at both Greek and Lutheran services right, but that is no reason why their forms of worship should be practically forced upon members of the Government whose faith is different. According to our conviction, the Government did perfectly right in not making any denominational service a State service.

It has been said that the fact that Thompson in the Catholic Church is a good precedent for holding an Anglican Church service for the Queen.

We give here the answer of a well known Protestant journal, the Montreal Witness, to this reasoning :

"There is no sort of parallel between the two cases. Sir John Thomp son was a Roman Catholic. The only service that was to be held was one in a Roman Catholic Church. The nation took part in it because he was Premier he died. The Queen was, no was a Presbyterian in Scotland. The result of choosing any one Church as the one in which to honor her memory would certainly have been greeted by Other denominations would selves by holding separate services of their own.

the effort made by a few journals, ing to the Greek United rite) among which the Montreal Gazette is conspicuous, to make it appear that the authorities of the Catholic Church had been the cause why the Government had refused to make the Anglican service a State service, and by this statement of the case to raise a Church authorities interfered in the matter in any way. On the contrary, several Protestant clergymen have act ually spoken on the subject strongly denouncing the proposal to make a state affair of any Church celebration. The Catholics have simply gone about the matter by such memorial services as are in accordance with Catholic faith and practice which have been the standing rule of the Church for centuries, and which are not changed with every wind that blows for north or south, east or west.

POLISH AND RUTHENIAN MIS-SIONS.

To the Editor of the CATHOLIC RECORD Church of the Holy Ghost, Winnipeg, Man., Dac. 8, 1900.

To His Grace Archbishop Langevin, O. M. I., St. Boniface, Man .: Your Grace-I have not time to give you detailed accounts of the Polish and Ruthenian missions, but send you only a few notes. I have visited the colonies of Yorkton, Crooked Lake, Othon, Stuartburn, Pleasant Home, 's Creek, Whitmouth, Broken-Dauphin, Sifton, Mountain, Ethelbert, Drifting River, Valley River, etc., and wherever I have been, I have been received with much joy and contentment and even, I may say, peg our Church of the

with enthusiasm. first visit, which was like a little battle at first, on account of the struggle to be made against the prejudice, ignorance and mistrust which they feel of the Latin priest, I could have sung the 'Magnificat." for victory was com

The greatest enemies to be encoun tered are not strangers, the inhabitants of this country, but the fellow-country men of these poor people, who are always arming against us some new weapon. There are preachers of socialism and even of atheism in every colony. Unhappily, the Ruthenians are more exposed to be deceived and to fall away because of their ignor-The Poles, on the contrary, reject these implous attacks with courage and success, because they are better taught and more religious. In the Dauphin district I visited 11 centres during the space of and comprises more than 40 square miles and numbers about 1,000 families which accounts for more than 6,000 souls. Sitton, Ethelbert, Drifting River, Mountain, Valley River are in this district. Daring the 14 days passed in this locality, my sacerdotal labors ceased not : every day I heard confessions and gave baptism. I heard 300 confessions, baptised 43 children and blessed 8 marriages. Religion is growing and strengthening in this region where there are a great many Ruthenians and Polish. In the month of Ostober I here baptised 30 children, so that in the space of a month, I baptised 73 children and gave Holy Communion to 400 persons. Very few parishes, your Grace has told me, can ffer so large a number during a whole year. The journeys I have to under-take are difficult because the farms are a long way apart and the roads frightful, almost impassable. Nevertheless, I travel during the night often on a conveyance drawn by slow-footed oxen or per pedes apostolorum, which is called in France, the coach of St. Francis. One night I carried my portable chapel, which is very heavy, 16 me paule minus habitasset in inferno miles, then I slept in a haystack, the

ianism is established by law as Angli- | cold was intense and the hay anything canism is in England. We are also but warm. It was like Bathlehem, but reminded that at times she has assisted at both Greek and Lutheran services. at both Greek and Lutheran services wheeled cart and we just escaped being in London. It was very proper, undrowned crossing a river. But God doubtedly, for the authorities of the protects His missionary. Your servant the Galicians Church of England in Ottawa to hold arrives this night at 2 a. m., he im-Church of England in Ottawa to hold mediately begins to hear confessions, a service for the Queen, according to hears 80, baptises 13 children and the forms which they believe to be preaches 6 times. A high Mass has cup of coffee until 2 p. m. I fast All letters containing remittances adnearly all the year round, and it is dressed to: rare for me to take anything before 2 or even 3 p m.

