

Chapter 1 : James Oliver Curwood - Wikisource, the free online library

*James Oliver Curwood, Disciple of the Wilds (), by Hobart Donald Swiggett PG PG Available in electronic media at Project Gutenberg â†’ (Featuring the story "Wapi the Walrus", here renamed "Back to God's Country" following the release of the adapted film of the same title).*

He was a clever man, was Shan Tung, a cha sukeed, a very devil in the collecting of gold, and far seeing. But he could not look forty years into the future, and when Shan Tung set off into the north, that winter, he was in reality touching fire to the end of a fuse that was to burn through four decades before the explosion came. The Chinaman had picked him up somewhere on the coast and had trained him as one trains a horse. Tao was the biggest dog ever seen about the Height of Land, the most powerful, and at times the most terrible. Of two things Shan Tung was enormously proud in his silent and mysterious oriental way of Tao, the dog, and of his long, shining cue which fell to the crook of his knees when he let it down. It had been the longest cue in Vancouver, and therefore it was the longest cue in British Columbia. The cue and the dog formed the combination which set the forty year fuse of romance and tragedy burning. Shan Tung started for the El Dorados early in the winter, and Tao alone pulled his sledge and outfit. It was no more than an ordinary task for the monstrous Great Dane, and Shan Tung subserviently but with hidden triumph passed outfit after outfit exhausted by the way. He had reached Copper Creek Camp, which was boiling and frothing with the excitement of gold maddened men, and was congratulating himself that he would soon be at the camps west of the Peace, when the thing happened. Wherefore there followed a bit of excitement in which Shan Tung passed into his empyrean home with a bullet through his heart, and the drunken Irishman was strung up for his misdeed fifteen minutes later. Tao, the Great Dane, was taken by the leader of the men who pulled on the rope. As the seasons passed, Tao found mates along the way and left a string of his progeny behind him, and he had new masters, one after another, until he was grown old and his muzzle was turning gray. And never did one of these masters turn south with him. Always it was north, north with the white man first, north with the Cree, and then with the Chippewayan, until in the end the dog born in a Vancouver kennel died in an Eskimo igloo on the Great Bear. But the breed of the Great Dane lived on. Here and there, as the years passed, one would find among the Eskimo trace dogs, a grizzled haired, powerful jawed giant that was alien to the arctic stock, and in these occasional aliens ran the blood of Tao, the Dane. Forty years, more or less, after Shan Tung lost his life and his cue at Copper Creek Camp, there was born on a firth of Coronation Gulf a dog who was named Wapi, which means "the Walrus. He was nearly as large as his forefather, Tao. His fangs were an inch in length, his great jaws could crack the thigh bone of a caribou, and from the beginning the hands of men and the fangs of beasts were against him. Almost from the day of his birth until this winter of his fourth year, life for Wapi had been an unceasing fight for existence

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*Back to God's Country and Other Stories by James Oliver Curwood. Free audio book that you can download in mp3, iPod and iTunes format for your portable audio player.*

