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London, Saturday, Dec. 10, 1892.

DOCTRINAL AND HISTORICAL ENQUIRIES.

"Enquirer" requests answers to the following questions on historical and doctrinal points. We cheerfully comply with the request:

Q. 1. Did the sixth General Council pronounce an anathema against Pope Honorius for teaching the error of Monothelism?

Answer. Honorius did not teach Monothelism, so that a General Council could not condemn him for so doing.

The sixth General Council was peculiarly conducted, and it was a General Council only during some of its sessions, namely, so far as it was approved by Pope St. Leo II.

The legates of Pope Agatho were sent to this Council to preside at it, and they actually presided during the first eleven sessions, and during the last session, the 18th, according to the Western computation, the 17th according to the Greeks. The intervening sessions were controlled by Greeks during the absence of the Emperor Constantine Pogonatus from Constantinople, and not until the Emperor's return were the legates re-admitted to their proper position.

It was at this eighteenth session that the decree of faith against Monothelism was adopted, and only the decrees of faith approved by Pope Leo II., but the decree of faith while condemning Monothelism made no mention of Pope Honorius.

It was during the non-ecumenical sessions of the Council that the Greeks, who were disposed to usurp the Supreme authority in the Church, decreed that the Patriarch of Constantinople was entitled to the position of supremacy which the Pope had always held, but neither this decree, nor the synodical act by which Honorius was condemned, received the Pope's sanction. These acts were, therefore, of no force whatsoever, and they have never been accepted by the Church, even if we suppose that they are authentic. We must add, however, that the authenticity of the synodical act has been disputed on what seems to be good grounds. However, as even their authenticity would not give them authority in the Church, we need not here examine the matter under this aspect.

But here it might be asked, why did Pope Leo II. not condemn the irregular proceedings of the Council? To this we answer that he did so implicitly, both by his refusal to approve its acts, and even explicitly by stating in his letter to the Emperor that he returned thanks to God that the Church "had reached a harbor of peace after escaping from an ocean of affliction." We see in this expression the reason for the exercise of this leniency to escape the danger of a lasting schism which would probably have been precipitated by the Greeks. The danger was averted, however, by Pope Leo's prudence.

During the eleventh session of the Council, while it was conducted in accordance with the canons, the prelates fully vindicated Honorius by pronouncing condemnation against several propositions of Macarius, the Monothelite Bishop of Antioch, one of which asserted that

"All our holy fathers maintained the dogma of one will in Jesus Christ. Amongst these holy fathers was Honorius of Rome who notoriously proclaimed the one will."

This proposition, together with a number of others cited by the Council from Macarius, is said to be "blasphemous, contrary to the doctrine of previous Councils, and subversive of the orthodox faith." (Labbe vol. 6, col. 906.)

It is evident from this that the Council did not believe that Honorius "notoriously proclaimed the one will" (Monothelism), as Macarius asserted.

It must be conceded, however, that Pope Honorius suffered himself to be deceived by the Patriarch Sergius of Constantinople into the belief that the

latter was orthodox, and thus he neglected to condemn the Monothelism of Sergius. But he was not guilty of heterodoxy or heresy himself.

Our correspondent next asks:

2. Did Pope St. Leo II. pronounce an anathema against the same Honorius in these words: "We anathematize the inventors of the new error, Theodore Sergius; and Honorius also who did not preserve in purity the Apostolic Church by the teaching of Apostolic tradition?"

The letter of Pope Leo II. contains no such passage as that quoted by our correspondent. The letter, after enumerating thirty-one former heretics, continues:

"We anathematize equally Theodore of Paron, Cyrus of Alexandria, Sergius, Pyrrhus, Paul and Peter, Bishops, or rather devastators of the Church of Constantinople, traitors rather than Pontiffs. Honorius did not exert himself to purify the Apostolic Church by teaching the tradition of the Apostles, but let pass the impure and hypocritical treason which disfigured the immaculate faith."

It will be seen from this that Pope Leo admitted that Honorius was to be blamed for remissness of duty, but not for teaching heresy, nor does he even assert that Honorius was aware of the extent of the duplicity of Sergius. Sergius deserved to be condemned, but the most that can be said of Honorius is that he was too easily blinded by the astute Byzantine Patriarch.

3. A Protestant friend informs me that, according to the Council of Trent, the sacrament of extreme unction was administered by the Apostles. (Mark vi., 7-13.) But since, according to the same Council the Apostles were not ordained priests until the Last Supper, this would be nothing more than a ceremony used for the healing of the sick. Is this argument valid?

Answer. Our correspondent's informant is evidently astray in regard to the teaching of the Council of Trent. The catechism of the Council says: "Our Lord Himself would, however, seem to have given some indication of it when He sent His disciples two and two before Him; for the Evangelist informs us that going forth . . . they anointed with oil many who were sick and healed them." (St. Mark, vi., 12, 13.) In the acts of the Council, session 14, it is also said that extreme unction is here insinuated but that it is commended and promulgated by the Apostle St. James in v. 14. The mention in St. Mark vi. is therefore not of the sacrament itself but of a prelude and type of the sacrament.

The sacrament of extreme unction is clearly commanded by St. James in the passage referred to; but Protestants do not obey the commands.

Our correspondent next asks:

4. "In St. James, v., 13, we read that after the priests or elders have prayed over the sick person and anointed him with oil 'the Lord shall raise him up,' that is, shall heal him. Now this last result is very seldom produced at the present day, as the sacrament is not administered until the sick person is at the point of death, and consequently we must conclude that it was only a ceremony employed for the healing of the sick which was to be discontinued after the Apostolic age."

Answer. The objector is again in error. Extreme unction is administered to those in danger of death by sickness, not merely to those "at the point of death," and it frequently occurs that the anointed sick are restored to physical health; though this restoration is not the principal purpose of the sacrament. Its principal purpose is the health of the soul; for "the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him. Confess, therefore, your sins to one another and pray one for another that you may be saved."

God will undoubtedly restore the bodily health if He sees that the spiritual good of the sick person, or that of others requires that restoration; but the sacrament is commanded to be administered chiefly for the spiritual good to be derived from it.

5. The last objection advanced by our correspondent refers to the physical effects of the sacrament of the Eucharist. The substances of bread and wine are changed into the Body and Blood of Christ, but the outward forms remain, and produce the physical effects of the original matter of bread and wine. Thus in (1 Cor. xi., 21.) St. Paul reprehends the Corinthians for the abuse of which some had been guilty in profaning the Eucharist by receiving it unworthily, and after improper or insufficient preparation; for "one indeed is hungry and another is drunk."

That the holy Eucharist is really the Body and Blood of Christ this same Apostle proves by declaring the unworthy communicant to be "guilty

of the Body and of the Blood of the Lord." He would not be thus guilty if the Body and Blood of the Lord were not really present; yet we see that it may be profaned by the unworthy communicant. The remedy is indicated by the Apostle: "But let a man prove himself, and so let him eat of that bread and drink of the chalice;" but the doctrine is none the less true because profanation is possible.

We say, therefore, due precautions must be taken against such profanation, but the profanation by the malice of men is not impossible, though the Catholic Church by her wise ordinances endeavors to minimize as far as possible the danger of such profanation.

THE PRESBYTERIAN HERESY TRIALS.

The heresy trials which have created so much excitement in Presbyterian circles during the last two years are now attracting more attention than ever, owing to the fact that they are actually going on before the Presbyteries of New York and Cincinnati.

Dr. Briggs, of the Union Theological Seminary, is the accused one in New York, and Professor Smith, of the Cincinnati Theological Seminary, is undergoing a like ordeal in that city. These trials have a special interest, inasmuch as they show the steady progress of Presbyterianism towards total unbelief in the most vital truths of Christianity. We do not rejoice at this tendency, for though we are thoroughly convinced that Presbyterianism, and indeed Protestantism in all its forms, is erroneous, we consider it to be a deplorable fact that the lapse of time brings the sects constantly nearer to complete infidelity. We are not surprised that this is the case. It is the natural result of the rejection of the supreme authority of the Church established by Christ to guide mankind infallibly to a knowledge of all Christian truths. We would, however, prefer to see some of these truths retained than to see all rejected. We therefore deplore the downward tendency of the present age, while we are quite conscious it is the natural result of Protestantism in all its forms.

The charges against both of these professors are very similar, as both are accused of denying the inspiration of Holy Scripture. In the indictment against the New York professor there are several separate clauses which the prosecuting committee describe as being distinct proofs of the same offence, which they therefore desire to be treated as one, whereas the professor demands that they be dealt with separately, in the hope that even if he be condemned on some of the items, he may be sustained by the vote of the Presbytery on some of them at least.

Notwithstanding the fact that the professor's demand has been acceded to as regards the separate consideration of the various counts of the indictment, it is the general opinion that the majority of the Presbytery will decide against him, as his denial of the full inspiration of Scripture has been most explicit; nevertheless it is pretty certain that there will be a large vote in his favor.

In the course of the trial a curious incident occurred, which gave rise to considerable amusement among the spectators. The prosecuting committee presented a copy of the Bible as part of the evidence on which the case rests. Dr. Briggs demanded which version was presented, and the reply was "King James' version." The professor retorted, "Then your evidence is unlawful, for the Presbyterian standard of authority is not the translation of King James, but the original Greek and Hebrew."

Dr. McCook, who had presented the King James' version, acknowledged that the originals should be the final authority, but stated that in case of discrepancy between the two versions, Dr. Briggs should have the right of being judged by the original text.