The work, watchings, fasting and journeys are sometimes overpowering. but God help; us, and we are full of life and courage, blessing God with all our heart. One Sunday I did not there was a state service for Sir John break my fast till 7 pm. At half past Thompson in the Catholic Church is a S I had finished the administration of the Sacraments, then I was called away five miles to a sick person, I hasten there and had the happiness to open paradise to a soul. Returning, the moon shone high in the firmament but did not warm my stomach which was very empty and the weather was very cold. I will not speak of dirt or vermin, fearing to shock Your Grace

Everywhere they are beginning to build little chapels, very modest ones, made of logs. These are very poor, it is true, but much better than having to say Mass in a little cabin where doubt, an Anglican in England. She there is hardly room to put a portable altar. The good God is a King contented with but little, in the way of grandeur, and in truth He is often meanly lodged.

I must teil you, to the glory of God, have been almost forced to assert them. that by His grace, the Latin missionary (missionary according to the Roman rite) has worked wonders, even Here we must also protest against amongst the Ruthenians (those accordhappens every day goes to show it; thus at Stuartburn, with a population of 400 families, of which 350 are Ruth entans and only 50 are Polish, within the space of two and a half years all is changed, since an Oblate missionary. your servant, visited this colony for the first time. Since then I have gone there several times a year, What a creed dissension. There is not a par difference now! Hardly in 1898 ticle of evidence that the Catholic would the Ruthenians, influenced by the evil publications com-ing from the United States and edited by Ruthenian priests, I am told, be willing to receive me. In the month of November 1900, all these implored me tor emain always with them They have not hesitated to begin build ing a fine large church for every body. Latins and Rathenians, under my dir ection. I baptized there, in one week, thirty eight children and blessed ten marriages. Confessions were numer-ous every day. I shall return to this place for the feast of the Ruthenian Christmas which falls on the 7th of

January, 1901. It seems to me that in Manitoba all goes well with regard to the Ruthenian missions. Allow me to repeat to your Frace what I have often had the honor of saving to you. One seems to forget that there are Poles and consequently Latins in the Ruthenian colonies. I know, your Grace, that you, our first pastor, never forget them, and that you send the missionary who regularly visits them, but I say this because it is thought that we receive on this continent only an inferior class of Ruthen ians from the Enpire of Austria, the truth being, that there are also many Poles amongst these emigrants, urgent ly requiring missionaries and churches In all these places mentioned and in many others, there are Latins, that is to say, Poles profoundly attached to the Bishop, to the Pope, to the Holy Roman Church. In Winnidoes immense good. Thi church certainly does honor to these and need badly-to be aroused to a poor exiles, so full of faith. I beg of sense of their duty on holy days.

The Holy See, taking into according to the sense of their duty on holy days. Excellency, the Apostolic Delegate, of this Polish mission. You know an normous debt weighs upon us, but that with pecuniary help and more priests we could do great things. I venture to say, we could find many nore missionary centres if help were given. A convent of nuns would do

