

FOREIGN INTELLIGENCE

FRANCE

PARIS, Oct. 22.—The tide of emigration is setting in, and many persons are leaving this country for South America. At the beginning of the month 33 families (upwards of 50 persons including men, women, and children) left "Potenza" to embark at Genoa for Brazil, and it is satisfactory to observe that the remonstrances of the Press have compelled those who are interested in promoting the movement to adopt a better system of organization.

The Basilicata and the Abruzzi, these are the provinces in Southern Italy which send out the largest number of emigrants, and is not difficult to ascertain the motive for leaving. Love of enterprise, it certainly is not for no man is more attached to his country than the Italian, who, whether grinding his organ or singing "Santa Lucia" in the streets of London, or mending kettles on the other side of the Atlantic, dreams of the homestead, dirty though it be, which he has left behind him, and looks forward to the time when he can return and live on his hard-earned savings. And hundreds do return every year, many of them with a sum sufficient to make their latter days comfortable. It is hard necessity which drives the Italian from his native village. He cannot live there in the altered condition of the country. The price of provisions has altered enormously, but the price of labour not in the same proportion. Eighteen sous for a day's work of 15 hours are scarcely sufficient to keep body and soul together. Woman are paid five sous a day, with bread and pulse vegetable. The results are filth and misery.—From Times Cor.

The Milan Court of Assizes has just sentenced the manager of the *Observatore Cattolico* to a month's imprisonment, and a fine of £60 for having published a pastoral letter recently issued by the Archbishop of Paris.

THE WAR RUMOURS THROUGHOUT EUROPE.—A saying which has often been found to possess remarkable truth would now seem to be receiving stronger confirmation than ever. When the Church is in peace, it has been observed, the world is at peace and the firmest guarantee for the security of the thrones of kings has appeared to be the security of the throne of the Sovereign Pontiff. For many disastrous years the Church has now been the object of wide-reaching schemes of perfidy and persecution, and within the immemorial capital of his universal Pastorate the Vicar of Christ is a discredited prisoner. But what has the world, and what have the nations and the Governments gained by it? From every side come the boding rumours of vaster convulsions than even those of 1866 and 1870-71, and there does not appear to be a people or a dynasty in Europe which is not perturbed with the dread of colossal war and revolution. In Spain, in France, in Germany, in Russia, in Turkey, in every quarter and district of the Continent, the din of military preparation is intermingled with the sounds of actual conflict or angry recrimination. Men are being trained by millions for the work of mutual extermination, and iron despots who are endeavouring to substitute their merciless yoke for the beneficent supremacy of the Christian order in Church and State, are bending on one another frowns of a death-hatred that even that which they have vowed against the faith and the ministers of Jesus Christ.

THE FRENCH ARMY.—It appears that the French Government, probably owing to some recent and painful events, are about to alter the regulations respecting the marriage of officers. Up to the present an officer had been permitted to marry on showing proof that his intended was possessed of £400, but now the required dowry is to be raised to nearly £1,000.—Army and Navy Gazette.

PRUSSIAN SPIES.—We learn from Bayonne that a large number of Germans have been going to and fro in the villages on the frontier and making a survey of the country. The local French authorities have just been ordered by Government to refuse these foreigners permission to map out the country, and to require from them the production of regular passports. The German Consul at Bayonne has been furnished with information of the measures that may be taken to prevent his countrymen from contravening the police regulations. The French vintage of 1874 will long be famous for its magnificent abundance. The vintage is twice as great as it was last year, and six times the production of one of twenty years ago. There are five million acres of ground under the vine and the vine harvest is giving employment to seven millions of people. Wine casks have in two or three days risen in price from £5 to £10 each, and all France is flowing, not with milk and honey, but with Champagne, Burgundy, and Claret.

OSERVANCE OF SUNDAY IN PARIS.—An exchange says: "The petitions which have been sent to the French Assembly to obtain a better recognition of Sundays having been rejected, the various religious societies have resolved upon another means of obtaining their desire, of which the following is a specimen: 'On a Monday morning recently a lady entered the shop of a grand negociant, who kept his establishment open personally and asked for her account. 'But, madame, we are only just in the middle of the season. Has madame any cause of complaint?' 'No; but I belong to an association for the observance of Sunday, and I cannot continue my custom at shops which keep open on that day.' An hour or so after brought another lady, and then another, each with the same complaint, until the shopkeeper took the hint. This movement is not confined to Paris only, but extends to other large cities.

