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THE CHURCH MILITANT IN FRANCE.

POSITION STILL ONE OF DANGER.

continue to pin prick it according to the more feline methods of Julian the Apostate. M. Briand has in his latest

measure of sacrilege confiscated even the modern ecclesiastical endowment

difficult;) be recovered by the direct heirs of the donors. The rights given

by the common law to all collateral heirs (and a cellbate piesthood can only have collateral heirs) to wrest back from the sacrilegious

robbers the plous benefactions of the departed is taken away in the face of

the protests of the great jurists of France. M. Briand informs the world

that the plunder is to ease the lot of the poor. Judas Iscariot talked similar Pecksniffanism. In like manner our French Jacobins now propose to deny to the ministers of the Christian relig

ion the right to conduct schools. From

their own standpoint they are right. The aim of the only education that they

mean to tolerate, and for the support

of which French Christians are heavily taxed, is, as M. René Viviani would

say, to l homme to la soc ete fondee sur la volonte de Dieu. Bat if in conse-

ism and its Protestant allies have only

the revolutionaries have made them

CATHOLICS DISCRIMINATED AGAINST

Ultramontanes.'

The following article from the London Saturday Review (a Protest ant paper) is in marked contrast to the articles that have appeared on this side of the Atlantic in similar publi estions, concerning the Church and State affair in France.

Not a year ago the English press assured us that Pius X. had destroyed Papal authority in France by his re-fusal to sacrifice the apostolic con-stitution of the Church at the orders of a Jacobin Ministry. To day the battle between atheism and Christianity across the Channel is not over. The Church is still in a perilous position; but the thing which has suffered most the fight has been the conception of the omnipotent State. When it essay ed its last attempt to rob the Church of her divine constitution, it had be-hind it the prestige of centuries of triumph, the support of a democratic Legislature, and the forces of a great bureaucracy and a great army. More over it knew well that French Cath olics are the most law abiding of French citizens, and it counted, not altogether without reason, alike on their loyalty and their fears. So Messieurs Clemand their lears. So measure an encean and Briand blew their trampets enceau and Briand blow their trampets and proclaimed their ultimatum. Let the Church refuse to commit the act of apostasy which the acceptance of the associations cultuelles would have include and the head of them more the involved, and she should, they vowed, be driven from those cathedrals and churches which for many centuries had been her heritage. And many Chris in France and Europe who re membered what things the French State had done in its form r wars with religion, and recalled the brutalities of Anagui when Boriface VIII, was done to death, and the infamous orgies of a later age when the "goddess of reason" was enthroned at Notre Dame, shuddered when the tidings came that the Pope had refused to compromise new law of sacrilege.

AN ACT OF HEROISM.

Unjust as is its legislation, the ad ministrative policy of French Republi canism is no less cruel to the faith. To day the French Civil Service is For Pias X. with no physical force or diplomatic influence behind him to take almost closed to practising Catholics, and even the efforts of the communes to mitigate the rigors of the persecution up the gauntlet that French Jacobin ism had thrown down seemed to the by the practical restoration of the presbyteries to the clergy is largely ordinary man the height of folly. It was an act of the highest heroism. nentralized by the tyrannical interfer-Pius VI. when he flung the " civil constitution of the clergy," in the face of the National Assembly, Pius VII. when ence of the prefects. And much as we admire the zeal with which French he defied Napolson, did no braver thing. But the brave thing was also Catholicism has come to the aid of religion, it would be false to say that right and the wise thing. It aght home to French Catholics, the internal condition of the Church is the satisfactory. The theoretical canonist may rejoice at the downfall of Erastianclergy and laity alike, that French Christianity was at stake. And French Catholicism made a noble reism ; the practical ecclesistic knows that while the present state of perse-cution continues it will be difficult to For the first time in the hissponse. obtain money for the repair of churches, which the faithful fear may any moment France, the French Church stood solid for the Pupe against the rulers of the State. In a moment it was apparent that French Chauvinism be handed over to Masonic lodges. And, moreover, though hardly a church had been beaten. The very pr fects warned M. Clomenceau that France has so far been closed, it is clear that as time passes parishes must be grouped and that in many a country village the daily Mass must cease. It is satisfac-tory no doubt to hear that the French would not allow her shrines to be des ecrated. The Jacobin ministry con-sequently collapsed like a pricked bladder, and with a bad grace aban priesthood is interesting itself more doned the churches to their rightful owners. And then the true heart of than of yore in social matters, but there is the danger that its standard of learn-France sp ke in the voice of the local ing, which is not now what it was in communes, offering to give to the priests of the Church the free use of pre-revolutionary days, will further decline. And we must also add that the presbyteries from which they had gone forth for the sake of the faith, and while we recognize the splendid ser-vices that the Papacy has rendered to in the generous gifts that in every diocese from Normandy to the Pyrenees flowed freely into the treasury of the persecuted Church, to the amazement even of the most faithful. To day the cathedrals and churches of France

