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TO BE CONTINUED.

## DEFENDING THE JESUITS.

Cardinal Moran's Reply to a Grand Master of an Orange Lodge. Cardinal Moran, in reply to some statements made by Mr. J. C. Neild, M. P., Grand Master of the Orange Ledge of New South Wales, wrote to the Sydney Morning Herald: "Though I have no intention to enter the arena to engage in controversy with Mr. Neild, yet there are some misleading statements in his violent anti Catholic speech on which it may be permitted me to make a few remarks. Mr. Neild expresses considerable alarm at the words of THE OATH OF EPISCOPAL consucration taken by me, which he thus cites: 'Heretics, schismatics, etc., I will persecute and make war against, according to my power.' I beg to assure Mr. Neild that he need not be in any unnecessary alarm on this head. In my oath of consecration there were h words as those which he cites. They are not in use in Great Britain or Ireland, neither are they used in that the Assembly in Paris adopted the United States or Australia. Moreover, they have no such exaggerated the local Parliaments of Francheover, they have no such exaggerated meaning as that which he would fain attach to them. They refer solely to the Bishop's duty to safeguard the teachings of Divine faith, and to repel battlefield combating against God's Church. The Bishop is the guardian of faith; but, in defending the spiritual interests entrusted to him, he is not to make use of the weapons of net to make use of the weapons of material warfare, but to clothe himself with the armour of truth and charity.

Mr. Neild cites some words of mine in which I rejoiced that the Church in Paris, wrote soon after to D'Alembert: our days was in a great measure free from the fetters of golden slavery, and 'Thus the Cardinal rejoices he adds: 'Thus the Cardinal rejoices that the Pope is despoiled of his temperal sovereignity. But I have not been guilty of any such folly. I made no reference whatever to the temporal sovereignty of the Pope. I rejoice, indeed, that the Church is at present free in most countries from the golden fet-ters which in former days held her in bendage; and in the mysterious ways of Providence this freedom of the Faith is the result of the action of the very enemies of Holy Church. Bishops as courtiers may, perhaps, have been at times useful to the State; but the Church desires that her Bishops should be not courtiers, but true missionaries and Apostles. England attained the highest prestige among the great powers of Europe when Cardinal Wol-sey was at the helm of State. Never-theless, that was a period of dismal slavery for the Church in England. There are no brighter pages in the history of France than those which he impress of Cardinals Richelieu and Mazarin. Yet, who will say that those were days of freedom for the Church? The temporal sovereignty of the Pope is quite another thing. His domain is the patrimony of Christendom, of which he, as the successor to St. Peter, is the guardian. Every State of the Christian world is interested in the independence of the Head of the Church. The present illustrious Pontiff, Leo XIII., has maintained that independence, and added to the lustre of his triple crown by the heroism of his suffering for justice sake. No one can doubt that in due time, in No one can doubt that in due time, in the ways of Providence, peace shall again smile upon the Church, the cause of justice shall triumph, and the patrimony of St. Peter shall be restored amid the rejoicing of all Christendom to the guardianship of the Holy Sec. Mr. Neild accuses me of throwing overboard the Syllabus, or series of propositions, published a quarter of a cen tury ago by the late great Pontiff, Pius IX. I must again plead not guilty, though I confess there is something ludicrous in the fact that the Grand Master of the Orange Society should be found setting himself up as the cham-pion of the Syllabus. Were the Jesuits one half as bad as Mr. Neild paints them I should conclude that he himself must be a Jesuit in disguise. The Syllabus may justly be styled a treasury of golden maxims, having for their object to illustrate the harmonious relations that should subsist between religion and society. But we must not cast pearls before swine. The infidel writers of the present day are not to be taken as the exponents of the Syllabus. We will not go to the Orange Lodges to seek an explanation of its teaching. Neither will we ask Mr. Gladstone nor Lord Salisbury to be its may safely look to these great states-men as our guides and leaders; but their individual opinions on religious matters will not have much weight with us when we are in search of Divine truth. The Syllabus is to be accepted only as it is interpreted and explained by the Holy See and the Bishops

shall never call it anything else, sir—
has destroyed my last chance, and I
have only to dismiss the subject from
my mind as far as possible. I receive them, and the reason of this tagainst them, and the reason of this enmity is not far to seek. That religious order was raised up by Providence in the sixteenth century to defend the faith against the many novel heresies that then arose; and so fruitful were their labors that, not to speak of other re-sults, the zeal of St. Francis Xavier and a few other missionaries gathered many more into the Church in the New World and in India than had been lost to it in the older countries.

