THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXXIX.

Professor Foster, while allowing that the Council of Trent does not form-ally define the doctrine that explicit tance of all Catholic articles of faith is in every conceivable case neces-sary to salvation, goes on to maintain that it implies this, speaking of our Catholic faith "without which it is im-

possible to please God."

Now Dr. Foster has already assured us that Boniface VIII. has dogmatically defined explicit obedience to the See of Potter and of course to all its definition. Peter, and of course to all its definions, as in every case whatever indis-ensable to salvation. He tries, under later constraint, to make some slight qualification, but, as we have seen, very lamely. To be sure, in affirming the cathedratic character of those words of Boniface which he quotes, which, more-over appear to be spurious, he confronts substantially the adverse opinion of the whole Catholic world. However, as he shows a most imperfect acquaintance with Catholic divinity in its continu with Catholic divinity in its continuousness and interior sense, in its historical development and practical application, and in the correlated meaning of its various parts, that which in a man better equipped with knowledge of the matter would be pure effrontery, may be allowed in him to pass for innocent and most entertaining boldness. It is like the unconscious audacity of childhood. Then if the matter is already Then if the matter is already decided, there is no occasion for any further demonstration, although of course he has a right to argue ex abundanti, and to show that the later Church simply followed in the wake of

I may remark again, while I have everal times remarked before, that Foster seems to have no other concep-tion of Catholic divinity than as being a system of abstract propositions, set up, so to speak, in the air, like Aristohanes' Cloud - cuckoo - town, at some thing to which the faithful are to conform, in its rudest and crudest sense, without any inquiry as to possible inter-pretations given by history and by conrete conditions.

Ore Conditions.

Dr. Foster reminds us of certain Quakers. One of these worthy Friends, endeavoring to prove, what is doubtless true, that are well as the conditions that are the conditions. human soul has a measure of the Holy Spirit if it will receive it, quotes in support of this St. Paul's saying: "Now the manifestation of the Spirit is given to every man to profit withal." But turning to 1 Corinthians xii, we find that the apostle is speaking only of the concrete supernatural gifts of the Spirit in the Church. I do not think that he ever speaks of the diffused activity of the Spirit in univerdiffused activity of the Spirit in universal mankind, and he certainly is not speaking of that here. The "everyman" is, as the whole chapter shows, every man and woman of the Church who has woman of the Church who has received the laying on of apostolic hands, and the emphasis does not lie on "every," but on "profit." What St. Paul says is this: "The manifested gifts of the Spirit are bestowed on each believer, not for ostentation, but for profit." But well-meaning souls, that profit." But well-meaning souls, that have got their doctrine, true or false, not out of the Bible, but out of their own head, or that of some leader, first set up their tenet, and then swoop down on the first text which they think they can bend into shape to cover

So also St. John i. 6, "This is the genuine Light which enlightens every man, coming into the world," is meant, as the whole prologue shows, of the Word becoming manifested to all mankind in the Incarnation. Yet we continually hear it applied, after the Quaker fashion, to the Divine manifestation in each individual soul, which, though a truth, is not that of which the His purpose is historical, not mystical or metaphysical. Yet, taking it out of or metaphysical. Yet, taking it out of its natural sense, preachers sometimes make strange work with it. For in-stance, I have known a reverend pro-fessor to declare from the pulpit that it fessor to declare from the pulpit that it temptions; devolut and maintain the control teaches, that the Word manifests Himton and the control teaches, that the Word manifests Himton always trusting and hoping in Him, even when it tastes not the relish of God's self for salvation in Christ, but may also manifest Himself in Baal or

tion, or rather exploitation, is very much Dr. Fosthr's and Dr. Dunlop Moore's style of interpreting Catholic divinity. Now this style of Scripture interpreta-Indeed it is the Protestant way of pro-ceeding generally. Men who within their own range are very fair scholars will, a la George Fox (a sublime soul but not well up in hermeneutics) pounce upon some sentence of Catholic doc trine in a decree or a divine, and, tear r it entirely out of its connection and history, will parade it as meaning something which in its proper place it is very often far from signifying. They only do this, though as a rule, when presumed meaning is something icularly unpleasant. In other the common aim of Protestant writers in Catholic matters is not genuine and well-considered exposition, but cahand polemical effect. In spite of the laudations of the Independent re-In spite of the one. viewer, this is almost as much the character of Foster's third chapter as anything you can find in Lansing, although, of course it is neither vulgar in temper nor illiterate in style.

