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can quote Scripture," rejoined the squire's wife sharply.

"Well," said Miss Snow, decidedly, "I am very sorry I made such a fool of myself. I think she is perfectly lovely, and a lady 'to the manner born, 'that's easily seen."

That evening Edith and Ned had a hearty laugh over the occurrence of the morning, and she said: "I was awfully angry. I am glad I did not say anything dreadful. I felt like it."

"It was a case of righteous indignation, I think." remarked he. Then, giving the tip of her ear a little tweak, he said, with a mischievous smile: "So the little lady got on her ear, did she? I thought tit looked red."

"You ridiculous boy! I thought you promised to stop talking slang."

"What was that they called us? Turtle doves or chimney swallows? What kind of a fowl was it?" Oh, I remember, crossbills."

"No, no, cross backs. Did you ever hear of anything so perfectly horrid?"

"More stang, you incorrigate young American."
"Pardon, madam," he responded, placing his hand upon his heart and bowing low, "will your ladyship deign to receive this missive, conveying tidings of great joy? Hereatter my quetations shall all be of a Scriptural character." character.' The letter was from the Rev. Father

Raymond, Ned's uncle, informing him that the Bishop bad approved of the establishment of a mission chapel at establishment of a mission chapel at Morrisville. Services would be held at first in the house of a Mr. Duty, an Irish farmer living about a mue out of town. As soon as the heatory was well under way, a number of Catholic families would be added to the population of the village; and with the advent of the branch railroad, already environed and in course of construction. advent of the branch railroad, already surveyed and in course of construction, Morrisville was destined to become quite an important place. The priest hoped to be at the new mission the following week, and notified Mr. and Mrs. Howard to meet him there.

"But this letter does not explain

"But this letter does not explain your elegant remark of a few moments

your elegant remark of a few moments ago. How will a little Catholic mission in the neighborhood affect our euchre-playing friends?"

"Oh, I see. My Christian wife hankers after revenge. Well here's another letter, which informs me that Edward T. Howard, Esq., Grand Mogul of the M. C. C. R. R., and owner of the Morrisville Wagon Works, is to be our guest about the middle of next month. We are going to give him a reception which will surprise the natives; and Father Raymond will be with us and have a chance to meet our neighbors. Now, don't you think we shall have a chance to heap coals of fire on their heads? Don't you suppose they will fairly gnash their teeth to think they could have a haveld can be received to the sake of securing a husband I could not conscienting the could not conscienting a husband I could not conscienting the provision of them, and I am not at all sorry to relate that I know I was the last. They were so corrupt and immoral that I soon decided our home had no place for them. I have a Catholic young man. We became engaged to marry. We did not stop to think of marriage. Now, being brought up as I had been, coupled with the objections made by my people, caused me to hesitate. To become a Catholic merely for the sake of securing a husband I could not conscient. pose they will fairly gnash their teeth to think they could have burled such

opprobrious epithets at us as—'
By this time Edith had her fingers to
her ears and cried: 'Oh, Ned, do
stop your nonsense. But is your
father really coming to visit us? And

we are really going to have a grand reception in his honor?"
"Yes, it is a really, truly story, sweet heart. I give you two weeks to make preparation for the grand event."

A few days after this Edith received make preparation for the grand event."

A few days after this Edith received a visit from Miss Snow, who came to apolegize for having been a member of the euchre-party committee. They had a long talk, the immediate result of which was that the amiable spinster took home with her several books of instruction on Catholic doctrine, which she said she would like to examine

instruction on Catholic doctrine, which she said she would like to examine "prayerfully and carefully."

The great "event" which Ned had foretold proved a perfect success, and Edith had her reverge upon the squire's wife and the banker's wife by inviting them to the reception as though nothing disagreeable had occurred. The guests had an opportunity to meet Ned's father, who was really a distinguished man well known to them by reputation, and Father Raymond, the first Catholic priest many of them had first Catholic priest many of them had ever seen, a man so earnest and sin-cere, and at the same time so genial and polished in manner, that he won

The little Ohio town developed The little Ohio town developed rapidly, and the mission commenced by Father Raymond grew apace until within a few years it found a home in a beautiful stone church on Daly's farm—a farm no longer having been divided up into building lots, and being al ready an important section of the growing city. Miss Snow is one of the most devout parishioners, first in all works of devotion and charity. Her admiration for Edith is still unbounded. admiration for Edith is still unbounded. One day they were talking about that notable visit from the euchre club

notable visit from the euchre club committee, and Edith said:

"I always feel ashamed when I remember how angry and indignant I was. I should have remembered that you ladies were acting in good faith."

