



All Ready for Orange Week Greatest Sale of "Sunkist" Oranges

Sale Opens Everywhere on Jan. 31st

Forty-five carloads of seedless, tree-ripened "Sunkist" oranges will be on sale during "Orange Week." Your dealer—every dealer—will take part in this great sale. Keep the date in your mind.

Fresh-Picked "Sunkist" Seedless Oranges

"Sunkist" oranges fully ripen on the tree, thus giving them that matured deliciousness that only tree-ripening can effect, and fast freight trains, which are given full right of way wherever possible, bring "Sunkist" oranges to you. Hence your "Sunkist" oranges are just as fresh, if not fresher, than the fruit that is eaten in California cities.

These oranges are deliciously juicy and luscious. The California Fruit Growers' Exchange picks, packs and ships millions of bushels of oranges. The choicest of all these countless millions of oranges are carefully select-

ed and they alone wear the "Sunkist" wrapper. Hence the "Sunkist" brand means orange perfection. The "Sunkist" wrapper is placed on these oranges so that you may know the highest quality oranges that California produces. Insist that the oranges you buy are wrapped in the "Sunkist" wrapper.

"Sunkist" Navel Oranges Are Seedless

They are tree-ripened, exquisitely rich in sweet orange juices and the pulp is deliciously tender.

"Sunkist" Lemons Highest Grade

"Sunkist" lemons are firm and full of juice, such as are found only in lemons that wear "Sunkist" wrappers. For "Sunkist" is also the highest grade of all the lemons grown in California. We select only those lemons that pass the rigid tests to which they are put by our experts, and the choicest are placed within "Sunkist" wrappers.

Remember the Date. Sale Begins Monday,

Save the Wrappers

It is important that the oranges and lemons you buy are wrapped in tissue paper coverings, bearing the "Sunkist" label. Not only are you assured of "Sunkist" quality but we will give you a

Rogers' Orange Spoon—FREE

with each 12 "Sunkist" wrappers—either orange or lemon—and 6 two-cent stamps. These spoons are Rogers' full standard plate of hand-some design. It is easy to get a full set in a very short time. Send your wrappers and stamps to California Fruit Growers' Exchange, 32 Church St., Toronto, Ontario.



WHERE RUBIES COME FROM

Gem's Hardness Compared
With Spinel and Diamond
—Age of India Mines.

All the world's great rubies come from the mines of the Mogok Valley, India. There are four principal mines in the valley, in each of which modern tools and machinery are used, which facilitate the proper examination of a large amount of byon or ruby-bearing clay every day. In adjacent valleys the Burmans still prosecute their searches in the old way, digging and washing by hand labor, but often with astonishing results.

In the large workings the system is reduced to a science, with corresponding results. The work goes on day and night. The byon is extracted by the open quarry method of removing all the surface down to the ruby-bearing clay, which is then dug up, carried on trolleys to the steam cleaning mill, washed, passed through the sieves and then examined for rubies and spinels. The byon stretches almost everywhere along the Mogok Valley, and wherever this rich old gold crumpling clay exists rubies are to be found.

Besides the pure ruby, spinel or balas rubies are found in large quantities at Mogok. Wherever the ruby is found the spinel is certain to crop up close beside it. They are both crystals of alumina, but of different shapes. While the true ruby is pure corundum only, the spinel has a minute quantity of magnesium, which lessens its hardness one-fifth. Except in a few rare cases the expert can distinguish readily between the two.

At the mines the rubies are separated to a certainty from the spinels by the use of the dichroscope. The gem

is placed in the instrument so that a ray of light passes through it and is polarized. The true ruby shows a slight tinge of blue with the red. There are a few really magnificent spinels in existence, the first among them all being the great Agincourt ruby in the English crown. Although the mines in the Mogok Valley have produced practically all the rubies of ancient and modern times, it is difficult to learn how long these mines have been in operation, for it was always the policy of the Burmese kings to keep them as mysterious and secluded as possible.

It is known, however, that mines were in operation for a long time previous to 1800. At one mine alone 1,400 tons of byon is washed daily through the busiest seasons, with resulting prosperity to the population. During the season as many as 2,000 workmen, nearly all Burmans, are employed.

Rubies are more precious than diamonds and are practically indestructible except by fire. While a flawless diamond may be worth about \$100, a perfect ruby of the same weight would be worth at least double. But the increase in value as the size increases is much greater in rubies than in diamonds. A diamond of ten karats is worth perhaps \$4,000, while a ruby of that weight may be worth any price up to \$70,000, which was the value placed on a stone exhibited at the Franco-British exhibition in London last year.

