

# “ONLY ME, MASSA,”

OR,

A Hint to us all from the wilds of Australia.



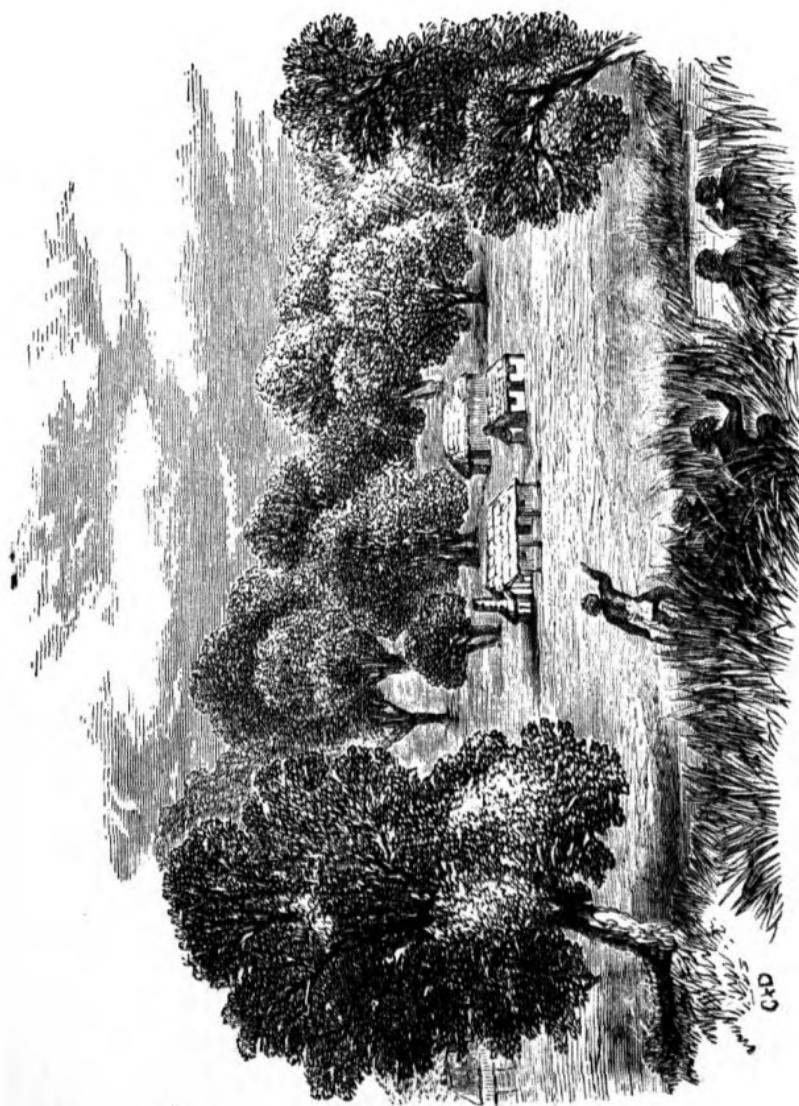
TOMMY TOMMY IN THE ENGLISHMAN'S HOME.

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LONDON :

W. H. BROOM, 48, PATERNOSTER ROW, E.C.

THE ENGLISHMAN'S RESIDENCE AT R—.



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## "ONLY ME, MASSA."

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FAR away amongst the mountains and forests of that strange distant land of Australia, lay the habitation of an Englishman; a truly primitive looking edifice, constructed wholly of timber, and roofed in with bark stripped from the neighbouring trees. Situated upon slightly rising ground, at the base of a range of pretty swelling hills of picturesque outline, and clothed to their summits with woods of cheerful aspect, this forest home commanded a pleasing though not very extensive prospect. A park-like plain, dotted over with trees of several varieties, stretched away in front, until lost amongst the undulating wooded hills, which skirted it on

