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Take pride in the fact that as a Catholic it is your heritage, your birthright, to show an example of courtesy to those who are not so fortunate as you. In doing so you do the bidding of the Master Whose charity and them, and Whose courtesy lding of the Master Whose charity ew no term, and Whose courtesy lled the little children to His kisses. ealled the little enflurer to His kisses.

Even the unbelieving age of the day recurs to Him, unquestioning, as the "only gentleman the world has gnown."—"Fireside Philosophy."

Where True Heroism is Found Where True Heroism is Found.
Professor William James, of Harvard
University, relates that, upon a certain
journey, he was questioning with himself whether or not the higher heroism
of life was passing out of human society; and that, at the very mement,
he looked from the car window and suddealy got sight of a number workmen
estorming some task on the dizzy ning some task on the dizzy ledge of an iron construction, at a great height. This at once brought to great height. This at once brought to his mind a sense of the everyday bravery of men in every-day occupa-tions. It flashed upon him, on the in-stant, that the true heroism of life is found, not only on the day of battle found, not only on the day of battle found, not only on the day of Sattle and in desperate adventures, but also in building every bridge, or in the ordinary day by-day service of the world, whether of the sailor upon his train the deck, the brakeman upon his train, the homberman upon his raft, or wherever

lumberman upon his rait, or wherever else men are at work.

"As I awoke to this unidealized heroic around me," he says, "the scales seemed to fall from my eyes, and a wave of sympathy greater than I had ever before felt with the common life of cammon men began to fill my soul."—

heip you can to every movement and institution that is working for good. Be not sectarian.

19. Wear no placards, within or without. Be human fully.

20. Never be satisfied until you have understood the meaning of the world, and the purpose of one life, and common men began to fill my soul."-Success.

Acting on Principle.

Stephen Girard made no pretense of religion himself, snd showed scant courtesy for the religion of other men. And yet Stephen Girard had profound

loaded as quickly as possible, and sent to sea again. One of his cierks had strong convictions, and courage to act

not accustomed to disobedience, and had no mind to tolerate it. He told the young man that unless he could obey instructions he must give up his on, and the young man went. For three weeks the discharged man

walked the streets of Philadelphia look. ing for a position. His mother was perilously near to want, and the question forced itself upon him repeatedly whether his convictions had required of him so great a sacrifice. When he was almost discouraged he

was surprised to receive a message from the president of a new bank offering him the position of cashier. Very gratefully he accepted it, and later he learned that it was Stephen Girard who had nominated him for the situa-tion. The bank president had asked Mr. Girard if he could find him a suitable man for the place, and Mr. Girard, after some reflection, named this young man. The banker was surprised that he should name a man whom he had

lately discharged.

"I discharged him," said Mr.
Girard, "because he would not work
on Sunday; but the man who will lose
his situation from principle is the man
whom you can trust with your money."

The same the horse row religion of lately discharged. men who have no religion of their own appreciate in there convictions that make them faithful.—Youth's

Effective Originality.

The shrewdest thing a young man can do—to say nothing of the influence upon his character,—is to determine to and the highest possible excellence into everything he does, to make a resolution, at the very outset of his career, to stamp his individuality upon everything that goes out of his hands, and to determine that everything he does shall have the imprint of his character upon it as a trademark of the acter upon it as a trademark of the highest and best that is in him. This is his patent of nobility. If he does this he will not require a large amount of capital to start a business, and to advertise it. His greatest resources will be to himself. Originality is the best substitute for advertising, as well as the best thing to advertise, if quality goes with it.—O. S. M. in Suc-

Twenty Maxims.

The late Prof. Thomas Davidson gave these maxims to his class as the fruit of his own experience of life: 1. Rely upon your own energies, and do not wait for, cr depend on

other people.

other people.

2. Cling with all your might to your own highest ideals, and do not be led astray by such vulgar aims as wealth, position, popularity. Be yourself.

3. Your worth consists in what you are, and not in what you have. What you are will show in what you do.

4. Never furth regime or anyway. Do

4. Never fret, repine, or envy. Do not make yourself unhappy by com paring your circumstances with those of more fortunate people; but make the most of the control of the

of more fortunate people; but make the most of the opportunities you have. Employ profitably every moment.

5. Associate with the noblest people you can find; read the best books; live with the mighty. But learn to be happy alone.

6. Do not believe that all greatness and heroism are in the past. Learn to

and heroism are in the past. Learn to discover princes, prophets, heroes and saints among the people about you. Be assured they are there.

