6

FIVE-MINUTE SERMON THIRD SUNDAY AFTER EASTER

PLEASURE IN SERVING GOD ice in the Lord always; again I say, rejoice

It has often been noticed, my dean

(Phil. 14.4) Is has often been noticed, my dear brown in the servery day come across scamples of it, that when things are go-ing well men think very little about God and the practice of their religious daties. We may almost say that, as things are at present, most men will not perform their duty to God unless they are driv-en to do so by something unpleasant and hard to bear. It is when a man is taken ill that he sends for a priest and makes his confession and receives the socraments; as soon, however, as he gets well it is only too probable that he will recur to his old ways. Now, this shows that the service of heavy burden and yoke. And I am sorry to tay that this feeling is not confined to those whose passions and low pro-pendices are so strong ss to hold them down for a great part of their lives in hay even of those who have freed themelves for the most part from this opsession of that spirit of holy joy with which every one trying to serve do should be filled. Many even of these seem to find the yoke of the Lord a heavy one; and if they do not cast it to to. May I am not going to say

n, it is chirally an interpretent of the service of so. Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom." The fear of God is not merely it is necessary for salvation. But dom." The tear of God is not merely good—it is necessary for salvation. But it is only the beginning, not the perfec-tion of wisdom. Moreover, it should not be the habitual dominant and constart motive of our religious life: it should serve as a motive to fall back upon when higher motives are not felt. As St. Ignatius says: We should ask of God the grace to fear Him, so that if and when themselve out follows tood the grace to lear Him, so that if and when through our faults we grow forgetful of God's love, the fear of punishment may hold us back from offending Him. In other words, we ought, as a rule, to be serving God from love and holy joy rather than from fear and dread.

and dread. This is the teaching of the Holy Scrip-ture, and especially of the great Apostle our patron, St. Paul. The text is but a sample of similar injunctions which might be found in every one of his Epistles—" Rej sice in the Lord always : again I say, rejoice." Do not be always looking upon the service of God as a heavy burden and yoke to which you must be driven as a fear of punishment, but jet that service fill your souls at all

heavy burden and yoke to which you must be driven as a fear of punishment, but let that service fill your souls at all times with delight and satisfaction. This is what St. Paul enjoins. Why is it not so with us? Why should it be so? Well, there are ten thousand reasons why the service of God should be de-lightful and satisfactory ; but I can re-fer to one only this morning—one, how-ever, of which I think that we can all feel the force. As a rule, the man who is carrying on a profitable and success-ful business is, so long as everything goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all human transations, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary busi-ness? For how does the case stand with such a man ? The man who has seriously ty taken in hand the business of saving his own soul must succeed—for him there is no such thing as failure. So long as he is willing he must be prosperous. And why ? Because he has Almighty is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God as a partner. And God is ready to give him what I hope it is not irrever-ent to call unlimited credit. In this life He pours into his soul His heavenly grace, and this grace gives to all his actions a value which gives him a right to an eigenal recompense. No action



"FRUIT-A-TIVES" CURED HIM

TRENTON, Ont. Jan. 29th, 1909. "I was a dreadful sufferer for many years from Stomach and Liver Trouble -but my greatest suffering was from violent headaches. They were so dis-tressing that I almost had to give up my business. I went to Toronto, consulted specialists and wore glasses, but nothing did me any good and the leadaches became intolerable. I was then induced to try "Fruit-a-tives" and from the beginning, I was better, and in a short time I was quite well again-no more headaches-end I there my glasses away. "Fruit-a-tives" not only cured my headaches, but completely cured me to perfect health again." W. J. McCOMB. "Fruit-a-tives" is the greatest cure TRENTON, Ont. Jan. 29th, 1909.

perfect health again." W. J. McCOMB. "Fruit-a-tives" is the greatest cure for headaches in the world and is the only medicine made of fruit juices. "Fruit-a-tives" will always cure Head-aches, Indigestion and all Stomach and Bowel Troubles, 50c. a box, 6 for \$2.50, or trial size, 25c. At all dealers or from Fruit-a-tives Limited, Ottawa.

