

# The Catholic Record.

"Christianus ubi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## FATHER SMITH ON THE LATE DOCTOR LITTLEDALE.

Doctor Littledale's claims as a historian and a canonist have been demolished many times already, and the process was repeated with emphasis yet once again for the benefit of the Historical Research Society on Monday last by no less an antagonist than Father Sydney Smith, S. J. Does Father Sydney Smith seriously think that the late Doctor Littledale is an enemy worthy of ecclesiastical powder and shot? was the question put at the close of the lecture by Canon Moyes, and which must certainly have found an echo in the minds of the large audience present, who, for their part, had no questions to ask on the subject at all. The lecturer, however, maintained that Doctor Littledale was strange as it might appear to Catholics, fully capable of throwing dust in the eyes of even searchers after truth, and this testimony was emphatically endorsed by Father Luke Rivington, speaking from personal experience both as an Anglican and a Catholic. The chair was occupied for the evening by His Lordship the Bishop of Emmaus, who was supported by the Very Rev. Canon Moyes, Fathers J. Vaughan, Luke Rivington, W. Croke Robinson, Breen, O. S. B., and Thurston, S. J.

Father Sydney Smith opened his lecture by stating clearly and succinctly the case against Papeacy as laid down in Doctor Littledale's "Petrine Claims." Granting for the moment St. Peter's claims to be regarded as the Vicar of Christ, and his right to delegate his powers to his successors in the Papal chair, the doctor maintains that more than this is necessary. A Pope must be Pope *de jure* as well as *de facto*. Uprighteous possession confers no powers. If a Pope be invalidly elected, he cannot validly appoint Cardinals; these in their turn cannot validly elect a new Pope, and this Doctor Littledale asserts, has occurred not once but many times. To the usual causes of nullity he adds one more, which he states as an accepted maxim of Catholic theology, *i. e.*, that a doubtful Pope is no Pope at all, and deduces from the maxim the theory that in order to upset the Petrine claims it is not necessary to prove certain but only probable invalidity. In a word, all doubtful Popes are to be regarded as illegal, and all as doubtful against whom any charges can be trumped up. As a result, out of the 219 Popes previous to 1533, Doctor Littledale eliminates 65 as spurious, and beyond that date does not admit there has ever been any legal Pope at all.

Obviously, the limits of a single lecture would not allow Father Smith to refute every one of the historical errors on which the above conclusion has been laboriously built up. As he humorously pointed out, to invite Catholics to disbelieve in the existence of the Papeacy was as if they were asked to believe, on the strength of some hazardous geological argument, that England had only existed as a prehistoric country. Before making a few dips into history, he pointed out that for Catholics no historical examination was necessary at all. Dr. Littledale's own assertion that a Church that adheres to a false head cannot be a true Church helps us out of the difficulty. For we know, of incontrovertible knowledge, which is the true Church, and that it is ours, and we have, therefore, only to ask ourselves whether the whole Church has adhered to any particular Pope, in order to feel sure of his validity. So sure a sign of loyalty is the loyal adherence of the Church, that acceptance of the reigning head has ever been erected into an article of faith. Even where a Pope might not have been canonically elected, his subsequent legitimacy would be provided for by the unanimous acceptance of the guaranteed two privileges—indestructibility and freedom from error. If the Pontificate were to lapse the Church would be no longer indestructible, nor could she be secure from error in the person of a false Pope.

Turning to the various headings under which Doctor Littledale eliminates as spurious sixty-five of the Popes previous to 1533, the lecturer pointed out various historical considerations that must be borne in mind. He indicated the successive stages in the process of electing the Popes of Rome. It was only Nicholas II. who first restricted the right of election to the Cardinal-Bishops, and it was only Gregory X., in the thirteenth century, who first took the important step of prescribing that the election should be held in Conclave. As regards the supposed maxim *Papa dubius est Papa nullus*, he pointed out four distinct flaws in the doctor's argument. 1. It is not an accepted maxim of Latin theology. 2. Those theologians who held the view did so in a far more restricted sense than Doctor Littledale makes out. 3. At the Council of Pisa, when it was proposed to depose the two rival Popes, the Church declined to act on the principle. 4. There exists a preponderance of argument against it, and God's special Providence will always provide for the difficulty, as it has done in the past. Of the charge of nullity because of non-residence brought against the six Popes who resided at Avignon, the lecturer dis-

