

He manifested in his address a strong sympathy with the much-abused Ritualists, but his defence would have had more weight with the non-partisan public, if he had been less bitter in his attack on Sir William Harcourt, whom he described as an ignorant demagogue and a disappointed politician in search of a political cry for a general election. The Archbishop seems to be of the opinion that the Liberals will make "no Ritualism" a plank in their next political platform. This is not likely to be the case, but even if it were, the Archbishop's tirade was not in keeping with the Primatial dignity, and it pleases only the partisans of Toryism, who want the clerical influence for their next political campaign.

Since the meeting of the Congress, the Archbishop has addressed the clergy in a series of charges in which, for the first time, he deals boldly with the issues raised by the Low Church party.

He declares that the doctrine of the Real Presence in the form of the Lutheran doctrine of consubstantiation is permitted in the Church of England, though it is not expressly taught by the Church standard.

He pronounces compulsory confession of sins to be illegal, but voluntary confession as legal, and no clergyman is justified in refusing to hear confession when asked to do so. He recommends that prayers should be offered for the dead, but forbids invocation of the saints and of the Virgin Mary. On what ground this prohibition is issued, it is hard to see, as the Book of Common Prayer certainly invokes the guardianship of the Archangel Michael in the office prescribed for the feast of the 29th of September.

On some minor matters, he condemns certain Ritualistic practices as "non-permissible," such as the elevation and reservation of the Sacrament, and the use of incense.

It would seem that these should not be objectionable if the doctrines which these practices are intended to illustrate and signify may be held—but we cannot look for consistency in the decrees of an Anglican Primate. However, the Archbishop does say that he approves of the revival of a certain amount of ritual in conformity with the provisions of the Prayer Book. In fact he approves of nearly all the practices which are condemned by the Low Churchmen, and which have been made the pretext for inaugurating the Kents crusade.

It is expected that the Ritualistic clergy will conform to the pronouncements of the Archbishop which are favorable to their views on all essential points, though he condemns some practices which have been in great favor. The Ritualists are in high glee with the Archbishop's decisions, and these decisions have given them renewed courage for the conflict which it is expected will occur on the first Sunday of next month. The next phase of the war will be awaited with interest.

MORMONS AND POLYGAMY.

The Presbyteries of New York and Brooklyn have sounded a note of alarm at the progress which it is asserted Mormonism has been making recently. The Mormon missionaries assert that the practice of polygamy has been given up by their sect in Utah, but the two Presbyteries above mentioned assert that it is still continued, though not so openly as in former years. The fact is quoted that the Mormon Church has recently notified its adherents that they should "live to their religion." In Utah this means that adherents of the Church should contract those unions which are known as "celestial marriages," and which show that Mormonism is still as polygamous in its teachings as it was in its most odious periods of existence. Witnesses to the existence of polygamy are ordered to keep silent on the subject: juries, being composed of Mormons, refuse to find indictments against those who are accused of polygamy, and officers will not arrest them when complaint is lodged against them.

"AMERICAN" CHRISTIANITY.

We always knew, on the testimony of our Protestant contemporaries, that "American Christianity" is superior to Spanish Christianity and Catholic Christianity generally, but we were surprised to hear from the Congregationalist that it is also superior to the Christianity of Christ. We beat all creation in knowledge, without a doubt; but that we beat the Creator Himself is not generally known. This is, however, a fact. The Congregationalists of last week, comparing our superior knowledge to that of Christ, says:

"If He (Christ) was as well informed concerning the future world as intelligent men now are, He could not have taught that future punishment is eternal."

Here is a brand new article of our "American Christianity."—Sacred Heart Review.

CONSECRATION OF ARCHBISHOP GAUTHIER.

Archbishop O'Brien's Sermon in St. Mary's Cathedral.

The following is the sermon delivered by His Grace Archbishop O'Brien, at the consecration ceremony in St. Mary's Cathedral.