fact she is decidedly cool, and the cool fact she is decidedly cool, and the cool-ness interferes seriously with the work of both teachers. They need to get to-gether, to consider what can be done to improve the situation, but between them stands the gossip who has been allowed to fetch and carry tales until she simply can't "hold her tongue." And "hold-ing one's tongue " is a mighty useful accomplishment. And then there is the club. A young woman coming from a small city to

And then there is the club. A young woman coming from a small city to a great literary center was induced to join an association that was sup-posed to furnish literary minds with a banquet of uplifting throught at every meeting. She was duly proposed and accepted for membership. Ah, that first meeting ! It burned itself into the

meeting 1 It burned itself into the memory. A tall, proud-looking woman was being pilloried by the officers for some alleged comment on their efficiency. The president, gavel in hand, summed up the offender's iniquities and called for a vote on her expulsion. The vote was taken, and the accused declared ex-pelled. She made one or two efforts to speak, but was given no opportunity. With a stately measured step she walked to the door, turning on the three-hold she swept the assembly with a look of contempt and repressed fury, and then gathering her silken train, as if to free it from the contamination of a car-pet tredden by the enemy's feet, she passed from view. The white set face was never forgotten by the new member, who, sick at heart, slipped away from the place as if it were unholy. Her feeling of disgust and repulsion was in-tensified by hearing within the year that the expelled member had died, and that after her death the whole miserable story was unravelled to the starting

that after her death the whole miserable story was unravelled to the starting point—the malicious gossip of a jealous officer. The vindication came too late. The purposeless gossip is bad enough, but there is a worse type, the gossip who has a mission, who "thinks it her duty" to do harm. Such a gossip as this happened into a church — of all places to ply her art i—and a pure sweet voice in the choir held her attention. She thought she recognized it. A formvoice in the choir held ber attention. She thought she recognized it. A form-er school-mate had just such a voice. But if it were the school mate, she should not be einging in a choir. After the in-nocent school-life had come another when the young singer had taken the wrong road; but she turned back, and leaving the home of her girlhood she worked hard for an honest living, and attended Church regularly. Her voice brought her an invitation to join the actions a value which gives him a right to an eternal recompense. No action from morning to night, from week's end, but may be made profit able and fruitful, if done with a right able and fruitful, if done with a right intention, and, of course, if there is noth-ing sinful in it. This is the position in which any and every man may be placed and may remain if He so wills, and of the sorse point of a man who is not satisfied by such terms I have but a cours of iter the sorse and judgment of a man who is not satisfied by such terms I have but a could be under the circumstances—antil the gossip found her out. Repulsed by the virtuous, her efforts to lead a good life set at naught by worldly judgment, the poor girl turned her steps once more into the downward path that was so easy to follow. And she never again turned back 1 There is a mistaken idea that only women gossip. The fact is there are



THE CATHOLIC RECORD

THE SUPREME LAW WHICH ALL ARE BOUND TO OBEY IN THOUGHT, WORD AND DEED

In a sermon preached recently in St. Aloysius' church, Pottstown, Rev. William A. Wachter gave the answer to the question, "What is Religion ?" and incidentally exposed the unsoundness of some of the remarks made at one of the meetings during the "Men and Religion Forward Campaign." Father Wachter said :

The office of religion is to teach ns the truths we must believe, the laws we must observe and to furnish us with the means to keep the laws of God. Religion is not a mere sentiment, it is not a passing emotion of the heart. Religion is the rational part of man, though it purifies and sanctifies the sentiment. This is the way religion takes hold of mar; the mind recognizes the existence of a God and Father in whose keeping we are, the will then sub-mits to this authority and is anxious to serve Him. Religion must be an act of a rational nature and an act of a free will. Through religion we give to God what belongs to Him, what we owe Him. Religion is the Supreme Law which all

what belongs to Him, what we owe Him. Religion is the Supreme Law which all are bound to obey in thought, word and deed. It comes from the Supreme Law-giver, God, who has a right to legislate for the understanding and conscience of man. He who refuses to submit his reason as well as his will to the law of God rebels against divine authority and signs his death warrant; he creates his own hell. He who refuses to believe violates the Law of God just the same as he who steals, gets drunk, commits

visites the Law of God just the same as he who steals, gets drunk, commits adultery, etc. Denial or refusal of re-ligion directly attacks the anthority of God, whom it seeks to put out of exist-ence and to destroy. "Without faith it is impossible to please God, for he that cometh to God must believe that He is a rewarder of them that seek Him." (Heb, xi., 6.) We cannot be friends of God unless we believe firmly all that God has taught.

