

charge of Maidstone parish, the order of the day has been hard, earnest and practical work for the spiritual benefit of his flock; and it is therefore but natural that the keenest regret has been on all hands expressed at his departure. It is sufficient to say that he has proved a most worthy successor to the lamented and saintly Father John O'Connor. May every success be his portion in his new sphere of usefulness, and may his life be long and fruitful as the hearty wish of the CATHOLIC RECORD.

THE Orangemen, Orange Young Britons, and True Blues, of London, celebrated the anniversary of the Gunpowder Plot this year in the usual "Ta-ra-boom-de-ay" fashion. Not one of them, we venture to say, but firmly believes that the Pope and the "Papists" endeavored at one time to blow the British Parliament and British liberties into smithereens. Nor can we wonder that such a conviction exists in their minds, for year after year the anniversary pulpiteres darkly hint that such was the case. Few have the hardihood to fly in the face of history to such a degree as to make a direct statement to that effect.

LAST Sunday, Canon Smith, of Christ Church, delivered the accustomed tomahawk oration before the brethren. For brilliancy of inconsistencies it has been seldom equalled. Boiled down it meant simply this: "Fight for civil and religious liberty. Guard it as you would the apple of your eye. Take all the liberty you possibly can get for yourselves. Give the Papists all they want, likewise, in theory; but in practice make the allowance as small as possible." The rev. gentleman said that "we found the children of Protestants placed in the charge of Roman Catholics, to be educated, a state of affairs that not infrequently led to the children being perverted." And in the same breath: "As liberty of conscience was a right and privilege they claimed for themselves, so should they be ever ready to accord the same right to others who might differ from them." An Orangeman, then, we must conclude, is supposed to be the champion of liberty of conscience, but he must not send his children to a Catholic school to be educated.

THE Canon did not remain fast to his text, and in fact went floundering about from one side to another, all disjointed, crooked and malignant. The subject was the "Gunpowder Plot," but his hearers were regaled with hard sayings about the Catholic Church. He found fault with the Pope's claims to infallibility, said "the Church held sway in the dark ages. Wycliffe let in the light, and the great Reformation threw off the yoke of Rome." The people were then assured that the priest did not have power to forgive sins, that the sacrifice of the Mass was all wrong, and that the Bible proved the falsity of these pretensions; all of which we submit to the consideration of a section of his own fold. The Canon is not without a spice of humor, however, in his composition, for at the close of his discourse he said that of the many societies that had sprung into life of recent years, none aimed higher than did the Orange Order. This, we suppose, has reference to their demeanor in the north of Ireland, when passing Catholic churches on the 12th of July.

The appeal of the Most Rev. Archbishop Tache to the Governor General and the Dominion Cabinet for just treatment of the Catholic minority in Manitoba has been received respectfully by the Government, and has been referred to a special committee of the Cabinet. It is to be hoped that a satisfactory judgment will be reached, and that the injustice with which the Catholics of the Province are threatened will be averted by a prudent and equitable decision. The only decision which will meet these conditions is one which will secure to the Catholics of Manitoba and the North-West that full freedom of education which they enjoyed previously to the passing of the iniquitous Greenway School Laws.

PRESIDENT HARRISON has intrusted the United States Minister in London to ask the British Government for the release of Dr. Gallagher, Curtin and other United States subjects who are suffering terms of imprisonment on charges of having committed dynamite outrages. Sir William Vernon Harcourt is said to be opposed to their release; but as it is asserted with some appearance of truth that the prisoners were convicted upon false evidence, it is expected that the Government will agree to take each case under special consideration, and to review the evi-

dence given at their respective trials. In the case of Dr. Gallagher the United States House of Representatives unanimously passed a resolution calling upon the Department of State to enquire into the circumstances of the arrest and to endeavor to secure the release of the prisoner. The request of the President was made in accordance with this resolution.

ARCHDIOCESE OF KINGSTON.

JAMES VINCENT CLEARY, BY THE GRACE OF GOD And Favor of the Apostolic See, ARCHBISHOP OF KINGSTON.

