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## CHATS WITH YOUNG MEN.

Each man is responsible for his own Each man is responsible for his own character. Each man has the liberty of sowing what he pleases. The harvest that he reaps is the aggregate of his habits—that is to say, his character. Accordingly, then, it is for each man to say whether he will grow better or worse. Each man is responsible for his destiny. He is responsible for his char-acter. Character determines destiny. A profound truth lies in the adage of Sailust: "Every man is the architect of his own fortune." Daily character is shaping your future destiny. is shaping your future destiny.

Our Daily Course.

Our Divine Saviour loves us. No matter how often we may fall, let us speedily rise up again, and pursue our any ard course to Him. If a child in running falls, it does not lie there on the ground, but arises quickly, and goes on again until it reaches its destination. so must it be with us in the spiritual

Signs of Depleted Energy.

If you are disposed to find fault, to grumble at everything about you; if little things irritate you; if trifles upset you; if you go to pieces, so to speak, when anything goes wrong in your business, you may be pretty sure that there is some enemy at work in your system, that your energy is being exhaused in some way, and that your your system, that your energy is being exhaused in some way, and that your vitality is at a low ebb.

vitality is at a low ebb.

Look for the cause at once. Perhaps you have been smoking too many eigarettes or cigars. Few things exhaust energy or lower vitality so rapidly as excessive smoking. Perhaps you are burning both ends of your candle, sitting up late at night, going to parties the city evening, and trying or theaters every evening, and trying to keep up with your work or your studies during the day, handicapped by loss of sleep and consequent dullness

If you feel irritable and out of sorts, on getting up in the morning, and are disposed to be fractious and fretful all day, there can be no doubt that there is something seriously wrong in your system. The bad effects may proceed om some mental disturbance. from some mental disturbance. It may be worry or excessive anxiety about your business, your family affairs, or some other matter. Whatever the cause, you must find and remove it, or allow it to wreck your life.

You cannot do good work if the nervous system is shattered. If the nerve centers are systematically robbed of nourishment or demoralized by mental or physical dissipation, the whole machinery of body and mind is thrown

No defective machine can turn out good work, and the longer one tries to use it, while some serious obstacle is clogging the wheels, the greater will be power?" the damage it suffers, and the more difficult to put it in proper repair.—

Reverence is a quality sadly lacking in the youth of to-day. There is pre-vailing an exaggerated idea of the "I'm as good as anybody, b'gosh'' sentiment. So you are "as good as anybody, 'son, if you make yourself so. But, being as good as anybody, you will not need to thrust that information on any one. Nor will you need to despise others. If you are really worth of respect, you on are really worthy of respect, you will not have to make an effort to exact respect. And it is a mistake to imagine that treating others with lack of respect elevates yourself. Respect will be paid to real worth by those whose opinions are worth the while. If your oodness, does not meet appreciation by people of worthy character there is something the matter with your goodness. It would be well to make a per-

sonal inquiry and locate the trouble.

The habit of treating sacred subjects the habit of treating sacred subjects with levity is a bad one. It kills reverence in our hearts, and thus lowers our standards of goodness. We need to nourish high ideals of right, of goodness, of holiness or our own characters are degraded. When reverence goes to goodness with the sacred sold heart and in humanity. out, greed, selfishness and inhumanity come in. Besides the wrong done to en we fail to reverence things held sacred, we do a grievous wrong to others. It is evil enough to lower our own standard of right, but when we cloud the sense of purity, of sacredness in others it is doubly wrong. ideal holy for our aspirations let us drag the ideal of others in the dust

### Things we Should all Know.

The things which every Catholic oung man ought to know thoroughly are all summed up under four heads. The truths of faith, the principal

public offices of the Church, the gen-eral outline of Biblical and Church history, the lives of his patron saints; in short, whatever is necessary to thorough and intelligent knowledge and

practice of religion.
2. The theory, principles, rules and practical details of his chosen handi-

craft, trade or profession.

