

Scored Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

AT A PROTESTANT THEOLOGIAN. CCLXIV.

On pages 65, 66, of "Medieval Europe" Professor Emerton, speaking of the controversy over images, says: "The Roman Church had in the main taken its usual fair and cool-headed view of this question. It had declared that the images were a help to true devotion, and might, therefore, be allowed."

Professor Emerton, presumably a Unitarian, and inclining to the left, is probably far from Augustus Neander's warm self-committal to the Divine truth of the Gospel. Yet we see that he stands with Neander in supporting the action of Rome against the fanatical extravagance of the Iconoclasts of Constantinople. Neander points out that Rome, by making the use of images permissible, though not obligatory, gave witness to the fact that in various ages, regions, and classes, the veneration of images had been a principal means of keeping alive the warmth of religious feeling in the unlearned people, and higher still.

The Graeco-Russian Church seems since to have fallen into the opposite extreme, by making the veneration of the holy icons almost the principal part of her worship, of course not in theory, but too largely in fact. Certainly such an accusation can not legitimately be brought against Rome. The Apostolic See does not call the Greeks heretics, but it is not without witness to the improvement in intelligence and character commonly induced in Eastern Christians by adhesion to Rome. If we do not rejoice in this as Catholics, we may at least feel a reasonable satisfaction in it as Westerners.

Although my personal sympathies are rather with the Calvinistic side of the Reformation, which, as the eminent Mohler remarks, was much less infected with Antinomianism than the Lutheran (although unhappily here and there smirched with it), yet I must allow that it is among the Calvinists, not among the Lutherans, that Iconoclasm reached its height. The havoc wrought not only upon images of saints, and of the Redeemer Himself, but upon edifices of the tombs, and simple ornaments of the churches and altars, besides the organs and painted windows, and the fabrics of religious houses, was such as Goldwin Smith himself allows that it is hard to forgive.

Iconoclasm reached its climax during the temporary supremacy of Puritanism in England, when the Long Parliament, as I understand, forbade even representations of the Saviour. If it would not allow portraits of the Incarnate One, would its members, if living in the time of Augustus, have consented to the Incarnation itself? grand and spiritualized form of Judaism than a form of Christianity proper. Its truly Christian adherents received its full approbation, but its chief sympathies seem to have been with the Old Testament.

The twenty-second article of the Church of England condemns Purgatory, the Invocation of Saints, and the veneration of images, as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." However, as the articles nowhere bind the laity, and in America do not bind even the clergy, such polemical declarations of the sixteenth century may be left to look after themselves.

It is a pity that on page 124 Emerton should speak sarcastically of the papal authority as "the divine power which could dispense from all rules." The Church of Rome does not teach that the Papacy can dispense from all rules, but only from simply ecclesiastical rules. It is not held competent to validate the marriage of an ascendant and descendant, or of a brother and sister, of the full or the half-blood. Whatever wild sayings may have been thrown out here and there in the past, such excesses have been steadily restrained by the voice of Catholic theology. The dispensation in question was simply for a marriage of a brother in law and a sister in law, and such a marriage it is undoubtedly held to be within the papal competence to allow. Why could not the author then have contented himself with this simple statement? It would have quite sufficed, and would have had the additional advantage of being true.

On page 195 the author falls into a strange confusion, in representing Simon Magus as coming and asking "that he might receive the gift of the Holy Spirit, offering to pay for it with money." As Simon saw all his fellow-neophytes receiving this gift gratuitously, what temptation had he to buy it? If Professor Emerton had condescended to read the passage twice, he would have found that what Simon desired was not the universal gift of the Spirit, but the power to bestow this gift, and that Peter's indignation was moved at the suggestion that the apostolic endowments, bestowed by Christ for the salvation of mankind, should be thought by this low minded man capable of being turned into a matter of private gain.

However, Professor Emerton does not at all share the Apostle's displeasure. He pityingly defends "the innocent magician." A most extraordinary conjunction of terms. When, in any developed human society, has sorcery been esteemed innocent? A magician—not to speak of "white witches," to whom no such things are imputed—is either in compact with evil powers or pretends to be. If the former, his wickedness is indescribable. If the latter, he is a demoralizing impostor.

It makes no difference, of course, in the moral judgment of the transaction, that the author apparently signifies his belief that the whole account is a fable. He calls it a "story," and this, in such a connection, naturally means a fiction. As these extraordinary phenomena, however we may interpret them, were plainly of occasional occurrence in the Apostolic Church, there seems to be no other

reason why the author discredits the narrative as a "story," except that it occurs in a book of the Bible.

