## THE HOME CIRCLE

THE CHANCE GOD GIVES.

"I'll pass this way but once," a fool "And therefore I will taugh and take my case; Let others toil and sweat and fret and

And miss the chance God gives them.

But I will journey down the careless And ope my eyes to none but happy days."

"PII pass this way but once," another "Hence all that God laid out for me

Thence all that God laid out for me to do,

I must be doing as I fare whead,
That He may say 'Well, done,' when
I am through—
By word and deed I'll do my best to
Spread
Good encer along the pettways that
I tread."

The wise man did his work and did it well, And people blessed him as he went Along.
And fewer tears, because he labored,

fell. And higher swelled the chorus of the

Song—
The song of joy God meant that men should raise,
The splendid song of brotherhood and

The usiless fool ment dawdling here Unmindful of all feelings but this What if men sang or sobbed ! He did

not care—
ne morn he woke to find all pleasures flown!

His tongue was thick and dry — he cursed his tot—
And shrivelled up—and passed—and was forgot.

-E. S. Kiser in Chicago Record-Her-

LOVE THE TEST.

Our capacity is measured by our power of love. We can do or learn to do whatever with all our soul we wish and will to do. As we are succeptly reached through our affectiors, our nature is best explained by them. Hence love is the test of the kind, of being we are; it is the proof, that we are disciples of Him who is God's love made a sufferer and a sarrifice.

#### DUTY AND TRUTH.

No man who sees the truth, however distant, can conscientiously go on as if it were not there. Thousands of years are, wast periods, but the love of human fiberty and nappiness shall reach out and cling to the eternal. Let every man who believes faithfully do his share, sow the seed that he has received, and in God's time the glorious barvest will come of a pure, truthful people.

### PATIENCE NEVER DOUBTING.

We must be humble and patient; never doubting but that whatever we ask for the gipery of God and the salvation of our soul will be surely granted to us in God's own good time. If we are not heard, we may be sure that what we are praying for will not redound to fits glory, nor our own utility; and so we should desist from wishing for it; God has promised to open to him who knocks; but He did not say He would not keep us waiting.

#### THE MOTHER'S SURROW.

Jesus went on His way through the Jesus went on His way through the streets to Calvary John, the Virgin and Magdalen the outcast stood by the Mother of the Son of Goi. The Apostlea had fled. Jostled by the crowd, Mary stood at the corner of a street by which her Son would pass. He saw her blue montle. Their eyes met. Oh, what a meeting! One motaent—but it was equal to an age of spile. Higher, darker suiged the waves of sorrow in the Mother's soul. Grace held her up. The next moment Jesus fell under the weight of His cross and His Mother's sorrow.

MEN OF CHRISTIAN CONSCIENCE.

We need men, but men with con-We need men, but usen with conscience and character; men who are not afraid to be virtuous, men who believe in law because they believe in God, and who love their fellowmen because he is the child of God, men who are proud to be Christians, and whose lives of integrity, self-sacrifice and patriotism are Illumined by the Faith which has come to them by religion. Let us be true to out ideals; left us try to make the whole world better by our lives; let us be true to religion as taught by Carist.

#### THE DOUAY BIRGE.

THE DOUAY BIBLE.

The "Douay Blible" is the name commonly given to Cae Holy Sor plures current among English speaking Catholics. The "same is misleading, for the Bible was not translited into English at Douay, and only a part of it was published there, while the version now in use has been so seriously altered that it can scarcely be considered identical with that which first went by the name of the Douay Bible.

After the accession of Queen Elizabeth. William Allen, a member of an old Lancashire family canon of York, and doctor in theology at Oxford, subsequently a Cardinal and Archbishop of Mechlin, presed over to Louvain where he formed a friendship of one Vandeville, a professor in the aniversity. The idea struck Alley of creeting a college in forcigi parts for English ecclesiastics, and in 1502 Vandeville was sumaioned to Doury as professor of theology.

ville was summoned to houry as pro-fessor of theology.
Owing to political troubles, its mem-Owing to political troubles, its members, a few years after its foundation, took refuge at Rhams. There they wet to work at an English version of the Bible made from the Vuigate, but with diligent comparison of the He-

**~** brew and Greek texts. The divines thefily concerned in the translation of the New Testament were Cardinal Allen, mentloned above, Dr. Gregory Martin, Dr. Richard Bristow and John Reynolds, all of them bred at the university of Oxford. The qualication was delayed by lack of means, but in 1632 the New Testament was published at Rhelms, the Old in 1605-10, at Donay.