The Burman is inclined to invest his savings in rubies and diamonds, which may be readily realized upon in times of financial stress.

NO DANGER OF IRON FAMINE.

The mineral resources of America and of the world are obviously limited. This is just as true of iron ore, the most abundant and relatively the cheapest, as it is of those carrying the precious metals. With the rapidly increasing consumption of iron and steel, the available supply of iron ore may, therefore, at some time in the future be exhausted. When this will occur is the subject of much theorizing. Widely different conclusions have been drawn by those who have made a study of the question. This is to be expected, as the calculations are more or less based on assumptions. Still, they all clearly indicate that in a relatively short time ores sufficiently rich in iron and free from deleterious elements to be melted in blast furnaces without any previous preparation will be used up.

There is, however, no danger of any famine in the supply of raw material for the iron and steel industry until a future so distant that there is no way of even guessing it. There are enormous quantities of low-grade and impure iron ores that have been lying, so to speak, in reserve, and so far have been only touched. Among them are those with a high percentage of elements such as sulphur, phosphorus, titanium, etc., which are detrimental in iron manufacture, besides the numerous and great occurrences of iron ores that carry high percentages of gangue minerals or moisture. These are just beginning to play an increasingly important role, although the preparations through which they have to pass before they can be profitably smelted considerably increase the cost per unit of iron above the mere mining cost.

Engineering Magazine.

Mrs. J. R. Harris and Mrs. Narcissa Owen, Indian women, are active in getting signatures for the national suffrage petition in Eastern Oklahoma.

Special Prices for This Special Sale, One Week

Sunkist Oranges and Lemons, Per Dozen - - - 24c, 29c, 33c, 38c, 47c

JOHN DIPROSE

Dundas and Ridout Streets, Dundas and Wellington Streets, Richmond and Hyman Streets

HEROIC BISHOP OF ALASKA

Former Canadian Clergyman Who Knows Everybody in the Far North—A Frame and Will of Iron—A Life of Hardship.

To a barren land of the far north, filled with dangers and problems and difficulties, the Episcopal Church in 1895 sent a courageous man to fight the battle of the Lord. This man was Peter Trimble Rowe, missionary bishop of Alaska.

Bishop Rowe's recent visit to Chicago has caused churchmen to recall his heroic services for the last fourteen years in campaigning under Christianity's banner against obstacles which utterly would have daunted any man not possessing the heart of a lion and a soul of flame.

The bishop went to Alaska from a Michigan diocese, to which he had come from the Canadian diocese of Algoma, having been prepared for his Alaskan experiences by a vigorous ministry among Indians and whites in various parts of Western Canada since 1878. Young, vigorous, earnest, he went to Alaska, and in the vernacular of the day, "made good."

The briefest acquaintance with Bishop Rowe reveals the secret of his power and influence, nor does it demand more than the commonest sort of observation to understand why he is welcomed everywhere by all sorts of men and women and children all over Alaska.

He Knows Everybody.

He seems to know everybody there, the miner, the saloonkeeper, the gambler, the storekeeper, the Government officer, judge, the doctor, the brave, the buck, the squaw, the papoose and the medicine man; and to a large number of them, at one time or another, he has been pastor, priest, bishop, friend and brother. His sympathies are as deep as they are broad, his line as the staff of which he is made, without a particle of prejudice, just as justice herself, tender as the most womanly of women, yet brave as a lion, and of pluck that never smelted of fear.

Of build physical, not large, rugged of feature, of calm and restrained, even quiet manner, intrepid, valorous, full of faith in man and in God, the labors many as 25,000 miles in one year, on

foot, by sleds and by boat; but in no journey made has he ever covered less than 2,500 miles. He was the first to blaze the trail which was later followed by hundreds of prospectors into the Yukon district as they scaled the mountains and slid into the valleys after the yellow dust of which the world has heard so much. The bishop did this in the face of earnest and emphatic protests.

On his first great journey he and his guide, an Indian, were surprised and taken captive by a company of Stik Indians. The bishop had been warned about this very possibility, of the fierce though cowardly character of these natives and of their greed for the food which the white man carried in his wallet.

These Indians two years later killed two white men, taking all their food, and decamped into the depths of the interior. They were, however, taken after weeks of pursuit, and four of them were hanged at Dawson. The bishop and his companion realized their peril, but they were very careful not to show the white feather to the savages, and so services were held, hymns sung, prayers offered and general activity sustained. For three days and nights the captives were held, although they were allowed to walk about the camp and to the edge of the river. The bishop had been careful to conceal his rifle, though for no single moment did he forget where; he kept his wits with him, his eyes moving, in

the fourteen years of his episcopate have made impressions so deep and strong in Alaska's every nook and corner that they can never be effaced. Of what he has done Bishop Rowe's unusual reticence and modesty will scarcely permit him to speak. It is only when he feels that his words may inspire, encourage or move to plans and offerings for the carrying on of the work he has done, and so well done, that he will consent to talk.