No doubt the absurdity of Presbyterianism, which has always maintained that the Bible alone as interpreted by each individual is the only rule of Christian faith, to the exclusion of the authority of the Catholic Church, must have struck the audience forcibly when they were thus gravely informed that the King James version of the Bible, on which they have hitherto depended entirely for their faith, is not to be relied on, but that they must have recourse to Hebrew and Greek copies, which they cannot understand.

When this announcement was made there was a general titter through the audience, which formed a strange contrast with the seriousness with which an ecclesiastical court is generally or

at least ought to be conducted. The titter became still more general when Dr. Robinson remarked, "We are making ourselves the laughing-stock of the galleries."

Latitudinarianism has undoubtedly made great strides among the Presbyterians of today; for though it is generally believed that Professor Briggs will be condemned by the Presbytery, there is a party sustaining him which is so powerful that the verdict is still very doubtful. The strength of the Latitudinarian element many be judged from the fact that the first vote taken by the Presbytery, on the question of taking up the charges separately, was in favor of Dr. Briggs' side; and in the Cincinnati trial, on the question of dealing with the first charge against Professor Smith before passing to the second, the decision was against the Professor only by the narrow majority of one, twenty-six members of the court being in favor of taking up the second charge first, and twenty-five voting in accordance with the professor's wish that the first charge should be the first dealt with.

THE ETHICS OF ATHEISM.

Col. Robert G. Ingersoll's long absence from the lecturing platform gave reason for the hope that he had outgrown his inclination to blaspheme God in public as he had been wont to do; but a lecture which he recently delivered in McVicker's theatre, New York, under the title "Myth and Miracle," shows that he is still as much as ever afflicted with the blaspheming craze. The lecture was reported briefly in the New York Tribune, and being delivered on a Sunday evening the speaker gave as a reason for his choice of this sacred day that it was his wish that they "who had imbibed too much Church during the day might have a chance to drink a little antidote."

The thesis which the Godless orator desired to sustain was implied in the sentiment uttered at the beginning of his address: "I believe in taking my happiness on earth." This is to say, that man should have no higher or nobler motive for his acts than the transitory earthly pleasure he can derive from them.

Of course it has been well known that the infidelity of which Colonel Ingersoll proclaims himself the champion does not afford any higher motive of morality than this, but in view of the grossness, sensuality, selfishness and other evil results which necessarily follow from such a principle of action, the most pronounced infidels have generally endeavored to conceal the fact that all their moral code rests upon so vile a basis; and hitherto Mr. Ingersoll himself had not proclaimed so openly the utter miserableness of the code of morals which Atheism furnishes. J. J. Rousseau, in his Letters de la Montagne, admitted that "Christianity renders men just and moderate, lovers of peace, and benefactors of society;" but there is certainly nothing in the principle of Infidel morality announced by Col. Ingersoll to produce a generation of infidels having any such characteristics as these which are acknowledged to be the result of Christian teaching.

What motive has the libertine to make his home happy by the fulfilment of his duties towards his wife and children, if he has no nobler motive for his acts than his present and individual pleasure? What motive will influence the drunkard to give up the deceitful pleasure he derives from the use of the intoxicating cup?

Christianity furnishes such a motive. It teaches us that man is the work of God's hand, created to know and serve Him on earth that we may afterwards see and enjoy Him forever in heaven. The faithful Christian may indeed, and does, aim at happiness, but it is a happiness which is to be attained through the fulfilment of his duties to God, his neighbor and himself. The happiness at which the Christian aims is to be attained by the fulfilment of duties. This is something very different from seeking only present pleasure, which is the only motive which infidelity affords us whereby to shape our conduct.

The attempt has been made in days past to put into practice the principles of Colonel Ingersoll's moral code, and the result was always just what was experienced in France during the notorious Reign of Terror, and for a shorter period during the supremacy of Communism in 1871. The reign of infidelity will be necessarily a reign of Terror; and if it were possible for us to imagine that the nations which are now Christian should ever adopt the principles advocated by the Infidel propagandist league which

recognizes Colonel Ingersoll as its head, we can only expect that they will become what France was when dominated by a Robespierre, or a Danton, or a Marat.

LOW VERSUS HIGH CHURCH.

The ritualistic controversy which has produced so much trouble within the Church of England has been brought prominently to the front by the protests of a Low Church clergyman of Quebec against certain usages which are practiced at some of the Anglican churches in that city. The name of this dissatisfied clergyman is the Rev. W. P. Noble, who officiates at Trinity Church. On All Saints' Day he attended St. Matthew's Church, where some of the ceremonies are practiced at the communion service which are regarded by Low Churchmen as objectionable. The sacramental elements were elevated, the *Agnus Dei* was sung after consecration; and what seems to have been most displeasing of all to this irate champion of Evangelicalism, the cup used for the communion service was rinsed with a little unconsecrated wine, which was then partaken of by the officiating clergyman, the purpose being to dispose of the consecrated remnants respectfully.

On the following Sunday the Rev. Mr. Noble made the service he had witnessed in St. Matthew's Church the subject of his sermon, denouncing the practices he has enumerated as "unauthorized and Romish." He also made an attack upon the Kilburn sisterhood, a religious community of ladies which has been established for a number of years within the Anglican Church. He said that these nuns are Romanizing, or introducing Romish principles into the Anglican Church, in proof of which assertion he quoted a hymn which is used by the sisterhood, in which the penitent sinner is made to declare that it is expedient to confess her sins to the priest in order to have them pardoned. He also objected to the great power exercised by the bishops of the Church in the appointment of clergymen.

It does not appear to us that the practices to which this gentleman objected so strongly deserve the violent censure with which he visited them. The custom of confessing one's sins is indeed a novelty reintroduced into the Church somewhat recently, but it cannot be denied that it is positively commanded in the Book of Common Prayer that on the occasion of the visitation of the sick, the sick person should be "moved to make a special confession of his sins if his conscience be troubled with any weighty matter," whereupon, if he humbly and heartily desire it, "the priest" (that is to say, the visiting minister) "shall absolve him" according to a formula in which he claims to have received from Almighty God the power of forgiving sins.

It is very true that the exercise of this supposed power of absolving had fallen into disuse in the Church of England until it was restored of late years by the High Church party; but these may very reasonably retort upon the Low Church clergy that the latter have discontinued a thoroughly Protestant practice which was retained and commanded in the Church even when the last revision of the Prayer Book was made under the most uncompromising Protestant auspices.

It is clear to any one who reads carefully the passage we have indicated that the Prayer Book claims that the clergy of the Church possess the power of forgiving sin, and that those who, like the Rev. Mr. Noble, condemn the exercise of this authority, neglect a most efficacious remedy for sin which has been instituted by Christ.

It is true we do not admit that the clergy of the Church of England possess this power, for they are not really priests; but it is none the less certain that the Anglican Church claims for them this priestly power, and if it really exist, it should be made use of and not left to fall into desuetude.

In regard to the other usages to which the Rev. Mr. Noble objects, we have only to say that they are based upon the belief that the sacrament of the Eucharist is not common bread and wine, but that in some way or other Christ is present therein. If this be the case, it is certainly proper that the sacramental species should be treated with respect.

It is notorious that the Anglican Church formularies were composed having in view the intention to allow the greatest possible amount of liberty of belief on the question of the Eucharist. They were designed to permit Catholics

and Lutherans as well as Calvinists to become Anglicans, and yet to do as little violence as possible to their religious belief. But Lutherans, equally with Catholics, hold a belief in the real presence of Christ in the Eucharist, though in a different way. We infer, therefore, that the Anglican High Churchmen are just as fully entitled to hold their belief in the sacred character of the sacramental species, as are the Low Churchmen of Rev. Mr. Noble's stamp. Mr. Noble's intolerance of practices which his Church now distinctly allows by the recent judgment of the Privy Council in the case of Bishop King, savors strongly of that spirit of persecution to which he declares he has been subjected by his Bishop on account of his attack on what he calls Romish practices in the Anglican Church.

It should be borne in mind that under the Old Law the manna which God ordered Moses to lay up in the Ark of the Covenant was treated with great respect. This being the case, the much holier sacrament of the Eucharist should be respectfully treated also, for our Lord, in making comparison of the two, expressly points out the superiority of the Eucharistic bread: "Your fathers did eat manna in the desert, and are dead. He that eateth this bread shall live for ever." (St. John, vi.) St. Paul also declares that it is to be received worthily, and pronounces the judgments of God against unworthy communicants, adding: "But let a man prove himself, and so let him eat this bread and drink the chalice of the Lord." (1 Cor. xi.)

In consequence of his escapade, the Rev. Mr. Noble has been severely reprimanded by his Bishop and has had his name stricken by his colleagues in the ministry from the list of members of the Clerical Association of Quebec. Mr. Noble declares that it only remains for him to appeal to the people against Romanizing tendencies in the Church.

EDITORIAL NOTES.

We see now and then from our exchanges that the ministers are gradually developing a decided taste for the introduction of politics into their sermons. Probably it is done to keep abreast of the times. Their hearers relish not the arbitrary rulings of men to whom they pay generous salaries for Sunday entertainment, and political discourse must needs be given to engross their attention. We have no objection to ministers ventilating their opinions on this or that political question, but let it be through the press or from a public platform. To a Catholic the pulpit is invested with a sacred dignity and grandeur, and were he to hear within the precincts of his church the political tirades that charm some of our separated brethren of Toronto it would seem to him that the house of God had been desecrated. But he need have no fear, for every Catholic priest is well aware that his sole duty is salvation of human souls and that a church is too holy a place for the exposition of opinions on the political situation. He will, when the opportunity comes, denounce this or that evil that threatens men with everlasting destruction, and with all the energy of his heart and intellect give impetus to every onward movement of humanity; but he will ever scorn to lower the pulpit by the discussion of politics, which, entertaining for a time, eventually succeed in engendering a spirit of partisanship and provoking lifelong animosities.