Miss Snow looked at her with a merry twinkle in her eye, and said:
"Yes, it was a case of invincible ignorance. But I am sure, my dear, you were not sinfully angry. If you were, you had a queer way of showing it. It must have been a case of 'Be ye angry and sin not.'"

Lest the reader be tempted to doubt the plausibility of this "o'er true tale," helis referred to the trite but never hehelis referred to the trite but never heless wise remark that "truth is stranger than fiction." The incident related was received by the writer from a near friend of the bride whose wedding at St. Matthew church, Washington, D. C., was one of the most brilliant occasions of the season, a decade of years or more ago. If a slight film of ideality be woven about the little story, it is but the privilege of authorship: for the writer's words at best may but form the husk inclo ing the luscious and fruitful kernel within. luscious and fruitful kernel within. — Messenger of the Sacred Heart.

The Church wants men of courage, men of enterprise, men of adaptability, men of strong and striking personality. But she wants, above all, men of goodness, men of holines.

THE ROAD TO THE CHURCH.

NFLUENCES THAT BROUGHT ONE CON-VERT INTO THE FOLD.

Catholic Columbian.

Many times during the past two years when reading The Catholic Columbian I have been much interest Columbian I have been much interested in articles written on various subjects by our Catholic men and women. Most of all have I been interested in those written by converts. Boing a convert myself, it occurred to me that my experiences might likewise be of interest to your readers.

I was born and reared near a Catholic community, and three miles from

I was born and reared near 2 Catholic community and three miles from a Catholic church. I shall never forget my first visit to the Catholic church. My parents being strict Protestants, and much inclined to be "What was that they called us?
Turtle doves or chimney swallows?
What kind of a fowl was it?" Oh, I
remember, crossbills."

"No, no, cross backs. Did you ever
hear of anything so perfectly horrid?"

"We'll soon have a chance to get
even with them," commenced Ned,
taking a couple of letters from his
pocket.

"More slang, you incorrigible young
American."

"Pardon. madam." he responded,

"Oportunity presented itself for a long opportunity presented itself for a long

Years rolled by and I visited the church from time to time. A feeling of religious unrest always followed me, wearing off when a long period elapsed between the visits. My parents were very devoted to their own church, and very devoted to their own church, and very naturally sent us children to Sanday school. Consequently I became schooled in the teachings of the Protestant church. But still what I had seen of the Catholic religion kept me wandering and unsettled in my convention.

in my convictions.

I remember asking my father once why there were so many different creeds, why when Christ established the church that it became so divided. Of course the dear, good old soul answered me as a Protestant usually does answer that up this work and make question.

At one time books, written against the Catholic religion were brought into our home. I was one of the first to begin the perusal of them, and I am not at all sorry to relate that I know I was the last. They were so corrupt and immoral that I soon decided our home had no place for them.

being brought up as I had been, coupled with the objections made by my people, caused me to hesitate. To become a Catholic merely for the sake of securing a husband I could not conscient outly do. After much serious thought, however, I finally decided to by bap tized and married according to the rites of the Catholic church.

I had a hard battle to fight in gaining the consent of my parents, but

After we were married we lived in C—, a small town. There were quite a number of Catholic families in and a number of Catholic families in and around the place. The same year we went to live there a little church was built and dedicated. When it was ready for worship there was no organist. ready for worship there was no organist.

I vointeered to act in that capacity
gratis, providing they would accept me.
They did gladly, and consequently we
organized a little choir and were son
ready for work. And, although compared with the choirs we listen to now in the cities, curs would sink into insignificance, we did right well, and we were as proud of our little service as we could be.

Now this afforded me the opportunity Now this afforded me the opportunity of studying and learning more of the church. We lived in this place three years, and during that time I continued to act as organist. I learned much during those three years. We left there much to the regret of our friends, and went to the city.

there much to the regret of our friends, and went to the city.