God unless we believe firmly all that God has taught. It has been said to the people of Potstown: "Our Saviour did not preach theology and He left behind no creed, but it is recorded of Him that He went along doing good." Dr. William E. Lampe. The Standard Dictionary de-fines creed as "a formal summary of fundamental points of religions belief * * a confession of faith * * * doctrine." "Our Saviour left behind Him no creed," says Dr. Lampe. The express words of Sacred Scripture and the subsequent action of Christ's Apostles refute this misleading asser-tion. Okrist said to His Apostles, "All power is given to Me in heaven and on earth. Going therefore teach teach yee all nations; baptizing them in the name of the Fsher, and of the Son and of the Holy Ghost teaching them to ob-serve all things whatsoever I have commanded you." (St. Math. xxviii, 18-20.) Again, "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that be-lieveth not shall be condemned." (St. Mark xvi, 15.16.) In regard to baptism - He says, "Amen, smen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John iii, 5.) in regard to matrimony He teaches, "I say to you that whosoever shall put away his wife, except it be for fornica-tion, and shall marry another commit-teth adultery; and he that shall marry tion, and shall marry another commit-teth adultery; and he that shall marry teth adultery; and he that shall marry her that is put away committeth adul-tery." (Matt xix., 3) "What there-fore God hath joined together let no man put asunder." (St. Matt. xix., 6) In regard to the resurrection He





North American Life

Solid

teaches, "The hour cometh wherein all that are in the graves shall bear the voice of the Son of God and they that have done good things shall come forth unto the resurrection of life; but they that have done evil unto the resurrec-tion of judgment." (St. John v., 28, 29). The Paslmist exclaims, "Thou art just, O Lord, and Thy judgment is right." (Ps. exviii, 137.) Would it be just, would it be right for our Saviour to threaten man, "he that believeth not shall be condemned," if "He did not preach theology, if He left no creed be-hind?" Would it be just and right to punish man for not believing if He gave him nothing to believe? Why did He insist so strongly on the necessity of faith ? "Now this is eternal life; that they may know thee, the only true God and Jesus Christ, whom Thou hast sent." (St. John xrii, 3.) The Jewish Church, instituted by

The first thing some Catholic fathers of families do on Sunday morning as they step out from Mass is to purchase some one of the many notorious Sunday news-papers. This paper, reeking with filth, is then taken home where its atrocious comic supplement is handed over to the children. The foilowing is taken from the Messenger of St. Joseph's House, Philadelphia : "It is a lamentable fact that can not be denied, that the low theater and the great pitfalls of the young in all our oities and towns. With them, complet-ing a demoralizing quartet of diabolical agencies for the destruction of souls, go the poisonous cigarette and the atrocious dime novel. To which might be added, as a fith agent of the destination sent." (St. John xvii, 3.) The Jewish Church, instituted by God, taught theology and had a creed. Our Lord recognized the authority of that Church to teach, and He approved its creed. He said, "The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatso-erer they shall say to you observe and do; but according to their works do ye not; for they say and do not." (St. Matt. xxiii, 2, 3.) The Jews realized that Christ preached theology and for-mulated a creed. "The people were astonished at this doctrine; for He taught them as one having authority." as a fifth agent of the devil, the so-called 'comic supplement' of the sensational Budday newspaper. Why it usurps the pretense of being comical or fuuny is a perennial mystery to same people, who are shocked with its vulgarliy, its in-decency, its slang and the evil example of disobedience, irreverence, insubor-dination and cheap 'smartness,' it sets before our youth as something to be admired, enjoyed, laughed over and emulated. The 'comic supplement,' like the dime novel and the nasty nic-kelodeons, is a filthy dose that brings nauses to healthy minds and disgust to decent people. taught them as one having authority.' (St. Matt. vii., 28. 29.) St. Paul dis (St. Matt. vii., 28. 29.) St. Paul dis-tinctly points out the teaching author-ity in the Jewish Church and the still greater authority of Christ as a teacher of revealed doctrine when he says, "God, who * * * * spake in times past unto the fathers by the prophets, hash in these last days spoken to us by His Son, whom He hath appointed heir of all things." (Heb. i, 1, 2) Dr. Lampe tells us that 'Paul gave fine definition of religion that is applicable even in the twentieth century." "Pure religion and undefied before God and the Father is this, to visit the fatherless and widows in their affliction the

