

anything for the household from foreign markets, provided it is possible to obtain the same things from home.

The Irish housewives throughout the whole country are responding splendidly to this national appeal. Many of them are even depriving themselves of many comforts simply because they cannot obtain the articles they require from Irish sources. This policy on the part of the women of Ireland is saving millions of pounds to the country and is giving employment to thousands of workers in various Irish industries.

Already the effect of this policy is felt on the poorhouses, which are becoming more empty every year from the fact that employment is being found for people who would otherwise have no alternative but to become paupers. It has also had a sensible effect on emigration. This year there were less emigrants from Ireland than from England or Scotland, and this is considered to be wholly due to the revival of Irish industry.

#### THACKERAY ON THE GREAT MOTHER CHURCH.

How it makes your heart beat when you first see it (St. Peter's)! Ours did as we came in from Civita Vecchia, and saw a great, ghastly, darkling dome rising up into the gray night, and keeping us company ever so long as we drove, as if it had been an orb fallen out of heaven with its light put out. As you look at it from the Pincio, and the sun sets behind it, surely that aspect of earth and sky is one of the grandest in the world.

There must be moments, in Rome especially, when every man of friendly heart, who writes himself, English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom. An ocean separates us. From one shore to the other one can see the neighbor cliffs on clear days; one must wish sometimes that there were no stormy gulf between us; and from Canterbury to Rome a pilgrim could pass and not drown beyond Dover. Of the beautiful parts of the great Mother Church, I believe among many people have no idea; we think of lazy friars, of pining, cloistered virgins, of ignorant peasants, worshipping wood and stones, bought and sold indulgences, absolutions, and the like common-places of Protestant satire. Lo! yonder inscription, which blazes round the dome of the temple, so great and glorious it looks like heaven almost, and as if the words were written in stars; it proclaims to all the world that this is Peter, and on this rock the Church shall be built, against which hell shall not prevail. Under the bronze canopy his throne is lit with lights, that have been burning before it for ages. Round this stupendous chamber are ranged the grandest of his court. Fair seems to be realized in their marble figures. Some of them were alive but yesterday; others, to be as blessed as they, walk the world even now, doubtless; and the commissioners of heaven, here holding their courts a hundred years hence, shall authoritatively announce their beatification. The signs of their power shall not be wanting. They have given the sick, open the eyes of the blind, cause the lame to walk to-day. Are there not crowds ready to bear witness to their wonders? Is not there a tribunal appointed to try their claims; advocates to plead for and against; prelates and clergy and multitudes to back and belie them? Thus you shall kiss the hand of a priest today who has given his to a friar whose bones are already beginning to work miracles, who has been the disciple of another whom the church has just proclaimed a saint—hand in hand they hold by one another till the line is lost up in heaven.

Come, friend, let us acknowledge this and go and kiss the toe of St. Peter! —Thackeray.

#### ESSENTIAL IRRIGIBILITY OF SOCIALISM.

With the imprimatur of Archbishop Farley attached to it, there has just appeared a work by Father Ming, entitled "The Religion of Modern Socialism," published by Benziger Bros.

The enquiry pursued by the learned Jesuit is outside the scope of economic socialism, and throughout the work he makes it his business to show that, according to the teachings of his high priests and in accordance with the principles of social socialism, as apart from industrial socialism, the movement is essentially atheistic.

Hence the chapters that appeal most to us are those which deal with socialism in regard to what it thinks of religion and the belief in a Supreme Being.

In Chapter Ming places on record the circular statements of the great teachers of socialism in respect of this point. Dietzgen, in his principal work, declares that social democracy has no religion in the sense of belief in God.

Rebel openly declared in the German Reichstag, in 1881, that "in politics we profess republicanism, in economics socialism, and in religion, atheism."

Belfort Bax loudly asserted that socialists "despised the other world with all its stage properties, that is, the present objects of religion." He adds that as the religion of slave industry was Paganism, so the religion of serfage was Catholic Christianity or Sacerdotalism.

The New York Volkszeitung, the principal representative of scientific socialism in New York State, wrote in 1901 that socialism and belief in God, as taught by Christianity and its adherents, are incompatible; that socialism has no meaning unless it is atheistic.