every side. Here, the white gum threw up its tall and slender trunk of polished marble-like appearance and snowy whiteness, crowned with tufts of long pendent and dark green leaves ; there, the elegant mimosa acacia with its exquisitely beautiful foliage, and masses of golden bloom, that loaded every passing breeze with fragrance ; and then, again, a clump of that most sightly and cheerful of all the eucalyptus family, the native apple tree, standing in striking contrast to the huge gum trees which rear aloft their colossal forms—truly the giants of the forest. Groups of cattle, of many hues, might generally be seen during the fierce mid-day heats quietly ruminating beneath the shade of trees fringing the margin of a watercourse, giving a very home character to a scene but a very little while before the lair of the wild animal, and the hunting ground of the painted savage. Near to the sylvan abode, above described, stood other buildings of much the same style of architecture (if we may use the term), such as servants' dwelling, barn, &c., &c. ; together with very extensive yards of

massive timber work, used occasionally when assembling the herds scattered far and wide over hill and dale,—one enclosure luxuriating in wheat, Indian corn, millet, melons, &c.; and another of considerable extent, for restraining the rambling propensities of saddle horses, creatures in constant requisition in such remote and savage localities. These formed the homestead of P——; and when it is added that a bright blue sky, not to be surpassed in any clime, and brilliant birds of every hue skimming through the balmy air, crowned the scene, the reader will doubtless say (though he might not choose such a place for his own dwelling), that it was not altogether devoid of charms. This pretty spot, and the few square miles of lightly timbered land, that afforded pasturage to the herds of its occupier, were bounded on all sides by rugged mountain ranges, clothed to their very tops with forests of peculiarly sombre appearance, and deep gloomy glens, through which rolled some mountain torrent, the hoarse roar of which might be heard at a great distance after heavy rains on the high lands. Like the green oasis amidst

the sterile sandy wastes of Africa, was P—— embosomed in such a wilderness; few travellers ever lighted upon it; or, if occasionally, most likely by accident, and when out of their desired course. With some truth might the owner take up the language of Alexander Selkirk in the island of Juan Fernandez, and say—

“I'm monarch of all I survey,  
My right there is none to dispute;”

for a neighbour was a far-off thing indeed. The lonely emigrant might cut down what trees he pleased, break up what land he liked; the cattle ranging over hill and valley were all his own; and, as to the beast and bird of the wilds, or finny inhabitant of the river, he needed no permission from any to capture just what best suited him. This dwelling possessed no architectural beauty, but was roomy, and well suited to the fine dry climate of that region. It was supplied with all the comforts needed in such a mode of existence, and, it may be added, possessed perhaps a little more than these; here and there a little

ornament or handsome book might be seen; tokens that the owner was not forgotten in his fatherland, and which had dropped in now and then at intervals, like the welcome showers on the parched soil of his now adopted country. A roomy verandah shaded the front of the house, and here oftentimes the forester, wearied with scouring the country under a burning sun, would sit at his door enjoying the cool, calm quiet of eventide; and as the bright moon rose in the clear heavens, a glow of joy would steal over his heart, as he remembered that but a few short hours since his loved ones *at home* had gazed on that same moon. Often, often did he hail it on this account; distance seemed annihilated, he forgot that the width of the world was between him and those he loved, that sixteen thousand miles of ocean must be traversed ere he could reach them. Those alone who, like this forester, have been long exiled in such solitudes, can fully enter into the feeling of ecstasy connected with such hallowed remembrances. It has been already remarked that few travellers ever came to this spot; and as yet, since the

establishment of the settlement, the aboriginal natives of the country had not made their appearance. At length a "cooee" (or native halloo) marked the approach of a party of the latter. Our forester gazed around, but no human form could he see; at length, appears from the forest, one swarthy figure, then another, and a third, and so on, until a numerous company had arrived: old and young, great and small, with baggage, dogs, &c., &c.—and down they all sit in the tall grass, from which every now and then a black head would rise, looking keenly towards the white man's habitation. It was soon manifest, however, that *seeing* was not to suffice; and that, on the part of one at least, there was a strong desire for a speedy introduction to the master of the settlement. This individual, a young man, rising from the ground, slowly and cautiously approached the house, calling out occasionally to attract attention; it being always a point of etiquette with these natives, when paying friendly visits, not to come suddenly and unexpectedly upon others. Not being forbidden to