Now the Council of Trent is dealing, not as a body of Schoolmen in the lecom, an Aquinas or a Sigieri at Paris, but as a body of Bishops practi-cally intent on redressing a dissolving confusion of doctrine and discipline in confusion of doctrine and discipline in Western Europe. Their minds are not, except now and then, on the fourth century or the churches of the East. The universality of heresy of which they speak is always, unless they take pains to extend it, to be understood of Protestantism. They are not concerned to make allowance for Lutherans or Calvinists, for a great part of these were direct deserters from Rome, and Calvinists, for a great part of these were direct deserters from Rome, and the rest were fresh inheritors of a yet fresh revolt. Judging, and rightly, that Christian life, to be stable and deep, must rest on well-digested Christian truth, they call

after the deserters: "Come back to the old foundation, and do not imagine you can please God by your helter-skelter extravagances and attacks. skelter extravagances and attacks."
If asked: "May we not please God in our own schools?" they would probably have said: "Those of your followers who are so simple as hardly to know the difference between Yes and No we leave to God's merciful judgment. ment. We are not addressing them, but you, who are intelligent. Concerning you we say what your Luther said to your Zwingli: 'You have your good points, but we can not own you as being of the Church of Christ.' ''

Now to extend such a saying of the Council of Trent as if it applied to all regions and circumstances, in ure, is to overlook the intensely practical character and action of the Council. When, a century later, after the Peace of Westphalia had determined the mutual relations of the religious parties into substantially the same form which they still maintain, the Jesuits, in the leisure of these more peaceable times, began to speculate whether the German Protestants could any longer be esteemed formal heretics, that is, men of heretical purpose, or the English Churchmen so much as formal schismatics, that is, men of schismatical intent, the Jesuits had not turned off into any devious channel. They stood exactly where the Fathers of Trent had stood, but, in widely different circumstances, they were en-gaged in considering widely different ects of truth.

The whole force of Foster's interpretation of the dictum of Trent rests on the assumption that the Council maintains that, as a guilty rejection of the least point of Catholic doctrine is inconsistent with a state of grace, so an innocent ignorance of the least point is also morally condemnable. So far is this from being true that Dr. Dollinger makes it a reproach against the Church in the Middle Ages that she allowed it to be taught that a man may be in grace who only knows that there is a God Who rewards good and punishes evil. Tho Jesuits even commonly teach—and other divines seem mostly to agree with them-that more than this, though much to be desired, may, in case of absolute necessity, be postponed to a higher world.

As Bellarmine says if an horse rustic means to be faithful to the truth. but in pure ignorance confounds Persons or divides the Substance, he does not lose grace thereby. Much less, as the Roman Inquisition has only lately decreed, is an honest confusion of mind about matters of outward jurisdiction where the temper is loving and candid towards the Catholic Church, to be interpreted as necessarily signifying a lack of grace.

The Lutheran Archbishop of Upsala

was once asked by some zealots if an explicit knowledge of the Trinity was absolutely necessary for salvation.
"No," said the Archbishop, "where "No," said the Archbishop, "where the ignorance is involuntary." "Heresy!" exclaimed the sectaries. "No one can be saved without the knowledge of God, and no one can truly know God without knowing the Trinity." I think we can assure Dr. Fos-ter that the Catholic Church does not stand on such a low level of merciless unreasonableness as these Swedish zeal-

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST. Let me love thee more than myself,

and myself only for thee, and in thee all others who truly love thee as the law of love commands which shines forth from thee. Love is swift, sincere, pious, pleasant

and delightful; strong, patient, faithful, prudent, long suffering, courageous, and never seeking itself; for where a man seeketh himself, there he falleth from love.