French Christianity during the present crisis, and feel how heavy is the debt of gratitude which French Catholicism owes to it, we can not regard the triumph of Ultramontanism over Gallicanism in the Church of Bossnet with For the moment, however, it is pleasing to think that the straggle of the French Caurch for the Christian faith has not been in vain. By her hold larger and more earnest congrega-tions than ever they held in the days of the Second Empire. So far, then, as the battle between Christianity and Jacobinism has proceeded in France, M Clemencean have accomplished certain things, but things which were far from their pur-

pose. In the first place, they have proved to the world that the Church

power as it has never been wielded in France singe the days of Boniface VIII.

And last, but not least, the blow which

they have aimed at the Church is re coiling on the ideals of Jacobinism.

The working man has seen the French State fail for the first time in its history

to crush an association that has refuse

to crush an association that has refused to accept its regulations. He is asking himself (as a recent industrial confer-ence has shown) whether labor pro-blems can not be better solved by strong trade unions, that will fight as the Church has fought, than by the State Socialism of M. Jaures' dreams, and some of his leaders are beginning to say that the industrial associations ought to extend to that great ecclesi astical association, the Catholic

State is the natural energy of iabor organizations, and there will be an end not only of the State Jacobin-ism of France but also of the educa-tional Jacobinism which Dr. Clifford

preaches in England and calls civism ; and M. Clemencean will have killed

both. And at the same time the

French Ministry have also revealed the fact that in their country at least a Government based on manhood suf-

a Government based on manhood suf-frage does not represent public opinion, and that, when firmly faced, it capitu lates more ignominiously than a despot-ism or an oligarchy. They thought to destroy Catholicism : they have made a reductio ad absurdum of the prin-ciples of '89

ciples of '89.

THE CATHOLIC RECORD.

commanded you ; and lo, I am with you always, even unto the end of world." The Professor concludes : and of the While, however, French Catholicism has won a great victory, it is needful to remember that its position is still word. The Professor Concludes : "It is evident, therefore, that the power of St. Peter and his successors was shortened by power and right given to the Apostolic ministry of the Church." one of danger. There is now little fear of direct persecution ; but there is a certainty that the Republic, which was too cowardly to harass the faith in the grand manner of Diocletian, will

I reply. The power given to Peter was not shortened by words spoken to the Apostolic ministry of the Church. Concessions made to the entire Apostolic body do not annul or take away those made to Peter apart from the others, to Peter exclusively. Power and rights which he receives in com mon with his brethren he will hold and which a year ago he was prepared to respect, and incidentally given a fresh illustration of the policy of French Jacobinism, which has ever striven to make an outlaw of the priest. Money left for Masses may still (hough with difficult) he recovered by the direct use in common with them : but powers and rights which he alone receives be will hold and use as his peculiar pos-