approach, this wild man of the woods advanced, introducing himself with many gracious smiles as "Tommy Tommy;" saying, moreover, in broken English, that he was well known to many white men, had occasionally lived with and amongst them, and, in short, was according to his own account almost a white man himself. It was truly marvellous, seeing how little he knew of the English tongue, to notice what he could say of and for himself, as will be seen hereafter. In person this strange being was by no means of unprepossessing appearance; in stature about the middle height, with a slight though well-knit frame, well proportioned, and in his movements light and active as a deer. His breast and shoulders were curiously marked with a sort of tattooing, and through the cartilage of his nose was thrust a white bone (considered an indispensable article of Australian adorning, and identical, no doubt, with the nose jewel of the East, though composed of much more homely material). A necklace of yellow reed beads wound several times round the neck, a waist-belt of opossum wool coloured red,

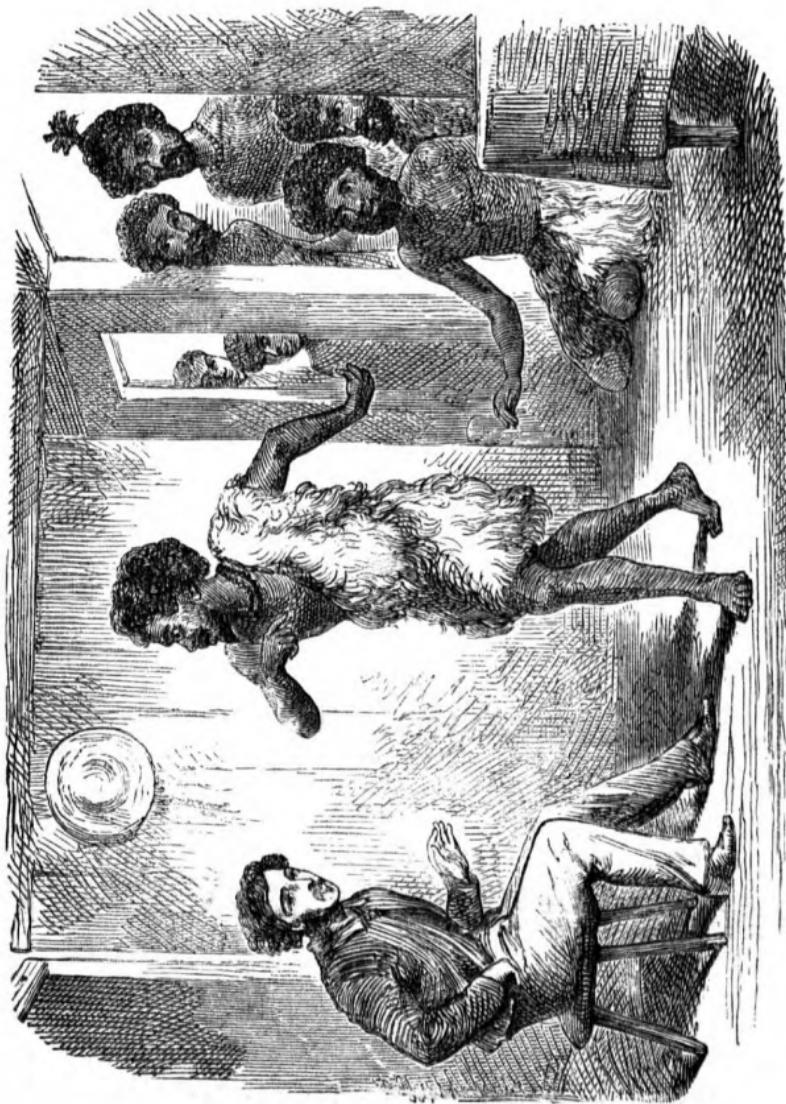
together with a broad band of the same material, confining his long wavy black hair, completed the toilet of this young savage. From the fact that he bore no weapons of war about his person, it appeared that he entertained little doubt of a friendly reception. It has been remarked already that Tommy's smiles were frequent; and, indeed, his whole carriage and bearing was far more courteous and polished than that of many thousands of the civilized portions of mankind: although it must be confessed, at the same time, that there did arise in the mind of the white man the thought that much of this was mere mannerism, and intended to conceal the real object of the visit, as yet not touched upon by either party. Whilst Tommy was thus introducing himself, several individuals of his tribe, perceiving that their spokesman and ambassador had been so well received by the white man, quietly stole up one by one, gathering in groups around the house, casting many wistful glances at this and that, though, to do them justice, they seized upon nothing. Here might be seen genuine specimens of wild New

