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THE SACRED HEART.

American Herald.

In all times and amongst all peoples the human heart has been considered the seat of the feelings of the soul and the soul itself: "What is man, oh! my God," exclaims Holy Job, "that Thou shouldst place Thy heart in him?" By these words he meant His affections, since, until the eleventh century, the heart of Jesus was not regarded as the symbol of His love, though the wound in His side was held in veneration. Some, like St. Ambrose, said the blood that flowed from it represented the In all times and amongst all peoples that flowed from it represented the graces of which the passion was the graces. Others, as St. Augustine, saw therein the image of the Church, issuing from the side of Jesus Christ, as Everge from that of Adam—a figure often e from that of Adam-a figure often referred to in the writings of the referred to in the writings of the Fathers. At this period art kept pace with literature. At first Our Lord was represented under emblems unintelligible to the pagans, the Lamb on the Cross; the Pelican, the Good Shepherd, the Fish signifying Jesus Christ Son of God, Saviour. In the fourth century the crucing appeared. Christ Son of God, Savious. century the crucifix appeared. Christ was represented with His side open, was represented with His side open, was represented with His side open, but clothed in glory, according to the words of Our Saviour, "When I shall be lifted up I shall draw all things to Me." In the ninth century the crucifix was the same as at present, emblematic of suffering; sometimes the soldier is represented as piercing the side of Our Lord, at others the Church, under the form of a queen, eagerly receives the blood flowing therefrom. But nowhere was the heart represented. In the first centuries the wound in is side was the chief devotion of Christians. We shall now see how this

devotion gradually developed into the devotion of the Sacred Heart. II.

" Why that wound in the side of Our Lord?" exclaims a disciple of St. Bernard, "if not to give free scope to the aspirations of His Heart. There a sure retreat is to be found and an abundance of delight." "Oh Jesus, the most beautiful of the children of men," says another, "Your Side was pierced to give us an abode therein. It was pierced to show us by this visible wound the inshow us by this visible wound the invisible wound of Thy love." "Soul created to the likeness of God," adds St. Bonaventure, "how can you still delay to go to Him; in the excess of His love He has opened His side to give by His love."

The disciples of St. Bernard and St. Francis echo the same sentiments. St. Clare, St. Margaret of Cortona, in their

revelations, mention it in every page. St. Gertrude salutes the Heart of Jesus as the treasure of the divinity from whence the saints draw plentifully of the divine blessings to bestow them on the just; she adores It as the centre of infinite mercy supplying what a lov-ing soul is unable to accomplish itself.

our Lord appeared to these devoted servants who forgot the earth to think only of Him. He showed His heart to St. Lutgarde, saying. "Look at what thou shouldst love. Put aside all human love and thou wilt find ineffable delights in my Heart." St Margaret of Cortona received the nable mission of spreading received the noble mission of spreading this newborn devotion to the Heart of Jesos. "Preach my mercy," our Lord said to her: "my poverty, my humility; my sufferings. Remind all that for them My Heart was dried up in the midst of

my pain."
Nothing could express the love with which these souls were filled for this in-finite beauty and goodness. They lived only for God; to praise and serve Him was their only aim. Can we, then, be astonished at the signal graces they received from heaven and the wonderful favors God bestowed upon them? A corrupt and perverse world, steeped in sensual pleasures can hardly understand the love and tenderness which unite the soul to God and is fruitful of sacrifices repugnant to human nature. The reason why the heart cannot rise to God nor despise the fleeting pleasures of earth is because it is plunged in the mire of sin. Heart of Jesus, centre of love, pour down into our heart a few

The thirteenth and fourteenth centuries contributed their part to the devotion to the Sacred Heart as the Jane de Valois, St. Frances of Rome, and many others show.