The peculiar possession of Pater is marked out in the words spoken by Corist to Peter exclusively-words not Corist to Peter exclusively --words hot repeated at a later moment to the Apestolic body: "Theon art rock, and on this rock I will build my Onurch:" Feed 1My lambs, feed My sheep;" "Confirm thy brethren." Whatever of power and right was im-lied in them encoded mending the art plied in these several words was giv en to Peter alone, and became the ex clusive appanage of Peter, Peter alone is the rock; Peter alone feeds lambs and sheep; Peter alone confirms (strengthens) the brethren. No words spoken to the whole Apostolate relate to the grants made here to Peter ; no to the grants made here to Peter; ho words were spoken at other times that could in any way be supposed to "shorten" the authority given to Peter. All who are in the Caurch, Apostles included, are built on Peter: all who are in the Church are fed, are

quence of this cruel persecution the French priesthood looks more tenderly to Rome than of yore, French Jacobinall who are in the United are led, are strengthened by Peter, Peter rules and governs; he is the sovereign. The power of binding and loosing, first given to Peter alone, was later given to the whole body. That of re themselves to thank. As Taine said, the "French priests were Gallicans, mitting sins, of baptizing and of teach ing was given to the Apostles collect To Peter first and alone : ively. To Peter first and alone : "I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven : and whatsoever thou shalt loose on earth shall be loosed also in Heaven." Later, to the Apostles Heaven." Later, to the Apostles collectively: "Amen, I say to you, whatsoever ye shall bind on earth shall be bound in Heaven. . ." Jesus put first in one Apostle what later He was to put in several. But what was done later did not alter what was done later did not alter the beginning, did not take way what previously had been conceded. The words to Peter had already brought under his Government each one of those to whom afterwards it was said "Whatever ye shall bind. . ." The promises of Jesus, as equally his gifts, are without repentance. I should fur-ther remark that the form of words to Peter was very different from that used later in addressing the Apostles collec-tively. To Peter it was said: "To thee I will give the keys of the King-dom of Heaven. Whatsoever thou shalt bind . . . " In addressing the bind . . . " In addressing the Apostles, Corist makes no grant of "keys." The concession to the Apos-tles, is clearly, far less comprehensive than that made to Peter alone. The absence of mention of "the keys," in the address to the Apostles, is most

> The contention of Professor Briggs that all the primitive Councils were summoned by Enperors and not by Popes, was clearly disproved by the Archbishop, who showed that each council, if not called by the Pope, was not considered valid until the Pope had confirmed it. Concluding Archbishop Ireland says:

significant.

It is true, as the Professor remarks, that all baptized persons are in a manner members of the Church, sub-ject to its jurisdiction: but only are they such in the sense that rebels and schismatics are members of the society from which they are cut off. cobinism has proceeded in France, . Clemenceau and his merry men we accomplished certain things, but ings which were far from their pur-se. In the first place, they have oved to the world that the Church S. Louis and Bosnet is still the then the State, Church of the failth continue of the first place, they have the solut of the state, Church of the solut of

which all must listen, which all must obey. The "R formation" of the Six-teenth Century refused to hold to the "rock," upon which Christ had built ; abandoning it, they built on the sand, and the edifice they raised has crumbled into ruios. How little time it would take, even

within the Roman Fold, to harl into a similar chaos " people and ministry " were the Papacy to cease or to suspend its teachings, is made evident by the recent rise, even ther , of those errors against the faith, which the Encyclical Modernism in religion has so severe rebaked. The Roman communion in ved from the dogmatic chaos in which Protestant churches are so hopelessly engulied, because in it the Papacy reigns and teaches.

PROHIBITION AND THE SALOON. Michigan Catholic.

It is the constant boast of the saloon-seepers of Michigan, when backed up into a tight argumentative corner by Prohibition workers, that only for the sale and distillation of whisky and the she and distillation of whisey and the product of the brewery, when sold over the bar, the Public schools of the State would be closed for want of funds. Maine is a Prohibition state. It posesses a Public school system equal if not superior to that of Michigan, yet not a dollar earned in the sale of in oxicants, by a saloon keeper, goes to be education of the children of Maine. acts are stubborn proofs to argue gainst, figures backed by the approval sworn officialism are difficult to dispute. The following statement de erves the consideration not only of sloonkeepers, but of all who fear that the reduction of saloons or the intro daction of Local Option or Prohibition into a State entails a loss to public