posed with equal facility. In the first place non-residence does not *ipso facto* deprive a Bishop of his See, and how is it possible for any Pope to be "non-resident" when he has received from God spiritual dominion over the whole world? Passing lightly over the charge of heresy by which Doctor Littledale invalidates eight Popes, but which has only seriously been made against two—Liberius and Honorius—and has never been formally proved against either, Father Sydney Smith turned to the question of simony, by which, according to Doctor Littledale, the election of fourteen Popes and of every single Pope since Clement VII. has been rendered invalid. The Bull of Julius II., published in 1555, first pronounced simony to be an invalidating cause in Papal elections. Doctor Littledale maintains that the Bull was necessarily retrospective in effect; that Julius himself and his three predecessors were simoniacally elected, that at the time of Julius' death no valid Cardinals were in existence, and hence that the line of valid Popes came to a natural end. But, as Canon Moyes forcibly pointed out at the close of the lecture, if the election of Julius was invalid, then his own Bull against simony was null and void, and the whole argument falls to the ground. As a matter of fact no charge of simony has been brought against any Pope or Cardinal since the days of Julius II., and it is quite inconceivable that in all these centuries no Cardinal should have ever felt it his duty to have denounced the sin had it come to his knowledge. —*Liverpool Catholic Times.*

## DIVINITY OF CHRIST

Beautiful Discourse by His Grace Archbishop Ryan.

Philadelphia Catholic Times, Jan. 29.  
Sunday last being within the octave of the Epiphany, Solemn High Mass was celebrated at the Cathedral. The celebrant was Rev. John F. McQuade, the deacon, Rev. John J. Rogers, and the sub-deacon, Rev. James C. Monahan. The sermon by His Grace Archbishop Ryan was an eloquent argument for the divinity of Christ and plea for the acceptance and use of grace. The text from the Gospel of the day was: "And I saw and I gave witness that this is the Son of God." (John i., 34.) His Grace said in part: "During the eight days commencing with last Sunday we celebrate the great festival of the Epiphany or the manifestation of Christ, and, as you were told, the manifestation is threefold—that to the wise men, that on the occasion of His baptism in the waters of Jordan and that in the first miracle performed at Cana. To day allusion is made, first, to that of the Magi in the epistle of the day; second, to that on the occasion of the baptism in the Gospel. This festival is called in the Greek the Theophany or manifestation of God, and therefore I desire to call your attention to the testimony that He was the Son of God—to His divine character.

## GUIDED BY THE STAR.

"The divinity of Christ was manifested to the Magi under the most extraordinary circumstances. It is an episode of history. They came from afar, led by the star. They had many traditions of the Jewish people. They had the natural law, the ten commandments impressed on the human heart by the finger of God. By the aid of inspiration, when they saw the star in the heavens they followed it until it brought them to our Lord. They acknowledged Him not merely as an earthly King. Kings don't come led by a star to visit other kings. Hence, when they found Him they gave Him not only gifts of gold as king to king, but also frankincense and myrrh, as gifts of the creature to the living God. They honored Him as born King of the Jews, for He was the One of whom Isaiah had said, 'For a Child is born to us, and a Son is given to us, and the government is upon His shoulder and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to Come, the Prince of Peace.'

"He was to be called God the Mighty and therefore was God the Mighty. "Son of God, not merely an adopted son, as we all are, but the natural Son—true man of true man, true God of true God. He it was the latchet of whose shoe John was not worthy to loose. 'He was before me,' yet John was older than He. He was before John, because he said 'before Abraham was I am.' He did not, like the prophets, pray to God that miracles might be performed, but performed them with personal authority, with the authority of God. He raised Lazarus from the dead, made the blind to see, the deaf to hear, the dumb to speak by the power intrinsic in Him. He was as really God as really man. There was nothing wonderful in this. The traditions of the Greeks and other nations were that the Deity should appear on earth.

"There was no degradation in coming to His own creatures; man was His vicar; man was to take His place, rule over animals and rule over creation as His deputy. He spoke at times as God, again as man, but He dare not ever speak as God unless He were God. He said: 'The Father, and I are one.'