"For this was I born, and for this came I into the world, that I should give testimony to the truth; every one that is of the truth heareth My voice (John xviii., 37)." Your Graces, My Lords, Very Rev. and Rev. Fathers, and Dear Brethren,—

There can be no honest doubt in the minds of those who believe in Holy Scripture, or make profession of Christianity, that the mission of our Lord and Saviour was two fold in its object. He came to redeem and He came to teach. These are basic truths of the Christian religion; they are the elementary facts in its teachings; they constitute at one and the same time the reason of its being, and its regenerating power. By Christ alone have men been redeemed; by Christ alone are they to be instructed unto eternal life. He is the "true light which enlighteneth every man that cometh into this world" (John i., 9) just as He is the One "in whom we have redemption through His blood, the remission of sins according to the riches of His grace." (Eph. i., 7) These two fundamental truths are either explicitly taught, or taken for granted on every page of the New Testament.

But whilst professing Christians, as a general rule, readily proclaim that redemption comes only through Christ, very many do not realize, or attach sufficient importance to the fact that salvation, the garnered fruit of redemption, can be attained only by the application of the graces of that redemption to the individual soul. We have been redeemed without our knowledge or consent; but we shall not be saved without the active cooperation of our free will with God's sanctifying grace.

In these days of loose thinking and sensational writing, the correct use of words is little understood, and their meanings are not seldom confounded. Hence in the minds of many redemption and salvation are interchangeable terms; therefore, because Christ has redeemed us they conclude that we are also saved. It is this confusion of thought which, engendering a false security by making salvation coextensive with redemption, blinds so many to the all importance of listening to Christ's words, and of making use of the means instituted by Him for applying the grace purchased by redemption to their souls, to ensure their salvation.

Had the mission of Christ been simply to redeem, then mankind would have been left free to choose the means which might seem best adapted to the sanctification of their souls. There would be no organized religion, no rule of faith, no standard of action. Each man should be a law unto himself, the censor of his own morals and the judge of his own conduct. Some, indeed, claim this freedom in the domain of religion, this immunity from control by restrictive teaching or clearly defined commands. The words of my text show how lacking in Scriptural warranty is this claim. Our Lord says: "For this was I born, and for this came I into the world that I should give testimony to the truth; everyone that is of the truth, heareth My voice." Therefore Christ taught truth, and we are bound to accept it without question or murmur. He speaks to the heart and to the intellect of man; He appeals to his best affections whilst satisfying his intelligence by the depth and consistency of His doctrine. He comes down to the level of our capacity as He unfolds sublime truths, and with gentle and patient iteration He seeks to win our attention, and to imbue us with His own spirit of belief. Shall we not be ready and anxious to learn from such a teacher?

The world professes in our day a great desire to know the truth. On all sides the cry goes up, "Give us the truth in science, in history, in religion, regardless of consequences." Is this cry sincere? Are men really desirous of knowing the plain, unvarnished truth? Or is the cry but an echo of Pilate's question put to our Saviour, "what is truth?" The Gospel tells us that when Pilate had said this "he went forth again to the Jews" (John xviii., 38). Evidently he was not seriously anxious for an answer to his question. Are those who ask today for the truth more in earnest than he? We cannot learn scientific, historic or religious truth unless we not only listen to its evidence, but also dispose our minds to accept what that evidence demonstrates. The intelligence can no more apprehend an idea, or perceive the consequence between cause and effect if the will be resolved to deny, than an image of an object can be formed on the eye if the lids be closed. Our mental faculties, equally with our physical organs, cannot adequately perform their function unless the conditions for their proper use be fulfilled. Hence it is that many never acquire some of the most obvious truths. They either do not listen to the evidence, or they listen only to contradict, to deny, or to ridicule. Pilate after having asked the question, "What is truth?" went forth at once from the presence of Him who was the God of truth, to the Jews, the revilers of that man God. Many of those who in our age repeat the pathetic cry "What is truth?" listen perhaps to their exposition, but all the time are mentally sitting with the scoffers of Christ and His Gospel, or planning with the Scribes and Pharisees how to ensnare

Him in His speech." (Matt. xxii., 15) What wonder that they remain untaught, restless and unsatisfied? Let us remember that teachability of disposition is necessary to acquire truth. It is also the characteristic of profound scholars just as scepticism is the unerring mark of shallow sciolists.

