

The Catholic Record

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THOS. COFFEY, LL. D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success,

Yours very sincerely in Christ,

DOMINUS, Archbishop of Ephesus,
Apostolic Delegate

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ,

D. FALCONI, Arch. of Larissa,
Adopt. Deleg.

LONDON, SATURDAY, NOVEMBER 13, 1909.

FEAR OF ROME.

The Baptists of Toronto are to be congratulated upon having a minister named Rev. W. T. Graham. He can sniff powder farther than most of his brethren. What his sense of smell cannot discern his imagination will supply. He may not be a typical messenger of peace or be animated by the Master's spirit. His combative propensities as well as his professed patriotism help in a very diminutive fashion to make up for his want of charity. Listen to this sower of discord. Moving the report on Missions at the Baptist convention at Hamilton, Oct. 27, he spoke as follows:

"Rome has never been able to build a nation up in the things that are good and great. Canadian people will make a mistake if we allow Rome to get control in this country. We must meet Romanism as it has always been met by strong aggressive Christianity."

That is enough. The rest is about the same—not much better, not much worse. He prides himself in the thought that the Baptists "never used the state for religious ends." He forgets the history of New England Blue laws. Let him ask the Quakers upon the subject. "The Baptists will not," he says, "if they could, stop by Act of Parliament to-morrow the encroachments of Rome." Many thanks. In presenting such a proposal to the House of Commons the natural question for the members would be: "What are these encroachments of Rome?" They wish religion taught in schools. How far is that trespassing upon others. They wish their own taxes to be spent upon their own children. If there is encroachment upon the primary principles of justice we know where to locate it, Baptist efrontery to the contrary notwithstanding. Catholics drink the health of the Pope at their feasts. So they do—for they acknowledge a spiritual power. By what distorted imagination can that be twisted into an insult to Canada? All is green to the jealous eye. All is hatred to the malignant interpreter. One can scarcely pick up a mission report—Baptist or other—which does not display bitterness against the Church. It must be a drawing advertisement, a paying card. "Down with Rome" will bring more shekels to mission funds than any other appeal. So is it with the despicable mover of the Baptist report. With all his loud-mouthed talk and un-Christian sentiment he closes with a cowardly timidity characteristic of every bully. He is afraid of Rome. He assures the Eternal City that neither the Baptists nor even the Presbyterians are obliged to ask the Church of Rome's "right to preach to a certain people." "We want Rome to understand," is the conclusion, "that this is a free country and we will go where we like and preach what we believe." Rome understands this man. He may certainly go where he likes—the warmer the locality the more suited will he find it to the spirit he displays.

PRESBYTERIAN MODERNISM.

Our contemporary The Presbyterian has bought a book on Modernism, or had one given to it. Like the child with the new toy it is showing it to all the lads in the neighborhood. They never saw the like of it. They never knew how could they be expected) what Modernism was. Many had heard the name and read the word in print. Few knew its meaning. All had crazy ideas about it. The Presbyterian's new book

is entitled "Modernism in Italy, Its Origin, Its Incentive, Its Leaders and Its Aims." We have not seen the work. Whether it throws light upon the subject or dust in its reader's eyes we cannot say. The Presbyterian does not help us. This author brings out, says the Presbyterian, very strongly the fact that Modernism is not Protestantism. No one—not even a tyro—thought that it was. The Presbyterian itself in the paragraph speaks of Modernism as a movement which has arisen in the Roman Catholic Church. Now we are illuminated with the overwring assurance that so far from Modernism being identical with Protestantism it is at war with Protestantism. Modernists claim Roman Catholicism as the amplest realization of religion. Any intellectual movement in the Catholic Church has to reckon with the authority of the Church. The divine commission was given not to the theorists who might from time to time arise in the Church, either amongst its theologians or others. It was given to Peter, and abides with his successors.