education and danger to material in. erests of the people : "After forty-five years of no license. Maine, had in 1900, more banks and \$22,000,000 more deposits than license Onio with six times the population. Maine is the only State which has more has more savings bank depositors than voters. and the savings deposits are more than \$.00 for every man, woman and child in the S ate. She has, without a dollar f revenue from saloons, more schools and more teachers in proportion to her opulation than any other State, and ar newspapers have a larger circula

tion in proportion to population. "Kansas, after twenty seven years of no license, has eighty four of her counties with no paupers, thirty empty juis, twenty-one have no inal cases on their dockets. Next to Maine she spends more money id proportion to population for schools than any other State."

Mr. F. L. Seely, of Atlanta, Ga., publisher of the Georgian, who helped to make Georgia "dry " was recently in Detroit. Mr. Seely, during the course of an interview given to a re presentative of the Detroit Times, said of the benefits of Prohibition to his native city : " In Georgia we had to combat the arguments that Prohibi tion would rob us of sufficient revenue to run the city and State, but we have found that the city will have in the neighborhood of \$60,000 or \$70,000 \$70.000 more revenues next year without the liquor license than we had in the last twelve months. This will come from the natural growth of our values and

from taxing the general utility com-panies, such as street car, electric light and gas companies." Thank God children who attend Catholic schools have not to depend on the manufacture of drunkards for an education. Neither have the Public schools to be closed in Michigan, or any other State, if the voice of the people demands a reform of the dis-

graceful, law deflant traffic of the Bat for the saloon there would be Over a quarter of the people of Ireland

had." Let up wondering

how you're going to man-age to give him a start. Fix it so he can make his

own start - and have fun do-

ing it. He will stay on the farm

you go at it the right way.

This way : Any normal, healthy boy

likes to "fool 'round" with

live things-chickens for in-

stance. Make him work atit,

and he'll tire of it quick. But give him a little business of

his own,-set him to raising

and he won't let up till he

thing for you,-teach your

boy how to succeed at poultry-

raising for profit,-show him

where to save work and worry

doing it,-stand right back of

him and coach him along,-

and find him a good, quick-

I can arrange the whole

chickens on his own hook,

makes a success of it.

homes, less hungry and ragged children, and less grief-stricken wives. The saloon fills insare asylums, jaile, penitentiaries and reformatories. It quenches the noble manhood of its slavery, and burns out the true woman hood of its victims. Many a bright intellect has been seared by its with-ering touch; many a suicide's grave it bas helped to fill.

The law-abiding, upright citizenship of Michigan will soon be given an opportunity to declare itself for or against the saloon. Vote for the evil if you want future generations to be shrivelled, bloodless, prematurely de-cayed creatures. Vote for the saloon if you desire to continually place be-fore the eyes of children a temptation that leads to other influences. Vate against the saloon if you wish to build ap a race of giant, healthy manhood and glorious womanhood to add wel-fare to our country."

THE NON - CATHOLIC MISSION-ARIES IN ENGLAND A

SUCCESS.

The mission work for non Catholics after the diocesan method in which it is organized in this country is work ing its way to a very notable success in England. A recent published re-port shows "that during the last three months the Westminster Diocesar Missionaries gave more missions than were given during the entire first year of their existence, and in September last for the first time there were three missions to non Catholics going on at once.

This bit of ecclesistical news has a greater significance than at first may appear. In this country it is natural to expect, that the work as it is organized about the Apostolic Mission House in this country with its train-d Missionaries and with a policy altho-gether expository in its character, that is avoiding controversy and contentious tone and confining one's efforts to the explanation of Cath one doctrine would succeed, as

