THE TRUTH ABOUT THE CATHO. LIC CHURCH.

> SY A PROTESTANT THEOLOGIAN. CCCXIV.

What I have said, going to show that the Jesuits have very little responsi-bility for Voltaire's frivolous Deism and blasphemous hatred of Christ, has the more force from the fact that the main editor of the Encyclopedie was Bayles a Protestant, less truculent in temper than Voltaire, but of the same teopor of opinion.

temper than voltaire, so the temor of opinion.

As much may be said, in a general way, of the other two instances which the Witness brings up, namely, Joseph McCabe and Ernest Renan.

As concerns McCabe (whose book I have read from beginning to end) what the Witness says, is a very good illustration of a class of Pratestant writers much more respectable and less virumuch more respectable and less viruments. uch more respectable and less viru lent than such peorle as Lansing, but of no great depth of research, and of censurable slouchiness in the applica-tion of the facts which they do pick

After mentioning that McCabe, haveing been a Franciscan, has become an atheist, a disciple of Haekel, the Witness proceeds: "Romanism in its con-tinental form, where all sorts of superstition are developed, is apt to drive the intelligent into the dark abysses of infidelity, as in France and Italy. The natural meaning of this is that

McCabe, having been brought up under "continental Romanism," has been driven by its superstitions unreaunder "continental Romanism, been driven by its superstitious unreasonableness into atheism. Now McCabe is an Irishman, and his monastic life has been chiefly spent in Ireland and England. He nowhere intimates that his few years in Belgium had any particular effect on either his character or opinions, although he plainly thinks that his Belgian brethren are rather a stupid set. As to the English Franciscans, he thinks they are very much like so many Church of England clergymen, some admirably good, and highly intellectual; some very far from good; the bulk reputable and sincere, but not remarkakle either in character or life, as the bulk of no human brotherhood. remarkable either in character or life, as the bulk of no human brotherhood can easily be. He thinks the monastic training of priests (except the Jesuit) rather behind the times, but he nowhere represents his own defection from God as due to any resentment. from God as due to any resentment over an inadequate or a superstitious education.

Of the Jesuits he has nothing disor the Jesuits he has nothing dis-paraging to say, although he thinks it might be better if they were not quite so hard to train into line with the sec ulars and the other regulars. However he does take it rather ill that the Jesuits believe that, as salvation con-Jesuits believe that, as salvation con sists in union with God, he who does not believe in God, the personal God,

is not on the way to heaven.

McCabe's infidelity seems to be nothing different from infidelity in general, but to be, like other men's, a free moral choice between the two alternatives propounded by Marcus Aurelius: "God or atoms: Which?" These two alternatives are as old as developed thought. Buddhism says: "Atoms!" Christianity says: "God!" McCabe was brought, up to choose God, but her brought up to choose God, but has finally been pleased to choose atoms. He has the full responsibility of his own choice, and he nowhere lays any part of it on "Romanism," continental or insular, Irish or English.

The same thing is true of Renan, except that he is much warmer in the afcept that he is much warmer in the fectionateness of his testimony to the admirable worth of his teachers, and of the priorthood generally. "I have the priesthood generally. "I have never," says he, "known a bad priest." what George Sand says of the nums who taught her, that they were the incarnation of everything that is excellent in religion, Renan seems inclined to apply to the universal priesthood, at least the priesthood of France, to which Fathes Hyacinthe, in a letter to me, seems disposed to add that of Ireland. Possibly his anti-German patriotism may make him hesitate to add the Austrian, aboye all the Tyrolese priests, who in point of moral blamelessness and pastoral attentive.

lese priests, who in point of moral blamelessness and pastoral attentiveness stand on a level with any. The Spectator, discussing the "Los von Rom" movement, doubts whether it can make much headway among a people that has priests so above scandal as the Austrian.