That socialism is hostile to religion, is shown, suggests Father Ming, in the classic declaration that "religion is a private affair" (Eduard Bernstein). The consequence of this is to deprive the Church, in a socialist code, of its lawful rights and property, and to banish it into privacy where it is unable to defend itself when attacked as a social body. It practically takes the education of youth wholly out of the religious teacher's influence or guidance.

Atheism, meanwhile, is given every opportunity of progressing in public. A representative social-democratic trade-paper of Germany, namely, the "Zim-

merer," asserts that social Democracy, as a philosophical system, can have no other relation to the Church than to reject its suppositions and to wage relentless war on by far the greater part of its doctrines.

It necessarily follows, says Father Ming, that the triumph of socialism will mean the abolition of religion and if so, the triumph of socialism is a victory for unbelief must result.

Socialism denies the entire system of revealed dogmas; and the God of Christianity is to the socialist no less absurd than the God of the primitive savage. To Lafargue, God is not better than the heathen gods. The cheap blasphemer, Blatford, of London, denies the morality of the teaching of Christ. Here is a type of the egregious penny-a-liner's argument:

"Man never did and never could sin against God. For man is what God made him, could only act as God enabled him or constructed (sic) him to act, and therefore was not responsible for his acts and could not sin against God."

If God is responsible for man's existence, God is responsible for man's act. Therefore:

"Man never did and never could sin against God. For man is what God made him, could only act as God enabled him or constructed (sic) him to act, and therefore was not responsible for his acts and could not sin against God."

But why go on with such tiresome twaddle? We are surprised that Father Ming should condescend to quote as much as he does of this illiterate person who besides trying to attract a little notice has fallen back on the methods of the London "penny" as a last pathetic resort to fill the larder and keep himself in shoe-leather. At least the atheistic socialists of Germany and Italy have scholarship to support their socialist fantasies.

#### THE CREED OF THE MODERN.

THE GOSPEL OF GETTING-ON HAS SUPPLANTED THE GOSPEL OF CHRIST.

"I question very much if a man of the Middle Ages, were he to return among us, would see signs of progress in anything around," said the Rev. John Ashton, S. J., in an address delivered at the jubilee of the Catholic Young Men's Society in England in the early part of this month. What would chiefly surprise him would be the innumerable contrivances designed to minister to our ease and comfort and to increase our pleasures and enjoyment of life, but Father Ashton doubts whether he would regard as an age of light one in which the Gospel of Getting-on had supplanted the Gospel of Christ.

"Were he to go into our crowded cities and glance at the places of amusement, the music halls, for instance, with the long queues of people waiting outside for admittance, he would probably conclude that if the modern makes money, it is not for the purpose of hoarding it, for he is no miser, but that he may get as much enjoyment out of life as possible, though it is evidently to the detriment of the supernatural principles of Christianity. Were he to notice the tall chimneys—stacks and gaunt, ugly warehouses, he might be excused his doubt whether aesthetics and knowledge of the canon of art had kept pace with purely scientific lore. Perhaps on the whole he might doubt the claims of the modern to point the finger of scorn at the people of the Middle Ages."

WHITHER ARE WE DRIFTING?

Father Ashton, in his very able and timely address, goes on to ask if Catholics are not themselves in danger of being carried away by the tide of worldliness—if they are not in peril of drifting with the stream and leaving to strike against its shoals animated only by natural motives and merely social zeal.

"Our attitude, say, towards poverty is different from that of Socialists," he says, "but because that is the case our efforts on behalf of the poor ought not to be less strenuous than theirs. It is of vital importance that with the advance of the democratic spirit and the development of democratic principles the future should find us no less sympathetic with the poor and no less self-sacrificing on their behalf than others may be, and the danger lies in the fact that, like others, we may part with the money-making street, that like others, we may be determined to make the most of this world."

