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ENCYCLICAL LETTER

(Continued from Page 1.)
 Virgin the power of producing supernatural grace, for this belongs to God alone. But as she surpasses all human creatures in sanctity and in union with Christ, and as she was chosen by Christ to be his companion in the work of human salvation, she has merited for us, "de congruo," what Christ has merited for us, "de condigno," and she is the first of Ministers in the distribution of grace. Christ "sitteth on the right hand of the Majesty on high" (Heb. i. 3), and Mary stands at His right hand as Queen, "the surest refuge and most faithful helper of all in peril, so that there is no place for fear or despair, where she is the guide and protector and intercessor and defender." (Pius IX. Bull Ineffabilis.)

Returning now to Our purpose after laying down these principles, who can fail to see the reason to affirm that Mary, who from Nazareth to Calvary was the inseparable companion of Jesus, who knew better than all others the secrets of His heart, and who by right of motherhood administers the treasures of His merits, is the chief and most efficacious assistance to us for arriving at the knowledge and love of Christ? Only too strongly is this confirmed by the deplorable condition of those who, either through diabolical deceit or through prejudice, think that they can do without the help of the Virgin. Happless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ! As if the Child could be found elsewhere than with the Mother.

All this being so, Venerable Brothers, we will that in this sense above all, be directed those celebrations which are now everywhere being prepared in honor of the Immaculate Virgin. For no homage is more acceptable or more pleasing to Mary than that we should rightly know and love Jesus. Let the faithful, then, focus in thoughts to the temples, let there be splendid solemnities and public joy in cities—for all this is of no small aid in the fostering of devotion. But unless all this be accompanied by the assent of the will, we shall have merely external ceremony, which gives only the semblance of religious feeling. And the Virgin on beholding it will have reason to rebuke us in the words of Christ: "This people honor me with their lips, but their heart is far from me." (Matthew xv. 8.)

True devotion to the Virgin is only that which springs from the soul, and the external acts of the body are of absolutely no avail when they are divided from acts of the soul. Now it is necessary that the action of the soul should aim solely in making us obedient to all things to Mary's Divine Son. For the only true love is that which possesses efficacy for uniting wills; our will and Mary's will must be one—that of serving the Lord Christ. Hence the Virgin most prudent repeats to us what she suggested to the servants at the marriage of Cana: "Do whatever he shall say to you." (John ii. 5.) And the command of Christ is this: "Whoever will enter into life keep the commandments." (Matthew xix. 17.) Let all, therefore, take this for certain that if the devotion they profess towards the Blessed Virgin go not keep them from sin or inspire in them the desire to amend their evil course is legitimate and deceptive devotion since it fails to produce its natural fruit. Seeking any thing but all this requires further proof, most opportune confirmation is supplied in the very dogma of the Immaculate Conception of the Blessed Virgin. For to say nothing of Catholic tradition, which is a fount of truth in the same way that the Scriptures are, how comes it that the persuasion of the Immaculate Conception of Mary has at all times appeared to Christians as to seem grafted and innate in the soul of every member of the faithful? "We shrink in horror," thus does Denis, the Carthusian, admirably explain the matter, "from the thought that the woman who was to crush the head of the serpent should ever have been crushed by him, and that the Mother of the Lord was the child of the demon." (3 Sent. d. 3, q. 1.) The Christian people never could bring themselves to admit that the holy, undefiled and innocent flesh of Christ could have been in the bosom of the Virgin, taken from a flesh which had ever for a single moment been stained. And why this, but that God and sin are divided from each other by an infinite chasm. This is without doubt the reason why Christendom has everywhere held that the Son of God "before he was washed us from our sins in His blood," by the assumption of human nature, must by a singular grace and privilege, have preserved free from all original sin, from the first instant of her conception, her in whose breast He was to be made man God, then, so thoroughly detesting sin that He willed the future Mother of His Son to be free not only from all voluntary stain, but also by a gift most singular bestowed through the future merits of Christ, from that stain which all of us, children of Adam, bring with us a fatal legacy—who can deny that the first duty of all who earnestly desire to win favor from the Virgin by their devotion, must be that of amending our vicious and corrupt habits and of subduing the passions which urge us to evil?

