THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

Not caring, for special reasons, to give the actual name of the Baptist paper of the Mississippi Valley, bordering on the South, whose malignancy and injustice towards the Catholic Church I remarked on, last week, I will call it the Diary, which is the meaning of the first part of its real title. My purpose is simply that of a thin disguise, observed, for the present, for personal reasons.

There are many small denominations, CCLXXXIV.

There are many small denominations. There are many small denominations, whose printed organs are of small account. Why they might say about the Catholics would signify little for the most part, unless they were as thoroughly Christian as the Morning Star, and while, like that, intensely Protestant, as averse as that to vaisglorious national disparagement of a Catholic nation. al disparagement of a Catholic nation. However, the virtual organ of a great denomination, like the Baptist, deserves denomination, like the Baptist, deserves special, and may sometimes deserve detailed, attention. It is not controlled efficially by the body, like a Methodist Christian Advocate, but that makes little difference practically. If it distributed to express the temper of a widely extended Baptist constituency, it could not maintain itself.

not maintain itself.

The instances already noticed betray a settled ill-will, and deliberate intention to represent everything in the Catholic Church in a dishonorable light, without any regard whatever to evidence. The editors manifestly view themselves as doing God service in dis-regarding truth, justice, and charitable sumption, as concerns the Roman holics. It is plain then that the Northern, as well as the Southern Bap-Northern, as well as the Southern Bap-tists, between the Alleghenies and the Mississippi, find nothing amiss in this temper. And as we hear of no discon-tent or remonstrance elsewhere in the country, we are safe in assuming that the Baptist denomination at large finds no cause of complaint in this iniquitous ness of disposition. Of course among them as among the Methodists, there is a stratum of high-minded men and a stratum of high-minded men and a stratum of high-minded men and women, who are neither art nor part in this criminality. I understand, indeed, that a correspondent of the Diary has been complaining that Baptists, and Protestants generally, are apostatizing from the Reformation, in giving over the old habit of calling Rome anti-Christ. However, it is not likely that such men as the Faunces, and Stevenses, and Vedders, will pay much attention to these contemptible whinings. Fronde himself fretfully complains that Protestants are not keeping ings. Fronde himself fretully com-plains that Protestants are not keeping up these amiabilities as they should, but he seems to have growled in vain.

These editors, however, do not confine themselves to evil surmisings, wholly unsupported by fact. They do not in the least shrink from downright deliberate falsehood. For instance, not long since, wishing to disparage not long since, wishing to disparage Catholic missions in the Philippines, they remarked that the missionaries, after an effort of more than three centuies, had only secured a handful of Converts, leaving the great bulk of the population heathen or Mohammedan. Now they knew perfectly well that statistics, out of ten million Filipinos, give from six to seven millions as Roman Catholics. Whether this glaring falsehood comes within the compass ing falsehood comes within the compass of Luther's "edifying and salutary lies," I do not know, but a lie it is, pure and simple, deliberate, and mani-testly intentional.

Much worse than this follows. To lie about a contingent fact is bad, but to lie about a permanent doctrine is much worse, and to lie about a fundamental doctrine, on which rests the whole right of a Church wrong among Catholies, observe that the voice of God has settled it, and that the Roman Catholic Church has also decided it, holding that her own voice is as good as God's "or better." I do not remember that the two decisions re spoken of as at variance.

Now observe the diabolical shameless-

ness of these two men. They know perfectly well that Catholics hold the only ground and reason for the exist-ence of the Church to be, that she may express the mind of God in Christ. They know very well that the thought of the Church as an entity set over against God, or even superior to Him, would appall them almost beyond the power of speech. However, what do these editors care for that? They are sure that whatever they may say to this effect will be received by their readers with dull, malignant credulity. This suffices them. Their circulation is in no danger, but is likely rather to increase. In comparison with this what does it signify that they have emitted, and that knowingly, an inde-scribably blasphemous calumny against half Christendom? Who imagines that either of these two men has lost five minutes' rest for having perpetrated such an abomination? The true type such an abomination? The true type of them is "the adulterous woman, who "eateth, and wipeth her mouth and saith: I have done no wickedness.

and saith: I have done no wickedness.