"Again, it is not easy to listen with equanimity to the charge levelled against us by Socialists that it has been left to them to combat militarism and to advocate, as one of the most important items of their programme, the abolition of war. Surely, there should be no need for us to be reminded by them that the message of Our Lord to the world was one of peace and love; while He insists most relentlessly on the forgiveness of our enemies. It may be necessary at present at least, that the country should go on arming itself to the teeth, that millions should be spent on armies and navies, while our poor are starving; but at least we ought not to be content that others should adopt and strive after a Christian ideal while we listlessly look on, or perhaps set it aside. When the question of compulsory arbitration is in the air, when universal peace congresses are held, and when there is a vista of possibilities opening up before us, it behooves us to watch the changes that are afoot, and the opportunities that may be presented."

#### CHRISTIAN PRINCIPLES IN PRACTICE.

"There will be no wars if only people will put into practice the teaching of the Sermon on the Mount. It may be that, as an Anglican prelate once said, the British empire could not be run for a week on the principles of that sermon, but the fault lies not with the principles. We have undoubtedly a long way to go yet, but at least let us recognize what is or ought to be the end of the journey, and above all, let us not be beaten by others in the endeavor to reach these Christian ideals."

"More than ever it is necessary to bear in mind that we are the disciples of one who was meek and humble of heart, of One who if on occasion, He allowed the chief of the apostles to carry a sword, it

was only to bid him to put it up again, for 'all that take the sword shall perish by the sword.' It is, then, for us to see to it that this extinction of war is not brought about apart from the Church, not by preventing others, but by co-operation with those who labor for its consummation.

"Our loftiest ideals are of a supernatural order, and we must neither forget them nor set them aside because of the materialism and the worldly spirit of the age in which we live. Hence the importance of availing ourselves of those supernatural means that have been placed in our hands in order to help us to attain these ideals."

"A few words on two of those means. As you know, the Pope has recently been encouraging frequent, nay, even daily Communion. Supernatural strength is needed to strive after and attain supernatural ideals, and that strength is above all imparted in the Sacrament of the Holy Eucharist. Here, then, is one excellent means by which we may prevent ourselves from being dragged down to the level of the principles of the world, and be not only the best of citizens, but a 'gen sancta,' a holy people, holding the teaching of our Lord in all its purity and integrity, and handing it on to those who are to come after us."

#### SPIRITUALLY RUN DOWN.

"But there is another means that has recently been put into our hands. It is that which goes by the name of a retreat. St. Ignatius wrote a little book called the 'Spiritual Exercises,' in which he sets down the thoughts which brought about a reformation in his life, and eventually made a saint of him. To these thoughts, priests and religious recur every year, for some days, generally eight, in order to bring before themselves the lofty ideals of their vocation, and brace themselves up again to strive after their attainment. But it would be a mistake to suppose that these exercises were written for the sake of priests or religious. They were rather written for the sake of laymen. Moreover the moneyed and therefore the leisured classes have had it in their power for years past to make a retreat, but we have yet to learn that they are the only ones who need one or can benefit by it. Do we not all of us get run down spiritually as well as physically and therefore need a retreat even as we need a holiday? But the exercises of St. Ignatius can do more. If I may sum up the fruit which the saint intended to be derived from making a retreat, it is the acquisition of the apostolic spirit—a spirit which is required of all of us at the present day, of the working man no less than of the foreign missionary. For wherever there is a man who can be an influence for good, whether by word or example, among his fellow-men, who can stimulate them to a better life, who can instill into them Christian principles, and who can command the respect, admiration and approval of others by the brightness of his own life, there is a man who can do the work of an apostle."

"We must see to it that the flag of Christian and supernatural ideals is kept flying; and be not less, but more, eager than others for their realization. It must never be said that we, the children of light, are less wise in our generation than others, or justify the reproach that we know not of what spirit we are. Our high calling requires that we should be more strenuous to extend the Kingdom of God than others who may do something in that cause, but who have only the 'anima naturaliter Christiana' to guide them. Let us have but little sympathy with the plea that human nature is weak. It will be time enough to make such acknowledgments when we come to examine our consciences, and not while our hand finds it to do a great work in the cause of our Divine Master."

