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wrote during 1909 new business (all

\$8,125,578

making total insurance in force

\$59,261,959

Its net surplus earning for 1909

\$508,921.25

while the ratio of expense to incom

was less than for the previous year

Canadian) amounting to

December 31, I909

ASSETS

OVER

\$10,500,000

FIVE-MINUTE SERMON

SECOND SUNDAY AFTER EASTER

THE GOOD SHEPHERD "I am the good Shepherd. The good weth His life for His sheep." (St. John x

"I am the good Shepherd. The good Shepherd giveth His life for His sibeep." (St. John x. 11.)

Among the ways in which we have thought of our Blessed Lord of late—the "Man of Sorrows," the "Lamb led to the slaughter," the "Crucified for our sins," the "Risen and glorified Saviour"—there is perhaps no way wherein He stands out more beautifully, or more lovingly, than when He says of Himself: "I am the Good Shepherd." What title is there that invites us more tenderly, or draws us more closely than this? Both the Epistle and the Gospel for to-day set Him before us in this light. He has suffered, He has risen. Now, He is our "Good Shepherd," the "Pastor and Bishop of our souls." And the proof of His title is this: "The Good Shepherd giveth His life for His sheep."

My brethren, our Lord is the same

herd giveth His life for His sheep."

My brethren, our Lord is the same
Good Shepherd now as He was during
His life on earth. He speaks as truly
now as He spoke then: "I am the Good
Shepherd." He is more truly, more
closely present with His flock than when
He suffered His divine nature to be
veiled in the feeble frame of a human
form. He suffered always." even unto form. He is with us always—'even unto the consummation of the world." For

form. He is with us always—'even unto the consummation of the world." For "we are the people of His pasture, and the sheep of His band."

How is He now our Good Shepherd? First, He leads His sheep. He leads them by His Holy Spirit. He leads them by His example. As the Epistle of to-day tells us: "Christ also suffered for us, leaving you an example that you should follow His steps." His indwelling Spirit guides us in the path of life; filling our souls with love for Him, and desire to be like Him and to be with Him, giving us both the will and the power to come to Him. "My sheep hear My voice, and I know them, and they follow Me, and I give them life everlasting." We hear His voice saying: "Come unto Me, all you that labor and are heavy laden, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls.

And again, as He leads His sheep, so He also feeds them. "He hath set me in a place of pasture," says the Psalmist, "He hath brought me up on the water of refreshment." O my brethren, how much better it would be for us if we hungered and thirsted more for that Heavenly Food and for those living waters! Foot and for those living waters! For then, according to the promise of the Beatitudes, "we should be filled." Has He not said: "I am the living Bread, which came down from heaven. If any man eat of this Bread he shall live for ever; and the Bread which I will give is My Flesh for the life of the world." That is the true Food where-I will give is My Flesh for the life of the world." That is the true Food wherewith the Good Shepherd feeds His flock; and at this Paschal season we have every reason to be mindful of our need of it, and of our obligation to receive it. And while we speak of our Divine Shepherd thus caring for His shep, those tender words of the Prophet Isaias rise to our memory—words full of sweetness, as though sung by choirs of angels: "He shall feed His flock like a shepherd; He shall feed His flock like a shepherd; He shall take them up in His bosom; and He Himself shall carry them that are with young."

The Baptist orator in decrying the character or character, which is fashioned in the mind. Christ never mentioned "character"—He did not deal in platitudes and generalities are right and the things that are wrong, and that that both spring from the shall gather together the lambs with His arm, and shall take them up in His bosom; and He Himself shall carry them that are with young."

that are with young."

And once more, as the Gospel tells us, the Good Shepherd will seek out and help even the wandering sheep and bring m back to His fold.

them back to His fold.

Are we among the number of those wandering sheep, my brethren? Have we strayed afar from the flock, caught perhaps in the thorns and brambles of some besetting sin? He will seek us, no matter how far we have wandered; He has sought us over and over again; He is seeking us now. Oh! despise not He is seeking us now. Oh! despise not His gracious promises; oh! reject not His proffered love. Alas! for our blindness, which will not see His guiding hand, and for our deafness, which will not hear His warning voice! Let us follow Him, my brethren—our Divine Example, our Good Shepherd—through ever greener pastures, by ever purer streams. Let us never be content until streams. Let us never be content until we, with all the flock, at last arrive at that blessed Fold where they shall not hunger, nor thirst any more; neither shall the sun fall on them, nor any heat; for the Lamb which is in the midst of the throne shall rule them and shall lead

They not only believe that their Church is right and that the only one that is right, but they know it and feel it in their blood and marrow; they have faith. I got talking religion the other day with a bricklayer who was working for me, and asked him: "Are you so dead sure that the Catholic religion is true and just as Christ made it?" "Sure!" he exclaimed as he put a brick in place and troweled it with mortar; "I am as sure of it as that this brick will never come out." Then laying another brick, sure of 16 as that this brick will never come out." Then laying another brick, he added: 'I'm surer. Man lays bricks; God laid Peter's Rock." That was the final impulse that sent me to seek instruction; I want to be sure."