3. The constitution of his country and the general outlines of its history, as well as of universal history; and especially the true Christian solution of the social and economic problems with which, as an elector, he is called upon to directly

or indirectly deal. 4. A few of the masterpieces of literature and art, and a few accom-plishments like singing, playing on nusical instruments, swimming, row ing, etc., and a few bright games; for these will furnish him with innocent, healthy and cheering diversions for mind and body in the intervals of his

He who possesses these four kinds of knowledge is thoroughly equipped for good citizenship in the Christian ommonwealth and is prepared to lead a ealthful and happy life that will benefit the present world and prepare

him for that which is to come.
Such a man is well educated, if he has adapted his studies in these fields to the needs of his own special state of life, and if he carefully abstains from pretending to knowledge which he does

Ignorance is a relative term. The ignorant man is he who is not thoroughly familiar with that which his calling, his position in life, and his

"There is no God save the God of srael," she said. Claudia smiled indulgently.

professions and pretensions, require

that he should know. A man who does not understand his trade or his religion

or the significance and duties of his

citizenship is an ignorant man. You do not call a farmer ignorant because he does not know conic sections or Sanscrit

or the Chinese classics; but a mathematician, an Indianist or a Sinologist would be ignorant indeed if his knowl-

edge of so important a department of his trade was in any way defective. Just

so a Catholic who has a fine general education and pretends to be a person of culture is bound to have a propor-

tionally profound mastery of his relig-

ion. A Catholic graduate of Yale College or of Leipzig University who

did not know as much more of Catholic-ity than the ordinary artisan as he does of the merely human sciences is an

gnorant Catholic; and it may be added that, as religion is the keystone

of the arch of science, such a man

connected with the constitution of the universe or of the history of mankind.

To sum up, every man is ignorant who does not know all that he claims

to know, and understand all that h

claims to understand; and any man whose learning does not include the knowledge proper to a Christian and a citizen in his peculiar rank and station

in life is an ignorant man, whatever else he may know and however much he may know of it.

OUR BOYS AND GIRLS.

THE LITTLE MAID OF ISRAEL.

BY EMMA HOWARD WIGHT.

CHAPTER VIII.

she would be plunged into the deepest

despondency, when it seemed madness to believe that any man had power to

heal the leper.

Leah, the little maid, watched her

mistress wistfully, tenderly. One morning, as she sat at Claudia's feet,

she looked up into her pale, beautiful

face and said:
"Why art thou so sad, my dear mis-

ingly. "What meaneth thou, dear mistress?"

she asked.
"Surely thou knoweth, maiden, that

warded than are the magicians of Benhadad's court."

six thousand pieces of gold and ten changes of raiment with which to re-ward Elisha should he be healed of his

" My lord will bring back with him

from Damascus the ten talents of silver,

the six thousand pieces of gold and the ten changes of raiment," she said, "for Elisha will have none of them."

after fame, and so to win the praise of men he uses his power for the poor as well as the rich," she said, at length.

" But I believe not that he will refuse

the treasure which my husband carried

regarding her attentively for some mo-

will refuse to accept the treasure which my lord carryeth with him to Samaria,

serve the Lord Who hath given to him

his great power."
"What manner of man is this Elisha

who can inspire such great and unswerv-ing faith?" mused Claudia. "Is the God of Israel more powerful than the god Syria, for Rimmon hath given to no

Leah did not answer. Claudia, after

Claudia sat for some moments in

Perhaps this Elisha is a seeker

eprosy."
Leah smiled.

Elisha must be even more ric

she said.

"Thou art of the land of Israel, little one," she said, "and, therefore, thou dost believe that the God Israel worships be the only true God. Perhaps, if thou dwelleth long in Syria thou

if thou dwelleth long in 's god.' will learn to worship Syria's god.' "No, dear lady, that could never 'No, dear lady, carnestly. "I may see no more my people and my country, but I shall ever remain faithful to my God. He dwelleth not alone in the iand of Israel, but He ruleth over all the earth. 'Tis He, Who through His prophet, will heal thy husband of his

Thou speaketh idle words, child,' said Claudia, a little impatiently.
"The God of Israel would not bestow His favors upon a Syrian who does wor ship Syria's god. But, there, enough of this; let us speak of other things. Tell me of thy people. Hast thou brothers and sisters in the land of cannot possibly be said to have either true culture or a proper mastery of any department of thought or knowledge

Israel ? "I have but one brother, dear mistress," replied Leah.
"And this brother has been a cripple from birth?" gently asked

"Yes, dear mistress." "And thou dost love him very dearly? "Ah, so dearly," murmured the

"Ah, so dearly, mutantee the little maid, with quivering lips.

