

the denunciation of his own little ones. True, the Church has made great actual progress in the United States since the commencement of the century; but what are the numbers of her children to-day, when compared with the amount of Catholic immigration? We do not undervalue the learning, virtues, and heroic constancy of the Bishops, Clergy, and Catholic laity of the United States; but we do say that for their Prelates and Pastors our neighbors are indebted almost exclusively to foreign countries, to Ireland, Germany and Canada; and that when we contrast the actual number of Catholics in the United States with that which, according to the natural laws of increase, it would have been but for the apostasy of the second and third generations of Catholics—we are struck with horror; and look upon the fortunes of Catholicity on this Continent, as furnishing matter for the most painful chapter in Ecclesiastical History.

We assert too, that in Lower Canada, Catholics enjoy a degree of civil and religious liberty unknown to any other Catholic community in the world; and that for this they are indebted, under God, to their connection with Great Britain, and the preservation of the monarchical element in their Constitution.

In proof of our first proposition we appeal to the numbers and flourishing condition of our ecclesiastical, religious, charitable and educational institutions; to the laws on our Statute Book—the horror be it said *en passant* of our Protestant Reformers, and of all who are "looking to Washington"—which secure to our Bishops, Priests, and Religious the full and secure enjoyment of their rights; and to the fact that Lower Canada is, we believe, the only country in the world in which the State has no voice whatever in the nomination of Bishops, and in which at the same time the acts of the Catholic Bishop carry with them civil consequences, and as such are recognised by the legal tribunals.—We have perfect freedom of religion, perfect freedom of education; and above all, no Lower Canadian Catholic is subject to the cruel and degrading School laws of the neighboring republic.

Our second proposition is this. That for this our happy condition, we are, under God, entirely indebted to our connection with Great Britain, and to our consequent separation from the United States. This too we undertake to prove, and by history.

It is a fact which should never be forgotten, and least of all by the Catholics of Lower Canada, that the American "War of Independence" was not only a war to throw off the unwise and unjust financial policy of Great Britain; but a war to set up "Protestant Ascendancy" on this Continent, and to get rid of the equitable and tolerant laws enacted by the Imperial Parliament of Great Britain in behalf of the Catholics of Canada. The liberty for which the patriots of the Northern colonies contended, was not merely the liberty of self-government, but the liberty "to re-establish their own niggers," or in other words to impose penal laws upon Papists. Thus, in the first Congress of Philadelphia an address was drawn up to the people of Great Britain, dated Sept. 5, 1774, setting forth the wrongs and grievances of which the insurgents chiefly complained, and justifying their appeal to arms. Prominent amongst those grievances was placed the Quebec Act of 1774, and the toleration thereby extended to Popery in Lower Canada.

"Nor can we suppress our astonishment," said the founders of American Independence in this historical document, "that a British Parliament should ever consent to establish in that colony a religion that often drenched your island in blood, and has disseminated impiety, bigotry, persecution, murder and rebellion through every part of the world."

We leave it to our readers to imagine what would have been the fate of Catholicity in Lower Canada had "our victorious army" been able to wrest it from the grasp of the British Sovereign; and whether with this solemn, deliberate expression of the formal principles of the American Republic before our eyes, we were not justified in expressing our abhorrence of Yankee rule, and our indebtedness to the monarchical element in our Constitution.

It is no answer to say that Great Britain acted during the eighteenth century most cruelly towards the Catholic Church in England and Ireland. We admit it. The Penal Laws of the Whigs were a disgrace to human nature; in a word, almost as bad as the penal laws of Massachusetts and the New England colonies; worse than this it would be impossible to say of them. But this does not affect our thesis, which is, that Great Britain has acted liberally, and on the whole honestly, towards the Catholic Church in Canada; and that in its worst acts, such as the sequestration of the Jesuits' Estates, it only faintly copied the acts of the *soi-disant* Catholic governments of Europe. It is no doubt true, as the Boston *Pilot* asserts, that "Catholicity flourished in Canada before England owned an inch of it;" and that Great Britain in respecting the rights of the Church has merely done her duty, and fulfilled stipulations made by Treaty.