Modernists like others had one line of conduct to follow: to hear the Church or be to it as heathens and publicans. Modernism brought no real light to the problems of ecclesiastical learning. It was a new and subtle form of rationalism—an attempted compromise between natural reason and supernatural faith—a mistaken application of false philosophy to the genesis, the principles and the organism of the Church of God. Wrong and false it certainly is and justly condemned. But Modernism is not Protestantism. The fact is that no system of philosophy can associate with Protestantism. Justification by faith the divorce between faith and knowledge, are the dogs at the door. Modernism would not be Protestant, for it admitted the dogmas of the Church. Its error lay in the falsehood of its explanation of, and the intellectual assent to, these dogmas. The Presbyterian should study Modernism. It does not seem to know much about it, notwithstanding its new book.

TRUTH AND FREEDOM.

The Chancellor of McMaster University, Toronto, announces with considerable confidence that his University in the matter of Biblical study and criticism stands for "freedom, for progress, for investigation. It must welcome truth from whatever quarter, and never be guilty of binding the spirit of free enquiry." That is fine talk. It will not be practised. Let a religious educational institution carry that principle to its logical conclusion; then must religion make her exit by the back door. What is truth? It cannot be taken as mere subjective opinion, the theory of some erratic professor. Truth has a deeper foundation than any depth which experience can excavate. The idea of Christianity is a truth more lasting than heaven and earth. Truth requires a judge who in the case of a university is its Chancellor. He cannot reconcile truth with absolute freedom of investigation. His power decides the question of the former; his authority restrains the latter. If the Chancellor throws up his right as judge he cannot long hold his position. His standard for truth must remain Baptist doctrine, which must also be the limitation of his freedom. The fact is that institutions like McMaster University are threatened with complete destruction. Higher criticism will soon teach them that truth is not sacred in their hands and that freedom means license to tear down the walls and uproot the foundations upon which their own sect rests. If these people would look to their own house instead of troubling themselves about their Catholic neighbor they will have enough to do.

KIND WORDS FROM THE REGISTER.

We thank our esteemed contemporary in Toronto, the Catholic Register and Canadian Extension, for the following complimentary reference to the CATHOLIC RECORD and its publisher:

"Senator Coffey, the proprietor of our esteemed contemporary, the CATHOLIC RECORD, of London, Ont., has on more than one occasion found ways of manifesting an interest in the Canadian Extension movement. We have always been grateful for the aid thus given to our cause. The senator has rendered valuable service to the cause of the Catholic press here in Canada and his appointment to the senate was but a fitting recognition of the claims of Catholic journalism represented so worthily in his person. We wish him and his paper every measure of success."

Is THIS A Christian country? Let us see. A local paper tells us that the officials of London City Hall are all agog over the arrival of a lone man, blind woman and little child. By fire they had lost their little home in the small town of Tavistock, and with a crippled horse wended their way to the Forest City thinking there might be better opportunity to eke out a livelihood. It took one week to make the

Journey. The man's name is Joseph Whitehead and rumor has it that he is a shiftless fellow. Rumor, however, is oftentimes a very uncertain quantity when confronted with truth. They have taken refuge, we are told, in a bare house and so far the only article of furniture they have is a stove. The eyes of the authorities are X ray like fixed upon them, and we are told that there is vigilance at the relief office. A conference was held and plans made and there is a Sherlock Holmes watching to see if they will ask for charity. The officials fondly hope that it will be sought. Indeed, the criminal is half convicted because he has been seen with a bag on his back as if he had been out begging. But the latest reports from the front tell us that this has not been confirmed. A newspaper report says that the officials decided to increase their vigilance and send the family out of the city at the first opportunity. Oh charity! Oh Christian charity! We are living in fine houses, we have plenty to eat and drink, and wherewith to be clothed. James Whitehead, how dare you bring your blind wife and your little child into our midst? How dare you come to us without a full purse and a jaunty air? We have no room for such as you. James Whitehead, his blind wife and his little child are cold and hungry in a lowly habitation. They dare not ask for charity or they will be put upon the road again. There they may die, and the coroner's jury will return a verdict: "Died from Exposure, according to law." The city authorities will plead "not guilty," and laugh and make merry as usual. "Oh the rarity of Christian charity."

