Second Sunday After Epiphany.

OUR TWO DUTIES. "How is it that you sought Me? Did you not know that I must be about My Father's business ?"

This was the reply of our Divine Lord when, finding Him in the temple, His Mother said. "Why hast Thou done so to us?" No one can question His perfect filial piety. As surely as every act of His was the highest realization of the counsels given in the sermon on the Mount; as surely as no other heart approached the love and adoration of the Sacred Heart for God the Father - so surely did He love His Mother with a love worthy of such a Son and such a Mother.

The surpassing excellence of this love was mutual. We feel how her heart poured itself out in Bethlehem when she first saw Him : we read it in the prophecy of Simeon which makes her love a sword to pierce her heart ; we hear it in the cry from the foot of "See if there be any sorrow my sorrow." It would dis like unto my sorrow." It would dis-honor Him to say He did not return

such a love as this Therefore, in His answer we can only read the assertion of the supreme claims of the service of God; and the explanation comes in the next verse but one: "He went down with them to Nazareth, and was subject to them.' Here we find the duty of the state of life interwoven with the duty to God. The duty of the state of life springs from the duty to God; and so its dis-charge depends for its true character on the discharge of the latter duty.

We see how perfectly Our Lord re-sponded to the claims of His condition of life in being subject to those placed over Him. He sought no immunity on the score of being an infant prodigy who had astonished the doctors of the law by His wisdom. His lot was not Norfolk House, St. James' Square, S the one to choose from a worldly point of view. It was His Eternal Father's will that He should belong to this humble family ; that He should share in their troubles, anxieties, and pri vations; that, like them, He should meet with scorn or rebuke from em ployers; that He should be cheated or put off, like all the poor of the world, forth in lectures delivered lately in by the dishonest or the insolent when asking for what was due to Him, and then He took His place to teach us by His example.

His place was not there through necessity. It was for us He took it, to express the hope that such meeting and for us the Father imposed it on may not be held. I gather that these Him. We see all this folded up in the gospel of the day. We see how important it is to observe the duty we owe to God on the one hand and the duty of our state of life on the other. In this way His Mother understood His answer; in this way we must understand it too, and, like our Divine Lord, realizing in practice the obligation of both classes of duties, we may hope in God's good time to reap the reward promised to those that serve Him.

Miles Standish a Catholic.

Among the speakers at the annual New England dinner at Cincinnati last Wednesday, was Dr. Miles Standish, of Boston, a direct descendant of the famous New England hero of history and song, Miles Standish.

Before closing the dinner Dr. Con-

Dr. Standish said he would illus trate the liberality on religious beliefs flection every one will feel that the at-which distinguished the Pilgrims of tack upon us is not worthy of such a Piymouth from the Puritans of Boston demonstration as is proposed, and I by referring to the fact that Miles trust the idea of it will be given up. by referring to the fact that Miles Standish was raised a Roman Catholic, If for reasons I do not know of it is and probably remained one till his thought well to hold it, I hope what I death, although he allowed his children to attach themselves to other churches. Roger Williams did not belong to the Pilgrims' church, and many others who lived in the colony were not mem bers, and he thought it a noteworthy fact that such liberality in religious matters should have animated this colony in the early part of the seven-teenth century, and in the midst of such general religious intolerance.

Religion Blesses Innocent Pleasures.

I have always regarded it as a great misfortune to religion that some men have so associated it with unnatural gloom that it became unamiable in the eyes of men, especially of youth. ligion is bright and beautiful, and sanctifies our legitimate recreation, as well as the performance of our most serious acts. I have no sympathy with those who make it a moral straightjacket and try to crush out the joy of the young heart. No, enjoy life whilst you remain within the domain, and it is a very extensive and lovely one, on the confines of which the angels of conscience and religion stand and say "Thus far and no farther."—Arch-bishop Ryan, of Philadelphia.

