In Clonmel the inhuman and barbarous

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A STRIKING CONTRAST.

In our last two issues we enumerated several marked differences between the noble generosity that marks every clause of the Protestant Separate School Act in the Province of Quebec and the paltry, meagre provisions so grudgingly made for the education of the Catholic minority in the Province of Ontario. A few more striking contrasts may still be adduced in proof of the toleration exercised in Lower Canada and the spirit of intolerance that crops out in every line of the Separate School Act as administered in Ontario. Besides the number of schools and the number of Govern ment inspectors which are so few in this Province and so numerous in the Lower Province-besides the large sum of money (\$20,554) bestowed, as State aid. to Protestant institutions of learning by a Catholic Government, whereas not one cent is granted to similar institutions of the minority in this Province-there are other remarkable differences. In Lower Canada the Protestant Separate schools receive one seventh of the Government allowance for elementary education. In Ontario the Catholic Separate schools receive but one half that amount, and yet the Catholic population in Ontario is at least double the Protestant population of Quebec. If evenhanded liberality were displayed in both Provinces it is very evident that the Catholics of Ontario should receive twice the amount granted to the Protestants in the Lower Province, whereas they receive but one-half, or one-fourteenth of the sum allowed by Government for elementary education.

Another striking contrast is found in the distribution of school taxes levied on chartered institutions or incorporated companies ; such, for instance, as banking establishments, railway companies and manufacturing establishments man aged by incorporated combines or associations. One third of all taxes for school purposes levied on these companies is handed over to the trustees of the dissentient Protestant schools. Two thirds are kept for the Catholic Public schools -and why one-third when the Protectants are but one seventh of the whole population? Surely a fair distribution should entitle the Protestant residents only to a sum proportionate to their numbers. And what proportion of those corporation taxes are allotted to the Catholic Separate schools in Oatario? Is it one. third, or one seventh, or one fourteenth? schools in Ontario. In some towns and cities in Ontario the railway companies alone pay from \$3,000 to probably \$5,000 and \$10,000 annually for school purposes; and not one cent of these large sums is devoted to Catholic Separate school education. In the Pro vince of Quebec the trustees of the Protestant dissentient schools obtain fully one third of those large sums. And yet the people in the Province of Quebec are represented on the Mail and other journals as sunk in med aval obscurant. ism! The people in that Province are constantly held up as the slaves of clerical domination, as intolerant, superstitious and so ignorant of God's law that missionaries and tract peddlers are sent down every year from Toronto the Good, and at great expense, to win over the poor French Catholics from the error of their ways that they may learn from the Toronto missionaries how to be tolerant to others, and how to treat all with even-handed justice. If, instead of obtrusive tract peddlers and ignorant Suisses or swaddlers, a few intelligent although fanatical preachers were sent down to study the laws and customs of the French Canadians, to enter into their social life and admire their simple faith, their devout practices and virtuous habits, they would derive immense profit for themselves and their flocks. On their return they would put to the blush of shame their own congregations by contrasting the sincere Christianity and practical piety of the French. Canadian habitant with the self sufficient arrogance, the religious indifference and the loose morals of the average Protes.

asked for last year at the Presbyterism Synod in Toronto, and granted, for the support of the proselytising establishment at Pointe-aux-Trembles, near Montreal, for the conversion to Protestant intolerance of the religious, Godfearing French Canadians. It was money thrown away, no doubt, but it found its way into the pockets of lazy swaddlers and impudent tract peddlers.

