

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW
Author of Allie of the Grand Woods, etc.
BOOK TWO—BAYOU PORTAGE
CHAPTER VII.—CONTINUED

Acting upon her suggestion, the big man set to with such good will that any uneasiness that I might have felt at this, his first lapse since my arrival, was soon dispelled by his returned energy and cheerfulness. After all, I told myself, it was only fair that one who worked as hard as Papa Ton should be allowed a little pleasure and relaxation. Of course I knew that it was wrong to drink too much—Madame Therese had impressed this upon me—but now that I had come out into the world, I was beginning to find that there were few rules without an exception. In this case at least it appeared to me that the forbidden drop too much was a blessing rather than a curse. Ever since our return Papa Ton had sulked about like some sullen, obstinate child. Now he was as a giant refreshed. Not only did he set his traps, and stakes, and drying frames in perfect order, but he even went out of his way to institute certain repairs and additions about the hut whose necessity Toinette had deplored for months.

Thus the days slipped by both quickly and profitably until, with the arrival of the season, the big man entered upon the all-important task of perfecting me in the business of the skins. Fortified by my summer upon the bay I approached these final lessons with new-born confidence, and if at first I botched a pelt or so, I soon made up for them by the rapidity of my improvement. By December I was so far advanced that I could do the work without either advice or assistance, and when, a few days before Christmas, Papa Ton announced that he would go up to the bridge leaving me in charge, I felt indeed that the days of my apprenticeship were over.

This time, to my increased delight, the big man's announcement was accompanied by none of those little signs which foreshadowed a struggle with his ancient enemy. For weeks he had been busy and cheerful, and when he spoke to me of his departure—one bright morning outside the hut—his voice held only a note of kindly intent. "Christmas is at hand, Jean, and our supplies are as few as our skins plentiful," he began. "Therefore I must run up to the bridge. I will leave tomorrow, stopping at the camp above for Duseon, who will help me with the boat. Also, after my business with the buyers is over, I shall seek out a store and see what good things our old friend St. Nick has prepared for the holiday. I have thought of a necklace of blue beads for Toinette, and as for yourself—"

He paused, winked elaborately, and went through the motions of loading, aiming and firing a gun. "But you shall see," he went on when his pantomime was over. "Those little single barrels are both light and deadly. For the rest, I leave things here to you. I know that I will not be disappointed in my trust."

Proud and elated, I hurried off to inform Toinette of this new and great responsibility only to find her strangely lacking in enthusiasm. Perhaps, had I paused to consider the number of occasions upon which she had been similarly left in charge, I might have lost much of my importance. But Toinette was not the sort to spoil my pleasure with such a reminder. "Well, well, Jean," she observed quietly. "You are coming on indeed. Soon they will be speaking of you and Papa Ton as Laval and Trouve, as they do of Dafrey and Borges. Bossu will be pleased when he hears of how rapidly his substitute has advanced."

Despite these congratulations Toinette was plainly disturbed, and as the day wore on her distress increased until, at nightfall, she had relapsed into a state of silent misery. It was then that, having guessed the cause of her anxiety, and having sufficiently misread her bright chatter and gay snatches of song, I took her to task for her gloominess.

It was stupid to distress herself each time Papa Ton left the camp, I declared. If she would use her eyes for something besides tears, she could see that, upon this occasion at least, the big man's intentions were good. And even if they were not, why trouble herself? Surely a man had the right to a little pleasure at this season of the year, especially if, through his excesses, he was inspired to a greater contentment and industry. Toinette heard me out patiently enough, even permitting herself a wry little smile as a tribute to my earnestness.

"Wait, Jean," said she significantly when I had finished. "You do not know. What you saw a while ago was only a day at Zida's camp. This will be Christmas and the bridge. As for contentment, it is very good perhaps, but it does not fill one's stomach. Papa Ton means well, I know, but there is a long hard winter before us, and in some things he is very weak. Wait and you will see."

