

"MIRACLE"

A NOVEL OF QUEBEC TO NOBLE CATHOLIC LIVES

From the pen of a Protestant has come a novel of life in the Catholic Province of Quebec which is not only cleverly constructed and truly dramatic, but which reveals a knowledge of the French-Canadian and his habits of thought equal to that displayed by Louis Hémon in his "Maria Chapdelaine."

"Miracle," which is the work of Clarence Budington Kelland, published by Harper & Brothers, New York, is as stirring as "Maria Chapdelaine" was quietly intense, but as the tale unfolds in action and is disclosed in drama, the basic theme of the recovery of a lost soul is developed in a manner so poignantly appealing that the sometimes sensational incidents assume a significance beyond their importance as mere story material.

The novel tells what happened to Donovan Steele and to Nérée Caron when each wandered forth as the victim of a great betrayal; how their paths crossed; how the love of God, which filled the heart of the woman who had been falsely accused, triumphed over the hatred of God and his fellows which came to the man when he realized how he had been tricked and deceived. It was a triumph not easily gained, but faith demanded a miracle and in the end the miracle was granted at the shrine of St. Anne de Beaupre and both physical and spiritual vision were restored to Donovan Steele.

The two principal characters are drawn with unerring skill. Behind the tortured and self-torturing man is heard the unwhispered cry, deliberate sped, majestic instance of the Hound of Heaven, and the Voice, more instant than the feet: "All things betray thee, who betrayest Me."

By contrast the woman: "Deserted as she appeared to be by Heaven, she did not turn against God but rather approached Him more closely. In all the evils which had overtaken her, in all the horrors and hardships, she had not wavered so much as an instant in her simple faith. . . . She knew no bitterness, no hatred. It was as if she had been purged and cleansed and made more lovely of soul."

But if the figures of these chief actors in "Miracle" loom big and impressive, the figures of those introduced to work with and upon the leading man and woman stand out like etched similitudes of the spirit of simple piety which typifies the Province of Quebec. Consider, for example, Leandre Savard, "whose confidence in the benevolence of le bon Dieu was as boundless and unshakable as was his faith in the compassion of the sweet Jesus" and who "spoke of the saints quite in a matter-of-fact way—as he might have spoken of persons who swayed a notable and beneficial influence with his employers."

To this simple soul, the attitude of the scoffing Donovan was a continual surprise. Yet he had his own philosophy and when his highly educated companion found this tinged too distinctly with optimism and sought with pessimistic prophecy to undermine his beliefs, Leandre was ready to defend the faith that was in him.

"Wait," said Donovan. "For what should I wait?" "Until you have been sinned against," replied Donovan.

"Ah," said Leandre, thoughtfully. "I have seen that thing, and it makes hearts hard. I have seen father turn against son for such a sin, and husband against wife. But what does it prove, m'sieu? It proves only that we are less than God. You must wait. All sinners are great wrong to God, yet He is so much above us He can forgive and let the thing be forgotten. But we—we are but men, and it is too high a matter for us."

Leandre had seen this thing, but he little thought when he made his simple but answerable declaration that the shadow of it was already over him, that his faith was to be tested under the very eyes of the scoffers. The terrible discovery that he made soon after, the manner in which he came face to face with tragedy and yet stood the test, is one of the most moving episodes in the novel, an episode of importance in the development of the main theme of the story. For as the author remarks: "Indeed God is very real to these descendants of the French pioneers and the saints are very near and invaluable. One would as soon forget his paddles when setting out on a journey as his beads, and a medal, blessed by the priests who minister at the shrine of St. Anne is more greatly prized than credit at the butcher's can ever be in the city of New York. It is through the compassion of God, and the intercession of the saints that one completes in safety a long journey through the winter woods. The thing is logical."

This feeling of the reality of life among the lowly habitants which impresses the author, gradually forced itself upon Donovan Steele, so that, by the time he came to make the final journey to St. Anne de Beaupre in spite of himself, and passed the little town of L'Ange Gardien: "What," he demanded to know, "was this people who could choose such a name for their dwelling place? To live in a hamlet called The Guardian Angel! It is only where God is very real, where saints and angels condescend to

minge with everyday life, that such things are possible."

