

for a strong anti-Klan plank went through many vicissitudes. On Sunday the advocates of the Creager resolution were firm in their determination to carry the fight to the floor of the convention if their proposal was rejected by the Resolutions Committee.

On Monday the tide had ebbed to the other extreme. It was learned then that Creager had decided to abandon his plan to carry the fight to the convention floor. Rumors were widely circulated that only a perfunctory effort would be made to convince the Resolutions Committee of the wisdom of an anti-Klan declaration. This change in attitude, coincident with the arrival here of C. Bascom Slemple and Administration leaders in Congress, caused the report to go around that word had been passed "down the line" for Creager to "lay off the Klan." Mr. Creager denied this report emphatically.

Then followed the Klan statement urging the nomination of Senator Watson of Indiana for Vice President. Watson's repudiation of the statement, and the attempt by Imperial Wizard Evans to recover the beans spilled by his official press agent. The incident served to focus attention on the Klan. The issue which, hitherto, has remained largely under cover. That was on Tuesday, the day the convention opened.

Next, also on Tuesday, came the adoption of a resolution by the New York delegation urging the inclusion of a declaration in the party platform in support of constitutional guarantees of religious and racial equality. New York's membership in the Resolutions Committee was instructed to work for the adoption of a plank of this nature.

Throughout the deliberations of the drafting committee all Tuesday night and of the full Resolutions Committee all day Wednesday, the fate of the plank hung in the balance. The Creager resolution was early considered and rejected. It received twelve votes out of about thirty-five members of the Resolutions Committee when the ballot was taken in executive session. Mr. Creager spoke in support of his resolution for more than half an hour and some of the debate that followed became so impassioned that snatches of it reached the ears of newspaper men clustered around the door outside. One Senator from a Northwestern State was heard to declare:

"We should take a decided stand on this thing. We should either come out for it or against it."

The declaration of belief in constitutional guarantees, as finally approved, was not inserted until after four o'clock Wednesday afternoon—about an hour before the Resolutions Committee concluded its prolonged deliberations. Just before it was inserted, as was learned later, a prominent Jewish Rabbi who is considered one of the most forceful speakers in the country, had notified party leaders that if it were left out he would make a speaking tour of the nation in opposition to the Republican candidates in the forthcoming election.

KLAN CHANGE TOWARDS NEGROES

One peculiar result of the considerable political power developed by the Ku Klux Klan in several Northern States is a change in the attitude of the hooded organization toward the negro as manifested at the Cleveland convention when the committee on Credentials was engaged in deciding the conflicting claims of various delegations. As usual there were several "illy white" delegations from Southern States with an equal number of colored delegations.

Greatly to the surprise of observers, the Klan made no attempt to exert its influence in favor of the "illy whites." Colored delegations headed by colored National Committeemen from Georgia, Mississippi, and Louisiana, were seated after contests decided against white delegations. The only instance in which a white delegation was seated in preference to a colored one was that of Texas. The white delegates from that State, headed by National Committeeman, R. B. Creager, proponent of an anti Klan plank in the party platform, were seated.

Inquiry developed the fact that the peculiar attitude of the Klan in refraining from carrying out its dogma of discrimination against the negro, has a very substantial political background. This background is the large negro vote—for the most part Republican—in a number of northern States. Apparently, it is realized that this vote would be alienated from the party if the Party becomes too chummy with the Klan and attempts to put Klan principles into operation. Whether or not this explanation is the correct one or not, it certainly is the one that was freely guessed about among the delegates at Cleveland.

THE WATSON VOTE

After the Evans-Watson fiasco early in the convention the Klan apparently made no serious effort to bring about the nomination of a Vice Presidential candidate favorable to its interests. Observers were keenly interested in the vote cast for Senator Watson, in view of the incident alluded to. On the first ballot the Indiana Senator received 79 votes distributed as follows: Alabama 2, Arkansas 14, Georgia 1, Idaho 9, Indiana 83, Louisiana 3, Massachusetts 6, Mississippi 2, Missouri 2, North Carolina 2, South Dakota 2, West Virginia 1, Alaska 1, District of Columbia 1. On the second ballot,

however, the Senator's own delegation from Indiana was one of the first to climb on the Lowden bandwagon when the landslide toward the former Illinois Governor started.

On the third ballot which resulted in the nomination of General Dawes, after Governor Lowden had declined, the Indiana delegation again voted to Watson and he received, scattering votes from Georgia, Idaho and Kentucky, bringing his total up to forty-five.