To the Very Rev. and Rev. Clergy of the Archdiocese:

DEAR REV. FELLOW-LABOURERS:

It is a long time since we paid our dues to the Pope. Not that we have been forgetful of him, or heedless of our duty to contribute our just share towards his maintenance in suitable dignity, and the efficiency of his agencies of world wide administration. We know him to be our Common Father in Christ; and, as dutiful children, we could not think of neglecting him amidst the difficulties of his straitened position. He is the Supreme Pastor of the fold, for care and direction of both the sheep and the lambs, of the bishops and the priests and the whole flock of God; and accordingly the same divine law and the same precept of the Church that provide for the decent support of the local pastor in each parish and the Bishop in each Diocese, impose an obligation on every parish and every Diocese to aid in sustaining the universal pastor who feeds, rules and governs the children of salvation in ever corner of the globe. He is our King, reigning over all Christendom, not by virtue of the halloes of the people, nor by the will of Parliaments and States, but by direct appointment of the Eternal Son of God, who is the "King of Kings and the Lord of Lords," and therefore we owe him tribute in testimony of our willing allegiance. He is the Custodian of all revealed truth, and the Infallible Preacher of the one faith, whereby the Church of all nations, tribes and tongues is preserved in unity of belief and worship, and our souls are secured against fatal error in pursuit of salvation; and accordingly to him, in a special manner, applies the rule promulgated by the Apostle St. Paul to Christians in every age: "So also the Lord ordained that they who preach the gospel shall live by the gospel." The meaning of which is, that we, the children of the Faith everywhere, are bound to sustain the Sovereign teacher of divine truth in respect and dignity corresponding to his august office, and in absolute freedom and independence of the powers of this world, whom it is his duty, from time to time, to instruct and admonish, reprove, entreat and rebuke in regard of their observance or neglect of the law of God in their dealings with religion and society. In fine, he is our Spiritual Head, and we are members under him in the mystic body of Christ, of which it is written: "There are many members, indeed; but one body; and the eye cannot say to the hand, I need not thy help; nor again, the head to the feet, I have no need of you. Now, you are the body of Christ, and members of member." Wherefore we shall not live independently of our head; nor he of us; our means of livelihood shall be cheerfully shared with him, as much as needs be, for all that concerns the integrity and healthful action of our corporate life—the life of the head in active unity with all the members of Christ's mystic body, which is the Catholic Church, the family of God.

All this we know and believe and hold to it as part of our very existence. Pope Leo's universal activity and indefatigable zeal preclude the possibility of his being ignored or forgotten by the great mass of mankind, much less by his own faithful Catholic people. His voice is ceaselessly ringing in our ears, and the majesty of his presence is ever before our minds, as he delivers his lessons of heaven-taught wisdom from the lofty throne of Peter, enlightening, instructing, admonishing, not the Catholic world only, but the world also of manifold heresy and unbelief, in regard of the dreadful dangers besetting modern society and the best means of averting them. How luminously he unfolds the great mysteries of faith, by which alone the salvation of mankind is attained! With what power and authority he sets forth the divinely appointed order of civil life, showing how the constitutions of States, whether monarchical or republican, can insure to themselves stability by exact conformity with the fundamental laws of truth and justice, and not otherwise. One day we hear him propounding the mutual relations established by eternal decree between rulers and subjects, and determining the boundaries of legitimate authority and rational allegiance. The next day he urgently recalls the attention of all who are concerned for commerce and industry, and are interested in the common weal, to certain well-defined and unalterable principles of reason and natural right, by whose observance alone the desperate strife, now raging in both hemispheres between capitalists and the sons of toil, may be brought to a peaceful issue, and the good order of society reassured on the basis of religion and justice and fair play to all.

Nor do those momentous questions of revealed mystery and of social and political philosophy exhaust Our Holy Father's zeal and energy, as the Teacher of the Nations. His

voice resounds yet more pleasingly in our ears, when he addresses us, Catholics alone, in the language of sweet and charming piety, on the Devotion of the Holy Rosary, and the blessed fruits of meditation upon the Life and Passion and Glory of Our Lord Jesus Christ, and the joys and sorrows of the Virgin Mother, intermingled with the counting of the beads. Or again, when he reorganizes and approves anew the confraternities of the Holy Family of Nazareth, amending its rules and forms of prayer for its greater efficiency and wider extension. Truly we have just reason to glory in the great Pontiff, Leo XIII. His name is impressed on our hearts; it is honey to our lips. The whole world attests its admiration of his literary excellence, his historical research, his mastery of philosophy, theology and political science, his immense moral power and commanding influence over the minds of men. We, Catholics, admire him still more for his teachings and example of fervent piety. We are proud of him and we pray that his life and health may long be preserved to him for the glory of God and the good of the Church.

