

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. COLXXXV.

A Catholic paper, of the same city with the Diary, complains that the Baptists hate the Catholics with peculiar animosity, and that the Diary hates them with peculiar animosity even for Baptists.

The Diary does not seriously dispute the charge. Indeed, it seems rather to glory in it. It assures its Catholic neighbor that Baptists in general and the two editors in particular never lose out of mind what befell the Admiral and the other French Protestants. Moreover, it assures the Catholic paper that as beyond doubt the Church of Rome, had she her old power, would deal with Protestants in her old fashion, they themselves mean to keep on watching and hating the Papists in the good old evangelical style. The phrases are not quite so plain as I have put them, but the substance is plain enough.

Now a good memory is a very convenient thing, and these two editors have an uncommonly happy one, for their purposes. They are equally ready, as we have seen, to remember things that have never happened, and to forget things that have, but which it is not expedient to remember. That surely is a peculiarly felicitous memory which, where it has nothing to recollect, can invent, and where recollection is awkward, can sublimely forget.

We will presently examine some instances of this editorial faculty of the Diary. However, postponing that for just now, I will say that, on their own showing, I do not see why they need concern themselves particularly about the Catholics. There are dangers nearer at hand. They cite with sympathetic approbation somebody's remark that there are only two schools of Christian thought, the Baptist and the Romanist. Sometimes, they remark, other Protestants try to show some slight difference of trend between themselves and the Catholics proper, but they intimate that these efforts to make out a difference where there is none to speak of amount to very little.

Now since in their view "Romanism" is persecuting in its very essence, and since, as they have it, all Christians but themselves are Romanists, they ought to be in mortal terror lest Pædobaptist Protestants, Catholics and Greeks should temporarily suspend their trifling differences—as these view them—and jointly address themselves to exterminating the Baptist heresy. Yet as Protestants have long since given up the effort, and Catholics mostly let the Baptists alone, and even Russians rather persecute them politically than theologically, I do not see but that they ought to make out that "Romanism," whatever it may have been in the fierce old days, is now a very mild and harmless thing, of which they need not be at all afraid.

Certain it is that they freely admit Protestant Pædobaptists, whom they explain to be only slightly differentiated "Romanists," to their pulpits, and freely join with them in devotional meetings, and in all manner of philanthropic and religious endeavors that do not involve sacramental intercommunion. Then as they declare Protestants generally to be only Romanists with a slight variation, it follows that they are bound to regard Roman Catholicism as also a good and Christian thing, and to look for a speedy interfusion of all pious efforts with it, excepting only Baptism and the Communion, which they reserve to themselves as the Urin and Thummim of their specific high-priestly pre-eminence in Christendom.

It is certain that, logically, they ought either to declare that Protestantism—except their own—is of a persecuting nature, or that Catholicism, which they hold to differ so little from it, is not. They ought either to speak of Catholics as "our beloved brethren, rejoicing with us in the light and truth of the common Gospel, although subject to certain scourges of its illness, such as we find also in Presbyterians and Methodists," or they ought, like the earlier Scottish Baptists, to refuse to have anything to do, religiously, with Pædobaptists of any description whatever.

Nevertheless, whoever should expect that he could find these two leaders of the Baptist synagogue by any congruity mistaken their character and purposes. Their fundamental purpose, doubtless, is to sell their paper, and if calling other Protestants, one week, slightly disguised Romanists, and the next beloved evangelical brethren, will fill their pocketbook, they will go back and forth between the two styles of speech as often as they find it opportune.

Their secondary purpose is, to promote the interests of a sullen, growing sectarianism, not towards other Protestants, and mendacious and malignant towards Roman Catholics. They do not any more believe that the difference between Protestants and Catholics is slight. But if they wish to make other Protestants feel uncomfortable—as they often do—then these are Romanists with a little difference. On the other hand, when they wish to vent their spitefulness on the Catholics, they can easily forget all this, and represent Protestantism as one blessed and unanimous brotherhood of "evangelical light and truth"—a phrase which I borrow from a private note of one of the editors—before whose invincible power the black and bloody forces of "Romanism" are soon to go down.

