MENI HAVE SEEN AND HEARD

BY A VETERAN SCRIBBLER.

It may be well that I entitled this column "Men I Have Seen," as well as "Heard," because there are a few men of fame whom I have seen. heard. Amongst these men of re-nown there was one in particular nown there was one in particular whom I remember well, althouch I was very young when I saw him: as to having heard him it seems to me that by a strong effort of memory I might recall some of his remarks. I do remember perfectly well sitting upon his knee in the parlor of the old Russell House in Ottawa, and listening to him recall days long gone as he conversed with the lady who accompanied me. At this moment I have before me a card, it is in the leaf of an old album, and it faces the photograph of the one whom I have selected for this sketch. The card is written in a clear, dashing hand, and time has not dimmed the paper, nor blurred the characters.

"With Kindest Regards.
D. W. Cahill, D.D.,
May 2nd, 1861."

Forty years have elapsed since that card was written, and as I glaze upon it, at this moment, the vista of the past extends before my vision, the veil of intervening years is raised, and I behold, seated in the dim light of a large room, the form of a tall, strongly-built, benevolent looking old man. He had passed the midday of his career, and already had he taken many strides down the slopes of age; the snows of several slopes of age; the snows of several winters sprinkled his once raven hair; small wrinkles furrowed the hair; small wrinkles furrowed the features not long before smooth and figlow with health; one limb was stiffened as the result of a premature paralysis; yet, as he sat there he still appeared the personification of magnificent manhood. It was easy to judge, by the strong trunk which the lightnings of time had shattered, of the grand and stately oak that once towered to the sky, a monarch in the great forest of humanity.

In fine, Dr. Cahill was nearing the end of his earthly career when I saw him and spoke with him. Already was the grey twilight gathering around that brilliant orb, as it sank slowly towards the horizon sank slowly towards the horizon that divides Time from Eternity. I have since read scores of his sermons, his lectures on astronomy, chemistry, philosophy, his letters to Napoleon III., to Palmerston, to Lord John Russell, his correspondence on "Souperism in Ireland." "The Indian Mutiny." British Sway in India." "The Penal Laws." "Rome and Ireland." and about fifty kindred subjects. The study of these masterpieces of English literature, and the memory of the man, as he was when I saw him, combine to give one a fair idea of what he must have been in the days of his vigor, when his magnificent oratory charmed and conquered all hearts, where-soever he went. I could easily fill ten issues of the "True Witness" with quorations from his published lectures, sermons and letters, but all that would not afford the reader any adequate conception of Dr. Cahill as a preacher, a lecturer, or a conversionalist. I prefer, then, to relate, second-hand, if you will some of the characteristic stories that came to me from the lips of one who had been a life-long and intimate friend of the great Irish priest. sank slowly towards the horizon that divides Time from Eternity. I

Physically, as well as intellectually, Dr. Cahill was a giant. He stood six feet three, in his stocking-feet, and was built in proportion. He had either soft and soothing and summer breeze or as thrilling and stunning as the reverberating thunders of a summer storm. Yet in disposition he was a child. He was so easily imposed on, and had been so requently the victim of his unlimited benevolence and invincible credulity, that friends were obliged to take charge of his financial affairs and regulate his income and expenditure. In this connection there is a very good story told.

