

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., Dec. 14th, 1889. A POLITICAL ELIXIR OF LIFE.

The Mail of the 5th inst. has an elaborate editorial instructing the Equal Rights Party how they are to secure a moral victory when the next elections come on, and, by its plan, it declares that "the independent voter," that is to say, the party of fanaticism, "may be, if he so wishes, all-powerful."

That journal says: "It is not, of course, the duty of the partisan to see the actual lesson which the result (in West Lambton) teaches." Of course not: so the Mail is not disposed to see the lesson, which is that fanaticism is a discomfit in Ontario.

But let us see how that journal proposes to accomplish its object. It gives a list of forty-six Ontario constituencies which the Equal Rights Party are to win by their astuteness. The majorities in these constituencies ranged, at last local general election, from two hundred down to one.

It is, surely, a humiliating position in which the fanatics find themselves when they are reduced to the open advocacy of this disgraceful artifice. Politicians are pretty well skilled in election tricks, and it is well known that this very trick has been used before; so that the Mail cannot even claim the merit of its discovery now.

We confess we notice with gratification the evidence afforded, by this leading article, of the total collapse of the party of fanaticism which was established amid so much boasting and with such a flourish of trumpets.

The parents and the press that hatched it into existence proclaimed that through them Ontario spoke, and vigorous were their appeals to make no peace with either political party.

they would gradually increase until she would be rich, happy, and respectably married. The thought made her dance with joy, and the eggs, falling to the earth, her prospects, equally with her property, were totally destroyed.

Between this new policy which the defunct party proposes to adopt and their pretence that they are seeking for Equal Rights, whereas their real object is to inflict grievous wrongs upon Catholics, the name "Party of hypocrisy" would suit them much better than the names by which they desire to be known, viz., "The Party of Parity and Righteousness," and "Party of Equal Rights."

AN IMPUDENT FABRICATION.

The Toronto Mail of the 21st ult. published an item which was pretended to be part of a despatch received from its regular correspondent at Winnipeg, and it gave such news as was indeed alarming enough to friends of constitutional government.

"Mr. Prendergast and his friends have become quite confident of late of their ability to save both the French language and the separate schools. They talk indeed of being able to defeat the Greenway Cabinet by some kind of a combination. One of them is authority for the statement that they have received great encouragement in Quebec.

There was a species of wisdom in putting in the last clause, about the improbable features of the story, but the whole thing is so much of a piece with the usual news furnished by Mail correspondents, that it was not unlikely that such balderdash had been sent over the wires.

"This rubbishy report was not telegraphed from Winnipeg, but it nevertheless appears in the Mail as a part of its regular despatch. The correspondence, therefore, must have been doctored in the Mail office. No one connected with that paper would be likely to forge the item without some suggestion from the outside.

The transaction is just such a one as dovetails well with the antecedents of both parties concerned. The proprietor of the Mail is well known as the chief operator of the celebrated plot whereby the Mowat Administration was to be overthrown, by bribing those members of the Legislature who were thought to be not above temptation in 1884.

On the other hand, Mr. Greenway's treasons towards both parties, while he was a politician in Ontario, are well known at the scene of his transactions, and especially in the County of Victoria. We must say that we are much inclined to believe the solution of the problem afforded by the Free Press. We are aware, besides, that it is no new thing for the Mail to concoct correspondence to which are attached the names or noms de plume of persons at a distance.

The Mail's recommendation for the fanatics to attain "influence," as they need not expect dominance, is simply the last gasp. It is the story of the maiden going to market, told over again. She began to count up the money she would receive for the eggs which she carried in a basket on her head, and that putting her receipts into her business,

EVANGELICAL ALLIANCE.

The Protestant Evangelical Alliance met in Toronto last week and held two sessions. The principal aims of the Alliance seemed to be, as announced, "the best means of preserving the sanctity of the Sabbath," "the promotion of temperance," and "Christian union among the various Protestant denominations."