"Miracle" is anything but a tract. It is a pulsing, throbbing romance which has all the earmarks of being predestined for slaughter in the motion picture houses. But because it is a faithful story of life in the Province of Quebec it is inevitably religious—it could not be otherwise and still carry the conviction of reality which grows with each successive chapter and reaches its culmination in the scene at the Scala Santa.

The publishers furnish a letter from the Rev. John B. Kelly, spiritual director of the Catholic Writers' Guild, in which he recommends the book as one "about real people who are not ashamed of associating with God."

"Miracle," he says, "is a triangle romance in which the three principals are a man, a woman, and God. The author has drawn characters true to nature, and this naturalness is the foundation of a supernatural structure. It is a relief from the innumerable stories dealing with religion in which the author takes the false theme of the supernatural based upon the unnatural. There is no mushy, sob-spirituality injected into this narrative, and it gives the lie to a current impression that the feminine has a monopoly on the spiritual wealth of mankind."

Donovan Steele, by nature, has a capacity for the love of God as great as was the intensity of his scorn for things divine. The woman, Nérée Caron, sensing in Steele a talent to which himself is blind, brings out in him that same fighting virility in the conquest of God which she saw in action, when, in defense of a woman's honor, his great heart brought the human inert conquest at his feet. It is the feminine loveliness of Nérée that becomes to him a gradual revelation of the divinity whose image she reflects. "In the school of darkness he learns what mean the things unseen."

The analysis of a mind in the process of conversion from contemptuous skepticism to immovable faith is a consistent development. With his lost sight restored at the Shrine of St. Anne de Beaupre, he beholds his beloved once more in flesh, and in the new vision of her soul, sees his Redeemer. This is a triumph that takes for spoils the eternal love of God and woman while surrendering to both. —N. C. W. C. Editorial.

CROSS WORD PUZZLE FIENDS

London, Eng.—The makers of cross-words will have a long purgatory, in the opinion of a London priest who has suffered from their devices. "It isn't so much that I mind being stopped in the street to be asked the name of the first King of Israel in four letters. And I have got accustomed to having my dinner interrupted to answer urgent telephone inquiries for the name of the place where St. Paul converted Dionysius the Areopagite, in six letters."

"But I'm getting just a little annoyed when someone comes around late at night, and I rush down ready for a sick call, to find that someone has finished his puzzle if he can only find who it was that received the threats of Sennacherib, in seven letters."

Unfortunately the priest is not in a position to follow the example of the American doctor who, as reported here, makes a habit of sending a bill for professional services when cross-word fans seek his assistance.

THE HOLY YEAR PILGRIMAGE

The messages sent back from Rome by those in charge of the Holy Year Pilgrimage from the Archdiocese of Boston furnish an idea of the extraordinary privileges and pleasures in store for those who intend to visit the Holy City this summer to participate in the Jubilee ceremonies. His Eminence, Cardinal O'Connell, assisted by Monsignor Habberlin, Chancellor, was spiritual leader of the pilgrimage which was under the direction of Thos. Cook & Son, Travel Agents to the Holy See. During the second week of March the pilgrim party was received by the Dean of the Sacred College, Vincenzo Cardinal Vannutelli, at the Basilica of St. Mary Major, of which he is Cardinal Protector. Despite his eighty-nine years, the Cardinal addressed the pilgrims at length, commending the faith and piety which had prompted so large a number to undertake the long journey to Rome to enjoy the spiritual benefits of the Holy Year. His Eminence, Cardinal Merry del Val, celebrated Mass for the pilgrims at St. Peter's and warmly welcomed the visitors from the great Archdiocese to the Holy City. Later, Cardinal O'Connell conducted the party to his titular church, San Clemente, situated beyond the Esquiline Hill, not far from the Colosseum. This church, originally the home of the fourth Pope, goes back to the days of the persecutions, when the churches were the basilicas or great halls of the houses of the first Roman converts to Christianity. The Cardinal also celebrated Mass for the pilgrims in the Church of Santa Susanna on the Via Vent Settembre,

a few squares away from the Quirinal Palace.