lectures on scientific subjects in Clonmel-this was in 1845-and while there he got into debt. He made n lectures on scientific subjects in Chonnel—this was in 1845—and while there he got into debt. He made a very large sum by his lectures, but so numerous were the poor people who called upon him, that he not only gave away all he had earned, but even borrowed on every side to satisfy the alleged needs of his many visitors. Amongst these was one Ellen Henshaw, the wife of an Orangeman, and a ring-leader amongst the Orangewomen of the district. She introduced herself as a poor widow on the verge of eviction. The kind-hearted Doctor gave her a large contribution and a blessing. She then boasted on every side how she had taken some of his ill-cotten money from "the big Ponish priest." Two years later Ir. Cahill was again in Clonmel on a lecturing tour. Some person told him about Mrs. Henshaw. Naturally he was very indignant, but never expected to see her again. As it happened she had, a wager with some of her friends that she would drag some more of "the brass money out of the woodenshoed Papist." Conservently, she called on the Doctor. He received her most kindly, asked her name, and wished to know how he could serve her. She at once began to lead for her children and her bit of a cottage that was to be taken from let. He said that he had no means at his disposal to ald her. As a last, argument the woman said. "And I can never forget how your reverence and of the property of the property of the property of the property of the wood of the country of the wood of ago; with your own fist it was one whole pound that you put on this very table for the poor widow, and I know that this time..." She got no further in her plea. The Doctor concentrated all the apparent fierceness that he could summon up. Into one look, he raised his voice as if he were giving orders on a vessel in the midst of an ocean storm, and lifting his big right arm high over the woman's head, closing his fist, and swinging it like a sledge hammer about to be brought down on an anvil, he roared out: "This time, you unfortunate adherent of Dutch Billy, I'll double my contribution—two pounds instead of one on this table"—down came his fist with a crash that almost shivered the piece of furniture; down it came a second time; "there," he yelled, "are two pounds for the table, now stand you there till I lay three pounds on your anti-Papist carcass"—up again went the arm; but Ellen Henshaw had yanished. She fied as if a lion had suddenly leaped at her, and as she rushed down the stairs, the Doctor fell back in his own chair and laughed till the tears ran down his cheeks.

One night St. Patrick's Hall Cork, was thronged to hear Dr. Ca-hill lecture on "Rome's Progress." In the audience were a great many bitter anti-Catholic citizens. When the lecturer stepped out on the plat-form, he stood for a moment, ran his keep eyes over the second. the facture stepped out on the platform, he stood for a moment, ran his
keen eyes over the sea of un-turned
faces, and then raised himself to the
full length of his six feet three
inches, extended his arms in the
form of a gigantic cross, drew a
long breath, and broke the silence
of expectancy with the thunderina
remark: "Behold the growth of Popery." So immense did he seem, so
powerful were his tones, so astonishing his physical development that
the humor of the situation swiftly
dawned upon the audience, and while
the orator remained as if he were
transfixed to some visible cross, a
burst of applause fairly shook the
roof of the building, and the Doctor
had won the attention, as well as
the enthusiastic confidence of all prethe enthusiastic confidence of all pre

His lectures on astronomy were marvels of simplicity. So ably were they prepared that even the most difficult problems of that grand science became clear as the noon-day sun to the very least educated person in the audience. A certain Dr. Wise had lectured in Limerick upon "The Sun" and had reneated saves.

Wise had lectured in Limerick upon

"The Sun," and had repeated several times that the sun never ceased
to shine upon some part of the British Empire. A week later Dr. Cahili
lectured in the same hall upon "The
Constellations." In opening, he said:
"Though I may not be a very wise
doctor, still no doctor. Wise as he
may be, can teach me aught about
the sun and the British Empire.
From London, through whose fogs
no cockney eyer, sets eve on the great
orb of light, to the plains of India,
where that orb's rays bleach the
bones of half a million victims of refined burbarism, there is story to tell
about the sun and the empire. I am
not here to-night to tell that story.
My business this evening is to prove
that Irishmen have colonized. Christianized or civilized every region on and the second s

"This is a classic land." said the Doctor, in one of his lectures. "It was only a day ago that I met a very classic character—a fellow who is on the 'eternal roam,' and all saturated with 'Greace'—and he told me that he was a descendant of seven kings—and descended very far I can assure you." These witty remarks, humorous turns given to what would be serious in the mouth of another, only show the lighter phase of Dr. Cahill's mind. They serve to enliven but they are not allowed to mar the force of his serious arguments. As long as I can read I shall always have Dr. Cahill's lectures and letters to peruse and study, and unto my dying day I shall be grateful for the few moments spent in the company, and on the knee of that glorious Irish priest.

HEROIC DEEDS BY PRIESTS.

Take, again, the fearful South Monaca railroad wreek, near Pittsburg. Monday a ternoon. Speaking of that frightful accident one of the Pittsburg dailies said:

"The wreek was character which always attracts notice, although such incidents are of common occurrence. On the wreeked train was a priest of the Catholic Church. He was painfully injured, but he gave no thought to his own pain until he had sought among his fellow sufferers those of his faith and given them the offices of their religion. This here was Rev. Father A. D. Gavin, professor of English and assistant disciplinarian at the Holy Ghost college, in that city.

at the Holy Ghost college, in that city.