"I long only for Thee, Jesus," exclaims St. Catherine of Genoa, "and I will only rest when hidden in Thy Sacred Heart, where all created things

That this new devotion was not pleas ing to all is evident from the words of St. Angela de Foligino and Blessed Baptiste Verani, who said most truly: "All do not sail on the sea of the Sacred Heart of Jesus, for the requisite dispositions are not always present in them." Those, however, who dissented from it were but a few amidst the general concert. As we draw near to the revelations of Paray-le-Monial a long revelations of Paray-le-Monial a long line of devout servants meets our gaze which is increased as we proceed down the course of ages. Benedictine, Carthusians, Dominicans, Franciscans—all the religious communities—enter, so to speak, into the Heart of Jesus. In the cloisters, resorts of piety and self-denial, the devotion to the Sacred Heart assumed a wide extension. Heart assumed a wide extension.

We will now say a few words about the two religious order who were des-

Heart of Jesus, and for their motto the word of Our Divine Saviour: "Learn of Me, for I am meek and humble of heart." To them he would often say: "Do you not wish to be the daughters and servants of the Heart of Our Divine Lord?" He is our master, king and father. Serve Him well and He will not fail to favor you. The religious of the Visita-Serve Him well and He will not fail to favor you. The religious of the Visitation will only truly bear the title of Daughters of the Gospel when they imitate the mildness and humility of the Heart of Jesus, which form the ground work of their order. Then only will they be worthy of the privilege and will never prevail.

Neither this nor the previous rebuffs nor the previous rebuffs to which Jesus could quench the fire which Jesus could quench t

HISTORY OF THE DEVOTION TO incomparable grace of being the Daugh-

Soon a new order sprang up, founded by Father Eudes, who was once an il-lustrious priest of the diocese of Seez. Father Eudes at first entered the Congregation of the Oratorians and devoted himself to the work of missions, and several times braved the contagion of disease. He left the order in 1643 to found a Congregation destined for par-ish missions and the direction of seminaries. On his newborn Congregation he enjoined the duty of honoring the Sacred Hearts of Jesus and Mary as their principal devotion, these being his special patrons.

At first he preached devotion to the

heart of Mary and composed two office neart of Mary and composed two offices approved by a certain number of Bis-hops. Later on an office of the Sacred Heart of Jesus, which likewise re-ceived episcopal sanction. He conse-crated all his seminaries to the Sacred Hearts of Jesus and Mary, established confraternities enriched with indul-gences by the Pope, and the feast of the

gences by the Pope, and the least of the Sacred Heart of Jesus was celebrated for the first time October 20, 1670, in the Seminary at Reims.

Thus we see that devotion to the Sacred Heart existed before the time of the Blessed Margaret Mary, and many persons were deveted to It though many persons were devoted to It, though It did not yet receive a special worship till Father Eudes established it and the Blessed Margaret Mary received the mission to propagate it.

According to the writings of the Blessed Margaret Mary, she had seventy

Blessed Margaret Mary, sine has so they apparitions, the most remarkable being that on June 16, 1675.

Whilst praying before the Blessed Sacrament on the Octave of Corpus Christi, she relates, I received from God wonderful graces, and felt myself bound to render love for love. He told me: "I could not give Him a greater mark of my love than in doing what He has so often demanded of me;" then, showing me His Heart, He said "Behold this Heart which has so loved mankind and which receives in return so much ingratitude, therefore I ask you to conecrate the first Friday after the Octive of Corpus Christi, as a special feast in honor of my Heart. The Jesuits established it in their

olleges and the priests in their parishes. It was no longer a personal devotion of the Middle Ages, as everywhere this feast was kept with great devotion. The Blessed Margaret Mary was overjoyed. "Now I can die happy," she used to say, "since the Heart of my Saviour begins to be honored, I have nothing to

In her desire to use all the means possible she caused little pictures to be made and scattered broadcast. This was her last work, as the following year, 1690, she went te receive the reward of her virtues.