#### The Christian Brothers.

Mr. E. W. Thompson, special correspondent in Canada of the Boston Transcript, found quarters in Quebec, during the celebration of the Christian Brothers. Apparently it was the first time he had made a close observation of a religious order, and he was struck with admiration of the system under which they work. He wonders whether a similar organization of Protestant teachers might not be possible. The practice of the Brothers, he recognizes, makes the economic problem, but he thinks that devotion to the work of teaching, without any mercenary motive, is the mainspring of such a community, and that this might be found even among married men. He does not feel sure, however, for he adds that the Brothers' act, of "doing all for the glory of God" may be essential to the success of the system.—Casket.

#### PROTESTANT PRAISES NUNS.

It provokes thought, occasionally, to look at conditions away from home and then look about and note what is taking place in one's neighborhood. Over in France they are preparing to expel more nuns from their convents. In this country distinguished Protestants are publicly commending the work of Catholic sisterhoods.

The latest to do so is Judge David J. Brewer, associate justice of the United States Supreme Court. In a lecture a few days ago delivered at Haverford College on "Our Duties as Citizens," he deliberately declared:

"What single organization has done more for the orphan than the Catholic Church? What one, through hospital and asylum, more for the sick and afflicted? If you were to select a single face and form as typical expression of the great thought of charity and kindness whose would you select than the face and form of a Sister of Charity?"

And the city's dust and din  
Your patient face have trod  
Wherever sorrow is  
You do the work of God.

"You seem in many a shadowed place  
A glory from above  
The peace of heaven in your face,  
And in your heart is love.

"Your brow is lined with other's cares,  
And aches for other's need;  
You bless the dying with your prayers,  
The living with your love.

"In times when epidemics rage, when death seems to haunt every city home, who are the devoted ones to risk their lives in caring for the sick and paying

the last offices to the dead? Surely, as the fusion of this two in your mind, you see the presence and form of those whose faith is in the Man of God."

A judge in the highest court of the United States says this. Yet France ruthlessly turned the Little Sisters of the Poor out of their homes in many cities. Still, for that matter a few years ago, there was a shameless secret organization in this country who wished to do the same here. It is a queer world. Those who earnestly strive to do good are made to suffer most. —New World.

#### ST. PETER'S AT ROME.

MARION CRAWFORD DESCRIBES THE WON-  
DERS OF THE FAMOUS CATHEDRAL.

The Basilica of St. Peter's and the Vatican Palace together form by far the greatest continuous mass of buildings in the world.

The Coliseum is 295 yards long by 156 broad, including the thickness of the walls. St. Peter's Church alone is 205 yards long and 156 broad, so that the whole Coliseum would easily stand upon the ground plan of the church, while the Vatican Palace is more than half as long again.

The central cathedral of Christendom is so far beyond any familiar proportion that at first sight all details are lost upon its broad front. The mind and judgement are dazzled and staggered. The earth should not be able to bear such weight upon its crust without cracking and bending like an over-loaded table. On each side the colonnades run curving like giant arms, almost open to receive the nations that go up there to worship. The dome broods over all like a giant's head motionless in meditation.

The vastness of the structure takes hold of a man as he issues from the street by which he came from St. Angelo. In the open space, in the square and in the ellipse between the colonnades, and on the steps two hundred thousand men could be drawn up in rank and file, horse and foot and guns. Excepting it be on some special occasion, there are rarely more than two or three hundred persons in sight. The paved emptiness makes one draw a breath of surprise, and human eyes seem too small to take in all the flatness below, all the breadth before and all the height above. Taken together the impression itself moves unyieldingly in the cramped brain. A building almost five hundred feet high produces a monstrous effect upon the mind. Set down in words, a description of it conveys no clear conception; seen for the first time, the impression produced by it cannot be put into language. It is something like the shock to the intelligence, perhaps, and not altogether a pleasant one. Carried beyond the limits of a mere mistake, exaggeration becomes caricature. But when it is magnified beyond humanity's common measures, it may acquire an element approaching to terror. The awe-stricken saints of mythology were but magnified men. The first sight of St. Peter's affects one as though in the everyday streets, walking among one's fellows, one should meet with a man forty feet high.