"Cries and prayers were going up and the effect of these upon the listening ears of the tender-hearted priest was heartrending. Father Gavin felt a sickening pain in his side, He had a rib fractured in the shock which hurled him from end to end of the car he had occupied. He put his the car he had occupied. He put his hand to his head, where there was

ain also, and found that he was deeding profusely from a deep scale

Again, near Keyser Island. Conn last Saturday, when Col. Thomas E. Sloan was drowned through the cansizing of his boat at sea in a sudden storm, the press recorded that the Jesuif Fathers, who have a summer home on the island. resolutely put off through the tornado in a boat of their own, and saved three members of Col. Sloan's party, his daughter included. They risked their own lives to save the lives of others, apparently not counting the cost.

All the heroism of earth is not shown in war. There are heroes living who have never borne arms Such incidents as the foregoing, and similar can be found in the papers almost daily and ought to convince the world that the Catholic priesthood contains a multitude of men of heroic mould.

PRAYER AND SACRAMENTS. -

PRAYER AND SACRAMENTS.—

I will now reproduce the two admirable chapters on prayer and the sacraments as means to the temperance end, and the necessity of belidenial. They run thus:—

Prayer and the sacraments are necessary at all times for Ohristian living; and very specially they are needed in the work of temperance. First. They are required to enable us to avoid the sinful evils which result from intemperance, and from the sinful occasions leading to it. These evils and temptations beset us frequently in our own sensual appetites and in our own homes. Secondly, Prayer—earnest prayer to the Sacred Heart—and the sacraments can strengthen us, in moments of danger, to overcome these temptations. Thirdly, Prayer and the sacraments are necessary to enable us to observe with fidelity and fervor the promise of total abstinence we have made, and to fulfil the daily duty of spreading the principles and practice of temperance around us. Of ourselves we are hardly capable of doing any good action, much less of observing total abstinence in the midst of temptation; but, through prayer and the sacraments. Those things are easily possible. And, in conclusion, prayer and the sacraments constitute the very life of the soul, especially when in conflict with any great passion. Let us, then, according to our Lord's direction. "Pray always," and constantly approach the sacraments. This is the secret of fidelity and perseverance in total abstinence.

To observe total abstinence with-

secret of fidelity and perseverance in total abstinence.

To observe total abstinence without prayer, for very many persons, is most difficult, and for some impossible. But prayer, and the sacraments render fidelity to our pledge easy and secure. To be faithful to our promise of total abstinence, it is not necessary, like the martyrs, to undergo great sufferings. It is sufficient to send up the cry of prayer frequently to Heaven, saving: "Assist me, O Lord—my God, have mercy upon me!"

y upon me!"
"And what is more easy." says St.

"And what is more easy." says St. Alphonsus, "than thus continually to invoke the Lord?" . "Let no person." says St. Bernard, "make little of his prayer, since God sets a high value on it." He will give us what we ask, and rive it abundantly, if we be humble fervent and persevering in prayer, and in receiving the sacraments. The grace of prayer is given to all; and the Sacraments of Penance and the Holy Fucharist are within easy reach of everyone. Almost invariably, when prayer and the sacraments are neglected, the pledge of total abstinence is violated.

SELF-DENIAL.—The spirit of sa-crifice purifies the soul, and disen-gages it from the slavery of the drink passion. It establishes an indrink passion. It establishes an intimate communication between the soul pratticing this self-denial and the Heart of Jesus. Hence, through the "Heroic Offering," it enables us to acquire immense treasures of merit. To this spirit of sacrifice we may attribute much of the heroic virtue and the maivels of self-devotedness which we admire in the life of Father Mathew. It is this spirit which gives that holy peace and true loy which so often accompanies the virtue of temperance practiced in abstinence from all intoxicating drinks. How many acknowledge that their happifrom all intoxicating drinks. How many acknowledge that their happiness on earth depends, in great measure, on their courage in sacrificing the luxury of strong drink, through love of the Sacred Heart, and fusthe salvation of souls. This truth is proclaimed and confirmed by the universal experience of those who have generously made the sacrifice. The example of Jesus and of the saints excites us to this spirit of self-denial. self-denial.

let us read that chapter on good example :-

sion let us read that chapter on good example:—

"After prayer and self-denial, nothing furthers so much the work of temperance for the love of the Sacred Heart of Jesus as good example; Many forget that it is one of the most pewerful agencies in promoting total abstinence.

