Bacred Heart Review PROTESTANT CONTROVERSY.

The long contest of eighty-five years England, between allegiance to the Prince and allegiance to the Law, ending with the decisive victory of the latter, is too complicated for more than some slight allusions. It naturally, at its height, took the

form of a civil war between the King and the Parliament, the former repre senting prerogative, the latter law. That the English Roman Catholics were almost unanimously for the King and against the Parliament was not the result of any speculative preference of prerogative over law. They had no thought of contradicting the canonical declaration: "The true Rex is Lex." They had no thought of claiming for the King the right to lay arbitrary taxes. Indeed, the only case, so far as I know, in which the Spanish Inquisition, of its own motion, interfered in a properly political question (to say nothing of its continual quarrels with magistrates), was when it threw a priest into prison who maintained that a king actually has this dangerous right. The Inquisition only withdrew its hand when the priest had solemnly recanted his absolutistic thesis from the pulpit. In the earlier Middle Ages, when the royal power had as yet no real counterpoise in the various countries, the Papacy took on itself the championship of popular right in this respect. A sovereign, whether king, duke or count, incurred excommuni cation if he imposed new taxes without consent of the Apostolic See. As par-liaments developed, this Papal prerogative insensibly fell into abeyance, be ing in its nature provisional.

is a gross calumny to say that either party was fighting for despotism. The victory of Charles would have resulted in this. Yet his adherents had no such thought or purpose. On the other hand, the victory of the Parliament did for a while deliver over the nation to the power of the sword, and this military dictatorship barely failed of becoming permanent, and that, as Macaulay himself says, in a form which would have combined all the evils of despotism with all the evils of anarchy. In truth, an intervening conflict could hardly be escaped, in the transition from the ancient constitution, in which the Crown was supreme and the Parliament only a cneck, to the present constitution, in which the Commons are supreme, and the Crown is only a check and august moderatorship. Macaulay, intense Whig partizan as he is, is hardly less emphatic than the royalist Clarendon in describing the hazards that lay on either side of the inevitable strife. The noblest and wisest men might well resitate on which side they should cast themselves. Falkland and Hyde, who finally declared for the King, were as much haters of absolute power as Pym or Hampden. There was therefore good reason why any class of the Eng-lish people should not take that side

In treating of the great Civil War it

Charles the First appears to have been a convinced and immovable Protestant. It chafed him bitterly during the Thirty Years' War, that his home troubles restrained him from throwing his sword into the scale on the Protes tant side, which was also the side of his beloved sister Elizabeth. Yet he hated the Puritans much more than he hated the Catholics. On this account the English Catholics were naturally friendly to him, as also for love of his influential and high spirited wife, the not unworthy daughter of the great Henri Quatre. Besides, their leaders were mostly of the nobility and gentry. who were naturally and legitimately conservative, and who naturally resented the disposition of the mercantile classes to assume the chief power. From the doctrine then taught by the Anglican clergy, that active resistance to the prince is always unlawful, the Catholics were of course saved by the teaching of the Schoolmen and then by

the teaching of the Jesuits.

which suited its habits or its interests.

The extreme right of the King's friends, the Catholics, and the extreme left of the Parliament men, the Independents and Baptists, were nearer allies than they knew. While the former seemed to be fighting for royal, the latter for parliamentary supremacy. both bodies, founding their hopes on the invincible claims of future gratitude, were fully set on saying to their side, after the victory for which each "Let us have and use our religion in peace." The protest made by the Independents against the strain put upon conscience by compulsory attendance at the parish church, evidently sheltered the Catholics as well as themselves, but they did not endeaver to narrow its effect. Indeed, had Cromwell lived longer, it is said that he would probably have made an agreement with the Pope for legalizing the Catholic worship in England under a bishop nominated by himself

subject to Roman approval.