ecent people. "Catholics are sometimes looked upor with suspicion in regard to their citi-zonship. These differences arise through misunderstandings. They come through misunderstandings. They come from prejudices born in ages long past. "They tell us that during the Middle Ages the Church sought to obtain tem-poral power but they are evidently un-acquainted with the history of the Middle Ages. They don't tell you that a large part of the civil power of the Church came by direct grant from em-perors and kings. "To the one who would investigate the real character of Catholic teachings, to him no difficulty should arise in un-

fatheriess and widows in their allicition and to keep himself unspotted from the world." It is rather strange for the Doctor to quote this text. Paul never gave this fine definition of religion at all. It is not found in any of St. Paul's epistee, but in the epistle of St. James. (1. 97). Now, Lythea called this epistle i., 27.) Now, Luther called this epistle

excluded it from his Bible, because it insisted so strongly on good works as a necessary means of salvation. St. Paul is constantly insisting upon the necessity and importance of faith. How could he do this if Christ left no creed ? He makes this startling assertion, "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again. If any one preach any other Gospel unto you than that ye the real character of Catholic teachings, to him no difficulty should arise in un-derstanding how a Catholic can be a good citizen in view of the doctrine laid down by Pope Leo XIII., can any person understanding truly the dogma of the Church have any question about the citizenship of a Catholic. "What we ask is, that we be judged by our best, not by our worst. We have as little use as any for the so-called Catholic who give public scandal, who show graft in public office. Our standards are based upon the char-acter and actions of the best of Catho-lics.

"The men who live clean lives and "The men who live clean lives and give the best there is in them when called to public office. Places of the bighest honor and responsibility have been filled with credit by real Catholics."-Catholic Transcrip

Suffering puts the crowning touch upon the sanctity of souls. Let us en-courage ourselves by this thought: "The Cross, here below; joy, up there;

If You Are Not Insured

You should delay no longer. Now, to-day, is none too soon to secure the life insurance that you should carry.

Every day, week and month you allow to pass lessens your chance of protecting your family.

And each birthday passed means a higher premium eventually.

To delay is unfair to yourself as well as to your family.

See one of our representatives to-day about a policy.

North American Life ASSURANCE COMPANY

TORONTO

Always write your name in kindness, love and mercy upon the hearts of the thousands you come in contact with year by year, and you will never be for-gotten.—Chalmers.

Chime BELLS

O'KEEFE'S

Liquid Extract

ØF

Malt with Iron

is an ideal preparation for building up the BLOOD and BODY It is more readily assimilated and absorbed into the circula-Rheumatism tory fluid than any other prepara-tion of iron. Don't Invite Torture by neglecting Nature's warnings-Try My Drafts

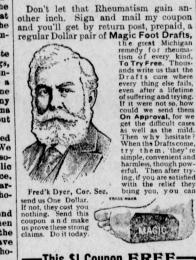
RENNIE CO. LIBITED

Coupon Brings Them To Try FREE

HOME OFFICE

4.35.46.)

Don't let that Rheumatism gain an-



-This SI Coupon FREE-Good for a regular \$1.00 pair of Magic Foot Drafts to be sent Free to try (as explained above)



Percentage of Premiums Received Surplus \$381,146.29 428,682.32 501,922.25 615,083.50 731,064.83 21.99%/. 1907 1908 22.36°/ 24.49°/。 27.39°/。 29.79°/。 1909 1910 1911

ALL FOR ITS POLICY-HOLDERS

Head Office: Waterloo, Ont.

APRIL 27, 1912

poor opinion.

