BY A PROTESTANT THEOLOGIAN.

CLXXXXVII.

Professor Foster insists that Rome is unevangelically rigorous in propound-ing the terms of salvation, because she not only insists on the acceptance of such propositions as are involved in the very nature of the regenerate life, or are plainly declared by Christ or the are plainly declared by Christ or the
apostles, but also of all manner of propositions which rest only on her own
authority.

Now, as we have seen, this statement

Now, as we have seen, this statement is utterly amiss. Rome, indeed, teaches, as all Christians do, that we can not know too much of the ways of God, and that even then we may only too easily come short of eternal life. Yet, as that without which a man has no promise of heaven, Catholic theology, as we know, sets forth simply this: A man must believe, and accept from the heart, the righteousness and from the heart, the righteousness and redeeming benignity of God, as sufficient for time and eternity. It does not even insist, in all cases, on the knowledge of the historical Christ. In the Andover controversy, as we remember, Catholic authorities took part with complainants, and against the inthe complainants, and against the in-criminated professors, and no Catholics took part for these. Consult the Cath-olic Quarterly Review (perhaps I have miscalled the title) and the Catholic World of that time, and it will be seen that both really side with Joseph Cook's teaching of "the essential Christ," although they use other forms of ex-pression.

Let us take a very possible case. A Let us take a very possible case. A Catholic missionary in Tibet comes across a teachable heathen, and (having an inward sense that his own end is at hand) discloses to him simply the righteousness and love of God, and His redeeming manifestation of Himself in the life and death and resurrection and intercession of His Son. The heathen is moved to contrition and adoring love, and is forthwith baptized. The Amen is hardly uttered when the missionary and is forthwith bapters.

is hardly uttered when the missionary falls dead. He has not yet taught his neophyte anything explicitly concerning the Trinity, or anything at all about the other sacraments. The large number of doctrines resting on concildiar and papal authority are to the new disciple if they were not. The mis-sionary has not so much as named Rome

Now surely Professor Foster is aware that it would be heresy in Catholic eyes to deny that this new convert is regen-erated and justified in baptism. Per-fect contribing heres, him for fect contrition keeps him from inter-posing mortal sin against the working of the sacrament, which therefore certainly takes effect, It would no less be heresy to deny that, remaining in baptismal grace to the end, the conbaptismal grace to the end, the convert will certainly reach heaven, even though he should never learn another word of Christianity than this heart of the Gospel. It would not, I suppose, be heresy to maintain that is he should again fall into mortal sin, he cold not recover himself even by perfect conrecover himself even by perfect con-trition, since he, in his ignorance, would not have so much as the desire of Penance; but such an unfavorable judgment is dead against the well settled principle of implicit faith and desire. It was the unwillingness of English Catholics to apply this principle to their Protestant neighbors which led Cardinal Manning and W. G. Ward, both Ultramontanes of the Ultramontanes, to stigmatize their Catholic countrymen as so narrow-minded and uncharitable, and to hail with joy the benignantly severe and severely benign-

ant Encyclical of 1863. Where now is Professor Foster's declaration, that Rome propounds a long list of doctrines as terms of salvation, resting on her authority? "She teaching, that a man may sometimes be teaching, that a man may sometimes be in a state of grace who has not so much as heard the name of Christ, much less of Rome. She teaches, as of faith, that withdrawn from thee for a time.

dangers and offences.

It is a good counsel, that, when thou has to conceived the spirit offervor, thou has to conceive the when that light shall leave thee. When this shall happen, remember that the light may return again which, for the important proposed to their law of the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for His favors, for He is the sends as well for His favors, for H Where now is Professor Foster's deof Rome. She teaches, as of faith, that for justification only those truths are absolutely essential which are involved in the sacrament of baptism.