Good example is the means God usually employs to save and sanctif souls, and He exemplifies it in His own Divine Person.

Thus He says to His Apostles: "I have given you an example, that as I have done to you, so vou do also" (St. John xiii. 15). His life and sufferings in Bethlehem, Nazareth, Judea, and on Calvary, are all lessons of example more powerful to save and sanctify than any words, At all times He has raised up in His Church saints and holv persons who lead and have led others to sanctify by their example of total abstainers to edify some, and to rescue others from intemperance.

The good example of total abstainers is a direct condemnation of excessive drinkers. Hence, opponents of total abstinence principally direct their attacks against those who not only advocate, but above all, practice total abstinence by living up to their pledge. Their good example exerts a powerful influence on others. Everybody knows "example is better than precept." Men follow example, while they are often heedless of words, St. John Chrysostom says that "good example is more powerful than miracles." It convinces men that hard and heroit things are possible to be done for God when they see them done actually by others.

CAUSED BY LIGHTNING.

ST. MARY'S, TAUNTON .- Lightning struck the stone belfry of St. Mary's Church, Taunton,

of St. Mary's Church. Taunton. Mass., recently, while a pre-nuptial service was uping held for a double wedding. The bolt shattered the belify to fragments and huge blocks of stone came crashing through the roof of the church, some drooping on the communion rail, before which thirty or forty persons had been kneeling a faw minutes before.

Two priests were at the altar when the bolt struck. Father McQuade hearing the crash, turned and found the two altar boys who were serving him in a dazed condition. He saw the lightning run along the altar rail. At the same time he was covered with splinters, which struck him from a distance of fifteen feet. The pastor, Father Coyle, had just finished the service, and was in an attitude of prayer. A boy whe had served him was knocked flat on his face and Father Coyle was dazed. The boy recovered in a few minutes, but Father Coyle has been ill ever since.

One of the brides left the bride-

one of the brides left the bride-One of the brides left the bride-groom and went screaming down the aisle and from the church. A panic followed, but the frenzied women were calmed, and the priests prevented a stampede. On the east side of the church most of the stone fell. breaking the roof in many places and landing in the yard. One large piece of rock from the upper body of the church struck a valuable statue near the altar and snashed it to pieces. The damaga to the Church will be about \$2,000.

will be about \$2,000.

St. Agnes' Church, one of the fincest churches in Brooklyn, was struck by lightning last week, caught fire immediately and within forty minutes was practically destroyed. The loss is measured by the cost of the edifice and the furnishings, and is estimated at \$250,000. Father Louis Braver, one of the assistant priests, and two parishioners, who went into the church after the fire was well under way in the hope of saving some of the altar furnishings, nurrowly escaped with their lives.

The flames in the front of the church cut off their escape, and in the excitement it was forgotten for a time that the priest had gone into the building. Suddenly some one remembered that the priest was inside

church cut off their escape, and in the excitement it was forzotten for a time that the priest had gone into the building. Suddenly some one remembered that the priest was inside and raised the cry:

"Father Braver's in the church!"
Then the firemen punched the glass out of one of the beautiful memorial windows, found the priest and his parishtoners near the chancel with some of the altar furnishings in their hands and the fire creeping rapidly upon them. One ladder was run into the church and another from the pavement to the window, and by these means the men were taken safely out.

The destruction of the church was a striking spectacle. People hurrying through the streets in the rain were half blinded by a sudden, vivid flash as a lance of dazzling light shot down out of the low-lying rain clouds. Then there was a crash as the bolt pierced the tower of the church. It seemed to those looking on that but an instant-elapsed ere flames were shooting out through the windows of the church and the structure appeared all ablaze.