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Perfectly well established is the value cod liver oil in the various diseases of the air passages, and combined with maltine its remedial value is vastly enhanced. In the elegant and palatable preparation, Maltine with Cod Liver Oil, are combined the valua-ble tissue building oil, and that sustainer of vitality and digestive, maltine. No emulsion can compare in remedial value with this preparation, for in addition to disgusing the pleasant taste of the oil and rendering it me easily digested, the maltine plays a most a portant part in maintaining adequately th process of nutrition so essential in wasting and pulmonary diseases. This is does by rendering the starchy foods in a form which naciation gives way speedily to plumpnes the irritated bronchial tubes are soothed, re grows natural and health becomes an assured fact. Maltine with Cod Liver Oil is a food

A Beautiful Custem.

In Europe it seems to be customary to ring the bell in the church tower when the Consecration takes place during the Mass. This gives notice to the sick in the parish and to those who are otherwise compelled to be absent from the services of that moment, the most solemn of all, when the Son of Manthe Word made Flesh-comes amongs us as He promised when He said He would not leave us orphans, and the absent ones can unite in spiritual Communion with those who are in the immediate presence of Jesus in the august Sacrament. We have so often realized the untold benefits arising from this beautiful custom that we wish the same prevailed—at least at High Mass—in this country, so that many who could not be present bodily, might receive the glorious consolation of being spiritually united with the adoring throng in the one greatest act of divine worship so dear to the church militant.

If the hearts of the two disciples of Emmaus burnea within them when their Lord was walking by their side, we may well w nder why our hearts are not all on hire when He stoops so low as to come and make His abode with us, when He actually gives us Himself His body, blood, soul and divinity, whenever we will, in the tremendous Sacrament. O, why are our hearts so cold?—Voice of the Deaf.

IGNORE THE "ESCAPES."

The Duke of Norfolk's Excellent Advice

The following interesting letter was written by the Duke of Norfolk to Canon Gordon of Sheffield in response to request that he would take part in a meeting to answer the charges brough against Roman Catholics by lecturers styling themselves "ex-priests" and

Dec. 11, 1897. My Dear Canon Gordon-I have to cknowledge receipt of your letter telling me that the Catholics in Sheffield propose to hold a meeting to protest against the calumnies against our priests and nuns which have been put Sheffield. You say also that a wish has been expressed that I should take part in this meeting. I hope I am not preuming on the forbearance of my fel low Catholics in Sheffield if I venture lectures were of the filthy kind usually delivered on these occasions, and that as usual, some persons were found with appetites for the ill-flavored food put pefore them. I am sure no one will think that I do not share as keenly as any one the indignation and disgust which exhibitions of this kind must arouse in us. But I must protest against our suggesting to our fellow citizens in Sheffield that we think they can believe such things of us, and on such authority. It was because thank God with my whole heart that in His mercy I am a Catholic; because I glory in belonging to the old faith; because I love and reverence our priesthood as I do, that I decline to be driven to bay by accusations which no decent man would listen to, no generous man believe. Thank God, two of my sisters are nuns. Thank God, one and ask him to say a word about his ancestor, the great Captain Miles ashamed that I should be Standish. zens? I can not but think that on reit understood. Let us, the Catholics of Sheffield, draw closer together; let us put aside all personal aims and facti ous interests, and we shall hush the voice of calumny, and promote God's name among our fellow-citizens, for whose highest and most lasting welfare we would humbly wish to labor. Yours very truly,
Norfolk.

What They Desire.

Two devoted mothers, says the Nev York Tribune, one a Frenchwoman and the other an Englishwoman, were discussing the various methods of educating boys, and eagerly comparing the advantages and disadvantages of the English and French systems re-spectively. A dignitary of the Catholic Church was listening to their prat tle with amusement, and at last he burst out laughing and said: "It seems to me, meedames, that when a pious mother wishes to send her son away from home for education she inquires anxiously how many times week he can attend Mass; but when an English mother sends her boy to school the principal inquiry she makes is: How often during the week can her son have a bath? and Eton is evidently considered the school par excellence, for there the boys can have baths three times a day if they wish It is amusing to see how the same in stinct is implanted in the mothers of all nationalities. You all wish to wash your sons; only the Catholic French mother wishes to purify her son's soul that he may be clean for all eternity, but the English mother, apparently is contented with washing the outside of her child and soaping and combing his earthly envelope.