If, too, we wish, as all of us should wish, that our devotion to Mary be full and in all ways perfect, we must go further and study by all means to imitate the example she has given us. It is a rule established by God that all who earnestly desire to attain eternal happiness must first receive themselves, by imitation, the

form of the patience of the sanctity of Christ. "For whom He loved, He also made conformable to the image of His Son that He might be the first-born among many brethren." (Rom. viii. 29.) But since our weakness is such that we are prone to be dazzled by the greatness of the Exemplar, Divine Providence has proposed for us another exemplar who, being the nearest possible to Christ that human nature is capable of, answers still better to our littleness. And this second exemplar is no other than the Virgin. "Such was Mary," says St. Ambrose on this subject, "that her life alone is a lesson for all." And from this he justly concludes: "Let there be delineated before us as in an image the virginity and the life of many most holy, from whom, as from a mirror, is reflected the beauty of chastity and the form of virtue." (De Virginitas, 1-2, ch. 3.) But albeit it is fitting that her sons should not omit to imitate any of the excellences of their most holy Mother, we desire the faithful to be particularly earnest in copying these virtues, which are the chief of all and, as it were, the nerves and strength of Christian wisdom, by which we mean faith, hope and charity toward God and man. The life of the Virgin in all its parts was ever resplendent with the brilliancy of these virtues, but that same splendor was most strikingly manifested when she was standing by her dying Son. Jesus is crucified, and He is rebuked in blasphemy "for having made Himself the Son of God." (John XIX. 7.) Yet she, with unshaken constancy, recognizes and adores His divinity. She lays Him dead in the sepulcher, and the love for God which consumes her makes of her a sharer and a companion in the passion of Christ; and together with Him, as if forgetful of her own sorrow, she asks pardon for the slayers, though they cry out in their obstinacy: "His blood be upon us and upon our children." (Matthew XXVII. 25.)

But lest it be thought that we have lost sight of our subject, which is the Immaculate Conception, what great and effectual preservation and right development of those same virtues. What truly is the point of departure of the enemies of religion for the sowing of the great and serious errors by which the faith of so many is shaken? They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables original sin and the evils that were its consequence, namely the corruption of the very origin of the human race, and the consequent ruin of all human offspring and the evils introduced among mortals and the necessity of a Restorer. Once all this is admitted, it is clear that there is no longer place for Jesus Christ or for the Church or for grace or for an order that transcends nature—in short, the whole edifice of faith is uprooted from its foundations. But, on the contrary, let the hatious believe and confess that the Virgin Mary, in the first instant of her conception was free from all stain, and it follows that they admit both original sin and the redemption of mankind by the Redeemer, and even the very law of suffering—by all which everything savoring of rationalism and materialism is torn up by the roots and destroyed and to Christianity remains the glory of guarding and defending the truth. Nor is this all—the adversaries of the faith, especially in our time, possess in common the vice of repudiating and of profession that they repudiate all offices of the authority of the Church, and even to all human authority, in order that they may thus more easily tear the faith from the minds of men. Hence those beginnings of anarchism, that most pestiferous obstacle to natural as well as supernatural order. Now even this plague which is equally destructive of civil and of Christian society, finds its antidote in the Immaculate Conception of Mary, by which we are all constrained to recognize in the Church a power to which not only the intellect, but the will, must submit, since it is through this subjection of the intellect that the Christian people salute the Virgin with the hymn: "Thou art all fair, O Mary, and there is no original sin in thee." (Grad. of Mass for the Feast of the Conception.) And thus we have another proof of the justice with which the Church attributes to the august Virgin "the merit of having destroyed by herself all heresies in the whole world."

And since, as the Apostle says, faith is the substance of things to be hoped for, it is clear that by the Immaculate Conception of Mary is confirmed and that we are at the same time excited to hope. All the more since the Virgin herself was exempt from original sin, because she was to be the Mother of Christ; and she was the mother of Christ in order that the hope of eternal blessings might be revived in us.

Passing from charity toward God, who can contemplate the immaculate Virgin without feeling moved to fulfill that precept which is called peculiarly His own, namely that of loving one another as He loved us. "A great sign," thus the Apostle St. John describes a vision divinely sent him, "appeared in the heaven: A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head." (Apoc. XII. 1, 2.) Everybody knows that this woman signified the Virgin Mary, the stainless one who brought forth our Chief. The Apostle continues: "And bearing with child she cried travailling in birth and was in pain to be delivered." John, therefore, saw the Most Holy Mother of God already in eternal happiness, yet travelling in a mysterious childbirth, what birth was it? Surely was the birth of us who, kept still in exile, are yet to be generated to the perfect charity of God and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us and strives with unremitting prayer to bring about the fulfillment of the number of the elect.

This same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honor of the Immaculate Conception of the Blessed Virgin. O how bitterly and fiercely is Jesus Christ now being persecuted, and the most holy religion which He founded! And how grave is the peril that threatens many of being drawn by the errors

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that crawl on all sides, and abandoning the faith! "Thee let him who thinks he stands take heed lest he fall." (I. Cor. x. 12.) And let all with humble prayer and entreaty implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and leaning on the Virgin, has never been in vain. True, even in the future the strife against the Church will never cease, "for there must be also heresies, that they also who are reprovably may be made manifest among you." (I. Cor. xi. 19.) But neither will the Virgin ever cease to succor us in trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: "To-day the head of the serpent of old was crushed by her." (Office Immac. Con: at II. vesper. Magnif.)