But the Boston *Pilot* must also remember that, if Great Britain deserves no great praise for this simple act of justice, she deserves some credit for having steadily refused to break faith with Catholic Canada, when strenuously urged to do so by the Protestants of her other North American colonies; that every effort was made by the latter to compel the Imperial Government to impose upon the Catholics of Canada a system of penal laws analogous to those of Ireland; and that failing in this, the fathers of the American Republic made it one of their prominent grievances, justifying insurrection against British rule, that the King and Imperial Parliament had actually consented to treat the Papists of Canada with toleration, justice, and in accordance with the terms of a solemn international treaty.

This was the chief reason why, after the War of Independence, Great Britain still numbered Canada amongst her Colonial possessions. Not that the people of Canada loved British rule much; but that they hated Yankee rule, and the prospects of Yankee rule, more than they disliked the foreign yoke lately imposed upon them. The same causes are in operation to-day, and will be attended by the like results. The condition of political parties in British North America is to-day, in 1861, what it was in 1774.—On the one hand, we have the Protestant Anglo-Saxon party, irritated at Lower Canadian domination, and the toleration of Popery—just as the Protestants of the New England Colonies were enraged by the passing of the Quebec Act, and the refusal of the Imperial Government to assist them in setting up "Protestant Ascendancy." Baulked of their expected plunder of the Canadian Church, the patriots, or "Protestant Reformers," of the earlier epoch flew to arms; and with the aid of France, panting for revenge for the loss of Canada, succeeded in establishing their national independence; so in like manner the "Protestant Reformers" and "low Orangemen" of 1861, are casting longing wistful "looks towards Washington," with intuitive but infallible apprehension that "annexation" would furnish them with the weapons to put down Lower Canadian domination, to suppress the growth of Popery, and to "improve the French Canadians off the face of the earth."

On the other hand, there is a Catholic and loyal party which looks with horror upon the "Protestant Reformers" and their dreams of Protestant Ascendancy; and whose members, for the same reason that their enemies invoke, loathe, and shudder at the idea of, Yankee annexation. This party is opposed to "annexation," because such a measure would be deeply injurious to the cause of religion, and fatal to the nationality of the French Canadians; and it is loyal to the Imperial Crown, and attached to British connection, because in that Crown and connection it sees the best guarantee against the curse and degradation of Yankee annexation.—Every feeling by which men can be actuated urges Catholics to resist the schemes of the "Protestant Reformers" and to oppose everything which may tend to assimilate their political and social condition to that of the United States. Honor, liberty, love of country, and of religion all appeal to us; and with such motives, so many and so holy, to urge us to action, the *Pilot* may be sure that his "victorious army," should it be rash enough to hazard an attack upon Canada, would meet with as warm a reception as it met with from the Southerners at the ever memorable Bull's Run.

The most forcible condemnation however of the principles advocated by the Boston *Pilot* is to be found in the following fact—to which we beg respectfully again to direct his attention.—We have in Canada some who are looking forward to Annexation with the United States, and who would receive "our victorious army" with open arms. But these are to be found, exclusively, amongst the avowed enemies of the Church, amongst the most rabid of the "low Orangemen" and the most violent No-Popery demagogues of the West; and amongst the Rouses or demagogues of Lower Canada who believe in the Gospel according to Jean Jacques, and whose confession of faith is that of the infidel cut-throats of '93. These are the only allies or friends whom "our victorious army" would meet with in Canada; and we leave it to the *Pilot* to judge if such men are appropriate allies for one who calls himself a Catholic.

LOSS OF THE "NORTH BRITON."—This fine vessel, homeward bound, was wrecked on one of the Perrequet Islands—a cluster of dangerous rocks between the north coast of Anticosti and the mainland—on the morning of the 5th inst., about 1 a.m. Soon after striking, the vessel went down; but the crew and passengers, amongst whom were Sir A. McNab and Mr. Vankoughnet, were fortunately saved. Immediately that tidings of the disaster reached Quebec, the government steamer *Napoleon* was dispatched to the relief of the sufferers.

