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CHATS WITH YOUNG MEN.

It is the religious man who has right to be cheerful, no matter what happens; for he has reason to hope that he'll come out all right in the end, for all eternity, so what do the trouble of time matter to him? The "Liberal" Catholic.

The 'liberal' Catholics who call themselves liberal whose only liberality consists in liberally distributing criticisms on Church affairs, It is a criticisms on Church abairs. It is a remarkable fact those who claim for themselves the word liberal are the least loyal Catholics. They would not stand any criticism in their own particular line of business, but are always in criticising things they know ost in criticising things they know

Have Convictions and Stick to Them Men who do things, who achieve results, have strong convictions; they believe something in particular, and believe it without reservation. A man who is willing to fight for an idea, to sacrifice everything in order to develop it, has semething definite in his life, a specific certainty that will bring him out somewhere in the neighborhood of

man without a policy, without a definite purpose, without a strong conviction of any kind, who believes a little of everything and not much of little of everything and not made of anything, who is willing upon pressure to relinquish his opinion on any subject to abandon any idea he has conceived, whether it be feasible or not, who does thold on to any one thing tenaciously, will never accomplish much in this rld.-Success.

Widen Your Yocabulary.

A Chicago paper has laid down the following five rules for enlarging one's

cdbulary:
1. Read—There is no better way to gather new words and grow familiar with their use. Read aloud as much as possible. In this way you will become accustomed to the musical rhythm of

Talk-Listen closely to the con versation of good talkers and never talk yourself below your very best.

Study-Look up new words. your dictionary freely. Never allow yourself to hear a new word spoken thout jotting it down for reference then you know it, use it yourself.
Write—Take every possible op-

portunity to express your thoughts in writing. Many of the best writers of to-day learned to write through their correspondence.

social correspondence.

5. Memorize—Wherever you find a beautiful thought in words preserve it by committing it to memory. The thought and the language will each be seed in your garden.

Ambitious persons whs have not been regularly educated will find these sug-

s helpful.

Hard Work is Nine Tenths of Genius and Success. The performance of a deal of drudgery ral success in life, whatever the occu-pation. A boy who is afraid of work or of soiling his hands need not expect to omplish much in the world. Coun-boys have their full share of fun, out there are many disagreeable duties on a farm which farmers' boys learn to on a farm which farmers boys learn to accept as a matter of course. Edward Eggleston, speaking of the value of his farm training when a boy, once said to me: "I learned one thing of great me: "I learned one thing of great the course of the learned one of the learned one thing of the learned one of farm training when a boy, once said to me: "I learned one thing of great value, and that was to do disagreeable

things cheerfully."
Farmers' boys learn how to work, and hard work is nine tenths of genius. Turner, the great English artist, when asked the secret of his mastery, replied: "I have no secret but hard work."

Success.

Be Up and Doing

It is always better to work instead of It is always better to work instead of hoping; to work, always fortified with hope, of course, and a belief in the ultimate good which faithfulness to duty alone can bring. Dreaming and halting hesitation never accomplished anything, and though "they also serve, who only stand and wait," we are not to suppose this means standing around doing nothing.

For there is so much to be done, and the time, at the best, is short. Only a few short years to weave the human story—whether it be the comforting of

story-whether it be the comforting of desolate, the binding up of broken hearts, the giving of hope to those who sit in darkness, or the sustaining and cheering of more favored and harder workers in the field of daily ordered. field of daily endeavor — only a few short years to build up a perfect manhood for the life eternal. What are we doing that makes for such perfection? Are we frittering away our time in frivolous enjoyment, forgetful of sad hearts to be comforted? Are we abusing our gifts by half-endeavors and casting our bread upon the returnwaters of retribution? Are we blunting our spiritual perception, and dulling the delicate sense of our conscience by a too eager pursuit of the passing pleasures of the world? Persaps one, perhaps one of all these

Character Building. We do not despise money. We do not despise money. We do not despise position. Yet a man ought to be something aside from his money. He ought to have personal gifts which would make him worth something appropriate he were cast advict. thing supposing he were cast adrift from money and position. Men absorbed in the eager pursuit of wealth may give this question a thought : Are you worth anything aside from your

Accomplishments are part of one's being which belong to him intimately. being which belong to him the the development of innate powers. The musician, the poet, the orator and the conversationalist enjoy a orator and the conversationalist enjoy as orator and the conversationalist enjoy a power to please, to persuade, to divert and to instruct, which we associate with their persons. Dying, they do not leave it behind them. They are agreeable companions, influential allies, men of merited prominence. Wealth is an accident. These personal gifts are the outward sign of personal worth.

outward sign of personal worth. But character is a personal quality, from more creditable to its possessor and of far higher degree than accomplishments. There is no mistake in the popular proverb: "An honest man is the noblest work of God." Character is the quality of the man's soul.

