NECESSITY OF WORK.

The following is an extract from a sermon by Bishop Phela Sunday, July 17, 1904: Phelan delivered on

His text was taken from Luke, Chapter XIV., as follows:

"How is it that I hear this of thee? Give an account of thy stewardship." "Why is the world full of thieves to day? Is it because we all want to live without working? We all want to live on the fat of the land and clothe ouron the fat of the land and clothe our-selves in 'fine linen, without working. Everyone of us wants to be rich. We all want to live a luxurious life. But none of us want to work. Now we are here face to face with an impossi-The world cannot live long on its capital. You cannot eat your bread and have it, tco. Our young men will not work. Our wemen are all ladies, and, of course, will not work. But both want money. Our ladies have deft fingers; but those fingers are only to wear jewels or to handle ice cream spoons. They are not for work: work spoils the symmetry of the digits. The woman who washes at the tub shows her occuwho washes at the tub shows her occu-pation by her fingers. Our young women do not want knots on their hands. Our young men will not work. It is beneath them; it is degrading. But all young men and all young women must have fine clothes; and they must have money to pay the expense of fash-ionable entertainment; but they refuse

fine clothes.

Now how without work are they going to keep up their present expensive style of living? They are forced to adopt a career of dishenesty. They rob the laboring man. The only pro ducers in the world are the people who work. The only people in the world who make a dollar are the people who work for it. And the fashionable world, who must have money without earning it, rob the working people and get what they have. This is what they are doing every day; that is the meaning of all these fraudulent schemes. What a volume of literature is cast upon the world every day inviting the hard-worked toiler to put his well-earned

to work. St. Paul says in his second epistle to the Thessalonians: "He who is unwilling to work should not eat."

For a greater reason he should not wear

money into swindling schemes!

In the offices whence issues all this literature you find bundreds of the idle, well dressed, good for nothings, lolling in sumptuously upholstered chairs, who want money to live luxuriously, but who refuse to work. They use swindling schemes to induce the laboring men to pour their earnings into his dishonest coffers. Prospectuses of fraudulent en-terprises flood our mail services. These advertisements come by every delivery: they come to me and to you, people who are supposed to have a dollar or two. From whom do they come? They come from the lazy spendthrifts who do not work. They come from the people who live in fine houses; they come from the members of fashionable clubs, who live luxurious and fast lives. They want your money and my money to enable them to continue their present extrava-

gant career. Now, how does the Church regard this matter? She teaches and only repeat the injunction of God Himself, that every man must work; that this earth is a place of toil and care. This is the is a place of toll and care. This is the only safe world-view. If we were all to regard it in that light we would not need so much money. We would be independent of these speculators. We would live much happier than we do and get much more jey out of life than we do.

we do.

Our Saviour praised this unjust steward, who said to himself, "I must do some thing." He was deposed from office. His had been a very good office; it had paid him a very good salary; but his salary was not enough. He had his salary was not enough. He had lived beyond his means; so he embezz'e the funds of his employer. He thought that perhaps he would be able to stave of indefinitely the final investigation that perhaps some happy investment would enable him to make good what he employer. But when the fatal day arrived and he could no longer escape detection, he said to him self, "I know what I will do. I will sell my master out. I will go to his creditors and I will compound their debts. I will give them receipts for all they owe, by accepting for myself balf. I am unable to dig, to handle the pick and shovel, and to beg I am ashamed.'
That is it. He will steal. He won't work. When we have undermined our health by luxurious living, we cannot work. We will not acknowledge our poverty because we are too proud. And because we won't work and are too proud to acknowledge our poverty, we turn thieves. This is the history of the downfall of every embezzler. Go to your penitentiaries to day and interroyour penitentiaries to day and interrogate those that are there because of dishonest dealings with their fellowmen. They will all tell you that once they were honest; once they had money. But they lost it all. They were once strong enough to work. Dishonesty and dissipation undermined their health. But they were too proud to beg, and they became thieves, and landed in the penitentiary.

Now, brethren, no man ought to be above working. Poverty is no disgrace. It is because of a failure to appreciate these two great truths that men have

these two great truths that men have often made shipwreck of their lives. Every man must work. This world was made a place of labors and the state of the state o Every man must work. This world was made a place of labor, and there is no man that God ever sent into this world that had not his task assigned him. Poverty is no drawback to any man. If you have not money do not be ashamed to ask for a chance to earn it. If you are poor do not think that any disare poor do not think that any disgrace. A man can be a man though he grace. A man can be a man can be a is clothed in rags. A man can be a noble man though bent over the spade or the hoe. The clothes do not make the man; the occupation does not make the man; money, the stamp of the dollar, does not make the man.