These works of Charles Kingsley, a gentleman who essayed many departments of literature and attained no enduring fame in any, are being circulated in cheap editions. We have no hesitation in warning all Catholics against their perusal. If we seek to improve our style, Newman, with his classic prose, may well be our only master; and if historical data engage our attention we must look to the reputable historians of the Victorian period, and not to the fanciful and prejudiced romances of Kingsley. One work of this writer—"Hypatia"—is now attaining a certain vogue. It is grounded on the oft-repeated calumny that St. Cyril effected the death of Hypatia, a beautiful woman who taught the chief school of Pagan philosophy in Alexandria. All through the book he endeavors, in the most assiduous manner, to blacken the fair fame of the saintly Bishop of Alexandria. And yet there are many Protestant critics—Cave, etc.—who exculpate St. Cyril of any participation in this unfortunate episode. Socrates and the historians of the time attach no

stigma to the Archbishop's charge is as malicious as possible; and so impartial a reader until an authority of than Charles Kingsley can in its support.

This Ritualistic dispute rages in England with unrelenting vigor, owing to the decision of the Council in favor of the Roman practices. A few vicars resigned his benefice of it, and now a despatch the vicar of New Malden, Chas. Sterling, has done his letter of resignation to the Bishop of Rochester he following savage style of churchmen who do not bow as he does:

"It is impossible for my connection with the Church, as she now is, taught by her clergymen hand her communion table into altars, her ministers ing priests, her churches houses, and with ariuculecated and practiced possible, enforced. All under the eyes, with the and under the protection who first introduce the sheep's clothing into the shield them when the strates. My Lord, I h forty-one years a plain E man. I must decline a longer associated with R That the Church of En punished for her apost Protestant principles a which she was in better work is as certain as the sun will rise."

IN CONSEQUENCE OF THE cess of the Catholic soci York on the occasion of parade at the Columbian wherent 50,000 members Catholic associations mession, it has been reize a permanent committ closer relations between organizations. Arrang also be made by which the schools shall have a tary drill under the inspuent officers.

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The English visitors t gau last year who were Passion Play were so pl kindness shown to v villagers that they h presenting a handson toned organ to the Cat the village, as a testi appreciation of the hospi wards them. The organ by one of the most builders on the contin and it will be ready t position early in Janu the visitors who have wards the purchase of Protestants.

The Presbyterian syn after an animated discu resolution in favor of the Act passed in 1890 by of that Province. T which took place on th it evident that the n synod, and especially th were moved to vote fo adopted, not by any purely secular schools to those in which religio but solely by hostilit whom they are glad to the injustice of being education of their Pr bers' children while t education of their own pockets. The membe would be glad to hav version of the Bible book in the schools, ous teaching as would but for the sake of Catholics they are v religious teaching en from the school-room.

Under the patronage Truth Society a gigan to begin for the spir Catholic sea-going docks in London, Engl to be confraternitie guilds of longshorem ed sailors. Each in vessel will be presen bills with the address ing churches and the n of every priest with hear confession in a f

stigma to the Archbishop's name. The charge is as malicious as it is gratuitous; and so impartial men will consider until an authority of more weight than Charles Kingsley can be adduced in its support.

The ritualistic dispute continues to rage in England with unabated fury, owing to the decision of the Privy Council in favor of the Bishop of Lincoln's practices. A few days ago one vicar resigned his benefice on account of it, and now a despatch states that the vicar of New Malden, the Rev. Chas. Sterling, has done similarly. In his letter of resignation sent to the Bishop of Rochester he writes in the following savage style of his fellow-churchmen who do not believe exactly as he does:

"It is impossible for me to retain my connection with the Established Church, as she now is, with Popery taught by her clergymen. On every hand her communion tables are turned into altars, her ministers into sacrificing priests, her churches into Mass houses, and with a ritualistic confession inculcated and practiced, and, where possible, enforced. All this is done under the eyes, with the knowledge, and under the protection of Bishops, who first introduce the wolves in sheep's clothing into the fold and then shield them when the flock renounces. My Lord, I have been for forty years a plain English clergyman. I must decline now to be any longer associated with Romish priests. That the Church of England will be punished for her apostasy from those Protestant principles and truths of which she was in better days the bulwark is as certain as that to-morrow's sun will rise."

IN CONSEQUENCE of the grand success of the Catholic societies of New York on the occasion of their union parade at the Columbian celebration, whereat 50,000 members of the various Catholic associations marched in procession, it has been resolved to organize a permanent committee to promote closer relations between the different organizations. Arrangements will also be made by which the pupils of the schools shall have a regular military drill under the inspection of competent officers.

The universal character of the Catholic Church is well exemplified in the elevation of a convert from Judiasm, the Most Rev. Theodore Cohen, to the important Austrian Bishopric of Olmutz, in Moravia. In the Catholic Church, which is the Church of all nations, there is no ostracism on account of race, but merit and fitness alone are regarded in the distribution of ecclesiastical dignities. The See of Olmutz dates from the conversion of the Moravians in the ninth century.

THE English visitors to Oberammergau last year who were present at the Passion Play were so pleased with the kindness shown to them by the villagers that they have united in presenting a handsome and richly-toned organ to the Catholic church of the village, as a testimony to their appreciation of the hospitality shown towards them. The organ is being made by one of the most famous organ-builders on the continent of Europe, and it will be ready to be placed in position early in January. Most of the visitors who have contributed towards the purchase of the organ are Protestants.

The Presbyterian synod of Manitoba, after an animated discussion, adopted a resolution in favor of the Public School Act passed in 1890 by the Legislature of that Province. The discussion which took place on the subject makes it evident that the members of the synod, and especially the clerical ones, were moved to vote for the resolution adopted, not by any conviction that purely secular schools are preferable to those in which religion is inculcated, but solely by hostility to Catholics, whom they are glad to see subjected to the injustice of being taxed for the education of their Protestant neighbors' children while they pay for the education of their own from their own pockets. The members of the synod would be glad to have the Protestant version of the Bible used as a textbook in the schools, and such religious teaching as would suit themselves; but for the sake of opposing the Catholics they are willing to have religious teaching entirely abolished from the school-room.

Under the patronage of the Catholic Truth Society a gigantic work is about to begin for the spiritual welfare of Catholic sea-going men along the docks in London, England. There are to be confraternities, sodalities or guilds of longshoremen, officials and old sailors. Each incoming foreign vessel will be presented with polyglot bills with the addresses of the neighboring churches and the name and address of every priest within reach who can hear confession in a foreign tongue.

CATHOLIC PRESS.

N. Y. Catholic Review.

A cablegram reports that Cardinal Rampolla has promised Mr. Curtis, the representative in Rome of the World's Fair, "to send to Chicago copies of some of the documents in the Vatican archives relating to the discovery of America and photographs of others, but it will be impossible to send the originals, chiefly on account of the susceptibility of the Italian government, which considers the Vatican and its contents as national property." The impertinence of that organized robbery called the Italian government is insufferable. Its claim to own what belongs to the Catholic Church is worthy of the brigands who are at its head.

If imitation be the sincerest flattery, then our Sisterhoods must feel highly complimented, for similar organizations are being formed by more than one of the Protestant denominations. The Catholic Review lately commented on the statement of a Methodist Bishop at the reception of several deaconesses as to the number of such workers in the Church of Wesley, and now the pastoral letter of the Episcopal House of Bishops says: "And here we may also appeal to fathers and mothers to look if there be not among their daughters some who are called of God to consecrate their lives to the service of Christ in ministering to the helpless and the ignorant. The work which women may do in the service of our dear Lord has been already shown in the work which the women of our Church have done, and are now doing, in many ways for the furtherance of the Gospel. For all of these, and most especially for the great work done by the Woman's Auxiliary Society to the Board of Missions we devoutly thank God; but our thanks are only the more hearty and full of hope when we reflect that out of such works, and by means of them, and because of them, God is raising up among us an order of holy women, deaconesses of the primitive and apostolic pattern, whose whole lives are devoted to our Master's works of mercy and instruction. We devoutly trust that that order may increase, and that the number of our deaconesses, trained and consecrated for their sacred ministry, may be greatly enlarged." After this, we expect to hear no more of the sinfulness of celibacy, and the horrors of nunneries—those scarecrows of a hundred years.

The strange notions concerning Catholic priests entertained by a large number of people in the earlier days of our civilization, are expressed occasionally in these latter times. Men and women to whom the absurdities attributed to Catholic priests were disgusting and abhorrent, are found now under the bright electric light entertaining queer ideas of the priesthood. Sometimes, however, these ideas indicate a high regard for the Catholic priest and his sacred character. An unconscious, but nevertheless appreciated tribute of praise is often given, and where an insult would be intended a compliment was conveyed. A notable instance of this occurred only recently. A priest, in conversation with a well-known Protestant gentleman, alluded to some of his relatives, when the latter expressed surprise at the priest's having relatives, "for," said he, "I always regarded Catholic priests as being entirely different from ordinary people and never considered them as bound by relationship to others. Their lives appear so different from people of the world." "Well," replied the priest, "probably I can surprise you still more by telling you, as a fact, I had a mother, too." The unconscious compliment the gentleman gave was his surprise at finding the Catholic priest coming down to the level of us poor mortals. This is only another proof that Protestants do generally recognize the sacred character of the priest, though they may have no love for him or his religion.