Dr. Foster will have to modify his statement. Let us try it in this form: detailed knowledge of the Roman Catholic system is not held essential to Catholic system is not neid essential to salvation; but a rejection of the least point is held damnable. A rebellious rejection, assuredly; a rejection out of innocent and insuperable misunder-standing of its Divine authority, just as assuredly not, if it be combined with an ingenuous desire to know all truth, so far as it can be recognized as Divine. On the other hand, Professor Foster

expressly allows that any doctrine re iected, when known to have come from Ged, involves, if there is obstinate continuance in the rejection, the loss of eternal life. Here he expressly recognizes the Roman doctrine as sound. nizes the Roman doctrine as sound.
The difference is only in application, not at all in principle. Yet he berates
Rome for her narrowness and rigor,
while he swells and plumes himself on his broad brotherliness. Characteristic, thoroughly, both of his position

and of his personality.

Foster has to acknowledge that the eminent Roman Jesuit Professor Perrone maintains that it is at least possible to be saved out of the visible Roman Com munion. Perrone does not say that many so placed will be saved, or any. How can he know? He is not the He only maintains that it is at least intrinsically possible. How it can be that this double representative of Roman and of Jesuit orthodoxy, this man who stood so high at the Council found maintaining a doctrine which Foster always treats as trembling on the very verge of heresy, it is for Foster to explain. He does not seem to have the slightest conception—this man of "accurate and adequate learning —that in this matter Perrone is a representative Jesuit, and that the

uits are representative Catholics. Widely as they differed in other matters, here is a point in which Perrone, Manning, Newman, Ward, Gioberti and Dollinger all heartily concurred.

Foster is very indignant with Perrone for declaring that even if Catholics taught as severely as Foster maintains (as indeed very many of the elder

divines do) Protestants have no occasion to complain, since they themselves have been wont to teach as rigorously. This Foster angrily denies. He allows, indeed, that Luther condemns all the heathen, from Socrates down, to damnation, but he lays this on his having been become the parket in contemut of the brought up a Papist, in contempt of the fact that the Schoolmen teach that, fact that the Schoolmen teach that, even among the pagans, natural grace, faithfully used, conducts to supernatural grace. Instead of going forward, Luther's Protestantism distinctly went back in this matter. Zwingli, of course, was no pattern to him, for he refused to

own that Zwingli was a Christian.

As to his opinion of the Jews, we may judge by his loud outcries, repeated to the end, to burn down, their synago-gues "with pitch and hell-fire."

Dr. Foster declares that at least he

Dr. Foster declares that at least he never taught that Roman Catholics, as such, must be lost. Did he not? Again and again, and yet again, he declares: "Whoever refuses to accept my gospel, can not be saved." For a mere external connection with the organism of the Catholic Church he cared little. Indeed, it was largely in this way that Lutheranism got hold of the German bishopries and abbeys. But a denial of "my gospel," that the faith which avails is not faith working by love, he expressly and repeatedly denies to be compatible with salvation. I will not say that he is always self-consistent, for then he would have had to send St. Paul to hell. Foster allows that Catholics do not always teach one that Catholics do not always teach one thing in this matter, and I suppose we may allow some wavering in Luther. But speaking generally, he holds a pretty even course. He allows that a man may be a murderer, an adulterer, a polygamous priest, and yet be a justi-fied Christian, and that a woman may hed Christian, and yet be a pleasing to God. He is most brotherly and accom-modating in these small matters of mere morality. But he maintains un-falteringly that, besides Turks and Jews, there are three great schools and sects of the children of Satan, namely, Pap-ists, Zwinglians, and Anabaptists. He is willing to be friends with the Zwinglians, notwithstanding, for he sees in them some movings towards real religion, but brethren he will by no means allow that they are.