The Three Stages. For the early stage, Scott's Emulsion is a cure. For the second stage, it cures many, And for the last stages of consumption it southes the cough and prolongs the life.

Duties of the Christian Life.

The obligations and duties of the Christian life are not all external," writes Cardinal Gibbons, pointing out a religious life to young men, in the January Ladies' Home Journal. "They are mainly material, and must od from the heart. There is no virtue in one's daily actions unless it e first established in the soul, and is only an external expression of the soul's convictions or prolongation of heartfelt sentiments. Yet the external practice of Christian virtues, and the performence of Christian duties, per tain to the integrity, if not to the essen-tial character, of the Christian life. The interior sentiments soon perish without external expression, as life and bodily powers become extinct without due and proper exercise or employ ment.

"However, as the external duties are not absolutely, and under all cir cumstances, essential, they vary both in number and frequency, according to environments and opportunities A business man can not do all that a elergyman is expected to do; a man in trade not what a man in leisure can accomplish; nor a man of the world all that is possible and easy to one who keeps himself from society. But all, no matter where, no matter what their engagements and secular pursuits, how

of omnivorous reading. I see a medical authorithy here in the assembly and he will be able to bear me out in this, that if a men action of the control of th and he will be able to bear me out in this, that if a man eats everything that comes in his way he will soon be in the doctor's hands. Well, I think it is still truer of the mind that if a person devours every species of literature which comes in his way he will soon not only be in the doctor's hands, but be beyond the spiritual doctor's power. The body is ruined by want of selection in the foods supplied to it, but the mind is still more hopelessly ruined for want of selection in the food on which it is made to subsist. I think that one of the truths that should be proclaimed from the house tops at the present day, and especially to young people, is the necessity of selection of that upon which their mind is occupied. There is a class of reading which has been brought within the reach of everyone at present—a class of enervating reading that render him unfit for useful purposes. Not only does it render him unfit for useful purposes. Not only does it render him unfit for the supernatural objects which we should have chiefly in view, but for any natural purpose, it makes a man lazy and inchiefly in view, but for any natural purpose, it makes a man lazy and inclined to rest upon mere gratification of the moment, without seeking, as reason directs us to seek, some higher object. That is one of the effects which we have from novel reading. In speaking of the novel reading I do not mean to condemn all novels—some of them are instructive and some of them are amusing, and the mind requires recreation as well as the body; but I mean by novels, novels that are mere trash, and which do not contain one sound, solid idea from the firstpages to the last. There are books that are worse still—books that go directly in opposition to every Christian sentiment, and those books are spread broadcast at the present day, and the worst feature connected with them is that they are insidious, and they are put forward in a harmless way as if they were not intended to do mischief. Then there is the pried of the surpasses the feature for visitors is the sundstorms. The wind will blow and rush forward in a harmless way as if they were not intended to do mischief. Then there which we have from novel reading. to every Christian sentiment, and those books are spread broadcast at the present day, and the worst feature intended to do mischief. are books that there is no necessity of warning any Christian against. They bear their own condemnation, and any person who takes up an irre-ligious book or an immoral book is simply committing a crime, and still only to avoid that which is openly bad, but those things that have the poison concealed, and sometimes very skilful-

ly concealed."

ONE RESULT OF ROME'S DE-CISION.

Rev. Luke Rivington, D. D., than whom it would be difficult to name anybody more competent to treat the subject, contributes to the current Catholic World a scholarly and thoughtful paper entitled "Since the Cendemnation of Anglican Orders." One of the chief results, the Doctor declares, of Rome's affirmation anew of the invalidity of those erders has been the dissipation among Anglicans of the false netions of religious unity which many of them formerly entertained, or pretended to entertain. In consequence of this abandonment of ideas on their part, Doctor Rivington finds, in the more recent writings of leading Anglican spologists, men like Doctor Bright of Oxford and Mr. Puller, an entirely different sone towards the Apostolical See. They no longer exhibit that reverence or enthusiasm for the See of St. Peter which they previously affected; but, on the contrary, recognizing that there is no hope of recognition of their orders from that source, they discard altogether the idea of authority, and boldly and rashly criticize its decisions. In one sense, the distinguished writer considers this not a bad change, for the reason that it shows that the ground has been greatly cleared for future action. False ideas of religious unity no longer prevail, and there is no necessity now of playing, he says, with those friendly expressions towards the Anglicans which failed to bring them nearer by one inch to the desired goal of unity. We can still use friendly expressions, he remarks, furthermore, but their CISION.