Perfect mental training gives marvelous skill of saying much in little. Here, in less than a page, we have content expressed for the leading Apostle, his moral judgment discredited in a vital matter, the object of his indignation defended, magic arts declared innocent, and finally the whole narrative apparently thrown aside as fabulous, chiefly because found in the Bible. Voltaire could hardly have said more in less compass, and he would have been by no means as well bred.

CHARLES C. STARBUCK. Andover, Mass.

THE YEARNING SOUL.

IN ALL AGES IT HAS CRIED OUT FOR ITS GOD.

Liberty to love is demanded by the soul with a fierceness proportionate to its desire for love. The soul writhes under check or hindrance to its pursuit of love, when this desire has reached the climax of conscious want, with an anguish that no bonds of steel could inflict on the human flesh. This is the soul's condition once it has discovered that God is the only good which will satisfy its wants—once it knows that the moments of solitude and darkness is only its capacity for God. "In this capacity for God lies its receptivity" for Him. "The chamber is not only ready to receive the new life, but the Guest is expected, and till He comes, is missed. Till then the soul yearns and pines, waving its tentacles piteously in the air, feeling after God, if so be that it may find Him. This is not peculiar to the Christian's soul. In every land and in every age there have been altars to the Known and the Unknown God. It is now agreed as a mere question of anthropology that the universal language of the human soul has been 'I perish with hunger.' This is what fits Christ. There is a grandeur in this cry from the depths which makes its very unhappiness sublime."

"This is the hunger which may never be fed" by bread alone "nor by any material good in exchange for God. Nor will any soul with such a hunger upon it seek for good in a direction opposite to God once it has found the clue that will set it upon the track to Him. A soul that wants God like this can be trusted to find Him even in the dark—only let it go its own way to Him. If it would climb up to the mountain top, let it go there; if it would seek Him in the depths of the sea, do not hinder it. Dare not to set bounds and limits to its way of finding Him, saying to it, 'Thus far only thou shalt go, and no farther.' Do not offer to go before it that you may guide its steps, lest you darken the light that shines upon its face; and put no check upon its speed by timing its paces to your own slow gait. It can be trusted alone to find Him whom it seeks. It can never get to Him all until it is able to go in the path of His attraction alone. 'Lex Amandi'—The Dolphin.

A Sad Case.

Occasionally we read in the daily papers of cases of degradation through the drink habit which are horrible enough to serve as object lessons on the folly and evil of drinking. For instance last week there was the case of a girl in Jersey City who was arrested for the hundred and first time. Ten years ago she was a beautiful girl. She belonged to a respectable family. During a long illness she was kept alive by whisky. When she recovered she was possessed by an irresistible craving for the liquor. Since then she has spent three-fourth of her life in jail. She is thirty-two but looks sixty. Her hair is gray her face is wrinkled and pinched, and her body as infirm as that of an octogenarian.

ONE REASON WHY SECRET SOCIETIES ARE FORBIDDEN.

American Herald, N. Y. Everything secret is not bad. On the contrary, secrecy in many things is essential to the wellbeing of society, to say nothing of the secrecy which is in some cases commanded by the law of God. The argument which Catholic writers invariably propose against condemned societies is as follows: "Every association whose members are bound by secret oath to an undefined obedience is unlawful. 'The 'Free Masons,' the 'Odd Fellows,' the 'Knights of Pythias' and the 'Sons of Temperance' are associations whose members are bound by such a secret oath. "Therefore the 'Free Masons,' 'Odd Fellows,' the 'Knights of Pythias' and the 'Sons of Temperance' are unlawful."

There is nothing wrong with that syllogism, and every true American will endorse both the premises and the conclusion. Blind oaths of obedience to societies are not only dangerous, but inimical to the best interests of the country. The condemnation of such societies is patriotic in the best sense of the word.

"Son, I Want Your Soul." In the life of St. Paul of the Cross, the founder of the Passionists, it is related that he once sent a message to a notorious assassin begging for an interview. The wretch was filled with rage, and determined to insult the saint and terrify him. He came to the Church fully armed and seeking the holy missionary he demanded fiercely, "What do you want of me?" Paul answered gently, "Son, I want your soul." By this answer pride and cruelty were instantly vanquished by holy zeal, and the sinner's soul was surrendered to Christ and His messenger. How noble a vocation is that whose daily occupation is seeking nay demanding, and possessing immortal souls.—The Missionary.