On the other hand, the royalist left and the parliamentary right, that is the moderate Episcopalians and the moderate Presbyterians, were both strongly for maintaining civil suprem acy in religion. As under Elizabeth, each party would have only one Church in Eagland, to which every Englishman should be bound to belon and to worship and communicate with Perhaps some might have been willing to grant a partial teleration to the Catholics, and others to the Inde pendents. If so, they would have had this rather discretionary than explic ity acknowledged by law, and would have shut out from it those of either party whom they viewed as extreme. Such a niggard, easily revokable toleration would not have been a serious

infringement upon their maxim every baptized Englishman is a mem-ber." One side would have wished an Episcopal Church, somewhat modified owards Presbyterianism. The other hoped for a Presbyterian Church, with perhaps presiding, though hardly governing bishops. The two sides quarrelled sharply over liturgies, vest-ments, archbishoprics, deaneries, courts Christian, but both agreed in maintaining royal supremacy, though now confined within fixed bounds of As Elizabeth, in matters eccles law.

iastical, abated largely from Henry's claims, so Charles, under parliament ary stress, abated largely from Eliza beth's. The stone, however, having once begun to roll down hill, went on rolling, until, at the Revolution of it came provisionally to a rest. The most melancholy thing is, that both these parties, while bitterly striv-ing with each other, were heartily

willing, as the perpetual protests on both sides show, if they could only find

terms of reconciliation, to surrender the parentol rights of the Roman Cath olics as a peace offering. In the long and intricate negotiations between Charles I and his embittered Parliament, after the fatal affair of the fiv members, and before the actual breaking out of war, or during its early stages, there is nothing from which the King is more solicitous to clear himself, in the eyes of the Paritan Commons, than the charge that he was unwilling to pass a law for bringing up the children of all "Papists," as both parties style them, as Protestants. That they are infringing on a funda mental right of humanity is something which their fierce religious zeal makes them absolutely oblivious. That Louis XIV., in France, afterwards did the same thing by the children of Protestants, is something of which we all keep a lively remembrance, al though I have not thus far found that the Pope, in his letters to the French king deprecating his harshness wards the Huguenots, has intermingled any words of praise for this violation of parental right. Yet I have never known a Protestant con troversialist, however free from viru lence, to betray the faintest knowl edge that what Louis did, by his ar bitary personal power, with a certain proportion of Protestant children, the King, Lords and Commons of England were making ready to do with all the children of all the Roman Catholics of the kingdom, had not too outbreak of civil war frustrated this nefarious plot against parental and

uman right. What can not be done in one way, nay in another. The Rev. Mr. Dick inson, late Secretary of Education in Massachusetts, some years ago made an address in Andover, which I heard, and to which I have referred before. In it he insisted, as important, on the compulsory attendance of all children of school age at the Public schools. To what end, inasmuch as there may be good teaching in private schools, as Dickinson did not deny? end which he emphasized was "the securing of unity of belief." He called attention to this in the early part of his discourse, and to make sure that it should not be overlooked, he repeated it towards the close. He did not say, and he did not mean, unity of political belief, for our private schools teach republicanism as much as the public, and Mr. Edwin D. Mead gently harges some of the parochial with being a little excessive in their Americanism. Belief, qualified by no adjective, naturally, in the mouth of a clergyman, delivering a carefully written address in a great theologi centre, means religious

lief. It appears to me that Mr. Dick inson meant to be understood as declaring that a system of public schools which has grown up out of an intense Protestant and Paritan root is naturalv adapted to convert the children of Roman Catholics, practically, if no formally, into Protestants, and that the attendance of these children at these chools should be enforced by rigor of law mainly for this end. What is this, then, but another way of compelling Roman Catholic parents to suffer their children to be brought up Protestants? Not that all public schools, by any means, work in this way. Mr. Dick inson, however, and those of his way of thinking, seem to believe that their general influence comes as near to a orcible Protestantizing of Catholic children as can safely be undertaken

at present. Romanism is always the same," is a favorite Protestant dictum. It is equaliy true that Paritanism is always The men who came over to Plymouth in 1620 were Independents and Separatists, to whom the rights of onscience were dear. The men who ame over to Massachusetts Bay in 628 were Presbyterianizing members of the Church of England, going heart and hand with that Parliament was making ready to take away from Catholic Englishmen the religious eduation of their own children. The genius loci, as Cardinal Newman says of Rome, clings to a spot through many ages. The Rev. Mr. Dickinson, seph Cook, and the Committee of One Hundred, are, in this matter, the authentic posterity of the Long Parlia-

ent of Charles the First. I shall return to this matter of the chools, but we will next go on to the religious conflict as it unrolled itself

after the Restoration. Charles C. Starbuck. Andover, Mass

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The proper prayer to make for soul on is that God should come to their relief either by removing th cause of their sorrow, or what is better still, help them to suffer it with true Christian patience and courage. Indeed, since suffering is the common lot of our humanity, it is futile on our part to pray that we may escape entirely, but, since our nature rebels against it and sinks in despair under its weight, we must call on God to en able us to meet and support it bravely We need His supporting arm even when all seems well with us. How much more we must lean on it when suffering comes to make us sensible of

our infirmity The subject is not an agreeable one but it is of all subjects the most usefu and salutary, to know how to relieve or better endure our sufferings, and urn them to our advantage, and what may sound paradoxical, even to our