There is another feature in the manage ment of those dissentient schools in Quebec that should not be overlooked. All the Protestant schools in that Province, even where a majority of the district is Protestant, are left to the care and under the jurisdiction of the Protes tant Committee of the Council of Public Instruction. In Ontario, when the Cath. elics form the great majority of a school district, or ere altogether the entire population, there is no provision whatever made for them. They are classed as Public or Common school supporters. Their trustees must communicate with the Department of Public Instruction. The Government Inspectors who visit them are Protestant appointees of the Government. Their teachers must apply for diplomas and certificates to the Protestant Normal School in Toronto, and are classed in every way as though they were Common or Public schools to all intents and purposes. In Quebec, on the contrary, similar Protestant schools are under the direct management of the Protestant Committee of Public Instruction, which alone has authority to prepare Protestant teachers in Protestant Normal Schools, and which alone has power to grant diplomas and certificates of qualification. Taus we read in the report of the Rev. Mr. Rexford :

"If the inhabitants of the municipality municipality are conducted in accordance with the regulations of the Protes tant Committee in reference to the course of study, text-books, teachers, etc. The McGill Normal School trains under the regulations of this Committee teach ers for the non-Roman Catholic section of the Province The Protestant central Board of Examiners, acting under the committee, have alone power to grant diplomas valid for teaching in Protestant schools?

The Catholics of Ontario should insist apon being placed on the same footing as the Protestant minority in the Province of Quebec. But while they submit to the bigotry which compels their school teach. ers to be trained in the Toronto Normal School, where they breathe a Protestant atmosphere and imbibe to a greater or less extent some non-Catholic principles, such men as Mr. Meredith ought to blueh for shame in maintaining that they should be coerced still further and that too many concessions have been already

ST. PATRICK'S DAY.

On Monday next, wherever the English language is spoken, gorgeous churches and public balls, magnificent cathedrals and humble country chapels, all gaily decorated with national emblems and trophies of green and gold, shall resound with entrancing eloquence and sacred sorg in memory of Ireland's ancient glories. Panegyrics of the great Apostle who first kineled on Irish soi! the flame of Christian faith and love divine shall be pronounced by lips chastened with priestly discipline and listened to by millions of anxious hearts. It is neither one nor the other figure. office of him who was father of the Irish tain that it is both the right and the duty weekly Review has been incessant in its The successors in jurisdiction and holy heavenly calling, encouraging to holy perseverence in faith and virtue the descendants of those men who, in every age and clime and under every fate, whether at home under rod of persecution, or abroad under the sheltering folds of Freedom's flag, have preserved in its integrity and its unsullied purity the grand old faith of Patrick's teaching, blended with the love he bore for the land which gave them birth. All true sons of Ireland are also and must needs be true sons of St. Patrick. We are told by Him whose words shall never pass away, that "men may have faith so as to remove mountains," and of such was the faith of Ireland's great apostle. The heavy weight of unbelief, darkness and the shadow of death that oppressed the intelligence and the heart of Ireland was uplifted and cast off as much by the example of his heavenly life and austere virtues as by his preaching of God's word and unrolling of the heavenly treasures and of the never ending glories reserved for those who love their fellow-men and crucify themselves to the world and its concupiscences. St Patrick removed the mountain of prejudices that forbade the warlike chieftain to pardon his enemy, or the proud lord to dismiss his slave, or the Druidical patriarch to abandon his altars. Of such force and such potency was that faith that at its bidding the warrior put off his cuirass for the cassock and laid down his sword for the crucifix, while princesses abandoned the court, and built themselves a shrine in the wilderness. The palaces, the halls of revelry, became a desert, and the wilderness blessomed as a rose. Like the teachings and the faith and practice of

with Calvary, St. Patrick's faith and mira- is "to promote distrust and disunion ulous power did not terminate with his among those who, as compatriots, glorious and exemplary life. They have should cherish mutual confidence." lved on through the ages, and they are still living. There is no diminishing of the teaching of religion will have the the integrity and spotless beauty of that effect of making better citizens than a faith, even to this day, nor is it likely to merely secular training will produce. change or less its influence or its power It is therefore to the benefit of the State while the Irish race exists. What means to sustain the Separate schools. If have not been essayed in Ireland to decry Protestants could agree on the system it, and defame it, and tear it out, as it of religion to be taught, we have no were, by the roots from the hearts of the doubt they would gladly have their re-Irish people! Threats and bribes, cajol- ligious tenets taught in the schools too, ery and persecution, penal laws to terrify, aducements to spostacy innumerable and Catholics of this advantage merely be incalculable, massacres and butcheries, all were tried again and again, and all were tried in vain. The poorest and policy. feeblest nation under the sun has been for the last three hundred years grappling with the richest and most powerful Government on earth, and has not yet lost hold nor has she weakened one jot in her determination to hold out until the giant gasps for breath and life, and saye, as Julian the Apostate said, "Thou hast conquered, despised one." Nor does there exist to day one reason why she should falter in the buoyancy of her hopefulness or abate of her fond and sanguine expectancy of triumph, when lard may now be seen from the mast top and when the rich dawn of Freedom's day already brightens her consecrated hills and cheerful aibeit weeping skies.