It is all very big. The longest ship that crosses the ocean could lie in the nave between the door and the apse, and her masts, from deck to truck, would scarcely touch the canopy of the high altar, which looks so small under the super-sublime vastness of the immense dome.

To feel one's smallness and realize it, one need only go and stand beside the holy marble cherubs that support the pillar. They look small, if not graceful; but they are of heroic size, and the bowls are as big as batons. Everything in the place is vast; all the pictures enormous; the smallest details of the ornamentation would dwarf any other building in the world, and anywhere else even the chapels would be churches. The eye strains at everything, and at first the mind is shocked out of its power of comparison.

But the strangest, most extraordinary, most incomprehensible, most disturbing sight of all is to be seen from the upper gallery in the cupola looking down to the church below. Hanging in mid-air, with nothing under one's feet, one sees the church projected on perspective within a huge circle. It is as though one saw it upside down, and inside out. For the canopy of the stand there without that bit of iron railing between them and the hideous fall; and the inevitable slight dizziness which the strongest head feels may make one doubt for a moment whether what is really the floor below may not in reality be a ceiling above, and inside out. One's sense of gravitation he not inverted in the extraordinary dream. At that distance human beings look no bigger than flies, and the canopy of the high altar might be an ordinary table.

#### A KINDLY EYE FOR HIGHER CRITICISM.

A Boston paper is publishing a series of articles on religion, and in one of them appears a statement of some reasons why "the average sensible American is not alarmed over the results of the Higher Criticism." We read as follows:

"Neither is he concerned because water is not turned into wine in our day, not even by the faith that moves mountains. The old story of Cana may not be true. It may be poetry, or parable, or error of record, or even pure falsehood. It is no aid to his faith, but it does not disturb it. In the face of the greatest marvel in human history, the influence of him who spoke as never before, and who will draw all men to him, he will leave to each expert in oriental imagery such theory of physical miracle as may seem to him best."

Some years ago, a zealous priest of this diocese was driving homeward one day, when he met a parishioner coming with horse and cart from the market town. In the cart he caught sight of the outline of a man apparently lying on his back, but covered from view by some bags. Sus-

pecting it was another of his flock who was not in condition to meet his pastor's eye, he asked: "Who's that in the cart?" "I don't know, sir," said parishioner number one. "You don't know?" cried the priest in astonishment. "Don't tell me that, you rascal, who is it?" "Now, your reverence," said he, with a propitiating grin, "how could I know who he is when the man himself don't know who he is?" If anybody should ask us, what kind of a believer or unbeliever the writer of the words above quoted may be, we should reply: "The man himself doesn't know what he is, nor what he means, how can we tell you? How does he know there was a man who spoke as man never spoke before?" The Jews who are a highly intelligent people, would ridicule such a statement. He has read it in the book of course; but it may be "error of record," or a bit of "oriental imagery," or even "pure falsehood." Men read the Sacred Scriptures nowadays as a child reads his book of stories. The story which pleases him, the child believes, the story which is unpleasant, or unacceptable, he sets aside. Further, he goes on: "Love. . . . must purify itself by action. 'If thou lovest me, feed my lambs.' There is no other evidence." But those words are thought of as easily printed. The typesetter's case contains all the letters wherewith to produce them. Who said them? And how does he know? Casket.

#### SHALL WE KNOW OUR OWN?

"Will the persons who go to heaven know those there with whom they were associated upon this earth?" S. S.

When we are asked questions concerning the relations people will have with each other in the blessed life of heaven, we must confess that the subject is as amusing as it is difficult, for no one is competent to say just how matters are or will be in that happy place. It is amusing, for we have never been there and for the reason that we are thought qualified to write a truthful account of what is in store for the saints of God. It is difficult, for an earthly like ourselves cannot know the life of the blessed.