I need not say that such men at these
are closely confederated with the man
John Christian. Indeed, they are
wickeder than he, for they are much
more deliberate. It does not affect
them that he parades those two infamons
forgation the protended Jesuit cath. forgeries, the pretended Jesuit oath, and the pretended priestly oath, the spuriousness of both of which is so easily proved, of which the many priests who have left the Church since the Reformation have known nothing, of which the many Jesuits that have left which the many Jesuits that have led-the Society since Loyola's time know nothing, of which the great leader of the anti-Catholics of Germany, Count you Hoensbroech, himself lately both a Jesuit and priest, is evidently pro-toundly ignorant. Nor does it in the least affect these men's esteem for Christian (whom they always respectfully style "Dr. Christian") that he mendaciously declares that all the persons concerned in Mr. Lincoln's murder were Roman Catholics, whereas

Episcopalian, one a Lutheran, and one a Baptist, the son of a Baptist minister. The Independent had long before called attention to this, but doubtless these two Baptist editors would agree with Dr. Scott F. Hershey, the Bostonian divine, that the Independent was in league with anti-Christ by exposing so pious and edifying a fiction.

Yet when Christian goes on to outrage, not only essential, but conventional morality, by publishing spurious Government records to discredit the Catholics, assuring his readers that they are transcibed from the Washington archives, although the Commissional moralities, assuring his readers that

they are transcibed from the Washington archives, although the Commissioner, having examined the records at my request, informs us that Christian's statistics are a pure fabrication, it might have been expected that even these men would thenceforth shrink from his society, as from one who well deserved to go to the penitentiary. Have they done so? They have never thought of such a thing. They go on as before, citing "Dr. Christian" as high authority in all that concerns the Roman Catholics. They are sweetly Roman Catholics. They are sweetly secure that whatever he says about them, it will be to their dishonor, and that he will not in the least mind

that he will not in the least mind whether it is true or false.

Honest men, after such an exposure of Christian's forgery, original or adopted, would of course thenceforward never believe anything that he said, about any matter, unless it could be confirmed by decent authorities. However, these two persons are not only not honest men, they are not even commonly decent men. They are as utterly shameless, although in a different way, as if they wilked the streets of their city stark naked, like some of the early Quakers.

the early Quakers.

It is a small matter comparatively, but it deserves remark, that the editors scornfully reproach the English Catholies during our Revolution with "eurry-ing favor" with George III., because, ing favor" with George III., because, without discussing the merits of his quarrel with the Colonies, they assure him that they are in no way confederate with France for the dismemberment

of his empire.

Doubtless they wished to gain favor with the King, as was both their right and their duty in their depressed condition by the declaration is a manly,

and their duty in their depressed con-dition, but the declaration is a manly, straightforward document, eminently in its place, and assuring their sovereign that although they were of one religion with the old national enemy, they were as ready as other Englishmen to defend the independence of his crown against all foreign assault, whether of Catholics or Protestants. And this, in the eyes of these two base-minded men, is "currying favor" with the Government !

CHARLES C. STARBUCK. Andover, Mass.

Let the Laity Help.

The Pittsburg Catholic reminds its readers that Catholic men and women are all helpers in the vineyard of the Lord. "Not all the good men enter holy orders," says our esteemed cortemporary, "nor do all the good women go into convents. The laity may be in the common ranks, but they battle for God none the less usefully and bravely. It is a shame to sit still, fold one's It is a shame to sit still, fold one's

arms and believe we are all right, provided we keep away from mortal sin. * * * There are plenty of opportunities. An earnest Vincentian will show us what to do. To undertake to help one helpless family, to instruct a hopeful neighbor seeking the light, to aid some poor First Communion pure and simple, deliberate, and manifestly incentional.

Much worse than this follows. To lie about a contingent fact is bad, but to lie about a permanent doctrine is much worse, and to lie about a fundamental doctrine, on which rests the whole right of a Church to be called Christian, is indescribably which rests the whole right of a Church to be called Christian, is indescribably wicked. Now these two men, lately, speaking of some question of right and wrong among Catholics, observe that the voice of God has settled it, and that the property of the time that belongs to his work. * * * We can all be helpers, each in our own humble way. We may not be appreciated, probably will not be; on the contrary, may be misinterpreted; but what of that? If rest assured we willnot will only come to us in that day when our good works will make us worthy of

the merciful yet just judgment Christ." The Cross Above a Public School.

The Western Watchman has the following interesting little anecdote: "Some years ago a Catholic congregation in this city [St. Louis] sold their parish school to the Board of Public Schools. It had a cross surmounting its main entrance. That sacred emolem had no business there after the building became a Public school; but, strange to say, there was not a m the Board or employed by the the Board or employed by the Board who was willing to remove the cross.

The Castle of the King.

No matter where the path may lead—into the valley, over the heights, by the still waters, through the green pastuaes, where the lities and the roses bloom, or up the steep thornway where stones lacerate the feet, still where He leads we must follow. The blood of His own pierced feet are on the path. "Let not your heart be troubled; ye believe in God, believe also in me." The castle of the King is where He leads we must follow. on top of the hill.