If therefore we have allowed a long time to elapse since Our last call upon Our people to pay dutiful tribute to Our Holy Father, the Pope, it is not that we lost sight of him and his needs; but because of an economic arrangement made some years ago between Us and Our Clergy, and made known by Us to Pope Leo himself on occasion of a personal interview. It is this. Foreseeing the great number and variety of works that had to be done by Us, with the co-operation of Our priests and people, in the city of Kingston and throughout the Diocese generally, the execution of which would necessarily demand heavy pecuniary sacrifices and burdens of debt, involving payment of interest for a series of years, by means of weekly offerings of the faithful, We deemed it a duty to reduce as much as possible the number of annual collections taken in the churches. In reference to the Peter's pence, or tribute to the Pope, We agreed with Our clergy that, instead of a meagre collection taken every year, it would be more satisfactory to Our people, and likewise disadvantageous to the Holy Father, to hold the collection of Peter's pence every fourth year only, explaining to the faithful the purpose of this arrangement, and exhorting them earnestly to give at each quadriennial collection four times the amount they would think fit to give from year to year, were an annual collection demanded of them. This method seems to have given universal satisfaction; and a comparison of the amount of Peter's pence contributed under this new system with that derived from annual collections made heretofore, as recorded in our archives, shows the result to be largely in favor of Our Holy Father's exchequer.

We rely on you, dear Rev. Fathers, to bring this subject home to the mind of your congregations, so that they may know exactly the measure of their duty towards the great Pontiff, Pope Leo XIII., and be moved to act towards him in a filial and generous spirit, proportioned to his necessities and his claims upon this Archdiocese of Kingston, which he has always treated with distinct regard, and recently honored in a very special and signal manner by elevating it to the dignity of a Metropolitan See.

We conclude this Letter by the following extract from Our Pastoral on this same subject, addressed to you in September 1883:

"If the Pope chose to make league with the Italian Kingdom, he would have no need of our arms; since the law of Papal Guarantees, as it is capiously termed, provides a goodly annual stipend for his expenses, personal and administrative out of the Royal Exchequer. But God forbid the day should ever come when the representative of Christ's Justice and Holiness before men should defile His sacred hands by touching the unholy bribe. It would be not unlike the act of Judas; for it would be an Apostolic consecration of sacrifice—a virtual acknowledgment of the justice of Italian politicians in their lawless invasion of the Holy City, their doehment of Christ's Vicar from His seat of independent government, and their spoliation of the Patrimony of St. Peter, which belongs to the Holy See by an infinitely firmer and more sacred title than any living monarch can produce for his royalty or noblesman for his estate. If the Italian plunderers be guilty of sacrilegious iniquity before heaven and earth, and lie under the excommunication of the Church, because they have taken forcible possession of sacred edifices and convents and ecclesiastical domains, and seized upon the property of hospitals and orphanages, shall any man say, that the sworn protector of the Church's rights, and divinely authorized Guardian of her laws, may with guiltless conscience accept for himself a share of the booty? Not at all. He would thereby condemn the Church for inflicting her anathemas upon criminals in high places, and would sacrifice forever the rights she claims unflinchingly through him; his act would be a participation in the wholesale robbery of churches and cloisters, of hospitals and homes for the aged and infirm, and the destitute poor of Christ, and would be a burning scandal in the sight of believers and unbelievers; his fellowship with arch rogues and robbers would be a shameful degradation of the highest and holiest office upon the earth; a precedent, moreover, would thus be established for the compounding of crime, which, with the sanction of his name and example, would injuriously affect all the centres of political and com-

mercial life throughout the world; and the Pontiff, thus degraded, would only be regarded as the servile agent of a Government that would willingly pay him the stipend of iniquity so long as he conivert at their projects, and would cast him off, as a burden upon the State, the moment he should dare to oppose their will. Therefore it is that the glorious successor of St. Peter who rules the Church in this day of mightiest conflict between the principles of Eternal Truth and the policy of the "gates of hell," sovereignly disdains the proffered bribe, in imitation of the Patriarch Abraham scornfully rejecting the bounty of the King of Sodom: "I lift up my hand to the Lord God, the Most High, the possessor of heaven and earth, that from the very wood-thread unto the shoelatchet, I will not take of any things that are thine, lest thou say, 'I have enriched Abraham,'" (Gen. 14th, 22v.).