Alluding to the new Lord Mayor, Alderman Knill, in the November number of the Review of Reviews, which was published on Tuesday last, Mr. Stead congratulates His Lordship upon his sturdy vindication of the right of private conscience. Mr. Stead says that if Alderman Knill had been rejected a Jew would have taken his place. But while we admire the Lord Mayor, he adds, "do not let us forget that, if the position had been reversed, no Protestant would have been allowed the liberty which he enjoys." In other words, if England were Catholic a Protestant, according to Mr. Stead, would have no chance of being elected Lord Mayor of London. This is completely beyond the mark. If Mr. Stead but looks to the action of the Dublin Corporation he will find that that body of Catholic gentlemen recently elected a Protestant to be the Lord Mayor of their city during the approaching year. This is quite as it should be. And what the Catholics of Dublin have done, the Catholics of London, too, we are persuaded, would do if the present position of parties were reversed.

Archbishop Corrigan and Archbishop Ireland, rightly or wrongly, are taken by the public to represent the opposing ideas that came up for discussion at the conference lately held in New York. Differences are often more apparent than real, and vanish when men get together with an honest purpose of threshing out the points of disagreement—even in instances where men are not under constraint to recognize the word of the Pope as final. That a perfect understanding has been reached between our Archbishop and His Grace of St. Paul, is substantiated

by the happy incident where, at the final dinner to the prelates, Archbishop Ireland, in response to which the latter made one of his characteristically frank responses, "So be it ever, unity, liberty, charity."

The Toronto Sentinel discovers that the late election in this country is a rebuke to Catholicity and that Mr. Cleveland was elected against "the whole force of the hierarchy." Mr. Cleveland evidently does not read the Toronto papers, or he would not have been a willing and welcome guest of the hierarchy in New York last week. What the Sentinel does not know about American affairs would fill the biggest library on the planet.

It appears from the Revelations of his brother ministers that the Rev. Mr. Ruthven, now in prison in this city for swindling, is "a converted Roman Catholic priest" who before his Australian exploits "published a pamphlet in Philadelphia exposing the errors of Popery." It further appears that his name is not "Ruthven" at all, but Riordan—a good old Irish name; and that he hails from Belfast, in the north of Ireland. We never knew a "converted priest" who, soon or late, did not come to grief in some way or another. In fact it was trouble that drove them from the Church and caused them to wander in search of pastures new. The zeal of such adventurers is the delight of the confiding brethren upon whom they subsist; while the way they make Rome howl by showing up the errors of Popery and warning the American people against the darkness, superstition and enslaving spirit of the "Romish Church" is calculated to raise them to the pinnacle of the delectable mountains of Protestantism. In a spirit of kindness, therefore, we warn our Protestant friends to beware of all "converted priests" and "escaped nuns," especially those from the north of Ireland. Like all frauds they have both the cloven foot and cannot always be concealed; and the buncle-evangelists never fail to come to grief in the long run.

Enile Zola has been visiting Bartres, the village in which Bernadette was reared, for the purpose of acquiring further material for his forthcoming book about Lourdes. He interviewed a number of the peasants who were acquainted with Bernadette, and was shown by her foster-brother the cradle in which she had been rocked in infancy. According to the *Gambols*, Zola was enchanted with all he saw and heard, save on one point. Commenting on the oblivion which has engulfed Bernadette, he is reported to have said: "I am amazed at it. To think that the poor little thing who made Lourdes never saw those admirable pilgrimages! She died ignoring the prodigious success of her work. What fine pages there are to be written about it! My book will be, so to speak, a pedestal to Bernadette, until the day, not long distant, when the Church will place her on her altars amid the glow of candles and the smoke of incense." Strange sentiments these from M. Zola, the chief apostle of repulsive realism!

The Rev. Mr. Talmage, though sensational in his methods, is fearless in the expression of his opinions. He has recently visited Russia, and in a sermon, called "Truth about Russia," contradicts in the most forcible manner many of the popular ideas derogatory to that vast country, which is so imperfectly known, and whose customs are, to say the least, misunderstood. In describing an interview with the Empress he used these words, which are, considering their source, worthy of note: "If you say that it was a man, a divine man, that came to save the world, I say yes; but it was a woman that gave the man. Witness all the Madonnas—Italian, German, English and Russian—that bloom in the picture-galleries of Christendom. Son of Mary, have mercy on us!"

Rev. Dr. MacArthur, who, or which, is a political Baptist minister in New York, says "it would not surprise him to find a Roman Catholic presuming to aspire to the Presidency." As there will not be much use in anybody's presuming or aspiring in that line for at least four years to come, the worthy doctor should keep cool and bend all his energies to doling the fool-killer, Pittsburgh Catholic.

When we enter the church we are in the house of God. The faint sparkle of the lamp before the tabernacle tells of the Holy Presence hearkening there. Christ with us is not some being who died eighteen centuries and went to heaven and stayed there. In the church as the gray dawn breaks each day, the Blessed Saviour descends, with shining, pierced feet and hands, with the lips that spoke and the eyes that saw, and the locks through which had sifted the winds of Olivet and the dew of Gethsemane; with the heart of infinite love and pity; yes, and the soul of infinite power. With what sacred reverence should we enter the portals of the Catholic church, the place where His glory dwelleth, His habitation with the children of men!

There is a new kind of Catholic in this country—the one who uses his Church to exploit himself. Now he figures on the rostrum, and his bellicose Catholicity is suggestive of gas. Again you find him at the editorial desk, and he writes up in slapdash sentences, on subjects that an Aquinas would only approach with prayer and meditation. Nobly is safe at his hands. A venerable Archbishop is to him as the sand bag to the pugilist in training, only to be whacked at as

long as the whacker can stand the exercise. The Church is his shibboleth. When he is cornered, between himself and his antagonist, he places the Church; and the Church generally gets the abuse, which is deservedly his. There is no patent on this Catholic. He is simply so indistinguishable that nobody can guarantee him. In our agony we may well exclaim save us from our friends, our bellicose, dundering Catholics. They are subject to no law but themselves and to themselves they are enigma.

Pompous funerals, long processions, lavish expenditure laid out upon monuments, the erection of splendid monuments, afford a certain consolation to the living, but are of no use to the dead. Whereas the prayers of holy Church, the sacrifice of salvation as also thus distributed for the benefit of their souls, without doubt earn for them a more merciful treatment from the Lord than their sins deserve. Now, if in recommending them to God we do works of charity, who can doubt but that they will profit by them since prayer is never offered up in vain for them. Unquestionably all this is of service to the dead, at least to the dead who before their decease deserve to derive benefit from them afterwards. Let then pious hearts weep over the death of their relatives and shed tears at the sight of their sufferings, but let not their grief be inconsolable; rather let their sweet tears be followed by the joy which religion gives; let them perform good works in their name and prove that their love is truly spiritual and not wholly carnal.

EDUCATION BEYOND THE GRAVE.

Very Rev. James McDonnell Dawson, V. G., LL. D., Etc., in the Owl.

Education beyond the grave. Such is the expression by which the late learned Dr. McLeod signified his belief in an intermediate state of souls which is neither heaven nor the hell of those who are finally condemned. He could not have been expected to use the word Purgatory, which is so abhorrent to the Protestant mind, but he might have said expiation beyond the grave; and this would have been forgiven. Thus we have the case of King David who had committed a great sin, but who, on his repenting, was assured that he was forgiven. Nevertheless the Prophet of God informed him that expiation was still due to the Divine Justice and that he would undergo this expiation by the pain of losing the child he dearly loved. As it was with David so it is with other men who grievously sin. When they repent sincerely they are forgiven, but the debt of expiation remains. They may be called from this world before the debt is paid. What then necessarily happens? They cannot carry this debt to heaven, where nothing that is defiled even by the slightest sin or by the remains of a greater sin can find place. There is mercifully provided an intermediate state wherein the debt of expiation can be paid. But does this consist with the words of our blessed Lord to the penitent thief upon the cross? This was surely an exceptional case. Besides, may not his severe suffering upon the cross have been accepted as his expiation? or may not the extraordinary circumstance of his suffering along with our Saviour on the cross have merited for him the grace to love God above all things, and so have justified him to the full? There can dwell no sin or debt on account of sin in the soul that enjoys the perfect love of God.

Dr. McLeod speaks wisely when he argues that the passage in the New Testament which informs us that our Saviour, after His death, went to preach to the spirits that were in prison, proves the existence of an intermediate state of souls. The learned Doctor holds that there is "education" in this state. Preaching implies teaching. But the preaching of our Lord was intimation to the spirits that were in prison that their redemption was achieved and heaven thrown open to those favored souls. This was to them a source of unspeakable joy, whilst it may be said that their detention and exclusion for so long a time from the happiness of heaven was in itself expiation.

It is in order now to refer to several proofs of a purgatorial state which can hardly have escaped the notice of so learned a man as Doctor McLeod. In the first place the Old Testament informs us that it was the custom of God's chosen people to pray for the souls of the departed; and this implies a state in which they could derive benefit from the prayers of their brethren. We have it distinctly recorded that Judas Maccabees, the captain of Israel's army, made a collection and sent the amount collected to Jerusalem in order to defray the expense of sacrifices and prayers to be offered for the souls of such of his soldiers as had fallen in battle, the historian adding "it is therefore holy and salutary to pray for the dead in order that they may be loosed from their sins." But they who oppose this belief insist that the book of Maccabees is not canonical scripture. It is not offered to them, however, by the authority, that of the Catholic Church, on which they hold all other portions of holy writ? Granting, for argument's sake, that it is not canonical, it must be admitted that it is a true history bearing all the marks of authenticity. What it records, therefore, clearly shows what were the belief and practice of the Jewish people. If this belief had been groundless and the practice founded thereon vicious, our Lord, who was not slow to correct the errors with which the doctrines of Israel had come to be tainted, would

certainly have condemned both belief and practice, which, if not true, He would have studied to extirpate. We have the testimony of Saint Augustine to the effect that the book of Maccabees was recognized by the Church as canonical from the earliest ages—"The Church of God has always acknowledged the Maccabees as a canonical book." (City of God, cap. 36.)