REV. MR. PRINGLE is a very restless individual. In Dawson City Rev. Mr. Pringle found morals at a very low ebb and in regard thereto used language which would not be tolerated on a football field. Every one who takes upon himself the task of promoting morality, so long as he employs worthy methods, deserves commendation. But Rev. Mr. Pringle is not in that class. Rev. Mr. Pringle dearly loves the lime-light way of doing business. He endeavors to attain his end in a manner that would bring smiles to Mr. Hearst, the publisher of the American yellow papers. Rev. Mr. Pringle evidently believes that the proper and only way to bring about moral reform is the vigorous wielding of the policeman's baton. Amongst other highly original and excitable utterances Mr. Pringle declared that in London, Ont., we had a normal school for the education of political crooks. We rise to protest and contradict Rev. Mr. Pringle. London is no better and no worse than any other constituency in the country. Everybody knows that in parliamentary elections all over the Dominion there is more or less buying and selling of votes. We wish such were not the case and hope the day will come when this nasty feature of our political life will be a thing of the past. So far as moral reform is concerned we have often wondered why so many gentlemen will go so far afield for a sensational grievance. Rev. Mr. Pringle will find conditions in certain parts of the city of Toronto just as bad or even worse than in the new mining town thousands of miles away. If Rev. Mr. Pringle will set himself to the task of going quietly to work in Toronto amongst the depraved class and by word and example endeavor to promote better conditions it will bring him more credit than wild exaggerations in printers' ink.

IN SOME of the public libraries of the province objection has been taken to the presence of Catholic papers, not directly of course, because that would make a display of bigotry. The man of intolerance usually wants to cover up or sugarcoat his procedure. Papers of a violent anti-Catholic tendency, from the Orange Sentinel all the way up, may repose peacefully on the reading desk of the average public library but the moment a Catholic paper appears amongst them then some one makes a motion to discontinue taking any, or, in other words, the man who moves along carrying a load of ill will against his Catholic neighbor, engendered by bad reading, is quite willing that the poison should be in the library, but he will not have the antidote. A recent occurrence at the meeting of the library board in St. Catharines leads us to write in this wise. We should be glad to be told that the conditions herein described do not apply to the St. Catharines Library Board.

THE FOOLISH mother is the greatest enemy of her boys. Unless she pays heed to the necessity of careful training when they are young—unless she holds the firm hand, kind and motherly when needs be, her boys will be worse than failures in the world. The young man who is rated amongst the "no goods" in the community is, as a rule, the boy who had been petted and pampered and indulged in all his whims by a foolish mother who lacked the characteristics necessary for the proper training of

children. In after years when the young man gets married, his income will probably be limited. How will he be found treating his wife and family. They most likely will have to bear many hardships and do without many things which they ought to have in order that the boy whom his mother spoiled may don the very best of tailored suits, smoke the most expensive cigars and indulge in various cocktails when he is with his boon companions in the grog shop. The young married man and the old one, for that matter, who partakes of what he calls luxuries abroad and denies the necessities to those at home is a most unlovely personage. He ought to hide himself.

THERE IS A WARM time in the township of Bromley because of a local option campaign and the respected pastor of Douglas, Rev. Father Quilty, P. P., has placed upon record in the Eganville Leader his opinion on the liquor question. He is not in favor of total prohibition, but his mode of dealing with the liquor traffic contains a fund of good common sense worthy of serious consideration. The number of drinking places, he says, should be curtailed and the character of those to whom licenses are given should be beyond question. Use of liquor as a beverage, he contends, should be restricted to wine and beer and in a wide sense non-alcohols, while the treating habit should be discountenanced. Most of the rev. gentleman's parishioners are total abstainers. An active campaign along this line would bring a blessing to every parish. We beg to add to the good father's recommendations that licensing should be taken completely out of politics. In many cases the granting of a license is considered a prize for the ward-heeler.