We, dear Rev. Fathers, and our people with us, profoundly bow to the grand principle of Divine Justice and sacred Honor, so steadfastly upheld by Our Holy Father; we will sustain him in his continued assertion of it to the end, and add our acclamations to those of the admiring universe of men; we shall not allow him to be less efficient in his administration of Catholic affairs, or less honorably maintained in the dignity of his office, through deficiency of duty on our part; and, because He throws himself upon the bounty of his spiritual children, with confidence in their loyalty, making no imperative order (which he is perfectly entitled to make) but leaving us to our own generosity, we shall prove ourselves not unworthy of his goodness on the present occasion.

Grace to you, and peace from God, Our Father, and from the Lord Jesus Christ.

Given at Kingston, under Our hand and seal, on the Feast of All Saints, in the year of Our Lord, one thousand eight hundred and ninety-two.

JAMES VINCENT CLEARY, Archbishop of Kingston. Given by order of the Archbishop, JAMES VINCENT NEVILLE, pro Secretary.

For the edification and encouragement of the laity, we subjoin the list of the amounts of Peter's pence severally subscribed by the clergy of the Archdiocese at a Theological Conference held in the Palace last Wednesday:

Table listing names and amounts of Peter's pence contributions from various clergy members, including James Vincent Cleary, Monsignor Farrelly, Charles H. Gauthier, etc., totaling \$1,440 00.

EDWARD BLAKE IN BOSTON.

Boston Pilot.

The speech of Hon. Edward Blake at Tremont Temple, Boston, last week, was a revelation to an American audience unacquainted with the qualities of the great Canadian statesman. The old familiar story of the Home Rule struggle was retold in a way to interest even those most familiar with it.

Speaking to an audience mainly of Irish-Americans who have little reason to love the English Government, he won the admiration of every listener, without uttering a word which might not have been uttered in the House of Commons. The infinite tact and prudence with which he treated the deplorable breach in the Nationalist ranks two years ago, neither abating a jot of praise for the great work achieved by Mr. Parnell, nor withholding a syllable of condemnation for that leader's errors, won the instant applause of all, not less of those who cheered the mention of Parnell's name than of those to whom it recalled only a bitter memory. Old Fenians, as well as young Home Rulers, applauded the advocate of prudence, patience and confidence in the great English party which has undertaken to correct the evil work of centuries with a sincerity which is patent to the whole world.

Mr. Blake's oratory is neither Irish nor English, nor yet such as we are wont to hear from the public rostrum in America. He is not an impassioned speaker; nor is he one whose rounded periods betray the carefully memorized effort. As a matter of fact he does not prepare his speeches in full, but makes use only of the briefest notes and suggestions. The quickness with which he interjected impromptu replies to any demonstration from the audience, showed his facility and felicity of expression. Those qualities were even more clearly displayed in the unstudied speech at the banquet following his public reception, when he spoke entirely without notes and evidently

without preparation, yet with a fluency and finish rarely heard.

But it is not the eloquence of the man that so much interests and captivates his hearers as the simple earnestness, the appeal to reason, the absolute common sense of his arguments. Recalled or read in cold type, we perceive the literary art of his polished sentences, the plain proposition, the clear demonstration, the logical appeal to our convictions; but in listening we are only aware of a just case plainly and simply stated by an honest man. Abraham Lincoln might have presented a client's case in the same homely, effective way to a Western jury.

Clear-headed, shrewd, sensible, unassuming, eloquent, absolutely honest—Edward Blake is an invaluable addition to the ranks of the Home Rule party. His accession is peculiarly important because he has had no part in the unfortunate broils which have distracted the country during two years past. He is with the majority, for the all-sufficient reason that majorities do not submit rule in a free country. He has no bitter words for the minority, nor ought but generosity for any one.

He goes to Ireland, in a word, as a representative of American feeling. As such he will be received by every true friend of Irish liberty. We wish him Godspeed, knowing how feeble are any other words to convey the gratitude which all Irish hearts feel towards such a timely and trusty champion.

SPECIAL TO THE CATHOLIC RECORD. ARCHDIOCESE OF TORONTO.