May it not be that much of the evil and ill-success which attend our daily avocations are due to the fact that we fail to ask God's blessing at the beginning of our tasks. Such dedication of our labors usually bears good results.

SCOTLAND COMING BACK TO THE

Signs of Scotland's returning to the fold are appearing on all sides. A cor-respondent of one of our exchanges, writing from Edinburgh, speaks of Catholic Open-air Services as compara Catholic Open-air Services as compara-tively common in that city during the summer months. "Last Sunday even-ing," says the correspondent, "a crowd of a thousand people in Lothian Road listened for over an hour to a dis-Road listened for over an hour to a discourse from a Jesuit Father on the subject: "I go straight to Christ. No go betweens for me.' That, he said, was the idea entertained by the bulk of non-Catholics. Now the straight way to God was the way laid down by God Himself for them to walk in. That way was Christ. Christ was the Mediator, and Mediator, was the Jetin for a goand Mediator was the Latin for a go-between. There was, therefore, a go-between helping them to God. It was mething the same with Christ and His Mother. She was not a mediator, but an intercessor, the head and Queen of a countless host engaged in interces sory prayer for them. Could he (the preacher) dispense with their interces-sory power for him; or they with his prayers for them? His brethren had better not try. To try it would be to fail in brotherly and sisterly charity, and that was the surest way to go straight from God. There were go betweens and go-betweens. To non-Catholics, Mary was a dead wall cutting them off from God. To Catholics she was an ever open arch leading directly to her Son. The Queen of Intercessors was coming back to Scotland. When she was ousted from this country her Son went with her. There was no Christianity without the Incarnation, and no Incarnation without the one human agent engaged in it, and that was the Blessed Virgin Mary.

HOME THE TRUE SPHERE OF WCMANHOOD.

To mould the hearts of those who make the laws is immeasurably more noble than to have a vote, and to be the guardian and patroness of virtue and morality was more excellent than to be the leader of an army or the ruler of a nation. The error was prevalent in our day that women must enter pubtic life and become the rivals of men if they were to attain true dignity and independence and enjoy what were known as women's rights. This error war founded on the mistaken notion that civil society was more important

than domestic society or the home.
"The truth is," he added, "that the home is the real source of both public and private prosperity; and where tle ness the state cannot flourish. If the oundation be not secure, the edifice must crumble; and as the home is the basis of the state, they who are charged with its interests are the most important factors in the commonwealth. Now it is upon women that these sacred in-terests chiefly devolve. In the home woman, as the wife or mother, sister or

daughter, is mistress and queen.
"This is her true sphere of duty, and if she were to leave it and engage in politics or law or commerce, there would be none to take her place. The very purpose for which civil society is established--the protection of the home —would be nullified, and woman herself in all probability cease to be what she is to-day in every Christian land, the object of the chivalrous reverence and devotedness of every right-thinking and honorable man."—B shop O'Conner,

London Abstainers Greet Cardinal Logue.

At an informal meeting of officers of the League of the Cross, London, it was unanimously resolved to send a telegram of congratulation to His Eminence Cardinal Logue, who has a ways been a staunch advocate of the cause of temperance, and who stated daring a recent visitation in his diocose that he considered the total abstirence society the most important confrate rnity in the Church. The fol-lowing telegram was despatched:
"Thousands of London League of

the Cross Guards and members as-sembled for a special service at the Church of SS. Mary and Michael, Commercial road, to celebrate the birthday of their founder, Cardinal Manning, send their hearty congratulations to your Eminence on the occasion of the consecration of your noble Cathedral."

Why do so many people attend Low Mass on Sunday? Because it does not occupy much of their time. It is given to condend on the local property of the least posing to God grudgingly, the least possible service in the forenoon of one day There was a time when the heads of Catholic households and their children felt it to be their duty to attend High Mass in their parish church.—Montreal True Witness.

C. M. B. A.

At a regular meeting of Branch No. 201. At xandin, resolutions of condolance were presented to Bro. L. P. McDonaid, on the death of his wife.