What practical efforts were made to secure these much coveted blessings remains to be seen. A good deal of bluster was indulged in, and several speeches delivered that, no doubt, left upon the listeners a vague idea of earnestness on the part of the speakers. But for the life of us we could not see in any of the speeches one practical suggestion. It is no wonder, then, the whole object of the Alliance—if it had a clearly defined object, which we fail to see—should remain unsettled, and that, as on all such occasions, even such as Pan Anglican or Pan Presbyterian synods, things would remain in the end exactly as they were before.

No dogma of faith was promulgated or subscribed to; no rule was laid down to bind men's actions or guide or direct men's consciences. Every man was allowed to depart as he came, perfectly free to pursue the even tenor of his way, and believe what he liked best, and practice what was most comforting and conformable to his own views and habits.

In the afternoon session Principal Caven presided. He was accompanied on the platform by the arch-hypocrite, ex-Mayor Howland, and Col. E. F. Shepherd of New York. After prayers and praise and the reading of Scriptures Principal Caven spoke on the institution of the Sabbath. He was glad to see so many present accustomed to handle the Sabbath question in various ways.

There were various points of view from which it might be considered: for example, the identity of the Christian with the Jewish Sabbath and the various theories respecting Christian arguments: whether they had their basis distinctly on the fourth commandment (3rd Com.) or exclusively on New Testament authority, or whether the Sabbath was an ecclesiastical institution." Principal Caven made no attempt to throw light upon so varied a subject, but allowed every man to think for himself. He did not even hazard a distinction between the Jewish Sabbath and the Christian Sunday, and wound up by acknowledging the folly of the whole movement and the utter absurdity of the Evangelical Alliance in trying to enforce better observance of the Lord's day, whereas it would be absolutely necessary to have the co-operation of the United States, and that they cannot get.

Col. Shepherd, a representative American, acknowledged as much when he stated that very little heed was paid to the Sabbath in his country, and that the first to lift the bar of Sabbath preservation in New York was a Christian minister who obtained permission from the Elevated Railway Company to carry his Sunday school children two miles to an anniversary service. This was made the excuse for running the Sunday cars. "The remaining contentions were," said Mr. Shepherd, "to lead men to the Lord, to make the earth fruitful in increased capital, and to bless mankind."

When Mr. Shepherd prayed for an increase of capital, or an accumulation of "filthy lucre," he forgot, no doubt, all that he said on the Mount, "Blessed are the poor in spirit." He certainly cannot be of the same mind as our Blessed Lord, who said "that it is harder for a man of capital to go to Heaven than for a camel to pass through the eye of a needle."

MR. MOWAT AT WOODSTOCK.

On Tuesday evening, the 3rd inst., the Hon. Oliver Mowat, Premier of Ontario, addressed his constituents of North Oxford in the Court House of Woodstock. The occasion was a favorable one for the explanation of his policy and for the vindication of himself and his colleagues from the attacks which have been made upon him recently, and we are pleased to be able to say that his explanations were clear and satisfactory, and that they manifested a spirit of broad statesmanship which should commend itself to citizens of Ontario of every creed and race.

Mr. Mowat reminded his audience that already the religious cry had been raised twice against his Government. In 1883 the cry was that Catholics were not treated fairly, that patronage was not extended to them in proportion to their population. Mr. Mowat acknowledges that in this respect Catholics have perhaps some reason to complain, but he declares it to be his wish to act fairly towards all classes. How unfairly, then, is the cry that has been more recently raised against his Government, that his administration are "obedient servants of the Catholic hierarchy" and "traitors to their faith in giving everything to the Roman Catholics."

It will be remembered that in the election campaign of 1883 Mr. Mowat's administration was fiercely attacked because certain amendments had been passed by means of which the separate school laws were more easily worked. By these amendments nothing more was done for the separate schools than to render the task of the separate school trustees less onerous, and to place them somewhat in the same position in relation to municipal authorities, as the public school trustees occupied. This of itself was but just, yet it was made the basis of an outcry against the administration, and a demand was made that the amendments should be repealed.