On the eleventh of March, the pilgrims were privileged to assist at the Mass celebrated by the Holy Father, at which all received Holy Communion. The following day, the party, augmented by a large number of American visitors in the city and the student body of the American College, was received in audience by the Holy Father, in the large Consistory Hall of the Vatican. His Holiness blessed each pilgrim and presented each with a special medal, commemorative of the Holy Year. In response to the address of presentation by Cardinal O'Connell, the Father of the Faithful welcomed his children from across the ocean to the city of Saints and Martyrs. He bade them to remember, while visiting, the sacredness of the places which had been consecrated by the blood of the Martyrs and which furnish so striking a proof of the continuity of the Faith across the centuries. He also spoke of his great consolation by reason of the sturdy faith and deep piety of the Church in America so well represented by the thousands of pilgrims who are accepting his invitation to come to the See of Peter during the Holy Year.

The Thos. Cook & Son Agency is justly proud of the following highly commendatory message cabled their New York Office by Monsignor Habberlin: "Have pleasure in advising you entire arrangements made by your firm for Boston Pilgrimage have been splendid and completely satisfactory. All members highly enthusiastic regarding Rome accommodation, receptions and sightseeing arrangements organized by Cook, Cardinal O'Connell authorizes me to send his personal thanks for such splendid service rendered. The work of your organization has been perfect throughout and handled in an excellent manner."

(Signed) HABBERLIN. Thos. Cook & Son, Toronto Office, are now engaged in the organization of a Canadian Pilgrimage, under the spiritual direction of Right Rev. M. F. Fallon, D. D., Bishop of London, which will leave Montreal on June 3, on the C. P. R. Steamer "Minnedosa," bound for Cherbourg. An extensive itinerary has been arranged, including Paris, Lourdes, Marseilles, Nice, Genoa and Rome, where a stay of ten days will enable the pilgrims to follow the Holy Year exercises and visit the important shrines and historical places. The homeward journey lies through Northern Italy, taking in Florence, Venice, Milan and the beautiful lake country, Switzerland, Belgium and Holland, from which the crossing will be made to London, where a week will be spent. After a week in Ireland, the party will sail from Cobb (Queenstown) on the White Star Steamer "Doric," due to arrive at Montreal on August the eighth.

HOLY SCRIPTURE WEEK

Ottawa Citizen, March 11

A pleasant surprise awaited the audience attending the Catholic Truth lecture on the Inerrancy of the Bible in the Franklin theater last evening. The chairman, Mr. E. P. Gleeson, announced that His Excellency the Apostolic Delegate would be present for the conclusion of the series next Sunday, and that His Grace the Archbishop of Ottawa would on that occasion, after Dr. John R. O'Gorman's lecture on the Reading of the Bible, deliver the concluding address.

Last evening's musical program consisted of solos by Miss Gertrude Stringer and Mrs. Joseph Fahey of St. Brigid's church choir. Mrs. Thomas Stringer and Mrs. S. Quilty were the accompanists. This evening's lecture has as its subject The Interpretation of the Bible.

BIBLE NOT IN ERROR

The condemnation of Galileo was a mistake, said Rev. Dr. O'Gorman in his fourth lecture on the Bible, speaking on Scriptural Inerrancy. Not that he could then be blamed for not agreeing with Galileo in his new theory of the movement of the earth. But the churchmen who condemned him for teaching something contrary to Scripture were strangely oblivious of the traditional doctrine of the Church, as to how a conflict between theologians and physical scientists must be adjusted. Not the Bible but the old interpreters of Scripture were in error. The Bible speaks of the sun standing still at the prayer of Josue. But if such a miracle were to again occur, through a deviation of the solar rays or in some other way chosen by God to manifest His power over the laws of nature, we should speak of the phenomenon in the same unscientific though not erroneous language.