THE EQUAL RIGHTS MANI-FESTO.

Among the arguments which are most pertinaciously put forward as objections to the Separate school system, the opponents of Catholic education assert constantly that the existence of Separate chools implies a connection between Church and State to which it is desirable to put an end. The Equal Rights manifesto recently issued lays great stress upon this argument, which it deems to be conclusive. It says : "They (Separate schools) violate our fundamental proposition that public money should not be given for sectarian purposes."

We will not deny that it is undesirable that there should be in Ontario any State Church, but we maintain that the aid given to Separate schools is not given in consideration of the religious teaching. We have every reason to believe that extra branch, the importance of which cannot be too highly estimated. The right of parents to give a religious teach. ing to their children if they see fit to do so is an inalienable right, and to attempt to deprive parents of it would be an act of the grossest tyranny. It is an admitted fact that Catholics have strong conscientious convictions that Christian doctrine is so important that it ought to be made part of the daily teaching. We maintain that the State ought to respect these convictions and should give us full liberty to educate our children in conformity with them. This being the case, if it be the duty of the State to give aid to schools at all, that aid should be given to Catholic schools, equally with purely secular schools in proportion to the work

The opponents of Catholic education are accustomed to say that the State should furnish purely secular schools at the public expense. It is conceded by all demands that parents shall not be deprived of the opportunity of giving a religious training in the schools if they so desire, and they ought to be allowed the use of their own share of the public money for this purpose. There would be no justice in compelling parents to support purely secular schools for the education of other people's children, while they are educatng their own children in denominational schools. We maintain, therefore, that it is but just that the Separate school system should be maintained as it is at present in Ontario, Manitoba and Quebec. To refuse Government support to Separate schools fine on those parents who believe that it ious and secular education go hand in hand.

The so called E just Rightists who sim at abolishing the Separate school system are therefore aiming at the infliction of a gross injustice. This injustice is actually | Paris (France) inflicted upon the Catholics of the United States. So strong is their conviction of the importance of religious education that they support Catholic schools, and send their children to them, though they are already taxed for the support of with the Review. Our contemporary has Public schools. The cost of sustaining the Catholic schools, in which seven hundred thousand children are educated must amount to about \$10,000,000 annu. ally, and to this amount the Catholics of the country are unjustly fined. In this unjust dealing the laws of the United States ought not to be copied.

Another objection which Professo Caven and Mr. E. Douglas Armour, on behalf of the Equal Rights Association, tant Ontarionian. And yet \$12,000 were heavenly counsels which were not to end is that the tendency of Separate schools

We maintain, on the contrary, that

but it is not fair to attempt to deprive cause Protestants cannot agree among themselves. It is a dog in the manger

A secular system of education forced upon Catholics would not have the effect which the Equal Rightists claim. The firm purpose of Catholics to give their children a religious education is to be seen in the fact that in the United States they tax themselves so heavily to do so. Hence, if the same injustice were to be inflicted on Canadian Catholies, there would be a sense that we are unjustly treated by a tyrannical majority. This sense of injury would certainly produce distrust and disunion "among those who, as compatriots, should cherish mutual confidence." Does it not strike the gentlemen who have issued the Equal Rights manifesto that generous treatment of a minority is more likely to brget confidence than tyranny and iniustice?

We have that confidence in the sense of fair play of the majority of the people of the Dominion and of Outario that the ir justice which a fanatical clique would willingly inflict upon us will not be consummated.