Sooner or later in life, the worth of It is a good conscience, a good reputa tion, self-control, owing no man any-thing, owning one's soul. And this is but the beginning. This is but clear-ing the ground and laying the foundaing the ground and laying the founda-tion. The superstructure is sobriety with energy, modesty with self-respect, tolerance without timidity, invariable good judgment; in short, something of all the cardinal virtues, the seven tifts and the other

of the Holy Ghost and attributes of true religion. The worship of success is too frequently the neglect of character-building. Purposes narrow us to their pursuit—occupations warp us to their ruts—times and events mould us to their imperfections and prejudices. The good judgment of a strong charcter does not despise success, do neglect business, does not live in dreamland or utopia. But neither does virile character sink itself in these ffairs, and submit to their moulding or

manipulation. The upbuilding of character is the observance of Christian maxims and the leading of a Christian life. We do not seek for character to admire in Epi-curus or Voltaire. We may study great mental gitts in Dr. Johnson, and a certain huge deformity of character in Na-poleon. But for models of sterling haracter we select Socrates, we study St. Augustine, we go to the medieval monastery for Thomas a-Kempis and Thomas Aquinas; we think of the mar-tyrs rather than of the meteors' and of the good though humble, rather than of the great, though soiled and tattoed, as the price of their eminence.

OUR BOYS AND GIRLS.

Life's Schooling. I sat in the school of sorrow.

The Master was teaching there;
And my eyes were dim with weeping,
And my heart was fall of care.
Intesa of looking upward
And seeing this Face Divine,
So full of tenderes pity.
For weary hearts like mine—

I only thought of the burden,
The Cross that before me lay,
So hard and heavy to carry
That it darkened the light of day,
So I could not learn my lesson
And say 'Thy will be done,'
And the Master came not near me,
And the weary hours crept on.

At last, in my heavy sorrow,
I looked at the Cross above—
And asw the Master watching
With a glance of tender love—
He turned to the Uross before me;
I thought I heard Him say;
"My child, thou must hear the burden,
And leain thy task to-day."

"I may not tell the reason.
The enough for thee to know
That I, the Master, am teaching
And gives this cup of woe."
So I stooped to that weary surrow;
One look at His face divine
Had given the power to trust Him,
And say "Tay will, not mine."

And thus I learned my lesson, raught by the Master alone. He only knows of the tears I shed For He has wept His own. But from them comes a brightness. But from them comes a brightness.
Straight from the throne above.
When the school of life will be ended
And the Cross will show the Love

A Thirteen-Year-Old Salesman Draws Thousand Dollar Salary. Carl Gustafson, thirteen years old, a son of a fireman in a steel mill in New Castle, in Pennsylvania, earns a salary of \$1,000 a year, as a typewriter salesman

United States. He has helped to support his family ever since he was nine years of age.

Among his various occupations were Among his various occupations were lamp-lighting, running elevators, driv-ing horses, selling papers, working in a paper-box factory, and cleaning boilers. He is never happier than when making money to help his mother. He has a bank account, and makes reg-

Always shielding others at her own Making a sacrifice cheerfully when-

ever one is made.

Avoiding discussions in the presence

Avoiding discussions in the presence of a third party.

Always repressing criticism when there is anything to praise.

Inquiring after the friends and families of those whom she meets.

Expressing an interest in that which she sees is interesting to others.

Avoiding jokes of a personal nature likely to wound another's feelings.

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel dis-

Taking no notice of accidents which happen to others, unless she can give

Never refusing a gift when it evidently comes from the heart and is bestowed with pleasure.

Making no unnecessary allusion to any subject which is known to be disagreeable to another.

any subject which is known to be disagreeable to another.

Writing letters to those who have benefitted her in any way, or to whom she may give help or cheer.