WHY THE PRINCE WENT TO FRANCE.—Opinion of M. le Duc de Chateaufort.—Because his Royal Highness is an Imperialist, and wished to persuade M. le Duc de Magenta to resign in favour of the Emperor Napoleon IV. Opinion of M. le Vicomte Sanssoucis de Sang-Azur.—Because His Royal Highness desired to pay a mark of respect to the Kingdom of His Majesty le Roi Henry Cinq. Opinion of M. Centredroit.—Because His Royal Highness is an Orleansist. Opinion of le Citoyen Bonnetrouge.—Because the Prince admires the greatest Republic in the world. Opinion of a celebrated French author.—Because France is the mother of all the countries on the globe, and England is her first cousin. Also because: it is sublime, grand, stupendous—at one solemn and vivacious, at once impossible, and true, &c. Opinion of M. Chassepignon.—Because His Royal Highness has heard of the grand sport of France, and is a perfect "gentleman's rider" with his "breche-lodere." Opinion of M. Bourgeois de Paris.—Because England is always one great fog, and France (that is to say Paris) is the prouder residence for a Prince. Opinion of the rest of the French nation. Because it was the wish of the late Marie de Lorraine.—Punch.

ITALY. The Government reckons upon having a majority of between 80 and 100 votes in the new Chamber. The new Senators will be appointed after the elections for the Chamber of Deputies.

The correspondent of the *Daily News* at Rome telegraphs information of the news that the British Government has resolved to withdraw the envoy who has heretofore unofficially represented Great Britain at the Vatican and to suppress the post. It is stated that the Holy Father and Cardinal Antonelli have been gravely offended by this determination which was hardly expected from a Conservative administration. However, Mr. Disraeli has committed himself to a Protestant policy, and this is one of the results. The enemies of the Holy See are in great delight over the matter.

The Italian journals announce the death, on the 27th October, of Monsignor Limberti, Archbishop of Florence. He had dined at his villa (in company with M. Pacini, his chamberlain, when he was suddenly seized with a shivering fit, and called for his cloak to wrap round him. Shortly afterwards he ceased to speak, and in half an hour he was dead. The deceased prelate was born at Pratolino on July 16, 1821, and was consecrated Archbishop of Florence in the Cathedral of that city, by the hands of Pius IX., on August 23, 1867.

est praise when it is done for love of country. Prop. LXVI. is thus introduced in the Allocation: "Maxima quidem," June 9, 1862.—"Nor do (these men) fear accordingly to protest that the prophecies and miracles recorded and narrated in Scripture are poetical fictions, and the holy mysteries of our divine Faith a result of philosophical investigations, and that in the sacred books of both Testaments are contained mythical inventions, and that the Lord Jesus Christ Himself (horrible to relate) is a mythical fiction. Wherefore these most revolutionary (turbulentissimi) cultivators of a false morality cry out that the laws of morality require no Divine sanction, and that there is no need for human laws being conformed to the law of nature, or receiving their obligatory power from God."

This is the proposition before us; and the Pope proceeds immediately to say that these men deny the existence of a Divine Law altogether. We see, then, plainly what is the error here condemned. These misbelievers, as acknowledging no Divine Law at all, must hold both that God has made no revelation of His Will, and also that reason is therefore unable to discover it. From this, therefore, they naturally infer, that such moral maxims as man's corrupt nature devises, should be accepted, without any question how far they are sanctioned by God; and that human laws need not be conformed to any Natural Law, because there is none such.

Prop. LVII. asserts that philosophy on the one hand, and civil law on the other, owe no obedience to ecclesiastical authority—an error against which the Church is constantly protesting. The next four propositions (LVIII., LIX., LX., LXI.,) give theoretical expression to that quintessence of pride and worldliness, that arrogant contempt for all superior authority, that shameless refusal of all submission to the principle of right of such, that unchastened and insane pursuit of temporal aggrandisement, which constitute revolutionism in its full growth. We do not understand the Pope to intend that such maxims are always openly avowed, but that they habitually influence the conduct of these evil men.