The Calvinists were not quite so out rageous, but it is not until towards 1700 that the Huguenots would allow that salvation might be found among the Catholics (That is, in explicit treatises) eneration at least after it had become a Catholic commonplace in France that Protestants living in good faith might be justified Christians. About 1680 Baxter complains of the ill-will he has incurred among the English Calvinists incurred among the English Calvinists by treating Catholics as children of the covenant, and godly priests as true ministers of Christ. As late as 1830 Robert Hall, the great Baptist, had to defend himself for speaking of "the Christian priesthood" of France. As for Knox and his friends, a cen-

As for Knox and his friends, a century earlier, they nearly went into fits when it was suggested that possibly a Papist here and there might be saved. Indeed, what right has anyone to assume the saved of our lives is ingratitude to God. In Indeed, what right has anyone to say that a Catholic can be saved, who yet calls Catholics idolaters ?

Richard Hooker's thesis, and its fate, needs special treatment.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

That Grace is to be Hidden Under the Guardianship of Humility.

If thou couldst but always continue

If thou couldst but always continue humble and little in thine own eyes, and keep thy spirit in due order and subjec-tion, thou wouldst not fall so easily into dangers and offences.

Such a trial is oftentimes more pro-fitable, than if thou wert always to have

prosperity according to thy will.

For a man's merits are not to be estimated by his having many visions of consolations, nor by his knowledge of Scripture, nor by his being placed in an elevated station; but by his being grounded in true humility and replenished with divine charity, by his always seeking purely and entirely the honor of God by his esteeming himself as nothing and sincerly despising himself, and being better pleased to be despised and numbled by others than to be the object of their esteem.

THOUGHTS ON THE SACRED HEART.

There never was a love so patient, so much enduring, as the love of the Sacred Heart of Jesus. It puts up with neglect, coldness—nay, even a fond mother would long ago have been repelled by such treatment as He receives from ungrateful man. But not so Jesus "Can a woman forget her infant." He asks, "so as not to have pity on the son of her womb? Even if she should

forget, yet will I not forget thee."
"May the most holy, most sacred, most adorable, most mysterious and unutterable Name of God be praised, blessed, loved, and adored and glorified in heaven, on earth and in hell, by all God's creatures and by the Sacred Heart of our Lord and Saviour, Jesus Christ in the most Holy Sacrament of the Altar. Amen." To anyone piously reciting the above prayer, an indulg-ence of forty days is hereby granted. John J. Kain, Archbishop of St. Louis, Dec. 3rd, 1899.

Nerve Wracked and Insomnious.

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FIVE-MINUTES SERMON.

The Tenth Sunday After Pentecost INGRATITUDE.

Ingratitude is a very mean vice, no natter against whom it is committed. There may be some fathers and mothers listening to me who have felt how cruel a sin it is, for there are children, not a few nowadays, who have treated their parents, good parents too, with shock-ing ingratitude: have cursed them and reviled them; have struck them; have allowed them to live on the charity of strangers; have forced them to play the part of drudges during those sad years of old age when leisure and comfort would be so welcome; have tried to force the the little remnant of means from them by the basest threats and extortion, and perhaps even violence; there are parents whose hearts have ached to see their children ashamed of their oldcountry accent and their simple man ners. Is not this very abominable Then, too, all though life we meet with cases where men have lent others money out of personal friendship, only to be repaid by lying, dishonest ingratitude. Indeed, there is scarcely one of us who has not been badly treated

by persons whom we have in one way or other befriended. Perhaps you have heard of the poor man who was walking along the docks one evening, and hearing the cries of a drowning man he threw off his coat, jumped into the water, and, almost drowning himself in the effort, finally brought the poor fellow safe on shore. He turned out to be a very rich man. Grateful, as you may suppose, for his life, he turned to his rescuer, he drew from his pocket a handful of silver, and —what do you think he did? He asked him if he had change for half-a-dol-

Indeed there are many who towards the end of their lives suffer sharp remorse for the ingratitude of their earlier How many who never pray for days. their benefactors; who are so proud and selfish that they do not want to have any benefactors: who are just as careless of benefactors' names in their backbiting as of any others; who think that a little money can pay a debt of affection: who often receive and never give, nor never so much as ever thank.