The first Donay Bibles were proscribed by English laws. Booksellets and others found having it for sale were hanged. Cardin it Wiseman said that no English Catholic could enter Donay without tears. The descented college and chaps! recall the lundreds of martyrs who perished in English. No Catholic can look on the oraginal Donay Bible without respectively and Donay Bible without respectively and Donay Bible without respectively.

iana. No Catholic circ look of the or-iginal Donay Bible without respect and awe. Every copy is linked with sufferings, pathaps with death, under the terrible penal laws of England, Ireland and Scotland—Irish Catholic

#### THE PRIEST IN THE SICKROOM

Apropos of the recent discussion of

Apropos of the recent discussion of the effect of the presence of a minister of God in the siex room, the following passage from the stary of Loke Delmege, in the American Ecclesiastical deview, is timely,—
"And when rooted from his wretched pallet at midnight, he—an aged priest in a poor city parish—drew on his dingy clothes and murmured, 'What poor soul wants me now? And when lighted by the right nurse atong the gloomy wards, where tossed poor, disseased humanity and some sleepless patient caught the light of his holy face, and murmured; 'God bless you,' and when he came to the couch of the dying and saw the happy look creep into the wistful, cager face that now turned to dearn tranquilly, for here was the man who could transform the King of Terrers into an Angel of Light—he murmured as he unervered the pax and kn-it before the Divine Healer of Ilumanity; 'Lora! Lord! how wonderful art Thou!' and how generous! And what a dread Purgatory I shall have for the heaven Thou hast given me here.'"

#### SAINTS OF A CENTURY.

A list of the decrees of beatification

A list of the decrees of heatification and canonisation ordained by the Holy See, "during the unsetenth century" has recently been prepared by the Sacred Congregation of Rites
This list shows that the Pontiffs, Paus VII. 1800-22; Leo. XII. 1822-29, Pius VIII. 1829-31; Cregory XVI 1831-45; Paus IX. 1846-76; and Leo. XIII., have pronounced 310 beatifications, while the names of seventy-eight holy men and women were put on the roll

while the names of seventy-eight holy men and women were put on the soll of saints.

Leo XIII has pronounced thirty-one bearifications and ten canonisations during his pontificate.

Leo XIII has taken particular interest in the martyrs who suffered under Henry VIII and Queen Elizabeth Nothing, it is said, gave him greater pleasure than the bentification of Cardinal Fisher, Margaret Pole and Sir Thomas More.

Two hundred and tive out of the 310 persons beatified during the century were martyrs, 24 confessors and 7 virgins.

Of the 310 beatified, 206 died for the Lord, most of them in Japan during the skuughter of the Christians there. The majority of the 40 martyrs canon-ised suffered death in Tonquin in 1885

## YEARNING TO ENTER THE CHURCH.

From the London Catholic Times A correspondent, who gives name and nodress, writes;-"I would feel much indebted to you if you could find and address, writes;—"I would feel much indebted to vou if you could find space in your paper for the enclosed appeal from a troubled facart. In heart I belong to the Roman Catholic Church, but I cannot as yet see my way to making a confession of faith. If it were only a question of renouncing fortune or prisonal earthly happiness, I feel I would gladly sacrifice all to follow the dictates of my conscience. But there a reason of a personal kind is given), I am therefore excluded from all the blessings of the True Church, and yet feel my need of them more and more deeply. I have no one to whom I may turn for comfort. If you will be so good as to publish the enclosed lines, perhaps some picus soul may be moved to pray for me. Surely there is nothing impossible with God."

Out in the cold I wander, burdened with my sin,

out in the cold I wander, burdened with my sin.
So near the Home of prece-will no one let me ir?
I hear the songs from hearts made holy, glad and free,

holy, glad and free,
I sigh and wen, but unly not join
their hormony,
Like one who does a wrong, I some-times slip away,
Near to the alter of my God, to kneel

and pray,
Before His presence to adoring bow
at least—
Though I may not partake of that
Celevial d'east;

For arms are round me clusped to keep me in the cold.

And there is not one hand to draw me to the Fold.

But, oh, ye do not know, ye sons and

daughters bload
Of our most Holy Church, that one
is seeking reat;
I therefore pen thuse lines that some
dear heart of love
May send on my behalt one ardent prayer above.
Oh. I would ever bless, when once ab-

heart unknown whose prayer of p.ty let me in:

H. D.

UNHEARD OF. "Say," remarked the transient guest at the Grand Arizona Hotel "haven't you any napkins around here?"
"Napkins! napkins," mumbled the water in a puzzled way; "o. you're if detective, ain't yet? I reckon yer mean kidnappers, don't yet?"