They said: 'He blasphemeth.' He attributed to Himself the name God loved most for Himself, 'I am what I am.' When the Jews said to Him: 'Thou art not yet fifty years old, and hast thou seen Abraham?' He answered: 'Amen, amen; I say to you before Abraham was made I am'—not was, no was, no will, but 'Christ the same to-day, yesterday and forever.' God is an ever present eternity.

## AN ETERNAL PRESENT.

"God in His eternity sees everything as an eternal present. 'Before Abraham was I am.' He was no boaster. When they would have made Him king He hid Himself. He sought no baubles, yet He received the tribute of adoration, and when He humbled Himself He would not let them forget whom He was. He washed the feet of Judas and the other disciples (you would imagine no greater degradation possible), yet He said, 'Know you what I have done to you. You call me Master and Lord, and you say well for so I am. If I then, being Lord and Master, have washed your feet, you ought also to wash one another's feet. When He was before Caiaphas, the Jewish High Priest, and they could find no witnesses against Him Caiaphas said, 'I adjure Thee by the living God that Thou tell us if Thou be the Christ the Son of God.'

"Jesus answered, 'Thou hast said it. Nevertheless I say to you hereafter you shall see the Son of Man sitting on the right hand of God and coming in the clouds of heaven,' and then Caiaphas said, 'He blasphemeth. We know that He is the Son of God.' If He had said He was the Messiah He would, according to them, have lied, but not blasphemed. He was deemed worthy of death, because it was considered worthy of death for man to make himself the Deity.

"It will not do to say He was a great man, a wonderful man, above Socrates, Plato and other philosophers. "It will not do when considering His sermon on the mount to say He was a wonderful being. How disinterested! How beautiful!

"These praises cannot be given Him unless He is God. He who says 'God and I are one,' and receives adoration is divine, or else is an impostor or insane. We call not a great, good and holy man an impostor or insane, therefore Christ was what He said He was or He was not a good man or a sane man. God forgive us if for moment we should admit of such a possibility.

Therefore He was the man given to us, wonderful counselor, God the mighty, the Prince of Peace. Therefore St. Peter calls Him 'author of light,' and St. Paul, He who 'thought it no robbery Himself to be equal to God,' and again, 'the plenitude of divinity.' The dreams of the incarnation of Vishnu, Buddha and other deities are realized in this, that God did come and unite Himself with humanity, His great work, the masterpiece of His wisdom. Therefore did St. Thomas cry out to Him, 'My Lord and my God. Therefore did the Church proclaim this doctrine under many of her children suffer under Arian persecution, and would again in this union of admiration and adoration; therefore do men die for Him, therefore are temples, all brilliant and beautiful, erected to Jesus Christ, our Brother, our Lord and our God. Such the Man the Magi adored; such the Man John pointed out, 'Behold the Lamb of God, who taketh away the sins of the world.' He who is before me. He who is with me. He who is the eternal Son, co-eternal with the Father, who appeared as the incarnate deity, who alone can take away the sins of the world.

## USE YOUR GRACES.

"Now, brethren, as the Magi, who bowed before Him, and those received by Him on the banks of the Jordan used the graces received at those moments reverently and diligently so should we. Remember that He came to save us by His graces. What use do you make of these graces, these sermons, books, threats, sudden deaths, which God would have you see? Look to your salvation.

"Herod received many graces. He talked to the Magi, directed them. He was not in doubt, but strong of faith. Herod and the priests received graces as you receive graces given to you, which you might use or abuse, as you pleased. Herod believed and trembled like the demons. If he did not believe, he would be cruel indeed to order the slaughter of the innocents. Because he rejected graces and because he did not receive them he became a monster of iniquity and died by his own hand. Look at Jerusalem, her fate so appalling, the result of rejecting grace. This neglect does not pass unpunished, and if you find men fall from high places of society, the fall is great just in proportion to the graces they received, and it results in a hardening of their hearts.

"Oh, rejected graces! Oh, insulted majesty of God that cries out, 'What utility was there in My blood?' "Look at those who receive and accept. The Magi saw a single star, yet it brought them from the Orient. The whole revelation of God came upon their souls; they went and proclaimed it in their own lands and shed their blood in its defense. So when John

proclaimed Christ as God, some did not hear, but there were two disciples of the Baptist who drank in His words and kept them. They followed our Lord and when He said, 'What seek you?' they said, 'Rabbi' (which is interpreted master), where dwellest Thou? and He said, 'Come and see,' and these two spent the day with Him. One was John the Evangelist, the other Andrew the disciple. If the disciples at Emmaus, speaking to a supposed stranger, were drawn toward Him, so apostle after apostle came nearer and received graces. Graces added to graces and illumination to illumination.