Both McCabe and Renan, although themselves unbelievers, think it by no means impossible, nor even improbable, that Christianity, which has already suffered at least two dangerous assaults from atheism, one in Dante's time, and one at the Renaissance, but overcame one at the Renaissance, but overcame one at the Renaissance, but overcame both, will overcome the present, determined as it is, and, as the positivist Bartt élemy-St. Hilaire prediets, will take possession of the planet. In that event these gentlemen seem to think that at least the leading Church, if not the only one, will be the Roman Catholic. Renan, remarks some one, though lic. Renan, remarks some one, though not unfriendly to Protestantism, seems to view it as a little bit "off color." His way of thinking and speaking, as well as McCabe's, seems by no means to imply the feeling of a man, who, having once deeply and effectively believed in God and Christ, has been driven to revolt from them by the harshrigor of the Catholic scheme. True. Renan says Catholic scheme. True, Renan says that, as concerns Inspiration, the little finger of Rome is thicker than the loins of Protestantism; but his defection from Christianity appears to have rested on far deeper grounds than that.

One thing is true. If a Protestant one thing is true. If a Processain minister, in some denominations, espec-ially in the Church of England, loses faith in the Gospel, it is not so hard for him, to cover his unbelief with a conventional disguise, and to continue his ventional disguise, and to continue his functions. If this does not suit, he can become a Unitarian. Unitarianism is largely hospitable, alike to those who, with Stopford Brooke, though they have varied from the orthodox theology, re main firmly convinced that God is centrally revealed in Christ, and to those who, with President Andrew D. White, who, with President Andrew D. White, declare their firm belief in the exist ence of God, but explain this to mean that there is a moral order of the universe, contemptuously styling all further requirements "sectarian shibboleths," as if any part of the Christian boleths," as if any part of the Christian boleths, as if any part of the Christian boleth boleths, as

have been content with this Fichtean formula.

Nay: Unitarianism is more largely liberal still. If a man says outright that he does not believe in God, Uni-tarianism shakes its head over him in a friendly way, but hardly repels him from its pulpits, at least in the West. It sympathizes more or less with that Socinian elder in Ulster, who could hardly believe that his brethren could be so inconsiderate as to turn away a popular preacher for such a trifle as his not believing in God.

Now it must be owned that the Catholic Church is much more rigorous than this. If a priest comes to deny God and Christ she repels him from her altars and pulpits. Then, as on the continent he does not easily find such alternatives as an English or American Protestant, he naturally breaks with alternatives as an English or American Protestant, he naturally breaks with the Church. This seems hardly to turnish a very grave indictment against the Apostolic See. Not that I deny that there are many sad superstitions current in Italy and Spain, * but I do not think that those priests and cleries who have gained note as enemies of the Gospel usually come from there.

Gospel usually come from there.

The Witness ends up thus: "In Christ alone we have the 'fulness of the Godhead bodily." Unquestionably. And in what respect does Rome differ here from Geneva. Wittenberg differ here from Geneva, Wittenberg, Lambeth, or Edinburgh, at least as these originally taught? What Geneva and Wittenberg teach now may be not very certain. Is it not true, as Luther says, after all his years of conflict with Rome: "Many and mighty saints have remained under the Pope. The Papists have the authentic Creed, the authentic Sacraments, the authentic Christianity? Then what does the Witness mean, except to insinuate, what it dares not declare, that to be in the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communion of Rome is to be out of the communication. ion of Christ, and to support this insin-uation by various misinterpreted and misapplied facts?

CHARLES C. STARBUCK. Andover, Mass.

*[Are there " many sad superstitions current in Italy and Spain " for which the Church of these countries may be held fairly responsible? We know that such a charge is untrue and incapable of proof. At the same time we acknowl-edge that it is hopeless to expect Protestants to agree with us. Protestants describe the worship we pay to Jesus Christ in the Holy Eucharist as idolatry; the wearing of the scapular, the livery of the clients of the Blessed Virgin Mary, Mother of God, is supersti-tion; the saying of the Rosary every day is evidence of mental weakness, of a pagan disposition, and of a sad and urgent need of evangelization. The fact that every priest and Bishop in the United States may say the Rosary in the United States may say the Rosar y daily, and wear the scapular constant-ly, and that even a Leo XIII., with the eads in his hands, dies wearing Mary's badge, does not weigh a feather this superior brand of Christians. It is all superstition; this is the verdict of the men whose higher knowledge of Christianity gives them a right to say what superstition is.