Well, my brethren, if we treat each other so, we treat God no better, not even so well. Now where did I get my went so went. Now where that I get my light treatises od home, and my dear friends, and my plentiful meals, and my good bed? From God, Who certainly does require d faith might About 1680 them? Did I ever them? Did I ever so much as actually feel that God has given me these gifts? Where did I get my good health, my clear head, my strong arm, my light step, my happy heart? Brethren, we get such things only from the most loving kindness of our Creator. And every day we receive them, we enjoy them—alas! sometimes in a sinful man-

The truth is that the commonest sin of our lives is ingratitude to God. It is like the very germ sin, or the poison in the air, or the venom in the blood of fallen man. It is a sin which is rooted in pride, feeds upon selfishness, and brings forth the fruit of spiritual indifbrings forth the fruit of spiritual indif-ference. In truth, it is as much a state of soul as a sin or a series of sins.

Hence it is heartily detested by all
good Christians. They endeavor to
practise the virtue of thankfulness at
every turn. They are careful to give at least a quarter of an hour thanksgiv-ing after Communion; they not only make novenas for favors, but novenas in thanks for them; when at table they say at least one mouthful of prayers, in gratitude for the many mouthfuls of each of their meals; they thank God for the afflictions He sends as well for His favors, for He is the same God to their life.

WOMEN AS PEACEMAKERS.

No word during the last week has been more frequently upon the lips and in the hearts of all than the sweet word 'Peace,' " says Sir Edwin Arnold in the London Daily Telegraph. "To women especially its mere sound must always be dear and welcome, since it is the watchword of their social dominion, the password of their power, the master word of their best interests and highest desires. And it is a curious fact to re-flect upon that women, if they were so minded and were resolute and united, could probably make universal peace sooner and more certainly than if all the Powers had the millennium for their policy. Dr. Busby said wisely and truly, when reproached for wearing his hat before the king, that in the schoolroom he was the greatest man in the realm, 'because,' quoth he, 'I govern the boys, the boys govern their mothers, and the mothers govern the men in ers, and the mothers govern the men have authority. Now and again women have shown examples of their irresistible strength as peacemakers. Everybody knows that splendid picture by Rubens, entitled 'The Rape of the Sabines,' where the Romans are shown carrying away by force from the country of their enemies a bevy of maidens destined to be the unwilling brides of the maraud-But Rubens ought to have painted the noble incident which resulted from that ancient deed of violence.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession standing and personal integrity permitted

oy:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Koss. Premier of Ontario.
Rev. John Potts. D. D. Victoria College.
Rev. William Caven, D. D., Kno x College.
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College, Toronto.
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There came a day when the proud Rom ans and the angry Sabines were drawn up in battle array against each other. At the moment of conflict, however, the captive Sabine women, with their babies in their arms, rushed between the opposing ranks and rendered fighting impossible. 'On our side' they said possible. 'On our side,' they said, 'are our husbands and children; on the other side stand our fathers and the other side stand our fathers and brothers. From whatever veins it flows, the blood you are about to shed must be our blood, and whatever victory is gained, it is only with tears that we shall witness it.' So was that particular war stayed. The Sabines and the Romans became one people, and the memorial of that triumph of the property realities mestery is still to be and the memorial of that trimin of woman's political mastery is still to be seen in the Eternal City when your vetturino drives you over La Sabina, across the quarter where the Sabine people came to dwell.

people came to dwell.