To many the very name of suffering is odious, and they close their ears to it just as they avert their gaze from the sight of it. The mere apprehension or imagination of some possible affliction often causes them more intense grief than the affliction itself. They strive to convince themselves that the miseries that try our race need not and should not exist; they speculate as to their cause and invent silly theories to show how they might be lessened and entirely avoided. They do not realize that in stopping one cause of affliction they are only opening others, as when to ease some physical pain they resort to unlawful practices and bring on moral disorder and all the suffering that follows in its train. They pretend that the enumerations and descriptions of human sorrows are exaggerated and end by deluding themselves with the pelief that by cultivating the principles of the epicurean they can lead a calm, passionless, undisturbed, impassible and unregretful existence, or at least, like the stoic, balance sorrow with joy and find for every human affliction

some human remedy or recompense. It is the attempt to give expression to these theories that may be aptly ermed the world's philosophy of pain Its first principle is : suffering is the only evil of our humanity. Its maxims are : avoid suffering above all things get rid of it at any cost ; do nothing for others that may cause you to suffer but do not spare others when you need relief ; indulge in any human grati fication that can dull mind or sense t pain; better no life at all than a life spent in affliction without prospect of relief or recompense. And so suicides multiply daily, and the newspapers tell how coolly and cunningly they make away with themselves. will reckon the number of moral suicide; who have fallen into despair in the vain effort to escape from suffering, and live on from day to day as it were, lifeless, without energy, without courage, without patience, a burden to

themselves and those about them ! The world's philosophy of pain is crude and ineffectual, but still it influence our press, as is evident from our books and newspapers, and our systems of philanthropy, so many of which aim at relieving suffering without conceiving that in most cases it is nore practical to make the afflicted en dure it than to seek relief from it. A material age, moreover, makes no account of spiritual afflictions. Health, home, and enough to wear, are its es sentials for happiness, and its remedies for human distress. Money and all the resources of human ingenuity are devoted to discovering new treatment of disease, and to providing shelter and comfort for the body. Buildings are erected to harbor all the various forms of human misery, and a gay world is only too glad to support them if only they will keep the spectacle of suffer-ing from its eyes. For many of our Samaritans the outward appearances of suffering are more distressing than the internal grief, and they are superficial enough to imagine that they can finaly cure all human ills by offering the needed assistance without removing the cause.

It is not fair to complain of any de-

gree of human charity which is based on any worthy motive, and we must applaud every honest attempt to re ieve human suffering; but we must condemn the false theories which make afflictions wholly unendurable when they cannot be relieved. There can be no true philosophy of pain save that which Christ taught by example more than by word. Human theories cannot inspire us even with courage enough to admit the truth that our lot is necessarily one of suffering in body and soul. It seems strange that we shoud have to repeat this or need any proof of it, born as we are with a cry of pain on our lips and destined to die, after a life-long experience in suffering of one kind or another, either with a sigh of relief that the end has at last come, or of grief that we must go down to the grave without ever having tasted even life's innocent pleasures unalloyed with pain. It requires the courage born of faith to admit the very simplest fact in the true philosophy of pain, that we are all doomed to suffer, everywhere and at all times, in body and soul; and it is only the wisdom born of faith that can keep us from rebelling against this fact and make us appreciate how good it is for us to endure our sufferings, and how easy it is to turn them to our benefit and even to our happiness.

In his admirable work on "The Apostleship of Suffering," Father Lyonnard includes in the term suffer ing: "Whatever sad and painful events are appointed unto man to en-dure in the course of his mortal life. Thus, illness, reverse of fortune, loss of property and relations, the unfaithfulness of friends, domestic griefs, public calamities and national visitations persecutions, the difficulties insepar able from the pursuit of virtue, the practice of Christian mortification, desolation, sadness, our last agony, our death, in a word, all those troubles which wring so many deep sighs from the heart of man, and such bitter tears from his eyes, this is what we call suffering.