FAREWELL TO FATHER HOGAN.

On Tuesday evening last a committee representing the congregation of St. Patrick church, Napanec, called upon the Rev. Father Hogan, at his residence to say farewell and to wish him God speed in his new field of labor. Mr. J. P. Hanley, chairman of the committee, in a neat address, declared they would like to respect the wishes of Father Hogan and allow him to depart without any demonstration, yet the people felt they could not permit him to go without some token of their love and esteem. He then called upon Mr. D. J. Hogan, who read the following address:

Dear Revered Father:—Your faithful parishioners of Napacee with profound regret say farewell ere you leave us for a new home and a new sphere of labor. For fifteen long years the welfare of the patish has been your constant care.

Under your wise administration religion has dourished, harmony has prevalled, the angel of peace has breathed over all. You have been to us not only the faithful pastor but the kind father, the gentle and loving feiend.

In all our trials and difficulties we knew where to turn for earness sympathy, deep consolation and practical advice. In all fie's ecoions, in our hopes and aspirations, in our joys and sorrows your leving presence was always near, guiding, directing, strengthening, consoling.

Therefore our hear is a refull to over flowin

Therefore our hear's are full to over flowin

at this unexpected parting. In your new home we wish you every success. May your life there be happy and free from care and anxiety! May length of years be yours, and strength of mind and vigor of body, that all your actions may be for the honor of God and the glory of His eternal Kingdom.

We be you to accept this email purse as a slight token of our affectionate regard.

On behalf of the congregation,
J. P. HANLEY, Chairman,
D. J. H. GAS, Secretary.

Napance, July 31st, 1994

Father Hegan thanked the committee most

Napance, July 31st, 1984

Father Hegan thanked the examittee most sincerely for the kind address and for the sincere will wishes contained therein. It was with great regret he severed the happy relations that always existed between him and his faithful people of Napance. He valued the address most highly, and during his life he would cherish it as a memento of many years of mutual trust and confidence, and while he was leaving Napance he would never forgethic oid parishioners, and their happiness and we fare would always be to him a source of joy and pleasure.—Napance Beaver, August 12, 1994.

DIOCESE OF HAMILTON.

CIRCULAR LETTER OF HIS LORDSHIP THE To the Reverend Clergy, Religious Communi-ties and Faithful Laity of the Diocese of Hamilton promuleating the Encyclical of His Holmess Plus X, proclaiming a solemn Jubilee Indulgence.

Very Reverend and Reverend Fathers and Beloved Brethren:

In accordance with the intimation given the diocean clergy in our circular of June last, we have now much pleasure in efficially informing you that, in an encyclical letter dated February 2nd, 1934, the Holy Father was pleased to proclaim to the Catholic would an extraordinary indulgence in the form of a Jublee. The object of His Holinese in proclaiming this special Jubilee is twofoid; let—To mark his accession to the Supreme Pontificate; and 2nd—To commemorate in a fitting manner the fittieth anniversary of the proclaimation of the Dagma of the Immaculate Conception of the Bieseed Virgin. Princed copies of the important and most instructive letter of the Holy Father are herewith transmitted to the Reverend Clergy, who are earnestly exhorted to study the same carefully and to read and explain its contents to the people as the subject of instruction at the Sunday Masses, and also on the occasion of the prescribed monthly devotion.

In this diocese the Jublice will begin on the first Sunday in September and continue for three morths, closing on the first Sunday in December. The conditions for gaining the Jublice Induspence are as fallows:

1. Three visits must be made to the cathedral or to the principal church. In the City of Hamilton the visits must be made to the cathedral or to the principal local church. During the visits prayers are to be effered for the Holy Father's intention, for the Holy Father's Very Reverend and Reverend Fathers and Beloved Brethren:

visit. Inmates of Convents. Hospitals and Charitable Institutions, will visit the chapel in their respective residences

2 A seriet or black fast must be observed on some one day. On that day flesh-meat in any form, eggs, milk, or things made from eggs or milk, caunot be used as food. By virtue, however, of a special indult of the Holy Father, granted to Bisnops and dated April 3rd, 1994, dispensation is hereby granted from the observance of the strict abstituence, and the use of factionals is permitted wherever it would be impracticable to kere the en-ished abstinence from all bat Lenten fare.

