

Correspondence.

INFANT SALVATION.

MR. EDITOR—In the last number of the Presbyterian Witness I read the following: "Calvinists believe that there are babies not a span long in Hell." On this the Editor remarks: "No; Calvinists, whether Baptist or P-d-baptist, do not believe anything of the sort." In the preceding part of the same article he says: "In the Church of England Articles of 1562 there was the direct assertion that unbaptized children must perish. This is not to be found in the Thirty-nine Articles, but the notion is implied in the Rubric, which affirms that it is certain by God's Word that children which are baptized, dying before they commit actual sin, are undoubtedly saved." His inference here is certainly logical and inevitable. It is held by Anglicans, I believe, with but few exceptions, that unbaptized children are lost. But if an inference in one case is just, why not in another? Is not the following inference quite as correct? The Ana-baptist who denies baptism to a child because he cannot believe, by parity of reasoning denies salvation to the same child as the refusal of baptism is based on the words "he that believeth and is baptized shall be saved; he that believeth not shall be damned." If baptism is here always meant to be connected with faith, so also is salvation. The Anabaptist quibble, that faith is only required of those capable of believing, is on a level with that of the Episcopal clergyman who solemnly informed the writer that infants dying without baptism would be saved, provided their parents intended to have them baptized, but were prevented by circumstances over which they had no control!

In the Westminster Confession of Faith Chap. 3, Sec. 3, I read: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained unto everlasting death." Also Section VII. "The rest of mankind God has pleased according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth of His sovereign power over His creatures, to pass by and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice." Now although infant damnation is not directly taught here, is it not as fairly implied as in the Rubric of the Anglican Church, quoted by the Witness? The Presbyterian quibble that the infants who die are only the elect ones, is to say the least of it no better than that of the Anglican and Ana-baptist already stated. It was "before the foundation of the world was laid," this fore-ordination to eternal life and death was decreed. Those who were fore-ordained to eternal death were to be infants at one period of their existence. This is very clear. If before the foundation of the world they were decreed to eternal death, then they must have entered life in a state of condemnation. Hence, if there are no infants "a span long" in the other world in a state of damnation, it is apparent from the Westminster Confession of Faith, that there are infants "a span long" in this world in a state of at least prospective damnation. If the Lord takes away by death elect infants only, and leaves the reprobate ones in the world to grow old in sin, He does so, certainly not for the purpose of giving the latter a chance to repent; for "neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect." To my own mind, it is making God all the more unjust to keep them in the world perhaps for three score years or more, and then after all condemn them. But the Editor of the Witness like many another man is better than his creed. In the same article he says: "The children are the Lord's from their earliest infancy," what becomes of the theory that God has from all eternity decreed "to pass by and ordain" some of the human family to "dishonor and wrath"? If the whole human family in a state of infancy is in a state of salvation, those who are finally lost are lost, not on account of any arbitrary decree made before the "foundation of the world was laid," but on account of their own actual transgression when they had arrived at the age of responsibility. I hold most tenaciously to the truth enunciated by your esteemed contemporary when he adds, "otherwise infant baptism is a mere mockery." It is one of the cheering signs of the age in which we live, that the grand old Presbyterian Church is every year approximating nearer and nearer to the simple view of the atonement held and taught by the immortal John Wesley. Methodists and Presbyterians are now almost a unit as to the merits of the death of Christ and the meaning of His baptism. We give baptism to infants because "the children are the Lord's from their earliest infancy." Let Ana-baptists who deny the one refuse the other. Let the large hearted Presbyterian brotherhood "come out from among them," and let the blighting influences of Calvinism flourish in the congenial atmosphere in which alone it is now openly taught—close-communication Anabaptist Churches. Sept. 15th, 1880. A PRESBYTER.