Testimony showing the existence of an intermediate state, anterior to that of the written testament, is found in the Apostles' creed, which says that our Lord descended into hell. This certainly was not the hell of the lost and irrevocably doomed, but "the prison" already alluded to, which Christ, after His death, went to visit, and wherein were detained the righteous souls of all ancient times awaiting the happy hour when our Saviour, by His death, should open to them the Kingdom of Heaven.

In St. Matthew, cap. 12, we read "Whoever speaketh a word against the Son of Man, it shall be forgiven him; but whoever speaketh against the Holy Ghost, it shall not be forgiven him either in this world or in the world to come." Some sins, therefore, are forgiven in the next world, but not in the hell from which there is no redemption, nor in heaven where no forgiveness is needed. This necessarily supposes a third place or state wherein some sins may be forgiven. There are other passages in the New Testament which bear witness to the existence of an intermediate state of souls, and these we would recommend to the serious consideration of such able men as Doctor McLeod. Of these a few may be pointed out: I. Cor., ch. iii.; Philip. ii.; Apoc. ch. xxi., 27; I. Cor., ch. xv., 29; II. Tim., i., 18; St. John, iii., 13. But is it not said in Scripture that as the tree falls so doth it lie? This figurative language as regards the soul is undoubtedly true; for every soul on its separation from the body is judged and receives its sentence—everlasting happiness or the contrary, doom. If the former, it may have to pass through an expiatory term, but is not averted from its ultimate and appointed destiny.

The practice and tradition of the early Church ought surely to weigh with such able men as Doctor McLeod and other learned Protestants; for they generally admit that during the first five centuries of her existence the Church taught only pure doctrine. With such doctrine, therefore, must be classed her teaching as regards an intermediate state. The third Council of Carthage in the year 253 decreed prayers for the dead. The Councils of Chalons and Worms, and others decided in like manner. The Church Fathers of those times were equally decided and unanimous as regarded praying for the dead and the consequent belief in an expiatory state. St. Ephrem orders prayers for the repose of his soul after his death. The Emperor Constantine wished to be buried in a church in order that the faithful might remember him in their prayers to God. St. Chrysostom 1. Hom. in Epistle to Cor., says: "The tears of the living are not useless to the dead; prayers and alms relieve them." St. Jerome (epistle to Pamphilius) says: "It is customary to strew the graves of the faithful dead, but you have followed a better usage in strewing the grave of your wife with alms for the solace of her soul." Let us hear the great doctor, St. Augustine, whom Protestants as well as Catholics consult (9th book of Conf., chap. 13th): "I shed not a tear whilst they offered the holy sacrifice for the peace of my dear mother's soul." The same doctor, commenting on the 31th Psalm, prays thus: "Purify me, O Lord, in this life, that I may not require the application of that fire by which souls are tried in the next." "Arius," he says in another place, "was the first who dared to teach that it was of no use to offer up prayers and sacrifices for the dead."

Let us now hear the testimony of the Roman Catechism. It is the brightest and most precious of all. It dates back to the time when the cruel Nero struck the first blow against the Christian Church, and continues throughout the long centuries of persecution. So hard and searching was persecution at times, that the Christians were obliged to seek refuge in those subterranean places under the City of Rome, known as the Catacombs. In these places many Christians had their home, their altar and their grave. Numerous monuments erected over their remains are still to be seen and on most of them may be read inscriptions bearing requests that the survivors would pray for the repose of their souls. Heathen Rome never tired in its efforts to extirpate Christianity and exterminate the Christian people. It succeeded only in causing their name, their doctrine and their frequent martyrdom to be written on imperishable stone. Such writing may never be effaced. It is as clear and distinct today as it was some thirteen centuries ago, when it was first committed to the stones that bear it. What a glorious record does it not present! And how favored are not they who are members of a society that can trace its origin to such a source!

Canadians need not be ignorant of this great fund of instruction. Happily it is within their reach through the generosity of the late Emperor of the French. In the reign of Napoleon III., a commission, consisting of Theologians and other men of science, was sent to Rome by the Court of France, in order to explore the Catacombs and report thereon to their Government. The result of their labors appeared in a very large book of no ordinary dimensions, containing views, inscrip-

tions and descriptions of the most interesting character. A copy of this important work was presented by the Emperor to the Canadian Institute of Ottawa. Whoever chooses to consult this book, cannot fail to be delighted with the information which it conveys.

"Education beyond the grave" was not the only idea by which Mr. McLeod made some approach toward the Catholic Church. He entertained several other opinions that were diametrically opposed to the views of his sect, the Scottish Kirk, and more or less in harmony with Catholic doctrine. He abhorred the Kirk's leading views. The Kirk has always persisted in its narrow view of Resurrection; McLeod maintained that Christ died for all. The Kirk is fatalist and predestinarian; McLeod preached that men will be judged according to their works. The Kirk repels the idea of an intermediate state and declares it impious to pray for the dead; McLeod believed, as we have seen, that there is "education beyond the grave," founding on that passage of the New Testament, which says that our Lord "went to preach to the spirits in prison;" and he prayed devoutly for departed souls.

The Kirk's confession set up the strictest Sabbatarianism; McLeod demolished it. He was as little in harmony with his brethren as they were in sympathy with him. His isolation was complete. Why did he not seek solace where alone it is to be found? The fold would have bid him welcome. He was near the gate. He had only to knock and it would have been opened. His fellow-ministers repelled him. Meanwhile the people, whose abhorrence of true teaching is not so complete as that of their spiritual guides, dearly beloved him: "A body (everybody) likes the doctor," said a workman; and this was the universal sentiment.

THE HOME RULE BILL.

Lord Ripon Outlines some of Its Provisions.

On Dec. 1st the Marquis of Ripon, Secretary of the State for Colonies, made a speech at the Eighty Club, in which he confirmed the report sent to America sometime ago giving outlines of Gladstone's Home Rule Bill. The Marquis also referred to the details published here on Thursday of an alleged Home Rule scheme that has caused considerable discussion in political circles. This story was first published in a Billmore paper. The story was called here, where it was read with amazement by those who know what Gladstone's proposals will be. The Marquis of Ripon declared that details of this alleged measure, as called, were bogus. He warned members of the Club not to put faith in this sketch of the alleged Bill, adding:—"Our friends across the water are very smart, as you know very well, but I would not recommend them to put their money on the horse that was trotted forth on Tuesday, as the animal is not at all like the horse that is now being trained at Hawarden." Continuing, the Marquis of Ripon said the measure of Home Rule the Liberal party meant to submit to Parliament would not be less extensive than the Bill presented in 1886, although the Cabinet would profit by experience gained in the last six years, and would endeavor to remove defects and improve the details of that measure. Modifications will be made in the measure of 1885 as follows: Clause 4, restricting the powers of the Irish Legislature, is enlarged by further defining the limitation of the powers of the Legislature to interfere with the enjoyment of religion, or to impose disability, to confer privileges on account of religious belief. Further guarantees relating to denominational education are provided. Next, the constitution of the legislative body will be modified by raising the number of members of the first order in the Upper House, who, as in the first Bill, shall hold office for ten years. The much disputed clause twenty-four, removing the Irish peers from the House of Lords and the Irish members from the Imperial Parliament remaining in the same as at present to meet the threatened active refusal or passive resistance of the Ulsterites to the Irish Parliament by the non-payment of taxes. Sub-section 1 of clause 19 is to be extended so as to insure the employment of the police and military forces to enforce the payment of all taxes leviable by the Irish Parliament. Another alteration relates to disputes arising between the Irish Legislature and the Imperial Government. If Mr. Gladstone passes the Bill in the House of Commons it is certain to be rejected by the House of Lords. This will involve a fresh appeal to the country. Even if the peers are at once submissive to the will of the people and allow the measure to become a law the alteration of the representation in the Imperial Parliament consequent thereon will require another general election, while the initiation of the new Irish administration will draw heavily upon Mr. Gladstone's energies.

What Impressed Chauncey Most. Some one asked Chauncey M. Depew not long ago this question: "You have been to Europe many times; you have hobnobbed with dukes and princes; you have climbed mountains; meditated on ancient tombs, and, after all, some one thing or incident stands out in your memory the most absorbing, interesting and instructing; now, what is it?" Without a moment's hesitation, the great after-dinner speaker replied: "The Passion Play at Ober-Ammergau."

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FIVE-MINUTE SERMONS.

Third Sunday in Advent.

THE VOICE IN THE WILDERNESS.

Make straight the way of the Lord. (John 1, 23.)

This expression, dear brethren, is no new one in Holy Scripture, and it fell on no unaccustomed ears. More than seven hundred years before Jesus Christ the great prophet Isaiah spoke about "the voice of one crying in the desert: Make straight in the wilderness the paths of our God." Again, three hundred years later, another prophet, Malachias, wrote: "Behold, I send My angel, and he shall prepare the way before My face." Again, about six months before Jesus Christ was born, an aged priest, Zacharias, took his own little child, who was only eight days old, in his arms, and in the beautiful hymn of the Benedictus says of him: "Thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to prepare His way."

You know, dear brethren, who this little child was, who was the burden of all this prophetic song. You know, too, the mighty work he had to do.