The natural consequence of the raising of such an issue was that in that year even Catholic Conservatives were obliged in self-defence to sustain the Government. Mr. Mowat says: "The cry of 1883 but us some Roman Catholic votes, and the cry of 1886 lost to us some Protestant votes. A religious cry, however little reason it may have, has always some effect: but in neither year was the effect great enough to accomplish the purposes aimed at. Our public record was so satisfactory to the country that we were able to stand our ground against even a misleading religious cry."

Mr. Mowat continued by showing the want of foundation for the religious cry which is now being raised against him. The excitement created among Protestants by the passage of the Jesuit Estates Act of Quebec has revived old hopes for a no-Popery cry. One would think that the most zealous Habbakuk Mucklewraith could scarcely blame Mr. Mowat for an Act with which he had nothing whatever to do, and over which he had no control whatsoever. Suffice it to say that Mr. Mowat stated that he did not know anything of this Quebec Legislation except what was known by everyone through the newspapers. We readily believe that this was the case, and there has been no evidence which could be called even plausible to show that he was ever consulted in reference to the Jesuit Estate Act.

The question of the separate school amendments has been brought up recently as it was in 1886. Mr. Mowat tells us that

mutual forbearance too well to be bigoted. It would be well if the preachers who go amongst them encouraging rebellion to priestly authority would learn a lesson of Christian charity from those innocent habitants and return to Toronto to look after the bigoted hoodlums who attack Catholic processions and stone Archbishops.

In contradiction to Archbishop Evan's policy "of letting the Catholic Church alone," Rev. Dr. Stafford, in summing up, said that the Protestant Churches needed unity, "for doctrinal liberty, for business, and for their effect on Heathenism, Intemperance and Romanism." Whatever may have been the stand taken by the Protestant churches against the two former, they certainly have always been a unit against the latter. All the Protestant Churches, with its fidelity, Agnosticism, Mahomedanism, Socialism and Mormonism, have at all times united their efforts to belie, calumniate and destroy if possible, the Catholic Church. They were so many impotent waves dashing against a rock. The Church is there to-day as young, as vigorous, as defiant, as at any age of her history, and all the Churches in the world would be better employed standing idly on the roadside whistling jigs to a millstone than attempting to pull down or even to weaken the Catholic Church, which is built on a rock.

On Tuesday evening, the 3rd inst., the Hon. Oliver Mowat, Premier of Ontario, addressed his constituents of North Oxford in the Court House of Woodstock.

The occasion was a favorable one for the explanation of his policy and for the vindication of himself and his colleagues from the attacks which have been made upon him recently, and we are pleased to be able to say that his explanations were clear and satisfactory, and that they manifested a spirit of broad statesmanship which should commend itself to citizens of Ontario of every creed and race. It is not our purpose to take sides in the political issues which are at stake between the two parties of the Province, but it must be borne in mind that on merely political issues we can scarcely say that Mr. Mowat has been attacked at all. The race and religious cry has been raised against his administration, unjustly indeed, but it is a subject in which we cannot but feel profound interest.

Mr. Mowat reminded his audience that already the religious cry had been raised twice against his Government. In 1883 the cry was that Catholics were not treated fairly, that patronage was not extended to them in proportion to their population. Mr. Mowat acknowledges that in this respect Catholics have perhaps some reason to complain, but he declares it to be his wish to act fairly towards all classes. How unfairly, then, is the cry that has been more recently raised against his Government, that his administration are "obedient servants of the Catholic hierarchy" and "traitors to their faith in giving everything to the Roman Catholics."

It will be remembered that in the election campaign of 1883 Mr. Mowat's administration was fiercely attacked because certain amendments had been passed by means of which the separate school laws were more easily worked. By these amendments nothing more was done for the separate schools than to render the task of the separate school trustees less onerous, and to place them somewhat in the same position in relation to municipal authorities, as the public school trustees occupied. This of itself was but just, yet it was made the basis of an outcry against the administration, and a demand was made that the amendments should be repealed.