"Let us keep these graces in our hearts, fear them, fear their responsibility, or else our hearts will harden and we will become accustomed to great sins. Why these glorious inspirations, like the light that leaps from cloud to cloud, that illuminates paths dangerous, abysses fathomless. Give me light, O God: tell me what I am and what I was made for; tell me at the beginning of the new year. I want to do what is right. I want it. I wish it. In the Holy Sacrifice of the Mass when Holy Communion is about to be given to the communicant, we repeat the words of John the Baptist, 'Lamb of God, who takest away the sins of the world.' Ask for the grace to-day, that you may hear, and having heard, keep. If there are any here who do not believe in the sacrifice of the Mass, in the divinity of Christ, I say it fearlessly—for within I have a fortress and an ally, a conscience—let them, like doubting Peter when Christ walked on the water, say, 'If it be Thou, O Lord, command me to come to Thee.' He said 'Come,' and Peter going down out of the ship, walked, and because he doubted he began to sink, and he cried out, 'Lord, save me,' and Christ, putting out His hand, took hold of him and said: 'O thou of little faith, why didst thou doubt?' And Peter said: 'Indeed, Thou art the Son of God.'

"During the Holy Sacrifice of the Mass pray: 'If it be Thou, O Lord, if Thou art here, if Thou who walked upon this earth art here, if it be Thou, Lord, command me to come to Thee, that I may feel within the barque of Peter, that Thou art indeed the Son of God.'

## THE CATHOLIC YOUNG MAN.

A Heart-Stirring Pen-Picture of His Social Needs.

Catholic Columbian.  
In the morn of life, the heart is light and bright hope seems, as it were, to illumine the veiled and ever unknown future—the smallest promise is accepted with avidity, as a certain factor of progress and the least success in the preparation is taken as an assured victory in the bitter battle of life.

In the preparation origin is forgotten; influence is of no assistance in the mastery of lessons; and social standing make the examinations at schools and colleges and of the various stages for admission to the professions not one iota easier. Self-denial of all enjoyments, sometimes even of comforts are endured, without a murmur by those from the lowest strata for the ineffable privilege, to compete with, may even to excel those born blessed with all the advantages that the human heart can desire. What is denial of personal gratification in comparison to the attainment of position, power and standing which alluring hope is held out to the brave and noble? What obstacle can destroy the flame of aspiration and ambition when once fanned into existence by the stern winds of caste and bitter penury? What power under the sun can repress an independent and fearless manhood, when it has once discovered its own strength in a pure, unselfish and noble heart? Thus far the Catholic young man has the advantage; but here it ceases. The moment he steps into the arena, to do battle as a fearless Catholic he is handicapped and his best endeavors are circumscribed by Catholics themselves.

As a Catholic young man, I can find no words adequate for the gratitude I entertain towards Tattler in pressing so forcibly and pleading so nobly the cause of the Catholic young men.

Yes, organize our young men as Catholics, or else ere you know it they are organized; but alas! not as Catholics! You may preach and exhort till dooms day, that the things of this world should be despised, yet the young man of to-day cannot believe in the justice of foregoing all the advantages enjoyed by non-Catholics and thus obliged to depend upon him to live in reduced circumstances. Point me to eternal damnation if you must as the consequences of the inexplicable longings in my heart to be free from the chains of absolute necessities, I cannot and will not believe that God created me to be the servile tool of another man! Nay, this world was not created for a favored few, but for all. The babbling brook, the smiling flower, the rustling foliage, and the sweet music of the birds are but a few of the caresses with which He seeks to demonstrate His love for man, and all men should have ample opportunities to enjoy them.

