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# CHATS WITH YOUNG MEN.

Much Reading. A young man once wrote to the cele-brated lawyer, Charles O'Conor, of New York, for advice as to a projected course of reading—knowing that Mr. O'Conor's experience was considerable, and that his advice would be of value. The reply discouraged the reading of many books. The gist of the advice too many pooks. The gist of the advice was to read less and think more. Read-ing without reflection and deep thought

may be a waste of time.

Balmes, the Spanish Catholic author. was accustomed to express a similar opinion. After reading a passage of St. Thomas he covered his head

with his cowl and reflected for a long time. Then he continued his reading.
A thoroughly original thinker was
the product of this kind of culture.

the product of this kind of culture. Strong, judicial, pointed thoughts flowed from his pen when he wrote. The minds of persons who devour large quantities of books become like sieves. They retain little. The facts they receive are not collated. they receive are not collated.
Of course strong minds, where the critical instinct is well developed, may

stand the strain. Carlyle was an om-nivorous reader, and Macaulay went through whole libraries of rubbish. Minds of this caliber are rare. They are the "crucible minds" that refine and transmute knowledge.—Catholic Citi-

Work and Look Young. Is it hard work that makes people growold or is it because they do not grow old or is it because they do not have enough to do, or, rather, do not find the thing they are best fitted to do? The hardest worked people in the world are the actresses, yet some of them without mentioning names, are sixty and some play the parts of lovers and boisterious young tomboys at an even greater age. There is none of the cramped, caste restricted blight upon our people that is seen in Europe. The oldest looking people in Europe. The oldest looking people in the world are not those who have worked hardest, but those who have not worked at all. If one would see them he wants to go to the fashionable watering places. There he will see watering places. comparatively young men who have never worked, either with body or mind, driven around in bath chairs or hobbling about on canes, while men absorbed in business are often quite robust at seventy. Where hard work robust at seventy. Where hard work ever killed a man laziness and inac-tion have killed a score. It is the class that feels above work that nature has little use for. Work and look

Father Faber tells us what even greater men have teld us before—that each human being has his vocation in life. And we nearly all accept it as true, but the great difficulty is to realize it. Ruskin says that work is not a curse; but that a man must like his work feel that he can do it well, and not have too much of it to do. The sum of all this means that he shall be contented in his work, and find his chief satisfaction in doing it well. It is not what we do but how we do it that makes success.

The greatest enemy to a full un-derstanding of the word vocation is the belief that it means solely acquirement of money. And the reason for this lies not in the character of the American-who in no more mercenary than other people—but in the idea that wealth is within the grasp of any man

who works for it. The money standard, therefore, is the standard of success. But success to the eyes of the world is not always success to the real time of the standard of the standard of the standard of the success to the standard of the s cess to the man himself. The accumulation of wealth often leaves him wornout, dissatisfied, with a feeling that he has some how missed the best of life. That man has probably missed his vocation and done the wrong thing, in spite of the opinion outside of himself that he has succeeded.—Maurice Francis

Achievement under Difficulties.

Some one has said that "when God wants to educate a man, He does not send him to school to the graces, but to the necessities." Poverty often call out talents which would never be discovered but for her. Not unusual opportunities, not ease and comfort, not wealth or luxuries, but Poverty, has ever been the great university of the race, and by far the larger number of success graduates call her alma mater. What statesman, what orators, what philantoropists, what scholars, what musicians, and what artists have been graduated from her halls !

It has not been the men favored by fortune, but, as a rule, the poor boys with no chance, who have done great things. It is a Fulton with a paddle wheel; a Michael Faraday with old bottles and tin pans in the attic of an another are in the action of a pather are a Whitney with a apothecary's store; a Whitney with a few tools in a southern cellar; a Howe with crude needles and shuttles making the sewing machine; a Professor Bell, poor, experimenting with the simplest apparatus, who have given an uplift to

civilization. There is nothing else so fascinating in history as the romance of achieve-ment under difficulties,—the story of ment under difficulties,—the story of how men, who have brought great things to pass, got their start, and of their obscure beginnings and triumph ant ends, their struggles, their long waitings amid want and woe, the obstacles overcome, the final victories; the stories of men who have seized com-mon situations and make them great, or of those of average ability who have succeeded by dint of indomitable will

and inflexible purpose.