And now, in this morning's Gospel, it is St. John the Baptist himself speaking: "I am the voice of one crying in the wilderness. Make straight the way of the Lord."

Now, how is this "way of the Lord" to be "made straight" in the spiritual desert of our hearts? Well, the prophet Isaiah tells us that there are five things which we have to do in this matter: The first, "every valley shall be exalted"; the second, "every mountain and hill made low"; the third, "the crooked become straight"; the fourth, "the rough ways plain"; and the fifth, "the glory of the Lord revealed."

He begins, you see, by telling us that the valleys must be exalted. And don't you think that these "valleys" are a very good likeness of all the things which we have left *wadon* in our lives? All the abysses of idleness, of neglect, of carelessness, of indifference, which lie in the wilderness of our sinful past, these have to be filled up. Christ our Lord cannot come to us so long as there are such great holes in the road. We must set to work and "exalt" them by throwing into our religious life all the pains and care and diligence and faithfulness we can.

Then there are the "mountains and hills," which must be made low. For oftentimes, when the Evil One sees that a man cannot be altogether discouraged from serving God, then he turns round and persuades him that he is serving God very well indeed; that he may be proud to think how often he has resisted temptation, how often overcome difficulties, how often done great things for Christ's sake.

So arise the vast mountains of pride of self-will and self-conceit. But be sure our Lord will not climb over these to come to you. You must first get them out of the way. They must be made low, if you would enter into life; for it is written, "God resisteth the proud, but giveth grace to the humble."

Then the "crooked places"—I suppose you know that they are—all crooked ways of lying and deceit and untruthfulness. We call a truthful person *straightforward*, because he does not turn about to this side or to that in what he says, but goes straight to the truth. Well, whatever is not straightforward is crooked, and the crooked path is one which Christ will not walk in. So we must try every day to go on more and more straightforwardly with what God would have us do, according to the saying in the Proverbs, "Let thine eyes look straight on; decline not to the right hand, nor to the left, and the Lord will bring forth thy ways in peace."

Once more: there are the "rough places." Rough tempers, rough words, and rough manners; such feelings as spite, and anger, and ill nature, and revenge; as cutting and cruel words, and quarrelling and fighting. Such rough places must be made very plain and smooth if the road is to be fitted for the feet of our meek and gentle Lord.

And, lastly: "The glory of the Lord shall be revealed." So shall it indeed be to those that are found worthy to enter into the kingdom of heaven. But what that glory is, who shall tell? St. John could not. "Be- loved," he says, "we are now the sons of God; and it hath not yet appeared what we shall be." St. Paul could not, for when he was cast up into heaven he tells us that he heard words "which it is not granted by man to utter." Isaiah could not. "From the beginning of the world," he says, "they have not heard; thy eyes hath not seen, O God! besides Thee, what things thou hast prepared for them that wait for Thee." All we know is that this glory shall be very great. And if we serve God faithfully here we shall one day see it, and shall one day know. We shall awake after his likeness and be satisfied therewith.

"Satisfactory Results." So says Dr. Carlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

Mr. L. Squire, Ontario Steam Dye Works, Toronto, says: "For about 30 years I have doctored for Liver Complaint and Dyspepsia, without getting any cure. I then tried Northern & Lyman's Vegetable Discovery, and the benefits I have received from this medicine are such that I cannot withhold this expression of my gratitude. It acts immediately on the liver. As a Dyspepsia remedy I don't think it can be equalled."

Blotches Cured. DEAR SIRS,—In 1890 my body was covered with blotches and I was at last induced to try Burdock Blood Purifiers; by the time I had used 24 bottles of it I was completely cured, and I cannot speak too highly of it. MRS. JAMES DESMOND, Halifax, N. S.

LADY JANE.

CHAPTER XVII.

LADY JANE'S DANCING MASTER.

Among all Lady Jane's friends there was no one who congratulated her on her good fortune with half the enthusiasm and warmth displayed by little Gex.

"Vell, vell, my dear little lady," he said, "rubbing his small hands delightedly. "Vby, you are in luck, and no mistake! To have such a teacher for the music as Mamselle Daine d'Hautreuve is as good as a fortune to you. She'll give you the true style,—the style of the French nobility, the only style that is good. I know just what it is. Peoples think old Gex knows nothing; but they're mistaken. They don't know what I was once. There isn't nothing in music that Gex hasn't heard. I've seen everything fine, and I've heard everything fine, when I used to be always at the French opera."

"Oh, were you in the French opera?" interrupted Lady Jane, with sparkling eyes; "that's where Pepsie says I shall sing, and I'm going to have flowers and—a throne, and—oh, I don't remember; but everything, every-thing!" she added impressively, summing it all up in one blissful whole.

"Vell, I shouldn't wonder, I shouldn't wonder," said Gex, looking at her proudly, with his head on one side, much like an antiquated crowd, "for you've got one voice already that would make soft the heart of one stone."

"Oh, Mr. Gex, where did you hear me sing?" and Lady Jane looked at him with grave surprise. "I never sang for any one but Pepsie, and Mamselle Daine, and you weren't there."

"But I've heard you sing; I've heard you, my little lady," insisted the old man, with twinkling eyes. "It was one morning when you was singing with Mamselle Daine, outside on the banquette. I stepped out, and there I heard you sing like one little bird; but you didn't know I was a listening."

"No, I didn't know it," said Lady Jane, smiling brightly again. "I'm glad you heard me, and some day I'll sing, 'Sleep, baby, sleep,' for you if you'd like to hear it."

Mr. Gex assured her that he would, and added that he adored the music. "I haven't heard the fine music for many years," he remarked, with a little sigh, "and I used to be just crazed for it; but I was different then, little lady, I was different; you wouldn't think it, but I was different."

"You didn't wear a handkerchief over your ears then, did you, Mr. Gex?"

"No, no, my little lady; it was the ear-ache vat made me tie up my ear."

"Did you wear an apron, and did you sew?" continued Lady Jane, very curious to know in what ways he was different.

"Vear an apron!" exclaimed Gex, holding up his hands. "Vhy, bless your little heart, I dressed like one gentleman. I wore the black clothes, fine and glossy. I was one neat little man. My hair was black and curly and, you've not believe it, I'm afraid you don't believe it, but I wore the silk hose, and leetle fine shoes tied with one ribbon, and one gold chain across my waistcoat, and one ring on that finger."

and Gex touched one of his hard and shrunken digits by way of emphasis. "Did you, Mr. Gex,—oh, did you?" and Lady Jane's eyes glistened, and her little face was one smile of delight.

"Oh, how nice you must have looked! But you didn't have a fruit-stall then?"

"No, indeed; no, indeed; I was in one fine business. I was fashionable then; I was one fine leetle gentleman."

"Mr. Gex what did you do?" cried Lady Jane, in a little shrill, impatient voice, for her curiosity had reached the climax. "I want to know what you did, when you curled your hair and wore a gold chain."

"I was one professor," leetle lady. I was one professor!"

"One professor!" Oh, what is one professor?" cried Lady Jane impatiently.

"He is one gentleman who does teach."

"Then you taught music. Oh, I've guessed it,—you taught music," and Lady Jane looked at him admiringly.

"Now I know why you like it so much!"

"No, no, leetle lady. It was not the music. It was the sister to the music; it was the dance. I was professor of the dance. Think of that, of the dance. So nubile, so quick; see, like this," and little Gex, carried away by the memory of his former triumphs, took hold of the sides of his apron and made two or three quaint, fantastic steps, ending them with a little pirouette and a low bow which enchanted Lady Jane.

"Oh, how funny, how funny! Please do, again,—won't you, Mr. Gex? Oh, do, do!"

been brought to sell fruit and vegetables in Good Children Street, to wear an apron, and to mend his own stockings.

"Ah, vell, my leetle lady, it was many things that brought me to here," he replied, with a sigh of resignation. "You see I did not stay the fashion. I got old, and the rheumatism made me slow and stiff, and I was no more such a fine, light leetle gentleman. I could not jump and turn sonible and quick, and a new professor came from Paris, and to him vent all my pupils. I had no money, because I was vainy fond of good living and I lived high like one gentleman; and so ven I was old I was poor, and there was nothing but to sell the fruit and vegetables in Good Children Street."

"Oh, dear, dear, what a pity!" sighed Lady Jane, regretfully. "To think that the mighty had fallen so low touched her loyal little heart, and brought the tears of sympathy to her blue eyes."

"Naiver mind, naiver mind. You see I was old, and I could not teach the dance any; but *attendez* my leetle lady, listen to what I say, and I clasped his hands persuasively, and turned his head on one side, his little twinkling eyes full of entreaty. "Would you, now, would you like to learn the dance? I'm old, and I'm no more so nubile and light, but I know the steps, all the fine steps, and my leetle lady must learn the dance some time. Won't you let me teach you how to take the fine leetle steps?"

"Oh, Mr. Gex, *will* you?" cried Lady Jane, jumping down from her chair, with a flushed, eager face, and standing in front of the little dancing-master. "Do, do—I'm all ready. Teach them to me now!"

"Vell, that is all right, stand as you are, and I will begin just now," said Gex, beaming with pleasure, while he hurriedly rolled his apron up under his armpits, and pushed his spectacles well on the top of his bald head.

"Now, now, leetle lady, turn out your toes, take hold of your skirt, just so. Right foot, left foot, just so. Vatchme. Right foot, left foot. One, two, three. Right foot, one, two; left foot, one, two; three, half around, one, two, three; just so, vatch me. Back again, half around, one, two, one, two—oh, good, good, vairy good! My leetle lady, you will learn the dance so vell!"

