleration and clemency to the Jewish race.  
We shall not be guilty of the bad taste of exhibiting irritability at this last display of British philanthropy. Neither shall we claim that the Russian government has always acted with irreproachable fairness to the diverse populations of its immense territory. In this respect our British friends hold no doubt an opinion quite different from ours. If we desire to palliate the 'cruelties' practiced in Russia on the Jews, we might state that the people in the towns and country districts have been driven to this sudden display of hostility to this race by centuries of desert, rapine and usury. But let it be well understood that we have no such purpose.  
What we do wish to say to our English friends is that we in Russia receive not only British papers, but journals from every portion of the world, even from Ireland. And to speak plainly, we must declare that England, with the Irish bent in its own eye, might look with indulgence on the Jewish note in Russia. The same generous nation that through its press and its meetings, expresses horror at the sale of a negro on a remote African coast, or the spoliation of our usual Jew in this country, has held for centuries under its iron heel, and for centuries, in the lifeless body of the most amiable, courageous and virtuous people in Europe. It is not our purpose here to tell the story of Ireland. Every one, even here in Russia, knows the history of that heroic country so often devastated by fire and sword—plundered and ruined by laws so debasing and ferocious as to be without example in human annals, a country persecuted for centuries and in our times visited by periodical famines resulting from its peculiar unhappy social organization. If the speakers at the English Anti-Russian meetings did not dare to bring the government here to task, British journalists, and editors, and the other hand, fix on the British government the responsibility for the evils of Ireland and can sustain our position by strong argument. It is that government which since the origin of the present constitution sprung, stained with human blood, from the odious persecutions incidental to the reformation, has always organized and directed a certain General Government of the Irish nation. It is that government which at one time made Catholic heretics the prey of apostates which, seeing that the forms of law impeded progress, organized scheme after scheme of confiscation to rob the lawful owners of Irish soil for the benefit of some British family, or of a London corporation, or in reward of some Irishmen. It is this government, too, that has, by this means, brought about that social condition in Ireland of which the periodical famines and struggles between landlord and tenant relate the horrors. It is, in fine, this government which, after discovering that its confiscations and penal laws did not suffice to populate it in Ireland, perpetrated that deed of brigandage known as the legislative union, which, accomplished partly by threats and partly by gold, placed the liberties of Ireland entirely at the mercy of the British legislature, the Irish being permitted to send thereto a handful of representatives to be powerless witnesses of every legislative injustice forced on their country. Aye, this is the government which, compelled by a formidable agitation at home and the voice of united Europe to give Ireland a small instalment of right and justice, to-day governs that country by means of fifty thousand soldiers, twelve thousand policemen, and no one knows how many pieces of artillery. And let us remark that this conduct is held in regard of a Christian people whose character, intelligence and religious fidelity is known and admired throughout Europe. Unfortunate Irishmen, why are you not Israelites? We know not whether the proposal put in the mouth of general Ignatieff in an interview with the English ambassador is authentic, but quite willingly give it place. "Let England," the general is reported to have said, "take the Jews into the arms of the U. S. We will give ten Jews any time for one Irishman."