"Poor child, the young life has known much sorrow," said Claudia, pityingly. "And, yet, thou thinketh more of the sorrows of others than of

"My heart is sad at times," said Leah. "But I must not rebel against the will of the good God."
"And is this why thou dost bear so

patiently and unmurmuringly the sorrows which have darkened thy young
lite?" asked Claudia, wonderingly.
"But the gods are wont to send
afflictions upon those who offend them,
thou canst not have offended thy
God." The days passed very slowly and wearily to Claudia, wife of Naaman, as she waited in her palace home the return of her husband. Sometimes her heart was filled with hope, then, again,

"God, in His wisdom, doth often afflict those whom He loveth," said

Claudia smiled. "This God of thine is a strange God," she said.

TO BE CONTINUED.

#### LISTEN: OBEY THE VOICE OF GOD.

"Ah, maiden," replied Claudia,
"thou canst not understand the tortures of suspense which consame me."
"Suspense!" repeated the little
maid. "Then thou dost doubt the
power of Elisha to heal my lord of his
leprosy?"
"Yes." answered. Claudia. Does God really speak to us — to all fus—to all mankind? If He does, it of us-to all mankind? is manifestly a matter of the very great-est importance that we should know how and when He speaks, so that we may not, even inadvertently, be guilty of disobeying His voice. The Psalmist says: "I will harken what the Lord says: "I will harken what the Lord God will say within me for He will speak peace to His people." It seems then, that that voice is an it interior voice, and that it speaks peace to His people. What is that voice? How A smile of rare sweetness lighted up A smile of the little maid.

"My own dear mistress, put aside all thy doubts, all thy trouble, for my lord will return healed of his leprosy," people. What is shall we know it?

It is a common sawing that conscience s the voice of God in the human soul. "Child, great indeed is thy faith in this man, Elisha," said Claudia." Hast thou ever seen him, spoken with That is undoubtedly true, for God has placed it there and for a wise purpose. placed it there and for a wise purpose. The office of conscience is to reprove us when we do wrong and commend us when we do right. It is not designed to tell us what is right and what is wrong. That is the office of enlightened reason. When we have made up our mind as to what is right, then conscience proputs us to do it. If we behim?"
"No," answered the little maid. "I was on my way to seek him when I was was on my way to seek him when I was
captured by the Syrians."

"What was thy purpose in seeking
Elisha, maiden?" asked Claudia.

Leah's lips quivered, her soft eyes science prompts us to do it. If we befilled with tears.

"In the land of Israel I have a brother who has been a cripple from birth," she murmured. "I was on my way to Samaria to seek Elisha and beg of him that he heal my brother."

"Par child thou art poor, how lieve that a thing is wrong, then conscience prompts us to avoid it. When we do right, conscience commends us and we are happy—we are at peace. But if we do wrong this inward monitor condemns us and we are uneasy - unof him that he heal my brother."

"But, child, thou art poor, how didst thou propose to reward Elisha for healing thy brother?" asked Claudia.

The little maid looked up inquir-

Now, think for a moment what a really awful thought it is that this monitor is to all intents and purposes the voice of God our Creator and Redeemer speaking to us, encouraging us to do right, and solemnly warning us against doing wrong. It is a very dangerous thing to refuse to listen to this divine voice. For, if we neglect its admonitions its influence becomes weakened, our moral the magicians of the court of Benhadad, king of Syria, receive rich salaries," replied Claudia. "But even they possess not the power of this Elisha for they cannot heal the leper. Therefore, Elisha must be even more richly resense is blunted, and if we persevere in resistence there is danger of our becoming hardened in iniquity and conse quently deserving the just reprobation of Almighty God; whereas, if we ac-"Dear mistress, Elisha is no magician, but a holy man of God," said the little maid. "He dwelleth not at the custom ourselves to obey the voice of conscience and resolve always to do right and never willfully to do wrong, little maid. "He dwelleth how court of the king, neither does he receive aught in recompense for the good that he doeth."
"I—I do not understand," murgod Claudia, perplexedly. "Why, our character will be confirmed in virtue and we shall not only be happy ourbut we shall be able to exert a seives. powerful influence for good upon others, mured Claudia, perplexedly. "Why, Naaman, my husband, did take with him to Samaria ten talents of silver, and that is certainly a noble and praise

worthy motive.