It was a delicious picture that they made in the dingy little shop, surrounded by fruit and vegetables. Lady Jane, with her yellow flying hair, her radiant rose face, her gracious head coquettishly set on one side, her sparkling blue eyes fixed on Gex, her dainty little fingers holding out her short skirt, her slender, graceful legs and tiny feet advancing and retreating in shy mincing steps, turning and whirling with a graceful swaying motion first on one side, then the other, right in front of Gex, who, with a face of preternatural gravity, held out his loose trousers' legs, and turned his small brogans to the correct angle, while he went through all the intricate step of a first-dancing-lesson in the quaint, old-fashioned style of fifty years ago, every movement being closely followed by the child with a grace and spirit really charming.

When the lesson was over, and Lady Jane ran to tell her friend of this latest stroke of good fortune, Pepsie showed all her white teeth in a broad smile of satisfaction.

"Well, Lady," she said, "you are a lucky child. You've not only found a music-teacher, but you've found a dancing-master."

TO BE CONTINUED.

A Mother's Influence.

A home is what a woman makes it. A daughter is, in nine cases out of every ten, the reflection of her mother. The training of the girl of fifteen is shown in the woman of fifty. A son may, by contact with the rough world, sometimes outlive his early home influences—a daughter rarely does. A mother's word, a domestic proverb, told at evening by the quiet fireside, has been recalled by many a woman years after it was uttered. "I think God that my mother told me what other women have been taught by the world," is a beautiful tribute to the influence of a mother. The world has a sharp way of teaching its truths to her. Her mother should tell her with that gentleness and sympathetic grace and sweetness which only a mother knows; and the world build upon your foundation, but do you lay the ground story. Any builder will tell you that the whole strength of a house depends upon its foundation. The flowers most beautiful to the eyes and sweetest to the smell grow in good soil. The world's noblest women have sprung from good homes.

The "Myrtle Navy" tobacco is not burdened with the usual costs which swell the price of most articles. It is a genuine, spongy ware, very pure, and which holds its shape, and is not broken up by orders come to them instead of being sought by them. The merchant does not require to keep a large stock, for the factory is an immediate source of supply to him, at the cost of a postal card or at most a telegram. He is therefore, free from being overstocked. The article is a staple one, for which there is as constant a demand as for wheat or flour, and the merchant can, therefore, sell it at the minimum rate of profit.

A Remarkable Case.

GENTLEMEN,—About five years ago I noticed on my hands a great number of soft spongy warts, very painful, and which hid my little girls applied it to each wart. They did this several nights and in the morning the pain and itching were so bad I had to cool my hands with snow, but finally the warts dropped out and I have never been troubled since. MRS. WM. CRAIG, Brighton, Ont.

A DUFFERIN CO. SENSATION.

Ernest Duke's Great Fall and Wonderful Escape—How His Life was Saved After His Condition had been Declared Hopeless by Three Doctors—The Story of the Fall Given to a Post Reporter by the Boy's Mother and Other Witnesses.

Dufferin Post, Orangeville.

A newspaper's chief mission is to faithfully and objectively record and comment on current events, and to make such comments and suggestions as it deems advisable, and it is this role that the Dufferin Post has played in this case. The neighboring township of Mono furnishes an instance of a marvelous cure, which in less and less frequent cases would undoubtedly be credited to supernatural influences, and which has even in this case, and practical evidence of a genuine scientific. The recent issue we gave the particulars of the restoration to physical strength and activity of George Ernest Duke, a young boy of 12, who had been suffering from a severe case of Pink Pills for Pale People, which are now household names in this country. Many who read the article on Mr. Hewitt might be disposed to doubt, but the least credulous were silenced and convinced by the striking evidence of the patient himself, evidence which was corroborated by several reliable persons who had an intimate knowledge of the facts. The fine banner township of Mono supplies equally reliable and trustworthy testimony. Dr. Williams' Pink Pills as an effective remedy where the physician's skill and knowledge have been utterly baffled. Many who are disposed to be sceptical, and to fancy that much that is said in praise of these pills is mere hyperbole, will be hard to contradict on the facts and in this respect an endearing moment is fast being made in support of the merits and claims of this great medical preparation of the century. Mr. Wm. Duke, lot 1, section 5, township 12, range 10, east of 1st range and 10th range, is one of the most prosperous farmers of the township, and is one of the most prominent representatives of the *post* county at his quiet and comfortable home. Mr. Duke was at a neighboring threshing, but the report was quickly received by Mrs. Duke. We were inquired as to the condition of Ernest, the little boy who had been reported to be dead. We were somewhat amused, when told that he was at school. From our information as to his late condition, we were not expected to find him alive to leave the house, and were not prepared for the news that he was once more at school. The little fellow certainly had a boy's thought. "Is Ernest the little boy that was so sick last winter and spring? We've not met him since," he said. "He had a very bad case, and to tell you the truth, we had at one time no hope that he would ever again be able to leave his bed."

"To what do you attribute the boy's recovery?" we asked. "Oh, to nothing but Dr. Williams' Pink Pills," was the ready and emphatic response of the mother, who is a very intelligent lady, and who then gave the following interesting and well-nigh incredible narrative: "Last winter Ernest had the grippe, and he never seemed to fully recover from the effects of it. In February last, some time after he had the grippe, he was so unwell that he took to his bed. Dr. Bonner, of Mono Mills, who examined him, and said that what was troubling him was a decayed tooth which required to be extracted. He pulled the tooth and said to take the boy home, but he would be all right in a few days. Instead of getting better, however, Ernest got far worse, and was soon confined entirely to his bed. He failed to strength and appetite, and was becoming more nervous every day. Sometimes he would get twitching and nervous fits, and shake so hard that he would be frightened. 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Branch No. 4, London.
 Meets on the 2nd and 4th Thursday of every month, at eight o'clock, at their hall, Albion Block, Richmond Street, E. Forwards, Frank Wm. Corcoran, Recording Secretary.

C. M. B. A.
 Another Plea for Union.
 The distinguished Archbishop of Montreal has issued the following letter regarding C. M. B. A. affairs:

Archbishop's Palace,
 Montreal, November 25, 1892.
 We have taken communication of the letter of His Grace the Archbishop of Toronto, written to the members of the C. M. B. A., asking them not to break the bonds that unite the different branches.

Resolutions of Condolence.
 Perth, Ont., Nov. 29, 1892.
 At a meeting of St. John's Branch, No. 89, Perth, it was moved by Bro. L. Noonan, seconded by Bro. Ed. Connelly:

New Branch.
 Branch No. 185 was organized in Victoria, B.C., on November 27, by Charles Dupont Hebert, Grand Deputy, C. M. B. A. The branch starts with seven charter members.

Election of Officers.
 Branch 3, Guelph.
 Pres. Eugene Koran; First Vice Pres. Geo. Freuhart; Second Vice Pres. Frank; Rec. Sec. James Kennedy; Asst. Sec. S. A. Hefferman; Fin. Sec. C. C. Collins; Treas. J. D. Dutton; Mar. Theodore Hebert; Guard. Felix O'Donnell; Trustees, S. A. Hefferman and Theo. Heeg.

THE LATE ALEX. WILSON.
 At the last meeting of the London Separate School Board, held on Monday evening, the following resolution of condolence regarding the death of Mr. Alex. Wilson, a late member of the Board, was unanimously passed:

In Memoriam.
 To Mrs. Alex. Wilson, London:
 DEAR MADAM,—The Catholic Separate School Trustees of the city of London feel they should place on record their sentiments of attachment and regard for your deceased husband.

At the last meeting of the London Separate School Board, held on Monday evening, the following resolution of condolence regarding the death of Mr. Alex. Wilson, a late member of the Board, was unanimously passed:

FROM SARNIA.
 A most enjoyable entertainment, under the auspices of the young ladies of the Sodality of the Blessed Virgin, was given in Victoria Hall, on Monday evening, Nov. 21.

OBITUARY.
 Mrs. Hogan, London.
 The death of Mrs. Hogan, widow of the late John Hogan, took place at her late residence, W. Denton street, north, on Friday, Nov. 25, in the fifty-third year of her age.

Cardinal Lavignerie Dead.
 A telegram from Algiers of the date of the 26th ult. announces the death of the eminent prelate, Charles Martial Allemand Lavignerie, Cardinal Archbishop of Carthage and Algiers, after a long and painful illness.

Enduring Fame.
 The truest glory ever comes unsought; Fame scorns the slave who bows him at her shrine.

Ernest Giradot & Co.
 Altar Wine a Specialty.
 Our Altar Wine is extensively used and recommended by the Clergy, and our Clergy will compare favorably with the best imported brands.

For the Catholic Record.
 Mystical Rose.
 The garden trailed with roses fair
 Of every form and every hue,
 And sweet the scent that filled the air
 Around where all these roses grew;

Character of Christ.
 Vividly delineated in an eloquent discourse by Cardinal Gibbons.

The Salvationists—A Study.
 Whoever desires to study the ordinary mode of the development of a Protestant sect has an opportunity in the brief history of the Salvationists.

Wedding-Bells.
 The most interesting event of the season was the marriage of Mr. David Battle to Miss Maggie Masterson, which took place on Thursday, 24th ult.

Resolution of Condolence.
 At the last regular meeting of the Irish Catholic Beneficial Association, Branch No. 1 of Canada, 431 C. B. U., of the United States, the following resolution was unanimously adopted:

Resolution of Condolence.
 At the last regular meeting of the Catholic Separate School Board, Perth, the following resolution was unanimously passed:

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An Advent Thought.
 "Lest coming on a sudden, He find you sleeping,"
 Adseep, asleep—O life of pride,
 For which a lowly vantage died!