Of the causes which led to this accident we have no particulars; but it is certain that the frequent loss of the vessels of the Company to whom the *North Briton* belonged must be in a great measure the result of bad management somewhere. The *North Briton* was, as appears by a letter published in the Quebec *Chronicle* before the accident occurred, much too deeply laden, and her condition excited the comments of those who saw her when she sailed from Quebec. The matter will, however, we suppose, be thoroughly looked into by the proper authorities; and in the meantime it is most prudent to refrain from pronouncing any opinion on the causes that have led to the loss of so many of our Ocean Steamers. The reputation of the Line is, however, irretrievably ruined; and we would caution every one against committing either his person or his property to the care of a Company whose vessels are meeting with such incessant disasters.

On Thursday 7th instant, His Lordship the Bishop of Thio, Administrator of the Archdiocese of Quebec, consecrated the new Church of St. Laurent, on the island of Orleans. The ceremony was most imposing, and must have been highly gratifying to the good Catholics of the parish, by whose energies the new Church has been brought to a state of completion.

His Lordship, the Bishop of Kingston, passed through this City on Wednesday last en route for Quebec.

"Where are our strong-minded women now?" is a question pertinently put by the *New York Herald*. The same journal thus comments:—

"But a very short time ago, there was no end to the clamorous caterwauling of the would-be heroic females, some of them in short dresses and long pantalons, who hungered and thirsted after their share in the management of the white and black interests of the nation. What has become of them all? Where have they gone to? Why do they not form themselves into a great Amazonian brigade, and bear their part in the fatigues and toils of the present war? Or, if they are not quite able to fight, why, at least, do they not take their places in the hospitals, and around the ambulances, which are the necessary accompaniment of armies and of battles? Let them go, all of them, to the seat of war and bind up wounds, soothe the sick, and make themselves useful in the hour of their country's need."

To this invitation we expect no very speedy reply from the "strong-minded women" aforesaid. If we want women who, gratuitously, shall devote themselves to the service of their suffering fellow creatures, we must look amongst those who are actuated, not by a spirit of philosophy or of pride, but of meekness and christian charity, and whose ruling passion is, not love of humanity, but love of God. Such are not to be found amongst the "strong minded"—whether of the virago, hard featured angular class, who wear spectacles and short hair, give public lectures on morbid anatomy, physiology, and sociology, and who affect scepticism and the bifurcated garment; or, of that less physically repulsive class who, conscious of well-turned ankles, and a pretty figure, take advantage of short clothes and bloomer trousers to publish their gifts of nature to the world. These are not the raw material out of which Sisters of Charity can be improvised.

We should be sorry to appear even to undervalue the services of a Florence Nightingale; we would not like to be suspected even of an indifference to her many natural virtues, which have endeared her to her countrymen and countrywomen, and embelished her name to all posterity. But if we would have Sisters of Charity, if we really desire to have a constant supply of Florence Nightingales on hand, we must have recourse to Popery, and to the Catholic Church, for under no other system can they thrive.—Florence Nightingale was an exotic in Protestantdom, a beautiful exotic and the Protestant world marvelled at her accordingly. But in the Catholic Church such flowers are indigenous, springing up, blossoming, and coming to maturity in every quarter, and with never ceasing profusion. They form the ordinary flowers of our *parties*; and it is because they are so common that their beauty is despised, and their merits undervalued by an ungrateful and inattentive world. "Strong-minded women," thank God, do not, cannot grow in such a soil as that which affords support and nourishment to the Sisters of Charity; and perhaps the necessities of the war may induce Protestants to think more favorably of that system of horticulture which alone can furnish them with that of which they now so greatly stand in need.

PRESENTATION TO THE REV. EDWARD BAYARD, PASTOR OF ST. PETER'S CHURCH, LONDON.