GREAT UNIVERSITY'S GROWTH

Washington, D. C., June 18.—The Catholic University of America here will start construction this summer on a new library building which, when completed, will rank with the finest and largest university libraries of the country. This announcement was made by Bishop Shahan, rector of the university, at the annual commencement Wednesday, when degrees were conferred on 294 graduates.

The new library, when completed, will accommodate 1,000,000 volumes. It will be 150 by 207 feet, will be four stories high and will be constructed of the same fine stone and in the same style of architecture of the other buildings on the campus. It will stand to the north of the Apostolic Mission House, on the east side of the campus, and will complete a quadrangle, with the National Shrine of the Immaculate Conception, McMahon Hall and Gibbons Hall as the other sides.

WILL RANK AMONG GREATEST

As a "working library," that is, exclusively for library purposes, the building is expected to rank among the three greatest university libraries of the country. It will have elevators, book lifts and all the most modern equipment for buildings of its kind, and will be wholly fire-proof. It will have an unusually large general reading room, with smaller reading rooms for undergraduates, postgraduates and seminarians. In addition, there will be the customary bindery, book repair department and exhibition rooms for rare volumes and bindings.

For the present, work will be concentrated on the basement and ground floor which, Bishop Shahan announced, is expected to be completed in a year. This section will be capable of accommodating between 400,000 and 500,000 volumes. At present the Catholic University library has about 250,000 volumes, but limited housing facilities have kept them scattered.

The remarkable speed with which the university is adding to its plant under Bishop Shahan's rectorship was brought out by four announcements at the exercises. In addition to telling of the plans for the library, he called attention to the following three facts: In the last year the crypt of the National Shrine of the Immaculate Conception has been brought to a stage of completion where several services have been held in it. In the last five years, \$400,000 has been expended on building up athletics at the university, culminating this year in the opening of the fine new stadium. Ground has been broken for an addition to the chemical library which will make that structure, already one of the finest of its kind in the country, still more complete.

The graduates yesterday, in addition to large quotas from the graduate school, included sixty Sisters from the Catholic Sisters' College, which has made great strides the last few years in its affiliation with the Catholic University, and which won the highest eulogy from Archbishop Curley, Chancellor of the University, in his address to the graduates.

ARCHBISHOP PRAISES WORK OF SISTERS

"The Sisters of the Catholic Church," said Archbishop Curley, "are doing more today for Catholic progress and endeavor than are all the archbishops, bishops and priests. If the Church were to lose the work of these devoted women today, it would lose 75% of its efficiency. The Sisters' College is the greatest thing at Catholic University."

Archbishop Curley was enthusiastic over the progress of the university. "Catholic University ranks young in comparison with the world's great universities," he said. "It is young among the great secular universities. But I know of no university which has made the same progress under the same difficulties. It has had only thirty-five years of growth, yet today it has a commanding place among the great universities of the world. Its greatness is not to be measured in numbers, but by worth of the work done here and its influence on Catholic life. It stands today the head and apex of the whole Catholic system. All must admit that Catholic University has done more than any other educational institution for Catholic progress. It spreads ideas that are just, true, and in keeping with the best interests of the country."

ADVICE TO YOUNG MEN

To the lay graduates, Archbishop Curley said, "You laymen can do more for Catholic University than all the priests and Sisters." He recalled the Franks murder case in Chicago, commenting that the youthful slayers had lacked proper training. "Their hearts never had

been touched; their wills never had been trained; they received no idea of service to the world.

"Be honest, be just, be upright, be decent, be faithful to your friends, serve your country and your God," was his final admonition to the class. "If you do these things you will be worthy of your country, your God and Catholic University."

MEMBER OF ACADEMY

PROCLAIMS FEARLESSNESS OF CHRISTIAN SCHOLARS

Paris, France.—The select audience which always attends the rare ceremonies connected with the reception of a new member of the French Academy, has once more been edified by hearing words of praise for religion and churchmen. The occasion was the reception of Abbe Henri Bremond, who was recently elected to the chair of the late Mgr. Duchesne. The speech of Abbe Bremond in praise of his predecessor was naturally filled with the thoughts one priest would use in speaking of another, but the response of the novelist Henry Bordeaux, who received the new academism, won from Cardinal Dubois the comment "M. Henry Bordeaux has given us an excellent sermon."