#### \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* CHILDREN'S

## CORNER

ቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀ

Ob, the sweeping swing of the bluegray wing.
As they circle before the eye,
And the swerving dip of the breast

And the swerring up of the adrip
Of the guilt that seaward fly!
They king and balance, they waver and float
With an idle air and an alm remote,
Then suddenly cleave the sky!
And naught know we of their query

And naught know we of their query or quest,
As they pause a breath on the blue wave's breast,
Or the secrets had in the closing blue Where they sail and sail and are lost to view.

The Criterion. THE LITTLE SPRIG OF CONTENT.

Edith is only a schoolgirh, but she has some of the wisdom that is better than any to be gained from books. She does not spend net time fretting over things she does not have. She enjoys what she has, "Don't you wish you were going to the seashore?" asked Margaret. "I should like it," said Edith, "But I'm glad I'm going to grandpa's. I always have a good time there" "Worldn't you like to have u new dress like Mary's!" said Jeesie.
"Yes; but I like mine dust as well," was the answer.

was the answer. Edith has "the little sprig of con-tent," which gives a l rich flavor to everything—Selected.

#### RULES OF POLITENESS.

To be polite is to have a kind regard fro the feelings and rights of others. the as police to your parents, bro-thers, sisters and schoolmates as you are to strangers. Look people fairly in the eyes when you speak to them or they speak to

Do not bluntly contradict anyone. It is not discourteous to refuse to do wrong.
Whaspering, laughing, chewing gum
or eating at lectures, in school or ut
places of amusement is rude and vul-

places of amusement is rude and vutgar.

Be doubly careful to an 'd any rudeness to strangers, such as cutting out
to them, laughing or making remarks
about them. Do not stare at visitors.
In passing a pen, pencil, knife or
pointer, hand the blunt end toward
the one who receives it.

When a classmate is reciting alo not
raise your hand until after the has finished.

When you pass directly in dront of
anyone or accidently annoy him say,
"Excuse me," and never fail to say,
"Thank you," for the smallest favor.
On no account say, "Thanks."

#### A TRUE HORSE STORY.

A remarkable instance of equine sa-gacity was exhibited recently which comes to us testified to by several re-liable witnesses. Abonas Drunniond, a teamster in our city, owns a horse which has been afflicted with lane-ness for two or three weeks past. This morning Mr. Drunmond turned him get these the cormon hongs that out upon the common, hoping that fresh air and exercise would benefit the animal. Upon gaining his liberty the crippled horse hobbled along on three legs direct to the blackmith shop of William Eiger, entered the shoeing department and stood there holding up his injured foot, with his head turned and his eyes antelligently fixed upon Mr. Eiger. This peculiar act on the pirt of a brute attracted Mr. E's attention, and induced him to examine the foot held invitingly up for inspection. The result of that examination was the discovery of a long nail driven into the frog, which i was the cause of the lameness. Of course Mr. Eager removed the nail. Mr. Drummond generally has his horses shod at Mr. Eager's shop, and the suffering brute undoubtedly reasoned that this was the place for him to go for relief. Equinc intelligence according to the common acceptation of the term, is not so rare, but when a horse deliberately concocts and executes a plan for relieving his injured foot of a rusty nail, he certainly can lay claim to a small portion of the reasoning out upon the common, hoping that fresh air and exercise would benefit a rusty nail, he certainly can lay claim to a small portion of the reasoning faoulties which are supposed to ele-vate the human race above the level of brutes.

## of brutes.-Chicago New World.

## CAPTURING A LIONESS

Mr. Cleveland Moffett, who has been writing up "Studies of Ibrilling Lives' interviewed some circus attaches, from one of whom he obtained a story of George Conklin, the famous lion

of George Conklin, the famous lion tamer.

"We were showing out in Kansas, and one night a cage fell off the circus train, became unlashed or something as she swung round a curve, and when we stuck out heads ou to the sleeper there were a pair of greenish, burning eyes coming down the side of the track, and we could hear a ruh-ruh-rr-r-rush- something between a bark and a roar-that didn't cheer us up any, you'd better believe. Then George Conklin yelled; 'By the law, it's Mary. Come on hoys; we must get her." And out we went. Mary was a full-grown honess, and she was loose there in the darkness, out on a bare prairie, without a house out on a bare prairie, without a house or a fence anywhere for miles."
"Hold on," said I; "how did your

train happen to stop when the cage fell off ?" With indulgent smile he explained

With indulgent smile he explained that a circus train running at night always has guards on the watch, who wave quick lanters to the engineer in any emergency.