THE CLOSING SESSION.

Nothing could be more impressive than the ceremonies of the Plenary Council's closing session. The morning broke fair and fine, with a golden east and cloudy zenith, a warning that the weather was nearing a change. Promptly at nine o'clock the long procession issued from the Archbishop's palace, through the gate and along the street to the main entrance of the Basilica. First came the ecclesiastical students, then the members of religious communities, afterwards the vicars-general, and the bishops and archbishops in cope and mitre and carrying their croziers. The last, as President of the Council, was the Apostolic Delegate, Mgr. Sbarretti, supported by Rev. Father Hartigan of Kingston diocese as arch-priest and assisted by the Very Rev. Dean Moyna of Barrie, Ont., and the Rev. Father Sabourin of Valleyfield, Que. Solemn High Mass was sung by the Right Rev. Mgr. Blais, Bishop of Rimouski. His Honor Lt. Gov. Pelletier and aide-de-camp, were present. The sanctuary was richly decorated and brilliantly illuminated with delicate chains of electric lights. These together with the sheen of vestments worn by the prelates formed a dazzling and charming spectacle. The ceremonies were carried out with that grace and deliberation which, avoiding the slightest confusion, adds dignity to the religious service. Quebec is marvellous in its attention to detail. Notwithstanding the numbers in the sanctuary and the complicated movements of some of the ceremonies everything was perfect order. After the gospel His Grace, Archbishop Begin of Quebec, rose from his throne on the epistle side of the sanctuary and addressed the Council and the faithful. We have transferred a translation of His Grace's remarks to the close of this account.

As soon as Mass was finished the Session of the Council began. The book of the gospels is placed on a throne in the middle of the choir with the Archbishopal cross to it. The president of the Council with his two assistant priests takes a seat on a faldstool before the altar. The promoters, the secretaries and notaries of the Council take their places at the tables arranged for them at the end of the choir. Laying aside his mitre the apostolic delegate intones the antiphon: "Hear us, O Lord, for Thy mercy; and look upon us according to the multitude of Thy tender mercies." The chanters complete the antiphon and immediately afterwards sing the 68th Ps. After the ending of the psalm and the repetition of the antiphon the president, turned towards the altar, recites the following invocation: "We are here, O Lord, O Holy Spirit, we are here, burdened indeed with the immense weight of our sins, but gathered for a special purpose in Thy Name. Come to us, be present to us; descend to enter our hearts: teach us what we should do; show us where to walk; complete our labors. Be Thou alone both He Who will suggest and accomplish our judgments. Thou Who alone with God the Father and His Son dost possess a glorious Name; Suffer us not to be disturbers of justice—Thou Who dost supremely love right; that no ignorance may turn us aside; no favor bend us; nor acceptance of gift or

person corrupt; but do Thou by the gift of Thy grace alone join us efficaciously to Thyself, that we may be one in Thee and may never in anything swerve from the truth; and as gathered together in Thy Name, so in all things we may keep justice along with moderation of piety, in order that in this Council our opinion may in no way differ from Thee, and that hereafter for those things that have been well done we may attain eternal reward." Two other prayers follow. The Gospel is sung by the deacon. It is the lesson of fraternal charity and obedience to the Church. After the Gospel follows the *Veni Creator*. The hymn ended, all resume their seat and the Promoters demand the promulgation of the decrees. Thereupon the Secretary, accompanied by a Notary and two masters of ceremonies, receives the decrees from the Apostolic Delegate and publishes them. A vote is taken—and the result announced to the President. The roll is called. Each Father and member of the Council answers to his name.