CHATS WITH YOUNG MEN. | ured by the spirit in which they are

performed.

10. If the world despise you because you do not follow its ways, pay no heed to it. But be sure your way

is right.

11. If a thousand plans fail, be not disheartened. As long as your purposes are right, you have not failed.

12. Examine yourself every night, and see whether you have progressed in knowledge, sympathy, and helpfulness during the day. Count every day a loss in which no progress has been

Seek enjoyment in energy, no in dalliance. Our worth is measured solely by what we do. (He should have said: "Our worth is measured by our motives and our effort, and not altogether by our achievements." But he was speaking for actions in the place of day dreams.)

14. Let not your goodness be pro-fessional; let it be the simple, natural outcome of your character. Therefore

cultivate character.
15. If you do wrong, say so, and make what atonement you can. That is true nobleness. Have no moral debts.

When in doubt how to act, ask yourself, What does nobility command? Be on good terms with yourself.

17. Look for no reward for goodness

but goodness itself. 18. Give whatever countenance and heip you can to every movement and

and the purpose of our life, and have reduced your world to a rational

An Instance

While you are saying, "There is no chance for me," and "I can't," thou sands of boys in this country with noth And yet Stephen Girard had produced respect for the religion that made men faithful.

One Saturday he ordered his clerks to come the following day and unload a vessel which had just arrived. It was would do if you only had a college education of the control of the great things you would do if you only had a college education. no work of necessity or of mercy. It cation and a little money to start with merely suited the millionaire's convenience that the vessel should be unique annihilating these obstacles and forging others much less favored by fortune are annihilating these obstacles and forging ahead. Many of these poor boys are not only starting without friends, money, influence, or any assistance whatever, but are, besides, heavily handicapped by others depending upon whatever, where where we want to be a support of the property of the

town in New England, whose once busy docks and wharves are now silent, live one of those brave strugglers — a cripple, whose life is putting to shame the scores of able-bodied men and boys the village store, loading about street corners, and complaining that there is "no chance in this God-forsaken, dead-and-alive town." While they are shuffing around with their hands in their nockets, waiting for something to in this same town, who are loitering in shulling around with their notices in their pockets, waiting for something to turn up, this crippled youth has turned up so much business that it almost swamps him. He is janitor of the schoolhouse, he carries the mail to the schoolhouse, he carries the mail to the trains and steamboats, takes care of two fire houses, delivers newspapers to customers, and in addition to all this he goes to a neighboring city once or twice a week and does all sorts of errands and shopping for the well-to-do people in the village. He helps to support his mother, two sisters, and a younger brother, and is saving someyounger brother, and is saving some-thing out of his earnings to start in business for himself.—O. S. M. in

Success. Some Helpful Thoughts.

Never be dispirited ; never say " It Never be unsp.

is too late." Never lose heart under opposition. The fitting course for a man is, to do what is good for the moment, without vainly forecasting the future—without vainly forecasting the future—without vainly forecasting the fitting the fitting that is the second of to do that present du y and leave the results to God.—Archer P. Stanley.

We spend our money for that which we value most. Do we value our minds and our souls? Think of how much i spent for useless treats, petty vanities, poor theatres, and a whole list of other etceters that could easily be dispense with. And how little is spent for good entertaining food for the mind and soul!—Catholic Citizen.

Character is the one thing without limit in its development.

"Keep thy heart with all diligence, for out of it are the issues of life."
"As a man thinketh in his heart, so is he." It is good to know that we have with us all the time the throne of authority in life. We are not governed by some ruler in another land, to whom by some ruler in another land, to whom we have little access. Each of us is ruled from within. And we may hourly watch over this inward throne, and see that no evil influence sits there, but only Christ, ruler and lord of life.

The highest, the best, the most permanent pleasures are those which are not sought, but which come from the faithful fulfilment of life's duties and faithful fulfilment of life's duties and obligations. Indeed, eager search after pleasure in any direction is always fruitless, because it implies a condition of mind to which enduring happiness is a stranger. Selfishness and enjoyment may dwell together for a brief season, but the latter will soon wither away under the absorbing influence of the former.

former. It is not so much the intellectual life as it is the moral life that makes us human; it is the life of moral excellence; it is conscience which is good, which is virtue, which is holiness. — Bishop

Spalding. Never retort a sharp or angry word. It is the second word that makes the quarrel. Learn to say kind and pleasant things whenever the opportunity

hope to be in heaven.