Love is circumspect, humble and upapostle appears to be speaking here.
His purpose is historical, not mystical or metaphysical. Yet, taking it out of quiet, and keeps a guard over all the

Love is submissive and obedient to superiors; in its own eyes mean and con-temptible; devout and thankful to God, eetness; for there is no living in love without some pain or sorrow.

Whosoever is not ready to suffer all

He who loveth must willingly embrace all that is hard and bitter, for the sake of his beloved, and must never suffer himself to be turned away from him by any contrary occurrences whatsoever.

Kindness Moved Him.

Broadway cars and vehicles were blocked in a jam, says the New York Tribune. The old horse wouldn't move. His driver stood alternately staring at him in despair and beating him with a heavy whip. But neither articularly unpleasant. In other blows nor words would move him; he laid back his ears and stood back still. crowd gathered, watched and com-"Built a fire under him," suggested

"Stick a pin in him," advised an-

Again the driver laid on the whip more heavily than before. But it was no go. Just then a man stepped out of

the crowd. "Let me have a try," he said.

He walked up to the old horse and laid his hand on his head. "Come, old boy, buckle down to it," and he patted him gently. The horse turned his old head and looked at the stranger. "Come," he continued, "have an

other try, buckle down to it," and he stroked his neck.

The old horse understood at last. buckle down to it," and he

His limbs gave a quiver and the truck moved ahead.

FIVE-MINUTES SERMON. unday Within the Octave of Corpu

THE HOLY EUCHARIST.

"Jesus said to them; I am the bread of life; he that cometh to meishall not hunger, and ne that believeth in me shall never thirst." (St. John vi. 35)

My dear Brethren: There are many profound thinkers interested in surveying the domain of consciousness, and in making explorations to discover the process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent that has not yet been illuminated by the sunlight, or even by the electric light of modern science. It is more than probable that the masters of scholastic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars In a mysterious way the sight, the hearing, and the other corporeal senses co-operate with the faculties of the mind to produce ideas. Without being able to analyze the process closely, we are nevertheless certain of the results produced. The material world enters into communication with our immaterial spirit, and does so through the agency of the senses. The most difficult problem of mental philosophy is to explain how these sensible impressions are transmuted into thought, and to show how we obtain assurance that the inner world of thought is a correct photograph, and exact representation, of the

world around us. During the time of our Lord's public life He performed many astounding miracles which proved His dominion miracies which proved His dominion over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind, health to the sick, life to the dead. He multiplied a few loaves of bread and fishes so that the hunger of five thousand people was appeased. All these were miracles that fell under the senses. They are evidences of His power which come to our understanding through the ordinary channels of human thought and knowledge.

But in the great mystery we celebrate during this octave, my dear brethren, faith, and not the senses, tells us of the greatest of all His miracles: His presence in the Holy Eucharist. Our eyes see nothing that would of itself convince us of His presence. Our sense cannot perceive that our Lord is truly present under the appearances of bread and wine. It is only by the aid of faith that we can penetrate the veil that hides Him from our view. We believe solely on the testimony of our Lord; we call to mind the words He spoke a the Last Supper, and remember that He has declared those blessed who have not seen and yet have believed. So when we receive Holy Communion, when we assist at Benediction, when we make a visit to the Blessed Sacrament, we make an act of faith in the Real Presence.

The mysterious life that our Lord has chosen in the Blessed Sacrament is the greatest of all miracles, and when con sidered attentively fills the mind with wonder and amazement. By a constant and perpetually recurring miracle He abides with His creatures. He still dwells among us, and finds delight in distributing gifts and blessings to the children of men. It was not sufficient for the accomplishment of His plan that He should assume our human nature, that He endeared Himself to the poorest and most destitute of the people among whom He lived. He laid plans and appointed ambassadors to secure peaceful conquest of all nations; entered into an agreement beforehand with all who should receive His doctrine; He promised to reward every one who would live righteously, in conform ty with the law that He estab-

lished. He is still living with us. He is as but in His ever-adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

"QUESTION BOX" AT MAN-AYUNK.