Prop. LXII. expresses the tenet, now sometimes avowed as almost axiomatic, that no nation should interfere with another's concerns, unless its own interests are tangibly affected. —a miserable declension, indeed, from the Catholic doctrine of international charity! In the Allocation "Novos et ante," 28 September, 1860, Pius IX. condemns with great indignation the application of this tenet to his civil principedom, and the permission given by European governments to the perpetration of wrong. By censuring Prop. LXIII. the Pope enforces the doctrine of non-resistance to legitimate civil authority; and on this we must briefly pause. Now, firstly, the term "princes" in this as in all other such theological declarations, stands not merely for absolute Kings, but equally for the sovereign civil authority in a country constitutionally governed. So much being understood, in order to apprehend the force of this clause we will cite a passage from the Encyclical "Qui pluribus," 9 November, 1846:—

"Labor to inculcate on the Christian people due obedience and subjection towards princes and powers, teaching them, according to the Apostle's admonition, that there is no power except from God, and that those who resist the power resist God's ordinance, and so obtain for themselves damnation; and therefore that the precept of obeying it can never be violated by any one without sin (contra piaculum), unless, haply, anything be commanded in opposition to the laws of God and the Church."

The Allocation "Quisque vestrum," 4 October, 1847, repeats this almost word for word. So far then we have two doctrines infallibly pronounced:—(1.) legitimate governments are not to be obeyed in things which they may command contrary to the laws of God and of the Church; (2.) they are to be obeyed in every other possible case. One question, however, is left open. Is there, or is there not, some imaginable degree of tyranny and oppression, or some other possible circumstance, which would expel guilty rulers from the position of "legitimate" princes? To this the *Dublin Review*, April, 1865, replies: "Resistance is lawful.—1. When a government has become substantially and habitually tyrannical, and that is when it has lost sight of the popular good, and pursues its own selfish objects to the manifest detriment of its subjects, especially when their religious interests are concerned. 2. When all legal and pacific means have been tried in vain to recall the ruler to a sense of his duty. 3. When there is a reasonable probability that resistance will be successful, and not entail greater evils than it seeks to remove. 4. When the judgment formed as to the badness of the government, and the prudence of resistance thereto, is not the opinion only of private persons or of a mere party; but is that of the larger and better portion of the people, so that it may morally be considered as the judgment of the community as a whole."

Prop. LXIV. expresses that most unchristian love of their country's temporal aggrandisement, which is the special disgrace of those revolutionists who claim to themselves the name of "patriots."

Y.—ERRORS CONCERNING CHRISTIAN MATRIMONY. Prop. LXV.—It can in no way be tolerated that Christ raised matrimony to the dignity of a sacrament.

Prop. LXVI.—The sacrament of marriage is only an accessory to the contract, and separable from it; and the sacrament itself consists in the nuptial benediction alone.

Prop. LXVII.—The bond of matrimony is not indissoluble by the law of nature; and in various cases divorce, properly so-called, may be sanctioned by the civil authority.

Prop. LXVIII.—The Church has no power of enacting admittance impediments to marriage.

THE SYLLABUS. An approved English text with notes compiled from the *Dublin Review*.

BY M. J. W. IV.—ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS.

Prop. LVI.—The laws of morality need no Divine sanction, and there is no necessity that human laws be conformed to the law of nature, or receive from God their obligatory force.

Prop. LVII.—The science of philosophy and morals, and also the laws of a state, may and should withdraw themselves from the jurisdiction of Divine and ecclesiastical authority.

Prop. LVIII.—No other strength is to be recognised except material force; and all moral discipline and virtue should be accounted to consist in accumulating and increasing wealth by every method, and insatiating the desire of pleasure.

Prop. LIX.—Right consists in the mere material fact; and all the duties of man are an empty name, and all human facts have the force of right.

Prop. LX.—Authority is nothing else but numerical power and material force.

Prop. LXI.—The successful injustice of a fact brings with it no detriment to the sanctity of right.

Prop. LXII.—The principle of non-interference (as it is called) should be proclaimed and observed.

Prop. LXIII.—It is lawful to refuse obedience to legitimate princes, and even rebel against them.

Prop. LXIV.—Matrimonial causes and espousals belong by their own nature to the civil forum. (To this head may be referred two other errors: on abolishing clerical celibacy, and on preferring the state of marriage to that of virginity. They are condemned, the former in the Encyclical "Qui pluribus," Nov. 9, 1846; the latter in the Apostolic Letters, "Multiplices inter," June 10, 1851.)

NOTE. Thus are condemned various errors which have been recently advocated on the sacrament of marriage. No subject more imperatively required attention in combating revolutionism; for the Catholic law of marriage lies at the very foundation of Christian society. A detailed theological examination of these errors would require more space than we can at present afford. Suffice it to say, that the doctrine of the Church on this subject is well known; and that one end of these decrees is to protest against the flagrant usurpation attempted from time to time by civil governments, over the Church's divinely given authority throughout the whole subject.