On Sunday evening, the 27th ultimo, the following Address was read by the President of the Society of St. Vincent de Paul, and the presentation of a beautiful silver-headed cane, neatly and appropriately engraved, took place in the school-house.

The Rev. gentleman was deeply affected during the reading of the Address.

To the Rev. Edward Bayard, Pastor of St. Peter's Church, London, C. W., and Treasurer of the Society of St. Vincent de Paul.

Rev. Sir—As you are about to give up your onerous duty as Treasurer of our beloved Society, of which you are the Spiritual Director, we, in behalf of the active members of the Society, beg to express the deep regret we feel at your departure from us, and to thank you for the unceasing zeal and assiduity, with which you discharged your duty. When we take into consideration the many calls that you, as Pastor, have had upon you, the time devoted by you to our Conference has been great indeed. Your kindness and benevolence to our highly prized Society, particularly the humble follower of our Holy Patron, St. Vincent de Paul.

In expressing the regret which we feel at your departure, and the gratitude which we owe you for the many favors received, we would present you, in the name of the active members of our Conference, with a small token of our love and esteem. We trust that this Cane will be acceptable to you, not for its intrinsic value, but for the love and esteem in which its donors hold you.

Rev. Father, it would be superfluous on our part, after the respectful address already presented you by the congregation, to offer any remarks in further reference to your removal from our midst by our beloved Bishop, as His Lordship this day publicly thanked you for your faithful discharge of your duty. This tribute to your worth and zeal from your venerated superior must be a consolation to you in your sorrowful departure from us.

We ask a remembrance in your pious prayers, as we shall ever think of you in ours. Adieu, Rev. Father, you carry with you, not only the affections of the members of the Society of St. Vincent de Paul, but also those of the entire congregation, a fact not hitherto known in the ecclesiastical records of London.

May God in His infinite mercy grant you a long and happy life to fulfil your holy calling, is the humble but earnest prayer of this brotherhood.

(Signed)

JOHN KERRY, President.

JOHN McLOUGHLIN, Secretary.

EMPLY.

My dear Friends—For this eulogistic Address and beautiful Gift, with which you have so kindly presented me, allow me to return you my most sincere thanks. You have taken me indeed by surprise, and, considering the many demands that have been lately made upon your means you must have taxed yourselves too much, in your zeal for the humble services that I have rendered your good Society.—True, I have had many calls upon me; however, it is a gratification to me that I have merited your appro-

bation. We are all working for the honor of our Holy Patron and the glory of Almighty God.

You have, my dear friends, lightened my labors by your attention to the temporal wants of the poor, for which God will surely reward you. When offering the Holy Sacrifice of the Mass I shall always remember your excellent Society.

Once more, my good friends, allow me to return you my most sincere thanks for your very flattering Address and good souvenir.

BROTHERS OF THE CHRISTIAN SCHOOLS.—At a general chapter of the Order of the Christian Brothers held lately in Paris, amongst other important business transacted, Brother Facile, for many years Provincial of the Order in America, was elected Vice-General of the Institute, and Brother Taribo (late Brother-Director in Montreal) appointed Provincial in his stead. This change is a very important one. Brother Facile, during his long term of office, has governed the brotherhood in America with consummate prudence and ability, and, as a consequence, the Order has spread and flourished to an amazing degree. Few men are more largely endowed with administrative powers than the venerable Brother Facile, but his great abilities are hidden under the humble garb of a Christian Brother, and exercised only in the internal affairs of his Order, so the world knows nothing of them, fame is silent on his merits or capabilities, and he pursues in the sheltered path of Christian humility the calm and even tenor of his way. Oh! how beautiful is such a life, how dear to the angels of heaven and the faithful on earth! States and kingdoms are convulsed by the throes of ambition. Statesmen and legislators, nay, erminent judges, are carried away by the desire of personal aggrandizement, not so the rulers of religious orders—not so the chief men among the Christian Brothers—chief only in virtue and in wisdom, influenced only by the single motive of the love of God and the good of religion. Yet do they wield a more powerful engine than any at the command of statesmen. They are forming the mind, the opinion of millions of Catholics throughout the world, and planting seeds which, grown to maturity, will influence the affairs of states and kingdoms opposing a barrier, we may reasonably hope, against the infidel tendencies of the age, and the all-subverting doctrines of revolution. The government of a teaching order so widely spread as that of the Christian Brothers is of vast importance to the Catholic world, and judging by what Brother Facile has done in America, we think his promotion to the high office of Vice-General will be of great and general advantage. We must crave the good Brother's pardon for bringing his name before the public, knowing that human praise or public notice gives no pleasure to those of his Order, but we could not allow him to leave the New World to enter upon a new and still more arduous career, without a word of grateful acknowledgment on the part of American Catholics.—*N. Y. Tablet*.