God could not be everywhere, therefore He made mothers.—"Ben Hur."

FIVE-MINUTE SERMON.

Ninth Sunday After Pentecost.

NEGLECT OF DIVINE WARNINGS.

The Gospel for day tells us, my dear brethren, that Jesus wept as He approached Jerusalem; not for Himself, nor for all He was soon to suffer there, but for the city itself, and for His chosen people, to whom He had given it for their glory and joy. Yes, this beautiful city was their joy and their pride; long before they had been taken from it into captivity by their enemies for a time, and as the Psalmist says, speaking in their name, "By the rivers of Babylon we sat, and wept when we remembered Zion. And he goes on: "If I forget thee, Jerusalem, may I forget my right hand; may my tongue cleave to my mouth if I do not remember thee, if I do not make Jerusalem the beginning of my joy."

And now this city of theirs was to be taken from them again by a more grievous and fatal disaster than it had ever yet suffered. They were to be scattered from it all over the world to do a long penance for their sins and their rejection of Him who had come to ransom them. And our Divine Lord's Heart yearned for them, for these His creatures, and at the same time His brethren and His countrymen. Fain would He have saved them, if they would but have been willing, from the terrible sufferings they were to undergo. Gladly, as He says Himself, would He have sheltered them, if they would even now have sought Him, not knowing that His love was about to break upon them from the justice of God. He wept because they would not come and avail themselves of His love.

We should pray for them that the day may be hastened when they shall return and acknowledge their true Messias, their own Lord and Master, the only true King of the Jews. But they are not the only ones to weep for; there are not the only ones whom He has loaded with favors, and who have been ungrateful; there are others besides the Jews whom Almighty God has chosen for His people, but who have rejected Him and distressed His loving heart. Who are they? They are in general, all sinners, but especially such as are Catholics; and they are those souls for whom Jesus has done so much from their earliest years, in the midst of whom He has lived and wrought so many works of power and goodness; those whom He has enlightened with His truth, those whom He has warned against sin, those whom He has borne with so long and forgiven so often, those whom He has fed with His own Body and Blood. And yet, through evil habits, by frequent mortal sin, they live on, deaf to His warnings, ignorant of His love, not knowing the time of their visitation, until evil days and a sad ending come upon them. Can we wonder that their enemies, the evil one and their bad habits, compass them round about, and straiten them on all sides, and beat them down and leave them wasted and desolate? Can we wonder that, since they would not bear the sweet and ennobling yoke of Christ, they will be forced to groan in the fetters of Satan and be exiled for ever from the true Jerusalem, the home of peace which is above? No, brethren; such is the fate of those who persistently abuse God's grace, who reject His mercy and His efforts to save them. God forbid that such a career, such an ending, be ours. Let us, then, take warning; let us be careful about temptations; let us not presume on our own strength; let us know God's goodness in the past; let us not make light of anything which is dangerous or forbidden. Let us endeavor not to grieve our Lord by any infidelity, great or small, but try to be faithful to every grace in this the day of our visitation, and to follow the things that are for our peace here and our happiness hereafter.

Another Convert. REV. STEPHEN INNES, SAN FRANCISCO, LEAVES EPISCOPALIANISM. St. Louis Church Progress.

Rev. Stephen Innes, formerly pastor of the Church of St. Mary the Virgin, Episcopal, of San Francisco, has returned to the faith and joined the Church. He will separate from his wife and enter the priesthood. Mr. Innes believes it is his duty to enter the priesthood, and Mrs. Innes agrees with him and will not only second his appeal to the Pope, but will herself enter the services of the Church in some of the religious orders.

Father Innes, as he is commonly known, is a son of Rev. Robert F. Innes of Philadelphia, founder of the Philadelphia Home of the Merciful Saviour for Crippled Children. He became a High Church Episcopalian clergyman. Soon after the announcement of it was given out, Mr. Innes was engaged to Miss Louise Smithers, daughter of F. S. Smithers, a New York banker. The couple were married in 1900, and in September of that year Mr. Innes went to San Francisco as rector of St. Mary's.

Father Innes became involved in 1902 in a disagreement with the Bishop regarding alleged violation of the Church usage, and it was said he was finding himself less in sympathy with the tenets of the Episcopal faith than he had hoped to be. Finally, Mr. Innes gave up his work at St. Mary's and became a communicant of the Catholic Church.