St. Agnes' Church was about twenty-six years old, and Father James S. Duffy was its first and only rector. The land on which the edifice stood cost. \$20,000 and the church cost \$250,000. This cost does not include the memorial windows, seven in number, which cost about \$20,000. Neither does it include the cost of the organ, which wes \$20,000. Besides the altar, which was of Italian marble and Mexican onv. the church contained many rare paintings, and some of the recent mural decorations were very expensive. ...hen the cost of all the interior decorations is included, the loss by fire to the parish will aggreeate nearly \$300,000. by fire to the parish will aggregate rearly \$300,000.

SENATOR VILLENEUVE'S WILL -Signs are not wanting to show that a change is taking place in the circles of wealthy Catholics of all nationalities in Canada, in regard to the all important question of sharing some portion of the wealth with the all important question of sharing some portion of the wealth with which they have been blessed during life, at their demise, with the Church and its auxiliaries. A recent case is that of the late Hon. Senator Villeneuve, whose estate is estimated at nearly half a million of dollars. The will of this patriotic French-Canadian provides for the following bequests to Catholic educational and charitable institutions:

Twonty-five thousand dollars to Laval University towards the erection and squipment of a building for the Polytechnic School, in which his grandsons are to be educated free of charge.

Two thousand five hundred dollars to the Little Sisters of the Poor.

Five thousand dollars to Notre Dame Hospital.

Five thousand dollars to the Catholic Orphan Asylum.

Five thousand dollars to the St. Vincent de Paul Seciety.

EPISCOPALIAN PENANCE.-The

DRINK! AND ITS REMEDIES

A BRIEF REVIEW BY "CRUX."

More to indicate the work than to review it do I call attention to a neat little volume of about one hundred pages, which has just been issued by the "Christian Ftess Association Publishing Co., of New York." It is from the pen of Rev. J. A. Cullen, S.J., and bears the imprimatur of Archbishop Ryan, of Philadelphia, as well as that of Archbishop Walsh of Dublin. The book is entitled "Drink and its Remedies." The text is adopted from the "Manual of the Total Abstinence League of the Sacrod Heart of Jesus."

Strong drink, are we certain that we shall derive any benefit from it?

A. No; we are not certain to derive any benefit from it.

Q. Is strong drink necessary to life?

A. No; since there are many militions of people who have never tasted strong drink, it is clearly not a necessary of life.

Q. Is there any further proof?

A. Yes; every animal is able to live and thrive without strong drink.

TEMPERANCE CATECHISM. -I scarcely know how to summarize this admirable work. It commences with a short "Temperance Catethis admirable work. It commences with a short "Temperance Cate-chism," in four chapters. These four chapters contain, in brief form, nearly all the contents of the volume. I will here reproduce the first and second chapters. ond chapters.
CHAPTER I.-Q. What do you

mean by total abstinence?

A. Never taking any kind of alcoholic or intoxicating liquor, such as

holic or intoxicating liquor, such as beer, wine, or spirits, etc.
Q. What is alcohol?
A. The intoxicating element in all fermented or distilled liquors, such as beer, wine, or spirits.
Q. How are those called who refrain from using all intoxicating drinks?

A. Total abstainers.
Q. Do the Holy Scriptures utter any warnings against the abuse of strong drink?
A. Yes, many warnings.
Q. Neme one or two.

A. Yes, many warnings.
Q. Name one or two.
A. "Woe to them that are mighty to drink wine, and stout men at drunkenness."—Isaias v. 22. ,
"Drunkards shall not possess the Kingdom of God."—I Cor. vi. 10.
Q. Where is it said that the temperance movement of modern times first began?
A. In America.

first began?

A. In America.
Q. In what year did the temperance movement begin in America?
A. In the year 1827.
Q. What form did the temperance movement assume soon afterwards?
A. That of total abstinence.
Q. In what country did the total abstinence movement achieve its first most striking success?
A. In Ireland.

total abstinence.

Q. Should persons promoting the total abstinence movement always expect encouragement and respect?

A. No; on the contrary, they are often ridiculed, sneered at, and tempted to break their pledge.

Q. What may we learn from this?

A. That we must not expect to be praised even when we do right, and also must trust that what is right will, in the end, gain the victory Q. Is it easy to adopt total abstinence?

nence?