us great service in Winnipeg. I do not think it will be easy to flad n Europe priests capable of endurng the rigorous cold of this climate-30 to 35 below zero sometimes, not to mest fatiguing journeys, the want of cleanliness in the poor cabins of the new colonists, the dangers and diffi culties of the roads, almost unbroken as yet across woods, swamps and rivers devoid of bridges, without speaking of the difficulties to be met with in the midst of these new comers of whom a great many are excellent Catholics, profoundly religious, but several of whom have given up the practice of their religion. We want here true apostles, robust in health and ready to endure all these miseries. I must say, however, that these people are indus-trious and economical, and have the making of excellent colonists. A small number of Poles and even Ruthenians are getting comfortably well off, and what consoler us is this that several have returned living here, to the practices of faith, until now neglected; all of them will be-come with time, I have every hope, devoted children of Holy Church. For my part, I love them much, Your Grace, and will willingly pass my life in their midst. I would even shed with joy my blood for them. Their liturgical hymns are very beautiful, and I take part in them with happiness; but God knows hard are these beginnings. The evil one has thrown so many ob

We pray Your Grace, as a most dear Father, to bless us, so that we may not be discouraged. You know better than any other, how much we have suffered, and now some people outside But God of the Church will say that we neglect

Your grateful and affectionate Son in Jesus Christ and Mary Immaculate, ALBERT KULAVY, O M I Missionary among the Poles and Galiclans.

REV. FR ALBERT KULVAY, O M. I.

Church of the Holy Gnost, Winnipag, Manitoba, Canada. will receive grateful acknowledgment. P. S A school for Polish and Galician children is opened in Winnipeg by the Oblate Fathers.

AUTHORIZED DOGMA AND UN-AUTHORIZED DOGMATISM.

It has been said by a shrewd observer that probably because Catholics are obliged to agree on many points, they utilize, to a large extent, liberty that is given to them of dis agreeing on many other points. It is our blessed privilege of having a body of dogmatic teaching which is abso lutely sure. It gives us a solid foot-ing. We are not floundering around ing. on an unstable basis. Because we know where we stand we are much freer to investigate the realm of undeworthy of the closest reading in the January Catholic World Maga-zine entitled "Digma and Digma tism." While it conserves the of the divine teaching, it claims a liberty for the individual in the matters on which authority has not placed its seal. It carefully distinguishes be tween authorized dogma and unauthorized dogmatism It says:

While we are strong in upholding the claims of divinely revealed dogma and in condemning unqualified license of doubt and opinion, let us be no less firm in denouncing the spirit of selfconfident, unauthorized dogmatism, and in commending what might per-haps paradoxically be termed a certain Christian 'agnosticism,' a modesty and diffidence of judgment which becomes the advanced age in which we live, an age which has put away the crude mind of boyhood and has been taught by bitter experience to distrust itself. For such a moderate and prudent distrust is as favorable a dis position for faith as a dogmatizing spirit is an unfavorable one.

"Although much which passes to day for toleration and charity in re gard to diversities of opinion is only indifference to truth, or a conviction of the unattainableness of absolute and final truth in any matter, yet it would be unjust to our age, and hardly to the overruling providence of God which permits evil in the interests of which permits evil in the interests of good, to deny the fact that many minds outside the Church are learning the lesson which the failure of rationalism and science to supply for religion is teaching them. Private judgment and private dogmatism, which carried their forefathers out of the Church, are working their own cure, and as the fever burns itself out it leaves the mind purified of the poison of narrow self-sufficiency, and disposed to rest once more in simple faith. Doubtless, in numberless cases a fatal weakness, the head of the church are the sufficiency and disposed to rest once more in simple faith. Doubtless, in numberless cases a fatal weakness, the head and analysis of the private dogmatically and the sufficiency. in numberless cases a fatal weakness has been induced and helpless scepti-cism is the result. Still, the tendency of the movement is as much towards faith as that of the dogmatizing spirit is away from faith."-Pilot.

THE HOLY MASS.