3. Confession and Holy Communion are necessary, but dispensation from Communion is granted to children who have not yet been admitted to first Communion.

4. Confessors approved by us are authorized to commute, in the confessional, all or any of the above works for other works of piety, it faver of persons who cannot perform the works prescribed.

5 The privileges granted to certain classes of positions as well as the foculities and re-

works prescribed.
The privileges, granted to certain classes of penicents, as well as the faculties and restrictions of confessors, are clearly set forth in the cocyclical, and should be very carefully

strictions of confessors, are clearly set forth in the encyclical, and should be very carefully studied.

6 The Jubilee Indulgence may be applied in f. vor of the souls in Purgatory, and during the time set apart for the Jubilee the privilege remains of gaining all the other indulgences granted by the Sovereign Pontiffs.

It only remains for us to remit d. the faithful committed to our spiritual care, that whilst the whole Christian world is rejoicing in the celebration of the Bodeni Jubilee of the promulgation, there are special reasons why the children of the Diocese of Hamilton should rejoice and be giad. The fact that our diocesan cathedral was amongst the first in Canada, after the proclamation of the Dagma, in 1851, to be dedicated to divine worship under the patronage of Our Lady Immaculate, and the fact that the present Bishop of the diocese had the privilege, in the following year, of participating in the first celebration of the Festival in this province, as well as the further privilege of being ordained priest and consecrated Bishop in the same cathedral of our Lady Immaculate—thee facts should be additional reasons why prelate, priests and people should unite in celebration the Holy Father as well as their gratitude to our Lord Jesus Christ at dheir devotion to life Immaculate Mother.

"Mary, conceived without sin, pray for us who have recourse to thee, that we may be made worthy of the promises of Christ."

Asking a share in the plous prayers of priests and geople.

May God bless you all.

Your devoted servant in Christ. THOMAS JOSEPH DOWLING Bishop of Han

DIOCESE OF PETERBOROUGH.

OLEMN AND BEAUTIFUL CEREMONY AT MOUNT

Feterborough Daily Examiner.

Peterborough Daily Examiner.

On Monday morning, Aug. 15, 1901, the chape of Mount St. Joseph, the mother house of the Sisterhood of St. Joseph for the Catholic diocese of Peterborough, was the scene of a beau tiful, solemn and interesting ceremony — four postulants received the holy habit and seven novices made the flual vows.

The ceremony began at 9 o'clock in the presence of the immediate relatives and the friends of the young ladies who entered upon the respective slages of their devotion to a special religious life under yows of poverty, charilty and obedience. The beautiful chapel was not only filled, but also the halls corridors, and even the cutside approaches to the building.

A procession had been formed in the community room of the Mother House, and proceeds u to the chapel in the following order: First came two beautifully dressed little girls, carrying the baskets containing the habits of the Order to be assumed by the postulants. Then followed the seven novices, who were to make their final vows; next came the postulants to receive the holy habits. These were attifred as brides, significant of their becoming the bridge of the Church, They were robes of white organdy over white satin, and upon their heads were floral garlands, and bridal vills and in their hands they carried bouquets of white carnations. Each of the postulents was altered by a little maid of honor, white rows by Hiller and of honor, white rows by Hiller and of honor, white rows had and with a garland of flowers on her head.

was attended by a little maid of honor, white robed and with a garland of flowers on her head.

The ceremony began by the celebration of Low Mass by His Lordship Bishop O'Connor, assisted by Rev, Dr. O Brien and Mr. Victor McFadden, Within the sanctuary were also Rev. Father Hader, C. S.-S. R., the director of the recent retreat at the Mother House Rev. Father Fitzpatrick of Engineere, Rev. Father McGuire, Hastings, and Rev. Father F. O'Sullivan, Lindsay, The music provided by the Sisters' choir, was of a very nigh order, very solemn and impressive.

Following the service of the Mass, came the special sormon preached by Rev. Father Fitzpatrick, of Ennismore. The sermon, which was an elequent and beautiful one, dealt with the significance of the solemn and decisive step that day taken by the young ladies, dealt with the religious privileges and blessings which the holy life to which they had devoted them selves, opened up, and also referred to the triple nature of the vows they had made, including poverty, chastity and obedience.