DON'T GOSSIP

Don't gossip. Of all the mean con-temptible ways of squandering time gossip holds first place. It is such a lazy, idle occupation that men, women and children drift into it without effort. and they rarely have character enough left to save themselves from its baneful

influence. The child comes home from school, not with information relative to the day's results in learning, but with a budget of tittle-tattle about other children and tittle-tattle about other children and other children's parents, homes, etc., to which the mother listens eagerly; and sometimes she supplements the tale with things that she knows herself about the persons under discussion; and on the occasion of the next school quarrel Anna tells Katherine that Katherine's mother is up to her ears in debt, that the milkman refused to leave any more milk, that the rent was unpaid, etc. Bitter things for poor little Katherine to hear, while her classmates are listen-ing.

ing. Or it may be John who thinks there is not a better man than his father in the whole world until Joseph undeceives him by telling him what other people know-that John's father drinks, or has now-that John's father drinks, or has know-that John's father drinks, or has sold his vote, or has done something else disreputable. "My father said so," is Joseph's clinching argument, and it goes with the majority. After that John does not talk any more about his father, but he thinks a great deal, and the thoughts are not helpful. Lasting feuds result from school guarrels that are he traced to the goain.

fends result from school quarrels that can be traced to the gossip. The imprudent teacher, annoyed at finding a new class not up to the stand-dard, gives berself the satisfaction of com-menting on another teacher's failure to get results, and straight goes a little gossip back to Miss C— with the words. Naturally Miss C— finds it hard to be pleasant when she meets her critic ; in

(i)

Æ Æ

Æ

Æ

Æ

æ

There is a mistaken idea that only women gossip. The fact is there are men who can out-class any woman in length of tongue and willingness to use it. Any political campaign proves this assertion. Some party leaders run the whole range from gossip to viruperation and slander, and if they do not succeed in establishing anything else they cer-tainly do establish a reputation for being character-killers. In less arduous times many men spend their leisure in trivial discussion of social follies or of the failings of their fellow members of various organizations. Debates on sub-jects worth while are rare in stores and offices and club-rooms. Even current issues that ought to be of interest are neglected, while intellect dwindles on a diet of gossip. Æ

neglected, while intellect dwindles on a diet of gossip. Manly men, womanly men, and young people who are welcome in the homes of their friends, have a better use for their time and their tongues than employing both in destroying their neighbor's rep-utation.—Sacred Heart Review.

(From Canadian Papers) Drink and Tobacco Habits

Were a remedy known that would cure the crav-(a for liquor or tobacco without the knowledge or o-operation of the patient it would be the greatest iscovery of the age, since not a drunkard or a bacco user, in a very short time, would be found in

tobacco user, in a very short time, would be found in the land.
A little reflection on the part of anyone contemplating curing a friend of either habit in this manner will reveal the absurdity of it
Frankness with the person to be benefited should be practised, for with his assistance he cap be cured of either habit, while without his consent the effort would end in failure.
Dr. McTaggart, of 75 Yonge Street, Toronto, Canada, guarantees a cure of the appetite for stimulants in from three to five days when the patient follows his directions faithfully.
His tobacco remedy is specially prepared for the purpose—the cost being only \$2.00—and the course last about two weeks.
Both remedies are excellent tonics, hence leave no bad after effects.
Abundance of testimonies, by permission, will be furnished to any interested person.

ES & CR An IHC Manure Spreader Œ

of St. James an "epistle of straw," excluded it from his Bible, because

a Necessity on Every Farm

A INECCESSITY ON LIVERY FARM JF you expect to continue farming and raise a paving crop every good year, you must arrange to return to the soil the plant food taken from it by growing crops. Neglect is bound to decrease the productivity of your farm, and, in the end, to ruin it. When a farm is once run down it takes years of slow, careful upbulding to bring it back to its original fertility. If you attempt to fertilize by spreading manure with a fork, you fertilize unevenly and waste fully half the manure. When you soil remains at a constant standard, while its physical condition im-proves from year to year, assuring bumper crops in good years, and the best possible stand when weather conditions are unfavorable.