it has done in a marvellous way. But in the old country where religious principles are stronger and religious lines more definitely drawn it is good to have a demonstration of success too. The policy of St. Frances de Siles is board to succeed wherever it is tried. It succeeded in a wonderful way in the Chablais, and what heretics could have been more bitter than those Calvinists were, and for sixty years with a ruthless hand they tore down and dug up and swept away every vestige of the old Church. Yet S: ancis de Sales went among them with sindness and without rancor, with exnosition of Catholic doctrine and with-nt any attack of their beliefs and in fire years converted 75,000 bitter Calvinists and made of them most devoted Catholics. It succeeds in this country, for everywhere the stories of the mis sionaries to non Catholics are stories of wonderful triumphs: twenty-five con verted at this lecture, one handred converted after such a mission : 25 056 con verts last year in the United States And now comes the story of the growing success of the Diocesan Mission aries in London. They follow the same policy, no rancor, no contention, no controversy and they make friends everywhere. It is the cheapest kind of preaching to denounce, to callinames, and to drag up out of their graves 300 years the dead bodies of Luther and Calvin and Co, and give them another klck, but it makes no friends

for the faith nor does it make any converts to the Church. The success of the discessan mission-

aries in London may induce the Bishops to introduce the same work into other dioceses of England. And if in England why not in Ireland too.



5

Mr. Dingwall was Superintendent of St. Andrews Sunday School in Williams town for nine years and License Com-missioner for Glengarry – and Tax Collector for Charlottenburg-for fourteen years continuously. Read how strongly Mr. Dingwall comes out in favor of "Fruit-a-tives.



Williamstown, Ont., April 5th., 1907.

I have much pleasure in testifying to the almost marvellous benefit I have the almost marvellous benefit I have derived from taking "Fruit-a-tives." I was a life long sufferer from Chronic Constipation and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring, I had a severe attack of bladder trouble with kidney trouble, and URmit a time?" aread these complaints "Fruit-a-tives" cured these complaints for me, when the physician attending me had practically given me ap. I am now over eighty years of age and I can stronghly recommend "Fruit-a-tives for Chronic Constipation and bladder and kidney trouble. This medicine is mild like fruit, is easy to take, but most effective in action.

Sgd) JAMES DINGWALL.

"Fruit-a-tives" — or "Fruit Liver Tablets" are sold by dealers at 50c a box —6 for \$2.50—or will be sent on receipt of reice. Fruit-a-tives Limited, Ottawa.

never received a convert into the Church and would scarcely know how to go about it. It is passing strange that a mis-sionary spirit among the Irish clergy would be content without an organized effort to bring this million of ne Cath lics within the Church.

The success of the Westminster diocesan Missionaries may lead the way to the inauguration of a similar rovement in Ireland. In this spirit of hopefulness lies the significance of the success of the Eiglish experiment.

Necessity of Union.

From "The Prince of the Apostles," work published last year by two disa work published last year by two dis-tinguished Anglican divines, we take the following extract on the necessity of Christian unity, and the best and only means to attain it: "Every effort looking towards the

reunion of Christendom assumes at the outset that the existing divisions and contradictions among Christians con-stitute a broad reversal of that state of unity which is prescribed for us by our Saviour in the New Testament, and that consequently they demand the attention of all Christians. "The present study still further as-sumes that the Church of Rome, which

is at once the largest and most famous in Christendom, a church so constituted that it cannot formally change, and so closely related to the E glish people as to be the mother of their Christianity, has a first claim upon the consider-ation of all Christians, and more par-ticularly of ourselves.

YouNeedn't Hurry

in Paying For It

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SCOUTSO WAS crament left lelp and cone dying. The as a Good on of His re-ited priest, ck person to oil. "The ter, "is conter, "Is con-oul strength ble the sick ly the dis-ally to bear mon. Often ody." away mortal

is unable to nial sin and dition of the i with the as away the the soul is

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found where the have an i the magnet a be content i we may be or exsited. position and is.—Rev. M.

ecord.

national, if not the State, Churc France. Secondly, they have all un-wittingly restored to that Church the spiritual freedom that she lost while the men of the Republic have made it manifest that while the French nigh tour centuries ago by the Concor-dat of Bologna. To day there is no Church in the world so absolutely free Jacobinism of to day is as blasphemous and sacrilegions as of yore, the brute courage that at least marked the sansfrom State control, so completely gov-erned by the canon law, as is the Cathsculottes of '93 has departed from their degenerate successors.—Sacred Heart erned by the canon law, as is the Cath-olic Church in France. Philip the Fair, Lonis XIV, Napolean, may well turn in their graves at the frenzy of the politicians who in their efforts to wreck French Christianity have shat-tered the Erastian fetters by which the Church has been bound for centuries, and have given to the Papacy such a never as it has never heen wielded in Review.