Let us briefly compare the position of the Catholic and non-Catholic young man upon entering active life. In the

preparation the Catholic has enjoyed many advantages which his non-Catholic brother has not. Chief among these is the education of his heart in addition to that of his head, and thus he is a whole man. The non-Catholic, after returning from school, casts his lot in a large city. He is a total stranger. He is without friends, influence, and perchance even money. He has not cared much thus far for church, but he remembers once having gone to Sunday school, and wanting to feel at home somewhere he naturally drifts to a church—non-Catholic. Ere he leaves that church almost every hand of influence will have been extended to him in kindness. The pastor will have asked his name, his business, where he lives, and where he comes from. He is welcomed by nearly every one and he feels at home. If he is of a social nature, all that is required on his part is to accept invitations to the many church socials, and if he is of good character the houses are open to him. Women, ever keen to discern the needs, and ready to admire and assist ambition in a worthy young man finds it a pleasure to render more services to this young man than he ever anticipated from that source. In the many socials given by the young people of the church he is constantly thrown in the society of amiable and sensible young ladies and an ultimate union with one of them will only enhance his chances for success in his profession or business.

There is the Y. M. C. A., a great factor for good and power among non-Catholic young men. The dues are kept within the reach of all, and its great membership attests to the eagerness with which its advantages are accepted. The various fraternal organizations, not only so in name but also in practice, exert an influence which cannot be estimated. To the uninitiated, thrown much in the company of such organizations, it is simply inexplicable. The rich and the poor, the high and the tiller of the soil—all are equal. They all take an interest in their meetings, as well as in each other. Lines of nationality are never drawn, but all are working in harmony for the avowed purpose of making the battle of life easier for each other. The young man is a special object of their solicitude, for they realize that upon his shoulders rests the future, and that he must continue the noble work they have begun. Verily the non-Catholic young man need not ask for opportunities, they are open for him everywhere.

Now let us look at the Catholic young man's chances in the same conditions and circumstances. There is the magnificent church, where he knows, albeit an absolute stranger, he will find something familiar. The services, he knows so well, are the same, but the faces about him are all strange. A feeling of home and mother fills his heart and to conceal a tear, he buries his face in his hands. In his utter loneliness the most fervent prayer emanates from his heart. The services are finally over, and his eyes searchingly meet those of others, just for a nod, a word of greeting, but all in vain. Not a friendly hand is extended him, not a sympathizing smile greets him, not a kind voice bids him welcome! He knows not why, but somehow, he lingers at the entrance of the church, as if he were to meet somebody there. Finally, when all are gone, he awakes from his reverie and more than ever does he feel that he is alone. Next Sunday he goes again, and if he has the money he may have a seat in a pew, but if he enters one without the privilege having been granted by the usher, a frowning face may greet him. True, the usher will not demand of him to leave the pew, if he has no money, but only those who have been in the position know the bitterness of the sting endured when the usher comes for the dime and you do not possess it. He may go there Sunday after Sunday for a whole year, and matters will not change. He may know by sight every face in that church, but the warmth of his young heart is frozen with the coldness of those who worship at his very side. He is sensitive, and do you wonder that he seeks a more congenial atmosphere? Can you justly censure him when he finds a non-Catholic for a life companion, because he was compelled to seek friendship where it was offered him? Do you wonder that our best Catholic young ladies meet with a dearth of "eligible Catholic young men?"

A social atmosphere among Catholics does not exist. There are many influences, all unreasonable, which militate against it. There is the Irish Catholic (the German Catholic, etc.), a classification not calculated to foster a communion of interest among our people. There are Catholic fraternal organizations aiming to take the place of or supply those benefits which non-Catholics enjoy from organizations after which they are patterned. All that can be said of them is that they are mutual insurance companies, no more. I will not speak of the difference in cost although an item of sufficient magnitude worthy of investigation. They lack the very spirit—perfect equality among members—which makes similar

organizations among non-Catholics so beneficial to their members.

Truly, the chances of the Catholic young man without friends, without influence and without money are not equal to his non-Catholic competitor. It is at this period that we lose many a young man because he finds excuses for the step he takes. This state of affairs is truly deplorable. It takes from our ranks the brain and sinew of our young men. Through somebody's negligence our young men with native ability, with education, with power, must be dormant or else turn to non-Catholic avenues through which they may become active.

Now, organize our young men! Be kind to them. Give them an opportunity. Don't be forever running after men of standing and reputation. Clergy, induce your men of influence to stand at the portals of your churches to welcome and interest themselves in our young men. Speak kind words to them. Encourage them in their oft arduous undertakings and noblest aspirations. I implore every Catholic man and woman to give our Catholic young men a chance, for they have every just claim on us and they are the future hope of the Church!

CARL A. VOELKEL.