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FAITH AND RACE SUICIDE.

From the New World. It is curious how in this world as well as the next races or peoples are undone by unfaith.

Look back into the past. Once there was the great Hittite or Akkadian Empire. It antedated that of Babylon by many centuries. At first its people prospered. They lost it and the great empire went to pieces. Now only scholars are able to perceive it; fitting like a wraith on the horizon of history. Babylon rose and perished from the same cause. Egypt came next and later lost faith in her gods and went down. Rome followed and likewise fell, and the light of Christianity was upon the world.

The history of the Jews shows that whenever that race was true to God it flourished. Whenever it went astray punishment came upon it. Are there no modern examples of God's direction of human affairs? Our Government has just published a report of one of our consuls in France which shows, nowaday France has sadly departed from Christian faith. Free thought and anti-Christian radicalism abound. In no country, if we may judge from a Paris daily exchange, are there so many atheistic congresses held.

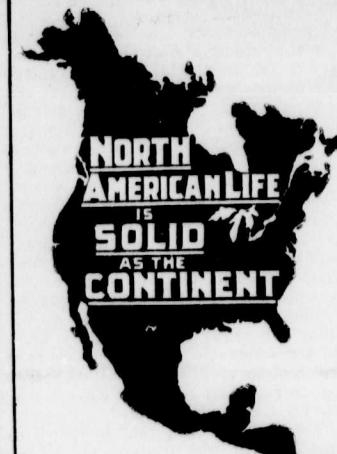
Now mark the effect—an inevitable effect as any careful reading of history will show. The consular report mentioned lays bare, in cold, unemphatic figures, the awful fact that France is dying. Year after year the number of births is decreasing at an alarming rate. Race suicide is so prevalent that national disaster already is in sight. Having lost faith in God evidently millions of French people have also lost love of home and country, and it has remained for the Government of another Republic to publish fullest details of their disaster.

Thus it turns out invariably. Free thought is a barren mistress. She boasts her disbelief of revealed religion and professes a belief in a creed which she calls the religion of humanity, yet she seldom loves humanity well enough to reproduce the human species. For her there is no posterity; neither can she expect any future. It is well. As a people make choice so shall they be.

A Good Work Begun.

We find in the Pittsburgh Catholic the following reference to an excellent work begun by the clergy of that Pennsylvania city: "The Priests' Temperance League that met here March 21, in the Lyceum, among other matters, legislated on the necessity of looking after the children of the children of foreigners among us. No more important work is to hand. One does not need to put on magnifying glasses to see the spread of proselytizing work going on in this city among the children of Catholic immigrants. It is a steady, persistent work, in which energy is utilized, and money freely spent. If these poor children are to be robbed of their most precious inheritance—their faith—who is to blame? Let us not lie supinely back and say it is none of our business."

If the Catholic Church has not yet converted the Protestants of the United States, it has at least won them over to an observance of the seasons of the Church's sorrows and joys. Advent, Christmas, Lent and Easter are now recognized quite generally by our separated brethren of the Protestant sects.—Sacred Heart Review.



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THE CHURCH WILL SAVE THE SOCIAL ORDER.

"I have tried honestly and fearlessly to take my stand side by side with you in the cause of good citizenship. I have not nor do I intend to use the altar steps or the pulpit for any sensational counsels. Very many times a quiet word to my priests will carry more weight and have more influence than columns of sensational words. You may rest assured that so long as Bishop O'Connell has his voice it will be raised at all times for all that make for good citizenship, and to teach and urge respect for and obedience to law and order and to teach full submission to you, Your Excellency, to the mayor or whoever stands for and represents the law. And in this my position is not unique. I am merely trying to do in my weak way what is the duty of every Catholic Bishop. We are all, all of the American hierarchy, trying to do the best we can for the laws and the general good of the United States.

"I am no prophet, but I say the day may come, and may not be far distant, when the only barrier that shall stand between anarchy and law and order will be the bulwark of the Roman Catholic Church. This always will be a strong barrier, since it will always teach and even compel obedience to law and order and from upon anarchy and lawlessness.

"When that day comes—and may it be long in coming—but we have all read the signs of the times and can hear the murmurings from afar—when that day does come we may yet remember the brave Archbishop of Paris, who stood on the battlements and was shot while trying to still the mob. So every bishop and priest will be willing to make a similar stand and do his best to preserve the liberty and law granted by the founders of this noble republic."