And that heavenly graces may help us to perfect the imitation of the Blessed Virgin more abundantly than usual during this year in which we pay her fuller honor, and that thus we may more easily attain the aim of restoring all things in Christ. We have determined, after the example of our Predecessors, and therefor except their Pontificates, to grant to the Catholic world an extraordinary indulgence in the form of a jubilee.

Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though we are, the Lord has given us, we do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this our beloved city, or who come to it, who from the first Sunday of Lent, that is from the 21st of February, to the second day of June, the solemnity of the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian princes and the peace and unity of all the faithful, and according to our intention; and who within the said period shall fast once, using only meat, before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church, or, in the absence of this, the principal church, and shall devoutly fulfill the other works above mentioned. And we do at the same time permit that this indulgence which is to be gained only once, may be applied in suffrage for excess souls which have passed on this life united in charity with God.

We do, moreover, concede that travelers by land or sea may gain the same indulgence immediately they return to their homes, provided they perform the works already noted.

To confessors approved by their respective ordinaries we grant facilities for commutating the works enjoined by us for other works of piety, and this concession shall be applicable not only to regulars of both sexes, but to all others who cannot perform the works prescribed, and we do grant facilities also to dispense from Communion children who have not yet been admitted to it.

Moreover, to the faithful, all and several, the laity and the clergy both secular and regular, of all orders and institutes, even those calling for special mention, we do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in the cloister, provided the confessor they select be one approved for them) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the other works requisite for gaining it, may on this sole occasion and only in the forum of conscience be absolved from all ex-communication, suspension and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to us and to the Apostolic See; and they may also be absolved from all sin or excess, even those reserved to the Ordinaries themselves and to us and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to their other pious and salutary works all vows, even when taken under oath and reserved to the Apostolic See (except those of chastity, of religion and of obligations which have been accepted by third per-

sons); and with the said penitents, even regulars, in sacred orders, they may dispense from all secret irregularities contracted solely by violation of censure affecting the exercise of said orders and promotion to higher orders.

But we do not intend by the present letters to dispense from any irregularity whatsoever, or from crime of defect, public or private, contracted in any manner through notoriety or other incapacity or inability; nor do we intend to derogate from the Constitution with its accompanying declarations, published by Benedict XIV. of happy memory, which begins with the words "Sacramentum poenitentiae," nor is it our intention that these present letters may or can in any way avail those who by us as the Apostolic See or by any ecclesiastical judge have been by ex-communication, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless they do within the allotted time satisfy or when necessary come to an arrangement with the parties concerned.

To all this we are pleased to add that we do concede and will that all retain during this time of jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences, which have been granted by our predecessors or by ourself.

We close these Letters, Venerable Brothers, by manifesting anew the great hope we earnestly cherish that through this extraordinary gift of jubilee granted by us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that the love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of faith the Immaculate Conception of the most blessed Mother of Christ, it seemed, as we have already said, as if an incredible wealth of grace was poured out upon the earth; and with the increase of confidence in the Virgin Queen of Heaven, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, so that we may well make our own the lamentation of the Prophet: "There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it." (Is. LV. 1-3.) Yet in the midst of this deluge of evil the Virgin Most-Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: "I will set my bow in the clouds and it shall be the sign of a covenant between me and between the earth." (Gen. ix. 13.) Let the storm rage and the sky darken—not for that shall we be dismayed. And the bow shall be in the clouds and I shall see it and shall remember the everlasting covenant." (Ibid. 16.) "And there shall no more be waters of a flood to destroy all flesh." (Ibid. 15.) Oh, yes, if we trust as we should in Mary, now especially when we are about to celebrate with more than usual fervor her Immaculate Conception we shall recognize in her that Virgin most powerful, who with virginial foot did crush the head of the serpent." (Off. Immac. Con.)

In pledge of these graces, Venerable Brothers, we impart the Apostolic Benediction lovingly in the Lord to you and to your peoples.

Given at Rome at St. Peter's on the second day of February, 1904, in the first year of our Pontificate.
 PIUS X., POPE.

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Being composed of the simple yet potent elements which Nature seems to have intended as a cure for throat and lung troubles, Dr. Chase's Syrup of Linseed and Turpentine has won the confidence of thinking people.

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In the Surrogate Court of the County of York

In the matter of the Guardianship of the Infant Children of Hugh Finn, late of the city of Toronto, in the County of York, gentleman, deceased.