Another reason is assigned by the concocters of the mani'esto, why Separate schools should be abolished. It is said :

"It is believed by Protestants and admitted by many Roman Catholics that the teaching in Separate schools is generally inferior to that of the Common schools."

We know that the Toronto Mail and some other journals have frequently made this statement, and it is not surprising that owing to its being constantly reiterated, some persons believe it to be true; but the superior success of many secular studies are quite as efficiently of the Separate school pupils at the taught in the Separate as in the Public High School entrance examinations schools, and the religious teaching is an during 1.89 proves that the assertion is made without ground. Many of the Separate schools have passed more than their proportion of pupils and with higher marks at these competitive ex aminations. We may recall the instances of Almonte, Goderich, Ingersoll and St. Mary's, which have been already noted in our columns, and if we had complete returns of the details where such com petitions have taken place we do not doubt that the Separate schools would make a highly creditable showing. As far as we can learn from the figures given in the report of the Minister of Education, the Separate schools of the Province are efficiently conducted.

LA VERITE AND THE CATHO.

Facts speak more loudly than mere

empty boasting.

LIC WEEKLY REVIEW. Those two Catholic journals are engaged in a little bit of wordy warfare that it is not advisible for the State to of the present year of grace, that is, since with each other. From the beginning undertake to teach religion, but we main- the beginning of January, the Toronto ing views and doctrines condemned by so attacks on La Verite. This paper is published in Quebec, and is one of the best conducted Catholic weeklies on the continent of America. Its publisher and proprietor, Mons. J. P. Tardivel, is one of the most orthodox as he is one of the most learned and distinguished exponents of Catholic doctrine in America. His journal, La Verite (Truth), is for the French speaking people in the Dominion what the Universe of Paris (France) is for the conscientious and practical portion of the Catholics, lay and clerical, in the French Republic How the editor of the Catholic Review in Toronto can master up cheek enough to would be equivalent to inflicting a heavy enter the lists with such an able, learned and experienced knight of the pen as is their duty in conscience to have relig. Mr. Tardivel exceeds the limits of our capacity of comprehension. But the Catholic Review of Toronto not only attacks La Verite but has even the temerity to measure swords with L'Etendard of Montreal, and the Universe of

The Verite of Saturday last says : "'Our contemporary, the Catholic Weekly Review, is determined to cross swords with us. As they say in the English language, the is spoiling for a fight.' Let it be well understood we seek no quarrel with the Review. Our contemporary has been attacking us without provocation. Not only have we never offended it, but we have been quoting approvingly from its pages, thus showing our sympathy with its views. Tais, however, has not prevented the Review from pitching into declaring open war on us, comparing us us, declaring open war on us, comparing us with the Mail, telling his readers that our modest journal is sectarian, fanatical, and a disturber of the country's peace. We have allowed the insult to pass in silence. A priest who is friendly to our paper of his own accord wrote to the editor of the Review to induce him to give up attacking us so unmercifully and so unjustly. Our confrere paid no attention to his friendly

admonitions, that were given solely in the interests of peace. On the occasion of the demise of the lamented Mons. Trudel, late editor of the Standard (L'Etendard), the Review opened war both on the Standard and La Verite It went even much farther. It opened its batteries against the Ultramontanes in general, especially those of France, and took up the defence of the Liberal Catholic school founded by Mgr. Dupan loup and Count Montalambert. In its issue of the 25th January it devoted a long article to this two-fold business. We begged of it not to open up fresh We begged of it not to open up fresh wounds. But again on the 8th February it comes back to the charge and renews the attack. In its eyes we are but a reactionary and an Obscurantist. The discussion is therefore forced on us, nilly

The Verite then translates into French the article which appeared in the Toronto Weekly, in which it is said that "Catholicity is summed up in the Sylla bus, and that the L'Etendard and the Verite are equally guilty with the Toronto Mail in stirring up the passions and helping on the work of the Equal Rightists.' The Verite says that the editor of the Week'y must labor under the difficulty of not having read, much less having studied, the Sy'labus, which is a mere summing up and condemnation of the errors of our time and day, and not by any means a "summing up of Catholicity" which is found in the "Apostles" Creed."