The natural consequence of the raising of such an issue was that in that year even Catholic Conservatives were obliged in self-defence to sustain the Government. Mr. Mowat says: "The cry of 1883 but us some Roman Catholic votes, and the cry of 1886 lost to us some Protestant votes. A religious cry, however little reason it may have, has always some effect: but in neither year was the effect great enough to accomplish the purposes aimed at. Our public record was so satisfactory to the country that we were able to stand our ground against even a misleading religious cry."

Mr. Mowat continued by showing the want of foundation for the religious cry which is now being raised against him. The excitement created among Protestants by the passage of the Jesuit Estates Act of Quebec has revived old hopes for a no-Popery cry. One would think that the most zealous Habbakuk Mucklewraith could scarcely blame Mr. Mowat for an Act with which he had nothing whatever to do, and over which he had no control whatsoever. Suffice it to say that Mr. Mowat stated that he did not know anything of this Quebec Legislation except what was known by everyone through the newspapers. We readily believe that this was the case, and there has been no evidence which could be called even plausible to show that he was ever consulted in reference to the Jesuit Estate Act.

The question of the separate school amendments has been brought up recently as it was in 1886. Mr. Mowat tells us that

they were passed because they were thought reasonable. They were considered reasonable both by the late Dr. Ryerson and the Hon. George Brown, the "great champion of Protestantism," and they were passed by the Legislature without any opposition. It is fair to infer that the attacks now made upon them are not intended for the purpose of making either the public or the separate school system more efficient, but solely for the purpose of raking up some objection against the Ontario Government which may have the effect of withdrawing from them as many voters as can be influenced by an appeal to bigotry.

The French school question has also been raised as an issue. It has been represented that Mr. Mowat had agreed with Mr. Mercier "to put no serious obstacles in the way of propagating Nationalism in the schools of Eastern Ontario." It is almost needless to tell our readers that such a statement is absurd. There is not a particle of evidence that such an agreement was ever made; but Mr. Mowat shows that since 1885 it has been the policy of his Government to make the teaching of English more efficient in the French schools of Ontario, and that they have succeeded, so that at the very moment when the charges were brought up that the administration was plotting to make French the predominant language of part of Ontario, English was taught more efficiently than ever before in French localities; and this was done with the full consent of the French Canadian people themselves. Mr. Mowat says: "The Government had moved in this matter before the Opposition moved in it, before its newspaper, now so zealous, moved in it, before the Protestant clergy moved in it, and I may add before Orangemen moved in it, as Orangemen generally claim a prominent place in such matters."

In this English-speaking Province, we have certainly no reason to object that the study of English should be encouraged and enforced, and the French-Canadians of Ontario are themselves anxious to have English efficiently taught in their schools; but they very properly object to the total exclusion of French with which they have been threatened, both because French is their mother tongue to which they are attached, and because children whose language is French would be left in ignorance if French were suddenly disallowed in the schools.

Mr. Mowat states that the raising of the no-Popery cry in 1886 had the effect of giving his government a majority of the Catholic votes in that year; but he reminded his audience that he had also a majority of Protestant votes. A majority of Baptists, a majority of Presbyterians, a majority of Methodists and of Congregationalists supported him. He added very reasonably that it was no wonder that under the circumstances he was supported by a majority of Catholics; for "I venture to say that if any political or municipal party should adopt as a battle cry 'No Presbyterianism' or 'No Baptistism' like myself would not be found all voting for that party, whatever our previous relations with them had been," and the result would be similar if the cry of "No Methodism," or "no Episcopalianism" had been raised.

Mr. Mowat's concluding words are well worthy of being recorded: "I claim that in this matter of French schools we have been true to our duty as trusted Ministers of the Reform Party. We have had to deal with a mixed community of different races and creeds, and we have been fair and considerate towards the minorities who belong to other races and hold other creeds than those of the majority of our people; and at the same time we have not forgotten our obligations to the majority who are of the same nationality, and speak the same language as ourselves, and have the same religious creed as most of us. The policy we have pursued I claim to be the policy of true Liberalism, and the policy best suited not only for producing mutual confidence and good will among our people, but also the best policy for advancing the common interest of the people without injustice to any."