A great many of our people need -

The Holy See, taking into account social conditions in this country, im poses only six holy days on American Catholics. Now, the law of the Church regularly ordains that feasts of pre-cept are to be kept like Sundays. Our duty on them is two fold. We must abstain from servile work and we must hear Mass. The obligation is divisible. If we cannot fulfill it in its ntirely we must fulfill it in part Now, so far as abstinence from labor s concerned, the Church - kindly Mother that she is-expects it from no say 40 and 45 some winters. The man whose station in life is such that he cannot, without great inconveni-ence, observe it. The sacrifice of a day's wages, or the danger of losing his job, would be a grave inconventence for a workingman. But, if he cannot stop work, he must, unless excused for weighty reasons, hear Mass. Proper facility is given him for complying with this portion of his holy day obligations. The excuses that are commonly alleged to justi y non-compliance are simply excuses. They are not weighty reasons. They are in spired by sloth. Despite our sympathy for the shop girl and the factory pathy for the shop girl and the factory hands and workers generally, we fail to see that the loss of an hour's sleep on five mornings out of three hundred and sixty-five, is a hardship serious enough to justify them in ignoring a serious law. Many of these people make no difficulty about staying up till midnight or later, whenever there is a question of amusement, and turn out the next day as usual. Set your alarm clocks, good friends, and get up for the early Mass on holy days if you cannot attend a later one. Don't be too lenient with your young people. If you think they need full measure of sleep, have them retire an hour earlier. For the rest remember the saying of "Poor Rishard," "We shall have plenty of time for sleep by and-by."—New World.

Never despair, but if you do, work on in de; spair...—Barke stacles and difficulties in my way that have plenty of time for sleep by andit is a miracle I am not dead of grief by."—New World.

LIBERAL CATHOLICISM.

Far removed from this spirit of faith from this conformity of mind with the mind of the Church, is another spirit which has been to manifest itself amongst us. It is a spirit which strips of all the instincts of faith and religious obedience, till scarcely my sentiment survives beyond a desire to avoid actual heresy. In place of those noble Christian instincts, which constitute the franchise of the Catholic soul, reposing trustfully in the care and guid ance of a Divine Teacher, the intellect becomes a victim of fears and appre-hensions. There are cases in which theories, criticisms and assertions, ad vanced in the name of intellect or science, seem to exercise an almost irresistible control over the mind, while it often happens that those who were loudest in claiming liberty and independence of thought in religious mat ters, become themselves slaves to human respect, trembling with fear in the presence of the bitter criticisms and worthless theories, which are often launched against the Church by her It is not so much that the enemies. liberal Catholic has formed independ ly for himself a scientific opinion, as that he has practically surrendered his own independence, by taking for granted, and as venerable and true, the halting and disputable judgments of some man of letters or of science, which may represent no more than the wave of some popular feeling or the view of some fashionable or dogmatising school. The bold assertions of mer of science are received with awe and bated breath; the criticisms of an in tellectual group of Savants are quoted as though they were rules for a good life, while the mind of the Church and her guidance are barely spoken of with ordinary patience. The liberal Catho lic appears to be nervously apprehens ive lest the Church should in some way commit herself and err. He doubts her wisdom, her patience, her ability in dealing with mankind. And he flatters himself that his own opinions are the outcome of a strong minded, impartial and philosophical spirit. It is from germs such as these that the most noxious liberalism has infected the Catholic Church in others lands. It is from seeds such as these that schisms and heresies arise, take shape and form. It is from the spread of such opinions by persons who have won a position in literature or in science, that the faithful begin to lose their holy the faithful begin to lose their holy dread of erroneous doctrines and false principles. Thus faith becomes tainted, moral virtue becames relaxed, and, in process of time, liberalism in religion invades the whole mind, like their leaders, many of the faithful are thought to be alive, and they are dead.—Pastoral of the Eoglish Bishops.

THE TRANSVAAL.

At the scene of war, the position of affairs has not greatly changed since our last week's summary. There is reported a combined move-standard and claims to reverence closed In her as mother, wife and queen."