A Contented Spirit.
 If I were asked to-day which of many gifts I should desire for the little child I love best in all the world I would answer a contented spirit.

WEDDING-BELLS.
 BATTLE-MASTERSON.
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MARKET REPORTS.
 London, December 8.—Wheat remained at \$1.05 to \$1.10 per cent. Oats were firm, at \$0.75 to \$0.80 per cent. Potatoes had a really sale at \$2.10 to \$2.15 per bag, and some very fine Fausse, or snow, were offered at the latter price.

MARKET REPORTS.
 Toronto, Dec. 8.—Wheat—No. 2, spring, 60c. to 62c. white, 62c. to 65c.; fall winter, 61c. to 63c.; No. 1, hard, 52c. to 54c.; No. 2, 48c. to 50c.; No. 3, 44c. to 46c.; No. 4, 40c. to 42c.; No. 5, 36c. to 38c.; No. 6, 32c. to 34c.; No. 7, 28c. to 30c.; No. 8, 24c. to 26c.; No. 9, 20c. to 22c.; No. 10, 16c. to 18c.; No. 11, 12c. to 14c.; No. 12, 8c. to 10c.; No. 13, 4c. to 6c.; No. 14, 0c. to 2c.; No. 15, 0c. to 2c.; No. 16, 0c. to 2c.; No. 17, 0c. to 2c.; No. 18, 0c. to 2c.; No. 19, 0c. to 2c.; No. 20, 0c. to 2c.; No. 21, 0c. to 2c.; No. 22, 0c. to 2c.; No. 23, 0c. to 2c.; No. 24, 0c. to 2c.; No. 25, 0c. to 2c.; No. 26, 0c. to 2c.; No. 27, 0c. to 2c.; No. 28, 0c. to 2c.; No. 29, 0c. to 2c.; No. 30, 0c. to 2c.; No. 31, 0c. to 2c.; No. 32, 0c. to 2c.; No. 33, 0c. to 2c.; No. 34, 0c. to 2c.; No. 35, 0c. to 2c.; No. 36, 0c. to 2c.; No. 37, 0c. to 2c.; No. 38, 0c. to 2c.; No. 39, 0c. to 2c.; No. 40, 0c. to 2c.; No. 41, 0c. to 2c.; No. 42, 0c. to 2c.; No. 43, 0c. to 2c.; No. 44, 0c. to 2c.; No. 45, 0c. to 2c.; No. 46, 0c. to 2c.; No. 47, 0c. to 2c.; No. 48, 0c. to 2c.; No. 49, 0c. to 2c.; No. 50, 0c. to 2c.; No. 51, 0c. to 2c.; No. 52, 0c. to 2c.; No. 53, 0c. to 2c.; No. 54, 0c. to 2c.; No. 55, 0c. to 2c.; No. 56, 0c. to 2c.; No. 57, 0c. to 2c.; No. 58, 0c. to 2c.; No. 59, 0c. to 2c.; No. 60, 0c. to 2c.; No. 61, 0c. to 2c.; No. 62, 0c. to 2c.; No. 63, 0c. to 2c.; No. 64, 0c. to 2c.; No. 65, 0c. to 2c.; No. 66, 0c. to 2c.; No. 67, 0c. to 2c.; No. 68, 0c. to 2c.; No. 69, 0c. to 2c.; No. 70, 0c. to 2c.; No. 71, 0c. to 2c.; No. 72, 0c. to 2c.; No. 73, 0c. to 2c.; No. 74, 0c. to 2c.; No. 75, 0c. to 2c.; No. 76, 0c. to 2c.; No. 77, 0c. to 2c.; No. 78, 0c. to 2c.; No. 79, 0c. to 2c.; No. 80, 0c. to 2c.; No. 81, 0c. to 2c.; No. 82, 0c. to 2c.; No. 83, 0c. to 2c.; No. 84, 0c. to 2c.; No. 85, 0c. to 2c.; No. 86, 0c. to 2c.; No. 87, 0c. to 2c.; No. 88, 0c. to 2c.; No. 89, 0c. to 2c.; No. 90, 0c. to 2c.; No. 91, 0c. to 2c.; No. 92, 0c. to 2c.; No. 93, 0c. to 2c.; No. 94, 0c. to 2c.; 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No. 143, 0c. to 2c.; No. 144, 0c. to 2c.; No. 145, 0c. to 2c.; No. 146, 0c. to 2c.; No. 147, 0c. to 2c.; No. 148, 0c. to 2c.; No. 149, 0c. to 2c.; No. 150, 0c. to 2c.; No. 151, 0c. to 2c.; No. 152, 0c. to 2c.; No. 153, 0c. to 2c.; No. 154, 0c. to 2c.; No. 155, 0c. to 2c.; No. 156, 0c. to 2c.; No. 157, 0c. to 2c.; No. 158, 0c. to 2c.; No. 159, 0c. to 2c.; No. 160, 0c. to 2c.; No. 161, 0c. to 2c.; No. 162, 0c. to 2c.; No. 163, 0c. to 2c.; No. 164, 0c. to 2c.; No. 165, 0c. to 2c.; No. 166, 0c. to 2c.; No. 167, 0c. to 2c.; No. 168, 0c. to 2c.; No. 169, 0c. to 2c.; No. 170, 0c. to 2c.; No. 171, 0c. to 2c.; No. 172, 0c. to 2c.; No. 173, 0c. to 2c.; No. 174, 0c. to 2c.; No. 175, 0c. to 2c.; No. 176, 0c. to 2c.; No. 177, 0c. to 2c.; No. 178, 0c. to 2c.; No. 179, 0c. to 2c.; No. 180, 0c. to 2c.; No. 181, 0c. to 2c.; No. 182, 0c. to 2c.; No. 183, 0c. to 2c.; No. 184, 0c. to 2c.; No. 185, 0c. to 2c.; No. 186, 0c. to 2c.; No. 187, 0c. to 2c.; No. 188, 0c. to 2c.; No. 189, 0c. to 2c.; No. 190, 0c. to 2c.; 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No. 335, 0c. to 2c.; No. 336, 0c. to 2c.; No. 337, 0c. to 2c.; No. 338, 0c. to 2c.; No. 339, 0c. to 2c.; No. 340, 0c. to 2c.; No. 341, 0c. to 2c.; No. 342, 0c. to 2c.; No. 343, 0c. to 2c.; No. 344, 0c. to 2c.; No. 345, 0c. to 2c.; No. 346, 0c. to 2c.; No. 347, 0c. to 2c.; No. 348, 0c. to 2c.; No. 349, 0c. to 2c.; No. 350, 0c. to 2c.; No. 351, 0c. to 2c.; No. 352, 0c. to 2c.; No. 353, 0c. to 2c.; No. 354, 0c. to 2c.; No. 355, 0c. to 2c.; No. 356, 0c. to 2c.; No. 357, 0c. to 2c.; No. 358, 0c. to 2c.; No. 359, 0c. to 2c.; No. 360, 0c. to 2c.; No. 361, 0c. to 2c.; No. 362, 0c. to 2c.; No. 363, 0c. to 2c.; No. 364, 0c. to 2c.; No. 365, 0c. to 2c.; No. 366, 0c. to 2c.; No. 367, 0c. to 2c.; No. 368, 0c. to 2c.; No. 369, 0c. to 2c.; No. 370, 0c. to 2c.; No. 371, 0c. to 2c.; No. 372, 0c. to 2c.; No. 373, 0c. to 2c.; No. 374, 0c. to 2c.; No. 375, 0c. to 2c.; No. 376, 0c. to 2c.; No. 377, 0c. to 2c.; No. 378, 0c. to 2c.; No. 379, 0c. to 2c.; No. 380, 0c. to 2c.; No. 381, 0c. to 2c.; No. 382, 0c. to 2c.; No. 383, 0c. to 2c.; No. 384, 0c. to 2c.; No. 385, 0c. to 2c.; No. 386, 0c. to 2c.; No. 387, 0c. to 2c.; No. 388, 0c. to 2c.; No. 389, 0c. to 2c.; No. 390, 0c. to 2c.; No. 391, 0c. to 2c.; No. 392, 0c. to 2c.; No. 393, 0c. to 2c.; No. 394, 0c. to 2c.; No. 395, 0c. to 2c.; No. 396, 0c. to 2c.; No. 397, 0c. to 2c.; No. 398, 0c. to 2c.; No. 399, 0c. to 2c.; No. 400, 0c. to 2c.; No. 401, 0c. to 2c.; No. 402, 0c. to 2c.; No. 403, 0c. to 2c.; No. 404, 0c. to 2c.; No. 405, 0c. to 2c.; No. 406, 0c. to 2c.; No. 407, 0c. to 2c.; No. 408, 0c. to 2c.; No. 409, 0c. to 2c.; No. 410, 0c. to 2c.; No. 411, 0c. to 2c.; No. 412, 0c. to 2c.; No. 413, 0c. to 2c.; No. 414, 0c. to 2c.; No. 415, 0c. to 2c.; No. 416, 0c. to 2c.; No. 417, 0c. to 2c.; No. 418, 0c. to 2c.; No. 419, 0c. to 2c.; No. 420, 0c. to 2c.; No. 421, 0c. to 2c.; No. 422, 0c. to 2c.; No. 423, 0c. to 2c.; No. 424, 0c. to 2c.; No. 425, 0c. to 2c.; No. 426, 0c. to 2c.; No. 427, 0c. to 2c.; No. 428, 0c. to 2c.; No. 429, 0c. to 2c.; No. 430, 0c. to 2c.; 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