The signature of those having a decisive voice in the Council—the Bishops and Procurators—is demanded by the Promoters. The Secretary publishes the Decree "De subscribendis Decretis." When this Decree is approved as usual, the Delegate turns towards the altar and signs the decrees placed on the altar. He is followed by the Fathers of the Council who approach one after the other in proper order and sign the decrees. After this the Promoters ask for the immediate closing of the Council and the recording of the minutes of this the last meeting. These being granted in due form the Apostolic Delegate lays aside his mitre, rises and intones the "Te Deum." A solemn prayer follows entreating God to pardon any shortcoming He may find in the deliberations of the Council and to complete with His blessing what had been begun and carried on for His glory. The prayer concluded the Delegate ascends to the faldstool and sits while the acclamations are sung. These consist of solemn versicles and responses of praise and prayer to God, to the Blessed Virgin and many of the saints. They contain mention of the Holy Father, the Delegate—the various ranks of the clergy, the religious and their works, the civil powers rulers—that God may sanctify all Canada. After the singing of the Acclamations the Fathers of the Council approach the Delegate and receive from him the kiss of peace: then having returned to their places they give it to one another. The Apostolic Delegate then gives the solemn blessing with the Indulgence. This being concluded—the Deacon turning to the Fathers of the Council sings: *Recedamus in pace*—"Let us return in peace" and the First Plenary Council of Canada closed—taking its place amongst the events of history.

Editorial Correspondence CATHOLIC RECORD.

THE PLENARY COUNCIL.

ARCHBISHOP BEGIN'S VALEDICTORY TO THE COUNCIL.

Your Excellency, My Lords, dear brethren,—At the moment when the labors of the first Plenary Council of Quebec are being brought to a close in this Basilica, I cannot refrain from expressing once again the feelings which fill my heart to overflowing.

A little more than six weeks ago I had the honor of bidding welcome in this cathedral church to His Excellency the Apostolic Delegate, representative of Our Holy Father the Pope in Canada, and to all the Very Reverend Fathers of the Council. We began the labors for which we had assembled amid the rejoicings of a demonstration organized in our honor by the people of this diocese. This metropolitan church of Quebec, mother of so many churches which have since grown and multiplied in their turn in every part of this dear land of ours, became for a season—all too brief, alas! a trying place for the heads of our Canadian Church. The days which we spent together were passed in labor, it is true, but in an atmosphere of such intimate and fraternal union, that new ideas sprang into being and became luminous, and the hearts of all were strengthened and invigorated. It seemed in very deed that after the lapse of more than two centuries, one saw again a return to that distant period when in Mgr. Laval's house—the Quebec seminary, then the sole presbytery of New France—were gathered together for mutual help and consolation all the apostles of our infant church, those men of God whose zeal and self-sacrifice often rose to the pitch of heroism and even of martyrdom.

From every region of Canada, and from the most remote parts of the immense territory once confided to the care of my venerable first predecessor, have flocked hither distinguished prelates, theologians, canonists, priests secular and regular, one and all missionaries of the Gospel and labourers in the Lord's vineyard. How could I feel otherwise than supremely happy at receiving in my own Cathedral Church and under my own roof so many illustrious and generous fellow-workers?

This Plenary Council is now almost at an end. To-morrow it will be a matter of history. And it will go down in history to the honour of Quebec that it was chosen by the Sovereign Pontiff to be the seat of the first solemn assembly of the entire Church of Canada. From the bottom of my heart I wish to convey once again to His Holiness Pius the Tenth the expression of my most profound gratitude.

History will also enumerate—it is a hope which we already cherish deep down in our hearts—the precious fruits of the First Plenary Council in our dear Canadian Church. It is to hasten the progress of that Church that we have laboured, it is to ensure its harmonious development that we have enacted the decrees which we now respectfully submit to the supreme sanction of the Sovereign Pontiff. At this strenuous epoch in the history of our country, at a time when every force seems to have gained ten-fold energy to labour for the development of the national resources, during a period of such rapid growth, the Church could not but make an inventory of her own resources, develop her own forces, and strive to make her influence, her spirit and her supernatural strength more and more felt in every sphere of national activity. Far from taking alarm at the constant progress which is throwing open for development all the territories of our vast fatherland, she rejoices at it, and she does so because in these matters her action has always been as prompt as that of the commonwealth itself, because, from the day that Cartier first planted the cross by the side of the flag, Church and State have always worked shoulder to shoulder for the public weal. This is why we are now assembled here to labor for a cause at once so noble, so sacred, and so patriotic, and to give to our Catholic works a new impulse demanded by the present conditions of public life.