As loyal subjects of Her Deceased Majesty

Christian De Wet, the present Boer leader has been hither to greatly admired for his ourage in defending the territory of the two recent Dutch Republics from aggression which
he believed to be unjust, but his latest conduct
in shooting mercilessly the peace envoys who
came to him on a lawful mission to endeavor to
bring about an end to the present disastrons
guerilla warfare cannot but be condemned by
cany impartial observer.

bring about an end to the present disastrous guerilla warfare cannot but be condemned by every impartial observer.

Three Boers, one a British subject, the others citizens of the two Boer Republics, were convinced that the present ruinous nostilities should be stopped. They went to De Wet as a committee under a flag of truce to open negotiations, if possible. They were sized by De Wet's own order and two were shot after being brutally tortured by flogging. This story is fully corroborated, and as a result, it must almost necessarily occur that if the quondam courageous soldier be taken prisoner, he will be shot as a murderer, even though he might preclaim that Martial Law is his excuse.

General Kitchener is said to be preparing fully to suppress the Boers who are giving so much trouble on the Swaziland border. As he has an overwhelming force, it is hoped that he may succeed. The trouble is that his troops are necessarily dispersed over a large area to protect every point from possible attack, so that only a comparatively small force is available to repel attacks at the points where the actual Boer incursions are made.

At Brugspriat near Middleburg the Boers wrecked a train by means of a large dynamite cartidge placed on the rails. Elsewhere there have been other encounters on a small scale between the opposing forces. Col Gorring's column had two skirmishes near the Kongs for safety after suffering severely in both engagements.

In reply to the Carpene General trains to the mountains for safety after suffering severely in both engagements.

In reply to the General General trains to the mountains for safety after suffering severely in both engagements.

Charling the desired force in the force is a sufficient of the carbon of the Capucian Order of Yunker's, New York, and also of Joseph who has entered the Dominican Order in Ohio.

THE CATHOLIC ALMANAC OF ONTARIO FOR 1901.

for safety after suffering severely in both engagements.

In reply to propositions made on behalf of the Boers to the German Government to be permitted to settle in German South-West Africa, the Government answered that they must agree to become Gorman subjects if they go there, and must give military service. Their children must learn the German language, and all children born to them must be German subjects likewise.

It is actated that a Stilish cruiser is endeavor. guage, and all children born to them must be German subjects likewise. It is stated that a British cruiser is endeavor-ing to catch a vessel which is trying to land ammunition for the Boers. It is reported that a force of Boers attacked Baysburg on January 30, and that the Boer commandment Marais is among the prisoners taken.

I. C B U.

THE POPE'S ODE TO THE NEW CEN-

(The following is the first metrical translation into English of the Pope's Ode to the Novelentury. It was made by Andrew Lang, the well-known English man of letters, and whill you means a literal version, preserves it ingular degree the spirit and rhythm of the

riginal, tenowned in letters, famed in art, The age recedes: of many a thing Yon for man's good from Nature's heart; Who will may sing

The glories of the field years; I rather, backward glancing, mourn The deeds iil done, the wrongs, the tea Of the age outworn.

Red wars that recked with blood of man, Widewand-rieg license, scentres rent, Floree guite that threats the Vatican, These I lament! Where is thy glory, stainless, free, City of Cities, queenly Rome? Ages and nations kneeled to thee, The Pontiff's home!

Woe for time of godless laws, What faith, what loyalty abides? Torn from the shrines the ancient cause To ruin glides.

Listen, how Science wildly raves Around the altars overthrown, Brute nature with the world for slaves Is God alone!

Not made in God's own image now Is man—'tis thus the wise dispute— But sprung from one same cell they vow ut sprung from one s Are man and brute.

Oh, blinded pride on chaos huried!
Oh, night proclaimed where light should be
Obey thou Him Who rules the world,
Man, and be free!

He only is the truth, the life; He only points the heavenward way; He only frees the soul from strife, If men obey.;

"Twas He Who led the pious throng, But now to Peter's dust divine; Of faith, to live through ages long, No empty sign?