"Well," continued the man, "George Conl, lin had that cage fixed up and the lioness safe inside within forty minutes by the clock. Dof Why, it was easy enough. We unrolled about a hundred yards of side wall tenting and carried it toward the dioness. It was a line of men, holding up a length of canvas so that it formed a long moving fence. And every mon carmoving fence. And every man carried a flaming kerosene toca. There was a picture to remember, that line of heads over the canvas wall, and the flaring lights gradually circling round the lioness, who backed, growling and switching her tail—backed away from the fire until, presently, as we closed

in, we had her in the mouth of a fun-nel of canvas, with torches every-where excep just at her back, where the open cage was. Income Conklin-spoke sharply to her, just as if they were in the ring, and snapped his whip and the next thing Miss Mary was safe behind the bars. It was a pret-ty neat job, I can tell you."

#### NEVER-I OR BOYS.

Nover make fun of old ago; no matter how decrept or unfortunate, or evil it may be. God's hand rests lov-

ingly on the aged head.

Never use intoxicating liquor as a beverage. You must never become a drunkard; but beer, who and whisky will do you no good, and mry wieek your life. Better be on the safe side. Make your influence count for sobri-

Never make sport of one of those miserable oreautes—a drunken man or women. They are wreeks, but God alone knows the stress of the storms, which drove them upon the breakers. Weep rather than laugh. Never tell or listen to the telling of filthy stories. Cleanliness in words and acts is the sign manual of a true gentleman. You cannot handle them without becoming fouled. Never cheat or be unfair in your play. Cheating is contempathly anywhere at any age. Your play should strengthen, not weaken, your character. miserable oreatutes—a drunken man

acter.

Never call anybody but names, no matter what anybody calls you. You cannot throw and and keep your own hands clean.
Never be quel. You have no right to hurt a fly needlessly. Cruelty is that trait of a bully, syndness is the

they trait of a bully, Induces is the mark of a gentleman.

Never lie, liven waite lies leave a black spot on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never make fun of a companion because of a misfortune he could not help.

Never hesitate to say no, when ask-

Never hesitate to say no, when ask-

Never hesitate to say no, when asked to do a fining. It will often require courage, the best kind of courage—moral courage; but say no so distinctly that no one can possibly understand you to mean yes.

Never quarrel. When your tongue gets unruly lost it in—if need be bite it. Never suffer it to advertise your ill demoer.

it. Never suft'r it to advertise your iil demper.

Never make contrades of boys who are continually doing and saying evil things. A boy of well as a man, is known by the company he keeps.

Never be unkind to your mother or father. When they are deed and you have children of your own, you will discover that even though you did your best, you were able to make only a part payment of the debt owed them. The balance you must pay over to your own children.

rnem. The balance you must pay over to your own children.

Never treat other boys' sisters better than you do your own

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

### OR. KLOBE AND HIS CITIES

The following remorkable letter has been addressed to the Freeman's Jour-

nal, Dubim :-Sir.—Since my arrival in London

md. Dubin;—
Sir.—Since my strival in London from Capetown, on Eriday last, Laave seen in your paper of 19th ultimo "A Reply to Dr. Klobe," signed by ten priests of the Western Districts of the Cape of Good Hope. On this "Reply" I wish to offer some remarks — I should be sorry if the Irish prople were to think that the political views of these elergymen wore the views of the genuine Irish at the Cape.

On the question of the present war public opinion is very Jingo at the Cape. In Capetown the two leading mapers are in the hands of millionires and, of course, write ap their masters views. One who, anxious to study both s'des of the question, wou'd be seen reading the South African News, which takes the side of the Boers, would be severed at. That "rag" should not be read. The news-vendors are half-ashamed or half-afraid to sell it. Hence the Colonial Irish, who know next to nothing of Ireland or here history, are often pro-English and some of them out-and-out Jingos; and of those (who have been born in Ireland, but have resided for many years at the Cape, some have succumbed to the England and Ireland these people deem it "more respectable" to be thoroughly English, and these people deem it "more respect-able" to be thoroughly English, and it pays better. Should there be any honors or emoluments flying about, an English-Irishman stands a better dhance of vatching some of them. Still, there are genuine Irish at the Cape. These are entirely at one with the Nationalists and the priests and bishops of Irishand.

of freland. Now, with regard to the "Reply to Now, with regard to the "Reply to Dr. Kolbe," the very first sentence contains an untruth—not advortently uttered I am confident. These reverend gentlemen hay—"We, the undersigned, being a majority of the Catholic priests of the Western Districts," etc. The Catholic priests of the Western Districts number twenty-one. Ten is not a majority. They then tell us they "have remained silent under much provocation while Dr. Kolbe was carrying on his political campaign in carrying on his political campaign in favor of the Boors." I suppose it must have been trying to these gentle-men that anyone should have refused

men that anyone should have refused to see eye-to-eye with them in matters political. Did they reflect on the pain they must have caused others in publishing their letter?