Showing herself happy when she is enjoying herself, remembering it is a pleasure to others to make her happy.

Two Boys Saved. One of the familiar sights of the Bath Beach water front is Rex, a big, fullbleoded St. Bernard dog owned by Jackson L. Quinn, a well-to-do resident Jackson L. Quinn, a well-to-do resident of that district, living on Bay Sixth Street. The dog is always with his young master, Edward, the son of Mr. Quinn. While the dog has been a general favorite of Bath Beach resi-dents had a way more to now for the dents, he is even more so now, for re-cently he rescued Edward from drowning, and also saved the life of Charles ing, and also saved the life of Charles
Goodwin, an eleven-year-old chum.
Both the youngsters, accompanied by
the dog, went down to the end of Bay
Fifth Street, and, donning their bathing suits, went in swimming. The dog

they can be east out:
Would that Thou, the
of Israel, the zealous
souls, wouldst behol
all my undertakings.

remained on shore, but kept watch over the boys. A heavy swell was on, and before the boys realized their

danger, they were in deep water. Neither boy could swim, and there was Neither boy could swim, and there was no one near to help them.

They were drowning, when the dog swam out, reaching his young master first, caught him by the back of the

bathing suit, and brought him ashore. Then, rushing into the water again, he ram ashore with the Goodwin boy, placing him beside Eddie.

The boys, while considerably fatigued and frightened, soon recovered, and changing their clothes, went to Mr. Goodwin's house, where the rescue was Mr. Quinn refused an offer of \$250 for

he dog from a dog fancier, but now here is not enough money in the land ve all admire a noble, faithful dog! No doubt many of the readers of this paper have just such intelligent, noble animals, and love them very

A charming little anecdote is related in the life of Father John Bosco, the in the life of rather John Bosco, the founder of many charitable institutions in Europe. One day a little boy belonging to his orphanage was found weeping bitterly. The lad was about to make a general confession, and had written his sins in a copy-book, either pecause he was scrupulous, or because he found them too numerous to remem-ber readily. He lost this inventory of all he had, or rather of all he had not, for when we commit sin we lose virtue and gain vice. The child's grief was uncontrollable, and so he was brought to Father Bosco. The latter took the little fellow upon his knee and asked him what the trouble was. "I have him what the trouble was. "I have lost all my sins!" he said amid his tears and sobs. "Happy boy, to lose your sins!" said the kind old man; "but still sins a state with you never find them, for being sinless you will be near to God." Then he consoled the little chap by telling him that he had found the copy-book containing his sins.

"If I had known that," the little fellow said with a happy smile, "I would not have cried; and when I went to confession I would have said 'Father, I accuse myself of all the sins in your pocket."

There is for

There is for us a lesson to be learned from the child's simplicity and earnestness. There is no danger we will write down our sins and then lose them. No; the trouble is we won't lose them, but instead will lose them, but instead will lose ourselves in them. Nor have we need of a copy-book. All we have to do is to remember what we can, confess them and be sincerely sorrow for them. There is for us a lesson to be learned them.

The Competent Boy.

Abram S. Hewitt, a business man whose name is familiar to the country, whose name is familiar to the country, says he believes that competent boys have just as good a chance to get ahead now as they ever had, but he particularly emphasizes the word "compe-

In the interview referred to he says: 'We need competent boys now. I willing to begin at the bottom and work

And the word "competent" is the key to the whole situation. The trouble oday with the boys is that their eager ness to get ahead and climb the ladder toward success rapidly, really keeps them from reaching the goal at all.

When you are building a house, you must first lay the foundation, and the more solid you get the foundation the more substantial will be your house. Many boys of to-day build the found-

ations to their prospective business car-eers on sand or similar unsubstantial material. That is, they dislike to start at the bottom and perform the neces-sary amount of drudgery required in all cases to prepare a suitable foundation upon which to build a successful busi-

ness career.

The boy who wishes to achieve success in business has no particular need to be a hurry. If he really dosen't really get started on his career until he is thirty-

started on his career until he is thirtyfive years of age, there will be time
enough for him to make his mark.
Competent boys can always find profitable employment, and the only way to
become competent is to start at the bottom of a business and learn every detail
of it by hard work. There is no
other way to accomplish this. Hard
work will bring success to even
mediocre ability. mediocre ability.

IMITATION OF CHRIST.