Contemplative men have mused upon heaven and heaven's mode of life. In the desire to picture the full happiness of its holy inhabitants, they have fancied all sorts of fascinating scenes. They tell us of beautiful gardens filled with flowers, of great celebrations upon the feast days of our holy Church, of musical concerts, and of grand receptions given to new-coming saints of distinguished merit. The offices of the Church even given us such glowing ideas, for in the ritual of the dead there is an invocation and an invitation extended to the angels and saints to meet the soul departed. "May the angels lead thee into paradise; may the martyrs receive thee at thy coming; may the choirs of the angels take thee up and mayest thou have rest with Lazarus, once the poor man."

It is of faith, however, that the angels lead thee into paradise. It is likely, then, that God will reward them with the sight of the soul in person for whom they have prayed.

Charity does not die, nor is it cast off in the passing from earth to bliss eternal. As the saints loved their own relations and friends upon earth, they would surely love them in heaven. But unless they saw them and recognized them how could they rejoice with them? There is certainly joy in companionship of kindred spirits, and the joy of heaven, would be enhanced by the personal contact of those we loved when on earth. Of course, all such joy would be accidental and extrinsic, for the real and substantial happiness of heaven is the seeing and possessing of God.

Hence as we could not think of heaven being complete in happiness, if we were never to look upon the blessed Mother and the Queen of Angels and Saints, we would find companionship of our relatives a cause of joy and a larger view given us of God's mercy and goodness. Consequently we think that an affirmative is a proper answer to the question, "Shall we know our own in heaven?"

St. John Chrysostom consoled a desolate widow who had lost her husband Thersias, "You will find your husband again not only possessing the beauty of body which he had when he parted from you, but with another splendor that will outshine the sun. Bear you then, with patience the separation that has given him not earthly, but heavenly royalty. Bear it in order that you may find it again among the blessed inhabitants of Paradise."—Rev. John Price.

May my soul come to see Thee, O Lord, in Thy Heavenly Sion!

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#### CRIMELESS IRELAND.

A clever cartoon in a recent issue of the Dublin Freeman's Journal gives a graphic picture of conditions prevailing in Ireland, and of which every member of the race at home and abroad should feel proud. It shows a crimeless Ireland, regarding with mingled curiosity and disgust an army of officials of the criminal law with nothing to do but grow fat on the plundered tax-payers and speculate over the fact that there is nothing doing.

There is a suggestion of uneasiness in the attitude of the "peelers," jailers and warders over this condition of affairs, but for the present, at least it would seem that in the direction of reducing the taxes by cutting down the numbers of this horde of idly crimeless, less officials there is also on the part of the government a policy of "nothing doing."

The Irish criminal statistics for 1907 furnish in themselves an interesting commentary in this connection. They show an all round decrease in crime in a country where the percentage of crime of a serious nature (except offenses of the political or so-called agrarian class largely manufactured and always exaggerated) has ever been notably low when compared with other countries. In all classes of indictable offenses, there has been during the year 1907 a fall of 3.2 per cent. The non-indictable offenses were 28,529 under the average for the ten years from 1897 to 1906. In drunkenness there was a decrease amounting to 11,985, compared with the average for the same past decade.

This is certainly something for the people of Ireland and of the Irish race everywhere to be proud of. But another thought arises in connection with this subject. Notwithstanding that Ireland is now practically crimeless, the expenses of the machinery of the criminal law are still maintained at the same old normal figure. There is no sign of the large army of police being reduced in numbers. This military force, for it is nothing else, still numbers about 13,000 men, fully as large numerically now, with a population not quite four and a half millions, as it was when Ireland's population was eight millions. Jails throughout the country are being closed up for want of occupancy, but the government payrolls show no reduction in the cost of jail officials. The judges, in their assize circuits, are being presented in county after county with white gloves, the official symbol of a clear criminal calendar and that there is nothing doing for judge or grand jury, yet the enormous expenses of the Irish judiciary is not being abated a single cent. There has been some talk of reducing the number of judges, but from the court of King's bench and the high court of judicature down to the little snobbish stipendiary magistrate the costs of the court lie as heavily and with just as grinding force as ever upon peaceful and depopulated Ireland.

IRISH PICTURE POST CARDS. — Miss Catharine McInerney, of 233 Catharine street, n., Hamilton, is prepared to fill orders for Irish picture postcards. We have seen some of the samples, and the work is really excellent. See advertisement.

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