"India repaired half Europe's loss:

"India repaired and a few other missionaries gathered

"India repaired half Europe's loss;
O'er a new hemisphere the Cross
Shone in the azure sky;
And from the isles of fair Japan
To the broad Andes, won o'er man
A bloodless victory." I do not, however, propose just now to discuss the merits of the Jesuit Fathers, but rather to inquire into the historical accuracy of the statements made by Mr. Neild. The Jesuits, he contends, were suppressed and their property confiscated in France in 1762. But at that time Canada, he says, belonged to France, the Treaty of Quebec ceding France, the Treaty of Quebec ceding the Canadian territory to Britain not being signed till 1763. Hence he plausibly concludes that the Jesuits were already suppressed in Canada, and their property appropriated to the State before the British conquest of that Colony. It is an old saying, however, that facts are stubborn things; and I may add that they are particularly stubborn when there is question of the date of events. Now, what is the fact regarding the suppression of the Jesuits in France? It is quite true that the Assembly in Paris adopted Comte, Alsace, Flanders, and Artons protested against the measure; and in their protest declared that the accusations against the Jesuits were fictitious, on the part of the Crown.' What progress has our boasted philosophy made? You will say we have expelled the Jesuits. I admit it, but I can make it evident to you that it was pride, private revenge, cabals, and, in fact, self-interest that accomplished the work. On the other hand, the British conquest of Canada dates from 1759. The surrender of the colony to Great Britain was not ratified till the Treaty of Quebec in 1763, but no French law was allowed to run in Canada after the military occupation in 1759. One extract from the 'Encyton's Canada after the military occupation in 1759. clopædia Britannica '(edition of 1876, art, Canada) will set this matter in its proper light: "For two centuries and a quarter Acadia (Noiva Scotia) and Canada were provinces of France, and when in 1759 they passed to English rule a French population of sixty-five thousand souls changed their alle-giance. Everything was then done con-sistent with British honor to make the change as easy as possible. They were secured in the undisturbed possession of their lands and in the free exercise of their religion. All ecclesiastical property was respected and the rights of the Church so effectually rights of the Church so effectually guarded that the only remnant of a state Church in the Dominion is the Roman Catholic Church in the Province of Quebec.' I may add that in the very Treaty of Quebec of 1763 to which Mr. Neild refers the Jesuits are mentioned as an existing and recogning the control of t mentioned as an existing and recognized religious community of Canada. The Treaty of Quebec, which was ratified in Paris in 1774, guaranted to all the religious communication of the communication of the religious communication. ties their property and to the Catholics of Canada the free exercise of their religion with all their civil rights. From the very first, however, there was a violent anti-Catholic Party who sought to render the treaty inoperative, that thus they might centre all authority in themselves and appropriauthority in themselves and appropriate to their use the Catholic Church property. It was the same anti-Catholic faction that had violated the Limerick Treaty eight years before and had flung to the winds similar compacts in the various American colonies whenever the circumstances of the times permitted them to pursue such a course with impunity. Mr. Lecky, in the third volume of his "History of England," refers to the official report of General Carleton, Governor of Canada, that there were in the colony in 1774 no fewer than one hundred and fifty thousand Catholics, and less than four hundred Prolics, and less than four hundred Protestants; and he thus sketches the animus displayed by the anti-Catholic faction: 'The Protestant grand jurors at Quebec had insisted that no Catholic should be admitted to grand or petty juries, and the party they represented would have gladly concentrated all civil and political power in the hands of an infinitesimal body of Protestant immigrants, degraded the Catholics into a servile caste, and reproduced in America in a greatly aggravated form the detestable social condition which existed in Ireland.' There was, however, one circumstance which told favourably for the Canadian Church at this crisis and compelled the Home Government to ignore the suggestions which were made by anti-Catholic bigotry. I need scarcely say that I refer to the dangerous proximity of the United States and the War of Inhardly say that in conformity with such authentic interpretation of its teaching it is difficult to conceive anything more supremely absurd than the supposition that the Church is opposed to liberty and enlightenment, or is the enemy of science or true progress, whether in the individual or in society. It is against the Jesuits, however, that Mr. Neild directs his fiercest attacks. During the past three hundred years