The Schaff Herzog "Encyclorædia of Religious Knowledge" (Protestant of course) says: "Superstition is always course) says: "Superstition is always a false and erring faith. The belief in pilgrimages, the wonderful cure of Lourdes [even though verified by the most distinguished Protestant or infidel physicians in the world], the efficacy of the blood of St. Januarius, are all superstitions." McClintock and Strong's "Encyclopedia," another superior brand of Christianity, give us a more enlightening definition or de scription of superstition in these words:
"The dependence placed by many on baptism, the Lord's Supper and other nonies." So much to indicate the

gulf that separates Protestants and

ber priests and people in their homes, in church, but especially in the tribunal of Penance, reduce to the minimum the danger of a Catholic people falling into superstition. There is, however, a strange disposition among all classes of people, learned as well as unlearned, to become victims of some one of the myriad kinds of superstition in vogue, at one time or another, in all countries. Catholics, as well as others, are exposed to this danger, and not infrequently be come the victims of various religious delusions. But against this danger they have a thousand and one protecting influences, as indicated above, of which Protestants are deprived. The ground-less claim of superior intelligence which Protestants sometimes make is a chimera evidenced to the world every

day by a thousand facts. Spiritualism Christian Science, Dowieism, and no end of other religious shams, which successfully appeal for support to the most intelligent Protestants, reap their richest harvest inProtestant countries a fact that should debar forever the superior-intelligence claim. Protestant superstition—ingrained, deeply rected and wide-spread—is the rich soil from which all these "isms" draw their life, strength, and vigorous activity. Italy and Spain furnish no recruits to these anti-Christian superstitions. Until quite recently the Irish usually furnished, to the ordinary Protestant, examples of superstition, but our friend, the Rev. Mr. Starbuck, is always partial to the Irish. Is it because he has a strain of Irish blood? No; we remember now, his Irish-Catholic nurse made him a friend of Irishmen, and almost a Catholic, we believe. Our reverend friend, of course, remembers how Buckle in his "History of Civilization in England "makes the Scotch out to be the most superstitious people in Europe. He says: "Scotland is a

out to be the most superstitude people in Europe. He says: "Scotland is a grossly superstitious country, the people tremble like sheep before their pastors, and yield assent to every absurdity they hear, provided their Church has sanctioned it." Ed.]

Thirtee! th Sunday After Pentecost. THANKSGIVING.

Where are the nine ! (St. Luke xvii., 11) Of the ten lepers whose cure is re-lated in this day's Gospel, only one re-turned to give thanks, and he was a a Samaritan; the others want their way; they were cured indeed of their dreadfal disease, but disgraced of the sad question, Where are the nine?

Thanksgiving, brethren, should follow after God's mercies to us, not only as a matter of justice, but in order to secure the effect of those mercies to secure the effect of those mercles themselves. Just as, in our bodily life, in order to get the benefit of fresh air, breathing in must be followed by breathing out, so the giving of thanks must follow the reception of all divine favors. The grace of God is to the soul what the breath is to the body; and the body, to live, must not only and the body, to live, must not only draw the air in, but give it forth again to make room for new and fresher air. So in the life of our souls we breathe in God's grace and we breatheout thanksgiving.

Thanksgiving is, furthermore, a matter of justice. The holiest debt we owe to God or man is the debt of thanks. Every honest man gives thanks for favors received from other men, and every upright soul gives thanks to God. It is the most indispensable of all our obligations, because it is the least that we can do. In all our traffic with heaven gratitude is the only only we heaven, gratitude is the only coin we can mint ourselves. Thanksgiving is is that part of our sanctification neces-sarily our own. Well, brethren, if this be really true—and who can deny it? be really true—and who can deny it?
—then a great many of us are insolvent
debtors of the worst kind. Now you
hear it said sometimes that the man
who does not pay his debts is as bad as
a thief, and in many cases this is perfectly true. So the difference between
an open sinner and a thankless Christian is that between a thief and a man
who by his cown fault does not pay His who by his own fault does not pay His debts. Indeed, we sometimes feel as if God ought to thank us for the favor we God ought to thank us for the lave we do Him by condescending to serve Him. Confession and Communion and daily prayer, forgiveness of injuries and resisting temptations so puff us up with conceit that we are apt to blame God because in view of our holiness He does not exempt us from the ordinary ills of life!