At this I dropped my argument in favor of an anxious inquiry, but

Toinette refused to discuss the matter further. "Wait, Jean," she repeated obstinately. "You will learn my meaning soon enough."

At supper she appeared a little brighter, but afterward, as she drew up her list of supplies by the firelight, her gloom increased tenfold. It was not until now that I fully appreciated her feelings, since nothing could have spoken more eloquently of her state of mind. For at this time, of all the results of my instruction, Toinette was proudest of her ability to write.

"You see it is something that one does one's self," she would say in explanation. "To read is nice, yes, but what you write, no matter how simple it may be, is yours to the last line."

Thus the making of the lists of supplies and the recording of the catch from day to day were Toinette's most welcome tasks; nor was Papa Ton very far behind her in his pride at this new accomplishment. Always he regarded her efforts with the most open admiration, afterward expatiating upon them to the camp at large.

"This education is even more useful than I had thought," he would observe. "Of course I have noticed it all along in Bossu, but that is different. Bossu has always known everything. But when one's own child is smart it is a satisfaction, I can tell you. If you do not believe me, come over and look at my list of skins."

But upon this particular night Papa Ton failed to pay his usual tribute to his daughter's skill. Grown suddenly restless, he moved uneasily about the hut in a manner that sorely disturbed my assurance of the morning.

As for Toinette, she maintained a strained unhappy silence, scrawling out her list in a blind haphazard fashion that later would prove wholly inconsistent with Papa Ton's account of her progress. It was a long list and an important one, for our supplies were all but exhausted, and should the season hold good, it would be many weeks before the Toinette would again go up the bayou.

Her task finished, Toinette arose and held out the paper to Papa Ton. When she spoke there was a hint of tears in her voice, but her eyes were clear save for a look of weary entreaty.

"Here, Papa Ton," she said. "I have not put down a thing that is not of the utmost importance. As I have told you, the larger is empty. You promise that you will attend to this first of all."

The big man smiled in his usual cheery way, but for all his effort he could not hide the hungry eager look that now lurked in his eyes.

"Why, of course, my little Toinette," he declared. "I may be forgetful at times, but I am not apt to overlook the food that goes into my mouth. Also there are other things which I have placed upon the list inside my head. Perhaps I may meet St. Nick himself up there at the bridge, and should I do so—"

As in my case he paused to wink laboriously, but Toinette was in no mood to be won by this show of humor.

"You need not trouble about St. Nick," Papa Ton said, with a pathetic little note of grimace in her voice. "There are things far better than the good Saint's trinkets. Only return with a clear brain and a boatload of supplies, and my Christmas will be a happy one."

Later, when Papa Ton wandered restlessly outside, she stared after him with eyes that held a light of bitter protest.

"Ah, Jean, Jean," she sighed. "That Christmas is a dreadful thing."

Poor, brave, little Toinette! While other children looked forward in eager anticipation to the approaching feast, she squared her small shoulders for the burden that was to come.

CHAPTER VIII. TOINETTE EXPLAINS

Papa Ton sailed upon a Wednesday, promising to return no later than the following Friday, which was Christmas Eve. Thus, for three days at least, Toinette could cherish the hope that her father would carry out his good intentions. During this time she preserved an attitude that was as reassuring as it was unexpected. After her dismay at Papa Ton's announcement I had looked forward to a long siege of distress and anxiety, but I had yet many things to learn of this little diplomat of the marsh. Hardly had the traveler departed before she chased the care from her eyes and began a general housecleaning.

"It is what I always do when Papa Ton is away for any length of time," she explained. "Ah! the dust and litter. Sometimes it fairly chokes me—just as though it was all rising up in my face. You will eat outside today, Jean, and when Papa Ton gets back he will at first pretend to be vexed. But afterward he will smile and pat me upon the head, and tell me that it is like a new home. That is the way you are with your rewards, you see. Always you like to hold them behind your backs a little while."