8. Cultivate ideal friendships, and gather into a intimate circle all your acquaintances who are hungering for truth and right. Remember that heaven itself can be nothing but the intimacy of pure and noble souls.

9. Do not shrink from any useful or kindly act, however hard or repellent it may be. The worth of acts is meas-Nothing else gives such deep and in-

Learn to govern yourself and to be gentle and patient. Remember, that valuable as is the gift of speech, silence s often more valuable.

Many recipes have been written for the guidance of those who would enjoy happiness in this life. There is only one, however, upon which man may rely with absolute confidence, and that to "Keep My Commandments."

Wasted Energy.

A noted physician says that most people expend ten times the energy really necessary in almost everything they do. Many grasp a pen as if it were a crowbar, keep the muscles of the arm tense when they write, and pour out as much vital force in signing their names as an athlete would in their names as an athlete would in throwing a heavy weight a great distance. Not one person in a hundred, he says, knows how to make proper use of his muscles or to relax perfectly when at rest. Yet it is chiefly through repose, or perfect rest that we are en-ablabed to store up energy, to stop the leaks, and to cut off all wastes.

A normal person, who has stopped all these energy leaks is not nervous or restless. He has control of his muscles, and is ever master of himself, self-cen-ter d, and poised. He gives you the impression of a mighty reserve power, because he has not wasted his energy. He can sit or stand still, looking you squarely in the eye without flinching, because there is power back of the eye. He is always balanced, never flies off his center, and does not need artificial

stimulants or bracers.

It is no wonder that so many of our nervous and over-active business men begin so early to die at the top; that that they are fagged and tired out most of the time; and that they recort to intense, unnatural strain, and to give intense, unnatural strain, and to give them artificial energy as a substitute for the real energy which is constantly leaking away in a score of ways. The tired brains and fagged nerves

The tired brains and lagged nerves of the spendthrifts of energy are responsible for a large proportion of the abnormal thinking, the wretched mistakes in business, the fatal blunders which cost human lives on land and sea, the suicides, the insanity and the crime of the world. When the brain cells and nerve cells are well supplied cells and nerve cells are well supplied with reserve force, a man is normal, strong and vigorous. He is not haunted by all sorts of unhealthy appetites, or a desire to do abnormal things, or an unnatural life of excitement and self-indulgence. - O. S. Marden in

How to Train the Memory. Memory training, like the acquisition of foreign tongues, seems to be a

topic of interest just now.

Now, in the first place, it is necessary to consider what are the various purposes of training the memory. These, I think, can be divided into three classes or scrts.

1. The purpose of acquiring and re-taining facts in any branch of knowledge.
2. The purpose of remembering, for

a period more or less brief, and by a conscious effort, certain facts or impressions, or groups of facts or impres-

sions, as they happen.
3. The purpose of being possessed of what is known as "a good memory."
It is the first of these three classes, and the first section of that class, which is loudest in its outery for an invigorator of memories, and to which ost systems primarily appeal.

Every system of memory training that is not purely arbitrary must, I apprehend, be based upon the well-known and ancient principle entitled "the assoc ation of ideas." A certain "the assoc ation of ideas." A certain person has no difficulty in remembering certain extrinsic facts, Thus you may hear a man say: "I always know the exact date of the battle of Waterloo because I was born on June 18," One because I was born on June 18. One thing suggests another, and the great object of the memory trainer is, when one thing does not suggest another, artificially to induce it to suggest

another. Thus (in the matter of those Balkan capitals,) Roumania does not suggest Bucharest, but if you think of maniac and of arresting him, you will never in the future forget that Bucharest is the capital of Roumania, because the two names will henceforth be associated by an idea. names will nencetorth be associated by an idea. I give this merely as a ran-dom and clumsy illustration of the principle—a principle which is certainly capable of marvelous elaboration and wide application. It can be utilized to memorize a list for shopping just as successfully as the heads of an argu-ment or the good tales heard at the

The treatment of numbers is, and must be, more arbitrary and much more artificial. Numerals are not connected artineiai. Numerais are not connected with ideas, and cannot, therefore, as numerals, be connected one with an other. But if one begins by laving down that the first nine letters of the alphabet shall stand respectively for the nine numerals, and O for naught, all the other letters remaining meaningless, one instantly has a basis upon which to construct associations.

which to construct associations.

A first class system of memory training will neither be random nor clumsy. It will be carefully planned and worked out so as to gain the greatest possible end by the smallest means. It will be full of minor ingenuities. It will be adaptable, elastic and comprehensive.