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We shall not be guilty of the bad taste of exhibiting irritability at this last display of British philanthropy. Neither shall we claim that the Russian government has always acted with irreproachable fairness to the diverse populations of its immense territory. In this respect our British friends hold no doubt an opinion quite different from ours. If we desire to palliate the 'cruelties' practiced in Russia on the Jews, we might state that the people in the towns and country districts have been driven to this sudden display of hostility to this race by centuries of desert, rapine and usury. But let it be well understood that we have no such purpose.  
What we do wish to say to our English friends is that we in Russia receive not only British papers, but journals from every portion of the world, even from Ireland. And to speak plainly, we must declare that England, with the Irish bent in its own eye, might look with indulgence on the Jewish note in Russia. The same generous nation that through its press and its meetings, expresses horror at the sale of a negro on a remote African coast, or the spoliation of our usual Jew in this country, has held for centuries under its iron heel, and for centuries, in the lifeless body of the most amiable, courageous and virtuous people in Europe. It is not our purpose here to tell the story of Ireland. Every one, even here in Russia, knows the history of that heroic country so often devastated by fire and sword—plundered and ruined by laws so debasing and ferocious as to be without example in human annals, a country persecuted for centuries and in our times visited by periodical famines resulting from its peculiar unhappy social organization. If the speakers at the English Anti-Russian meetings did not dare to bring the government here to task, British journalists, and editors, and the other hand, fix on the British government the responsibility for the evils of Ireland and can sustain our position by strong argument. It is that government which since the origin of the present constitution sprung, stained with human blood, from the odious persecutions incidental to the reformation, has always organized and directed a certain General Government of the Irish nation. It is that government which at one time made Catholic heretics the prey of apostates which, seeing that the forms of law impeded progress, organized scheme after scheme of confiscation to rob the lawful owners of Irish soil for the benefit of some British family, or of a London corporation, or in reward of some Irishmen. It is this government, too, that has, by this means, brought about that social condition in Ireland of which the periodical famines and struggles between landlord and tenant relate the horrors. It is, in fine, this government which, after discovering that its confiscations and penal laws did not suffice to populate it in Ireland, perpetrated that deed of brigandage known as the legislative union, which, accomplished partly by threats and partly by gold, placed the liberties of Ireland entirely at the mercy of the British legislature, the Irish being permitted to send thereto a handful of representatives to be powerless witnesses of every legislative injustice forced on their country. Aye, this is the government which, compelled by a formidable agitation at home and the voice of united Europe to give Ireland a small instalment of right and justice, to-day governs that country by means of fifty thousand soldiers, twelve thousand policemen, and no one knows how many pieces of artillery. And let us remark that this conduct is held in regard of a Christian people whose character, intelligence and religious fidelity is known and admired throughout Europe. Unfortunate Irishmen, why are you not Israelites? We know not whether the proposal put in the mouth of general Ignatieff in an interview with the English ambassador is authentic, but quite willingly give it place. "Let England," the general is reported to have said, "take the Jews into the arms of the U. S. We will give ten Jews any time for one Irishman."

of the bringing up and training of children. We had occasion recently to quote Dr. John Hall on the subject, and more recently and remarkably still, Dr. McCosh, the learned and distinguished President of Princeton College. Indeed for lack of this very force of Christian training in the colleges of the country Dr. McCosh avers that we are coming to a state of things where it is questionable whether college discipline can be maintained at all. So much for the alleged claim of the Catholic Church to control education. It resolves itself into this: that the Catholic Church refuses to be controlled out of education. What she claims, she claims by the mandate of her Divine Founder.

**Ireland Unhappy.**  
IRELAND has subscribed £21,000 to the fund for helping the coercion prisoners to get better than prison fare. This is a noble answer to Mr. Bassett's Easter. It is said, however, that even butter and eggs cannot be admitted, though paid for by the "Sustentation" Fund. There has also come a horrible rumor that Mr. Parnell is in solitary imprisonment for breaking some prison regulation. We hope this is not true; it would be monstrous cruelty.

**A Catholic priest as the ruler of a State is an unusual thing—so very unusual that some people would call it a monstrosity. Yet such a monstrosity has not existed for some time in the American Republic of San Domingo, that forms part of the Island of Hayti. Until a few years ago that country, which has about a quarter of a million inhabitants, used to be constantly in hot water, so much so that at one time one of its Presidents sold it to Spain, and the people had a hard battle to fight to undo the transaction. A couple of years since, however, they thought they would try a different departure, and so they elected for their president a Catholic priest—Father F. A. de Merino. The effect of the rule of this man, who, it was said at the time, would throw the country back by two hundred years, is as follows:**

The country seems to have entered a new era of social progress and material improvement, such as it has never previously known since it first fell under European hands. These are not the words of an Ultramontane, but of Major Robert Stuart, the British minister at Port-au-Prince, who has lately reported to his Government that the Republic of San Domingo is getting prosperous in every way under the wise rule of its President. So it appears that, after all, it is not quite such a monstrosity to have a Catholic priest for a chief magistrate.

ARE there not societies for the protection of young women? According to the "London Directory" there are several such organizations. Judging by the operations of the latter day Saints in London, no such societies can possibly exist. Mormon propagandists over-run the land, and particularly in the metropolis their efforts are alarmingly successful. It is announced that a week or ten days a large party of young women who have been cajoled into a belief of Joe Smith will sail for the polygamous establishment Utah. Even the American Government cannot do anything to prevent the strongest possible language, and declare it to be a deadly enemy to the United States. How is it, then, that Mormon agents are allowed to enlist in this country ship-loads of unfortunate dupes without anybody being to the fore to make known the sort of life they will have to submit to in Salt Lake City? It would suppose that any society having for its object the safety of women would take such a matter as this up.