SPINED CORONA.

"Go forth ye daughters of Zion, and see bring Solomon in the diadem wherewith his mother crowned him in the day of his espousals, and in the day of his heart."—*CAN. OF CANT. iii. 11.*

Behold the crown the mother love,
To press upon the noble brow,
Of him whom with a mother's love,
She loved so lovingly I trow.

'Tis woven from the lovely rose,
But still the thorns are left thereon,
Like rays of purest gold it glows,
Or waves that moonlight plays upon.

'Tis set with ruby dew-drops fair,
That tremble on each crescent spine,
Gems stolen from the brow and hair
Of lowly Beth'lem's child divine.

'Tis mercy's diadem beidight,
With mercy's dew-drops ta'en from be'ven,
That glancing with celestial light,
Tells us of heavenly pledges given.

SACRAMENT.

HOUSE RAILWAY.—The cars for the City Horse Railway have arrived at Rouses' Point, but will not be brought on to this city until the stables and the equipments are ready. The stables, which are located at Hochelaga near the Longueuil Ferry, are designed to hold 44 horses, and will be furnished in a very substantial manner.—*Montreal Herald*.

THE LATE STORM.—The damage done by the recent gale to the shipping on the river is very serious. A merchant house here, received, yesterday, advices that there are not less than from eight to ten ships, and twenty to thirty schooners ashore below Quebec. The losses of property, and in all probability of life also, it is to be apprehended, will be very great, and make this a memorable year of nautical calamity.—*Transcript*, 12th inst.

A SERIOUS MATTER.—No WEDDINGS.—When the day of the arrival of our new Governor General, Lord Monck, was fixed for the 14th inst., all Marriage Licenses signed by Sir Edmund Head, in the hands of the various Agents throughout the country, were drawn in, in order to receive the signature of Lord Monck. Our new Governor, however, failed to arrive on that day; and the consequence was that for quite a period there was not a single Marriage License to be obtained in the country! Here was a pretty kettle of fish! Wedding days appointed—all arrangements made—"fixings" all ready—but not a license to be procured!—In several cases, serious results promised to follow this unfortunate state of affairs; and some weddings had actually to be postponed in consequence. Several couples, however, were united on giving the bond required by the Government—the license to be filled up when obtained; but some agents refused to sanction this plan. A few days removed all the difficulty, however; and the smiling agents throughout the country are fully prepared to supply all the wants of enterprising bachelors in this respect. So says the *Gait Reporter* of November 1.

MONTREAL WHOLESALE MARKETS.

Flour.—Fine \$4.10 to \$4.20; Super. No. 2, \$5.00 to \$5.20; Super. No. 1, about \$5.25 to \$5.30; Fancy \$5.50 to \$5.75; Extra \$5.80 to \$5.95; Superior Extra \$6 to \$6.40.

It is difficult to quote Flour, there being no buyers at above rates for No. 1. We hear of lots offered at \$5.20.

Bag-Flour per 112 lbs.—Spring Wheat Flour \$2.60 to \$2.70; Rye Wheat, or Black Sea Wheat Flour \$2.75 to \$2.80.

Outrun per bbl. of 200 lbs.—\$4 to \$4.10.