The category is long enough and the vocabu ary required to express all the degrees and variations of each of these forms of suffering is most extens ive, a d unfortunately very familiar to every human being. Men common ly love to dwell with a morbid interes their bodily ailments and spiritua filictions, and those persons generally uffer most who nurse their grief in silence and seek no commiseration from others. Whether communicative or not, each one has a sad story to tell no one can hope to escape: relieve from one suffering, we are immediatey confronted by another. How foolish it is to deny the existence or the necessity of suffering! How vain to hope to endure it simply because we must do so, or because others suffer as well as ourselves!

How ridiculous to look for comfort in the false notion that we suffer only what we have brought upon ourselves as if we are not often tried by sufferings that others cause us without blame on our part !

Sufferings come to us from God-not that He delights in our pain, but because our patient, and sometimes our heroic endurance of pain is very pleasing to Him; and it pleases Him it is the perfect service which more han any other explates our sins When all is well with us, it costs us

nothing to profess our belief in God. When suffering comes, our imaginations are disturbed, our minds are darkened and our wills enfeebled nature rebels, and is tempted, with holy Job, to cry out and to impute injustice to its Creator, and even to blas pheme Him. To submit to God's wil in suffering, is, therefore, the most per ect acknowledgment we can give o His right to rule us as He pleases, and above all, of His right to exact from us some reparation for our sins. In our present state of trial, and of reparation or sins, original and actual, affliction of spirit, or contrition, as it is called should be the habitual disposition of our souls, and if this is sincere, we should cheerfully embrace every afflic tion that God sends us, to try the truth of our professions that we shall willing ly bear the punishments we have de erved for our sins, and undergo any suffering, even death itself, rather than displease Him by grievous sin.

Besides expiating our sins, suffering

revents us from committing sin, from adding sin to sin. Not only does it keep us remote from dangerous occas, but it chastens our thoughts and our violent passions, and above all it humbles our pride, the root of every sin. Moreover it detaches us from earth and its false and fleeting joys and makes us long for heaven where all is true and solid. It makes us com-passionate and less selfish. We are more disposed to sympathize with Him in purpose and in sentiment and others and relieve their sufferings. when we have experienced them ourselves. like Christ, who has even unto death. He is the pattern and untte them with His own. Every shown to us on the Mount, raised aloft day we offer our prayers, works and on the Cross, whom "it behooved to suffer," that He might enter into His glory, and make the way by which we should follow, so that if we should be par akers with Him in sorrow, we may also, by virtue of His sorrows, be sharers in His joy. For His sufferings were undergone not only for an example, but for our salvation; His blood was the price of our redemption.

tian and of a disciple of Jesus Cruci-"The peculiar characteristic of the Gospel dispensation," observes Bos suet, as quoted by Father Lyonnard, is the necessity of bearing the Cross. The Cross is the true trial of faith, the only sure foundation of our hope, the perfection of charity; in a word, it is the path to heaven. Jesus Christ died upon the Cross; He bore His Cross all His life long ; it is by the way of the Cross He bids us follow Him, and He offers us eternal life on this condition alone. . . There is great truth in the words of St. Cyprian, 'Sufferings are the wings with which I take my flight to heaven.'" The sufferings of a Christian are righly termed the Cross, for all others must suffer as well as he : nav, his very enemies and per secutors really suffer more, and with out relief or hope, but he alone cheerfully accepts suffering as the chastise ment for sin and its acceptable expiation, the lot of his Master and the one

This is the only way of regarding

suffering which is worthy of a Chris

way of salvation. By an infinite condescension on the part of Jesus Christ we can unite our slightest suffering with His Passion and death; nay, only in virtue of this union can our sufferings be acceptable to His Eternal Father, or His sufferings be salutary for us. This is the Christian philosophy of pain: We fill







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up by our sufferings those things which are wanting in the sufferings of Carist in the flesh. Mean as our afflictions may seem, despised and outcast as they may render us in the eyes of men, they are still the affliction of the member of Christ, and as it were the continua tion or supplement of His own suffer This is the spirit in which we ings. should accept them, and pray that al human beings should learn to accep What an immense consolation them. would this spirit on our part be to Christ our Lord ; what an endless com form to ourselves! How tenderly and sympathetically it would unite us with fill up the things that are wanting of the sufferings of Christ! How bold and Finally, suffering makes us how incredible unless He had con escended to accept day we offer our prayers, works and sufferings; every day we pray for those in affliction, and daily so many millions are suffering keenly and in need of our prayers, the dying, the sick, the needy, the crippled, the troubled in spirit, the persecuted, the souls in anguish and despair. And they may not all be released from their sufferings; but all may be aided to endure them. And all can be taught to suffer fer Christ's sake, and in union with Him, to their own great consola tion and to His glory and the good of so many souls.