The Free Baptists, a much smaller body, are a plain people, who make few pretensions to high social cultivation. Yet they are so pervaded by the spirit of fraternity towards other Christians that, although they reject aspersion and infant baptism for themselves, they scruple even to call them invalid. They prefer saying, with the Morning Star: "These are invalid to us, but they are valid to our Pædobaptist brethren. Therefore they admit Pædobaptists freely to intercommunion, and to most of the rights of church membership. And while they are very intense Protestants, I have never found any difficulty

in moving them to historical corrections, or to favorable restatements of Catholic doctrine. This is what it is to have the real instinct of Christian brotherhood.

On the other hand, the Diary is not content to say—which would give no cause of offence—that infant baptism, in their view, is invalid. It cannot be happy without saying that it is ridiculous. The editors know that this epithet has no force of argument, and that it is used against men and women who are as good Christians as any Baptists, and as well grounded in Scripture, and as honestly desirous of following the mind of Christ. But blackguards will be blackguards, and these two men are blackguards through and through. As holy Isaiah says, (in a mitigated version): Let favor be shown to the churl, yet will he still deal churlishly.

Of course, as I have said before, these remarks are not to be applied to other editors, or to the professors of Baptist colleges and seminaries, or to the very many thousands of frankly convinced, but genuinely Christian Baptists, of either sex.

The Diary assures its Catholic neighbor that Baptists, especially these two editors, do not ever forget what happened to the Admiral. True. They take great pains not to forget it, as is their right. Only they take great pains not to remember that Coligni—a great and noble man—his death was only reaping what he had sown in his life. Ten years before, by his own avowal, he had long entertained in his camp the fanatical Protestant Rotrot, who signified to him, and to all the camp, his fixed intent to murder the great Duke of Guise, a man whom the Protestant Guizot places, for grandeur and worthiness of character, on very much the same plane as the Admiral, except that he seems never to have been an accomplice in assassination. Coligni said nothing to encourage Rotrot, and he owns that he said nothing to dissuade him. He owns to have given him a hundred crowns to buy him a swift horse, in the hope—which proved futile—of escape after the deed of blood. I treat Coligni's evasions as confessions, in view of his public glorying over the martyr.

This is the seed, planted by Coligni's own hand, which after ten years came up in his own death, and which it is known was not in the original thought of Catherine or the younger Guises, in St. Bartholomew's massacre. This terrible event has three chief authors: Catherine de Medici, Henry Guise and Gaspard de Coligni.

CHARLES C. STARBUCK. Andover, Mass.

THE TEN COMMANDMENTS.

When these brief reviews were first undertaken we have some misgivings as to the manner in which they would be received. But their republication by our contemporaries, as well as the expressions of satisfaction by many readers, give assurance that they are not inopportune. Although many subjects have been treated, there are still many remaining, some of them of much interest and importance. All will be reached in proper order, according to which next comes the Ten Commandments.

Herein man finds the excellence and perfection of all law. It is the rule of life given him by God, having for its chief end the love of God and his neighbor. And this is the substance of the whole law. It is the most excellent and most perfect law: first, because God is the Author; secondly, because of the things it contains, and, thirdly, because its end leads to life eternal, the enjoyment of God.

From what has already been said, it will be readily perceived that the Commandments are divided into two tables. The one relating to God, the other to our neighbor. Our duties to God are taught us in the first three of these commandments, which make up the first table. Our duties to our neighbor we find in the second table, which is made up of the remaining seven. This general division of the whole law makes it quite easy of understanding. We shall take up each later on in detail.

Men, however, who do not go so far as to deny their Authorship, they have heard to contend that the keeping of the Commandments was impossible. Such is absolutely not the case. To admit such a proposition is to confess that God has imposed impossible tasks upon His creatures. If such were the case God's very purpose in giving the law would be defeated. Law is a rule of action. But a law which is impossible of performance permits of no action, hence destroys responsibility. But as our enjoyment of eternal life depends upon our keeping the law, there can be nothing impossible in the task.