—T. P. O'Connor, M. P.

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OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE.

By Louisa Emily Dorrer.

The Annunciation DOROTHY.

"Well now, really and truly, Sister, I can't see that, 'said Dorothy; 'when I was leaving the convent, Sister Mary Bernardine wanted me to promise I would say it every day. I was scared stiff at the very notion! But then she begged and spoke so sweet, and I was so struck on her—she was just a lovely so struck on her-she was just a lovely woman—and at last, just to please her, I said I'd do two mysteries every day. Of course I keep my promise, but I am real glad when I'm through. There

now, you're shocked."

"Oh dear no," said Sister Rose,
"only sorry, that's all."

"I can get through it like greased lightning." said Dorothy contemple. lightning," said Dorothy contemplat-ing her little feet, the beauty of their

ing her little feet, the beauty of their shape being somewhat marred by the "tooth pick points" of her shoes. "And of course, I never meditate. There's not a bit of good me trying, for I can't possibly do it."

"Dearie me now," said Sister Rose with a twinkle in her eye, "and yet you look intelligent. Perhaps you had the grippe, it often leaves people a little bit weak in their heads. Well, it's a said pity." it's a sad pity.

Dorothy threw back her head and laughed heartiy—when she remembered her high place at school, the examinations she had passed, the genera opinion held of her by her friends, and the conviction of her parents and herself as well, that she was gifted with intellectual powers far above the average; and so Sister Rose's words tickled her fancy.

"Because for a person of fair intelli-

gence to say that they can't think on any subject, for after all's said and done that's all meditating is, is all non-

Dorothy gave a little sniff. "Saying the Paters and Aves does just as well without meditating," said she, shifting

her ground.
"Well," said Sister Rose, "just wen, said Sister Rose, just saying holy words in a mechanical way is a good thing. Only because it's good doesn't mean that there aren't better as well. Pope Benedict XIII. declared, for the consolation of simple people who cannot very well meditate on the mysteries, that they can gain on the mysteries, that they can gain indulgences by a slight meditation, and it seems to me that if you cannot do that you are just putting yourself on a level with the very dull and ignorant, who poor creatures, do the best they can, and it is accepted because they

cannot do anything more."
"I suppose I could do it if I wanted
to," said Dorothy, who as a rule, used
her brains for every purpose excepting

that of religion.
"Yes, I think you could," said
Sister Rose, who was privileged to speak her mind, as she had known Dorothy when she was a child; "ah, the Rosary is very wonderful," continued the old nun, who had learnt in her long years of prayer and hard work the value of that devotion which has been so truly termed a "treasury of graces." Em-bracing, as it does, the whole scheme of salvation, it engraves the truth of God on the hearts and minds of those who meditate as they use it on those mysteries, illimitable in their depths. As a French writer has said, oute la religion chretienne, c'est tout on dogme, c'st toute sa morale."

The Rosary had been her sacred com panion ever since her early childhood, when her tiny fingers had first learnt the use of the beads, and the eyes of her mind were first opened to look upon the wonderful picture which the mysteries bring before it. It had fanned the flame of love and devotion which she had always had for heavenly things; it had been to her a help in weakness, a comfort in sorrow, a mine of learning. It had made her, when a girl in teens, desire to give herself up to the religious life, and her affection for it had led her to that Order founded by had led her to that Order founded by the great St. Dominic which, above all others, gives the Rosary a high place in guiding the spirit of its members. And through all those years of prepar-ation for a life in that holy state the Rosary had been to her of untold value. Through continual contempla tion of those mysteries she had been given strength to lose her earthly life that she might find it in eternity; God in them was always so set before her that she had mastered the letter and spirit of those great facts, and drawn from them simple, practical lessons, ever old and yet ever newly applicable

to the needs of the moment. Swifter far than it has taken to write these words had thoughts such as these travelled through the mind of Sister Rose, and she gave a slight start at Dorothy's high voice breaking in on

that long retrospective panorama.

"Yes, I guess people think it a first class devotion, or so much fuss wouldn't be made about it; but as for me freezing on to it, that's another anecdote. It's teo commonplace."