Purest and Best for Table and Dairy

meaning will no longer be mistaken. We can bear with misconceptions, but we can nad should do our best to remove them. Doctor Rivington also alludes to the palpable endeavors the Anglicans, now that Rome has decided against them, are making to secure recognition for their orders from the Russian church; but he holds that these efforts will come to naught; and he quotes the following very correct opinion passed upon the Church of England by a Russian competent to judge of its character, and addressed to the Doctor himself. "The Church of England does not present the features of a Church; she has no one, and no corporate body, that can expound her teaching, she is a heap of heresies." That was not the first time that a representative of the Russian church repudiated the Anglican Establishment and its orders; but it warrants Doctor Rivington's statement that the idea that the courtesies lately shown the Archbishop of York at Moscow constitute an admission of the validity of Anglican orders, is simply absurd.—Sacred Heart Review.

AN IMPORTANT WORK.

It is now many weeks since Church Progress suggested a plan for the "thorough, continuous and systematic religious instruction" of our young people. Naturally one would suppose that the Catholic press, which professes to be devoted to the interests of our holy religion and demands loyal support therefor, wout, have discussed so important a question in its columns, and encouraged experienced priests to discuss it in letters; but, with a few honorable exceptions, the subject was allowed to fall with a dull thud. In most Catholic journals columns were needed for the account of Father So and Sor silver jubilee; and there must be sketches and portraits of dignitaries who have become disgusted with the fulsome praise bestowed on them, and with the accompanying caricatures.

ngagements and secular pursuits, how title or how much time they can call heir own, can and are obliged to perform daily acts of prayer and religion, and accomplish many duties of virtue and charity. There is no condition of life which is incompatible with the hictates, and principles, and precepts of the Christian life."

CARDINAL LOGUE ON READING.

Speaking at the opening of the Armagh Catholic Literary Society, Cardinal Logue said: "This is an age of reading, and unfortunately, if I may so express myself, it is an age of compivorous reading. I see a mediation of the manufacture of the compinent of the compinent of the proof of the proof of the compinent of the proof of the compiler of the c

THE AGNOSTIC BUSINESS

thinks of their "work." Quite recently he said that he contemplated going out of the agnostic business, because "so many preachers are climbing up on my platform that they are crowding me out."—Ave Maria.

A GLIMPSE OF THE SOUTH.

For the Catholic Record.

per nour. The sand so dry and fine necessarily accompanies the gale and forces people to keep within doors or suffer the filling of eyes nose and ears with this fine dust. However these storms do not last long. The sky may be said to be always clear, the sun is bright and even in the depth of winter an overcoat might be dispensed with. For this reason the country is visited by thousands who suffer from threat and lung diseases not to mention beople of means who come here in order to avoid the rigors of the northern winters. Many of the principal citizens of El Paso, Tucson, Albuquesque and neixhooring cities came here for their health, became attached to the country and built up homes. A visitor finds something homelike in the society of these people, but the Mexicans, who are numerous, are entirely at variance with American ideas. This race is satisfied with little, and is in no particular hurry. Mexicans lack the boastfuiness and excessive display of the average American businessman. Charles Dickens, who has exercised so much literary wit and genius, describing the rush, bustice and conceit of Now Yorkers, would need to bring his talents into quite another kind of play when describing these people. Their complexion and hair are dark, their dress always plain, the men wearing a heavy blanked over their smoulders, the women untilizing a shawl for a head-dress. Their houses are made of dry mud (adobe) and are cool in summer and easily heated in whiter. Any boy or man can soon manufacture sufficient mud brieks for a house or barn. They mix a little straw or grass in, to add to the adhesiveness of the material. A horse walks too fast and easily brother, the burro, or Mexican ass. If two burros are unequal to a load the Mexican uses