I H C Manure Spreaders **Corn King and Cloverleaf**

AR

Corn King and Cloverleat will spread manure as it should be spread ; in an even coat all over the field, light or heavy as may be needed, and puterized so that the plant food elements in it combine with the soil. The Spreader has many mechanical advantages. The pronomoves on steel rollers running on steel tracks. This con-struction reduces draft and prevents the apron from slipping under the load. The apron feed mechanism and beater gears are pro-vided with shields which protect them from sleet, snow, and manure. A strong, durable feed moves the apron steel tracks. This con-tant desired rate of speed. This steady movement insures even anaure spreading whether the spreader is going up hill or dou-any other manure spreader and see how much stronger and more positive it is. If C spreaders are so con-struction in every detail that they do their work positive. The sein orchards, viney ards and gardens, on small and farge farms. The I H C local agent will show you the advantage to sup the court needs. See him for cata tachine best adapted to your needs. See him for cata tachine best adapted to your needs. See him for cata tachine best adapted to your needs. See him for cata tachine best adapted to your needs. See him for cata tachine best adapted to your needs. See him for cata tachine best adapted to your needs. See him for cata

Æ Æ

CANADIAN BRANCHES

International Harvester Company of America

(Incorporated) At Brandon, Caigary, Edmonton, Hamilton, Lethbridge, London, Montreal, N Battle-ford, Ottawa, Quebec, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton.

a, ottawa, quence, neguna, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton. IHC Service Bureau spurpose of this Bareau sto turnish. Iree of charge to all, the best information obtain-in better farming. If you have any worthy questions concerning soils crops land upe, irrigation, lettliere etc. make your inquiries specific and send them to IHC e Bureau, Harvester Building, Chicago, U.S.A. Æ

ændt næn æn æn æn æn

Love everywhere.

WHISKEY HOLDS ITS VICTIMS Until Released by Wonderful Sa-

maria Prescription

Liquor sets up inflammation and irri-tation of the stomach and weakens the nerves. The steady or periodical (spree) (II) drinker is often forced to drink even against his will by his unnatural physi cal condition. Samaria Prescription stops the cravæ

ing, steadies the nerves, builds up the general health and makes drink, actually general health and makes drink, actually distasteful and nauseous. It is tasteless and odorless, and can be given with or without the knowledge of the patient. Thousands of Canadian homes have been saved from misery and disgrace by some devoted wife, mother or daughter througb this wonderful Canadian remedy. The money formerly wasted in drink has restored happiness, home comforts, education and respect to the families for-merly in want and despair. Read the following, one of the numer-ous unsolicited testimonials received : "I can never repay you for your remedy. It is

Æ

æ

(iii)

(III)

no

ous unsolicited testimonials received : "I can never repay yeu for your remedy. It is worth more than life to me. My husband has been offered liquor several times, but would net touch it. He said it had no charm for him now. May God's choice blessings ever rest on you and yours are my prayer's ever. No one knows it but those who have tried it. As soon as I can I will see offiers that I know would give anything to stop their husbands from drink. I will give them your address. Mrs. K—, Dewinton, Alta. (Name withheld on request.)

(Name withheld on request.) Now, if you know of any family need-ing this remedy tell them about it. If you have any friend or relative who has formed or is forming the drink habit, help him to release himself from its swful clutches. Samaria Prescription, is used by physicians and hospitals. A FREE TRIAL PACKAGE of Sa-maria Prescription with hospital size.

maria Prescription, with booklet giving full particulars, testimonials, price, etc., will be sent absolutely free and postwill be sent absolutely free and post-paid in a plain scaled package to any-one asking for it and mentioning this paper. Correspondence sacredly con-fidential. Write to-day. The Samaria Remedy Co., Dept. 11, 49 Colborne street, Toronto, Canada.



Just what you want for summer comfort on lawn, porch or in camp, the

"IDEAL" Hammo-Couch

Everywhere replacing the old-fashioned, saggy, shift "half-moon" hammocks. Used as a seat or lounge or as a couch for outdoor sleeping it gives real comfort and years of service. But be sure you get the genuine "IDEAL" Hammo-Couch—the

kind with steel frame supporting the springs. Others have insecure wooden frames, with uncomfortable hard edge. No others have the back support, all-round windshield, adjustable canopy sun-shade and other "IDEAL" features. Complete description and nearest dealer's name promptly sent free if you ask for Booklet H 13 35

THE IDEAL BEDDING CLIMITED 23 Jefferson Avenue, Toronto