Hollanders, many of them incapable of understanding a word of English, and certainly about as un-English and unattractive in appearance as can well be imagined. Some of these men wore their coarse long black hair strained up into a sort of cone, surmounted with a tuft of feathery grass, whilst the heads of others very much resembled black mops of enormous dimensions ; the wearers, no doubt, finding these natural turbans an excellent protection from the fierce rays of the sun, in a land where artificial head-dresses were unknown before the appearance of the white man, and are still rarely adopted by the black. Cloaks of grey opossum skin were thrown over the shoulders of a few, the hairy side worn next the person ; whilst those of the others were ornamented with all sorts of grotesque patterns in various colours, which added not a little to the strangeness of their appearance. The countenances of some of these natives were by no means devoid of manly beauty, whilst those of others were very repulsive ; fine expressive eyes and beautifully white teeth however they all possessed. We have left Tommy, their repre-

sentative and supposed spokesman, busily engaged in conversation with the master at the door of the house; gradually advancing into the interior of the dwelling, not being discouraged in his approaches, and lowering his voice, he now sought in right earnest to make the most of *his position*. *He had gained the master's ear.* His fellow-countrymen, though they gathered round the door, peeping in with countenances full of expectancy, did *not* understand English; but Tommy did, and could speak it too; and here was his *capital*, his stock in trade, and we shall see presently how skilfully he worked it.

"Massa," said this sable visitor, after a pause, "Massa, I'm almost like a white man myself."

No answer on the part of the white. Nothing abashed, however, by this want of acquiescence, he now adds the proposal, that when his tribe visits the place in future, HE should be always exempted from work, but that those "**BLACK PEOPLE**" (they all the while in their ignorance looking on approvingly) should be made to bring wood and water, whilst HE SAT



"MIND MASSA, ONLY ME ; MASSA, ONLY ME."

WITH MASSA IN THE HOUSE LIKE A WHITE MAN ! Then, with a very confiding look, and in an undertone of voice, as if *conscience* whispered that all was not right, and that, perhaps, his countrymen might somehow guess what was going on, he whispers, "Massa, when you give away pipe and tobacco, *mind, Massa, only me; Massa, only me.*"

Taking the white man's silence, arising most probably from astonishment at his impudence and selfishness, as a license to proceed, he added, "AND WHEN Massa gives away shirt and trowsers, *mind, Massa, only me; Massa, only me.*"

Now Tommy Tommy was not really, as might be judged by the reader, a man who desired to appropriate all he received to the exclusion of the others. Not altogether so, but Tommy wanted to RISE, to be the great man, the patronizer, the one to be looked up to—to have it said, "He sits with the great Massa," and therefore to be considered a sort of great Massa himself. Once having the gifts in his possession, he would become the dispenser of favours, and soon be at the top of the tree. Tommy's

frown or Tommy's smile will be no trifles, and his broken English bids fair to be the making of his fortune, at least so thinks this poor New Hollander.

About this time the forester having heard that a fertile tract of country lay to the northwards, wished much to explore it. On this being made known to Tommy, he readily volunteered his services as guide, showing his knowledge of the locality by drawing maps in the sand with a stick. In return for these services he was to receive the very articles so much coveted, and the position too. He did sit and talk with Massa often, arrayed in a long white shirt. At other times he strutted about amongst his less fortunate and less ambitious countrymen, with dignified bearing, a new pipe and a good stock of tobacco adding not a little to his importance in *their* eyes as well as in his own; for these people, in common with many of a fairer skin, estimate greatness according to the amount of personal possessions, which after all is a sad mistake. Well supplied with provisions, blankets, &c., &c., the forester, with his white