Wheat.—U. C. Spring ex cars, \$1 to \$1.05 per 60 lbs.; about \$1; White, \$1.17½ to \$1.25, the latter about \$1.25.

Yesterday afternoon there were perhaps twenty sellers and only one buyer of Wheat, and he, for want of freight, only buying to a limited extent. Of course the market was decidedly in his favor and he quote sales of White Winter at \$1.17½. Wheat coming at this season in car-loads is under every disadvantage. Consignees do not like to incur the expense of storage, expecting to sell every day, and yet the demurrage soon amounts to more than the storage. The heavy demurrage, and the rapid maturing of short drafts, force consignees to accept whatever prices they can obtain. There have been sales of Spring Wheat, ex cars, at \$1 for Oats, \$1.02½ for Ordinary, \$1.05 for Bright, and \$1.06 to \$1.07½ for Golden Drop.

Barley—48 to 50c. per 50 lbs. Very dull.

Corn per 56 lbs.—54c to 55c. Nominal.

Oats.—No. 1. No. 2. No. 3. No. 4. No. 5. No. 6. No. 7. No. 8. No. 9. No. 10. No. 11. No. 12. No. 13. No. 14. No. 15. No. 16. No. 17. No. 18. No. 19. No. 20. No. 21. No. 22. No. 23. No. 24. No. 25. No. 26. No. 27. No. 28. No. 29. No. 30. No. 31. No. 32. No. 33. No. 34. No. 35. No. 36. No. 37. No. 38. No. 39. No. 40. No. 41. No. 42. No. 43. No. 44. No. 45. No. 46. No. 47. No. 48. No. 49. No. 50. No. 51. No. 52. No. 53. No. 54. No. 55. No. 56. No. 57. No. 58. No. 59. No. 60. No. 61. No. 62. No. 63. No. 64. No. 65. No. 66. No. 67. No. 68. No. 69. No. 70. No. 71. No. 72. No. 73. No. 74. No. 75. No. 76. No. 77. No. 78. No. 79. No. 80. No. 81. No. 82. No. 83. No. 84. No. 85. No. 86. No. 87. No. 88. No. 89. No. 90. No. 91. No. 92. No. 93. No. 94. No. 95. No. 96. No. 97. No. 98. No. 99. No. 100. No. 101. No. 102. No. 103. No. 104. No. 105. No. 106. No. 107. No. 108. No. 109. No. 110. No. 111. No. 112. No. 113. No. 114. No. 115. No. 116. No. 117. No. 118. No. 119. No. 120. No. 121. No. 122. 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No. 567. No. 568. No. 569. No. 570. No. 571. No. 572. No. 573. No. 574. No. 575. No. 576. No. 577. No. 578. No. 579. No. 580. No. 581. No. 582. No. 583. No. 584. No. 585. No. 586. No. 587. No. 588. No. 589. No. 590. No. 591. No. 592. No. 593. No. 594. No. 595. No. 596. No. 597. No. 598. No. 599. No. 600. No. 601. No. 602. No. 603. No. 604. No. 605. No. 606. No. 607. No. 608. No. 609. No. 610. No. 611. No. 612. No. 613. No. 614. No. 615. No. 616. No. 617. No. 618. No. 619. No. 620. No. 621. No. 622. No. 623. No. 624. No. 625. No. 626. No. 627. No. 628. No. 629. No. 630. No. 631. No. 632. No. 633. No. 634. No. 635. No. 636. No. 637. No. 638. No. 639. No. 640. No. 641. No. 642. No. 643. No. 644. No. 645. No. 646. No. 647. No. 648. No. 649. No. 650. No. 651. No. 652. No. 653. No. 654. No. 655. No. 656. No. 657. No. 658. No. 659. No. 660. No. 661. No. 662. No. 663. No. 664. No. 665. No. 666. No. 667. No. 668. No. 669. No. 670. No. 671. No. 672. No. 673. No. 674. No. 675. No. 676. No. 67