To-day more than ever before it is necessary that the Church should watch over the spiritual interests of her children. The Catholic Church in Canada is constantly increasing in numbers. We receive with what I might call paternal affection those children of God and of His Church who come from many lands to wring their daily bread from our Canadian soil, or to win it from our Canadian industries. But we are especially solicitous that in this new world whither they are flocking to carve out homes for themselves, they should find every possible help for their souls and for their spiritual life. As regards the faithful who were the first born of this Canadian land, who received from their fathers in this very place the heritage of the faith, and on whom the Church has always lavished her maternal care, it is our firm hope that they will continue to cherish a filial affection and a religious obedience towards the mother that bore them.

A Plenary Council ought to have for effect the strengthening of faith, the disciplining of force, the organization of wills, the starting of initiatives, the expansion in the full light of Christ of the religious and social works of the gospel. And we have no doubt that all the faithful of this country will understand how necessary it is to give their spiritual chiefs the loyal, disinterested, generous support of their devotion, if all really desire that in this land of Canada which we love and which has drunk the blood of martyrs—if all really desire that the Church of God should continue to grow and prosper for the greater spiritual, and even the material good of our country in general. Thanks, Your Excellency, a thousand thanks for that direction so vigilant and so illumined which you have given to our labors. Your devotion, your activity have been beyond all praise.

Near your venerable person it seemed to us that we were working under the very eye of the Supreme Pontiff, the Vicar of Jesus Christ, and this sentiment was for us a joy and support.

My Lords, Most Reverend Fathers of the Council, it does not behoove me to thank you for the work—so fair and great—which you have just finished; you have fulfilled a duty belonging to your pastoral charge. Your religious and patriotic aspirations have not been limited either to Quebec or to your own respective dioceses, but they have embraced the whole of Canada. Before we separate, however, allow me to express to you in presence of my diocesan my gratitude for the eloquent and practical lessons which you have given from the pulpit of this Basilica as well as from that of St. Anne de Beaupre and of several churches of my episcopal city. Permit me likewise to express to you my affectionate thanks for the fraternal love with which you have surrounded my poor person and for the dear and irremovable souvenirs which you yourselves leave in my house where we have lived together through the best days of my episcopate.

I wish to say also an affectionate and grateful farewell to all those prelates, theologians, canonists and officials of the Council, priests and religious, who brought to us with so much devotion their light and their prayers.

Thanks to the heads of the State in this Catholic and French Province, to His Honor the Lieutenant Governor and to the Honorable Prime Minister and his Colleagues for the sympathetic kindness which they testified to the Bishops of the Church of Canada. They have given another proof of what it is to live under a flag which guarantees all legitimate liberty, and how happy the Church is to see in this Province one of its sons carry to the summit of the social hierarchy all the convictions and all the sincerity of his faith.

We also wish to thank the Mayor of the City and the members of his Council for having so largely assisted us in the exercise of the duties of hospitality towards the Right Reverend Fathers of the Council. Their courtesy, their eagerness to regard them as guests of the city contributed to assure once more to our beloved city of Quebec that good name which three centuries of French politeness have preserved.

Finally I beg to thank my faithful people of Quebec for those displays of faith, piety and filial attachment which during the time of the Council you have so frequently given us. The religious demonstrations you have organized in our honor have often moved us to tears. We felt ourselves in full touch with a people who have kept their faith and who recognize under the habit of a priest or the robe of a bishop the august Person of Our Divine Master, Jesus. How proud too was I of my dear Quebecers when on different occasions we were passing through your streets, covered by the triumph of