## THE SATOLLI BUGABOO.

A Fine Bit of Satire by a Protestant Journalist.

Certain legislators in Oregon and Nebraska think the residence in this country of Archbishop Satalli, an alien ecclesiastic, dangerous to our institutions; and they want their respective State Legislatures to ask Congress to send him back whence he came. There is a law on our Statute book which might be slightly amended so as to avail for this purpose. It is known as the Geary Law. It applies only to Chinese laborers; but it can be made to include also Italian ecclesiastics. It is, as we all know, a pretty effective law. It provides for the arrest of any Chinaman who has not a certificate of registration, and requires his deportation, if he cannot show any right to remain. Amend this law so that it will apply to Roman Catholics from abroad, and then we shall have a statute of which Americans who think that America was intended for American Protestants and nobody else will be proud. Satalli is an alien. What is an alien? An alien is a Chinaman or a foreign ecclesiastic. The former wants to rob our indigenous laboring men of their living; the alien Jesuit (all Catholics are Jesuits, and all Jesuits are opp set to all forms of Constitutional liberty) wants to undermine our social and Democratic institutions, and make us all slaves to the Pope. No doubt this Satalli is already at work secretly at the cornerstone of the Capitol at Washington (what else is he there for?) and has conceived a plot compared with which the gunpowder plot was mere boy's play. It is awful! And worse yet, who knows—for Jesuits can do anything—if he is not at the bottom of our financial difficulty? Our gold is going abroad—how much of it in the form of Peter's Pence?—and we cannot sell our bonds fast enough to keep up the supply. Who knows that he is not in league with foreign powers, and carrying out with a bold but secret hand a gigantic conspiracy to ruin our government, in order that he may erect on the ruins a government of the Pope by the Pope and for the Pope? If this is so, the sooner we get such a man out of the country the better. If these prove to be mere imaginations, not capable of proof, as we suspect, we humbly suggest that we had better leave Satalli alone.—*The Independent.*

## New York Protestants.

A mission for non-Catholics was opened by the Paulist Fathers last Sunday evening, in the Church of St. Paul the Apostle, New York city. For the past month a regular mission has been held in the church. In that time 10,000 persons have partaken of Communion. So great have been the crowds that the conductors of the mission have been compelled to divide the worshippers into classes of married and unmarried men and women and to request them only to attend such services as were set apart for them. When the mission closed the Protestant residents in the immediate vicinity of the church requested that a mission for non-Catholics be held.

Father Doyle in his opening address said that there are many religious principles which all hold in common. In an address which he made recently at the invitation of Dr. Briggs to the students of the Union Theological Seminary, Father Doyle had described religious sects as two great cities, which are united by the solid earth, but on the surface are divided by a river. Christianity is united fundamentally by the teachings of Christ, but is divided into sects by a stream of prejudice. What the Paulist Fathers wish to do is to bridge over this stream and unite the sects in a broad spirit of Christian charity.

To bear other people's afflictions, everyone has courage enough and to spare.

MARKETS ON SPOT  
Wheat, per bushel, 1.00  
Corn, per bushel, .75  
Oats, per bushel, .50  
Rye, per bushel, .80  
Barley, per bushel, .60  
Flour, per barrel, 4.00  
Sugar, per barrel, 10.00  
Coffee, per barrel, 15.00  
Tea, per barrel, 20.00  
Cocoa, per barrel, 12.00  
Hides, per hundred, 100.00  
Tallow, per barrel, 8.00  
Lard, per barrel, 10.00  
Butter, per barrel, 12.00  
Eggs, per dozen, 1.00  
Poultry, per dozen, 2.00  
Dressed, per dozen, 3.00  
Canned, per dozen, 4.00  
Pickled, per dozen, 5.00  
Preserved, per dozen, 6.00  
Dried, per dozen, 7.00  
Cured, per dozen, 8.00  
Smoked, per dozen, 9.00  
Salted, per dozen, 10.00  
Spiced, per dozen, 11.00  
Marinated, per dozen, 12.00  
Pickled, per dozen, 13.00  
Preserved, per dozen, 14.00  
Dried, per dozen, 15.00  
Cured, per dozen, 16.00  
Smoked, per dozen, 17.00  
Salted, per dozen, 18.00  
Spiced, per dozen, 19.00  
Marinated, per dozen, 20.00