Catholic bigotry. I need scarcely say that I refer to the dangerous proximity that I refer to the dangerous proximity of the United States and the War of Individual or in society of the United States and the War of Individual or in society. It is against the Jesuits, however, that Mr. Neild directs his fiercest attacks. During the past three hundred years

Catholic bigotry. I need scarcely say that I refer to the dangerous proximity of the United States and the War of Individual or in society and enlighted the existence of that treaty the French in 1713, and by one of the dictation of the Govennments of France, Spain, Portugal, Austria, Naples and Parma. He repeatedly declared that he was constituted to adopt that course as a religious rights. Their smiling farms and happy homesteads, however, in the course of time stirred up the the royal will and pleasure was set against the Jesuits, however, that Mr. Neild directs his fiercest attacks. During the past three hundred years

or politic; and all the possessions or property shall be vested in the Crown for such purposes as we may hereafter think fit to direct and appoint.' This instruction very clearly proves that to that date the Jesuit estate had not been appropriated by the Crown, but was a recognised corporation administered by the Jesuits themselves.

The Royal Instruction, however, remained a dead letter. The Governor deemed an inconvenient precedent and inconsistent with English law that a mere paragraph in Royal Instructions to a Colonial governor could deprive an individual or a corporation of its property. Hence as a matter of fact, with the exception of some houses and land required for military or State purposes, the Jesuits continued to hold and administer the property of the Society till the death of Father Cazot, the last survivor of the order in Can-ada in 1800. The funds were prudent ly and honorably used by them as ecclesiastical property and applied for promoting education, relieving the wants of the poor and encouraging the Missions among the Indians. The official Gazette of Quebec on March 20, 1800, announcing the death of Father Cazot, said: 'His immense alms brought to him in abundance the bless ings of the poor: he was one of those whose life is a hidden treasure and whose death is a public calamity. After the death of Father Cazot the question of the Jesuit domain entered on a new phrase. The House of Assembly in Canada at once presented a petition to the Crown assigning the reasons why the administration of the property should be committed to them and be applied to purposes of general utility. The governor replied that 'an order had been issued by the ministry to take possession of the Jesuit property thenceforward administered by the Crown as a distinct fund, and in 1831 was handed over to the Colonial Parliament. In the official report presented on that occasion to Parliament it was stated that the revenue of the property during those thirty-one years was during those thirty-one years was £3,900 and of that amount only £1,000 had found its way to the Treasury, The rest had been applied to Protestant churches and other Protestant purposes and to the salary of an administrator (generally a person from England, who received the title of Jesuit Chaplain (Chapelain des Jesuites) and in whose hands lay practically the distribution of the revenue. Lord Durham was commissioned by the Church in Canada to be the Established Church 'imperilled the existence of the colony and endangered the loss to the Empire of that most valuable posses-sion.' He added: 'I regret to be obliged to say that the British Government, since it got possession of the colony, has done nothing, and taken no steps toward the general encouragement of education.' In fact, the only occasion when the Government had to deal with the mat to teach in several of the Prussian schools till the Napoleonic invasions to hold the property and carry on the various missions entrusted to them. House of Assembly, in the endeavor to We learn from the history of the perpetrate such an unjust appropria-tion.' "It is truly creditable to the Church in Canada that at the request of Lord Dorchester, then Governor of Canada, the Vicar-Apostolic of Quebec Ottawa Parliament that, in the final discussion on the act of tardy justice allowed the brief of suppression to rewhich restored the Jesuit property to main inoperative throughout his juristhe Church, only eighteen representadiction, which at that time embraced the whole of the Canadian territory. tives could be found to vote against it in a Parliament of over two hundred Mr. Neild is desirous to raise the ques members, the vast majority of whom were non Catholics. The capital thus tion as to the suppression of the society by Pope Clement XIV. I have no inrestored amounted to £80,000, and of this only a sum of £8,000 was assigned tention to engage in such a controversy Suffice it to say that, as the Protestan to the Jesuits. It appears at first sight historian School remarks, the Papal Brief condemns 'neither the teaching, strange that the allotment of the capital would be referred by the Canadian Government to the Holy See. There nor the morality, nor the discipline of the Jesuits. The petitions of the courts were, however, many delicate questions of ecclesiastical law involved in the distribution of the fund. of Europe are the only motives alleged for the suppression.' Pope Clement XIII., replying to the petition of the The capital had accrued from grants Spanish Government a few years be fore, called God to witness that the for specified religious purposes, made by the French Crown; also from body, the institution, the spirit of the society were innocent; that it was pious, useful, and holy in its object.' A letter of Clement XIV. himself to King Louis XV., is extant, where he pequests and private donations, imposing certain religious burdens, and, in fine, from the purchase of property, the value of which, with the growth of the Colony, had increased manifold. All candidly writes: 'It is not possible for the interested parties were agreed in the interested parties were agreed in that their claims should be referred to the decision of the Pope, and the Canadian Government wisely ratified their wishes. Leo XIII. entered fully do so since it has been approved by the do so since it has been approved by the Council of Trent.' In 1772, when the into the matter in his usual spirit of Spanish Ambassador set forth the deter religion, justice, and enlightenment, and every one has rejoiced in his award. mination of the various Governments to proceed to extreme measures, the same Pontiff replied: 'Ah! I have for The greater portion of the amount was allotted to the University of Laval and a long time thought that this was what the other educational institutions of Canada, and the Protestant colleges they were aiming at. They seek even more, the entire destruction of the were not excluded from their share. I Catholic religion; schism, perhaps heresy, such are their secret designs. In the Brief of Suppression, the Pope neither censured the society have stated that the peculiar circumstances of Canada in relation to the United States were not without their United States were not without their influence in securing to its Catholic people the rights guaranteed by the various treaties with the French Government. Two instances will illustrate what I mean to say. Nova Scotia was ceded to England by the Treaty of the dictation of the Governments of France, Spain, Portugal, Austria, Naples and Parma. He