THE OTTAWA UNIVERSITY.

A very interesting and what will at the same time prove a most valuable work is the next volume just issued by the Owl Publishing Co., Ottawa, being an account of the ceremonies connected with the inauguration of the University and the unveiling of the Taburet statue. The work opens with the beautiful addresses of Rev. Fathers Ogier and McGuckin, followed by the sermons in the chapel of Bishop Rogers and Archbishop Tache. Then comes the eloquent and touching address of the distinguished member for Montreal Centre, J. J. Curran, Esq., Q. C., and that of Mayor Talbot, of Sorel; telegrams of congratulation; lines on the statue, by J. K. Moran; the Banquet; the ceremonies at the Basilica, with the address of Archbishop Dubamel; the Autumn Bonfire, by M. L.; the three Doctors of Laws—Sir John Thompson, Principal John A. MacCabe and Hon. R. W. Scott, with portraits; Hon. L. A. Ollivier, LL. D., with portraits; Ottawa University—a historical sketch; Rev. W. M. Bennett, O. M. I., M. A., with portrait; Archbishop Dubamel, with portrait; Rev. O. Ogier, O. M. I., D. D.; Rev. Jas. McGuckin, O. M. I., M. A.; Our benefactors, with portraits—Rev. Fathers Byrne, Michel, Mackey, Boucher, Whalen and Mr. M. Davis; the orators of the day, with portraits; etc., etc. The volume rightly deserves a very large sale, and we trust such will be the reward attending its production.

ARCHDIOCESE OF TORO.

THE CATHOLIC SOCIETIES PREPARED TO ADDRESSES TO HIS GRACE.

Toronto Empire, Dec. 5. The public parade of the various clubs societies of the city, and the presentation of their addresses to His Grace Archbishop Walsh came off last evening. Everything passed off in a manner creditable to the societies and all concerned. To provide against the occurrence of any unpleasantness a police force was massed at the front from which the procession started. St. Michael's cathedral. The societies assembled at their several lodges at six o'clock and all marched to the B. U. Hall at St. Lawrence market. At eight o'clock the procession had marshalled along Jarvis street from Front street. A large crowd of the sidewalks to see the turnout. Everything was most orderly. By this orderliness would have been served in any event, but it could not be said that the parade had been a success. The societies and all concerned stood on the centre of the cross King and Jarvis, and the strength of force was best seen when the procession had got in motion.

THE PROCESSION.