The movement given by Margaret Mary daily increased. Already several confraternities, to which the Pope granted indulgences, were established. Monasteries and parishes, churches and chapels were dedicated to the Heart of Jesus, where feasts in His honor were celebrated. Still something was wanting to complete the devotion of the Sacred Heart, viz.: the approbation of the Sovereign Pontiff, which at first was only obtained with difficulty. An application was made to the Court of Rome by the Religious of the Visitation for permission to celebrate the feast with an Office and special Mass on the Friday after the Octave of Corpus Christi. Though seconded by the recommenda-tion of the Queen of England, the Congregation of Rites, under the inspira-tion of the Pope, only allowed the feast to be celebrated with the same Office as that newly approved for the Five Wounds. Less could not have been accorded to the Queen of England and the Institution of the Visitation devoted to the Sacred Heart of Jesus. The Ursu-

hy the heart cannot rise to God lespise the fleeting pleasures of is because it is plunged in the four down into our heart a few of pour down into our heart a few thirteenth and fourteenth centurbitietenth and fourteenth c votion to the Sacred Heart as the works of St. Bernardine of Sienna, St. served from this terrible scourge. This wonderful miracle induced the Bishop wonderful miracle induced the Bishop of Marseillas, the convents of the Visitation, the Kings of Poland and Spain, to renew their demand. Father Gallifet was charged to draw up the petition which was based on the revelations of Paray-le-Monial, it being thought only reasonable to make a request which reasonable to make a request which Our Lord Himself had so often granted, and to show honor to the Heart of Jesus as the seat and instrument of His love for us. The learned Cardinal Lamber for us. The learned Cardinal Lamber-tini, later on Pope Benedict XIV., an-swered that until legal inquiries had been made, the revelations of the nun at Paray were not sufficient sanction for the devotion. Moreover, it was not con-formable to spigned to say that the soul the devotion. Moreover, it was not conformable to science to say that the soul loves with the heart, as it sees with the eyes. Consequently the Congregation, whilst praising the piety of the petitioners and recognizing as praiseworthy, refused to grant the petition. A second and third time the same request was made and rejected. To many this course would seem severe, though just at the same time, for without facts sufficiently authenticated and supported by an opinion which was out facts sufficiently authenticated and supported by an opinion which was generally regarded as false, a Catholic generally regarded as false, a Catholic feast could not be established. This affords an evident proof of the Church's affords an evident proof of the Church's produce. Not only in the definition of produces of the church's affords an evident proof of

light, different to that in which it had

previously been presented.

Poland, that religious country which shared so deeply in the humiliations of Christ, presented a petition in which no mention was made of the unapproved the state of Paragraph Monial the derevelations of Paray le Monial, the de-votion to the Sacred Heart being solely advocated on the ground that it was now generally established and approved now generally established and approved of by the Popes. It was not urged that the human heart was the seat of the af-fections of the soul, but simply that the Heart of Jesus was the symbol of His love. The answer to this petition presented by the Poles was leave to celebrate the feast of the Sagrad Heart with an office east of the Sacred Heart with an office and a special Mass Miseribitur, which is

still in use in many dioceses.

France, greatly agitated by Free thinkers and Jansenists in 1765, took no part in the repetition addressed by Poland, but still she was spirated by kindsed spatiments, and animated by kindred sentiments, and the Order of the Visitation and other religious bodies obtained shortly religious bodies obtained shortly afterwards the same favor. At last, August 25th, 1856, Pope Pius IX., at the request of the Bishops of France, declared the Office and Mass of the Sacred Heart obligatory on all the Catholic world.

PRACTICES TO SANCTITY THE MONTH OF THE SACRED HEART.

1 In the beginning of the month have a great desire to obtain of the a dorable Heart of Jesus the graces you most require for the uprooting of your predominant fault.

predominant fault.

2. Assist, if possible, every day or at least every Friday, at the holy Sacrifice of the Mass, offering it up in gratitude for the ineffable love of Jesus and to make amends for the ingratitude of men.
3. Do all in your power to receive

holy Communion oftener than usual and end the month by uniting yourself to the Heart of Our Lord in the Sacrament of His love. 4. Place in your room or for your

veneration and meditation an image of the Sacred Heart of Jesus.