servant, several black natives of Tommy's tribe, with Tommy Tommy at the head of the party, set out for this terra incognita. Plunging into a forest of tall trees, with black rugged trunks and gloomy foliage, and threading their way through thickets of a myrtle-like shrub, bearing a profusion of yellow blossom, they came at length into a wilderness of rocks, swamps, and brushwood, affording cover to many of the creatures upon which these omnivorous savages in great measure subsist. A slight scratch upon the bark of a tree, imperceptible to the eye of a white man, would call forth from these children of the wilds, "Coopee! Coopee! Coopee!" (Opossum). Peering into this hollow log, hammering with their tomahawks on another, now the fresh tracks of a kangaroo would be discovered, or the recent trail of an emu seen. Not a dead leaf, stick, or stone can be turned upside down, but they know the why and wherefore. None entered into these wild *black man's* pursuits with greater zest than Tommy Tommy, for here every one stood on the same footing, the white man's presence

advantaged him nothing; he who possessed the quickest eye and the readiest hand was the best off. None, therefore, more on the alert than Tommy Tommy, and for this, doubtless, he was not to be blamed. Under the pilotage of their sable guide the party arrived safely at the desired spot; which, having explored to their satisfaction, and laden themselves with a good supply of fish, in the catching of which the natives proved very expert, home was again sought and reached on the day following, without accident; no light mercy, as exploring wild regions, especially in the company of wild savages too, whilst also subject to the attacks of hostile tribes, is ever accompanied with some degree of danger. During the journey Tommy Tommy had shown himself quite equal to what he had undertaken, and had performed all he had bargained for; but that wretched selfish principle of "*only me,*" peeping out in everything he did for his employer, spoilt all, and at length made him an unwelcome visitor at the settlement; opening the way for a less civilized, certainly, but a far less selfish fellow-country-

man, to the white man's favour. Our forester had often heard the New Hollanders spoken of as the connecting link between man and the ourang-outang—scarcely human, and but very little removed from the brute. Such were the opinions of many, and perhaps not a few were glad to think so, as they did not scruple to clear them off the face of the earth when opportunity offered; for instance, a party of Tommy's own tribe were captured, and, bound by white men, ruthlessly shot, men, women, and children, and then burned to ashes, the murderers thus thinking to destroy all traces of the fearful atrocity. They were convicted, however, and executed. The blacks now and then taking a bullock or sheep in lieu of their native game, which are destroyed by their white invaders without consulting them, was the only cause assigned by their murderers for this horrible butchery. The great day of account will disclose a fearful and black list of crimes committed against these unfortunate beings. Looked upon much in the same light as noxious animals, inimical to the prosperity of flocks and herds, these unhappy

creatures were often hunted down and shot by men who had barely escaped the gallows in their own country ; their wrongs and grievances, which are often sore and deep indeed, being entirely set aside. Whilst, then, it is true, that the Australian savage is amongst the lowest in the scale of civilization of all the tribes of the earth, yet it is also true that he has been greatly misrepresented as regards his intellectual capabilities.

Discovered as these people were, in a country possessing neither cattle, sheep, nor corn, and very few edible fruits ; in a land where a white man, when lost, has often sunk down and died of starvation ; yet able to support themselves therein, through availing themselves of its few natural resources, they certainly manifest some ingenuity, to say the least of it, and show us, moreover, that they did what they could.

View a New Hollander, for instance, ascending the polished, slippery, and branchless trunk of a gigantic eucalyptus tree (which three such men could not clasp), by merely cutting notches in its bark with his little stone hatchet as he

climbs, and having reached the hollow limb, to which, with wonderful acuteness of sight, he has traced the creature he is in search of, cut it out from thence with the same primitive instrument, (no easy task, considering the hardness of the iron-like wood)—and all this for a dinner! Surely it cannot be denied that this poor fellow is neither devoid of courage, perseverance, industry *IN HIS OWN WAY*, nor *invention*, that endowment which especially distinguishes man from the brute.