THE CATHOLIC RECORD. longer continued as a body corporate length an official mandate ordered evils. It was the case of a commanderin-chief disbanding a trusted battalion all those Catholic settlers to meet at their chapels without fail on Septem-ber 5, 1755. They promptly obeyed, because a number of auxiliaries whose support he needed threatened other being quite unsuspicious of the sad fate prepared for them. By one sweeping decree all their holdings and property were handed over to Protestant support in fleeded threatened contents of the camp. The secret finded agencies which controlled those various Governments at this time were not revealed to the world then as strangers. Ship were in readiness, and, helpless as they were, men, women and children, with a few of their clergy, were forced on board, to be scattered throughout the various British colonies from New Hampshire

British colonies from New Hampshire they were destined to reap the whirlthey are now. Before a generation wind. An illustrious prelate of France, writing to the king a few to Georgia, among people whose guage they knew not, and whose creed they abhorred. Such was the spirit of justice displayed by the anti-Catholic faction in the British colonies of Ameryears after the suppression, said: 'The Jesuits in their humiliation have this to console them, that their enemies are your enemies and the enemies of the ica before the War of Independence. By the same treaty of Utrecht, New-Church.' The Jesuit Order needs no words of eulogy from me. I may be foundland became a British colony. The annals of that island are but permitted, however, to cite the words of the Rev. Mr. Littledale, of antiscanty, and yet, through anti-Catholic bigotry, they are blotted with 'whole pages of sorrow and shame.' Each Catholic notoriety, who, while pouring out on the Jesuits all the vials of his governor in succession considered it his duty to signalize his tenure of wrath, nevertheless confesses that 'for centuries they were the best schoolmasters in Europe; 'they always concili-ated the goodwill of their pupils by mingled firmness and gentleness as office by some proclamation against the Catholics. One penal enactment appears to have been characteristic of this colony. The celebration of Mass was strictly interdicted; any house in teachers; 'they revolutionised in-struction as completely as Frederick the Great did modern warfare, and have thus acted, whether they which it was offered up was to be conwhich it was offered up was to be consigned to the flames; and any Catholics convicted of being present at the worship of their fathers were to be expelled from the colony. If Canada were exempt from those disgraceful consequences of anti-Catholic bigotry, it was indebted for the blessing to the spirit meant it or not, as pioneers of human progress; 'they won back respect for the clerical calling by their personal culture, and the unim-peachable purity of their lives; and he adds, 'these are qualities which they have all along carefully mainof freedom evoked by the War of Inde-pendence in the United States. Mr. Neild appears to be bewildered by the tained, and probably no body of men in the world has been so free from reproach of discreditable members, or statement that the Pontifical Brief for has kept up an equally high average the suppression of the Jesuits was not level of intelligence and conduct.'
Thus it is that even the very avowed carried into effect in some countries. The Jesuits, so far as they were perassailants of the Jesuits are constrained sonally concerned, at once obeyed the Papal Brief, and everywhere proved to become their panegyrists. themselves worthy of their institute and true to their traditional loyalty to Heroic Charity. the Holy See. But by the very terms of the briefs of suppression it was to be operative in particular districts and territories only when published by the prelates to whom it was addressed. In Russia, after the annexation of the Polish provinces, the missions of White Russia had been entrusted to the Jesuits. The