5. Daily recite the following conse-cration to the Heart of Jesus: "My loving Jesus, to show you my gratitude and in reparation for all my sins I offer Thee my heart. I consecrate my-self entirely to Thee, and with the help of Thy grace will do all in my power not to sin again. (100 days ind. if recited before an image of the Sacred Heart of Jesus, Plenary at the end of the month

6. Often repeat the beautiful ejaculatory prayer: Jesus, meek and humble of heart, make my heart like unto Thine oread the devotion as much as

as possible. Make a visit to the Sacred Heart of Jesus, especially on Fridays.

9. On the last day, make the resolution to continue to honor the Heart of Jesus during the year, recommending to Him your dearest interests, consecrating your families and all united and dear to you, to the Sacred Heart of Jesus.

AMBITIOUS YOUTH.

It is noonday and the sun is shining clear. A thousand feet below the key rock of the great span of limestone that makes complete the vast natural bridge makes complete the vast natural bridge of Virginia, three boys are standing, looking up, seeing the stars as when in the world's first morning they sang together, and when the Almighty bridged this bewildering, perpendicular chasm, in awe they look upon one of the world's great patural wonders. great natural wonders.

The silence of death is rendered more impressive by the little stream that falls, from rock to rock, down the channel, where once the waters of a Niagara may have rushed in their fury. The sun is darkened, and the boys have un-covered their heads instinctively, as if covered their heads instinctively, as if standing in the presence-chamber of the majesty of the whole earth. At last this feeling of awe wears away; they begin to look around them; they find that others have been there, and looked up with wonder to that everlasting

grown men, who have been there before

them. They were all satisfied with this exploit of physical exertion, except one, whose example illustrates perfectly the forgotten truth, that there is no royal road to intellectual eminence. This ambitious youth sees a name, just above his reach—a name that will be above his reach—a name that will be green in the memory of the world, when those of Alexander, Cæsar and Bonaparte, shall rot in oblivion. It was the name of Washington. Before he marched with Braddock to that fatal field, he had been there and left his name a foot above all his predecessors. name a foot above all his predecessors. It was a glorious thought of the boy to write his name side by side with the great "Father of his country."

He grasps his knife with a firmer hand, and, clinging to a little jutting crag, he cuts again into the limestone, about a foot above where he stands; he then reaches up and cuts another for his hands. 'Tis a dangerous feat; but, as he puts his feet and hands into but, as he puts his feet and hands into these, gains, and draws himself up carefully to his full length, he finds himself to his inexpressible exultation a foot above every name that was ever chronicled in that mighty wall.

While his companions are regarding amords an evident proof of the Church's prudence, not only in the definition of an article of faith, but also in

weaker, and their words are finally lost

He now, for the first time, casts a look beneath him. Had that glance lasted a moment, that moment would have been his last. He clings with a convulsive shudder to his little niche onvulsive shadder to his fact received of rock. An awful abyss, such a precipice as Gloster's son depicted to his blind father, awaits his most certain fall. He is faint from severe exertion, and trembling from the sudden view of the state of the severe exertion. the dreadful destruction to which he is

exposed.

His knife is worn half way to the haft. He can hear the voices, but not the words of his terror-stricken com panions below. What a moment! What panions below. What a moment: What a moment: What a meagre chance to escape destruction! There is no retracing his steps. It is impossible to put his hands in the same niche with his feet, and retain his slender hold for nis leet, and retain his slender hold for a moment. His companions instantly perceive this new and fearful dilemma, and await his fall with emotions that "freeze their young blood." He is too high, to faint, to ask for his father and mother, his brother and sister, to come and witness or evert his

sister, to come and witness or avert his destruction. But one of his compions anticipates his desire ; he knows yearnings come over the human heart when the King of Terror's shakes his sword at his victim at any time or place. Swift as the wind he bounds down the channel, and the situation of the fated boy is told upon his father's

heartstone.
Minutes of almost eternal length roll on, and then there are hundreds ing in the rocky channel, and hundreds on the bridge above, all holding their breath and awaiting the affecting catastrophe. The poor boy hears the hum of

new and numerous voices, both above and below. He can just distinguish the tones of his father, who is shouting with all the energy of despair: "William! William! don't look down! Your liam! don't look down! Your her and Henry and Harriet are all here praying for you. Don't look down! Keep your eye towards the

The boy does not look down. His ye is fixed like a flint toward heaven, and his young heart on Him who reigns here. He grasps again his knife. He uts another niche, and another foot added to the hundreds that remove is added to the hundreds that remove from the reach of human help below. How carefully he uses his wasting blade! How anxiously he selects the softest places in that vast pier! How he avoids every flinty grain! How he economizes his physical

ing a moment at every gain he cuts.