The flippant tone and careless words jarred on the old nun, who had the extreme sensitiveness which distinguishes many of her nation; but she had seen enough of the human race in general, and girl nature in particular, to know that spiritual unrest often shows itself by a bravado-like way of speaking of all holy things, and that the first instinct with some whose con-sciences are awakened is to try and hide the fact even from themselves And one or two things had made Sister Rose think that Dorothy, who was in the habit of doing grudgingly what was of obligation and nothing more, had occasionally an aspiration towards a higher life which she hardly dared entertain for fear of the changes which it might involve, and the duties which it might involve, and the duties which fresh light and knowledge bring with them. However it might be, certain it was that Dorothy often left the gay set in the saloon and the merry games on deck to find her way to the quiet number at the for some time herself means. and stay for some time, herself uncon-sciously turning the conversation to

wards religious matters.

"Ah well, my dear," said Sister
Rose, "some day you may think dif-Rose, "se

Dorothy shook her head. TO BE CONTINUED. Variety in the Protestant Pulpit.

The advertised announcements of sermons and services in the various Protestant churches of this city on Sunday last furnish proof that among our separated brethren the old saying that "variety is the spice of life" holds good with regard to spiritual as well as

Material things.

A Reformed church held forth, as an inducement to attend, "Stations of the Cross," with stereoptican views. A Cross," with stereoptican views. A Protestant Episcopal chapel was the Protestant Episcopai Company "Is There an Intermediate State?" A Universalist preacher spoke on "Con-Universalist preacher spoke on "Con-fession of Sins," and a Methodist con-gregation had the promise that a rabbi would speak of Hebrews and Christianity.

This array, though sufficiently varied, This array, though summently varied, was not so startling as the report of a Unitarian minister's sermon in a newspaper of Monday, in which he expressed himself as not wanting to go to heaven, except for a flying visit, if it is such a place as pictured by the generations of men .- Standard and Times.

HIS LIFE'S HISTORY.

" Not a moment's happiness did I ever see under my father's roof." These are the sad words of a young man recently arrested for a criminal offense He wasn't excusing himself. He was simply telling his life's history. Yet who shall say that there was not a close connection between his unhappy boy-hood and his crime-stained youth? What a penalty must not a just God exact from the drunken, debauched fathers who destroy their children's happiness, their faith, their innocence, and give them the first impulse toward evil living!—Sacred Heart Review.

WEAK LUNGS

MADE SOUND AND STRONG BY DR.

WILLIAMS PINK PILLS. If your blood is weak, if it is poor and watery, a touch of cold or influenza will settle in your lungs and the apparently harmless cough of to day will become the racking consumptives's cough of to morrow. Weak blood is an open in the contract of the contrac invitation for consumption to lay upon you the hand of death. The only way to avoid consumption and to strengther to avoid consumption and to strengthen and brace the whole system is by enriching your blood and strengthening your lungs with Dr. Williams' Pink Pills. They make new, rich, warm blood. They add resisting power to the lungs. They have saved scores from a consumptive's grave—no after the lungs are hopelessly diseased, but where taken when the cough first attacks the enare nopelessly diseased, but where taken when the cough first attacks the enfeebled system. Here is positive proof. Mrs. Harry Stead, St. Catharires, Ont., says: "A few years ago I was attacked with lung trouble, and the doctor, after treating me for a time, thought I was going into consumption.

thought I was going into consumption. I grew pale and emaciated, had no appetite, was troubled with a backing cough, and I felt that I was fast going to the grays. Neither the towards the grave. Neither the doctor's medicine nor other medicine that I took seemed to help me. Then a good friend urged me to take Dr. Williams' Pink Pills. By the time I had used four boxes it was plain that they were helping me. I began to recover my appetite, and in other ways cover my appetite, and in other ways felt better. I took six boxes more, and was as well as ever, and had gained in weight. I believe Dr. Williams' Pink Pills saved me from a consumptive's

Pills saved me from a consumptive's grave, and I feel very grateful."

Now, Dr. Williams' Pink Pills build up the strength in just one way—they actually make new blood. That is all they do, but they do it well. They don't act on the bowels. They don't bother with mere symptoms. They won't cure any disease that isn't caused by bad blood. But then, nearly all by bad blood, But then, nearly all common diseases spring from that one cause - anæmia, indigestion one cause — ansemia, indigestion, billiousness, headaches, sideaches, backaches, kidney trouble, lumbago, rheumatism, sciatica, neuralgia, nervousness and general weakness. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. If in doubt send the price—50 cents a box or \$2.50 for six price—50 cents a box or \$2.50 for six boxes, to the Dr. Williams' Medicine Co., Brockville, Ont., and get the pills by mail postpaid.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person when a sure remover of all warts, corns, etc. can be found in Holloway's Corn Cure.

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