Take notice that upon the expiration of twenty days from the Tenth Day of March, 1904, an application will be made to the Surrogate Court of the County of York, by Mary Ann Reilly, of the City of Toronto, in the County of York, seamstress, to be appointed guardian of Irene Marguerite Finn and William Leo Finn, who reside at the said City of Toronto, infant children of Hugh Finn, gentleman, who died a widower, on or about the second day of February, 1904, and without appointing any guardian of the said infants, the said Mary Ann Reilly being the maternal aunt of the said infants.

Dated at Toronto this 7th day of March, 1904.

HEARN & SLATTERY, 46 King St. W. Solicitors for Applicant.

Ontario Library Association

The 1904 meeting of the Ontario Library Association will be held in Toronto on Easter Monday and Tuesday, April 4th and 5th. Some of the topics for discussion are "Library Buildings in Ontario," "Co-Operation of Library and School," "How to Deepen Public Interest in the Library." Some distinguished Canadian writers, J. McDonald Oxley and W. A. Fraser among the number, will deliver addresses. All persons interested in public libraries are invited to attend.

A Useful Almanac Free

Dr. Chase's Almanac for 1904 is to hand. We notice that in its weather forecast for the month of February that it has been wonderfully correct. A special feature of this almanac is the Diary Calendar. These are so arranged that you can make a note of any special event or important business transaction opposite the day and date of each month. With little effort you can keep a record of promissory notes, of when money is paid or received, of the time of planting, of hiring help, of notable purchases, of births or any domestic or other event that might prove of interest in time to come.

Most people have at one time or another realized the immense importance of such a record and if you have never kept one there could not be a better time to begin than the present. By keeping this Calendar Almanac in a handy place where you will see it every day you will not forget to make the entries which will prove so valuable to you at some future date.

As regards medical information, we believe that you will find this department equally, if not more interesting and useful, than those already referred to, for it is replete with knowledge regarding symptoms of disease and methods of treatment which are bound to prove useful in every household. By his great medical skill, long experience as a physician and sterling integrity of character, Dr. Chase has endeavored himself to the people of this continent, and his celebrated family medicines have again and again proven their right to your confidence.

On the whole the book is a very useful one and any of your readers may obtain a copy of one free by writing Edmondson, Bates & Co., mentioning this paper, by postal card or otherwise.

Notice to Creditors

In the matter of the estate of Elizabeth Houle of the city of Toronto, in the County of York, married woman, deceased, notice is hereby given pursuant to Sec. 38 of Chap. 129, R.S.O., 1897, that all persons having claims or demands against the estate of the said Elizabeth Houle, deceased, who died on or about the nineteenth day of December, 1903, are required to send by post or deliver to the undersigned solicitor, for the Trusts and Guarantee Company, Limited, or to the undersigned administrators, on or before the first day of April, 1904, their christian and surnames and addresses with full particulars in writing of their claims, and the statement of their accounts and the nature of the securities (if any) held by them duly verified by statutory declaration.

And take notice that after the said first day of April, 1904, said administrators will proceed to distribute the assets of the said deceased among the parties entitled thereto, having only regard to the claims of which they shall then have notice, and the said administrators will not be liable for said assets, or any part thereof, to any person or persons of whose claim notice shall not have been received by them or their said solicitor at the time of such distribution.

Dated 23rd February, 1904.
 THE TRUSTS AND GUARANTEE COMPANY, Limited.
 J. P. COFFEY, Manager.
 JOHN T. LOFTUS, 712 Temple Building, Toronto, solicitor for the said Administrators.

EXECUTOR'S NOTICE TO CREDITORS OF REVEREND WILLIAM BERGIN, DECEASED.

Notice is hereby given pursuant to Revised Statutes of Ontario, Chapter 129, Section 38, and amending Acts, that all creditors and persons having claims against the estate of Reverend William Bergin, who died at Dixie in the County of Peel, on or about January 29th, 1904, are required to send or deliver to the undersigned solicitors for the executor of the will of the said deceased, on or before April 4th, 1904, their names, addresses and descriptions, and particulars of their claims or demands, and proofs thereof and the nature of the securities, if any, held by them.

And further, that after said April 4th, 1904, the said executor will proceed to distribute the assets of the estate of the said deceased amongst the parties entitled thereto, having regard only to the claims of which he shall then have notice, and will not be liable for the proceeds of the said estate or any part thereof to any person or persons of whose claim or claims he shall not have notice at the time of such distribution.

FOY & KELLY, 80 Church St., Toronto, Solicitors for the said Executor.
 Dated, Toronto, February 26th, A.D., 1904.

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THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

Entry may be made personally at the local land office for the District in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

Should be made at the end of the three years, before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba; or to any of the Dominion Lands Agents in Manitoba or the North-west Territories.

JAMES A. SMART, Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private firms in Western Canada.

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WANTED—Situation as house-keeper for a priest, by a lady who has had experience. Address Y. Z., Catholic Register Office.