This incident illustrates the contrast between the fixed, unchanging Catholic Faith and the shifting opinions of the

Faith and the shifting opinions of the sects. To-day Baptist, Methodist, Pressects. To-day Baptist, Methodist, Presbyterian, even Episcopalian, may mean anything or nothing, and every ambitious pulpiteer has a nostrum of his own. A couple of weeks ago two New York preachers of prominence, who lectured in Philadelphia, gave a painful exhibition of the reckless and irreverent scepticism to which the lack of certainty and of a standard of belief had reduced what they called "the churches". Dr. what they called "the churches." Dr. Lyman Abbott said that what was written about Christ in the four Gospels written about Christ in the four Gospels
"was colored by his reporters," and Dr.
Aked, Mr. Rockefeller's imported
preacher, announced with an infallible
air: "The Bible is not infallible." He
went further and declared that "God
has not yet been defined," and demanded
the sery definition that shall accord with "a new definition that shall accord with

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the idea of immanence and do no violence to modern culture." Thus may this Baptist light condemn God and His Word in the same breath and continue to shine in a prominent Baptist pulpit. Though the oil of his lamp still flows, he sheds no light on the darkness he has made. He is of the type of men who destroy but cannot build; who can win notoriety by wild onslaughts against Church and State but have no solution to their own problems; who aim not to improve religion or government but are satisfied to have created a sensation. And these be the gods of the modern

gain, as He leads His sheep, so feeds them. "He hath set me co f pasture," says the Psalmist, h brought me up on the water of nent." O my brethren, how eatter it would be for us if we heat the same use the same uset the same use the same use the same use the same use the same u about heaven or hell," when even a cursory reading discloses that He spoke of nothing else so frequently and definitely. Like so many of his kind, he can add as well as subtract: "Christ taught that the things are right that are a cantribution to character and the

> Scriptures sneers at "the text that all Scripture is inspired." The reference is incorrect and misleading, nor does the Bible anywhere mark the limits of Scripture. The Catholic Church alone, being empowered by Christ to guard and teach all truth, has defined the limits of the Bible. Pope St. Damasus, A. D. 382, finally formulated the Canon of Scrip-tures, which was accepted by the Catho-lic world then and is accepted now.

Perhaps the realization of this fact, that the Catholic Church is the ultimate authority for the integrity and inspiration of the Bible, will account for the persistent bitterness with which many Protestant ministers have been recently sensiting it. Besides, there was little assailing it. Besides, there was little else left to protest against. Four centuries of protest against Catholic teachings have practically exhausted the subject. When men broke away from the Church, they put their whole trust in the naked Bible. It was the full fountain of all truth, inspired in every word, the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply the sole rule of faith and conduct, and that rule every man could find and follow. The creeds began to multiply the sole rule of faith and conduct, and assailing it. Besides, there was little

This was a logical consequence. If they had authority to interpret it they had equal authority to declare its value, for the Bible does not interpret or define itself. "King James' Bible," says Dr. Aked, "is the version of a version and the translation of a translation," and why should he accept the authority of King James or his scribes? There is no good reason why he should; and as the other self-appointed interpreters have just as good a right to question the infallibility of the King James' production the change of creeds goes merrily on until the preachers, vaulting from negation to negation, have abandoned all creed and strive to hold their sparse congregations by attitudes and sparse congregations by attitudes and platitudes, politics and paradox—anything but the word of God. They seem to know more about the latest attack on the Scriptures than they know about the Scriptures themselves.

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ge. Rev. Father Teefy, President of St. Michael's Col-Toronto. ght Rev. J. F. Sweeney, Bishop of Toronto. n. Thomas Coffey, Senator, CATHOLIC RECORD,

ndon.

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Meanwhile, the Catholic Church con-Meanwhile, the Catholic Church continues unchanging, through every change of social condition, to teach uncompromisingly all the truths that Christ delivered to its keeping, relying on His word divine: "I will send you the Holy Ghost, the Spirit of Truth, Who will teach you all things and abide with you forever. . . And behold I am with you all days even to the consummation of the world."