Taking the societies and the force together the procession numbered thus: Guard of Mounted Police. Mounted Police. Mounted Police. M. O'Rourke, Grand Master. John Brennan, George Ford, George Ford, Edward J. Edwards, Esq., L. C. E. U. Band of Branch No. 1. Double File of Police. L. C. E. U. Band, No. 1. L. C. E. U. Band, No. 2. L. C. E. U. Band, No. 3. L. C. E. U. Band, No. 4. L. C. E. U. Band, No. 5. L. C. E. U. Band, No. 6. L. C. E. U. Band, No. 7. L. C. E. U. Band, No. 8. L. C. E. U. Band, No. 9. L. C. E. U. Band, No. 10. L. C. E. U. Band, No. 11. L. C. E. U. Band, No. 12. L. C. E. U. Band, No. 13. L. C. E. U. Band, No. 14. L. C. E. U. Band, No. 15. L. C. E. U. Band, No. 16. L. C. E. U. Band, No. 17. L. C. E. U. Band, No. 18. L. C. E. U. Band, No. 19. L. C. E. U. Band, No. 20. L. C. E. U. Band, No. 21. L. C. E. U. Band, No. 22. L. C. E. U. Band, No. 23. L. C. E. U. Band, No. 24. L. C. E. U. Band, No. 25. L. C. E. U. Band, No. 26. L. C. E. U. Band, No. 27. L. C. E. U. Band, No. 28. L. C. E. U. Band, No. 29. L. C. E. U. Band, No. 30. L. C. E. U. Band, No. 31. L. C. E. U. Band, No. 32. L. C. E. U. Band, No. 33. L. C. E. U. Band, No. 34. L. C. E. U. Band, No. 35. L. C. E. U. Band, No. 36. L. C. E. U. Band, No. 37. L. C. E. U. Band, No. 38. L. C. E. U. Band, No. 39. L. C. E. U. Band, No. 40. L. C. E. U. Band, No. 41. L. C. E. U. Band, No. 42. L. C. E. U. Band, No. 43. L. C. E. U. Band, No. 44. L. C. E. U. Band, No. 45. L. C. E. U. Band, No. 46. L. C. E. U. Band, No. 47. L. C. E. U. Band, No. 48. L. C. E. U. Band, No. 49. L. C. E. U. Band, No. 50. L. C. E. U. Band, No. 51. L. C. E. U. Band, No. 52. L. C. E. U. Band, No. 53. L. C. E. U. Band, No. 54. L. C. E. U. Band, No. 55. L. C. E. U. Band, No. 56. L. C. E. U. Band, No. 57. L. C. E. U. Band, No. 58. L. C. E. U. Band, No. 59. L. C. E. U. Band, No. 60. L. C. E. U. Band, No. 61. L. C. E. U. Band, No. 62. L. C. E. U. Band, No. 63. L. C. E. U. Band, No. 64. L. C. E. U. Band, No. 65. L. C. E. U. Band, No. 66. L. C. E. U. Band, No. 67. L. C. E. U. Band, No. 68. L. C. E. U. Band, No. 69. L. C. E. U. Band, No. 70. L. C. E. U. Band, No. 71. L. C. E. U. Band, No. 72. L. C. E. U. Band, No. 73. L. C. E. U. Band, No. 74. L. C. E. U. Band, No. 75. L. C. E. U. Band, No. 76. L. C. E. U. Band, No. 77. L. C. E. U. Band, No. 78. L. C. E. U. Band, No. 79. L. C. E. U. Band, No. 80. L. C. E. U. Band, No. 81. L. C. E. U. Band, No. 82. L. C. E. U. Band, No. 83. L. C. E. U. Band, No. 84. L. C. E. U. Band, No. 85. L. C. E. U. Band, No. 86. L. C. E. U. Band, No. 87. L. C. E. U. Band, No. 88. L. C. E. U. Band, No. 89. L. C. E. U. Band, No. 90. L. C. E. U. Band, No. 91. L. C. E. U. Band, No. 92. L. C. E. U. Band, No. 93. L. C. E. U. Band, No. 94. L. C. E. U. Band, No. 95. L. C. E. U. Band, No. 96. L. C. E. U. Band, No. 97. L. C. E. U. Band, No. 98. L. C. E. U. Band, No. 99. L. C. E. U. Band, No. 100. L. C. E. U. Band, No. 101. L. C. E. U. Band, No. 102. L. C. E. U. Band, No. 103. L. C. E. U. Band, No. 104. L. C. E. U. Band, No. 