"If women were aware of their power there is many a war which they could and would stop in some way or other. As for the methods to be employed, there is no need to enter upon those; it is enough that she who rocks the cradle rules the world, and the proverb says with truth that that which women wish the gods also wish. The difference between war and peace for them is greater than it is for men. One of our most famous painters left be hind him a pair of masterly canvases which put the contrast between peace and war in eloquent colors. But the one was depicted the shat tered gateway of a beseiged city, amid the smoking ruins of which, together with many other signs of fierce comba lay the dead body of a gallant cavalry officer, his silver helmet shattered and his uniform laced with his lifeblood, while at his side his splendid warhorse was breathing out its life from panting and foamy nostrils. The companion work showed a lovely landscape by the seashore, with children playing among

the wildflowers, a placid sea rippling in silver upon the yellow sands, and the happy life of a neighboring fish ing town going forward in the middle distance, with many a charming group of rural people and pursuits. In the foreground an old piece of artillery, dismounted and rusty, lay half buried in the grass and poppies, while a young lamb, lying down in front of the disused gun, was lazily nibbling at a bunch of daises and buttercups which one of the children had placed in the muzzle of the piece. What woman is there who would not feel and respond to the ideas suggested by the artist?"

A REAL HERO GONE.

Where Ontario leaves off in the Dominion of Canada Manitoba begins. Where Manitoba leaves off in the beginnings of Assinboia and Saskatchewan. Where Assiniboia ends begins wan. Where Assimbola ends begins Alberta and at the end of Saskatchewan begins the great Northwestern Territory, through which flows the McKenzie River, through the frozen fastnesses of the north. These territories are of the north. These territories are practically as unknown to-day as the territory about the Great Lakes was centuries ago. Yet a man has just gone to his reward who has been for half a century back a devoted missionary in that unknown territory, travelling a foot from the seat of the Diocese of St Reniface in Manitaha away off of St. Boniface, in Manitoba, away off to the shadow of the Arctic circle, only lately invaded from the west by the harky pursuers of the gold locked in its frozen fastnesses, Vital Justin Grandin, Bishop of the Diocese of St. Albert, a Bishop of the Diocese of St. Albert, a native of Laval, in France, an Oblate of the Order of Mary Immaculate, a missionary along the banks of the Mc-Kenzie River as far back as fifty years ago, a titular Bishop over forty years ago, and coadjutor of the late lamented Archbishop Tache, of St. Boniface later on Bishop Grandin was one of the pione. on. Bishop Grandin was one of the pio neers of Christianity in North Western Canada. Martyrdom knocked at door more than once. He travelled Northwestern Canada on foot perhaps re than any other man who the last half of the nineteenth century. The savages were his children, the chiefs his confidants. He knew no fear of those among whom be voluntarily cast his lot in the interests of the Church He passed to his reward after having placed to his credit the Christianization of the Valleys of the Sackatchewan and of the McKenzie.

Bishop Grandin is among

last of those valiant French priests to whom during the better part of three centuries this con-tinent has been accumulating a debt of gratitude for reclaiming its areas from savagery and paganism. His death is a great loss, not only to the Canadian Church but to the Church at large. He was one of the old-time missionaries who spent himself for Christ. May the Lord rest him!—Michigan Catholic.

Protestantism in France.

An inquiry into French Protestantism is met at the threshold by this singular paradox, that while the Pro-testant spirit has taken possession of France, Protestantism as a form of church life is declining. On the one hand, its influence so increases that Protestants are to be found in all sorts of positions of authority and power, far out of proportion to their estimated nu-merical strength; on the other hand, its temples are empty of woripers and the number of members, in both its confessions, diminishes with ominous

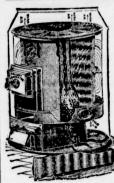
rapidity.

France is governed by the combined authority of the Chamber of Deputies and the Senate, whose members, taken together, number 880; 100 are said to be Protestants, 70 or 80 of whom are in the Chamber of Deputies. As the population of France is over 38,000,000, i the Protestant Deputies were solely the the Protestant Deputies were solely the representatives of their co-religionists, the Protestant population of France ought to be at least 5,000,000, whereas it is only 650,000, and that is a computies of the probability o ation twenty years old, the probability being that it is now nearer 600,000. According to this the political influence of Protestantism in France is nearly seven and a half times as great as might be expected from the actual number of its professional adherents. - Contempor-



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JULY 19 1902.

MILLION FREIGHT-TI

BY FRANK H. SP

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