BURLINGTON CIRCUIT

Is too large to be worked effectively by one preacher; with an assistant it would be a pleasant and desirable field of labor. There are four churches, and three other Sabbath preaching places, scattered around the shore from Burlington, the head of the circuit, to Walton, a distance of twenty one miles. There are also three places visited regularly on week evenings. There are about 230 Methodist families to visit, besides many others who expect and appreciate an occasional call from the Methodist minister. We do not complain of hard work, though up in the fifties, and performing more labor than at any former period of

ministerial toil. Our regret is that so many things are left undone, that we would like to see accomplished.

Our toil is sweetened by the kindness and sympathy in our work, manifested by the people generally. There is much genuine loyalty to Methodism in this region—the remote results of the labours, eighty and ninety years ago, of the Rev. John Mann. Some of his descendants are among our best friends. Many here were born Methodists, some have been "born again."

Death has been doing its work of late. Four funerals last week. Three under ten years of age, one at eighty-four. Diphtheria is in the township.

Financially we are looking up. Our recent quarterly meeting showed an advance upon the corresponding quarter of last year, of nearly fifty per cent.

As human nature desires variety we are endeavouring to meet that want by exchanging with surrounding ministers. On Sabbath last the genial and eloquent, Daniel of Avondale, and two Sabbaths before, the earnest and excellent Pickles of Newport, occupied the pulpits on this circuit. Like many other circuits in our Conference our greatest need at present is an old fashioned Methodist revival.

G. O. H.

ANNAPOLIS COUNTY UNION SUNDAY SCHOOL CONVENTION.

According to announcement the Seventh Annual Session of the above Convention met with the Sunday School at Stony Beach on Friday 17th inst., at 9:30 a.m.

Upwards of 65 delegates and a large number of Sunday School workers were in attendance.

The election of officers for the ensuing year resulted as follows:

- President—Samuel N. Jackson.
Vice-Presidents—Shirley Spurr, Ovidiah Dodge, Miner Tupper, Hon. W. B. Troop, J. D. Hallyday, Benj. W. Shafner, Wm. V. Vroom, Dow D. Porter, Thos. S. Whitman, H. H. Morse, John M. Morse, S. Saunders, William Dukeshire, C. W. Shafner, M. P. P.
Secretary—George E. Croscup, B. A.
Ast. Secretaries—J. M. Longley, B. A., A. D. Brown.
Treasurer—James H. Gates.

The discussion of the following subjects constituted the greater part of the programme. "How to make the Sunday school attractive and beneficial," opened with a paper by Rev. A. W. Nicolson.

"Is our Sunday school work keeping pace with the times," by Rev. W. H. Warren, A. M.

"A love for and faith in the work," by W. V. Vroom.

"Sunday School concerts,—their use and abuse," by M. L. Fields.

"How to teach the lesson" by George E. Croscup.

At the evening session I. M. Longley taught an illustrative lesson, which was marked with great interest.

The Annual Report of the Secretary contained the following statistics:—

- No. of schools reported 44, of these 29 were Baptist, 10 Methodist, 2 Episcopal and 3 Union.
No. of Teachers 277.
No. of Scholars 2597.
No. of volumes in Libraries 5,742.
Amount expended for Books, &c., for year ending Sept. 1st 1880, \$550 65.
Amount contributed for benevolent purposes during the same period, \$37.30.

The reports of the Vice-Presidents presented an encouraging out-look—the Sabbath School cause was surely progressing, and the work was being more intelligently and faithfully done.

The session of 1880, which is regarded the most successful by far of any in the history of the Convention, adjourned at 9:30 p.m., to meet at Lawrence town on the third Friday in September, 1881.

GEORGE E. CROSCUP, Sec.

Memorial Notices.

THE BEREAVED.

MRS. J. SHENTON.
And yet the human heart cries out in anguish And weeps its grief in many a bitter tear. And cannot see amid the gloom and sadness That light Eternal shines upon the bier.

Our love clings to the hands so we, and dimpled. Though cold, they hold our heartstrings in their grasp. Their laughter, and their childish prattle haunt us. Even in our dreams, their little forms we clasp.