The doctrine of the Roman Catholic Church on the Inerrancy of the Bible was the first exposed by citations from Pope Leo XIII. In this encyclical "Providentissimus Deus," the Pope declares that the Bible, being inspired, cannot err, and that such has been the constant teaching of the Church. Apparent errors are admitted, and are ascribed to faulty texts or wrong interpretation. However, no erroneous interpretation can be made by the Church, as the Authorized Interpreter of Scripture, in a matter pertaining to the rule of faith or morals.

NO CONTRADICTIONS

There are no contradictions in the Bible. Instances were given of apparent contradictions, and these were explained as due to faulty texts in some cases; others spring from the different meanings given to the same words in different passages; from similar but distinct episodes; and from the variety of standpoints assumed by the writers. Variety of details is often taken for discrepancy. The Bible should at least be treated as are other writings. But too often critics overlook or rashly deny the possibility of reconciliation.

Moral difficulties in the Bible, such as the imprecatory psalms and the practice of polygamy, were briefly treated. As to opposition between Scripture and the truths of science and history there can be none, said the lecturer. Apparent opposition arises from three sources; the Bible may be wrongly interpreted; there may be a mistake in reputedly profane truth; or the proof supposed to establish the discrepancy may be invalid. In regard to the last, we must remember that the language of the Bible is not that of the professional scientist.

But if the sacred writers spoke of physical matters according to the appearance of things, this cannot be admitted in historical questions, as Pope Benedict XV., taught plainly in his Biblical encyclical on St. Jerome. For history must square with facts. There is no demonstration of any historical untruth in the Bible, declared Dr. O'Gorman. Christ testified to many statements in the Old Testament. Our Lord's own words in the Gospels, as well as the record of His acts, must be considered historical, because, apart from inspiration, the strength of oral traditions would establish the correctness of such passages.

In matters of faith and morals the Bible agrees with the teachings of science. In all things else Scripture rightly understood is not opposed to science. The progress of physical and historical science is of assistance in the interpretation of the Bible. Harnack admits that historical science has learned "to pass a more intelligent and benevolent judgment" on Biblical narratives. And no scholar considers the Bible in error because it is not a hand-book of physical science.

FOREIGN MISSION NEWS LETTER

THE POPE'S IDEA

The Missionary Exhibit in Rome, which is the result of an idea originating with Our Holy Father, is proving not only a revelation of, but also an inspiration for, the extension of that Kingdom over which, he, Pius XI. so gloriously reigns. It speaks of the Unity, the Holiness and the Catholicity of the Church in a manner quite surprising. For instance, from Southern India there is a beautiful woven tapestry, with words in English, "Our Holy Father." In the Pavilion of South Africa is displayed a mat woven with strange characters, and when the Pope in passing, made inquiry, the missionary in charge interpreted the words, "The people of Madagascar pledge their Fidelity, Holy Father." From mission class-rooms in the northern reaches of Mongolia came simple copy books in which, on page after page, childish hands had written, "Holy Father, your faithful little ones pledge their homage and their love." Oneness in faith, in practice, in worship is apparent everywhere.

The Hall of Martyrs tells of holiness in other ages; but here also, one may learn of the world-wide saintliness existing in the Church today. Of the fortitude of the Christians during the Turkish massacres of 1920; of priests who died confessors of the faith in recent years; of the martyrdom of seven Franciscan Missionaries of Mary in China in 1900; and of the death in 1905, in the same convent from which these seven were dragged to death, of Sister Mary Assunta whose cause of beatification was approved by the Holy See in 1923. These glorious annals and many others are all depicted in great paintings or records.

THE RESPONSE

The New World is awakening to the Call. In 1924 we wrote with pleasure that about 90 American missionaries, representing twelve religious organizations went overseas into pagan lands. What a wonderful response to the Call of Christ to leave home and kindred for His Sake and in His Name! Should this response not find an echo in the hearts of thousands of Catholics, friends of the departed, and make for more active interest in the cause of the Foreign Missions of the future? A whispered prayer would help let us try to remember it.