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Third Sunday in Lent.

DUTY of CORRECTION.

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Jesus was casting out a devil, and the same is dumb." (Luke 11, 14.) What a deplorable condition it is to be dumb, to be deprived of speech, to be unable to exchange one's and ideas with others! And yet, I know of a dumbness which is still more deplorable and of more terrible consequences than this, it is the dumbness f those who are fluent in speech, but are silent when it is their bounden duty to speak.

For example, behold an assemblage where there is carnest discussion con cerning business, profit and loss, per centage and dividends, there is dumb person amongst it. In the rot undas of the hotels, depots, and or trains where daily events, politics elections, strikes, or the labor question are discussed, there is also no one who is dumb, but enter one of those circles and as a good Christian turn the con versation on Josus and Mary, to death and eternity, and then, you will see astonished faces; all those who a short time ago were so loud in their speech, at once have become dumb; but no, what did I say? Now, they begin to laugh, and one will exclaim: Behold the devotee, the bigot, I wonder if he is not bereft of his senses? Thus he exclaims, and the others concur. But how will those persons who are wholly dumb, regarding the greater glory of God and the salvation of their soul. pass their time in eternity? By weepng and gnashing of teeth. Or enter into this or that house

There you will find godless children and servants. From morning to night you will hear curses, blasphemies and immodest conversations. Day after day, you will see before you the picture of hell, in the fighting quarreling and drunken carousals. But you will say: Where is the father who will permi such a manner of acting? The father is, indeed, there, but the poor man is dumb-he is not dumb, inasmuch as he scandalizes his household, by his wicked conversations, but he is dumb in performing parental duties. In his nd affection for his children, he al lows them iu!i liberty, and what is more terrible, the knowledge of his own guilt closes his mouth. For, if he wished to speak effectively, he would first have renounce cursing, swearing, shame less conversationa, drunkenness; but he cannot resolve to do this, therefore, he is silent and allows matters to go as they will. Poor man, in a short time, your torque will be loosed, you will learn to speak, but only to cry eternal woe upon yourself and your household Who is the great braggart, sur-

rounded by a ofcircle attentive listeners He is a free-thinker, who is ridiculing everything holy and venerable in re gion, and be old, all those around him are dumb. Not one has the cour age to silence his blasphemous tongue. Alas! they are all silent, the one through fear of the supposed knowl edge of the blusterer, the other through owardice, being ashamed to vindicate Christ and His honor. Oh! sinfu dumbness! Oh! shameful silence What will those speechless persons an swer when the Eternal Judge will say "For he that shall be them: ashamed of Me, and of My words, in this adulterous and sinful generation the Son of Man will also be ashamed of him when He shall come in the glor of His Father with the holy angels.

There is a man going to confession o prevent his contrition for the shame ful aberrations is, indeed, not in Satan power, hence he attempts his eternal erdition in another way. Through false shame, he closes his mouth and the poor sinner is dumb, in the trib unal of penauce, he conceals his guilt he lies to God, the Omniscient, and a a sacrilegist he leaves the confessional to receive at the Communion railing judgment and eternal damnation! He did not wish to confess to one-the priest, therefore he will one day confess before heaven and earth, and ex claim: "Ye mountains, fall upon me, and ye hills cover me." (Luke 23, 30)

But, enough, dearly beloved Christians! who could count all the spirit-

ually dumb we meet with during life. all those who are silent, when it is their duty to speak, who have no speech when they should console, instruct and warn, who use the speech of Cain, the fratricide: "Am I my brother's fratricide: "Am I my brother's keeper?" Let each one look to himself as to the manner he will fare in the hour of death! Ah, Christian charity is a stranger to these; the love of God s not in them. Oh, what a responsibility before the judgment-seat of God How many may now be burning in hell and bewailing with everlasting tears their having been silent, when speech was their holiest and greatest duty t us take warning and not be what the prophet calls dumb dogs. Let us use the precious gift of speech whenever the glory of God and the salvation of our neighbor require it. Let us speak boldly whenever God and our hely religion are slandered. Let us speak whenever it is required to in struct the ignorant, to counsel the doubtful, to console the sorrowful, to admonish the sinner-in fine, when we can do good to our neighbor in body or soul, so that at the hour of death, the Lord may, according to His

promise, recognize us as His disciples, our brotherly love. Amen. What is it?

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