Another article of the Catholic Weekly is quoted, in which Father Lacordaire, Montalambert and Bishop Dupanloup are set up against Louis Veuillot and the Ultramontane party in France. The latter were styled Obscurantists, because they were opposed to the new lights who were not in favor of the dogma of Icfallibility. Even Cardinal Newman was an "Inopportunist" on the same question, and Dr. Brownson is triumphantly quoted by the Review as having stated, with the Avenir and LaMennais, that there should be a complete separation of Church and State, and that the Church should renounce all pecuniary aid furnished by the State."

The Verite complains of the Toronto Weekly's not having added that: before dying, Dr. Brownson retracted this and some other illusions into which he had been led by the spirit of liberal Cathol. icism. In fact it is very evident the writer in the Catholic Review never read the Syllabus, of which the 55th proposition condemns the following error: "The State should be separated from the Church, and the Church from the State."

The Encyclical Letter of Pope Pius IX , Quanta Cura, which accompanied the Syllabus, formally condemns the modern school of liberal Catholics, which maintain with the Avenir that:

"The perfection of governments and of civil progress demand that human society be constituted and governed without taking religion into acco though it never existed, or, at least, with-out making any distinction between true and the false worship. Liberty of conscience and of worship is for every man a right that ought to be proclaime publicly by law. All this is very fine in appearance and

is taught in the school of liberal Catho. licism. But it is far from being orthodox. Pius IX. condemned it, so did Gregory XVI. in the encyclical Mirari Vos, so did Leo XIII. in two encyclicals, Immortale Dei et Lilertas The Toronto Weekly ap. proves of it, however, and blames Veuillot and the Universe for having retarded the any Pones.

The Verite has the Toronto Weekly in a tight box from which it is utterly impossible for it to escape without crying "peccavi." Old Horace must have been inspired when he said : "Ne sutor ultra crepidam."

MR. WILLIAM O'BRIEN.

The ablest, and certainly, after Mr. Parnell and Mr. Gladstone, the most popular man in Ireland is Mr. William O'Brien, M. P. for Mallow. Several times already has he suffered martyrdom in Balfour's dungeous and lain to rest his weary limbs month after month on the plank bed. Scarcely had he reached home and attempted to recruit his shattered health from the noisome den of Tullamore Bastile, when a warrant was again issued from the Castle and his arrest attempted at a meeting in Clonmel. Here he evaded the police, drove all night on an outside car, and after travelling in disguise a whole night and day, he was smuggled in a fishing craft from Tramore to the shores of England. Next day, while the police were scouring all Ireland for him, he appeared at public meeting in Manchester and delivered a two hours' oration to ten thous. and people. At the conclusion of this, one of the most stirring and eloquent speeches ever listened to in England, he was invited to step into a hack by a sergeant of police and, instead of some rest and refreshment, so badly needed after so great an effort, he was treated to a pair of handcuffs and all the comforts of a cold and gloomy cell. He was taken back again to the place where the crime was committed—the crime of addressing to a lawful assemblage of his countrymen words of cheer and encouragement.

rigors he was subjected to of having his clothes torn by main force from his back and of his hair and moustache being forcibly hacked and clipped - these rigors and these indignities offered to a political prisoner caused a shout of corror to be heard not only in Ireland. but all over England, Europe and the civilized world. After having endured his long term of punishment, for no crime, in Clonmel, he was rearrested for being present and having spoken at a proscribed meeting in Kerry. Six months in Galway jail were this time awarded to him in reward of his services to his country. On the eye of Christ. mas day last he was allowed once more to breathe the tree air of his native hills. But there is no rest for the lover while the loved one suffers. Not Sarsfield or Robert Emmett, not William Tell or the heroes of Marathon ever loved their country with more intense, more undying zeal than William O'Brien loves Ireland. Since his liberation from Galway jail, a little over two months ago, William O'Brien has spoken at several public meetings in England and Ireland. Last week he addressed an immense gathering in one of the spacious halls of Manchester, and had to be carried faint. ing from the exertion. It should be remembered that Mr. William O'Brien has a very weak constitution, is inclined to be consumptive, and from deep study and voluminous writing, appears stooped and emsciated. How he has been able to bear up under it all is a mystery to more than one eminent physician.