It is evident, then, that our free will has a grave responsibility in the search for truth. On it devolves the duty of turning the attention to a consideration of the motives of credibility of the propositions advanced, and of disposing the mind to be intellectually honest and candid. In this way one may be said to be "of the truth," and consequently such a one will hear the voice of our Lord. He has said, "for this was I born, and for this came I into the world that I should give testimony to the truth." That He taught is an historic fact; that His life work had a most beneficial and far-reaching effect on human society, and its individual members, is equally a fact of history. His teachings and example have been for nineteen centuries a great moral force, curbing the untamed fury of despots, softening the rude temper of the barbarian, and uplifting the lowly and the oppressed. In proportion to the prevalence of this force in the law and custom of a nation, will be the measure of the social well being of the people. Where this force does not exist, there barbarism, oppression, and brutal injustice abound. The world, in its various geographical divisions, supplies an object lesson, the significance of which cannot be gainsaid. Where the masses of the people are influenced by the example and the teachings of Jesus Christ, holiness of life and the highest form of civilization will obtain, even though the government may be one of oppression and injustice. In a word, there is no justice, nor sanctity, nor true civilization in the mind and heart of any man, except inasmuch as his life is moulded, consciously or unconsciously, by that moral force which had its beginning nineteen hundred years ago, when Jesus taught in Peter's boat, or on the mountain slopes.

Whilst this will not be denied by any professing Christian, yet many will say there is in Christ's system of religion no dogmatism, no firm set creed; it is a religion of love and brotherly good will. It certainly is that, but it is much more. It appeals, indeed, to man's best affections; but it satisfies also, his intellect. It is a curious fact that many minds are swayed by phrases, or even by a simple word. We see apparently sensible men affected by the word "dogma" in a manner not dissimilar from that of one whose mental equilibrium has been overturned. They cry out "away with dogma; we want none of it in our religion; we are free men; no sacerdotal chains shall bind our intellects, the law of love, the golden rule, is our standard; our own judgment the final court of appeal; creeds are priestly impositions; perish dogma, we want conduct not ecclesiastical inventions." Fine declamation is it not? but how many false assumptions and erroneous ideas does it not contain. The deplorable superficiality of present day education, with its utter lack of logical training, has begotten confusion of thought, and vagueness of understanding unknown in past ages. This is why so many are losing their hold of religion. The good seed falling on shallow soil cannot take root, on it only tares and weeds can flourish.

Let us examine this objection against dogma. We say at once you can no more have religion without dogma than you can have science without principles, or a roof without supports; you can no more have right conduct without it than you can have correct solution of a problem of Euclid without the postulates of geometry. Dogma is not, as its opponents assume, an arbitrary opinion imposed on believers regardless of reason and evidence. It is a revealed truth which may be proved by human reason as well as by God's word; or it may be a truth resting on God's word; or it may be a truth resting on God's word and authority only, being beyond, but not in contradiction to human reason. In the natural order we daily accept and act upon propositions which we do not comprehend. Why, then, shall it be unreasonable to do so in the supernatural?

Once we have a true conception of what dogma is, we see how utterly impossible is religion without it. Take even the so-called religion of love—love of God and our neighbor. There are several dogmas in this simple formula if the intellect is to be satisfied. We have first the existence of a God who is to be the object of our love; then we have the fact of our dependence on Him, as well as the nature of that dependence, all these are dogmas. We have, also, dogmas regarding His attributes; and still others which sum up and prove our obligations towards our neighbor. But some will say believe only in a natural religion— one of mutual help and brotherly love. Well, you must satisfy my intellect on one or two points regarding this simple form of religion; only truth can satisfy the intellect, and truth is ever and essentially exclusive and dogmatic. Now tell me, for you must give a reason for your so-called religious profession or be branded as superstitious zealots, why should I help my neighbor, why should I manifest towards him brotherly love? These questions can be answered, but only by laying down established truths; to do this you must dogmatize. It is scarcely necessary to pursue this phase of our question further. Despite the cheap rhetoric of learned professors, and the silly parrot talk of newspaper and magazine writers, dogma is and must be the kernel of religion, its starting-

point, its principle of life energy and development. On it, too, depends every right rule of conduct.