Aside from this, we know that with God's grace it is not impossible to keep them, from the fact that many have done so in the past. The beatification of many holy men and women by the Church is the best evidence of this conclusion. But over and above this, we have the convincing proof in the words of our Lord Himself, Who tells us that "My yoke is sweet and my burden light." Those, therefore, who would do the will of God on earth, and by doing it enjoy Him forever in heaven, must while here keep His Commandments.—Church Progress.

IMITATION OF CHRIST.

THAT THERE IS NO BEING SECURE FROM TEMPTATION IN THIS LIFE. Set not thyself to seek for much rest, but for much patience.

Seek true peace, not upon earth, but in heaven; not in men nor in other things created, but in God alone.

Law is not to be willing for the love of God to suffer all things, namely, labors and sorrows, temptations and vexations, anxieties, necessities, sicknesses, injuries, detractions, reprehensions, humiliations, confusions, corrections and contempt.

These things help to obtain virtue; these try a novice of Christ; these procure a heavenly crown.

I will give an everlasting reward for this short labor, and glory without and for transitory confusion.

FIVE-MINUTE SERMON.

Third Sunday after Epiphany. MIRACLES.

As the Gospel of to-day relates one of the miracles Our Lord performed, I am led to say a few words about miracles as used in evidence of the truth of the Divine doctrine of Jesus Christ. Certainly Our Lord appealed to miracles sometimes as proof that He had Divine power, but that was by no means the rule. The miracle of changing water into wine was performed for no such purpose. On other occasions He bade those whom He healed to say nothing about it. And St. Matthew expressly said that the reason why He wrought not many miracles among those who knew Him best was because of their unbelief: the very reason we would think why He ought to have worked miracles before their eyes so as to oblige them to believe in Him. And St. John also intimates that Our Lord did not place much reliance upon belief that only depended upon miracles; for he says, "Many believed, seeing the signs that He did. But Jesus did not trust Himself to them, for He knew what was in man." If we read the Gospels attentively we shall see that it was true then, as it has been all through the history of Christianity, that the triumph of His Divine truth has not been due to miracles, but rather in spite of them. If there was then, or has been since, anything which the world hates to learn of, and obstinately refuses to credit, it is a miracle.

"The idea of God or any messenger from God pretending to do things a man cannot understand! Don't I know nature well enough to know that even if God made it He cannot change it? To believe in miracles would have to acknowledge God knows what I cannot know." That is the way men think, if they do not speak out their thoughts quite so plainly. There have always been miracles, plenty of them, enough to convert the whole world to Christianity if that were the means intended by Almighty God to bring about conviction and conversion. A man convinced against his will is of the same opinion still; and miracles convince men against their will—the will of their proud, self-conceited, rebellious heart. They see them plainly as you and I do, but they won't believe them. The triumph of Our Lord's holy religion, therefore, has not been due to miracles of healing. These are the things unbelievers hate, as they do every other sign of Christ that demands their submission. But what conquers the world despite itself is Love and the sacrifices that it makes. They cannot stand out against the sight of Our Lord's love, even unto death, nor gaze upon the love of those who through all generations have taken His place and spoken, prayed, preached, suffered, and died in His name, without being won to belief.

So, my brethren, if you are anxious to convert anybody to our holy faith, never mind about miracles; and do not be astonished if they pooh-pooh arguments as strong as the reasoning of St. Thomas. Go and show them a little of the unselfish, charitable, self-denying, suffering love of Christ. Let them see how sweet-spoken and kind you are in the poor, how patient you are in affliction, how nobly you conquer your passions for God's love, and resist temptations to drink and steal and gratify desires of the flesh. Did I say never mind about miracles? I made a mistake. For if you do what I have just told you, I am inclined to think some of you will be doing as great a miracle as there is on record. You that are stingy, give freely. You that dislike the poor, go and serve them. You that are complaining of God's providence, submit to your lot like a man and a Christian. You that are a drunkard, take the pledge and keep it. You that are living like a beast, get honorably married and live chaste. You that have hands getting hot for hell with ill-gotten money, make full restitution. These will be miracles—miracles of grace; and against such miracles unbeliever never will have any argument, or power to resist either conviction or conversion. And then you can say to the unbeliever: If you will not believe in the Catholic religion for its truth's sake, look at me, and believe it for my work it can do. It can bring a sinner back to God, and that is a greater miracle than raising a dead man to life.