PAPACY AND CHRISTENDOM.

OINTS FROM ARCHBISHOP IRELANDS REPLY TO PROFESSOR BRIGGS.

Most Rev. Archbishop Ireland gives a further answer to Professor Charles A. Briggs, on the question "Is the Papacy an Obstacle to the Reunion of Christendom?" — in the January num-ber of the North American Review. The Archbishop in an eminently logic-al and lunid write, takes un each con-

al and lucid scyle, takes up each con-tention of Professor Briggs, and gives to it a full and fair discussion. In reference to the words of Christ —"Thou art Peter and upon this rock I will build My Church"—the Arch bishop says : Prote sor Briggs is altogether right

in his preliminary statement that all attempts to explain the "rock" in any other way than as referring to Peter have ignominionsly failed. Here, how-ever, he and I cease to be of one mind.

satical association, the Catholic ever, he Church, the iberty which they ask for themselves. Let the peoples of Europe realize, as the French working class is beginning to realize, that the Jacobin Whatsoev "Peter holds the keys of the King-dom: he is the absolute master. Whatsoever he binds is bound; what-

unity. Of course, when I speak members of separated Churches rebels and schismatics and repeat to them the obligation incumbent upon them to return to unity, I speak of matters as they exist "in foro ex terno." As to the responsibility of each one "in foro interno," I do not decide; of the inner conscience God alone is the judge. . . . The Reunion of Christendom ! It is

the prayer, the hope of all who love Christ and put faith in His mission But that reunion may become a reality a centre must be chosen toward which the divided element may be drawn around which they may coslesco in enduring unity. What other centre should be thought of, but the one which Carist Himself did provide, which alone possesses the innate power to attract and to hold, which alone has for itself the testimony of Scripture and of history?

How great the need of the Papacy in the Christian world is evidenced to day as, perhaps, never before during its history. Outside the Fold over which

history. Outside the Fold over which the Papacy presides, there are people, there are ministers; but what of the sacred truths, the teaching of which is so imperiously commanded by the Lord —" Teaching all things, whatsoever 1 have commanded you?" Adolph Har-nick speaks for a large section of Pro-testantism when he reduces Conistian-ity to the "Fatherhood of God." Where something more of the olden doctrines yet remains, how timid often

cash buyer who will pay the highest prices for all the poul-try he raises or the eggs he can sell.

This will Keep the Boy on the Farm It Will Give Him a BRA LEVEL **Real Start in Life** QUIT worrying about how you're going to "give the boy a better The No. 2 (120-Egg Size) 1908 Peerless Guaranteed chance in life than his father

> In a word, I will make a BUSINESS poultryman of your boy,-and I don't want a cent for doing it. want you, for your part, just to help give the boy a start,-like this :

Incubator

Send for my free book-"When Poultry Pays," That will give you an idea of what there really is in up-to-date poultry raising,—of how much money anybody with hustle and gumption can get out of it.

And the book will tell you what kind of an outfit will get the most less outfit,-the Peerless Guaranteed Incubator, and the Peerless Brooder.

Write To-day To The Manager of The LEE-HODGINS COMPANY, Limited 354 Pembroke Street, Pembroke, Ontario

you can get an outfit for your boy—either the big size (200 eggs in the incubator—200 chicks in the brooder) or the minor size-(120 and 120)-

Without paying a cent on the outfit until a year from now. By the time that first payment is due, the outfit will have earned far more than it cost, and the boy will know enough about the poultry-raising game to want to stick to it.

I know plenty of young folks who are earning their college money this way-and learning hard business sense as well-learning things that will make them succeed in other lines later in life.

I can show you why that's so. Write to me and ask me why the Peerless makes a worth-while present that will earn the biggest kind of div-idends for you and for the

rooder. Then I will tell you just how matter. Get the free book.