How every motion is watched from below! There stand his father, mother, brother and sister, on the very spot, where, if he falls, he will not fall alone. The sun is now half-way down the west. The sun is now half-way down the west The lad has made fifty additional niches in that mighty wall, and now finds himself under the middle of that vast arch of rocks, and earth and

He must now cut his way in a new He must now cut his way in a new direction to get from under this over-hanging mountain. The inspiration of hope is flickering out of his bosom; its vital heat is fed by the increasing shouts of hundreds perched upon the cliffs and trees, and others who stand with ropes in their hands above, or with ladders below. Fifty gains more must be cut before the longest rope can reach him. His wasting blade can reach him. His wasting blade strikes again into the limestone.

A spyglass below watches and communicates to the multitude every mark of that faithful knife. The boy is emerging painfully, foot by foot, from under that lofty arch. Spliced ropes are ready in the hands of those who are leaving over the onter adde of the leaning over the outer edge of the bridge. Two minutes more and all will bridge. Two minutes more and an win be ove: That blade is worn up to the last half-inch. The boy's head reels; his eyes are starting from their sockets; his last hope is dying in his breast; his life must hang upon the next gain

burst from his lips. Quick as thought the noosed rope is within reach of the sinking youth. No one breathes; half unclosing his eyes, and with a faint, convulsive effort, the boy drops his arms through the noose.

Darkness comes over him, and with the words God and mother on just loud enough to be heard in heaven, the tightening rope lifts him out of his last shallow niche. The hands of a hundred men, women and children are pulling at that rope, and the uncon-scious boy is suspended and swaying over an abyss which is the closest representation of eternity that has yet been found in height or depth.

Not a lip moves while he is dangling

there; but when a sturdy Virginian draws up the lad and holds him up in his arms in view of the trembling mulhis arms in view of the trembling mul-titude below, such shouting, such leap-ing for joy, such tears of gratitude, such notes of gladness as went up those unfathomable barriers, and were reiter-eted and predegred by the multitude untathomable barriers, and were reiter-ated and prolonged by the multitude above, were alone akin to those which angels make when a straying soul comes home to God!—The Father Mathew Herald.

THOUGHTS ON THE SACRED HEART.

He has the greatest compassion of all

SURPRISE A pure hard Soap MAKES CHILD'S PLAY

for what they have endured for love of Him! It is indeed of all privileges the greatest to earn the sympathy of the Sacred Heart by suffering for the cause of Christ.—Rev. R. Clarke, S. J.

He has a still greater compassion for those who have separated themselves from God by sin, and who are desirous to be freed from the chain that has to be freed from the chain that has bound them down, and to return to their Father in heaven. What countless, boundless graces flow from His Sacred Heart to keep them in their difficulties! What sweetness thence proceeds to fill the heart of the sinner who does penance!

All the writing of St. John tends only to explain the Heart of Jesus. In this Heart is the abridgement of all Christian mysteries; mysteries of charity the origin whereof is a Heart; a Heart, f we may say so, formed all of love .-Bossuet.

Our best thanks will be fervent acts of love. We must love Him Who has so loved us. We can not put into words the claims that the Heart of Jesus has apon our love. One moment's thought is enough to remind us.

It does not require a very tender heart to grieve before the Tabernacle when we think of all that Jesus is doing for us, and of the poor return that He receives. "Behold this Heart, so lovreceives. "Behold this Heart, so lov-ing and so little loved!" He says to each of us, as He said one day to Blessed Margaret Mary.

A Wail Fr m Methodism.