What grander sight is there than that of a stalwart man made irresistible by the things which have tried to down him—a man who stands without wavering or trembling, with head erect and heart undaunted, ready to face any difficulties, defying any cruelties of fate, laughing at obstacles because he has developed in his fight with them the superb strength of manhood and vigor of character which make him master?

down the weakling, the vacillator, and

the apologist.
That which dominates the life, which is ever uppermost in the mind, gener ally comes somewhere near realization but there is a great difference between a lukewarm desire and a red-hot pur

pose. It takes steam to drive the pis-ton in the engine: warm water will never turn the wheels. The longings that fail of realization are usually just below the boiling point.—O. S. M. in Success

Clear Thinking and Speaking It is related of Aubrey de Vere that he once went to hear John Henry Newman preach, and being a little late took a remote seat and thought he should hear nothing. On the contrary however, he heard every syllable; Newman's voice was musical, and though very low, every word told. But De Vere said, afterwards, that Newman's thought was so clear that it was im-possible not to perceive the impression of it; you seemed less to be hearing him speak than think. This incident contains a lesson for writers as well as for public speakers, for teachers and for talkers. People ought to learn to think clearly; and they ought to study "to give a free, happy and forcible expression to their thoughts." For us For us Catholics there is a special reason why we should have, and why we should strive to have, these intellectual gifts and graces, for we are in the one Church that combines logic and poetry, Church that combines logic and poetry, the ideal and the real, in an absolute degree. Of that champion of the Faith, Louis Veuillot, we are told that he combined in his one person "such faultless precision of language and such jutter devotion to Catholic ideals that Cousin once said of him: 'Whatever may be alleged against Veuillot, he always has on his side the Pope and the grammar.'' The well known the grammar.'' The well known Englishman, Charles Kegan Paul, who became a Catholic in 1895, making submission Aug. 12, at Fulham in the church of the Servites, sail, if we re-member rightly: "If Auglican premises are true, Rome is the conclusion of them; and Susan du B—— (who beof them; and Susan du B—— (who became a Catholic and a nun) was the one logical member of the family." But a strikingly similar remark was made by a well known professor of classics in a famous New Hampshire a ademy when one of his relatives. azademy when one of his relatives embraced the Catholic faith. He did embraced the Catholic faith. He did not pretend to be a "professor of religion," but he did see the "logic" of his cousin's action. Surely it ought to be the aim of the Catholic laity, and not of the clergy only, to show, aptly and clearly, to our non-Catholic brethren, the logic as

well as the surpassing beauty of Catholic truth.—Sacred Heart Review. Some Helpful Thoughts. To be cheerful, to be happy, to make one's self a stimulating, gladdening influence in the world is the supreme duty of every human being. Whoever fails to achieve this falls short of true success in this life. Not only this, but he code to a control of the success in this life.

he neglects a moral obligation. - Angela Morgan. God has given to occupation the mission of the north wind—that of purifying the miasma of the heart, as the wind purifies the miasma of the atmos-phere.—Golden Sands.

Have friends, not for the sake of receiving, but of giving .- Abbe Roux.

It is a mistake to associate pride or foppishness with a self-respect. The one rises from a judicious consideration one rises from a judicious consideration of what we are, the other from an extravagant notion of what something extraneous has made us. The one is true, the other is false, and both can not exist together. A man that respects himself cannot be proud, and a proud man does not respect himself.—Rev.

Pov- for your coming.

Cultivate a lively appreciation of the beautiful in nature. It will soothe you in your sorrow and enhance your innocent joys. The love of nature blender cent joys. The love of nature blended with the guiding grace of God will tend to make you pure and holy, to adorn you with sincere and lofty character.—Madison C. Peters.

Oh! how we simplify life and pre-Oh! how we simplify life and pre-serve the freshness of its first years when we learn to labor cheerfully under the paternal care of God, never dreaming what the world will think of us!—Golden Sands.

Cheerfulness is one of the universally understood attributes. It is accepted at its face value the world over. It is the gold coin of disposition—indeed, it is such a large part of disposition that it would almost seem to constitute the whole of it.

All the Church needs to be relieved Aft the Church needs to be relieved of the prejudices existing against her is to have her doctrines made known. Catholic laymen can do much towards this result by reflecting her teachings in their daily lives.—Church Progress.

A bold and fearless defence of Church and faith is a commendable quality in every Catholic. But there is no arguso convincing as the argument of good example.—Church Progress.

All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance.—Johnson.

A considerable proportion of failures in business, and 90 per cent of the de-falcations, thefts, and ruin of youths among those who are employed in ing or trembling, with head erect and heart undaunted, ready to face any difficulties, defying any cruelties of fate, laughing at obstacles because he has developed in his fight with them the superb strength of manhood and vigor of character which make him master?