A. Yes, because the Pope blesses and grants Indulgences to temperance movements: bishops and priests encourage it; and numbers of prominent and holy people join it through a spirit of self-denial, and to give good example.

CHAPTER II.—Q. Do not some persons believe they benefit themselves by taking a little strong drink?

selves by taking a little strong drink?

A. Yes: they imagine it strengthens them, and enables them to do their work.

Q. Is anyone able to work longer, or better, by taking strong drink?

A. The strongest medical testimony declares that strong drink has quite the contrary effect; for, though it may produce momentary excitement, the reaction is greater.

Q. How do you prove this?

A. Because the hardest workers—men laboring in the fields, in factories, and in mines; soldiers and sailors, have all testified that better work can be done without strong drink than with it.

Q. Why, then, do people still think they must take strong drink to enable them to work?

A. Owing to the habit of always taking drink, they imagine they cannot do without it.

Q. If we become total abstainers, are we likely to benefit others who

are not?

A. Yes, by setting them a good example in the avoidance of intoxicating drinks.

Q. Why should many people who drink moderately become total ab-

A. To console the Sacred Heart of Jesus, practice self-denial, do penance for their sins, and set a good example to others; also to get better health, more contentment, more leisure, and more means to enjoy it.

Q. What is one of the most pernicious of the drinking customs, particularly prevalent even amongst moderate drinkers?

A. The habit of "treating."

Q. What is "treating."

A. The mutual giving and taking of drink as a proof of good fellowship or friendship.

Q. How do you regard even the moderate use of strong drink?

A. Only as a luxury, and not as a necessity. A. To console the Sacred Heart of

accessity.

Q. Is it not often said that total abstainers look pale, thin and miser-

able?

A. Yes, but this is false, for abstainers not only feel better, but generally look better for their total abstinence.

Q. Does anyone ever die from the

Q. Does anyone ever die from the use of strong drink?

A. Yes, from what is called "Alcoholic poisoning:" that is, poisoning from the excessive use of strong drink—these are drunkards.

Q. How many persons die every year in the United States from the effects of drink?

A Over one hundred the states from the

effects of drink?

A. Over one hundred thousand.

Q. Do any. except drunkards, die from the effects of drink?

A. Yes: many persons die from its effects who are said to die of disease, whereas they really die from the effects of the disease that strong drink has produced, even though taken moderately. Many medical men testify to this. testify to this.

OTHER FEATURES.— These few questions and answers give us a fair idea of Father Cullen's method of inculcating temperance principles. For more advanced persons came chapters upon the most important phases of this subject. The author treats of the death rate from drink; then he gives the views of many eminent men in regard to the injurious effects of drink; then come surgested remedies both in the home circle and the public domain. The letter of Leo XIII. to Archbishon Ireland on the subject, as well as the detailed declaration of the American bishops are given. Cardinal Manning's admirable chapter on "Moderate Drinking" follows. The Keeley cure receives considerable attention, and the recorded testimony of the world's most prominent medical men close that section of the work. There are very important chapters in which it is proven that alcohol neither imparts health nor heat, nor is it a food. The danzers to which the drinker of alcohol is exposed are enumerated, and they are astonishingly numerous. OTHER FEATURES .- These few

astonishingly numerous.

AS TO THE DANGERS and inutility of alcohol I will simply quote
from the book the statement of Dr.
A. Carpenter, which is as follows:

"What are the conclusions founded
on science, or true knowledge, which
we hay announce for the guidance of
the public with regard to the use of
alcoholic liquors as beverages?

"I. That alcoholic liquors are in
no sense necessary to healthy life.

"2. That they are of no importance as food to healthy beople.

"3. That they are utterly unable
to warm the body, and are dangerous durings appeare to severe cold.

"4. That they are very injurious
when hard and continuous work has
to be performed.

that quantity can be taken with im-unity, and, therefore, the less tak-a the better,

astery of 6 stuated in and substanta was built you enter lowing wor "It may "Trappe, bu' One of the Irishman, i and after a so visited is a venerin a white ular. He his breast he has He officiate and then we three differ day, the I have to we dinner. We the waiting time in res visitors to appointed announced

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