Our Saviour gave testimony to the truth in a kindly spirit indeed, and in loving accents, but none the less in a dogmatic manner. He taught with the calm assurance of infallible knowledge and almighty power. He had no vague theories of duty and morality, nor did He leave to man any option in the service He claimed. There is no ambiguity in His sermon on the Mount. He is not giving expression to views, or opinions which may be controverted; He is propounding principles which, if acted upon by the world, would leave no vexed social problems to be solved, and no human misery without its assuagement. We realize that it is a Master who is speaking, and are not surprised when the Evangelist adds: "And it came to pass, when Jesus had fully ended these words, the people were in admiration of His doctrine. For He was teaching them as one having authority, and not as their Scribes and Pharisees." (Matt. viii., 28-29.) With authority, too, He sent His Apostles to teach the world, saying: "All power is given to Me in Heaven and earth. Go ye, therefore and teach all nations." (Matt. xxviii., 18-19.) And with authority He promised rewards and threatened punishments when He said, "Go ye into the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark vi., 15-16.)

Thus, by the will of God a Church or teaching body was founded; by His power it was endowed, and by His command it is to be heard and obeyed. Man had no more to say in its foundation, or in its endowment, than he had in the creation of matter and the fixing of its laws; and just as he cannot change by one jot or tittle the laws of nature, so he cannot change or destroy the nature of the Church, or the Divine form of its governing power. He must take the order of nature such as it is; he must be content with the supernatural order as represented by the Church, and as it has come from the hand of God. We were not consulted about the creation of the world, neither was our opinion asked about the founding of the Church. Did men only reflect that they are as powerless to change the supernatural as the natural order, we would have no useless and sinful rebellion against God's kingdom.

Now that kingdom was to endure to the end of time, for its office bearers received the Divine mandate to "preach the Gospel to every creature." This necessarily involves continuity, or unbroken succession, and hence the Church of Christ must stand forth as a great historical fact, as great and as recognizable as any kingdom of the earth. More widespread than any of them and more lasting, its history can be no latter day fact; its appearance in history must be coeval with its Founder, and the beneficent work and teachings clearly traceable in every succeeding age. Of the Roman Catholic Church only, with the Pope as its acknowledged head, can this unerring mark be verified. From Christ till now no epoch can be mentioned, no century named, no year designated, in which the Catholic Church is not found teaching the same doctrine and administering the same sacraments. Growth and development there have been as there must be in all living organizations; progressive unfolding and fuller exposition of doctrine in keeping with the advance of intellectual methods, has been verified, but its substantial identity has remained. As the acorn grows into a mighty oak, it does not perish; it develops by reason of its innate power; so the Church of God founded by Christ has grown and developed into the vast and far-reaching organization of the Catholic Church, identical in faith, identical in sacramental power, identical in its divinely instituted hierarchical order. In conformity with the laws of growth and development, its external form has been modified, but its essential principles are as immutable as God's own Word.

Men may refuse to listen to the voice of our Church, and deny her claims to a divine origin, just as many would not hearken to the words of our Saviour, and scoff at His assumption of divinity; but the historic fact remains that she alone of all institutions, or kingdoms, is found on every page of the annals of the world for nearly nineteen hundred years, bearing witness to Christ, never trimming her sails to catch the breeze of popular favour, never abating her claims, nor lowering her flag at the bidding of foreign tyrants or treacherous sons. There is no possible denying of this stupendous fact, and no explanation of it save the one, viz., that in very deed and truth she is the work of God, the depository of His revelation, the bearer of His message, the instrument through which our Lord and Saviour continues the mission for which He was born, and for which He came into the world, of bearing witness to the truth.

That from the beginning Christ's Church had the structural element, or form of organization, is evident not only from the nature of its functions, but also from the positive testimony of the Apostle (Eph. iv., 11-12): "And some, indeed, He gave to be Apostles, and Prophets, and others Evangelists, and others pastors and teachers"; their work, however, was to tend to one end—"for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ." Confusion was not to reign in his kingdom of Christ; law and order characterize the spiritual, no less

than the physical creation. The soul, the intelligence, the free will of man, are just as really and as fully hedged round by laws through the observance of which he can fulfil the end of his being, and attain the highest perfection of his faculties as is his body. Anarchy is as great an evil in the intellectual and spiritual as in the political domain; for a living, watchful, legitimate authority is the first postulate of order, and the first condition for the preservation and transmission of truth. That such an authority was an element in the nascent Church St. Paul makes clear when he says: "Take heed to yourselves, and to all the flock over which the Holy Ghost hath placed you Bishops to rule the Church of God." (Acts xx., 28.)