OF THE CONFESSION OF OUR INFIRMITY, AND THE MISERIES OF THIS LIFE. I will confess against myself mine injustice (Ps. xxxvi.) I will confess to

injustice (Ps. xxxvi.) I will confess to thee, O Lord, my infirmity.

It is oftentimes a small thing which casts me down and troubles me.

I make a resolution to behave myself valiantly; but when a small temptation comes I am brought into great

It is sometimes a very trifling thing, whence a grievous temptation proceeds.

And when I think myself somewhat safe, I sometimes find myself, when I

least apprehend it, almost overcome by a small blast. Behold, then, O Lord, my abjection and fraility, which are every way

known to Thee. Have pity on me, and draw me out of the mire, that I may not stick fast therein, that I may not be utterly cast down for ever.

This it is, which often drives me

back and confounds me in Thy sight, namely, that I am so subject to fall and have so little strength to resist my And although I do not altogether consent yet their assaults are trouble-some and grievous to me, and it is ex-

ceedingly irksome to me to live thus lways in a conflict. Hence my infirmity is made known to me, because wicked thoughts do always

me, because wicked thoughts do always much more easily rush in upon me than they can be cast out again.
Would that Thou, the most mighty God of Israel, the zealous lover of faithful souls, wouldst behold the labor and sorrow the servant and stand by me in all my undertakings.

LABOR IN THE MIDDLE AGES.

"Mutual Aid," by P. Kropotkin, is a much-talked-of book in which the author controverts the theory that continued progress depends upon the truggle for life between individuals of the same species. This is usually called the theory of the survival of the fittest, and it presents a vision of human life a an ever more ferocious combat, none the deadly because economic instead of mil itary. In this vision the strongest, be-cause of their strength, survive; the weaker are pushed to the wall and perish. To sustain such a theory, exemples have been given of the constant struggles to be observed in the lower orders of animals. Kropotkin observes also and sees no such struggles. He the contrary, among the inds, on the contrary, among the neasts of the field, manifestations of nutual aid and support. From the huddling together of sheep for mutual warmth, the migrations of birds, the strange gathering of the wild herds on strange gathering of the wild herds on the Siberian wastes, or the "spirit of the hive" in the organized commun-ities of insects, his examples extend to the saving of wounded badgers by other badgers, the feeding of wounded crows by other crows, the union of birds to sing together and hares to play, exultant with the joy of life. From animal life the author passes to man, and gives many examples of human friendliness and sympathy in f human friendliness and sympathy in primitive ages. Even among savages he shows the existence of this spirit of

nutual aid. He says : Within the tribe everything is shared in common, every morsel of food is divided among all present : and if the savage is alone in the woods, he does not begin eating before he has loudly shouted thrice an invitation to anyone who may hear his voice ho share his

Commenting on this remarkable book the London Athenceam has a passage which ought to serve a good purpose in correcting the false notion of the so-called "dark ages" so generally held, even by people with pretensions to culture. It is as follows (the italics

being ours):
"Tracing the persistence of this spirit of mutual aid through all the chaotic upheavals which created modern Europe, the author finds its finest flower in the organization of the medieval city. The chapters which sum up the results of that immense research which has altogether changed our picture of the 'dark ages,' are the most fascinating of the book. These years completely transformed the face They are children - inof Europe. spired children; the patriotism of the town, the loyalty to the fellowship guild, and the all-embracing religion, are intimately bound together; virtually, the same movement is seen arising simultaneously from Denmark to Sicily.

Municipal trading, the state regulation of industry, the standard price, the minimum wage, and the limitation of the hours of labor—all these disordered drams' of the modern idealist are here in active operation. The laborer's remuneration is higher, his holidays longer, and his work more inhabitations are the second of the seco

resting than they have ever been since. Kropotkin is a Socialist, and his neory of mutual aid is intended to erve as a proof that co-operation and not competition is the natural system for human society. Whatever may be said for the theory in other ways, it is ertain that it presents no such depress g outlook as that which shows ature in incessant warfare, and which es to prove that with men as well as with animals those who are successful are those who trample the weaker under foot. The book would be valuable alone if only for its testimony to the general comfort that prevailed in those times when the Catholic Church was the only Church in Christendom, and before the Protestant revolution had disturbed, broken up, and dis-organized society.—Sacred Heart Re-

This is Very Certain.