Tracing the fruitful existence of the historian and critic Mgr. Duchesne, Abbe Bremond proclaimed that religious science has nothing to fear from the search for truth. On the contrary, the Christian scholar fears nothing from the truth, for nothing has happened in the past which was not permitted by Providence and which could not be turned to its greater glory; nothing has ever happened which did not have God for a witness and which can be deliberately denied or falsified without detriment to eternal truth.

Abbe Bremond praised Mgr. Duchesne for having opposed to the negation of Renan his belief in the miraculous. "Assuredly," he said, "he did not have of miracles the childish picture which formerly provoked the facile mirth of the infidels. He was not among those who, in order to give its fullest expression to a scene of martyrdom, want milk and not blood to gush from the neck of the victim. But on the other hand, what a serious and profound understanding of the Christian miracle we find in him: the Man-God resurrected, living and acting in the Church, thus modifying by constant intervention the natural order of things."

All through his works Mgr. Duchesne, praised the infinite charity of the Church. It was born of the people, it remains of the people, anxious above all to evangelize the poor and save the faith of the little ones from scandal. Although it pleases her, at times, to place the Fisherman's ring on the finger of a Humanist like Leo X, a statesman like Leo XIII, or a great scholar like Pius XI, scholars and genius are less precious to her than the humble crowd; but as they too have a soul, a heart and a conscience and as she cannot spare their services, she does not willingly mortify them; she tolerates the ones and encourages the others.

"By her moderation, her justice, her prudence and above all by her charity, she tires the violent who besiege her from without and from within. An impatient scythe could cut down the good grain with the weeds. Rome does not want, on the last day, to hear a second *Leviathan*, more inexplicable than the first. She wishes to echo the words of Christ to His Father: 'Of all those whom you entrusted to me, not one has been lost.'"

After recalling that Mgr. Duchesne had been the friend of Mgr. Ratti and that following the announcement of the election of Pius XI, he had written, only two months before his death: "Statuit ei Dominus testamentum pacis." Abbe Bremond closed his address with a tribute of profound respect to the generous policy of the Holy Father: *Testamentum pacis*.

In his response, M. Henry Bordeaux, following the usual tradition, described the parents of Abbe Bremond, mentioning the fact, as an additional title of glory, that three of their children, including the new academism, had been Jesuits, and that their only daughter is today the mother of three Benedictine nuns. Pointing out that Abbe Bremond would find in the Academy many Humanists who had belonged to the Society of Jesus, the speaker added, with a touch of humor: "One day one of your enemies, for you have some, and bad ones, thinking to overwhelm you, defined you as 'that priest who has all the virtues of the Jesuits without their virtues.' But the voices of the Jesuits suffice to make honest folk."

M. Bordeaux's response was a comprehensive study of the critical works of Abbe Bremond, particularly of his principal work "The Literary History of Religious Sentiment in France," and he closed it with an appeal to the supernatural in literature and in art:

"How beautiful is humanity, Shakespeare said. You, Monsieur, you add; beautiful because the supernatural enfolds it and glides it on every side; because the feeblest ray which lightens it emanates from the Word, the splendor of the Father, the Living Light of the world."

"Then a soul which rises to God, as Mistrail said in Nerte, there is, I

believe, nothing more beautiful in the world.

"Come, Monsieur, and help us to understand these souls; to maintain within us and around us the sense of an interior life."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE GREATEST NEED

The Catholic Church Extension Society has been, week after week, very persistent in demanding generous aid from the Catholics of Canada. That this aid has been so readily given is the best proof that the object and needs are well understood. We have urged, only because the demands of our missions are urgent and will not brook delay.

For you, who are interested in the vital question of Catholic Missions, and are eager to do something of real and lasting benefit to the Catholic Church in this country, we may say, that the greatest need today is zealous and self-sacrificing missionary priests for the West and North-west.

Should you ask us for a missionary text-book, we would propose for your serious study the Geography of Canada. It will show you a vast territory stretching out from the Atlantic to the Pacific, and from the United States on to the barren and ice-locked wastes of the land of the midnight sun. A glimpse tells you that we, in the settled and well-known portions of the country, are living in a very, very small corner of Canada, and that the vast reaches of West and North are only sparsely populated. This being so, the conditions under which the Catholic missionaries labor in these far-off places, merit for them our interest and our sympathy. We reasonably conclude that, taking into consideration only the physical labors of the priests serving God in the North-west, their lot is one to be commiserated and, in as much as we are able, alleviated. Their flocks are scattered over a vast expanse of country, yet they must guard them, administer the Sacraments, and give them the Bread of Life.