> "THE BLESSINGS OF A CHEERFUL HEART"

CARDINAL GIBBONS POINTS OUT CONDI-TIONS NECESSARY TO ESTABLISH THE

Cardinal Gibbons preached at the Cathedral, Baltimore, recently. A large congregation heard him. His subject was "The Blessings of a Cheerful Heart." In emphasizing the truth that men's happiness does not depend upon the wealth or honors they may achieve, he referred, by way of illustration, to the career of the late James G. Blaine, saying:

ng:
"Oh, how capricious and treacherous is "Oh, how capricious and treacherous is human applause, as we see from daily examples! A few years ago J. G. Blaine was, perhaps, the most popular citizen in the United States. He was called by his admiring friends 'the plumed knight.' He drew thousands to him by his personal magnetism. He almost became President, and would have obtained the coveted prize were it not for the ill-timed speech of a fanatical preacher. His name to-day is well-nigh forgotten. His memory arouses no enthusiasm, and I His name to-day is well-nigh forgotten. His memory arouses no enthusiasm, and I do not know whether there is a monument over his grave. He himself became profoundly impressed with the vanity of earthly glory. On the occasion of a visit to me shortly after his defeat he enumerated on his fingers the names of Presidents who are weighed down by the cares of State, or whose public careers were suddenly cut short by death."

CHEERFUL CHRISTIAN STEADFAST In beginning his sermon the Cardinal

In beginning his sermon the Cardinal said:

"As on the Sunday of mid-Advent, so also on the Sunday of mid-Lent the Church sounds a joyous note amid the plaintive liturgy of those penitential seasons, in order to cheer us while we follow our Lord in His sorrowful journey to Calvary and to remind us that the road of penance and self-denial is the path to eternal joy and glory.

"The opening words of to-days' Mass bid us rejeice and be glad of heart. Let me make a few remarks to-day on cheerfulness.

neart. Let me make a lew remarks to-day on cheerfulness.

"The cheerful Christian is not much disturbed by the changes and incidents of daily life. He rides upon the storm. He rises superior to adversity. He is borne on the wings of hope and love.

borne on the wings of hope and love. But the man of a gloomy and fretful temperament is oppressed by the burden of life, and sinks under it.

"The cheerful man not only has sunshine in his own heart, but he diffuses it around him. When he enters a room the company feel the warmth of his presence, and their hearts expand with pleasure. He exercises on their spirits the same influence that the electric lights, when they are turned on in this Cathedral, produce upon your senses. The gloomy man, on the contrary, repels them and casts a dark shadow over them.

WEALTH AND HONOR

his soul? What were the bewitching smiles and graceful figures that glided through the dancing hall? What was the sumptuous banquet when his heart sickened at the contemplation of his incestuous marriage and of the innocent blood of the Baptist which he had shed?

the throne shall rule them and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes.

CHANGING CREEDS AND

CHANGELESS FAITH

From America

A recent convert when asked what determined him to become a Catholic replied: "The certainty of Catholics. They not only believe that their Church is right and that the only one that is right, but they know it and feel it in their blood and marrow; they have faith. I got talking religion the other

Take the throne shall rule them and shall lead the them to the fountains of the waters of bollow. Then creeds began to multiply till there were as many interpretations as interpreters, and the resulting chaos led many to think that there was something wrong somewhere. But the wrong was not in themselves—the pride of heresy could not brook such admission—hence it must be in the Bible; and so the inheritors of "the whole Bible and nothing but the Bible" began to tear lit to shreds.

This was a logical consequence. If they had authority to declare its value, for the Bible does not interpret it they had authority to declare its value, for the Bible does not interpret or definition. I got talking religion the other faith. I got talking religion the other faith. I got talking religion the other faith. I got talking religion to the reasonable faith. I got talking religion to the reasonable faith. I got talking religion to the resulting chaos so interpretations of untrained and that the headings on multiply should not rest on our temporal possessions. I am far, indeed, from decrying thould not rest on our temporal possessions. I am far, indeed, from decrying the legitimate acquisition of wealth, for it put leading the legitimate acquisition of wealth, for the legitimate acquisition of human misery. But what pleasure they commingle with the members of the household, and with what reliable sons. I am far, indeed, from decrying the legitimate acquisition of human misery. But what pleasure they commingle with the what pleasure to their pare

reign of joy and sunshine in your own heart. To accomplish this blessed result three conditions are necessary suit three conditions are necessary:
First, you must have a pure and upright
conscience before God; second, you
must maintain an habitual spirit of
benevolence toward your fellowman, for
you cannot have serenity in your heart
so long as it is clouded by resentment
toward your neighbor; third, keep yourself free from inordinate attachment to self free from inordinate attachment to anything earthly, for you cannot soar heavenward so long as your wings are

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In doing so you buy certain satisfaction. You get proved quality. You get a wagon that thousands of farmers have tried out under all conditions of wagon service. There is a lot in the name of a wagon. And in the names Petrolia and Chatham there is everything you could

conditions of wagon service. There is a lot in the name of a wagon. And in the names Petrolia and Chatham there is everything you could wish for in wagon service and quality.

When you put good money into a poor wagon you are constantly reminded of it. And you continue putting money into it through time lost by breakdowns and inefficient service as long as you have it.