ACHES AND PAINS.

ARE MERELY SYMPTOMS OF DISEASE AND MUST BE TREATED THROUGH THE BLOOD.

If you suffer with pain—any kind of pain—keep in mind that pain is but a symptom, not a disease; that what you must fight is not the pain but its cause; that liniments and oils for external application are absolutely useless. To overcome the cause of pain internal treatment is necessary. Pains, no matter where located, will disappear when you purify and enrich the blood and strengthen the nerves. Aches and pains disappear as if by magic when Dr. Williams' Pink Pills are used. Every body actually makes new, rich, red blood, which drives disease from the system and banishes pain. Thousands and thousands of grateful people have given their testimony to prove this. Mr. George Cary, Tilbury, Ont., says: "For a whole summer I suffered terribly from sciatica. The pain was something awful, and I could scarcely bear to have anything touch my leg. I tried a number of recommended remedies, but derived no benefit. Then I was advised to try Dr. Williams' Pink Pills, and this medicine helped me almost from the start, and soon released me from the trouble, and I have not since had a twinge of it. I therefore have great reason to praise Dr. Williams' Pink Pills."

Sciatica, rheumatism, neuralgia and all other aches and pains are completely driven from the system through a fair use of Dr. Williams' Pink Pills. Don't take any pink colored substitute; see that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around the box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2.50.

Where Peace is Found.

All our best life, all our spiritual life, is nothing but a succession of visitations, visitations from Mary bringing Jesus with her; but nowhere is the similitude so faithful as it is in the Blessed Sacrament. How often, when we come near to the tabernacle, a secret fire comes forth, and on our heart burn within us without apparent cause. Cares fall off, tears are dried, doubts melt away, temptations are paralyzed, anxieties are allayed, our soul is bathed in quiet, sudden jubilee. Joy, exultation, praise, delight, the sense of forgiveness, and the spirit of worship—these are exactly the fruits produced within us.—Rev. John Fitzpatrick, O. M. I.

All for Our Good.

That we may be able to practice patience with advantage in all our tribulations, we must be fully persuaded that every trial comes from the hand of God, either directly or indirectly through men: we must therefore render God thanks whenever we are beset with sorrows and accept with gladness of heart every event, prosperous or adverse that proceeds from Him, knowing that all happens by His disposition for our welfare.—St. Alphonsus Rodriguez.

Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking this remedy for the liquor habit. It is a safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto.

IN LIFE'S GARDEN.

GREAT WARDEN OF THE UNIVERSE WHO GUARDS THE FLOWERS.

Rev. P. A. Sheehan—"Under the Cedars and the Stars."

I want to know who is the timekeeper and warden and night watchman of my flowers. It is not the sun, because they are awake before the sun, and after his rays shoot high above their heads. It is not light because whilst it is yet light, light enough to read with ease and pleasure, behold my little flowers close their eyes ever so softly and silently, as if they feared to disturb the harmonies of Nature; and as if they would say: "We are such little things, never mind us! We are going to sleep, for we are so tiny and humble, why should we keep watch and ward over the mighty Universe?"

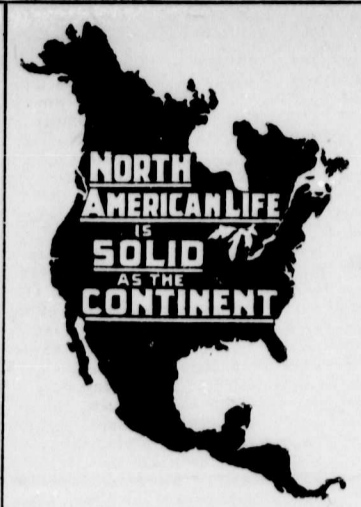
And again, who has hidden my crocuses wake up from their wintry sleep, whilst the frost is on the grass, and the snow is yet hiding in the corners of the garden beds? And here, my little snowdrop, so pure and fragile, braves the keen arrows of frost and sleet, and pushes its pure blossoms out of the iron earth! This is the bulb of a hyacinth; this is the bulb of a gladiolus or a dahlia. But the former wakes up in the early Spring, and hangs its sweet bells on the pure virgin-air, while the latter sleep on through the cold of Spring and the blazing heat of Summer, and only wake up when all Nature is dying around them and seems to be calling, calling, for another proof of its immortality.