Jesus, the judge of years to be,

Direct the tides, the tempest and make rebellious people free To work Thy will!

Sow Thou the seeds of happy peace, All evil.drive from us afar; And bid the rage and tumult cease, Of hateful war!

The minds of kings and people mould Thy word may all obey with awe. Be there one shepherd and one fold, One faith, one law!

My course is run, long ninety years. Thy gifts are mine; Thy grace retain. Let not Thy servant's prayers and tears Be poured in vain!

THE DEATH OF THE QUEEN.

A special meeting of the Separate School loard, Brantford, was held in St. Basil's school Board, Brantford, was held in St. Basil's school on Saturday evening. There were present Chairman Powers and Trustees Waller, Quinlan, Conboy, Comerford, Monahan and Smith. Chairman Powers announced the object of the meeting, to pass resolutions in connection with the death of the Queen.

Mr. Comerford spoke in graceful and feeling terms of the deceased sovereign and proposed the following resolution, which was carried by a standing vote:

Moved by William Comerford, seconded by Andrew Quinlan, that we, the members of the

In her as mother, wife and queen,"
As loyal subjects of Her Deceased Majesty
re join in the universal grief of the Empire
antie with our fellow citizens in paying
umble tribute to our beloved Queen,
We also desire to record our sincere attachlent to the throne and person of our new
wereign, Edward VII, feeling assured that
is Majesty's reign will be as glorious and as
ruitful of good as was that of his most illustrius mother.

Jeneral.

Moved by J. C. Waller, seconded by Thomas Jonboy.

That the Separate schools of the city be closed on Friday as a mark of respect to the nemory of our beloved Queen. Carried.

MARRIAGE.

ECKART O'CONNOR. A very pretty wedding took place at St. Columban church on Tuesday morning when Miss Teress L., daughter of Mr. Patrick O Connor was paired in the hely hoads of matrimenty if

With a Frontispiece of His Excellency the Most Rev. D. Falconio, Apostolic Delegate, arrounded by the Archbishops and Bishops of

surrounded by the Archbishops and Bishops of Ontario.
Beauifully illustrated throughout with pictures of His Holiness Pope Leo XIII., the Divine Intant: the Holy Family, Hermitage of St., Joseph—Venerable Mother Marie de l'Incarnation—the former and the present chapel of the Sacred Heart commemorative of the 200th anniversary of the first public celebration of the Feast of the Sacred Heart, to gether with an interesting sketch of its foundation and growth. Rev. Mother Esther Wheelright of the Infant Jesus (portrait)—Her Mother and her Nephaw. A true story. Ursuline Monastery, Quebec.

A history of the Society of St. Vincent de Paul with pictures of the founders in different localities.

Paul with pictures of the founders in different localities.

The Academy of the Sacred Heart, London, with pictures of the chapel, the grotio the convent, a garden seene and the study hall, with a short sketch of the order by a former papil. A. Edna Wright of London, Ont. A History of the Establishment of the Mission of Sault Ste Marie (illustrated). Ontario Jubliariane of 1900.

The late Rev. Nicholas Dixon (with photo.) The late Rev. Dean Murphy (with photo.) The Church in Ontario.

In the good work in which she is engaged the distinguished complier has received letters of warm approyal from His Excellency Mgr. Merry del Vale, through whom His Holiness the Pope sends his blessing; His Excellency D. Falconio, Apoetolic Delegate; Cardinal Gibbons: the Archishops of Ottawa and Toronto; the Bishops of Hamilton, Peterborough, Alexandria, Pembroke and London.

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Death was precious to God of old, because Jesus was to die. It is precious to Him now because Jesus has already died. — Father Fabrr.

Faber.

St. Chantal one day excused herself to St. Francis de Sales for having spoken harshly to another, on the ground that she had been just. The Saiut replied: You have been more just than kind; you must be more kind than just.—Golden Sands.

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