The fact is, obedience to conscience is necessary to the perfection of our nature. The strictly conscientious man, nature. The strictly conscientious man, whatever his condition in life, whether high or low, rich or poor, will always be respected. His character inspires confidence. The people trust him, they know that they can always depend upon him, and he commands the univers respect and confidence of all with who the universal he comes in contact. Such a man will, he comes in contact. Such a man will, of course, always be at peace. But the man who deliberately lives in violation of the admonitions of conscience and does what his passions and selfish appetites and inclinations prompt, thereby lowers himself in the scale of being. He degrades himself to the level of the brute creation. He can not command the respect and confidence of his fellows. In business he is distrusted fellows. In business he is distrusted, in social life he is avoided as much as possible by all decent, self respecting people. Such a man, even if successful is havings, cannot, enjoy that peace ments, said:

| | Thou seemeth to give no heed to
my words, maiden. Dost theu in truth
believe that Elisha will refuse to receive the treasure which Naaman carryeth with him?"

"I know, dear mistress, that Elisha in business, cannot enjoy that peace and that calm satisfaction which are the inheritance of the conscientious man. Let us, then, strive always to renember that conscience imperatively speaks in the name of God; and woe to him who deliberately and habitually disobeys its solemn and merciful warnreplied the little maid, firmly. "Elis-ha careth not for riches nor the praise of men. He seeketh only to please and

ings.—Sacred Heart Review. A Wonderful Tonic and Strengthener. Said a druggist today. "No doubt about it the the tonic that gives best results is the biggest seller, and that is FERROZONE. It en riches and purifies the blood, restores strength and energy to the feeble, and is a scientific reconstructor that was always popular. In Chlorosis, Anaemia, Tiredness, Langour, Brain Fag, Indigestion and Dysposia its action is prompt, and satisfactory cures always follow. Yes, I recommend Ferrozone to my customers because I believe it is the best tooic and strengthening medicine that money can buy," Large boxes cost 50c. A Wonderful Tonic and Strengthener.

#### THE EASTER DUTY.

In the performance of our full duty as Catholics it is not enough that we keep only the commandments of God, our Father. That is not the entire obligation; there still remains something else, which is the observance of the pre-cepts of the Church, our mother. These are the laws instituted by God's reprewelfare. To them we owe complete obedience, for God has said, "if he will not hear the Church, let him be to thee as the heathen and the publican."

The laws in question are six in num-ber and are called precepts of the Church. They are binding on all the faithful. By the fourth of these we are commanded to receive the Blessed Eucharist at least once a year, and the time fixed for it is Easter or thereabouts. Hence it has come to be commonly designated as the Easter duty.

Two things, therefore, naturally sug-gest themselves here to all of us. The first, what is the reason of the injune nrst, what is the reason of the injunc-tion, and the second, within what time must the duty be performed? Every Catholic has has learned the answer to each in childhood, but, perhaps, the many cares of life have made them dim. It may not be amiss, therefore, to repeat them. We are commanded to communicate by we are commanded to communicate by the Church at this time because it was during this time, namely, on Maudy Thursday, that the Holy Eucharist was instituted, as a mark of our Saviour's love for mankind; in memory of his death and our redemption.

Then as to the time fixed for the performance of the duty. In this country i begins with the first Sunday of Lent and extends to Trinity Sunday. During this period every Catholic of proper age is bound to receive Holy Commun-ion under the pain of mortal sin. No one is exempted. Sickness even that precludes the getting to church will not suffice as an excuse. The obliga-tion still remains, and the pastor of the church should be notified that he may bring Communion to those so incapacitated. This is the whole doctrine, and those who desire to continue living, active members of the Church must com

#### OUR RELIGION.

Thus far we have considered the Holy Eucharist as a Sacrament. As such, we have treated of its institu-tion: the matter and form: the Real Presence and of transubstantiation. accordance with the order heretofore announced, it now remains to consider

it as a Sacrifice.
A sacrifice has been defined as "the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify God's absolute authority over us and our entire dependence on Him. Hence we see it must be a visible thing that is offered. Moreover, as God alone is the Author of life and death, to Him only can it be made. And, lastly, "the very act of sacrifice must effect a change which destroys, or tends to destroy, that which is offered, for without this destruction we should fail to confess by an external act God's me dominion and so to satisfy the

end of all sacrifice."