The priests of Western and Northern Canada have a heterogeneous congregation to minister to. Every nation under heaven is represented, and the parish or mission is not infrequently where there are to be found the representatives of six and seven nationalities. The new-Canadians in most cases are poor, and for exactly the same reasons that our forefathers were poor, when they landed in this country some years ago. On this account the new-comers are unable to give sufficient to their priests, but in such cases their honest efforts are seconded and supplemented by the Catholic Extension Society.

We have need, then, of more priests and of priests capable of speaking various languages so that the flock may be tended with greater care and that sacerdotal energy and zeal may be focused on the conditions of obtaining in a new country.

The priest, called as Aaron was, the representative of Jesus Christ. His office has been conferred upon him by the Great High Priest, and no one may usurp his office legitimately.

By the priest, the knowledge of God and the doctrine of His Only Begotten Son, are to be spread throughout the world: "You shall be witnesses unto Me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth." Preach My doctrine to every creature.

Spiritual regeneration is produced in the soul of fallen man by the outpouring and administration of the sacred waters of Baptism. The sinner from injustice is made to rise to justice: "He who believes and is baptized shall be saved."

The sinner, lapsing from grace, is reconciled with his offended God by the ministrations of the priest in the holy tribunal of penance. The words of absolution are pronounced over the bowed and sorrowful head of the penitent, and he rises up once more a friend of God: "Whose sins you shall forgive, they are forgiven them."

Over and surpassing in dignity and power every other office of the priesthood is the command of Christ to His priests to offer sacrifice and to feed with a Heavenly Food, the faithful of the Kingdom on earth. Christ is the victim and the High Priest of the sacrifice, and God is worshipped in a manner worthy of Him: "Every High Priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices from sins." No wonder St. Paul told Archippus, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

Without the priest, then, the people are ignorant of Christ's law, without regeneration and reconciliation, without manna and without altar, victim and sacrifice.

How much one priest means in the world! Hundreds are baptized during the priest's brief sacerdotal career; thousands are instructed in the faith; confessions, without number, are heard, and absolutions pronounced; bread is broken to the hungry and weary; the sick and dying receive comfort, consolation and fitting preparation to meet the Eternal Judge; the great

Sacrifice of the New Law is offered up and God receives honor and glory, praise and thanksgiving, and we, poor sinners, the remission of our sins. How wonderful is all this! And yet how true!

Dear friends of Catholic Church Extension, we want your help badly, and we want it now particularly. Priests must be sent to the mission in adequate numbers and this supposes that young men of prayer, zeal and energy must receive the proper training and education. Sacrifice, with goodwill and generosity, a little of all God has given you, for the sake of suffering humanity—for the sake of Christ crucified. Sacrifice, the expression of love, produces happiness. You will be happy in your charities.

On the other hand, it will be sad to look back, when Time no longer holds our interests, and when Eternity holds all our expectations, and realize how much lasting good we could have done, for God and His Church, and did not because we would not.

Act now while you are able, and do your part well to give to Christ in the years to come a Catholic Canada.

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WEEKLY CALENDAR

Sunday, June 29.—St. Peter, Apostle, was a fisherman of Galilee before he was called to become the Prince of the Apostles and the first Supreme Pontiff of the Catholic Church.

Monday, June 30.—St. Paul, was born at Tarsus of Jewish parents and studied at Jerusalem. Miraculously converted to the Faith he carried the Gospel to the uttermost limits of the world. With St. Peter he consecrated Rome by his martyrdom.

Tuesday, July 1.—St. Gal, Bishop, was born at Clermont in Auvergne about the year 480. He entered the monastery of Courmon where his virtues recommended him to Quintianus, Bishop of Auvergne, who promoted him to Holy Orders. When Quintianus died, the Saint was chosen to succeed him. St. Gal was favored with the gift of miracles. He died about the year 553.

Wednesday, July 2.—The Visitation of the Blessed Virgin. This feast recalls how the Blessed Virgin charity went to visit her cousin St. Elizabeth, who, recognizing Mary as the Mother of God, burst into raptures at the mystery of the Incarnation and pronounced Mary Blessed above all other women.

Thursday, July 3.—St. Heliodorus Bishop, was born in Dalmatia. He sought out St. Jerome in order not only to follow the latter's advice in matters relating to Christian perfection but also to profit by his deep learning. He went to Italy where he was made Bishop of Altino. He died about the year 290.

Friday, July 4.—St. Bertha, Widow, Abbess, had five daughters, two of whom are numbered among the Saints. After the death of her husband she entered the nunnery which she had built at Blangy in Artois. After she had established a regular observance in the community, she shut herself up in a cell to pass the remainder of her life in prayer.