Who is the watchman of the flowers? Who holds the timepiece in his hands, and says: "Sleep on, O dahlia! Sleep though Spring should call for universal allegiance, and Summer winds challenge thee to resurrection; but, awake, narcissus, and tremble at thine own beauty." It is not the atmosphere. The Spring might be warm, and the Autumn chilly, or vice versa. It is not temperature, for the most fragile things flourish in the cold. What is it? Who hath marked their times and seasons, and warns them when their hour has struck? Who but Thou, great Warden of the Universe?

A Fact. Freeman's Journal. Fact stated by Father Chidwick in Carnegie Hall: "In Manila they have two universities (established by the friars), one of which has turned out more graduates than Harvard."

Non-Catholic, anti-Friar papers, copy and digest.

The most barbarous, rude and unlearned times have been subject to tumults, sedition and changes.—Bacon.



Everyone Who has found it necessary or desirable to mortgage the home is enabled by means of life insurance to be certain of leaving the necessary funds with which to pay it off. Under these circumstances the Ordinary Life Policy is the best plan to select, as it gives the maximum protection at a low rate of premium. Issued with profits, distributed every 5, 10, 15 or 20 years, or without profits; in amounts of \$1,000 to \$100,000. See one of the Company's representatives, or write, and obtain full particulars of a policy at your age.

IT LEADS THEM ALL

AS APPLIED to the gain in net amount of life insurance in force in Canada for the FIVE YEARS ending December 31, 1902.

Head Office—Waterloo, Ont. The MUTUAL LIFE OF CANADA

has once more established its right to the above claim. IT STANDS TO-DAY AT THE HEAD OF ALL Life Companies doing business in Canada in the NET AMOUNT IN FORCE GAINED OVER ALL ITS COMPETITORS during the past five years, as shown by the Government Reports.

One of the Causes of Poverty. "Note the presence of poverty in any locality, and ask the reason of its existence," says the Catholic Forum. "Unerringly will the answer come that three-fourths of it is due to intemperance. Now is a good time to 'swear off.'"

Go through the whole Scriptures, and thou shalt find the servants of God, men and women, all walking through the path of suffering.—St. Antoninus.

Do not delay getting relief for the little folk Mother's Worm Expeller. External use is pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand? A CURE FOR CONSTIVENESS—Constiveness comes from the refusal of the excretory organs to perform their duties regularly from contributing causes usually disorders of digestion. Parmelee's Vegetable Pills prepared on scientific principles, are so compounded that certain ingredients in them pass through the stomach and act upon the bowels so as to remove their torpid and nervous condition to proper action. Many thousands are prepared to bear testimony to the power in this respect.

There are so many rough medicines in the market that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or other ailment, we should try Parmelee's try Parmelee's Anti-Consumptive Syrup. These who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

\$3.95 BUYS THIS REGULAR \$10.00 ERMINE TRIMMED FUR SCARF



Send no money. Just mail your name and address, also the amount you wish to pay, to the nearest express office and we will send you the scarf for the amount you pay by express. You can examine it, try it on, and if you don't like it, the most wonderful value for the money. For scarf at \$10.00 to \$15.00 at any express office. For scarf at \$3.95 to \$5.00 at any express office. For scarf at \$1.00 to \$2.00 at any express office. For scarf at 50c to \$1.00 at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf at 2c to 5c at any express office. For scarf at 1c to 2c at any express office. For scarf at 50c to 1c at any express office. For scarf at 25c to 50c at any express office. For scarf at 10c to 25c at any express office. For scarf at 5c to 10c at any express office. For scarf