The sacrifices of the Old Law were merely typical of the great sacrifices of Calvary. In the Old Testament we see the sacrifice of the Mass foretold just as unmistakably as we read that of Calvary predicted. When, therefore, the sacrifice on Calvary was consum-mated the sacrifices of the Old Law were obliterated. As the reality had occurred there was no longer need not

place for types.

The actual sacrifice of the cross, however, could take place only once. That its efficacy might continue re-deemed mankind and continue in the as His Body and Blood, Soul and Divinity in the Most Blessed Eucharist at the Last Supper. This continuation Church Christ had established He gave the Last Supper. This continuation was impossible without appointed re-presentatives in succession. How logipresentatives in succession. How logi-cally, therefore, follows not only the sacrifice of the Mass, but also the priesthood of the Church.

If stronger proof be demanded for

the doctrine we may appeal to the testimony of the past, which can be found in any book of Catholic doctrine. We race it back through the Saints and Fathers of the Church to the very hour of the Last Supper. Since then the Church has extended itself into every habitable portion of the world, and everywhere we find the same belief. Could there be proof more convincing?
Tested by the definition given we find in the Eucharist all the requisites of sacrifice. Under the appearance of bread and wine, we have the body and blood of Our Lord as the sensible thing blood of Our Lord as the sensible thing offered. We have a lawful minister, Christ Himself, acting through the priest, His representative. We have a real change by the words of consecration. We have a testimony of God's supreme authority, for to Him alone the Mass can be offered. It satisfies the ends of sacrifice, because, it offers to God homage in His only begotten As a fitting conclusion to these words on the Mass, we would ask the reading of the general intention of the Sacred Heart League for April.— Church Progress.

## Those Who Give Grace.

In the order of grace the ways of divine goodness are justified far other wise than in the order of nature. deed, nature could not be justified save from the point of view of grace. It is because life on earth is only the is because lite on earth is only the beginning of life, only the time of trial, that it matters little what place—high or low, rich or poor—we fill here be-low. Poverty is a blessing even, for it makes salvation less hard. If grace less plentiful for some than others, those who receive it more abundant! are themselves given as a grace to their fellowmen. We have not all been conreflowmen. We have not all been converted, as was St. Paul on the road to Damascus, but we are all of us the richer from the teaching of St. Paul and from his glorious death for the and from his giorious death for the truth. Even so do the graces of individual persons become graces for mankind at large, since all share in their example and in the good works.—

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#### IMITATION OF CHRIST. OF THE REMEMBRANCE OF THE MANI-

FOLD BENEFITS OF GOD.

Witness thy Apostles themselves, whom Thou didst make princes over all the earth. (Ps. xliv. 17.)

And yet they conversed in this world without complaint, so humble and

name; and what the world flies from they embraced with great affection. Nothing therefore ought to give

With that he ought to be so far con with that he ought to be so far contented and comforted, as to be as willing to be the least as any one would wish to be the greatest; and to enjoy as much peace and content in the lowest place as in the highest; and to be as willing to be despicable and mean, and of no name and repute in

world, as to be preferred in honor and greater than others.

For Thy will and the love of Thy

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simple, without any malice or guile, that they were even glad when they suffered affronts and reproaches for Thy

reat joy to him who loveth Thee and knoweth Thy benefits, as the accomplishment of Thy will in Himself, and the pleasure of Tny eternal appoint-

honor ought to be regarded above all, and to comfort and please Him more than any benefits whatsoever, which he hath received or can receive.

long accepted and often quoted, fails to stand investigation. How frequently is it said "You cannot have too much of a good thing." But what about medicine? You know the medicine is good, but you seldom wish the dose were larger; you generally wish it were smaller.

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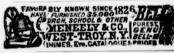
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store your appetite, give you refreshing sleep and build up your general health. W. LLOYD WOOD, Wholesale Druggiet, General Agent, TORONTO.

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