Should this little book fall into the hands of an intending settler in Australia, the writer would entreat him to pity the poor aboriginal native, considered an incumbrance now in the land of his forefathers; and, whilst seeking to further the interests of colonization to the utmost of his power, let him not be hard upon the poor savage, who may have lost his all. As you gaze with satisfaction on thriving flocks and herds, or fields of plenty, remember that all this is at his expense. He once hunted here free as the air he breathes; be not, therefore, hasty to notice a trespass with severity, remembering that

in reality you are the trespasser ; treat him kindly ; *you will never regret it.*

But to return for a little to Tommy Tommy. In him we discover certainly some very bad traits of character ; but they are those not of *a mere animal*, but of a keen, designing man ; with one object in view, the advancement of self. He, be it remembered, was an untutored savage ; and, as we have observed already, a member of one of the most degraded branches of the human family, so far as regards civilization, and yet a brother ; yes, manifestly a brother to him who, despite his education, polish, and civilization, acts upon precisely *the same principles* as Tommy did, in seeking the accomplishment of the *same* ends. This course of action is manifest, not only in the unjust treatment the blacks receive at the hands of the white men, but amongst the whites themselves, as they are seen scrambling for the best or fattest portion, and the highest places—might overcoming right—each one virtually saying with Tommy Tommy, “*Only me, Massa ; only me.*”

. Have you never witnessed, among highly-

educated and polished men, beings, as unlike Tommy the black, in intellectual capability and attainments, as in personal appearance, the very same course pursued in seeking "the top of the tree," which he followed whilst introducing himself in the forester's house? Let us take, for instance, the man who, because of his supposed fitness and disinterestedness, is chosen to advocate the cause of many in the senate of his country; should he, forgetting the general interests of his countrymen, think chiefly of his *own* advancement, what is this but Tommy Tommy over again, though in a white skin? Sometimes he is a tradesmen with a very smart shop; everywhere bills are posted and distributed, assuring all and everybody that *his is* "*the only mart*" where such and such genuine goods can be obtained, and that there is nothing to compare with them in the place in which he dwells, or, it may be, in the wide world! The boasted disinterestedness in importing such marvels, and at such scarcely (if at all) remunerating prices, is very suspicious, and loudly speaks of "*Only me, massa; only me.*" Strange that it

should be so ; but sometimes he assumes the form of a person putting himself to all sorts of inconvenience and expense, harassing himself almost to death with anxieties and perpetual cares, enjoying nothing of all he possesses, and only thus acting *that it may be said*, "that's the man who owns the finest house, the best horse, or the first picture in the land." "Only me, only me," stamps all this too. The thirst after the power of patronage might be seen in Tommy, but not in him alone; it is wonderful what seeming kindnesses are sometimes lavished upon others, by those who seek the homage of their fellow-men ; and, should the recipient of the bounty condescend to minister flattery to the diseased appetite of the patronizer, the stream of favour flows on ; but if, in obedience to better promptings, he ministers faithfulness, "the wounds of a friend" cannot be tolerated, he is known no more ; here again *self* is seen, and no real disinterested love. The principle of "only me" is a cruel principle. See that plodding, selfish man, who is fast growing rich—cares he for the sorrows, the weariness, and the work

over hours, which is using up the children of toil, both mind and body? And all for what? That he may accumulate a mass of lucre, proving destruction to his own soul, and a benefit to none!

Look back over the world's past history; see what anguish, misery, and woe to millions have marked the path of the proud aspirant after earthly greatness. But what cares he? Thousands may perish on the battle-field, or die of cold or famine: Widows and orphans' hearts be wrung with anguish, but he is unmoved; "*only me, only me,*" marks all his actings from first to last. But oh, how fearful, when he who stands forth professedly as the ambassador of Him who, "though He was rich, yet for our sakes became poor, that we through his poverty might be rich;" how fearful, when *he* is led to seek the exaltation of *self* in any way! Is there no danger of *this*, when such an one becomes popular in a world where *self* is worshipped, and God is forgotten, and whilst proud *self-loving, self-seeking, and self-complacent man* is what he is?