(TO BE CONCLUDED NEXT WEEK.)

Mr. Bailey, (*Danbury Newsmen*) in his last letter, has the following on the habits of the English:—

There is an accompaniment to each meal which strikes a stranger most forcibly. It is their way of saying grace. They are the suddenest people in this respect I ever saw, and have a way of firing off their gratitude which is most startling. The text is something like this. "For what we are about to receive make us truly thankful," and this, by some families, is said in most unexpected, and it has come so rapidly and so abruptly, that I have occasionally missed it entirely, hearing only the word "about" preceded and followed by a subdued whistling, there being no abatement in the work of the table at the time tended to make the impression the less distinct. The giving of thanks, where it is the custom, at the end of the meal, has frequently cut off a mouthful of food, so swift and unostentatious has been its coming; and the conversation and happy laughter flowed along with scarcely a break in its current, and those who were to finish did so, and everybody felt contented and looked edified.

This is quite in contrast to our New England fashion of doing grace. I have sat under a grace which froze the gravy, irrefragably damped the mutton, and imbued the greater part of the guests with the gloomiest forebodings; in which the African and the South Sea Islander were looked after and secured beyond harm; and all political cabals were taken under the fifth rib, completely dumfounded, and their evil machinations scattered to the four winds of heaven. It was a fine performance and a good thing for humanity at large, but it made the dinner look sick.

NOT OSTENTATIOUS. The English are as unostentatious in their names as in other things. John is the common male and Jane is the popular female cognomen. I begin to think that nearly all the female servants are called "Jane." I am not sure there is not an Act of Parliament to that effect. The term servant is used in a broader sense than in our country. The employees of a company are called "servants" whether they are at the head or the foot of the list. Imagine an American railway ticket seller called a servant. But it is too dreadful to think of, and, fortunately, no one would dare do it.

THE ENGLISH HIGGLASS. We exceed the English in building cars, but they completely distance us in wearing an eye-glass. It is not a double glass, understand, but a single disc with a silver or gold rim, and secured by a cord about the neck, from which it dangles when not in use. It is worn only by the English exquisite, and he generally dons it as he asks a question, or on entering a room where there is any body to see him. Sometimes it is suddenly put up without any apparent provocation. I imagine that it is worms. The wearer has a baggy costume, puts his hair in the middle, and has in his face an expression of mild idiocy, which is much strengthened by the glass.

He wears it in the depression between the bridge of the nose and the brow of the eye. He places it there without any effort, and holds it by a slight depression of the brow. He could carry it more easily under his arm, but he prefers wearing it as I describe, where it rides as calmly and peacefully as a babe on its mother's breast, or a wet dog on a clean oil-cloth. Imitative Americans vainly strive to capture the fashion. There was one young man from Marlborough, Mass., stopping in London last summer, who devoted three whole months, but in vain, to make an eye-glass stay in his eye. I could always tell when he failed by hearing him howl and swear and kick the furniture. At the end of the three months he went home, as both his time and money were exhausted. When his room was cleaned two full quarts of damaged eye-glasses were gathered up.

LONDON, Nov. 16.—Ship-builders and proprietors of engine works on the Clyde have decided to reduce the wages of their employees.

A MAN OF A THOUSAND. A CONSUMPTIVE CURED. When death was hourly expected from CONSUMPTION, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Carmabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate.—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address, GRAYDOCK & CO., 1032 Race St., Philadelphia, Pa., giving name of this paper.

BEARINE

REAL BEAR'S GREASE. A Hair Beautifier, Preserver and Dressing. This elegant preparation named from the Canada Bear, from which its most essential element is obtained, is a scientific compound of Real Bear's Grease, and other ingredients, so combined as to retain for a great length of time, its original fragrance and purity.

As a dressing for the Hair, nothing can be more beautiful or agreeable. It is elegantly perfumed, and renders the hair soft, pliant and glossy. It serves to give it that peculiar richness and color, which is so essential to a complete toilet. It is the cheapest, most harmless, and best Dressing in the world.

SOLD BY DRUGGISTS. Price, 50 cts., per Package. PERRY DAVIS & SON, Sole Proprietors.—[Nov. 6]

THE VISITATION HOSPITAL LOTTERY OF ST. EUSEBE.