Lectures to Non Catholics at St. John the Baptist's Bears Rich Fruit.

Catholic Standard and Times. The non-Catholic mission at St. John the Baptist's Church closed on last Sundoy evening, when Father Sutton spoke on the subject "Is One Creed as Good as Another?" About fifteen hundred persons were present, fully one-half of whom were non-Catholics, who appeared deeply interested. During the course of lectures eight hundred copies of "Clearing the Way" were distributed. and seven converts have already been | to them.

That the removal of prejudice paves the way for future conversions is evidenced by the fact that since the last mission at the same church, a little over a year, ago, fifty persons have been re-ceived into the Church at St. John the Baptist's alone, and no doubt others

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have gone under the instruction of priests in other parishes and been re-

Father Sutton received many queries in the question box and answered them as far as possible. Most of thom were respectful in tone, but some few showed deeply implanted prejudices.

Among the questions submitted were

these:
"Can you cite any chapter in the Bible where it gives you the authority to say that the Roman Catholic Church is the right one, or is this only your be Christ established but one Church

and commanded all to hear it. other Church claims to be the sole Church of Christ, and all existing Chrischuren of Christ, and an existing chris-tian denominations but it are of com-paratively modern establishment. Even that one which in some of its grades, not all, claims apostolic succes-sion admits the same in the Roman and Greek Churches. The Catholic Church holds that she alone is the true Church and the vast majority of Protestants admit that she was for sixteen centuries The difference is that she contends that Christ's promise to be with her until the end has not failed and cannot fail. A Church that was not established by Christ cannot be the true Church.

A questioner who had evidently not read Father Young's "Catholic and Protestant Countries Compared," with its non-Catholic testimony to the moral superiority of the former, entered into a lengthy review based on the text, "By their fruits ye shall know them." The astonishing statement was made in this communication that if the writer could conscientiously satisfy (or herself) that one religion is as good as another, he (or she) Roman Catholic, because it would be the easier to follow; it is nowhere near as exacting in mental and moral effort as the Protestant religion. The confe sional, as one example, gives the indi-vidual relief of moral responsibility, and for that reason I think it wrong."

It would be wrong if it gave such relief. But let us see whether it does or

not. Many Protestants think, and Luther taught, that faith alone was necessary The Catholic Church teaches that "faith without works is dead." The merits of Christ are applied by the Protestant sinner to his own soul, and he firmly believe that he was forgiven without having to do penance or suffer as David did after his sin is forgiven. The Catholic who goes to confession must examine his conscience as to how he has offended God, be truly sorry from a supernatural motive, confess his to the priest, listen to the latter's vice, make his act of contrition with a firm purpose of amendment, and performing purpose of amendment, and performing his penance. Put the two methods side by side and ask yourself which is most likely to deter from sin. The bad Catholic avoids the confessional. Most Protestants, especially if grave sinners, shudder at the thought of confessing their sins, and yet have the temerity to say that it is easy and relieves of moral responsibility Why, it empha-sizes as nothing else can our responsibility to God.

"Why do you not repeat the Lord's Prayer as it was taught the disciples ? Why do you omit the words, for Thine is the kingdom, the power and glory for ever and ever. Amen?'''
This is supposed to have been a sort

of doxology written on the margin of an ancient Bible, but no part of the prayer as used by our Lord. It is a part of the Mass in the Eastern rite of the Roman Church known as the "embolismus" (a prayer thrown in), and is liturgical, not Scriptural, and was used very much as Catholics use "Glory be to the Father and to the Son and to the Holy Ghost.

Amen," after many prayers, after
every Psalm in the Vespers and in the Rosary. The King James Protestant Bible used the Catholic form of the Lord's Prayer in Luke ii., 2, 3, 4., differing from Matt. vi. 13; but when really present on our altars as He is in the home of His eternal Father. He is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His layer. Wherever the Holy Seari. the Oxford and Cambridge revisers by His love. Wherever the Holy Sacrifice of the Mass is celebrated, there is He present not only in His Divinity, but in His prograduable homeofies.