The postulants for the holy habit then answered the questions prescribed for such occasions, after which they retired to the community room, where they were invested with the hely habits, shortly returning to the Chapel. The young ladies who took the habits were all of Peterborough. Their names in religion, as well as the names of the maids

of honor, were as follows; Miss Mamie Mahoney, Sister M. St. Madeline, maid of honor, Miss Madeline, maid of honor, Miss Madeline Rutherford; Miss Lillian of Brien, Sister M. St. Bernard maid of honor Miss Heien O Brien; Miss Annie Couphlin Sister M. St. Bertha maid of honor, Miss Kathien Gorman; Miss L zzle O Brien, Sister M. St. Patricia, maid of honor, her little niece, Kathleen o Brien.

The novices then entered the sanctuary, and each in turn in an audible voice, pronounced the flual vows of poverty, chastity and obedience. They received also the cross of their profession, and His Lordship the Bishop briefly addressed them congratulating them in suitable terms upon the happy choice they had made in devoiring their lives to the service of Almighty G.d. and of His Church, the pealin, "To Deum Laudamus."

This concluded the ceremony, and the movices, and those who had by their act and the ceremony of the morting separated them selves from the world, repaired to the Community Room, where they received the congratulations of their friends. The nemes of the prefessed Sisters are. Frances Sulitvan, Sister S. Marr of Lourdes; and Lizzie Lyoch, Sister M. S. Geraid, Peterborough; Mary Le Beau, Sister M. Evgetie Sturgeon Falls; Kaile Greenan, Siste

DIED

Sinon - At Brantford, on August 12 h. Eugene H. Sinon son of Mrs. R. A. Sinon, 40 Pearl street; aged forty years, May he rest in peace!

MARKET REPORTS.

A Tale of the Catacombs, by Cardinal Wiseman. Paper, 30 cents.

FABIOLA.

CATHOLIC RECORD OFFICE.

short bull-dog teeth, which

grip, chop up and throw

down the gritty clinkers, but

Toronto Aug. 25. — Wheat is strong, at \$1.04 to \$1.04 for No. red and white, west; Manitobs, \$1.07 for No. 1 northern, \$1.04 for No. 2 northern, and \$1.01 for No. 3 northern, at Georgian Bay ports, and 65 more grinding in transit. Flour, firm; exporters still bidding \$4.10 for cars of 90 per cent, winter wheat patents in their bags, west; choice brands 17 to 20c higher; Maritobs firm; \$5.70 for Hungarian patents; \$1.90 for second patents, and \$4.80 for strong bakers, bags included, in car lots, on the track. Toronto. Millfeed, steady, at \$16 for cars of shorts, and \$13 for bran in bulk, west; Manitobs millfeed is steady, at \$16 for cars of shorts, and \$13 for bran in bulk, west; Manitobs millfeed is steady, at \$17 for bran, sacks included. Toronto freights. Barley, steady, at \$35 for No. 2; 42c for No. 3, extrs, and 40c for No. 3, west, Rye, nominal, at 57c to 78; for No. 2, white. Corn, firm; Canada, 52c for car lots, west; 62g for No. 2 yellow; 614c for No. 3, yellow, and 59c to 596 for No. 3 mixed, in carlots, on the track. Toronto. O4ts, firm, at 35c for No. 1 white are quoted at 31c, west. Rolled cats, steady, at \$15 for cars of bags, and \$1.75 for barrels, on the track, Toronto; 25c more for broken lots here, and 45c more for brecken lots outside. Peas steady, at 63; to 61c, west. Butter, choice dairy pound rolls, higher, at 12c to 16c; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged.

Live Stock Markets.

EAST BUFFALO.

EAST BUFFALO.

EAST BUFFALO.

Aug 25.—Cattle—Recelpta, 500 head; slow; barely steady; prime steers, \$5 25 to \$5.50; shipping \$4 50 to \$5.50; shipping \$2 50 to \$3.75.

Veals — Receivis. 400 head; dul; 75c higher; \$5 to \$6. Hogs—keceipts. 7090 head; 5v to 100 higher; heavy and mixed \$5,45 to \$5.70; Yorkers, \$5 50 to \$5.75; pigs. \$2.25 to \$5.75; stags, \$2.375 to \$4.85; dairies. \$3 to \$3.55.