Here I began the study of the church in earnest. I first read 'Tae Faith of Our Fathers,' by Cardinal Girbons. Atterwards I went to our pastor. Father Ewing of St, Peter's church, Columbus. I took him into my confidence and asked him to help me. He manifested a kindly interest at once and furnished me with books on the and furnished me with books on the church. I went to him twice every week for instructions. After that it was plain sailing, and I soon became a Catholic in practice, as I had been in belief for many years.

harder by the sentiment which obtains in some places against the Catholic church, due, of course, to ignorance and prejudice. But one thing that helped me was the thought that after all I was but returning to the faith of our forestables.

have found the true way, and perhaps I may be the means of helping some one

In conclusion I may add that I lost neither my inheritance nor the love of my relatives, who long ago became satisfied with my change of helief.

APOSTOLIC MISSIONARIES HAVE OVER 500 CONVERTS IN THE SOUTH.

Father Doyle, the Rector of the Apostolic Mission House, is now engaged in making his annual tour of the seminaries of the country. The purpose of this visit to the seminaries is not in the interests of the Mission House, but rather more and more to impress on the minds of the young men who will be the priests of the coming generation the glorious opportunities that are before the church in this country, and to turn their minds more that are before the church in this country, and to turn their minds more positively to the great work of convert-making. An observant Bishop said the other day at the Baltimore celebration that "the harvest of conversions is ripe for the gathering, and it is only necessary to then the minds. it is only necessary to turn the minds of the younger clergy to the work of characteristics in order to swell the number of converts to the hundreds of thousands.'

Every priest who gives his attention to this work in his ordinary ministry ought to receive each year at least a

half hundred converts.

It is the young priest who must take up this work and make it a part of his parochial ministry. His intellectual training, the absence of the controversial temper, his fresh zeal for souls fit him in a special way to draw the best non-Catholics into the fold. As an evidence of the facility with which converts are made the report of the missionaries who are affiliated with the Catholic Missionary Union has just missionaries who are aminated with the Catholic Missionary Union has just been made public. It appears from this report that these missionaries working in the Southland gave during the past seven months 94 missions and received into the church 285 converts and left 228 converts under instruction. These notable results have been secured in the Southern dioceses which at the present time, at least, seem to be the least favorable to conversions. If so many converts have been received in the South, a great many times this number could be received in the North by a body of clergy thoroughly devoted to convert making. These Southern missionaries are all graduates of the Apostolic Mission House and have been trained in the best methods of addressing the non-Cathelies and of presenting the claims of the church. Moreover, their expenses that are paid by the Apostolic Mission House. This missionary movement that centers about the Mission House. This missionary movement that centers about the Mission House is unique in its methods and it is the growth of the last few years, and the money that has been contributed to this work and the personal energy that be the least favorable to conversions. If

adds the writer; "and it is openly said among the Army out there that some day trey may all join Rome in a body."

The devotion of the Salvation Army to St. Francis is nothing new, though it seems to have increased of late. There is a life of the Saint by Captain Dougles of the Army in the preface to There is a life of the Saint by Captain Douglas, of the Army, in the preface to which it is stated that the spirit of the Salvation Army rightly understood is the spirit of St. Francis of Assisi! The Anglican writer above quoted must know tha! there are not many Romans in India for the Salvation Army "to work in with." Of course Catholics or Roman Catholics were meant, but our Anglican friends prefer to call us "Romans" or "Romanists," expecting, perhaps, that other sectarians will make less tun of them for calling themselves Catholics. We sincerely hope, to use another Anglican phrase, that some day the Salvation Army will "go over to Rome" in a body. Individual members have already taken the step, and it was not found a difficult one either.—Ave Maria.

was, says the Roman correspondent of the N. Y. Freeman's Journal, a very solemn but quiet observance of it by ecclesiastical Rome.

The present basilica is built over the old St. Peter's, which Constantine erected, and that in turn was built over

was plain sailing, and I soon became a Oatholic in practice, as I had been in belief for many years.