One questioner asked why Latin was used so much in the Church and whether used so all children and grown people under-

It is used because it gives the Church a universal language whereby a Catho lic can go to any country and hear Mass or Vespers. If he can read, one side of his prayer book has his own language and the other the Latin. If he cannot read he can pray in some other way and unite himself with the priest in inten-tion. By using a dead language, innovations cannot creep into the ritual or doctrine. All persons, educated or not, understand pictures and statues; the eye sees the same in all languages, yet many Protestants object to the crucifix, the picture of our Saviour dying fo sinners. Sermons are delivered in the language of the people. Many of the services outside of Mass and Vespers are in the vernacular, and once a person becomes a Catholic, the fact that they ever made this objection seems childish

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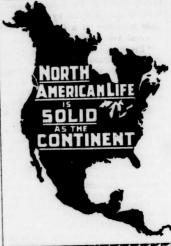
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When the big strike control of the second of the pay-roll. One hundred a nine of these men walken direman—just one—stayed when yany; that was Dad Hamil "Yes." growled Dad, control of the second of t pany; that was Dad Hami "Yes," growled Dad, co-protests of the strikers' ec-know it. I belong to your I'll tell you now—an' I' afore—I ain't goin' to st company so long as Neighb company so long as Neight mechanic on this division goin' to do it, an' you n quit. 'F you jaw here f Christmas 'twon't change i And they didn't change

the calm and through the stormed hard for a whileton, whenever we could su an engineer, fired religion No other man in the have done it without ge but Dad was old enough man among the strikers. was a giant physically, enough to move along thr of the crisis indifferent to other men. His gray

tremendous physical stre

from personal violence. master-mechanic, was another big man-six in his stockings, and strobar. Between Neighbor fireman there existed se ond—a liking, an affinity had fired on our ton had fired on our years. There was no Dad; he could never be though only Neighbor ke his job of firing on the was sure as long as Neig pay-rolls at the round-he Hence there was no su superintendent offered l just after the strike, th I'm a fireman, and

it. I ain't no engine steam for any man you with me, but I won't t for no man. I laid it never pinch it again-a you, Neighbor, neither. Thus ended negotiati that subject; threats were useless. Then, to professed willingness to my man we put on his ontinually rowing a continually rowing rounners we gave him.
point of a railroad m
tough assortment; for
good painter, or a ha
jack-plane, or an eeven, and yet a failu

After we got hold of at him on awhile w grizzled fireman quick Foley was the only ma ew how to move The little chap provable find that I tried of his Eastern chums join him. After a goo we did get half a doz boys for our new cor but the East-End office one of them on the That one we got beca East End wanted him

They've crimped Foley," said I, answe
"There's just one fel —he came in on 5 this bor's had a little talk doesn't think much

What's his name " Is he off the Readi Claims he is;

Neal—"
" McNeal?" echo
" Not Georgie McN
" I don't know wh
he's nothing but a Dark-complexion
Perhaps you'd of soft-spoken. Georgie McNe born. If you've go bird. He ran opp New York and P

limited. I want to If it's Georgie, you Foley's talk wen me any time. Who about it he pricked we were debating, the young fellow-t the ground in sho line, as Foley we upshot of it was t signed to an engine As luck would ha the boy on the 244 and Dad proceed what Foley termed

What's the Neighbor, roughly complained. 'If you're goin with boys I gues quit; I'm gettin' What's the Neighbor, still s well that if the o reason he would h Nothin's the

my time."
"You won't ge roughly. "Go l McNeal don't bel and he'll get his It was a favori Whenever the old ing" about his mechanic threate engineer. That ton wouldn't for of throwing anoth matter how little The old felloy

and McNeal didi The boy was not he did his world said, next to F man we had.
"What's the

McNeal can't l asked one night.
"They'll get
while," predicte