Approved by His Lordship Mgr. Guigues, Bishop of Ottawa; and under the patronage of the members of the Clergy for forwarding the work of the construction of the Visitation Hospital at Wright, Ottawa County.

CONDITIONS AND ADVANTAGES OFFERED. Farm at Wright, annual rent \$1,200.....\$6,000 House in Wright Village..... 1,500 Farm..... 300 Two Good Horses..... 300 Four Lots, each of \$100..... 400 One Buggy..... 120 A Buggy..... 60 Five Watches of \$20 each..... 180 Ten Watches of \$12 each..... 120

In all 800 objects, many of considerable value. SPIRITUAL ADVANTAGES.—An annual Mass on the Feast of St. Eusebe will be said in perpetuity for the benefactors of the work.

Prizes of Tickets.—Fifty cents. Responsible Agents wanted, with commission of one ticket on ten.

The money must be forwarded to the Secretary-Treasurer who will pay it over to the Committee.—Monthly deposits will be made in a Savings Bank. The drawing will take place during the year 1874, and will be announced in the public journals. It will be conducted on the plan adopted by the Building Societies, and will be presided over by three priests appointed by the Bishop of Ottawa.

Property given as prizes by the President will be distributed by him to the winners. Persons wishing to buy or sell tickets will communicate with the Secretary-Treasurer. Deposits of Tickets will also be made with the members of the Clergy and other persons who may be wanting to interest themselves in the work.

EUSEBE FAUER, Pt. Missionary Apostolic, President. (By Order), OMER BROULLET, Secretary-Treasurer. Wright, P.Q., 8th Dec. 1873.—S1 C.A.C.

"FITS AND EPILEPSY" POSITIVELY CURED. The worst cases of the longest standing, by using Dr. Hebbard's Cure. A bottle sent free to all addressing J. E. DIBBLEE, Druggist, 814 Sixth Avenue, New York. [10-13].

JOHN HATCHETTE & CO., LATE MOORE, SEMPLE & HATCHETTE, (SUCCESSORS TO FITZPATRICK & MOORE.) IMPORTERS AND GENERAL WHOLESALE GROCERS, WINE AND SPIRIT MERCHANTS, DOMINION BUILDINGS, MCGILL ST., MAY 1, '74 MONTREAL. [37-52]

CURRAN & COYE, ADVOCATES, 212 NOTRE DAME STREET, MONTREAL.

COSTELLO BROTHERS, COMMISSION AND WHOLESALE PRODUCE AND PROVISION MERCHANTS, 49 St. Peter Street, Montreal, Have now and will continue to receive large lots of Choice Dairy Butter, Milwaukee and Cincinnati Sugar-Cured Hams, Cheese, Lard, &c., which they will dispose of in lots to suit purchasers. Liberal cash advances will be made on receipt of goods consigned to us. Butter and Cheese made a speciality. [July 24, 1874.]

Wm. E. DORAN, ARCHITECT, 191 St. James Street, 191 MONTREAL. MEASUREMENTS AND VALUATIONS ATTENDED TO.

THOMAS H. COX, IMPORTER AND GENERAL DEALER IN GROCERIES, WINES, & CO., MOLSON'S BUILDING (NEAR G. T. B. DEPO), No. 181 BONAVENTURE STREET, July 24, '74] MONTREAL 49-53

WILLIAM H. HODSON, ARCHITECT, o. 59 St. BONAVENTURE STREET MONTREAL. Plans of Buildings prepared and Superintendence at Moderate Charges, Measurements and Valuations Promptly Attended to

P. F. WALSH & CO., DEALERS IN BOOTS AND SHOES WHOLESALE AND RETAIL 177 & 179 St. Lawrence Main Str., (One door South of Market, between Blacklock's and Goulden's) MONTREAL.

JOHN CROWE, BLACK AND WHITE SMITH, LOOK-SMITH, BELL-HANGER, SAFE-MAKER AND GENERAL JOBBER Has Removed from 37 Bonaventure Street, to ST. GEORGE, First Door off Craig Street. Montreal.

ALL ORDERS CAREFULLY AND PROMPTLY ATTENDED TO JOHN BURNS, PLUMBER, GAS & STEAM FITTER, TIN & SHEET IRON WORKER, &c. Importer and Dealer in all kinds of WOOD AND COAL STOVES AND STOVE FITTINGS, &c. &c. 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 213