The above significant words were spoken by Bishop O'Connell in response to the toast of his health proposed at a public meeting to welcome him back from his visit to Rome. The Governor of the State, as well as the Mayor of the city of Portland, were present. More and more are the public men of the country coming to rely on the absolute need of the Catholic Church as the great bulwark of law and order.—The Missionary.

COMMUNION IN CASH.

The position of communion in the "Christian Scientist" belief is significantly indicated by the announcement that there will be an annual pilgrimage to "participate in the communion of the Boston Church," and the business like request that Christian Scientists will contribute whatseversums they had intended to use for the journey to the building fund for the new church. To guard somewhat against the excessive spirituality of those brothers and sisters who might prefer welfare of their souls to wood and stone, the astute manager of the Christian Science body will not ask the railway companies for special rates or special trains, so that it will be more economical to remain at home and send a post order for the reduced fare to Concord. In order to lessen any risk of misguided action by any brother who might arrange excursion pilgrimages the day of the communion in dollars and cents is made a fortnight earlier than the day appointed for the spiritual exercises. The sight of such worldly wisdom must be irritating to those persons who having constructed a religion and gathered a sect unto themselves find the creature of their brains as ungrateful as Melville's clock work gians, whose first act was to crush his maker's skull.—Boston Pilot.

A pure spirit that loves God alone, with a pure and disinterested love, tastes an interior peace that grows deeper and deeper, until at last it becomes fathomless like the ocean. "Practise gentleness towards others," says that gentle saint of Anney, "by chiding yourself without anger, bitterness or contempt."

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NEW ENGLAND BECOMING CATHOLIC.

It may occasion surprise throughout Massachusetts and throughout the country, says the Boston Republic, to learn that Plymouth, the town revered in the history of America as the landing place of the Pilgrims, has drifted away from its Puritanic moorings, and is to-day a Catholic town. The little township, rich in historical lore, more beautiful and inspiring to-day to the eyes of the visitor than were its shores to the eyes of the exiled Pilgrims when they first settled there in 1620, has swung over to the Catholic column, and hereafter must be regarded as a notable illustration of the rapid march to ascendancy in New England of the Catholic Church.

Plymouth has a population which the United States census places at 9,502. Of this number 1,800 are Irish Catholics, 2,000 are French Catholics, while another 2,000 are made up of Polish and Italian Catholics. In addition there are scores of converts and men who are steadfast in the Catholic faith. Thus it will be seen at a glance that the assertion that Plymouth is a Catholic town is well founded.—The Missionary.

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CHAITS WITH Y

The man who makes important venture never crowd. He strikes out on a chance. He takes the man who succeeds one can fail. The man who has enough of himself to take a chance, are the main thing of who tries to succeed criticized. Nothing ever done but the great sulted, previously done. Success is the what most people think 'Tis not wealth, nor 'tis not get up and go business and a mail stenographer.

The Foolish Some years ago, the Middle West, was just beginning to get on its feet. A man carpenter was a fence by one of the of the place. "Don't sary work on it," just want it sufficient out any stray lives over there out of shabby, it isn't looks like, it won't dollar, if you're w dollar, get ahead."

The young man spent the best part job. When he went employer said "finished, have you t ter with you, anywa out to look at in ha not only substantial utmost neatness an "I told you I' looked, didn't I? angrily. "Now three quarters of a "I said I'd o turned the workm tools, because I wa I'd finished it in ha home I should not around, there doi price suits you, th that's all I've got other, turning on over the money.

Not long after penter went to and steadily work ten years later the fence had risen County Commission town was a gro erect a number of ings. Among the contract, which important one fi doubtedly make its successful bid notice a man way familiar to he recalled the fence, which had deeper impressio allowed himself The estimate of who was now a be a reasonable g given into his ha "You want bega "No," retur "It won't be nee think. That pa my fence is gr standing yet."

What would b zation if every stantly in mind photographer, " most difficult pa work is the c before the came cold, stiff, set position to ma lock or a smile reproduce the because he kn expression with graph. How the h would revolut civilization it ge rid of the ha to be replaced second by all world would g What a bliss be to pass thro stores—where beings—and contented and ing an expro good will i "We smeti They look as you. They r that they ree reality, and a ig to you b Success.

Ad to try to be well, but he would be bet most of the We can all but we can truly found his pl fill it in the shovel sand nation. I heroic effort place than The reason is that prom and capaci many men h that they a abilities. I hole with a cartridges experiment full and disa There is good prices. It's a good the well de the best pr a drug on true of the p under the t