On Sunday, the 30th Oct., the ceremony of dedicating a handsome bell, procured from Montreal, N. Y., to be placed in the tower of the Church of the Sacred Heart of Jesus and Mary, Barrie, was performed by the Very Rev. Father McCann, O. M. A., in the absence of His Grace Archbishop Walsh. Owing to the indefatigable zeal of the Very Rev. Dean Bergin, assisted by the members of the League of the Sacred Heart, the long felt want has been accomplished. After the blessing of the bell High Mass was celebrated by the Very Rev. Dean Bergin. The musical services were of a most excellent order, and on other occasions, under the able and efficient leadership of Professor T. F. O'Mara.

Father McCann then preached a very eloquent and impressive sermon to a large congregation, among whom were to be seen many of our separated brethren. The following address, which has been read to His Grace, was forwarded to Toronto:

TO THE MOST REVEREND JOHN WALSH, D. D., Archbishop of Toronto: MAY IT PLEASE YOUR GRACE, The members of the Church of the Sacred Hearts of Jesus and Mary, Barrie, desire to express to you their warm appreciation of the interest you have taken in their spiritual welfare, and to thank you for the gift of the handsome bell which you have placed in the tower of this church, thus to remind us, when rung, of our duties to our God and our fellow-men. It is also a source of joy to us, that it has pleased Almighty God to spare you so eminent as Your Grace to attain the twenty-fifth year of your episcopacy, and it is the fervent prayer of all the members of the Sacred Heart League to fill the sacred duties of your exalted office. The limits of an address will not permit us to detail the many labors and sacrifices which have been the lot of the Catholic people of this and other dioceses which it has pleased Almighty God to place under your administration. The fruits of your administration are manifest by the numerous churches, convents and seats of learning which have been erected by your zeal and industry, and under your patronage.

It is our pleasure to announce to Your Grace that many much needed improvements have been made, both in and outside of the church, and we hope in the near future, with your assistance, to be able to enlarge this sacred edifice. In conclusion, permit us to express the hope that you may long be spared to discharge the sacred duties of your exalted office in the vineyard of our Lord. We extend in humble submission our fervent prayers for your health and happiness, and for the welfare of the Church of the Sacred Hearts of Jesus and Mary, Barrie, this 31st day of October, A. D. 1892.

P. Kearns, E. Szevitzky, Wm. Moore, John Quinn, M. Shaney, J. Divine, E. Blain, John Oliver, M. Maloney, J. Maloy, D. Quinn, J. Kingsley, M. J. Hamlin, John Rogers, Michael Moore, A. W. Healdley, secretary.

The Rev. Father took for his text "I am the voice of one crying out, prepare ye the way of the Lord." (John I, v, 23).

It is said in the Holy Scripture, it is a fact, that God has spoken to us in many and various ways. A thousand voices in creation bear testimony to Him. The heavens and the earth, the Scriptures say, show forth the glory of God. The mighty organs that move above us, obedient to His command, proclaim His wisdom; the voice of the thunder as it rolls from pole to pole tells us of His almighty power; the boundless ocean declares His immensity; while the charms of many a varied landscape recall to mind the beauty of Him who is ever ancient and ever new. The universe is a vast temple in which the voice of all creatures blend in a grand chorus of praise to the Great Creator. Outside of all these voices there is another, which religion has created, and which in power and harmony of expression speaks to us of God; it is the voice of the Catholic bell, the bell of the blessed and dedicated to the service of God. The Church blesses the bell, as she blesses whatever is used in her public worship. She means by this act to separate it from common things and consecrate it to religious purposes. After explaining the significance of the various ceremonies and prayers used in the blessing of the bell, the preacher concluded by saying that the sound of the bell has a thousand secret relations with man; it awakens a thousand pleasing sentiments in the soul; it recalls to the mind the blessed memory of heaven; it is always blended with them. On our festivals the lively peels of our bells seem to heighten the public joy; while in great calamities their voice becomes truly awful. From the cradle to the tomb it mingles with the great emotions of human life, recalling our obligations, assuaging our sorrows and consecrating our joys. As the lute of the shepherd boy of Israel calmed the wild waves of passion that at times swayed the soul of King Saul, so the blessed music of our Catholic bell soothes many an anxious mind, pours the sweet balm of heavenly consolation into sorrowing hearts, and bids many a weary soul with the peace and sunshine of a brighter sphere. How sweet and holy the thought suggested by the Angelus bell, bringing to our mind the angel messenger speeding from the courts of heaven to earth, and saluting the Virgin Mary: the Incarnation of the Son of God and the story of His sacred life amongst men!