At no time of the year should there be more serious reflection upon the words of Our Lord that the poor we al-ways have with us than at the present. And now, above all times, should we show our generosity towards them.

It is not in the number of resolutions that we make, but in the number we keep, that our lives are improved. Conquer the predominant fault, and you will find yourself master of many that

are collateral. An active membership in the St. Vincent de Paul Society is a recom-mendation for the Catholic layman that the entire world is bound to respect. It is an epitaph which would honor any grave.

If you have received a favor, never forget it; if you have conferred a favor, nged for the murder, one was an nover remember it .- Washington.

FIVE-MINUTES SERMON.

Second Sunday after Epiphany THE HOLY NAME.

When we say the Lord's Prayer, my dear brethren, we pray that God's Name may be hallowed on earth as it is Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that belongs to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacriflee of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Anything dained can touch them. Anything that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of a lingering disease: touch of the hem of His garment that cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf. As it is with these these things so it is with His holy Name—indeed, much more so.

For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other Name under heaven given to men," says St. Peter in to-day's Epistle, "whereby we must be saved." In the same measure as His sacred humanity is elevated above all creatures, so is His sacred Name above all other names, "that in the name of Jesus every knee should bow." "From the rising of the sun," says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise." For His Name to us is representative

worthy of praise.' worthy of praise, my brethren; and yet what is our every-day experience? In all ranks of society, on the street, in the shop, in the home, in the pres-ence of Christ's little ones, men swear, women swear, and little children ere they can use their tongues properly, learn to lisp curses and blasphemies. Parents who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having a little patience, of acquiring some little control of their temper when anything goes wrong, give loose rein to their tempers and in give loose rein to their tongues and in-sult our Blessed Lord by their profane use of that Name which is the symbol of His love and mercy. How many there are who bow their head in rever-

hold him guiltless who taketh His name in vain." Let this feast of the Holy Name serve as an occasion for a re-newal of our love and reverence for the Name of Jesus. Let us to-day make some special acts of reparation to Him some special acts of reparation to Him for the insuits He receives in the profanation of that Holy Name. If we are unfortunate enough to be the slave of this dreadful habit, whether through bad example or carelessness, let the gracious promise of our Lord, "If you ask the Father anything in My Name, are not less the will give it you." be ask the Father anything in My Name, amen, I say, He will give it you," be an incentive to hope, be a stimulus to pray for the grace of freedom from that slavery. Habit is strong, but God's grace is stronger; His promise of help is never void. Blessed be the Name of Leyer! Jesus!

CATHOLIC CHARITIES.

The Catholic Church is carrying on charitable and social work of a magnitude and magnificence which makes her pre-eminent in the field. Neither singly nor in combination do other organizations approach her, either in indertakings or results attained. Those who would have the proof will find it in our hospitals, homes and asylums con ducted by thousands of consecrated lives. Add to these the work of the St. Vincent de Paul Society and other lay organizations, and what is there to

offer as an equivalent?

Wherever the Church is, there has the work been inaugurated, and there it continues. And what a mission of grandeur it is! Giving homes to the homeless, and help to the helpless. Sheltering the sin-stained and rearing the abandoned, aiding the weak, sustaining the afflicted, raising the fallen and alleviating a million miseries. And yet how imperfect the summary.

Catholics concede these conclusions s will many of our unbiased brethren of other beliefs. It may be asked, then, why the necessity for such an exhibit? Two reasons we answer still demand it. First, it will present specific knowledge of the magnitude of our work, and, secondly, it will enable the Church to demonstrate to the world the living evidences of her charity, mercy and humanity. We ourselves will be made to realize the magnitude of the work as we now do not, and the world would be made to see the grandeur of the Church as it does not. And these are certainly results deserving of our most ardent endeavors.—Church Progress.

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Must Co-Operate With Grace. There is a charge against us that in spite of the severe discipline of the Church we are no better, and perhaps less respectable, than others who have no supernatural helps to virtue. Although men semetimes indee only exthough men sometimes judge only ex-ternally, there is, nevertheless, some-thing in this objection. Briefly stated, the answer to it is this: All the helps to virtue which the Church extends to us for use can through ignorance be abused and even wrongly used as sub-stitutes for active individual exertion. there are who bow their head in reverence to that sacred Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, alas! is that Holy Name dragged through the property of the sacred Name in the house of God, and who go to their home or their occupation and use it only to add attending holy Mass, and then slipping back again into our old habits of dishonesty or intemperance. Men of the older plants of the conduct of the conduc their neighbors! How often, alas! is their neighbors! How often, alas! is that Holy Name dragged through the mire and filth of low, vulgar, and often perhaps quite as much when they for obscene language! How get that the instruments of grace were get that the instruments of grace were get that the destroy personal effort. worthy of the demon in its rebellion to God's express command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain." Let this feast of the Holy

HELP ONE ANOTHER. An Interesting Chat With Rev. R. Hatchett.