Is there no danger when high-sounding and unscriptural titles, exquisitely executed like-  
nesses, in easy, graceful attitudes, and lucrative  
posts, are the order of the day ; when manner,  
brilliant speaking, and earthly love, rather than  
humbling heart-searching truths are sought  
after and become popular, is there no danger  
of *self* creeping in ? nay, of raising aloft its  
head, too, whilst loyalty to Jesus the despised  
and rejected of men is on the wane. There is,  
indeed, very great danger, for the heart is deceit-  
ful above all things, and desperately wicked. A  
constant supply of Divine grace is needed to  
enable the man of God to say from the heart,  
“God forbid that I should glory save in the  
cross of the Lord Jesus Christ, by whom the  
world is crucified unto me, and I unto the  
world.” Self-applause, self-advancement, self-  
complacency, or, indeed, self in any shape, finds  
no place here ; *Christ is all*. Not longer to  
multiply examples, in order to show how and  
where this abhorrent principle, so common to  
fallen man of every clime and of every colour,  
and which so clearly stamps them as ONE, mani-

fests itself, let it suffice to say, that all that is not open as the day, all that is underhand, whispering, scheming, selfish, and self-seeking, is just nothing more than "Tommy Tommy" acted over again ; or, in other words, the working of our fallen depraved nature. That unerring light, the Word of God, tells us that God made of one blood all the nations of the earth, all have sprung from the one common root, *fallen Adam*. This accounts for the *oneness* of principle of action in man, which the most careful education, and intercourse with the most brilliant of earth's sons, entirely fails to alter. *Self* remains unchanged. The greater, the wiser, the more exalted the man becomes, *self* only demands the more. If, then, we see that all these things fail to regenerate fallen man (and they are all that man can do), if he remain the same in the most favourable position, a crumbling, tottering ruin, whitewashed and garnished perchance, and propped by many a buttress, yet destined soon to fall in one common crash with the more unsightly portions ; how all worthy of our most earnest heed are those words of

Him who spake as man never yet spake, "Except a man be born again, he cannot see the kingdom of God." Flesh cannot enter there. "If any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." A humbling lesson it certainly is, to learn that "there is no *difference*: all having sinned and come short of the glory of God" (Rom. iii.). The tremendous sentence, Guilty! has passed upon *all*, and death is the consequence. And, oh! how humiliating also, that though God has manifested himself as love to men, by giving His beloved Son, who knew no sin, to be made sin for them; to suffer *all* His vengeance, that *all* who believe on Him may live; yet that this theme so glorious is that above all others most unattractive to the human heart. Man, *so selfish*, knows not God, who is LOVE; he, therefore, admires not grace, acts not in grace, appreciates it not. "Men will praise thee when thou doest well to thyself." This is true in all ages. Contrast this principle with, "Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your

sakes became poor, that ye through his poverty might be rich." Thus has God acted towards poor, fallen, selfish, self-willed man; and truly He is LOVE.

Those who have known and believed the love that God has toward them, love him better than *self*, and that love flows out to all around, especially to those who are begotten of Him; manifesting thus that they themselves are His children. In the 13th chapter of 1st Corinthians, this God-like principle, love, is set forth in its manifold phases of acting. *Self is set aside entirely.* And love—true heaven-born love—constrains, guides, and actuates.

And now, my reader, if the perusal of the visit of this poor savage to the forester's home should have led us to an increased abhorrence of *self* and selfishness, and to an increase of love to Him who has so loved us, it will not have been an hour unprofitably spent. We have seen that howsoever men may differ in other respects, they are *all one* in this solemn sense, that they are *all under sin* (Rom. iii. 9), and, therefore, under *one* condemnation (Rom. v. 18).

This is the dark side of the picture ; but there is a bright one also. It is this, that “*God so loved the world* that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “He was delivered for our offences and was raised again for our justification ;” God Himself declares that “the blood of Jesus Christ, His Son, cleanseth us from all sin.” May you, reader, have grace given you to take Him at His word, to trust alone in that precious blood for the remission of all your sins, and thus hereafter be found amidst that multitude which no man can number, gathered out of every kindred, tribe, and tongue ; when we together shall ascribe unto Jesus *all* the praise and glory of our salvation throughout eternity.

Farewell, kind reader ; may the coming year find us less like Tommy, the black, than we have been during the past.

Your friend,

THE FORESTER.

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