Thus Toinette rattled on, and when a little later I prepared to take up Papa Ton's neglected duties, she sent me off to the marsh with a smile and a word of encouragement.

"Now we will see what you can do by yourself, Jean," she called to

me from the doorway. "Believe me, Papa Ton is expecting great things of you."

When I returned at noon, dragged and weary, but in a very respectable string of muskrats, it was to find a smoking meal set outside amid the chaos of the dismantled tent. Also, while I ate, Toinette examined my catch to accompany a quiet chatter of comment and congratulation.

TO BE CONTINUED

WHAT THE CHURCH OFFERS THE CHILD

ADDRESS DELIVERED AT THE CANADIAN CHILD WELFARE CONFERENCE, OTTAWA SEPT. 30TH, 1925

By Rev. Dr. John J. O'Grady, P.P., Blessed Sacrament Church, Ottawa.

A necessary condition of success of this Child Welfare Conference, as indeed of any Conference, is that there should be no overlapping of addresses. That the present speaker might know exactly what subject was assigned to him, his title was given him in the form of a question. "What does the Church offer the Child?" The question is at once frank and fundamental. The answer should possess similar qualities. Briefly the answer to the question is this: "The Church offers the Child everlasting life in this world and in eternity."

Since the Church has something wonderful to offer the child, she must be able to explain what it is in terms that the child can understand. Now it takes some time for the child to understand what is meant by life everlasting. Some children also never learn this b.c. of religion. The purpose of this present address is to sketch one method of explaining to the child the nature of that everlasting life which he can get or has got in the Church. This method, which is neither new nor novel, is to compare the supernatural everlasting life which the child receives from the Church with the natural human life which he has inherited from his parents. Such a comparison will show him that this everlasting life is essentially distinct from, and superior to, his human life, but so far from being opposed to it, it perfects and supplements it in a divine manner in time and in eternity. The points to be stressed in this comparison are principally the following: Each of the three types of life which the child enjoys, the animal life of the body, the rational life of the soul and the everlasting or divine life of the Christian, is real and distinct; each is desirable and necessary; each has its laws which must be known and obeyed; on the other hand, these types of life, though distinct, are intended to be all lived in an harmonious unity by the same person, and this unity is possible only if the animal life of the body is rightly subordinate to the rational life of the soul, and if the whole natural life of body and soul is rightly subordinate to the everlasting or divine life of the Christian; a subordination which far from cramping the natural life, as some enemies of religion pretend, protects and perfects its healthy development. This comparison in all its essential features, is one which the child understands and remembers with ease. If in outlining this comparison in the present address, words and ideas are employed which are unintelligible to a young child, it is merely to show that this simple comparison can serve as a basis for a synthetic view of the whole Christian religion.

BODILY LIFE

One must begin, of course, with what is obvious and then by analogy explain what cannot be seen. There is no difficulty in making a child realize what his bodily or animal life is. For his own body is something visible and palpable with a distinctive activity of its own. That this body, as it grows, may be healthy and strong, serviceable and graceful, is desired earnestly both by the child and his parents. In the development and protection of this bodily life, the child is helped by parents, playmates, athletic instructors, physicians, philanthropists and legislators. The child learns the necessity of having fresh air, wholesome food, sufficient exercise and regular sleep, and the necessity of avoiding those accidents, drugs and vices which impair or destroy health. These and similar laws which govern the growth and preservation of his bodily life the child learns not merely to know but also to obey. As a rule he possesses both the will and the means to observe them. For in Canada, with its civilization and prosperity every child can and should be offered all that he requires for a healthy bodily life.