MEN LIKE ANIMALS

Missionaries in India encounter many strange difficulties, which would almost become insupportable or insurmountable if tender trust in the good God was not a virtuous part of our Heroes of the Cross. Among the dauntless souls who labor in the Diocese of Calicut, Father Beretta, S. J. is principally concerned over the hill-tribes, of which there are fourteen castes. The lowest classes of these live just like wild animals—and these are the "sheep," he especially seeks.

These degraded souls cultivate the fields for the landlords who tyrannize over them and oppress them in every way. Despised by the Hindus, they fly from society and seek shelter in the jungles. They have no homes, and have not the least idea of instructing their children. Gross superstition and the worship of evil spirits is their only religion. In spite of such overwhelming difficulties, missionary zeal has been successful with the Kurichians. Twenty-two families were converted by Father Jeaffrnan of the Foreign Mission Society of Paris. These were formed into a settlement at Kanambetta, and under his able direction it made rapid progress so that at present it numbers 420 Catholics, has a beautiful church and a school with 35 pupils.

METHOD OF CONVERSION

The method for the conversion and redemption of these hill-tribes is outlined by Father Beretta: "Some hundreds of acres of land must be acquired in places where groups of these people live. The head-man of each group must be approached to gain his co-operation, for when he consents all the group will come over to the Catholic fold. The men must next be freed from debts which they have contracted with their landlords, for it is this that holds them in a subjection almost equal to slavery. Clothes must be provided for the naked children, a little help rendered so that every family may build a small hut. Then, besides the cattle and implements necessary for cultivating the fields, the missionary has to feed them for the first year until the crops provide food. He must also see to medicines for the sick, open a school for the children and erect a church."

A rather expensive way of converting hill-tribes isn't it? But, it is worth adopting, for it helps to form communities which in course of time, will prove a great glory to the Church. The newly converted may still remain half-pagans, but their children, under the spiritual and educational influence of the missionary, will turn out really good Catholics."

GREAT PROGRESS IN MARYKNOLL MISSION

The statistics recently issued of the Maryknoll Prefecture in China, show not only a healthy growth, but a wonderful promise for the future. The personnel of the mission consists of 24 priests, 5 Brothers and 25 Sisters. As yet there are no Chinese priests, but there are 10 Seminarians, 68 men catechists and 22 women catechists. The Administration includes 6,333 Christians, 1,868 Catechisms. There were in 1924, 1,319 Baptisms; 1,880 Confirmations; almost 15,000 Confessions; and 36,000 Communions. Ten districts are staffed by these zealous missionaries, in which there are 139 Stations, 6 Churches, 39 Chapels, 6 Orphanages, 31 schools with 888 pupils and 5 Dispensaries. There are no Hospitals or Lepers Asylums yet, but our American friends are living in hopes.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HELP THE MISSIONS

BY THE PRESIDENT OF THE SOCIETY

Week after week our appeals go out and the daily mails continue to bring letters from Bishops and Priests begging for help.

From a Western Bishop we have received the following:

"I am appealing to you for help to defray the expenses of our Seminarians for this year. At the present time I have more than thirty students in the Seminary. The cost to us will be between \$8,000 and \$9,000. Every one of these young men will mean the salvation of a soul that is bound otherwise to be lost. I do not know of a more worthy or necessary work for Church Extension than this."

By the same mail came a letter from a missionary Father who asks for help to build a chapel:

"In this district—easily from a viewpoint of Catholic Extension one of the most important centres between Edmonton and Calgary—we are without a church or home for two resident priests. This is the central point and headquarters for a missionary territory embracing fully 8,000 square miles and having within its scattered precincts at least 500 families. To satisfy its spiritual needs one of us must be on the road all the time. Even then the work is only partly done. But it is for our headquarters particularly that we make an appeal. The little shack which bears the name of church is no longer a fitting place in which to offer the Holy Sacrifice. The sixteen porters we now have will more than do their share, but their best must fall short of the mark. Five hundred dollars will allow us to attempt to supply a crying need."

Another priest writes:

"Again I come to you to ask for more help for my numerous missions. I am about to build three Chapels, and as my people are poor, I cannot expect them to defray all the expense. Perhaps you may find some good people who would be generous enough to do something really substantial for the glory of God and salvation of souls. I have twelve missions."