We wake, but Oh! the waking is so dreary. The music all gone out of home, and heart: The empty cot, that only mock our weeping. The old dull pain, that seems of life a part.

And then we question why? O why? our Father, Didst thou life's cup with bitterness thus fill? We wait the answer. Till the veil is lifted; And until then, O wounded hearts be still.

For when the earthly puts on the immortal His dealings with us shall be all made plain, And we will see, it was in love he led us. With wearied feet, up the hill side of pain.

FOLDED LAMBS.

At Mapleton, Cumberland Co., July 3rd, diphtheria entered the home of Fred S. and Eliza Huntley, and in less than a week, they laid away all that was mortal of four beautiful children. Jennie Lett, aged seven years; and Mary Edna, aged 11 months, were buried in one coffin. And while the father with a few friends was committing their bodies to the dust, the mother was at home weeping over the dead form of her second boy. "Job Shenton" aged 5 years. And yet again the death angel came, and this time he robbed them of Herbert aged three years, the little Benjamin of the household, and on the Sabbath, with broken and bleeding hearts, they laid their fair-haired boy in the churchyard. "Dear little ones; they

were such as the angels loved and they took them to the home of the cherubs. How much of sin and sorrow they will escape, how much of love and innocence enjoy.

MRS. COGGINS.

Died at Westport on Tuesday, Aug. 24 in the 45th year of her age, Harriet, the beloved wife of Mr. Charles Coggins, and daughter of the late Charles D. Hicks, Esq., of Bridgetown, Annapolis Co. She deceased was converted in early life, and united with the Methodist Church some seventeen years ago. She was a consistent Christian, a faithful and devoted wife and mother. Her religious life was guided by principle rather than by feeling. She leaves a husband, three children, and a large circle of friends to mourn their loss. The funeral services were conducted by Rev. James Sharp, (Wesleyan), and the writer. Sermon by special request of friends by the writer, who selected I Theis. iv. 13, 14.—Com by Rev. A. E. Ingram.—Christian Messenger.

MR. WILLIAM HILL.

Died at Summerville, Hants, on the 14th September, Mr. William Hill, in the 85th year of his age. Nearly forty years ago, he realized a work of grace, in connection with a revival at Kemp, and at once became united with the Methodist Church. From that period he continued to walk in the pathway of uprightness, until the Master called him home. His last illness was brief but severe, but he calmly submitted to the divine will, and gently passed away to the "better country."

The funeral was largely attended, and the audience addressed, by the writer, on the delightful words of Jesus, "I am the resurrection and the life." G. O. H.

MRS. AGNES WILSON.

A faithful servant of the Lord Jesus has gone home at the ripe age of 86. We buried her on Monday, Sept. 18th in the Methodist burying ground at Middle Musquobit.

A voice came to us of frailty, borne into our hearts by the brotherhood of dust on which our footsteps trod as we committed her body to the ground, telling us that "dust to dust," "ashes to ashes" is the change for eternity we must all experience, when the mighty summons bids the heart go still.

Agnes Wilson was a consistent member of the Methodist Church for many years. A half hour's chat with her as she lingered in her last sickness seemed to

"Let Heaven's warm sunshine in," but, while the grain was ripening the reaper multiplied his sheaves by taking from us one whose lamp had not gone out. There was sufficient oil to light her to the wedding feast. We trust that

"She wears a true crown" than any wreath than man can weave her. It is thus our ranks are thinned, we cannot always see who is to fill the void. God's plans are not always revealed to us, ours is to follow on. May we take the lesson to heart laboring for and living to Christ. W. G. L.

NORMAL SCHOOLS.