Saturday, July 5.—St. Peter of Luxembourg, was born in Lorraine in 1369. At the age of twelve he went to London as a hostage for his brother, the Count of St. Pol. The English were so impressed by his holiness that at the end of a year he was released with only his own word as ransom. When only fifteen years of age he was appointed Bishop of Metz. Later he became a Cardinal. He died at the age of eighteen in the year 1387.

PICTURES PROVEN GIFTS OF A KING

New data have been found definitely establishing the fact that the ancient pictures hanging in the old Bardstown Cathedral, Bardstown, Ky., were actually gifts of Louis Philippe, King of France, to the Bishop of Bardstown. Representative Ben Johnson of Kentucky some time ago sent certain data from Washington indicating that the pictures, which are of a religious character and have drawn large crowds every week, were gifts of a king.

The verification was found by the Rev. Henry S. Spalding, S. J., of St. Louis University, while he was examining the historical archives at Loretto Academy, Loretto, Ky. Leafing through copies of the "U. S. Catholic Miscellany," published in Charleston, S. C., until about 1840, Father Spalding came across an article published in 1832

giving an account of a speech in the House of Representatives by Charles Wickliffe, Representative from the Bardstown District. In this speech, Wickliffe was quoted as saying definitely that the pictures Bishop Flaget of Bardstown had received from France were the gifts of the Duke of Orleans, later King Louis Philippe of France. An extract reads:

"The articles upon which duties have been paid, and which the bill contemplates to refund, consist of paintings and of articles of church furniture presented some years since by the then Duke of Orleans, now King of France, to the Bishop of Bardstown. . . . They are specimens of art and taste, designed as ornaments to a house of public worship."

ORTHODOX BISHOP BECOMES A CONVERT

Newark, N. J., June 13.—Formerly a Bishop of the Russian Orthodox church, but having made his submission to Roman Catholic obedience, the Right Rev. Stephen A. Dzubay has retired to Graymoor, the institution of the Friars of Atonement, for a retreat.

The former Greek bishop was received into the Catholic Church at a Mass said by the Very Rev. Peter Poniatishin, diocesan administrator of the Ruthenian Catholic diocese in the United States, in the Ruthenian Church of St. Nicholas, at Yonkers, of which the Rev. Constantine S. Roskovic is pastor. Father Poniatishin, who is stationed here, had received authority from the Holy See to reconcile Bishop Dzubay.

Graymoor is a peculiarly fitting place for Bishop Dzubay's retreat. The members of the community formerly were Protestant Episcopal clergymen, but a few years ago abandoned Anglicanism and became a community of Franciscan friars, under the leadership of the Very Rev. Paul James Francis, S. A.

Bishop Dzubay was Russian Orthodox Bishop of Pittsburgh until May 12, when he came East to effect his reconciliation with Rome.

NUN GIVEN RARE HONOR

Pittsburgh, Pa., June 13.—A Catholic Nun, Sister Mary Eteldreda Ermine, received a signal honor from the University of Pittsburgh at the commencement exercises here Wednesday morning. Upon Sister Eteldreda was conferred the honorary degree Master of Arts, an honor that has been conferred on only thirteen women in the 137 years of the University of Pittsburgh's history.

The degree was conferred in recognition of Sister Eteldreda's contribution to the nursing profession of Pittsburgh over a period of twenty-five years. Sister Eteldreda is now superintendent of nurses at Mercy Hospital, and for years has been a teacher in the nurses' school there. She is vice-president of the Pittsburgh League of Nursing Education and a director of the Graduate Nurses' Association of Pennsylvania. The nurses' classes at Mercy Hospital have averaged about 165 during the eighteen years she has been superintendent.

CORK GRATEFUL TO HENRY FORD

Dublin, June 7.—When the assignment of a large plot of land in Cork to Messrs. Henry Ford & Son was formally completed by the Cork Harbor Board, Mr. B. Egan, a member of the board, said that in laying the foundations on a gigantic scale of an industry which was a national asset, Mr. Ford had earned the undying gratitude of the citizens of Cork.

Mr. John Horgan, the chairman of the board, who is closely associated with the Ford enterprise,

stated that it was a sentimental feeling with Mr. Ford to do something for the city from which his father came. Mr. Ford's instructions to his managers were that no matter what troubles or difficulties existed locally the works in Cork were to be kept going.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the Catholic Record.

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June—July

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