Sheep and lambs—Receipts. 690 head; sheep, steady; lambs, 25c higher; lambs, \$4.25 to \$1.75; yearlings, \$4.50 to \$5; wethers, \$4.25 to \$4.50; ewes, \$3.75; sheep mixed, \$2 to \$4.50; ewes, \$3.75; sheep mixed, \$2 to \$4.50; ewes, \$3.75; sheep mixed, \$2 to \$4.50;

WANTED TEACHER FOR SCHOOL NO

CALLISTA:

A Sketch of the Third Century, by Cardinal Newman. Paper, 30 cents.

Pandora 4 Strong Grates "Pandora" grates are com osed of three bars, with

ards. three are held together in one strong iron frame, which can be removed by merely unscrewing one bolt. This is a great point in a range. Most range grates require expensive experts to take out old ones and put in new grates You can do the trick on a "Pandora" in ten

minutes, with a ten cent piece for a screw driver. Isn't that simple, convenient, inexpensive? The more you know about the "Pandora" the better you'll like it.

London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B.

CHURCH FURNISHINGS

CARPETS — Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrains.

COCOA MATTINGS-In all widths; for corridors, aisles, steps, etc. CORK CARPET—Specially suitable as a floor covering where extra warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc.

LINOLEUMS, RUGS, REPPS FOR CUSHIONS, ETC., ETC. EXAMPLES AND A. Screaton & Co.

134 Dundas St. PRIEST'S HOUSEKEEPER WANTED A POSITION AS HOUSE . keeper for a priest. Address "M. C. CATHOLIC RECORD Office, Lordon, Ont. 1345-4

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albios Block, Richmond Street, Rev. D. J. Egan, President: P. F. Boyle, Secretary

LADIES' \$4.50 SUITS and up to \$12 00; also Skirts and Waists. Send to-day for Fall styles and sample cloths. SOUTHCOTI SUIT CO., London, Can.

TAXARARA ANANANA If You Think

of changing your present

location or business It will Pay You

to investigate the advanages offered in the way of free or cheap land, min-

erals, lumber, etc., in NEW ONTARIO

For information, maps, etc., write

HON, E. J. DAVIS Commissioner of Crown Lands

Brockville Business College

WEFTY-FIVE YEARS OF CONTINUED A LEADER in SHORTHAND and BOOK KEEPING, Send for Catalogue, Address C. W: GAY, Principal: Brockville Ont

LONDON, ONT.

COWAN'S For purity is unexcelled COCOA and CHOCOLATE

STAMMERERS

Good Coal is a great comfort. You will have satisfaction in every way if you send your order to

John M. Daly

Phone 348. 19 York St LONDON, ONTARIO.

JUST THINK OF IT!

29 Grand Varieties Vegetables & 6 Packets Flower Seeds

(One Liberal Packet of Each) !also

1-2 Pt. Sweet Corn, 1-2 Pt. Wax Beans, 1-2 Pt. Garden Peas Only \$1.00 An Unparalleled Offer=



Notice! As these collections are made up before the busy season opens, we are enabled to sell them at 25 to 50 per cent, less than they would cost if the articles were selected separately; or, if two or three varieties should be of no use to you, you will be getting the remainder at much less than catalogue rates, TF REMEMBER THAT NO COLLECTION CAN BE BROKEN NOR ANY DIS-COUNT ALLOWED UNDER ANY CONDITION.

Send for our beautifully illustrated and descriptive catalogue. Free to all who apply.

\$2.00---No. 1 Vegetable & Flower Seed Collection

for \$1.00:

et, Turnip
bbage, Early Express

Large Brunswick, short

Parsnips, Imp. Hollow Crowned

Pepper, mixed varieties

Parsley, Taber's Exquisibe

Loumber, Thorburn's Everbearing

Pelkling

Pelk Balsam, Best Double Mixed

Pelkling

Pelk Balsam, Best Double Mixed

Pelkling

Pelkling

Pelk, Turnip, Red Top White Globe

Pelk Corn, early, sweet

Pelk Corn, early,

123 DUNDAS STREET,

Beet, Turnip
Cabbage, Early Express
Large Brunswick, short
stemmed
Carrot, Half-long Scarlet Nantes
Cauliflower, Extra Early Parls
Cucumber, Thorburn's Everbearing
Pickling
Celery, Glant Golden Heart
Lettuce, Lup, Hanson
Musk Melon, mixed varieties
Water Melon, mixed varieties
Vine Peach

DARCH & HUNTER

LONDON, ONT.