From great cathedral tower, from the modest bellfry of the village church, from the convent school and hospital the blessed notes of the angelical salutation float out on the breeze of heaven, three times each day—at early morn, as the sun gilds the eastern sky; a second time when he has reached his meridian splendor; and, again, as at eventide, he sinks to rest amidst a halo of glory; the Angelus bell is the signal for prayer. The bell is a preacher, speaking from a lofty pulpit, making its voice heard above the din

and turmoil of every day life, and telling men that time is precious and heaven the goal; crying out: Prepare ye the way of the Lord. Such will be the office of this bell blessed today under the invocation of the Sacred Hearts of Jesus and Mary. Voice of the Sacred Heart go forth on your mission, tell men of the infinite love of the Divine Saviour, of His ardent desire for the salvation of all; tell them of the Immaculate Heart of Mary ever interceding for them with her Divine Son, that the hearts of all may be inflamed with the fire of Divine charity; stifle the indolent; break upon the ear of the sinner as the sound of the last trumpet, arousing him from the sleep of sin to repentance and the life of grace; summon the people to morning sacrifice and Vespers; prayer; be a protection against danger, a shield against the invisible foe; banish hatred and strife; be a joy to the sad, and a comfort to the afflicted; a voice of sweetest melody and praise in every heart; whither of heaven to Faith. May you, my dear brethren, ever listen to its voice, as a message from the throne of Grace, and may its holy influence unite you with the Sacred Heart of Jesus in time and eternity.

"THE CATHOLIC CHURCH IN ONTARIO."

LETTER OF HIS GRACE ARCHBISHOP WALSH.

In connection with the celebration of the Golden Jubilee of the establishment of the diocese of Toronto and of the installation of its first Bishop—Right Rev. Michael Power—a volume commemorative of the event has been published. This work contains sketches of the history of the Catholic Church in this Province, and especially in the Archdiocese of Toronto. It narrates the main facts of the lives of the great Bishops and lives of others who labored in season and out of season to establish the Church of God in Upper Canada, and to bring the blessings and graces of its ministrations within the reach of our Catholic people who were endeavoring to make for themselves homes amid the half-tamed forests of the country. It also tells thrilling stories of the privations and sufferings of the early settlers, and the sacrifices they made for their holy faith, which was their cloud by day and their pillar of fire by night in the wilderness of their exile and the loneliness of their home.

This volume, therefore, should be warmly welcomed in every Catholic home in the country, but especially in this Archdiocese, and should be treasured as a precious heirloom by all who cherish the memories of their fathers.

We most earnestly recommend it to the patronage of the Catholics of this Archdiocese, and we trust it will be found in every Catholic family within its bounds.

Mr. George T. Dixon is sole agent for the sale of the work.

JOHN WALSH, Archbishop of Toronto, Toronto, October 21, 1892.

PUBLISHER'S NOTICE.

The volume which His Grace Archbishop Walsh so earnestly recommends to the patronage of the Catholic people of the Archdiocese, commemorates the twenty-fifth anniversary of his Episcopal consecration, as well as the Golden Jubilee of the establishment of the Diocese of Toronto. In publishing the volume care has been taken to make it in point of workmanship and keeping with its literary excellence and erudition.

It is printed on a demi-quarto page of superior colored toned paper, from type specially imported, and will contain full-page portraits of the Most Rev. John Walsh, Archbishop of Toronto, and several of the other Bishops and clergy, together with finely executed lithographs of many of the churches and educational institutions of the archdiocese of Toronto and elsewhere.

The volume, to which His Grace Archbishop Walsh has prefixed a graceful introduction, has been written by a committee of Catholic gentlemen, with Rev. J. R. Teofy, B. A., C. S. B., Superior of St. Michael's College, as editor, and has been dedicated to the Most Rev. John Walsh, Archbishop of Toronto, as a memorial of his many years of distinguished service in the Church.

The book is handsomely bound in the following styles: English cloth, \$4 00; half morocco, \$5 00; Full morocco, souvenir edition, \$6 00.

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