They attack Dr. Kolbe for this remarks about the Dominican Sisters of Natal, and cay they do not intend to discuss politics, but before closing their letter they have got up to their eyes in politics.

Whother it was the English or the Dotch who burned the church in Natal is a debated question. I have it

poten who oursed the church in Natital is a debated question. I have it from a Canadian priest who investigated the matter that the church was burned by the English on the day after the Boors had cleared out. Certain it is that the Boors have shown

tain it is take the moors have shown not antipathly to our priests or nuns, save in cases where those latter made themselves conspicuously nata-licer.

But takes attack on Dr. Kolbe, nominally in defence of the nuns of Newcastle, is but a peg on which to hang a political onslaught. Nebody knows better than those reverend gentlemen

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that our nuns and brothers at the Cape have no abler defender, no more succee friend, than Dr. Kolte. No-

Cape have no other defender, no more senere friend, than Dr. Kotte. No-hody base contributed more than he to make the schools of the Dommean Nuns in Capetown the success they are. For years he has aught science, degher mathematics, and classics in these schools. For their asse he has got together the finest private masseum in the Colony. He has taught even the teachers. Can any of insertices show such a record?

The writers tell as they sio not intend to discuss politics. Yet they assert "The war in South Africa was just and necessary" Dr. Kolbe, in abis letter, which they dub "Pure politics," this said no more than that it was neither just nor necessary. They say, "We are unable to endorse Dr. Kolbe's praises of the action of a large section of the Irish people at home during the war." On which I ask, (1) Are these gentlemen talking politics here? (2) Are the Nationalists of Ireland at their back, merely a large section of the Irish people? Are they not, morally speaking, the nation?

large section of the Irish people? Are they not, morally speaking, the nation? Now, the truth is, these reverend gentlemen are all anti-trish. Hence, their attack on Dr. Kotbe. Two of those ten are Germans, who never saw Ireland, and know nothing of her history. One of these, who is my own assistant, was in duly intercourse with me for weeks after this letter had been written, and yet never breathed a word about it do me. Five men born in the colonies, and one in England, but not one of them, except, perhaps, one, who must have thought-England, but not one of them, except, perhaps, one, who must have thoughtlessly signed this letter, is Irish in sentiment. One of these regards the priests of trekand as so many rebels. Two are it ish by birth, but are row Chaplains to the English torces, and delight to rub shoulders with his Majesty's officers. Of course, these gentlemen could not endorse Dr. Kolbe's praises of the Irish. I need say nothing of their encomium of the Irish troops that have come out here. And troops that have come out here. And these gentlemen tell us, "They love Ireland dearly." Ireland, perhaps, might reply—Save me from my friends.

M. COLGAN. London, 6th May, 1901.

## THE EVENING TRAINS.

The first train leaves at 6 p.m. For the land where the noppy blows And mother dear is the engineer, And the passenger laughs and crows

The palace car is the mother's arms. The whistle, a low, sweet strain; The passenger winks and nods and blinks,

And goes to sleep on the train.

All 8 p.m .the next train starts For the poppy-land after, the summons clear falls on the ear, "All aboard for the sleeping car."

But what is the fare to poppy land?
I hope It is not too dear; The fare is this—a hug and a kiss And it's paid to the engineer

So I ask of Him who children took On His knee in kindness great, "Take charge, I pray, of the trains eadh tlay. That leave at 6 and 8."

FUNNY PLACE FOR A PRECIPICE. From the London News.

A prominent member of the Dublin Corporation, who was Lord Mayor a couple of years ago, used a marvelous meta, nor in opposing a large soheme of electric lighting for the city all a recent meeting. "You are," he declared with well-member, "standing on the adde of a precision that will ad a recent meeting. "You are," he declared with vehemence, "standing on the edge of a precipice that will be a weight on your necks all the rest of your lays." Fins effort makes a good companion to the statement attributed to an English elegaming of the South Atican war: "The young men of England are the backbone of the British Impire, What we must do is fo train that backbone and bring it to the front."

THAT BRUTAL MAN. "What is meant by the expression 'Generally speaking t'"
"A woman, I suppose."

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