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The Chatham and Petrolia line includes Farm, Freight and One-Horse Wagons. A wagon is no better than the material entering into its construction. Chatham Wagons are as good as the best material, the best construction and the best workmanship can make them. They have hard maple axles, oak bolsters, sand boards, reach and hawns, oak rims, spokes, hubs, oak or black birch, white ash trees and yoke, white ash or oak tongues. The material is dried under cover and carefully inspected. As soon as the machine work is done on all the gearing, each part is soaked in boiled linseed oil so that every grain, mortise and tenon is properly protected. The wheels are subjected to the same treatment before the tires are put on.

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and prices.



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"Once you have planted the blessings of joy within you, let its beams radiate throughout your household. Let the husband be a source of joy to his wife, and the wife to her husband. Do not permit the clouds of gloom and melancholy to gathor on your brow. Let the children be as lesser lights in the domestic firmament, diffusing the rays of sunshine on their parents. No of sunshine on their parents, No matter what may be the storms you may encounter in the ocean of business cares, do not let them invade the harbor of your homes. Be cheerful at your meals; cheerfulness is a good digester. A gloomy temper produces dyspepsia. Imitate the primitive Christians, who took their meat with cladness and

this Carneau...

senses. The gloomy man, on the contrary, repels them and casts a dark shadow over them.

WEALTH AND HONOR

"Oh, my brethren, what is wealth or honor to man! What is a kingdom to him if the kingdom of his soul is dark and desolate and overshadowed by the clouds of sadness and despair? What was the pomp and splendor of Herod's court, what was the sound of reverly, and the most delicious music to him, when there was no responsive melody in when there was no responsive melody in the laterity of a son. Come to the bright home of your Father. Be animated with the sentiments of the royal prophet, when he exclaimed: 'I when he will go that of God, to God, to God Who retained the later of God Who retained the later nouse of God on the Lord s day not as it to a place of mourning, but as to the bright home of your Father. Be animated with the sentiments of the royal prophet, when he exclaimed: 'I will go to the altar of God, to God Who rejoiceth my youth.' If the house of God is associated with feelings of joy in our innocent childhood, why not in the days innocent childhood, why not in the days of our erring and sinning manhood as well? Is He not the Father of the well? Is He not the rather of the transgressor as well as of the righteous? And has not the prodigal more need of the shelter and refreshment of His Father's home than the unoffending son?

"See how gladly our college students have identified the broad and have consolved."

lay aside their books, and how they hasten home to spend the holidays

banquet. Welcome every Sunday in the words which the Church universal ap-plies to Easter Day and say: 'This is the day which the Lord made. Let us be glad and rejoice therein.'"

THE SIGN OF THE CROSS

It is known to perhaps very few Americans that the sign of the cross has played a very important part in the history of our civil war. Yet it saved a whole detachment of Confederate troops and did much in deciding the battle of Bull Run, July 21, 1861. It was on the eve of the great struggle for the control of the vicinity of the national capital. General Smith was too late to receive the password. He knew that any attempt to approach his own army in darkness password. He knew that any attempt to approach his own army in darkness would expose his division to a murderous fire, while if he tarried till morning he would certainly fall into the hands of the Federal army. To save his men, he asked if one of them would willingly face death for his comrades. Without a word a young soldier stepped before the route. ranks.

'Are you aware," the general asked,

"Are you aware," the general asked,
"of the danger to which you are exposing yourself?"
"General, I am."
"You know you will not get through
alive. They will shoot you."
"General, I know it."

clogged by the bird-lime of carnal passions.

"Once you have planted the blessings of joy within you, let its beams radiate"

The general then wrote on a piece of paper: "Send me the countersign. General Smith."

This he handed to the young man

"Countersign," was demanded.

But our hero advanced without reply, in an instant six guns were pointing at his heart. Without a word our hero made a large sign of the cross upon his breast and threw up his hands. Immediately the muzzles dropped. The sign of the cross, as made by this brave Catholic solder was the countersign ordered

body. "For hearing before judging.

been sorry. They are:
"For doing good to all. "For being patient toward every-

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discreent that remedy with every thinking man or woman.

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But we do claim that in emergencies when you cannot get the doctor quickly, and on the many other occasions when a reliable household remedy is needed,

right NA-DRU-CO preparation is the safest and

the right NA-DRU-CO preparation is the safest and best thing you can use.

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There are over fifty separate and distinct NA-DRU-CO Medicinal Pre-

distinct NA-DRU-CO Medicinal Pre-parations. Each one is compounded by expert chemists from the purest and best ingredients that money can buy. Each one has been tested for years, and has been proved worthy of confidence before being admitted

Reliable Remedies

of confidence before being admitted to the NA-DRU-CO line.

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of the common ills.

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THE PLEA Carlyle h

APRIL

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