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four. Burros are very plentiful, and their keep is said to constitute a very small item of expense. The average Mexican is a very passive citizen, who troubles himself very little about the commonweal. The President of Mexico is said by many, I know not how truly, toexercise the power of an absolute monarch. From those whom I consider best able to judge, viz., the Catholic ciergy, I have learned that the great body of the people are truly religious; they frequent the sacraments at all times and during these festive days, Christmas and New Year, their humble devotion and constant attendance at Mass is an example to all Christians. On Christmas exist in elights which ornamented the church in Junez, across the river from El Faso, we visible for miles. The church is an adobe structure, but is while washed and neat localing. The ornamentation inside is very bona structure, but is whitewashed and neat looking. The ornamentation inside is very beautiful, especially the wood-carving, in which the Mexicans excell. I am inclined to think that many are too hasty in forming a low estimate of the Mexican. The Americans do not understand him. Every community has its black sheep and if petty larceny and bullighting are Mexican evils we must not judge too freely, forgetting the beam in our own eye.

M. J. Boyle.

If Jesus be with thee no enemy can hurt hee. (Rom. viii. 31.) Be humble and peaceable and Jesus will be with thee.—The Imitation. Be devout and quiet, and Jesus will stay with thee.—The Imitation. He rides with ease that is carried by the grace of God.—The Imitation. And this the reason why the gifts of grace cannet flow in us, because we are ungrateful to the Giver: nor do we return all to the Fountain-head.—The Imitation.

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JANUARY 15, 1808.

THE DOG.

HIS FELLO

The dog was a cur ; a co

cur. Though to be sure

those who, knowing his -for really the cur was some very good qualities clared there was a strain herd in his blood. This i arisen from the unmistal in his big, bushy tail, crinkle I mean), later in its owner the name of the beginning, however for love's sake, or for s became a vagabond have been men who ha same thing e'er this), the very different name. called "Baydaw" those his life, when he hung a er's shop at the heels of gave him his unusual n was, too, to see the big, b farrier bend over to lay h palm upon the yellow cur ingly, and to hear him sa boy? Poor Baydaw, poo the world so like the boy to say it that, had you kn the boy, the dog, and the had but to close your eye was the little boy who w the dog, not the big hor blacksmith at all. Ther blacksmith at all. when the tears would sta farrier's eves as he stoo the dog; and he would look about him, over an big anvil, near the bellow who had been used to s there was no boy there. the farrier would brush the least smutted corner made of strong, stripe and tell the cur to "go in a tone that meant his were waiting over by t under the shed outside. But I am going too fas Who ever told a story ning at the first? And necessarily be the birth

to him. Oh, no; the state Fellow; nor was the named the dog "Bayd come to the Fellow by a him, and I knew the do both of them, some wil were both possessed of strains in the blood," so But about the little bo the Fellow; it was he dog's life. What was the Oh, that doesn't matter remember that I ever h At any rate, it is not n he is in the story such while that we will just

Though if you h

and the hero of this sto

least he is one of the hero

who is the other hero, w

love him, perhaps you think of the little boy life of the farrier's dog It happened this wa ing the farrier opened shop, and found a litter lying there upon the wasn't a bad man, th neither was he a grea Of course he could not family of them housed in the shop. So when around (the farrier ha his own, poor, lonely of set up a cry for them there had chanced to many; and that dog the mill-pond. Yes, the drowned. You see it farrier had made the the little boy who save after that, drowned a dog, no. been a dozen of them f every day. Thus is th child a very great, a derful thing indeed. ing that the farrier v dog off to the pond t passing the big brick hill, the new house the

for the president of th who had moved into it before. It was a morn the windows of the l open : lace curtains flo nd beyond, on the walls, pictures rare might be seen, such the homes of the rich window-seat a little b pale, thin little fell golden curls that lav ers, and made a sort pretty face. He was held the slight figur strong right arm. I very sick ; the three life had been years that his growth dwarfed; so that he

vellow ball in the go he lifted his poor little out, gaily: "Bay and his little mother every blessed word said, declared at once 'baby's dog." Whi quite true.

When the farrier p still called for the little finger after the and crying, "Bayda the big tears tren cheeks

"Go and call the mother said to the nu a moment more the if he didn't love de love children, was a