No fate or destiny can stop such a man—a man who is dominated by a mighty purpose. Thousands of young men of this stalwart type every year burst the bonds which are holding of trust are due directly to gambling.

### OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE. The Annunciation.

DOROTHY.

"Well," said Mr. Fuller, "we've well, said Mr. Fuller, we've got to cover a good bit of ground before we cross back, and it will be sort
o' pleasant having these two as companions to you. Derothy. For I've
done the most part of our trip before,
and it stands to reason I don't want to do every department—pictures and such like again."

"You've just expressed my own sentiments," said Mrs. Fuller. "I know there were bits of Italy I hated to leave, and Paris was too lovely for anything; but to have to do it all again, galleries and marbles and all, is a solid bit of work, and I know I'll be

real glad to omit part of it"
"I assume we shall meet them in
London," said Dorothy, who had been reading up Europe very steadily before she came away, and on board as well; and she thought it would be rather nice to have a couple more admiring listeners, for momma and poppa would of course be charmed with any knowl

edge she displayed.
"Yes," said Mr. Fuller, "now we've fixed our plans I will wire, and we can meet them at the Metropole on Thurs-

day."
This was done, and as Mr. Helstone had left London on the morning of the day the Fullers arrived there, they found the brother and sister waiting for them, and very much pleased at the idea of joining them in their travels.

Dorothy had been somewhat sur-prised when she had met Bess, who certainly had developed into a far more beautiful girl than her childhood pro-phesied. The thick dark hair was bephesied. The thick dark hair was be-comingly arranged on her well-shaped head; the eyes, soft and dark, had long curling lashes, and the face was altogether remarkably sweet as well as strikingly beautiful. As Dorothy caught sight of their reflection in one of the many mirrors, a flash of disappoint-men, crossed her mind, for she saw her self immeasurably eclipsed in appear ance by Bess. Dorothy, with her petite figure and delicacy of feature, was figure and delicacy of feature, was pretty, but Bess was lovely, and the

contrast forced itself somewhat unpleasantly upon the mind of the former.

Martin was a delicate-looking boy of fifteen who had overworked himself at school, and been told to have six months' rest before taking up his rest before taking up his studies again.

Both brother and sister, who had Both brother and sister, who had been ten days in Lendon, felt quite like Cockneys, as they expressed it, and ready to act as guides to the Fullers. The whole party set to work in a business like way, and made out a sketch every day of all they wanted to see and do, being by no means daunted by fetting. Deceptive enjoyed herself by fatigue. Dorotty enjoyed herself extremely, for she found that her knowledge of English history was considerably more extensive than that of her friend, and the was able in a quiet

her friend, and the was able in a quiet way to show it off on many occasions. They went through England after leaving London, then to Scotland, Ireland and Wales, finding themselves in Switzerland for August, and Aix-les-Bains, where Mrs. Fuller was to have the treatment for her rheumatism, for September, and then they went slowly Romewards, intending to take the most

important towns on their way.

All through their travels Bess showed herself to be as charming as she looked, for hers was a sweet nature, sanctified by grace, and in its unselfish-

her knowledge of foreign languages was so great that she was at once made the spokeswoman of the party. Dorothy had had a good deal of experience in reading and studying French, German reading and studying French, German and Italian, but could not speak any one of the three tongues easily. Then, too, travelling, which is said to be a great revealer of character, showed Bess in a very amiable light. The uncomfortable seat never seemed to distress here so long as the others were tress her so long as the others were well placed, she never minded staying with Mrs. Fuller when the latter had one of her nervous headaches on, and one of ner nervous neadacnes on, and she was generally agreeable to any plans formed by others. This does not mean that she was a colourless, inane kind of a girl with no will or wishes of her own, but it does mean that she tried to be unselfish, and to consider herself last and not first.

Although Bess said very little about

Although Bess said very little about religion, Dorothy soon discovered that she had a very simple little rule, which in spite of the bustle of travelling she managed to keep. Whenever it was possible she went to daily Mass, made right at the Blessed Snawment smight. visits to the Blessed Sacrament quietly and unostentationsly, read a little out

and unostentatiously, read a little out a well-worn brown book every day, and did not forget her beads.