HE ASSERTS PEOPLE SHOULD SPEAK

PLAINLY WHEN THEIR WORDS WILL BENEFIT OTHERS.

From the Recorder, Brockville, Ont. Rev. R. Hatchett, general agent of the African Methodist Church in Canthe African Methodist Church in Can-ada, spent several days in Brockville recently in the interest of the church work. Talking with a reporter he said he always liked to visit Brockville, because he found so many of its citi-zens in hearty sympathy with the church work he represents. "And be-sides," said Mr. Hatchett, "I have what may be called a sentimental reason for zens in hearty sympathy with the church work he represents. "And besides," said Mr. Hatchett, "I have what may be called a sentimental reason for liking Brockville. It is the home of a medicine that has done me much good and has done much good to other members of my family. I refer to Dr. Williams 'Pink Pills." "Would you mind," asked the reporter, "giving your experience with Dr. Williams' Pink Pills?" "Not atall," said Mr. Hatchett," "I always say a good word for ett," "I always say a good word for this medicine whenever the opportunity offers. I know some people object to speaking in public about medicines they se, but I think this is a narrow view to take. When one finds something really good and really helpful in reto take. lieving human ilis, it seems to me it is a duty we owe other sufferers to put them in way of obtaining new health. them in way of obtaining new heatth. You can say from me therefore that I think Dr. Williams' Pink Pills a very superior medicine—I know of no other so good. My work, as you may judge, is by no means light. I have to travels great deal in the interest of our church work, and it is no wonder that often I find myself much run down, and afflicted almost with a general prostration. It is on occasions of this kind that I resort to Dr. Williams' Pink Pills, and I can say in all sincerity that they have never failed me. The pills have also been used in my family, and among my friends, and the results have always been satisfactory. You may just say from me that I think those who are afflicted with any of the ills for which this medicine is recommended will make oo mistake in giving Dr. Williams' Pink

Pills a trial. The Rev. Mr. Hatchett's home is in Hamilton, Ont., where he is known to most of the citizens and greatly esteemed by those who know him.

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passed, how consoling it would be at the close of your life to feel that you have lived not for passion, appetite and the empty pleasures of the world, but for your soul, for God for the happi-ness of heaven, which would soon be yours to enjoy with angels in that "Paradise of Delights,"

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JANUARY : 6, 190

CHATS WITH YO

conscience in work tell mechanic or the clerk, stated salary, beyond tions to his employer which public opinion c him, exerts himself to perfect as he can, and thoroughness and excel any private benefit it value which car puted. It matters not be, whether it be done of the laborer, the pen brush of the artist, or statesman. Such peop and wide; there are them, and their service a premium. Killing T

A young man a da seen to approach a creloafing in front of on High street, to whomark: "What are your Oh, just killing

This is a very count and a very forcible or ing is something feyoung man who, go does the killing of times the sale of the sal age it is all too late time that has been k resurrected. "Killin expresses a fact, and dead to all inten though it had been a Napoleon Bonapar he won his battles be did not know the val So it is with every battle of life that ca

regard is had for the With the multiplies the simplification of principles in every thirty minutes a de application will, soo the mastery of the a The young man wh and nature's laws.

meted out to ever; moments, and he w weave the whole of given time has done Let 1

If you have had perience the past you have made a fai your song, your boo if you have been pla ing position, if yo hurt yourself by a have been slander not dwell upon it-not a single redeem memories, and the ghosts will rob yo hour. There is a them. Wipe them

forever. Drop the If you have been dent, if you have h if your reputation that you fear you or redeem it, do shadows or the rat with you. Rub the memory. Wipe them. Start wit spend your energie

for the future. Resolve that, w not do, you will skeletons nor che must get out and shine. Determine nothing to do with every one of them mind. No matte ersistent, wipe them. Have not Do not let the lit and foreboding, sap your energy, and happiness car

A gloomy face worrying mind, tion, is a proof trol yourself. It weakness, a confe to cope with you it away. Domin let your enemies your own govern gestion that has you have had an let it glide into

Do not talk Whatever is balance of mind out. It has no your time than in worry, or in rubbish go. M ency if you are the blues out would a thief o the door in the and keep it sl cheerfulness to

A despondent while he was i watch the cov used often to b were a cow."
contented?" h they are enjoy their cuds,

The trouble letting go of We can not be to them like a can not bear t scrap of any rubbish in the to let our en seem to kick