Looking back I can see the weight of the influences which led me into the church. I trace them directly to my first memorable visit, and the impressions which I theo received. Though my early days were spent in an atmosphere of strict Protestantism where everything Catholic was tabooed, my thoughts would turn unconsciously to the little church, the line of devout first Communicants, and the simple but beautiful services.

No one but a convert knows what a wrench it is to give up the religion and friends and customs of your childhood. It is sometimes made all the

which hangs in the Church of St.
Martin of the Mount one may see that
though only half the size of the present temple, it still was a great cathedral. It measured 395 feet in length
by 212 in width. It had five naves,
entered by five large doors. The splendid pile was built by Constantine the
Great as a shrine for the body of St.
Peter, and all the devotion of the early I was but returning to the latte of our forefathers.

My unceasing prayer is that God will give me grace guifficent to overcome all my trials—a faith that knows no bounds, and that I may be able so to live that others will see and know that I laye found the true way, and perhaps and fourteenth centuries led up to and fourteenth centuries led up to and and fourteenth centuries led up to and culminated in the present glorious pile that is one of the noblest and most won derful of man's works. unparalleled for size and beauty and richness, but most of all, for the multitude of holy mem ories that crowd every cubic iach of it. The mightiest geniuses the world has ever seen have done their utmost to make St. Peter's a worthy house of God. Vastness of size, richness of material, Vasiness of size, richess of heatry of proportion are here. And the treasure they guard is the body of the fisherman. For two thousand years each successor of the first Bishop of Rome has knelt at this tomb to be weld ed as another link in the unbroken chain that reaches and will continue to reach, firm and true, from the one to whom our Lord Himself gave the keys of the Kingdom of Heaven, down to the end of time. Every incomplete the control of to the end of time. Every inch of ground from the time one enters the vast portico is holy with the blood of the martyrs and holy with the treat of

" IN PATIENCE YOU WILL POSSESS YOUR SOULS.

saints innumerable ever since.

These words were our Lord's exhor tation to the apostles when apprising them of the opposition they would meet after He would have left them. He told them that their enemies would put them out of the synagogues, and that they would even kill them, and think were doing a good thing for God. But in all these trials and hardships but in all these trials and marships they were not to be overcome, but patiently wait His own good time and that their cause, namely, the propaga tion of the faith, would triumph. This

same lesson applies to the things of every day life.

Patience is a necessity for success. There are many difficulties standing in There are many difficulties saying the way of every one, and yet we must not lose heart, but confiding in God's readiness to help us, we must bide His time in which He will do it, and mean-time in which He will do it, and mean-time in which the trial, for this is while suffer under the trial, for this is what patience really is, a state of suf-lering resignedly and with fortitude, until God removes or allows to pass away the cause which makes the suf-

fering. These causes vary according to condition, times and circumstances. What is a cause for one is not for another, but for all causes there is the same but for all causes there is the same remedy, namely, God's grace, though it may be applied in different ways and at different times according to the persons and circumstances. It, as God as sures us, that the very hairs of our head are numbered and that every thing that concerns us is of infinite concern to Him, then we should not let anything avaricious overcome us, but tized and married according to the rites of the Catholic church.

I had a hard battle to fight in gaining the consent of my parents, but they finally gave a reluctant consent when they saw how my heart was set on it, and realized that I did not wish to grieve them. They told me, however, that if I became a Catholic I would be disinherited, and would forfield the affection of relatives and old friends. It was a hard test.

My baptism took place, and shortly after I was married. I remember after baptism, the good priest, taking my hand, asked me if I had sincere thoughts of becoming a Catholic, or if I had only been baptized to please my prospective husband. I answered him honestly and unhesitatingly that it was not at all probables that I would bave come to him for the rites of baptism if it were not that I wished to marry a Catholic young many but urther more I added that I Intended to make the religion a study and if after reading and being instructed, I could, with a clear conviction of its furth, become a Catholic I would do so. He said to me: "That is right my child."

A correspondent of Church Bells in Jurnishes the interesting information that the Salvation Army workers in India are using regularly, as their book of rule and devotion, at their child, with a clear conviction of its furth, become a Catholic I would do so. He said to me: "That is right my child."