RATIONAL LIFE

Wonderful and important as is this physical life of the child's body, it does not exist by or for itself. It is maintained by and for the soul. The animal life of the child's body is intended by the Creator to be a basis for the psychic or rational life of the child's soul. For the child differs essentially from the young of any brute animal in this—he possesses a spiritual immortal soul endowed with reason and free will. Hence the animal life of the body is not his be-all and end-all as in the case of a horse or a dog. On the

contrary it is, ethically speaking, hardly more than the instrument used by his soul. Just, therefore, as the activity of the pen is vastly inferior to that of a hand which moves it, so likewise the activity of the hand is vastly inferior to that of the intellect which unfolds the argument and of the will which determines that it be written. All the specific acts of the child's animal life are incomparably inferior to thinking and willing, the characteristic acts of his soul life. In breathing the child is merely obeying a law common to him and to many types of animals; but in freely choosing between good and evil, or between better and best he is exercising an act of the spiritual life of the consequences of which reach into eternity. Though the child cannot see his soul, and indeed knows of its existence only by the teaching of others, by roundabout though certain reasoning, nevertheless he will readily realize that his soul is more real than his body. For the whole vitality of the human body comes from its personal union with its spiritual soul. If you separate the soul from the body, the soul though incomplete is undying, but the body is merely a corpse.

The life of the body is not merely less important and less real than that of the soul, it is subordinate to it. Just as the body and soul form one harmonious whole, one person, in which the body is subordinate to the soul, so likewise the child's animal and rational life form one perfect human life, in which the animal life is rightly subordinate to the rational life. This subordination instead of injuring the body protects and perfects it. For it is only when the animal passions of the human body are directed and controlled by right reason that they produce those beneficent results intended by the Creator. Brute animals obey the Creator's will blindly by following their natural instinct; but rational men have the higher honor of intelligently cooperating with God's will by free choice.

In order that the tremendous powers of the human soul may be rightly exercised, the child is offered an education. He must learn to know the laws which govern the development of the rational life of his soul, and must become able and willing to obey these laws. His mind is both stored with necessary knowledge and so trained that it can utilize and increase its source. His will, by constant discipline, beginning with his very infancy, is taught those habits of virtue which regulate conduct in accord with moral rectitude, that is, with the will of God. It results that a child to lead a truly rational human life must be just, prudent, temperate, courageous, loving, reverent, obedient, peaceful, honest, honest, truthful and unselfish.

What a magnificent opportunity the average Canadian child has offered him to lead this human life of body and soul. A descendant of races that have enjoyed culture for much more than a thousand years, a citizen of one of the richest and best governed countries in the world, the Canadian child has offered him from his earliest years by parents, companions, teachers and voluntary societies, by the local community and the State, all those physical, intellectual, ethical, aesthetic and social opportunities, which if properly utilized by him, will enable him to lead, in a measure possible to nature in this present sinful world, a fully developed human life.

THE CHURCH NECESSARY

If human agencies offer the child all these various means of living a human life in its fullness, what does the Church offer him? Does the Church offer him merely a correct summary and convincing sanction of natural ethics and a ceremonious mode of saluting his Creator? If such were the case, God had not given a revelation to the primeval patriarchs and Jewish prophets, God had not sent His Son to teach and save the world. If such were the case, the Civil Government might have long ago replaced the Church by a mere Department of Religious Affairs. But such is not the case.

The Church offers the child that which no human agency can provide, that which is as necessary to him as his animal and rational life, that which alone enables him to attain the goal of his creation. For God created man for everlasting life with Him in heaven. He created him to His own image and likeness. Nor was this divine destiny lost forever when the first man fell into everlasting death by deliberate disobedience. To restore what had been forfeited, God the Son became man and by His passion and death redeemed for all men, past, present and to come, the means of everlasting life, though unfortunately all men are not willing to avail themselves of these means. To communicate this everlasting life which He merited on Calvary to every individual soul who is willing to accept it, is the task which Christ assigned to His Church. He, "the Eternal Pastor and Bishop of our souls, in order to continue for all time the life giving work of His redemption, determined to build up the Holy Church where, in as the house of the living God, all who believe might be united in the bond of one faith and one charity." The Church is, therefore, the organism, instituted by Christ, to convey to men the everlasting