As a matter of fact it is with Gcd and us as with a storekeeper and his customer. You know why a man cannot get trust at a store: it is because he was trusted before and didn't pay his debts. Now pretty nearly all the pay that God asks for His favors is that we shall give Him thanks, and if we will not do that much He can hardly think us worthy of His further bounty. If we do give thanks He multiplies His favors; for He is determined to keep us in His debt, and as fast as we return thanks so much the faster does He lavish His love upon

So when we ask why we suffer this So when we ask way we suffer that miserable stagnation in our spiritual career, perhaps the true answer would be that we are members of a big multiple of that original thankless nine.

Oh! let us thank God that we have

the blessings of the true religion, that He is our Father, Jesus Christ our Redeemer, and the Blessed Virgin Mary our Mother. Let us thank Him for His gracious promise of the everlasting joys of Paradise. For these unspeakable favors our thanks should be ceaseless.

Let us give thanks, too, in our fervent morning prayers that we have es-caped the dangers of the night, and in our night prayers that we have been saved from the noon-day demon. When we rise from our meals let us offer a word of thanks, making at least the sign of the cross, blessing God for the health he gives us and our family. Let us thank him for our afflictions—yes, even for temptations; for the pains we suffer thereby are the growing pains of the soul. Especially after receiving Holy Communion let us give long and heartfelt thanks for all God's dealing with us; for we have then received the greatest of all His gifts, His only be-

IMITATION OF CHRIST.

THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING.

Be not dismayed son, with the labours which thou hast undertaken for Me, neither let the tribulations which be-fall thee quite cast thee down; but let my promise strengthen and comfort thee in all events.

I am sufficient to reward thee beyond Thou shalt not labour here long, nor

shalt thou be always oppressed with Wait a little while, and thou shalt

see a speedy end of all thine evils.

The hour will come, when labour and ronble will be no more. All is little and short, which passe

away with time.

Mind what thou art about; labour faithfully in my vineyard; I will be thy

Write, read, sing, sigh, keep silence, pray, bear thy crosses manfully, eternal life is worthy of all these and greater

Utilizing Grace.

Do not grow weary of well-doing All the associates of the League should avail themselves of every opportunity of fasting and prayer to improve their spiritual condition. They should enter into the spirit of the season fully, and utilize each means of grace offered by the Church. If they do they will be strengthened in body and soul for the never-ending combat which they must

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THE OBSERVANCE OF SUNDAY.

It is strange how many of our Protestant brethren will cling to the Puritian idea of the observance of Sunday. We must close stores of every descrip tion, refrain from all kirds of amuse ments, almost do without the necessaries of life, if we have failed to pro-cure them on Saturday, and make a heroic struggle to keep holy on the

Lord's day.

The motive which prompts such a strict interpretation of the Third Com-mandment is a good one. It is not our intention to find fault with the Puritans for doing their level best to keep holy at any time. And being very good is always better than being even a little bit bad. The error lies not in their motive but in their mistaken notion as to what is meant by keeping holy.

To begin with holiness does n sist in putting on a long face and look ing thin. Were that so the great doctor of the Church, St. Thomas Aquinas, would never have been canonized. For he was so stout that it is said a special form of table had to be prepared for him to take his meals. Nor, in such a supposition could we reverence many of our clergymen of known integrity. In the third Commandment we are told to refrain from servile work on Sunday, that is work done by servants, hired laborers, and those who earn their bread by manual labor. It is nowhere said that we may not play ball or tennis, or go on an excursion, or play cards, or have music in our homes

Again, recreation if done with the proper motives may be the best way of keeping holy on Sunday. St. Ignatius was playing checkers one evening in recreation when his brother religious began to talk about what would be the wisest thing to do if an angel should suddenly announce to them that each would die at the end of recreation. One said he would fall on his knees and begin to pray immediately. Another declared he would go to the chapel. declared he would go to the chapel.

A third thought that he would ask God
for strength in the death struggle.