The first Normal school was founded in 1881 by the Abbe De la Salle, canon of the cathedral at Reims, and sixteen years later a teacher's class was opened in connection with an orphan school at Halle, the pupil teachers receiving two years' training under the head-master, August Hermann Francke, under whose system developed surprisingly, and soon received the invaluable support of Frederick the Great. Other normal schools were opened in Hanover, Austria, Switzerland, France, Holland, Belgium, and, about forty years ago, in Great Britain, whence they have extended into nearly every civilized country. The aims of the schools are well expressed in the following extract of the Prussian law: "The directors of teachers' seminaries shall rather seek to conduct the pupil-teachers by their own experience to simple and clear principles, than to give them theories for their guidance; and with this end in view, primary schools shall be joined to all teachers' seminaries, where the pupil-teachers may be practiced in the art of teaching." There are now about 860 normal schools in Europe, the British colonies and British India, the latter having 104.

Massachusetts was the first State in the American Union to establish normal schools, of which there now are 137, with over 29,000 pupils, and over 29,000 pupils and over 1,000 instructors, Ohio and Pennsylvania each having twelve schools, while New York State has nine, Illinois and Missouri eight each, and Massachusetts seven. The largest number of pupils are in New York, however, where there are 4,158. The necessity of such schools needs no other enforcement than a few statistics relating to education in the United States. Nearly 9,000,000 scholars are enrolled in the public schools. Nearly 5,000,000 are in attendance daily, and about 231,000 teachers are employed, including 133,000 women. The amount expended annually upon this vast scheme, which seems almost fabulous, is about \$82,000,000, and the imagination is carried away by the tremendous suggestiveness of the figures.—Wm. H. Bideing, in Harper's Magazine for April.

Nothing tries a man's honesty so much as the possibility of perquisites. When Audley, who held office under Charles I, was asked the estimated value of a new appointment, his reply was, "It may be worth some thousands of pounds to him who, after his death, would instantly go to heaven; twice as much to him who would go to purgatory, and nobody knows how much to him who would adventure to go to hell." The change in public offices has not been very great from that time to this. Goethe says, "Epochs of faith are epochs of fruitfulness; epochs of unbelief, however glittering, are barren of all permanent good."

WIT AND WISDOM.

Charity covereth a multitude of church lotteries.

He who knows right principles is not equal to him who loves them.

Let amusements fill up the chinks in your existence; but not the great space thereof. Love God more than pleasure.

Men want a restraining power as well as a propelling one. The good ship is provided with anchors as well as with sails.

The selfish man's heart, like a man's coffin, is just his own measure, long enough and broad enough to hold himself, with room for no one else.

It is claimed by some medical men that smoking weakens the eyesight. May be it does; but just see how it strengthens the breath.

A philosopher, who went to a church where the people came in late, said it was "the fashion there for nobody to go till everybody got there."

An old colored preacher when asked for "the plan on which he constructed his sermons," replied: "Firstly, I argue; secondly I expander; and thirdly, I puts on de'rousements."

Let us take care how we speak to those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.

Perseverance can sometimes equal genius in its results. "There are only two creatures," says the Eastern proverb, "which can surmount the pyramids—the eagle and the snail."

Mr. Moody said a true thing when he asserted that the sins of the present age were subjects for the pulpit to deal with, rather than the sins of the patriarchs.

After a tongue has once got the knack of lying 'tis not to be imagined how almost impossible it is to reclaim it. Whence it comes to pass that we see some men, who are otherwise very honest, so subject to this vice.

"Why don't you laugh, mother?" said a three year old daughter, as her mother, with rather clouded countenance, was dressing the little ones. The earnest tone of the child provoked the wished-for laugh, and the little heart was happy.

Good Deacon B., having, as some of his friends thought, shown too little interest in public affairs of the day, was charged by a brother with being "on the fence." "Yes, I am on the fence," was the reply, "and there I propose to remain as long as it's so muddy on both sides."

It is easy to say, "Know thyself," but who is to introduce you? Most people go through life without making the advantageous acquaintance in question; and if a friend should take the liberty of introducing you to yourself you hate him forever.