life merited by His passion and death. The essential office of the Church is therefore to bring everlasting life to men of good-will. One must not allow the wholly admirable contribution of the Church to the temporal and cultural welfare of mankind to distract one's attention from her primary and essential purpose, which is exclusively supernatural. For while the Church offers food, shelter and medicine for man's body in a thousand asylums and hospitals, while she enriches his mind with every science from agriculture to philosophy, and with every art from architecture to music in ten thousand schools, these corporal and spiritual works of mercy are given merely as subversive to the one thing necessary which she, and she alone offers, everlasting life in this world and in eternity. As the Church, as a by-product of her divine mission, has been the chief human welfare of society during the past nineteen centuries, there are many who praise her merely for her unique contribution to worldly well-being. To those who thus praise the Church because they "did eat of the loaves and were filled," she answers that she has come to give them the meat which endureth unto life everlasting. As there is no other agency in this world capable of giving life everlasting, the child will see that the Church is indispensable to him. For just as it is impossible to be born without parents, so it is impossible to be reborn into everlasting life without Mother Church. Willfully to reject the Church, is willfully to reject life everlasting. Those through no fault of their own invariably ignorant of the Church, who do their whole duty according to the lights and graces given them, receive everlasting life through the Church without their knowing it. A consideration of this exceptional though extensive class of persons does not come within the scope of this address. For this salutary provision for the inevitably ignorant does not in any way deny the fundamental truth that God established the Church as the unique vehicle of everlasting life to men. Since she is the unique vehicle of everlasting life to men, and since it is the will of God that everlasting life or salvation be obtained by all men, it follows that from the very moment of her institution in the Garden of Eden to the present the Church of Christ has been Catholic, that is, intended for all men. Hence the words of the Apostles' Creed: "I believe in the Holy Catholic Church." There remains, in order to explain to the child what the Church offers him, briefly to describe the nature of everlasting life and the manner in which it is communicated in this world and perfected in eternity.

EVERLASTING LIFE

To explain to the child the nature of everlasting life, we recall to him the nature of the animal life of his body and of the rational life of his soul, and then show that everlasting life is something higher and nobler than these, because it is a sharing of the divine life. How can a child share the divine life? Obviously only by union with God. The child's body enjoys human life because it is so closely united to the soul that it receives its life therefrom. The whole child, body and soul, shares the life of God because by means of the Church he is, through and in Christ, united to God. This divine life of the child exists only in seed in this world. As it would be impossible to understand the nature of a tree, if we had never seen a tree but only an acorn, so it is impossible in this world fully to understand the nature of everlasting life, for we possess it here in a seminal manner only. We can understand and explain therefore the nature of everlasting life only by analogy, that is by comparison. First of all it is a higher form of life than natural life—and hence it is called supernatural, above - the - natural. As above nature, there is only one nature's Creator, supernatural means divine. Now, just as the body possesses human life when the soul dwells in it, so the child possesses divine life when God dwells in it. This union of God with human nature is immediate and personal in Jesus Christ only, for in Him the human and divine natures are united in one divine Person. God the Son took a human body and soul and united them to Himself in a personal manner. Hence Jesus Christ is both true God and true man, two natures and one divine Person. The Incarnation, however, is not an alliance between God and man in Jesus Christ only; it is primarily that, but in addition it is a union, though not a personal one, between God and all men of good will through and in Christ. We become united to Christ by being engrafted by the Church into His mystic body. "I am the vine," said Christ, "you are the branches; he that abideth in Me and I in him, the same beareth much fruit; for without Me you can do nothing." (John 15, 5.)

The Holy Ghost inspired St. Paul to use another comparison, which like that of the vine and its branches, shows that our whole supernatural life and activity is Christ's. "The Father of glory hath made Christ head over all the Church which is his body . . . and we are all members of his body . . . and grow up in him who is the head, Christ." (Ephesians, 1, 22-23; 5, 30; 4, 15.) The Church is Christ's body, and as

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