They were scated one afternoon in the public gardens of Aix-les-Bains watching the people, who were of all sorts and kinds, passing through them, while the gay strains of a band from the Casino fell upon their ears. Both girls had been silent for a little while when Dorothy broke the silence.

when Dorothy broke the silence.
"I'm real glad we are going to leave this to morrow. I'm sort o' tired o

"Are you? It is such a beautiful place," said Bess, looking up at the mountains, and thinking of the blue Lac du Bourget which lay at their feet. Dorothy did not answer.

TO BE CONTINUED.

Everywhere the Catholic Church teaches exactly the same doctrines of faith and the same dogmas of morality. Everywhere it is the same. Every

#### THE LUKEWARM CATHOLIC

HAS A VAGUE DESIRE TO WIN HEAVEN AT THE SLIGHTEST POSSIBLE COST TO

Rev. Father Clement Holland in the Catholic Weekly, London.

I would thou were cold, or hot. But because thou art lukewarm, and neither the country to won! cold nor hot, I will begin to vomit thee out of my mouth. (Apoc. iii., 16.)

Terrible, indeed, brethren, are these words when applied to the sinner, for they point directly to that most dangerous of all states into which the sinner can fall—the state of those who seem to be religious, yet are totally unconscious of their many grave spiritunconscious of their many grave spiritual wants, because they are proud and self-confident, and, having deceived themselves, are blind to their many crimes and failings. Here the word "heat" represents the ferver of that true love we should have for God. "Coldness," on the other hand, means absolute want of such a love, or even the very thought of it. But "lukermness" is that stage in which there warmness" is that stage in warmness" is no real fervor, no real love, and yet there is an appearance of it and a prethere is an appearance tense to it. So odious, then, is the lukewarm man in the sight of God that he seems to say: "I would that you were cold or hot, a downright sinner or a saint; but because you are neither, because you are lukewarm, I would the saint to you you of my ill begin to vomit you out of mouth, to abandon you and leave you in your present state.

In your present state."
God, then, seems to prefer a most wretched sinner to the slothful and lukewarm Catholic. And the reason for this is very clear. For the conscience of the wicked man will some times assert itself, and make itself felt and heard, and there is therefore some hope of his conversion. But the lukewarm may be squared his conscience, hope of his conversion. But the take-warm man has squared his conscience, has deluded it, nas lulled it to sleep, and therefore it troubles him not; Here, then, we see his terrible danger. There is actually more hope, yea, much more, for the conversion of the most ked sinner than there is for that of wicked sinner than there is for that of the lukewarm Catholic - Hence, let us s udy well what a lukewarm Catholic is, the terrible dangers to which he is exposed, so that, knowing both these things, we may look into our own souls and see if we are not one of those whom God warns when He says. will begin to vomit thee out of my nouth.

CICTURE OF THE LUKEWARM CATHOLIC. 1. St. Anselm gives us, in a few simple words, the character of the luke-warm Christian: "He is one that wavers between vice and virtue." He wavers between vice and virtue. He is one that is neither zealous nor devout, yet one who is not bad enough to be counted vicious in the eyes of the world. He is one who tries to gratify nis passions in this world, yet is striv

ing to gain a reward in the next. He strives to do what our Lord said was strives to do what our Lord said was impossible—to serve two masters, God and the world—and of such people Christ said: "You cannot serve God and mammon." Hence, he is more particular to know the exact limits of every obligation, so that he may have as much pleasure as he can, yet without going too far, for he has a vague desire to win heaven, yet at the slightdesire to win heaven, yet at the slight-est possible cost to himself. True, he does not wish to walk in the broad way of sin, for the Gospel tells him that it leais to hell and perdition. But when he thinks of the narrow way that leads to heaven he is determined to make it as broad as he safely can, and his elastic conscience will always twist and turn every commaniment of God to suit desire to win heaven, yet at the slightturn every comman iment of God to suit his own whims and inclinations as far mansell cannot be proud, and a proud man does not respect himself.—Rev. The young man who stands by and lets opportunities for doing good pass unseized is a poor sort of citizen, whether or not a sinner.

Take life earnestly. Take it as an earnest, vital, essential matter. Take it as though you personally were born to the task of performing a noble work in it, as though the world had waited for your coming.

Oultivate a lively expects

Verse of Dorothy's.

The plan of the Helstones joining the Helstones ploining the Helstones ploining the plan of the Helstones ploining the plan of the Helstones joining the wants is to avoid great crimes, serious mortal sins. This is the highest pitch of virtue to which he aspires; and as venial sins will never damn him, and he does not wish to be a canonized saint, but will be satisfied with any place in Paradise, so he is always asking: "Is the amount of the task of performing a noble work in it, as though the world had waited for your coming.