Mr. Spurgeon said recently—you can almost hear his clear voice proclaiming it to his five thousand assemblage:—"Make the bridge from the cradle to manhood just as long as you can. Let your child be a child, and not a little ape of a man running about town."

Mrs. Garrison says this is the way a woman kisses a tobacco chewer: There is a preliminary shudder, and then she shuts her teeth hard, holds her breath and makes a little pigeon dip at the foul lips of the grinning beast, and then, pale with horror, flies to the kitchen, where, if you follow her, you will find her disinfecting with soap and water.

A Hartford (Conn.) lawyer charged a client five dollars for attempting to collect a bill of three dollars. Measures have been taken by his associates to expel him from the profession. They claim that in no case should a lawyer charge a larger fee than the amount of property involved, and go on to state that such a proceeding as the one mentioned above, will have a tendency to discourage litigants and ruin the profession.

Suppose a man should sell cheese that would invariably cause those who indulged in it freely to commit all manner of crime. How long would it take to persuade the average citizen that the sale of such cheese should be prohibited? And yet liquor is sold, and men are permitted to sell it, they are licensed to sell it as something that "conduces to the public good," while judges and others declare that full eighty per cent of crime is a result of this traffic. Why is this so? We answer, because the liquor traffic is a mighty political factor.

A correspondent of the Western Recorder writes thus: "My horse was raised in a section where they have nothing but muddy ponds for watering stock. Being accustomed to such water he drinks it freely and with evident pleasure; but when I take him to a clear spring or rippling stream he drinks but little, and shows his dislike for such pure water." We heard a young man once say that when he was twelve years old, he read novels freely. Some six months later he began to find his Bible less interesting, and his Latin book distasteful. He had begun to love "the muddy water," but fortunately recognized his error in time to retrace his steps.

MARK TWAIN'S RECIPE FOR NEW ENGLAND PIE.—To make this excellent breakfast dish, proceed as follows. Take a sufficiency of water and a sufficiency of flour, and construct a bullet-proof dough. Work this into the form of a disk, with the edges turned up some three-fourths of an inch. Toughen and kin-dry it a couple of days, in a mild but unvarying temperature. Construct a cover for this redoubt in the same way and of the same material. Fill with stewed dried apples, aggravate with cloves, lemon peel and slabs of citron; add two portions of New Orleans sugar; then solder on the lid and set in a safe place till it petrifies. Serve cold at breakfast and invite your enemy.

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WHAT IS VEGETINE? It is a compound extracted from barks, roots and herbs. It is Nature's remedy. It is perfectly harmless, and has had effect upon the system. It is nourishing and strengthening. It acts directly upon the blood. It quiets the nervous system. It gives you good sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nerves and gives them Nature's sweet sleep—as has been proved by many an aged person. It is the great Blood Purifier. It is a soothing remedy for our children. It relieves and cures thousands. It is very pleasant to take; every child likes it. It relieves and cures all diseases originating from impure blood. Try the VEGETINE. Give it a fair trial for your complaint; then you will say to your friend, neighbor and acquaintance, "Try it; it has cured me."

Valuable Information.

MR. H. R. STEVENS.—My only object in giving you this testimonial is of special value to those who have been badly afflicted with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, which rendered me great pain and annoyance, and knowing it to be a local disease, I took many of the advertised blood purifiers, among which were many quantities of sulphur, without obtaining any benefit until I commenced taking the VEGETINE, and before I had completed the first bottle I saw that I had effected a cure. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man, and my skin smooth and entirely free from pimples and eruptions. I have never enjoyed so good health before, and I attribute it all to the use of VEGETINE. To benefit those afflicted with Rheumatism, Gout, and all the ailments of the VEGETINE's wonderful power of curing me of this acute complaint, of which I have suffered so intensely. G. H. TUCKER, Pas. Agt. Mich. C. R. R., 99 Washington Street, Boston.

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