105. L. C. E. U. Band, No. 106. L. C. E. U. Band, No. 107. L. C. E. U. Band, No. 108. L. C. E. U. Band, No. 109. L. C. E. U. Band, No. 110. L. C. E. U. Band, No. 111. L. C. E. U. Band, No. 112. L. C. E. U. Band, No. 113. L. C. E. U. Band, No. 114. L. C. E. U. Band, No. 115. L. C. E. U. Band, No. 116. L. C. E. U. Band, No. 117. L. C. E. U. Band, No. 118. L. C. E. U. Band, No. 119. L. C. E. U. Band, No. 120. L. C. E. U. Band, No. 121. L. C. E. U. Band, No. 122. L. C. E. U. Band, No. 123. L. C. E. U. Band, No. 124. L. C. E. U. Band, No. 125. L. C. E. U. Band, No. 126. L. C. E. U. Band, No. 127. L. C. E. U. Band, No. 128. L. C. E. U. Band, No. 129. L. C. E. U. Band, No. 130. L. C. E. U. Band, No. 131. L. C. E. U. Band, No. 132. L. C. E. U. Band, No. 133. L. C. E. U. Band, No. 134. L. C. E. U. Band, No. 135. L. C. E. U. Band, No. 136. L. C. E. U. Band, No. 137. L. C. E. U. Band, No. 138. L. C. E. U. Band, No. 139. L. C. E. U. Band, No. 140. L. C. E. U. Band, No. 141. L. C. E. U. Band, No. 142. L. C. E. U. Band, No. 143. L. C. E. U. Band, No. 144. L. C. E. U. Band, No. 145. L. C. E. U. Band, No. 146. L. C. E. U. Band, No. 147. L. C. E. U. Band, No. 148. L. C. E. U. Band, No. 149. L. C. E. U. Band, No. 150. L. C. E. U. Band, No. 151. L. C. E. U. Band, No. 152. L. C. E. U. Band, No. 153. L. C. E. U. Band, No. 154. L. C. E. U. Band, No. 155. L. C. E. U. Band, No. 156. L. C. E. U. Band, No. 157. L. C. E. U. Band, No. 158. L. C. E. U. Band, No. 159. L. C. E. U. Band, No. 160. L. C. E. U. Band, No. 161. L. C. E. U. Band, No. 162. L. C. E. U. Band, No. 163. L. C. E. U. Band, No. 164. L. C. E. U. Band, No. 165. L. C. E. U. Band, No. 166. L. C. E. U. Band, No. 167. L. C. E. U. Band, No. 168. L. C. E. U. Band, No. 169. L. C. E. U. Band, No. 170. L. C. E. U. Band, No. 171. L. C. E. U. Band, No. 172. L. C. E. U. Band, No. 173. L. C. E. U. Band, No. 174. L. C. E. U. Band, No. 175. L. C. E. U. Band, No. 176. L. C. E. U. Band, No. 177. L. C. E. U. Band, No. 178. L. C. E. U. Band, No. 179. L. C. E. U. Band, No. 180. L. C. E. U. Band, No. 181. L. C. E. U. Band, No. 182. L. C. E. U. Band, No. 183. L. C. E. U. Band, No. 184. L. C. E. U. Band, No. 185. L. C. E. U. Band, No. 186. L. C. E. U. Band, No. 187. L. C. E. U. Band, No. 188. L. C. E. U. Band, No. 189. L. C. E. U. Band, No. 190. L. C. E. U. Band, No. 191. L. C. E. U. Band, No. 192. L. C. E. U. Band, No. 193. L. C. E. U. Band, No. 194. L. C. E. U. Band, No. 195. L. C. E. U. Band, No. 196. L. C. E. U. Band, No. 197. L. C. E. U. Band, No. 198. L. C. E. U. Band, No. 199. L. C. E. U. Band, No. 200. L. C. E. U. Band, No. 201. L. C. E. U. Band, No. 202. L. C. E. U. Band, No. 203. L. C. E. U. Band, No. 204. L. C. E. U. Band, No. 205. L. C. E. U. Band, No. 206. L. C. E. U. Band, No. 207. L. C. E. U. Band, No. 208. L. C. E. U. Band, No. 209. L. C. E. U. Band, No. 210. L. C. E. U. Band, No. 211. L. C. E. U. Band, No. 212. L. C. E. U. Band, No. 213. L. C. E. U. Band, No. 214. L. C. E. U. Band, No. 215. L. C. E. U. Band, No. 