Finally the religious all turned to
Ignatius and asked what he would do if the revelation were made to him. Forthwith he replied that he would keep on playing checkers. For, said he, since I have offered to God all my actions of to-day as a prayer, and since actions of to-day as a prayer, and since the rules of our order require us to take recreation until an hour hence, and I am doing my duty and God's will in remaining here, why should I break my rule and effend God by going away to pray? His brethren were all edified at his answer, manifesting, as it did, the saint's purity of soul and his beauti-ful way of looking upon God as a good. ful way of looking upon God as a good, kind Father. St. Ignatius, therefore, considered recreation no less a prayer

than retiring to his room and giving himself up to meditation.

Hence, spending Sunday in innocent recreation is not forbidden by the third commandment. On the contrary if the recreation be spent with the intention of glorifying Gcd it becomes a prayer and is a means of actually fulfilling the precept of keeping holy the Sunday.

Away, therefore, with the blue Sunday. Get out of our houses into the

bright sunshine where we can refresh our minds and bodies and praise God at the same time.-Providence Visitor.

The Nine First Fridays.

Question. Can you inform a sub-scriber whether there has been any decree of the S. Congregation definitely deciding that the series of nine conse cutive Communions received on firs Friday of the nine months is not broken when one of these first Fridays happens

to be Good Friday''?
Response. The devout practice of communicating on nine successive first Fridays of the menth is a private exercise of piety to which the Church has not thus far attached any particu-lar Indulgence. Hence it is not to be assumed that there is any decree regulating it.

lating it.

There is, however, a Plenary Indulgence for every first Friday of the month. As this, implies the reception of Holy Communion, which cannot be done on Good Friday, the question of gaining the special Indulgence for that answers itself.—The Dolphin.



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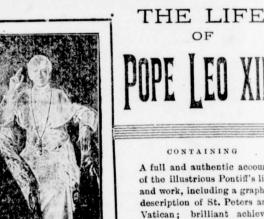
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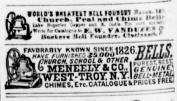
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CHATS WITH YO

If there is one thing men are excessively lar They squander years that they uselessly fritt can they value life, s to many of the moment composed? Let the repartment consider what affected thereby: Putting Time t

AUGUST 20, 1904.

After the business Council the other night the use of odd moments. One young fellow con couldn't "find time" t

duties.
But an elderly member can always have time determined to do."
So it looks as if hethere's a will there's a Then this short but

Then this short but story was told: Four years ago a you who lives in the sub moted, that it took hi hour to get from the h in the morning, and a hour to get from the hin the morning, and a to get home again in "I am going to ut day," said he.

So he bought a book

German and began to guage. It was dull an first and he was tempted But at the end of a mon really interested and realize how many Ge ied harder and faster, could read some simp standingly and with in went on until he coul tongue with fair fluence be confessed, with too manner - and could ductions with delight. His success with take up Spanish and

the same temptations persistence, and the knowledge opening u ciated learning, he h Then, as if Provemined to reward him time and his fidelity position as foreign collarge importing hou him and accepted. I a week and has spl

advancement.
This story brough the librarian recalled liant and scholarly s odd times — on trais scraps of paper, on velopes, at home and whenever he had five at one time from l

Then the secretar of a country lad, wh the farm, resolved to business career in that, to help him ge shorthand. So he of stenography, and moments, he master principles of the so-acters. Then he pr and curves and angland dashes, abbreand what not, until in mind. Next he chieroglyphics called signs — abbreviatio whole words and so phrases. There we and the system the

Just then the yo to have a certain farm plowed, and l to do the work.

"I'll know every said the lad, "by that plowing." So, every night h of paper a long list and their meaning. day, with that pape he tramped after plow, and at the er would study a sign When the field was

Then he practic long, he could tak idity and correctn So he won his

ing and telegraph strings to his bow. "That reminds chum," chimed in point. "While w the last year of sc in electricity and moments, studyin He got so inter-graduation he en stitute, and is n gineer, contracto

what all, in bus "And don't you ray," said the pr he was teaching and when the knocked him out to the bar, hung is making almost dollars now as he

And so the t everyone present stance of an acquized his spare tin In these actual the facts that a wasted and tha plished by the p atic use of odd m

"Start right, "There's some a living—making

"Stick to you hold will slip, be the bull-dog's gr
"Lend a hand yourself is to he
" Promise litt
"Be king of y