Many a person loses—

in health and business, and foregoes much recreation

under the mistaken idea—that it is necessary to be tied down in one spot in order to look after business and investment details.

These persons do not know, or overlook the fact, that there is a Corporation fully equipped and fully competent to look after these hundred and one details, thus leaving them free for other activities.

Why worry about details?
Why not let us attend to them?

Capital Trust Corporation Limited

Head Office: 10 Metcalfe St., Ottawa, Can.
Temple Building, Bay and Richmond Sts., Toronto, Ont.

The secretary of a committee formed by a few Catholic families writes:

"We are here a few Catholic families without a place of worship. We greatly wish to build a little chapel. This, however, we are unable to do without outside help. The priest, who sometimes visits us, told us that we might be able to obtain some help from Extension Society, and we humbly beg you to let us know if we can entertain any hope in this regard. As long as we are without a Chapel we can have no regular services out here, and our children are not getting religious instruction. For their sake we beg you to come to our help."

From another place in which the people are striving to build a chapel where the old one is no longer habitable in winter, the pastor writes:

"We have adopted every scheme to amass our present funds and now don't know where to look for the remainder unless to the never-failing Extension, that has already done so much for our poor missions. With \$500 a more comfortable and commodious church could be built. We could begin this spring and have the church ready for use next winter, which the people are already contemplating with dread. I sincerely hope that the members of my flock—some of whom travel ten miles and more in cumbersome, slow-going sleighs, with the thermometer far below zero, to assist at Holy Mass—will not have to endure similar hardships next winter. Our's is the only church from Viscount to Yorkton, a distance of two hundred miles. Ever mindful of the great work done by Extension Society for the struggling West, and praying that God may extend its usefulness more and more, we remain, etc."

At the present time Church Extension owes \$4,000, tuition for young men for whose education to the priesthood the Society has assumed responsibility.

The above samples of petitions show how necessary and urgent is our need for funds which help in the accomplishment of the most important work in the development of the Church in this country.

In calling for help, we are simply giving people an opportunity to do a real work of charity, where charity is needed most.

Contributions through this office should be addressed:

EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.

DONATIONS

Previously acknowledged \$10,436 99
Nurse, Detroit..... 5 00
J. M. Dennee, Bath, N. B. 8 00
Mite, Montreal..... 1 00

MASS INTENTIONS

Mrs. S. M. Hennessy, Charlottetown..... 3 00
E. D. M..... 2 00
Mrs. P. D. Seaforth..... 3 00
Friend, Hamilton..... 1 00
Miss Maria..... 1 00
L. L. Kramer, Winnipeg 5 00
Stella Cornea, Belleville 1 00

Elgin 2151

BURSES

"IN THE NAME OF JESUS EVERY KNEE SHALL BOW"

During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burse. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts?

QUEEN OF APOSTLES BURSE

Previously acknowledged \$3,241 88

ST. ANTHONY'S BURSE

Previously acknowledged \$1,844 95

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$3,003 43

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$491 95

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$8,429 88

E. G. Dennee, Bath, N. B. 2 00

A Friend, Quebec..... 2 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$586 80

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$419 80

BGLY NAME OF JESUS BURSE

Previously acknowledged \$505 25

HOLY SOULS BURSE

Previously acknowledged \$1,979 89

LITTLE FLOWER BURSE

Previously acknowledged \$1,875 49

Mite Box of St. Peter's, Burnley..... 2 25

Thanks, Toronto..... 15 00

E. S. L., Drayton..... 2 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$3,557 20

John Brick, Fisherville..... 5 00

\$15,000 for You at 45

A young man of 29 or 30, who sets aside \$50 a month and invests it in sound 6% bonds, will have \$14,025 in sound, marketable bonds at the end of 15 years. While you will only have actually saved \$9,060, the balance, \$5,522, represents the interest on your savings. In the meantime, your money has been available for use at any time.

Why not start today to purchase an "Assured Income"? Set aside each month a portion of your salary and see how quickly it will accumulate. We will be glad to offer you constructive suggestions along these lines if you will write us. No obligation.

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