"The stage Irishman will continue," says the Catholic Union and Times, i just so long as his disgusting buffoonery fills low theatres with snickering idiots of Irish birth or blood. The degraded creature who by his presence encourages such low caricatures on the race whence he sprung deserves universal contempt."

CROSS BABIES. HOW TO MAKE THEM BRIGHT, GOOD-NATURED AND WELL.

A crying baby is an unwell baby.
The little chap is not cross for the fun
of it. He cries because that is the only way he has of expressing the fact that he is either in pain or discomfort. Most of his little troubles are due to some diserder of the stomach or bowels, and if Baby's Own Tablets are given and II Baby's Own Tablets are given both the trouble and resulting cross-ness will disappear. You can take a mother's word for it, and Mrs. John T. Sutherland, of Blissfield, N. B., says: 'I think Baby's Own Tablets the best medicine in the world for little ones. I think Bady's Own Tablets the best medicine in the world for little ones. My baby was very cross and used to keep me awake half the night before I got the Tablets. Now she sleeps soundy, in good natured and is growing splendidly." You can give these Fablets with perfect safety to a newborn babe. They are guaranteed to ontain no opiate or poisonous sleepy contain no opiate or poisonous steepy stuff, and are a sure cure for all the minor ailments from which little ones suffer. Sold by medicine dealers or sent post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

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Are your corns harder to remove than those that others have had! Have they not had the same kind! Have they not heen cured by using Holloway's Corn Cure! Try a bottle.



Our next step in the brief and hurried reatment of this important subject eads us to the consideration of the iltar. Were we to devote the requisite space to speak fully on the matter a good sized volume would be the result. good sized volume would be the result. In such a treatise as this, therefore, we cannot hope to do more than touch upon the more prominent facts in connection with this part of the Church. And this, too, notwithstanding the fact that it is the principal and most sacred part of the house of God. Yet those who follow will, no doubt find some mation that will extend their knowlege
The word is derived from the

Latin and means high. And applied to religious worship it signifies a high place on which sacrifice is offered Even among the Pagans the custom ob tained of offering sacrifices to their tained of offering sacrifices to their gods on high places. For we read of them taking place on the hill tops ar d the mountains. In verification of the fact we find the Pantheon built upon one of the seven hills of Rome, and othe examples might be added. It is not be cause we have copied the Pagan eustom, however, that our altars are higher than the other portion of the higher than the other portion of the church. But for the reason that it is symbolical of Calvary. From this fact how easy it is to gather the meaning attaching to the steps which led up the product of the steps which led up to the product of the to it. Namely, the road ass by Our Saviour to His crucifixion. is, also, a practical reason for its eleva nely, that the ceremonies may

tion, namely, that the ceremonies may be seen by all the congregation.

But you ask why its present resemblance to a tomb? Remember the story of the Catacombs and you have the answer. Driven into the bowels of the earth to escape death and worship God it was the custom to spread white linear over the markyr's tomber. white linens over the martyr's and thereon offer the sacrifice of the Mass. In memory of the fact the shape has been preserved. We observe that it has the appearance serve that it has the appearance of a table, signifying the table at the Last Supper and the Unbloody Sacriflee then instituted and to day continuing in the Sacriflee of the Mass. It has the appearance of a cross, signifying the instrument of Our Lord's death, and by its four corners we are reminded of its members disbursed in the four quarters of the earth. In early times the altars were not placed against the wall but stood some distance away, and the priest always faced the Convenience alone is responsible for the immaterial innovation.

The table of the altar is three feet in width, about three and one-half feet high and six and half feet long. The whole altar may be of stone or wood and is marked with five crosses symbolizing the five wounds in the body Our Saviour and contains relics the martyrs. If of stone these crosses are made on the four corners and the other in front of the tabernacle near the outer edge where these relics rest. If of wood, then a small stone about a foot square is similarly marked and containing the relics is placed in front of the tabernacle in the board of the table. In this case the stone is in reality the altar, for on it must rest the Host and Chalice during the Sacrifice of the Mass. If i its recollected that Calvary's cross rested in a hole in a rock and that Our Lord's body also rested in a stone sepulchre the reason may be easily gathered. Such, briefly told, is the history of altar.-Church Progress.

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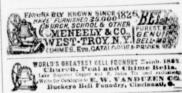
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