Atter we were married we lived in C—, a small town. There were quite to the control of the c

"r j jeing in hope, patient in tribula-tion, and instant in prayer," and He tells us through the Psalmist, "Expect the Lord, do manfully and let thy heart take courage and wait for the

It is the recollection that God has made man that is his greatest strength. made man that is his greatest strength. It is the remembrance of His constant providence over him and of His un changeable goodness that gives man courage to bear up under whatever courage to bear up under whatever trial or sorrow may come upon him, for he knows and takes it as all for the best. But to be a man of this kind one must be a Christian man, a follower of Christ, "the Man of Sorrows," Who

perhaps, that other sectarians will make less fun of them for calling themselves (Catholics. We sincerely hope, to use another Anglican phrase, that some day the Salvation Army will "go over to form a body. Individual members have already taken the step, and it was not found a difficult one either.—Ave Maria.

THE 400TH ANNIVERSARY OF ST. PETER'S.

On April 18 was celebrated the four hundredth anniversary of the laying of the corner stone of St. Peter's. There was, says the Roman correspondent of the N. Y. Freeman's Journal, a very solemn but quiet observance of it by ecclesiastical Rome.

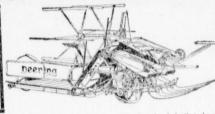
The present basilica is built over the old St. Peter's, which Constantine old St. Peter's of the laying of the corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the Corner stone of St. Peter's of the laying of the corner stone of St. Peter's of the laying of the corner stone of St. Peter's of the laying of the corner stone of St. Peter's of the laying of the corner stone of St. Peter's of the corner stone of St. Peter's of the corner stone of St. Peter's of the cross. And as a follower, one of the cross. And as a follower, one of the cross. And as a follower, one of all things for us even to the death of the cross. And as or seven the cross of the cross. And as or seven the cross of the cross. And as or seven the cross of t

to lose peace is to have lost Him.

With peace as the result of patience what can we not accomplish—not to

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ing a good seed bed, sowing propitious weather are not all

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ence. It is there, indeed, we get the fruits of patience in an abundant and fruits of patience in an abundant and ever increasing peace which flus our soul—and gives it aforetaste of heaven. Let us, then, cultivate this very necessary virtue, and when the soul grows restless, let us say "Peace, te still"—Goi is sufficient; or as St. Teresa was wont to say:

" Let nothing trouble you

WHO WERE THE SO - CALLED MONKS?

Sacred Heart Review. The CATHOLIC RECORD of London, Ontario, is trying to make the Presbyterian Record of Montreal substantiate an anti-Catholic "story" recently printed in the columns of the latter paper. This story was to the effect that at a mission given in a little village in the province of Onebec by a couple that at a mission given in a little village in the province of Quebec by a couple of monks styling themselves "Christian Fathers," the "Fathers" announced that they had power to sell passports into heaven. Any Catholic paying \$10 would not have to remain in purgatory if he died within ten years. On payment of the sum of \$50 he was assured be would go directly to heaven at death. The name of the village and the names of the so-called "Christian Fathers" were not given by the Presbyterian Record. called "Christian Fathers" were not given by the Presbyterian Record. The CATHOLIC RECORD has for some time been asking for these elementary proofs of the truth of the story, but its Presbyterian pages and have no newer head. byterian namesake keeps on never heed-ing. Of course the Presbyterian Record can not furnish the names because the incident described never happened. The explanation is as simple as the statement: "The little boy lied."

Who Made Him a Catholic ?

"What made a Catholic of me," said Sir Stephen de Vere, brother of the poet, 'was my knowledge, my intimate knowledge, of the innocence of the morals of young men of the peasant class. I went among them. I was at their hurlings, at their sports. I heard them: I listened to them: I know them. their hurlings, at their sports. I heard them; I listened to them; I knew them; I compared them with the young men of my own class. I said: Wnat can make the difference? It cannot be education for they had little or none. It cannot be society, they know nowing of etiquette of society. It cannot be travel it must be only one thing—their reignon and I will be one of the religion that makes them so innocent and pure." pure.'

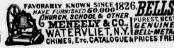
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God alone suffices."

-Bishop Coiton in Catholic Union and

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ally furnished." nomically; and and bric a brac poor as Job's

the best of us," he devil himsel.