Not by the devices, then, or impositions of cunning men in a ruler age, but by the ordinance of God, does the priestly order, with its various ranks and grades, exist. It is imbedded in the essence of the Church, and it is as much a part of the texture and fibre of the Christian religion as it was of the Jewish dispensation. In that divinely instituted order Bishops hold the first rank. As rulers of "the Church of God," their dignity, their power, rises as much above that of earthly princes as does the spiritual above the temporal. Immortal souls, not perishable bodies, are their subjects; not the boundaries of an empire, not the confines of the earth, restricting their jurisdiction, for to them it was said: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven." (Math. xviii., 18.) Whilst this sublime dignity and its lofty prerogatives render the Episcopal character sacred in the eyes of true Christians, and enable them to realize as only they can the awful significance of the words employed in his consecration—"Whosoever curseth thee let him be accursed; and whosoever blesseth thee may be filled with benedictions," nevertheless, difficulties many and grave encompass him round about. He is a man, subject to human infirmities, with responsibilities corresponding to the richness of the treasures of which he is the guardian and the dispenser. He is a sentinel on the watch towers placed around the deposit of Faith, to give warning of the approach of error and of dangerous principles. Woe to him, woe to his flock should he sleep at his post. He is a custodian of a heavenly-taught morality whose purity and integrity he must protect and defend, even to the shedding of his blood. Woe to him, woe to his flock should he through fear or weakness, or human respect act the part of a "dumb dog" and lift up no warning voice against teachings and maxims that are subversive of good morals. He is a teacher of truth, with credentials and power from the Divine Founder of the Church. Ah, woe, woe to him, woe, woe to his flock should he, misled by a false human prudence, or the childish vanity of being esteemed broad minded by the world, minimize or compromise that truth which alone can make men free, as it only can make them great.

Hence the true Bishop must needs rarely run counter to the world; he must correct its conduct; reprove its maxims, condemn its principles. To him as well as to Timothy are addressed the solemn words of St. Paul: "I charge thee before God and Jesus Christ Who shall judge the living and the dead, by His coming and His kingdom; preach the word, be instant in season and out of season; reprove, entreat, rebuke with all patience and doctrine" (II. Tim. iv., 1, 2.) This injunction was given not so much for the early days of Christianity, as for our own. We can readily gather this from the reason assigned for the admonition, the Apostle adding: "For there shall be a time when they will not bear sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears." In our day many will not "bear sound doctrine" they will not listen to the teachers whom God has appointed, but will seek for advice and guidance from those who have no commission from the Most High, and whose standard of right and wrong is a wretched expediency, or social success. They wish to do the impossible, to serve two masters; they bow to the Almighty on Sunday, perhaps even recite some daily form of prayers and approach "the sacraments"; but the world claims their love, its mode of action becomes their rule of conduct, its maxims and false teachings undermine by degrees their belief in, and respect for the divine authority of the Episcopate. On the other hand those who really recognize the supernatural mission of the Church, are obedient to her laws, and grateful for the loving supervision which, through her Bishops, she ever exercises over all that concerns their spiritual and intellectual well being. And the true Bishop, though he may meet contradictions and criticisms both from within and without the fold, is nevertheless upheld by the virtue given him by the imposition of hands, and chides, reproves, rebukes in all patience and charity. Mercy and truth accompany him as he seeks the lost sheep in the wilderness of sin; justice and peace meet and kiss in all his judgments and decisions.