Christianity[ edit ] Penance as a religious attitude[ edit ] A 17th-century depiction of one of the 28 articles of the Augsburg Confession by Wenceslas Hollar , which divides repentance into two parts: Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message Protestant Reformers , upholding the doctrine of justification by faith, held that repentance consisted in a change of the whole moral attitude of the mind and soul Matthew The attitude of penance or repentance can be externalized in acts that a believer imposes on himself or herself, acts that are themselves called penances. Penitential activity is particularly common during the season of Lent and Holy Week. In some cultural traditions, this week, which commemorates the Passion of Christ, may be marked by penances that include flagellantism or even voluntary pseudo- crucifixion. Advent is another season during which, to a lesser extent, penances are performed. Acts of self-discipline are used as tokens of repentance. Easier acts of self-discipline include devoting time to prayer or reading of the Bible or other spiritual books. Examples of harder acts of self-discipline are fasting , continence, abstaining from alcohol or tobacco, or other privations. Self-flagellation and the wearing of a cilice are more rarely used. Such acts have sometimes been called mortification of the flesh , a phrase inspired by Romans 8: In early Christianity , public penance was imposed on penitents, the severity of which varied according to the seriousness of the offences forgiven. The act imposed is itself called a penance or epitemia. Penance as a sacrament or rite[ edit ] Eastern Orthodox Church[ edit ] This section needs additional citations for verification. In Orthodoxy, the intention of the sacramental mystery of Holy Confession is to provide reconciliation with God through means of healing. This is because in Orthodox sacramental theology, confession is not made to the priest, but to Christ; the priest being there as a witness, friend and advisor. On an analogion in front of the penitent has been placed a Gospel Book and a Crucifix. The penitent venerates the Gospel Book and the cross and kneels. This is to show humility before the whole church and before Christ. The priest then advises the penitent that Christ is invisibly present and that the penitent should not be embarrassed or be afraid, but should open up their heart and reveal their sins so that Christ may forgive them. The penitent then accuses himself of sins. The priest quietly and patiently listens, gently asking questions to encourage the penitent not to withhold any sins out of fear or shame. After the confessant reveals all their sins, the priest offers advice and counsel. The priest may modify the prayer rule of the penitent, or even prescribe another rule, if needed to combat the sins the penitent struggles most with. Penance, known as epitemia, are given with a therapeutic intent, so they are opposite to the sin committed. Epitemia are neither a punishment nor merely a pious action, but are specifically aimed at healing the spiritual ailment that has been confessed. For example, if the penitent broke the Eighth Commandment by stealing something, the priest could prescribe they return what they stole if possible and give alms to the poor on a more regular basis. Opposites are treated with opposites. The intention of Confession is never to punish, but to heal and purify. In Orthodoxy, Confession is seen as a means to procure better spiritual health and purity. Confession does not involve merely stating the sinful things the person does; the good things a person does or is considering doing are also discussed. The approach is holistic, examining the full life of the confessant. The good works do not earn salvation, but are part of a psychotherapeutic treatment to preserve salvation and purity. Sin is treated as a spiritual illness, or wound, only cured through Jesus Christ. The Orthodox belief is that in Confession, the sinful wounds of the soul are to be exposed and treated in the "open air" in this case, the Spirit of God. Once the penitent has accepted the therapeutic advice and counsel freely given to him or her, by the priest then, placing his epitrachelion over the head of the confessant. The priest says the prayer of forgiveness over the penitent. In the prayer of forgiveness, the priests asks of God to forgive the sins committed. But most of all, the priest urges the penitent to guard him- or herself from sin and to commune as often as permitted. The priest dismisses the repentant one in peace. Anglicanism[ edit ] Private confession of sins to a priest, followed

by absolution, has always been provided for in the Book of Common Prayer. Prior to the revision, private confessions would be according to the form of Ministry to the Sick. The form of absolution provided in the order for the Visitation of the Sick reads, "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Our expression of repentance is answered by the absolution in which forgiveness is proclaimed: He extends His parental forgiveness. He cleanses us of all unrighteousness, thus removing the consequences of the previously unconfessed sin. We are back on track to realise the best plan that He has for our lives.

### Chapter 3 : James Curwood Short Stories, etc.

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### Chapter 4 : Penance - Wikipedia

*Owosso's Curwood Castle, now a museum, was first used as a party pad. Adventure writer James Oliver Curwood built a castle in Owosso on the Shiawassee River just for fun.*

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*James Oliver Curwood second from left, James Oliver "Jim" Curwood (June 12, - August 13, ) was an American action-adventure writer and conservationist. His books ranked among Publishers Weekly top-ten best sellers in the United States in the early s.*

### Chapter 6 : Greatest short stories. ( edition) | Open Library

*Also in The Curwood Collector November ) "His First Penitent." Munseys: , pp. "His Lordship, Billy Smoke." (Could be "Lawless.*

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*Like London, Curwood set many of his works in the wilds of the Great White North. He often took trips to the Canadian northwest which provided the inspiration for his wilderness adventure stories. At least eighteen movies have been based on or inspired by Curwood's novels and short stories.*

### Chapter 8 : Download [PDF] the wolf hunters the gold hunters illustrated

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### Chapter 9 : James Oliver Curwood - Wikipedia

*In , Curwood sold his first story while working for the Detroit News-Tribune. By he had saved enough money to travel to the Canadian northwest, a trip that provided the inspiration for his wilderness adventure stories.*