It was lately stated in the Irish *Lancet* that a horse of Lord Lecon was poisoned. It appears, however, by the evidence of a veterinary surgeon that he attended the animal long ago, and pronounced it lying from rupture of the stomach. The horse lately died, not of poison, but of rupture of the stomach, which a post mortem investigation clearly proved. This was dispelled the poisoning theory.

**France.** It is a story of Father Santa Clara, the famous Vienna preacher, who lived a hundred years ago. In preaching on the immorality of the age, and especially of the Count of Vienna under Joseph II, he remarked about the courtesies of the day, in his plain-spoken language, that being were not worthy to be saints. Being reprimanded with in high places for using such unpolitic language, he promised to retract his statement. Next Sunday, addressing his flock, he said: "Last time, in speaking of some of the members of the Court, I said that they were not worthy of being spat at. I am sorry to find my words should have given offence, and so I wish to retract them, and to say that I retract them as worthy of being spat at." Just a similar case has lately happened in France. At the last general election, a priest, Father Suger, of La Feline, in speaking of the Radical candidates, remarked that they were a set of vagabonds scarcely fit for the galleys. These words gave offence to the parties concerned, and they threatened a prosecution unless Father Suger were to retract what he had said. The priest readily complied with their request, and on the very next occasion apologized for having remarked certain people that they were scarcely fit for the galleys. "On the contrary," he added, "they are quite fit for them. He certainly had the laughters on his side this time."

**Catholic Columbian.**  
CHRISTIANITY is dying out amongst Methodists at the rate of 33,770 additions from "the world" to the Church on profession of faith in Christ since the new year began. How many converts has atheism made during that period? And

happy to say, in a population of 207,000 in the Sunday-closing counties of Carlow, Longford, Monaghan, Galway, towns though under the Act, show an increase, and in Galway 711 more in 1880 than in 1878. Decrease, therefore, does not follow from Sunday-closing. We think that Saturday-houses at an early hour on closing drink-houses at an early hour on Saturday would prove a more effective remedy than Sunday-closing, for the excess usually begins on Saturday afternoon. The great evil to be cured is excessive drinking by women. . . . It is not folly to withdraw a legitimate, perhaps useful right from some with the hope of restricting abuse in those it can never effect. We would say, after some experience, that the respectable licensed dealer is the protection of our people's wants and habits; whilst sheebearing, working in the dark, is the ruin of society. This at least is, as it ever was, our opinion." It is well to hear both sides of a question, and the Bishop has given us the other side.

**AVE MARIA.**  
It is curious to observe how much anxiety has been excited in the minds of religious persons of all shades of belief by the philippic of Mr. Ingersoll. A great many who do not fear for themselves are concerned about their friends and the general public. It is a false alarm, or there never was one. The number of people whose religious convictions have undergone a change of most of us supposed. Mr. Ingersoll's utterance is not large. He lessens the faith of those only whose faith was very weak before. His really attentive listeners are those who, without perhaps knowing it, have always shared the views to which he gives crude expression. If the number of such persons turns out to be larger than most of us supposed, it is simply a revelation of heart. But not all who laugh at Mr. Ingersoll's wit and admire his occasional clever sayings think as he does. It is the American character to applaud whatever pleases, and to laugh at a good hit no matter at whose expense we are not to revert. Ingersoll's success, or rather not really, is due entirely to the overflowing humor and keen sense of the ridiculous. It is not surprising that no victorious opponent has yet been matched with him. The only man that can successfully combat him is one that possesses the same weapons, and that man has not been found.

**Philadelphia Standard.**  
The efforts of Protestants to boost and bolster up M. J. O'Connell's "Church" in Paris seem to be steadily sinking out of sight. For a while stoutly drew auditors and spectators, but that motive was too weakly sensational to last. He has had to give up his "Church" in the Rue Rochefort and betake himself to a school-room in the Rue d'Aras, which has by now a fragrant reputation.

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