Cultivate a lively expects.

Cultivate a lively expects.

2. A few examples from the life of such a man will make the subject clearer. Take the obligation of fasting during Advent and Lent. Now, the wretched sinner in mortal sin does not trouble himself much about the fast, but likely breaks it at once, whilst or but likely breaks it at once, whilst, on the other hand, the good Catholic keeps it most exactly. But the lukewarm Catholic does not like to fast, nor does be wish to commit mortal sin. Then he begins to twist and turn the matter over in his mind, and he avalaime. ne begins to twist and turn the matter over in his mind, and he exclaims: "I must get a dispensation." "Let me see," he says; "I have the toothache, and yesterday I had the headache, so I and yesterday I had the headache, so I must really be ill, and I will go and see the priest." But alas! he lives some distance away, about half a mile. "I need not go as far as that: I am not obliged to do so, and I will dispense myself." But if this man lives close to the priest, and cappet get, a dispense myself." But if this man lives close to the priest, and cannot get a dispensation, he will take the very utmost portion the law allows in the morning, a good hearty dinner, another large allowance at the evening collation, and between meals he drinks as much as possible. Again, the Church commands us to keep Sunday holy by hearing Holy Mass and resting from servile work. The good Catholic is careful on Sunday to hear Mass well, to say more prayers than usual on that day, to read good spiritual books, and is careful to be present at the evening service. But good spiritual books, and is careful to be present at the evening service. But the lukewarm Catholic reasons thus: "Oh, the Church only binds me to hear Holy Mass and to refrain from servile work. Very well, then, I will go to an early Mass, when their is no sermon, for I hate sermons: and then I can do what I like during the rest of the day." So he prays no more on Sunday than on any other day. He goes to no evening devotions, but is out gossiping; reads no good books, but prefers a novel or some sporting paper.

paper.
Thirdly, the Church binds all under



penalty of mortal sin to confess and communicate at least once a year, and that at Easter or thereabouts. The wicked sinner does not trouble about this, and the good Catholic approaches the Holy Sacraments once a month, not oftener. The lukewarm Catholic says: "Dear me, I must go to confession now. I have not been since last Easter, and I would not go now if it were not a mortal sin to stay away. How troublesome it is! How very humiliating!" At the very last moment he goes, and with his lame preparation limps through his confession very badly, and on the next morning, with very little thought about what he is doing, he approaches the altar rails and re ceives his Lord and Creator.

### THE SIN OF PRIDE.

First among the capital sins, both in the order of enumeration and the many dangers which attend it, is pride. According to St. Thomas it is the inordinate seeking of the goods of the soul. It is also defined as an inordinate desire of our own excellence and esteem.

It is a capital sin because of the many other sins which follow in its wake. Among these may be mentioned hypocrisy, obstinacy, evil ambition, of a obedience, discord and distaining of others. It is one of the first vices that takes root in our souls and one of the last to be eradicated.

Prize is an inordinate love of self. Its property is to cause us to attribute whatever of merit we possess to our own attainment in place of recognizing it as a gift from God. It prompts us to believe ourselves possessed of greater merit than we actually have, or that we possess merit surpassing those around us. And in so doing we attrib-ute to ourselves a glory which rightfully belongs to God, because whatever of merit we possess is from His hand.

In a word it may be called one of the greatest and one of the most pernic-ious and one of the most dangerous of sins. One of the greatest, because it opposes the majesty of God. One of the most pernicious because it has worked the rain of souls which no other vice could conquer. Because of the discord could conquer. Because of the discord which it has engendered families and governments have been runsed. And, mally one of the most dangerous, be-cause of its power to insinuate itself even into lives and places that are

Well and truly is it said to be "the origin of all sin." Through it, Lucifer, "the king of the children of pride," was hurled from beaven, and our first parents were driven from paradise. And by these examples we may readily and by these examples we may readily And by these examples we may readily recognize how odious it is in the eyes of God. A few quiet moments' reflection upon the miseries it entails should be sufficient to constantly keep us on guard against it. To do this we should always have before us the admonition of St. Paul: "If any man think him self something whereas he is nothing, he deceiveth himself."

Humility is the blessed shield to ward off the dangers of pride. It is the sure and sweet remedy given by our Saviour Himself: "Learn of me, because I am meek and humble of heart." Great results both in time and eternity, will attend those who follow His blessed example.—Church Progress.

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