We have said that as an historic fact the Catholic Church occupies an unique place in the annals of the world. Developing, expanding, waxing more vigorous as the ages roll on, always united in obedience under her supreme head, the Pope, preaching always the same truths and bearing witness to the same glorious promises, civilizing and uplifting man, leading the van in all purely intellectual

studies, her history bears witness to the legitimacy of the Apostolic succession of her sacerdotal order. Looking back over the centuries that have intervened since Christ gave His Apostles their charter of rights and prerogatives, and sent them forth to continue His work of teaching mankind, we can find in all epochs, eye in each year, others daily commissioned by the Apostles or their successors, to partake of the eternal Priesthood of Christ and to carry down the ages an unbroken chain of succession. We do not claim that all the men who compose the links of that chain were perfect, or led lives in harmony with the sacredness of their office. Their power and prerogatives, however, were not for their personal benefit, but "for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ." (Eph. iv., 12.) Hence their personal unworthiness affected themselves only, it did not restrain the use or transmission of their power. This serves to explain the fact which confronts us on every page of history, the existence, namely, of the Catholic Church, multifarious in its members, customs and ceremonies, but one in faith, in sacrifice and in obedience.

To-day in this Cathedral a new link is added to the lengthening chain of Apostolic succession; a new custodian is set over a portion of God's vineyard, a new sentinel is posted on the watch-towers of Holy Church. Chosen and appointed by the Pope he receives by the imposition of hands the plenitude of priestly power. With sacred ceremonies a ring, the symbol of his solemn epousal to the Church, is put on his finger; a mitre, emblematic of his regal power, is placed on his head; he is invested with the crozier, a token of pastoral authority, and told to use it with loving severity in correcting vices.

A few months ago, your late gifted Archbishop laid down the insignia of his office, and entered into his rest. You mourned him sincerely for you had loved him well, and were grateful for the watchful care and vigilance which he had for many years exercised on your behalf. But, though the man died, the office lived on: the instrument of power was, indeed, broken, but the power itself survived. To-day your mourning is turned into joy, for the vacant See is filled, and all the spiritual powers and privileges of the late Archbishop are conferred upon his successor. Henceforth your allegiance is due to him. Let that allegiance be an honorable and ready subjection in God and for God. Who by His own begetting Son established His Church, and places by His Holy Spirit Bishops to rule over it. I preach no new doctrine, and make no unfounded claim on your obedience. The great Apostle St. Paul says: "Obey your prelates, and be subject to them; for they watch as being to render an account of your souls." (Heb. xii., 17.)

Remember that whilst the means of salvation are from God alone—a truth which all Christians admit—the medium of their application to our souls is also entirely of His ordinance. We cannot find refreshing streams in the barren desert, nor can we drink from the ordinary channels of divine grace in the dreary void of self sufficiency and unbelief. To find the stream of life we must listen to Him Who was born and came into the world, that He might give testimony to the truth. Every one who is of the truth heareth His voice. That voice has been speaking for ages, and will continue to speak to the end of time, through His Church, for so He has willed it. "He that heareth you, heareth Me." (Luke x., 16) is an abiding truth for "to every creature" was His Gospel to be preached, and on all to whom the preaching should come was laid the obligation of receiving it. That Church can be known to men of good will, to men of prayer and sincerity of mind, with absolute certainty. It bears the unfailing marks by which it should be known of all mankind. An organized body, coeval with Christ, one in faith, in sacrifice and obedience, with an unbroken succession of priestly orders, and ever engaged in preaching the same faith and code of morality—such must Christ's Church be—such alone of all historic bodies is the Catholic Church. The ceremony of today which has its parallels back through the ages to the Apostles, should teach that lesson. By it the new Archbishop of Kingston is joined to a vast chain that has innumerable ramifications, but all its links are united by the fact of legitimate succession to the Divine Founder of the Church, whose mandate he has received, and whose mission, we heartily pray, he may carry on for many years.

E. B. A.

RESOLUTION OF CONDOLENCE.
Lindsay, Ont., Oct. 19, 1908.

At the regular meeting of St. Mary's Branch, No. 31, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call into Himself the youngest child of John Dennis and of Michael Mangin, thereby depriving Bro. Mangin of his only child, and Bro. Dennis of his fondest hope; be it

Resolved that we, the members of St. Mary's Branch, No. 31, desire to extend to the bereaved Brothers our heartfelt sympathy and condolence in their hour of affliction and trial, and

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