For ten months out of every twelve of the fourteen years of his Alaskan ministry the bishop has been absent from his own hearthstone. What this has meant to them—it is not possible to say; but great as this denial of self must have been, it has been bravely carried in order that other and even greater self-denials may be practiced for the furtherance of the tremendous and exacting responsibilities of his office.

The bishop's headquarters are at Sitka. His jurisdiction is co-terminus with the Territory of Alaska. His journeys carry him to Circle City, Tanana, Chena, Circle City, Fort Yukon, Cordova, Rampart, Tanana and Fort Yukon. The population of these centres originally to Alaska in pursuit of gold. They have settled down in surroundings of greater or less comfort, many of them in enjoyment of more than comfort.

Fairbanks has more than 5,000 people, more than any other mining centre, two hospitals and many other features possessed by places of longer life and larger growth. Native mission stations number fourteen—at Anvik, Tanana, Chena, Circle City, Fort Yukon, Salcha, Stevens Village, Eagle, Eley, Neena, Allachak, Point Hope, Ketchikan, Wrangell and Nome. To minister to these people Bishop Rowe has twelve clergymen besides himself, ten nurses, eight teachers, four native helpers and seven lay-readers. He has built and established hospitals at Fairbanks, Valdez, Anvik, Neema, Ketchikan and Point Hope, in addition to the schools in every one of the native missions.

Bishop Rowe has travelled over more than 25,000 miles in one year, on

readiness, when the opportunity came to rush to his boat, which he had tied to the bank of the river and escape. To keep a check on his captors the bishop and his friend discussed in the distant familiar to whom about the imaginary body of travellers for whom they were waiting, and who would shortly overtake them. The wholesome dread this inspired in the breasts of the Sticks undoubtedly saved the missionary from death.

On the evening of the third day after they had been taken the captives made a rush for their boat. Out the rope, leaped in, shoved off, and, being taken by the swift current of the river, under cover of the levelled rifle, while the bishop held in his hand, they regained their freedom. The bishop's characteristic comment on his narrow escape was: "We took it coolly."

The most notable of the many great journeys made by Bishop Rowe in Alaska occupied full fourteen months. In the long, cold winter he gallantly carved out his pathway over dizzy mountain heights, across interminable frozen steppes or plains, on the frozen dark rivers and lakes, through deep, dark forests in company with a faithful Indian guide and friend and no less faithful dogs.

Many Hardships Met. At nightfall, or about 5 o'clock each evening, a halt was called and preparations made for rest and refreshment for man and beast. This meant digging a hole in the snow for the bivouac, freeing the feet of the dogs from the hard incrustations of snow, feeding them, changing clothing in order to dry it thoroughly before setting out on the next day's journey, cooking and setting down all of which consumed no less than three hours. Four o'clock in the morning found this hero and his little company wide awake and diligently preparing for the resolute and solitary trek during the long hours of the day, which were to witness to their noble perseverance until camp was struck as before.

What finer picture of doing great things in a great way could we conjure up than to him in words, however feeble, the bishop, the Indian, and the dogs all lying asleep in the snow of a dark night, the only sound being the absolute, broken only, if at all, by the rustling of the aurora borealis gambolling in its splendor overhead as heaven's benison on them, or the threatening howl of hungry wolves, and this through weeks and months, with practically no break.

When, at the last general convention of the Episcopal Church, Bishop Rowe was elected bishop of Wyoming, and a telegram was sent to him at Sitka announcing the election, and the reply came from him, "I cannot leave Alaska," that usual remark of a soldier, a body completely lost itself in wonderful and tumultuous applause.

DELICATE LITTLE BABIES.

Every delicate baby starts life with a serious handicap. Even a trivial illness may end fatally, and the mother is kept in a state of constant dread.

Baby's Own Tablets have done more than any other medicine to make sickly babies well and strong. They give mothers a feeling of security, as through their use she sees her delicate child developing healthily. Mrs. Theodore Mordon, Bala, Ont., says: "I can say with confidence that Baby's Own Tablets saved my baby's life. I did not know what it was to have a good night's rest until we started using the Tablets, but they have made him a strong, healthy child." Sold by medicine dealers or by mail at 25 cents a box, from The Dr. Williams' Medicine Company, Brockville, Ont.

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