216. L. C. E. U. Band, No. 217. L. C. E. U. Band, No. 218. L. C. E. U. Band, No. 219. L. C. E. U. Band, No. 220. L. C. E. U. Band, No. 221. L. C. E. U. Band, No. 222. L. C. E. U. Band, No. 223. L. C. E. U. Band, No. 224. L. C. E. U. Band, No. 225. L. C. E. U. Band, No. 226. L. C. E. U. Band, No. 227. L. C. E. U. Band, No. 228. L. C. E. U. Band, No. 229. L. C. E. U. Band, No. 230. L. C. E. U. Band, No. 231. L. C. E. U. Band, No. 232. L. C. E. U. Band, No. 233. L. C. E. U. Band, No. 234. L. C. E. U. Band, No. 235. L. C. E. U. Band, No. 236. L. C. E. U. Band, No. 237. L. C. E. U. Band, No. 238. L. C. E. U. Band, No. 239. L. C. E. U. Band, No. 240. L. C. E. U. Band, No. 241. L. C. E. U. Band, No. 242. L. C. E. U. Band, No. 243. L. C. E. U. Band, No. 244. L. C. E. U. Band, No. 245. L. C. E. U. Band, No. 246. L. C. E. U. Band, No. 247. L. C. E. U. Band, No. 248. L. C. E. U. Band, No. 249. L. C. E. U. Band, No. 250. L. C. E. U. Band, No. 251. L. C. E. U. Band, No. 252. L. C. E. U. Band, No. 253. L. C. E. U. Band, No. 254. L. C. E. U. Band, No. 255. L. C. E. U. Band, No. 256. L. C. E. U. Band, No. 257. L. C. E. U. Band, No. 258. L. C. E. U. Band, No. 259. L. C. E. U. Band, No. 260. L. C. E. U. Band, No. 261. L. C. E. U. Band, No. 262. L. C. E. U. Band, No. 263. L. C. E. U. Band, No. 264. L. C. E. U. Band, No. 265. L. C. E. U. Band, No. 266. L. C. E. U. Band, No. 267. L. C. E. U. Band, No. 268. L. C. E. U. Band, No. 269. L. C. E. U. Band, No. 270. L. C. E. U. Band, No. 271. L. C. E. U. Band, No. 272. L. C. E. U. Band, No. 273. L. C. E. U. Band, No. 274. L. C. E. U. Band, No. 275. L. C. E. U. Band, No. 276. L. C. E. U. Band, No. 277. L. C. E. U. Band, No. 278. L. C. E. U. Band, No. 279. L. C. E. U. Band, No. 280. L. C. E. U. Band, No. 281. L. C. E. U. Band, No. 282. L. C. E. U. Band, No. 283. L. C. E. U. Band, No. 284. L. C. E. U. Band, No. 285. L. C. E. U. Band, No. 286. L. C. E. U. Band, No. 287. L. C. E. U. Band, No. 288. L. C. E. U. Band, No. 289. L. C. E. U. Band, No. 290. L. C. E. U. Band, No. 291. L. C. E. U. Band, No. 292. L. C. E. U. Band, No. 293. L. C. E. U. Band, No. 294. L. C. E. U. Band, No. 295. L. C. E. U. Band, No. 296. L. C. E. U. Band, No. 297. L. C. E. U. Band, No. 298. L. C. E. U. Band, No. 299. L. C. E. U. Band, No. 300. L. C. E. U. Band, No. 301. L. C. E. U. Band, No. 302. L. C. E. U. Band, No. 303. L. C. E. U. Band, No. 304. L. C. E. U. Band, No. 305. L. C. E. U. Band, No. 306. L. C. E. U. Band, No. 307. L. C. E. U. Band, No. 308. L. C. E. U. Band, No. 309. L. C. E. U. Band, No. 310. L. C. E. U. Band, No. 311. L. C. E. U. Band, No. 312. L. C. E. U. Band, No. 313. L. C. E. U. Band, No. 314. L. C. E. U. Band, No. 315. L. C. E. U. Band, No. 316. L. C. E. U. Band, No. 317. L. C. E. U. Band, No. 318. L. C. E. U. Band, No. 319. L. C. E. U. Band, No. 320. L. C. E. U. Band, No. 321. L. C. E. U. Band, No. 322. L. C. E. U. Band, No. 323. L. C. E. U. Band, No. 324. L. C. E. U. Band, No. 325. L. C. E. U. Band, No. 326. L. C.