Empress, Catharine II., expressly forbade the publication of the brief of suppression in her empire, and notified that transportation to Siberia awaited whomsoever would attempt to introduce it into her dominions. At length the Holy See accorded its approval that the Jesuits might publicly continue their missionary labors there. In Prussia, also Frederick II. extended inquire into the administration of this fund, and his report was officially laid before the Canadian Parliament in 1846. He stated, among other things, that the pretensions of the Protestant Church in Canada to be the Established. ber 8, 1777, that there were no other professors able to take the place of the Jesuits in the schools and univerof households. sities; and that if they were removed Sample Chocolate Free. nothing would remain for him but to the schools in Silesia, and to send the students to Bohemia, a thing unheard of in the traditions of the kingdom. As a matter of fact, they continued, with the sanction of Rome,

There are many instances of heroic charity shown by the works of conse-crated virgins. I remember, says Cardinal Gibbons, that during the prevalence of the yellow fever in the South, eight Sisters were sent from Baltimore to replace some others who had succumbed to the scourge. They rushed like the Six Hundred of Tenny sonin to the jaws of death, bent upon deeds of charity, not of blood. Their ambition was that their deeds of charity might be recorded in the Book of Life. They cared not for the fleeting glories of this world. Of those eight Sisters who went away in the fulness of health, six died of yellow fever during the following summer. Such is the spirit of the Catholic Church; such is the spirit of charity.

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Can you think of a worse disease than dyspepsia? It plunges its victim in gloom and despondency, makes him a burden to himself and others, and causes constitution and bad blood. Yet Burdock Blood Bitters cures dyspepsia or indigestion, and has done so in thousands of cases.

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Mrs. M. E. Merrick, Of Toronto, Ontario, Cured of

Catarrh and Neuralgia Good anthority has said that "neuralgia is the cry of the nerves for pure blood." The

the ery of the nerves nor pare block. The prompt action of Hood's Sarsaparilla on the blood, combined with its toning and strength-ening effect upon the nerves, make this a grand medicine for neuralgia and also for entarth, etc. We commend this letter to all having such troubles, and especially to Suffering Women

"For a good many years I have been suffer-ing from catarrh, neuralgla and Ceneral Debility

I failed to obtain permanent relief from medical advice, and my friends feared I would never find anything to cure me. A short time ago I was induced to try Hood's Sarsaparilla. At that time I was unable to walk even a short distance without feeling a

Death-like Weakness

overtake me. And I had intense pains from neuralgia in my head, back and limbs, which were very exhausting. But I am glad to say that soon after I began taking Hood's Sarsaparilla I saw that it was doing me good. When I took 3 bottles I was entirely

Cured of Nouralgia

I gained in strength rapidly, and can take a two-mile waik without feeling tired. I do not suffer nearly so much from catarth, and find that as my strength increases the catarth decreases. I am indeed a changed woman, and am very grateful to

Hood's Sarsaparilla for what it has done for me. It is my wish that this my testimonial shall be published in order that others suffering as I was may learn how to be benefited." Mrs. M. E. MERRICE, 57 Elm Street, Toronto, Ont.

HOOD'S PILLS cure all Liver Ilia, Bilious-

B. B. B.

**Burdock Blood Bitters** 

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

**CURES** 

All blood humors and diseases, from a com-mon pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure saltrheum or eezema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont.

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