There was a New England Methodist Conference lately held in Boston. The Elders reported that the character of the people unfavorably affected the growth of the churches. It was officiof the ally reported that in many economizes his physical powers! rest churches it had been difficult to raise churches it had been diment to false money for current expenses, and in six of them it had been necessary to reduce the pastor's salary. The report from the Lynn district said: "Our memberthe pastor's salary. T ship and our financial ability weaken through death and removals."

We would suggest that the potent cause of the decrease of membership is the absence of religious instruction for the children in school. Some people never like to name the real cause of never like to name the real cause of their ailments. The Church Catholic is flourishing in New England as else-where. That New Zealand traveler is on the way.—Catholic Universe.

BABY'S BIRTHRIGHT

Is Health and Happiness—How Mothers Can Keep Their Little Ones Well.

Health is the birthright of all little Health is the birthright of all little ones. It is a mother's duty to see that her baby enjoys it. Mother's greatest aid in guarding children's health is Baby's Own Tablets—a medicine which can be given with perfect safety to the youngest baby. Among the many mothers who have proved the value of this medicine is Mrs. J. W. Booth, Bar this medicine is Mrs. J. W. Booth, Bar River, Ont. She says: "My baby suffered greatly from sore mouth and bad stomach. Several doctors prescribed for her, but nothing seemed to benefit her in the least till I began giving her Baby's Own Tablets, and then in a short time my little one was fully restored to health. I would not be restored to health. I would not be without the Tablets in the house and

While he thus stands for a moment, recling, trembling, toppling over into eternity, a shout from above falls on his ear. The man who is lying with half his body projecting over the bridge has caught a glimpse of the boy's shoulders, and a smothered exciamation of joy has burst from his lips. Quick as thought the neosed rope is within reach of the

The Day of Miracles not Past.

The Day of Miracles not Past.

A Toronto "Star" reporter investigated the case of Mr. Geo. Warner, and found that after thirteen years of almost total deafness, he had been cured by inhaling Catarrhozone.

This proves that whore Catarrhozone treatment is employed, Impaired hearing and deafness can be cured. Catarrhozone always brings quick relief, and swarranted to give lasting satisfaction. All sufferers from Impaired satisfaction. All sufferers from Impaired Hearing, Deafness, Head Noises and Kinging in the Ears are advised to inhale Catarrhozone and derive the great benefit it is capable of affording Price \$1.00, small size 25c. Druggists, or N. C. Polson & Co., Kingston, Ont. Dr. Hamilton's Mandrake Pills. Consti-DR. HAMILTON'S MANDRAKE PILLS, CONSTI

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm and a medicine that promotes this is the best medicine to use for coughs, colds, infraumation of the lungs and all affections of the chroat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it is pleasant, adults like it because the disease.



PENITENTIARY SUPPLIES

DEALED TENDERS addressed "Inspectors of Dententiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 16th of June, inclusive, from parties desirous of contracting for supplies, for the July

al year 1902 1903, for the following institutions planely:—
Kiny-aton Penitentiary.
St. Vincent de Paul Penitentiary.
Dorchester Penitentiary.
Manitoba Penitentiary.
Regins Jail.
Prince Albert Jail.
Separate tenders will be received for each; of the following classes of supplies:—
1. Flour (Canadian Strong Baker's).
2. Beef and Mutton (freeh).
3. Forage.

Forage. Coal (anthracite and bituminous). Cordwood.

Cord wood:
Groceries.
Coal Oil (in barrels).
Dry Goods.
Drugs and Medicines.
Leather and Findings.
Hardware, Tinware, Paints, etc.
Lumber.

11. Hardware, Tinware, Faints, etc.

12. Lumber.

Details of information as to form of contract, together with forms of tender, will be furnished on application to the Wardens of the various institutions.

All supplies are subject to the approval of the Warden or Jailer.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

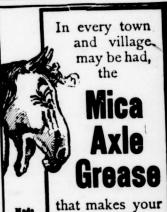
Papers inserting this notice without authority from the King's Printer will not be paid therefor.

therefor.

DOUGLAS STEWART.
GEO. W. DAWSON.
Inspector of Penitentiaries.
Ottawa, May 19, 1902.







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