During the debate on the Times commission, which is still going on in the House of Commons, Mr. William O'Brien arose to the full height of his name and fame as an orator, and delivered one of the most scathing philippics on coercion and Balfour's Tory policy that was ever heard since the days of Burke and Sheridan. It was published everywhere a few days previous that his health was entirely undermined that he could no more sppear in public, and his physicians advised him to take a trip south and spend the winter in Upper Egypt. To the surprise of every memoer in the the surprise of every memoer in the House of Commons and to the astonish-ment of all, Mr. O'Brien arose in his place two weeks ago last Monday and delivered a speech that was heard with unbounded pleasure by the whole House, Balfour, Smith Barry and a few others not sharing in the general enthusiasm and hilarity of the occasion.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. Berlin, Ont., March 8, 1890.

Last Tuesday, March 4th, a solemn equiem was celebrated in the Caurch of Our Lady of Sorrows for the repose of the soul of our lamented pastor, Dr. Louis Funcken. Rev. Father Breitkopf, C. R, was celebrant, Rev. Drs. Weiler and Steffan, C. R, deacon and sub-deacon, Rev. Dr. Kloepfer, C. R., master of ceremonies, and Rev. J. Gehl, of St. Clem. ents, a former pupil of the late Dr. Funcken, preached an eloquent and impressive sermon before a crowded conregation. O er six hundred members of the parish approached the sacraments on this occasion and thus gave a practi-cal proof of their love for their former

zealous pastor.

By appointment from Rome, the Rev.

Dr. Kloepfer is now Superior of the Congregation of the Resurrection, and pastor of the church of Our Lady of Sorrows at Berlin, and the Rev. Dr. Spetz, C. R, succeeds the late Dr. Funcken as rector of St. Jerome's Col-

lege.
The Catholics of Waterloo town, who hitherto attended church at Berlin, are organizing to erect a church and school will likely have both in Waterloo, and will likely have both in operation by next fall.

The new Separate school at Preston,

organized last summer, is well attended and does excellent work under the able and does excellent work under the able management of Miss Kelleher, of Galt. The Catholic congregation of this pro-gressive village is outgrowing the old church, and room will have to be made at once by addition to the building or by a great enlargement of the gallery. Rev. Dr. Weiler, who has charge of that important mission, is actively engaged

important mission, is actively engaged on the proposed enlargement. The no Popery agitation was the occa-sion of getting a large number of Cata-olic ratepayers outside of Berlin on the Separate school tax list, so that we can count on about \$200 more taxes here than formerly.

than formerly.

In St. Agatha a large addition to the old Orphanage and Separate school is contracted for and will be finished by next fail. It is evident, from all this, that the Catholics of Waterloo county are not asleep, but hard at work in extending the Church of our Lord.

THE LATE JOSEPH BIGGAR, M. P.

At a meeting of the Celtic Benefit Association of Ottawa, held on the 5th March, the following resolutions were unanimously adopted: "That the Association has learned with profound regret of the death of one of Ireland's ablest and most patriotic sone, Joseph Gills Biggar, M. P. for West Cavan, whose early and persistent efforts in the British Parliament in behalf of Home Rule contributed very materially to the extraordinary success hat has attended the movement for the restoration of freedom to Ireland.

"That the Association deplores the great loss which his country has sustained in Mr. Biggar's death at a crucial time in the history of the great constitutional struggle inaugurated by himself unaided and alone, and continued with such magnificent results with the assistance of the allies which bis tactics had won over to the cause of H.me Rule, both in the Imperial House of Commons and from the ranks of the British democracy."

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