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LINDSAY

#### A NOBLE WOMANHOOD

INFLUENCE AND POWER.

The Woman Who, "Seeing the Need, Her Raises the Nobility of Her Sex in the Eyes of Men-The Cause of the Great Success of Some Men.

Washington, Jan. 15 .- Rev. Dr. Talmage preached from the text, II. Kings iv, 8. "Elisha passed to Shunem, where was a great woman." He said:

The hotel of our time had no counter part in any entertainment of olden time. The vast majority of travellers must then be entertained at private abode. Here comes Elisha, a servant of the Lord, on a divine mission, and he must find shelter. A balcony overlooking the valley of Esdraelon is offered him in a private house, and it is especially furnished for his occupancy-a chair to sit on, a table from which to eat, a candlestick by which to read and a bed on which to slumber, the whole establishment belonging to great and good woman. Her husband, i seems, was a godly man, but he was entirely overshadowed by his wife's excellencies, just as now you sometimes find in a household the wife the center of dig nity and influence and power, not by any arregance or presumption, but by superior intellect and force of moral nature wielding domestic affairs and at the same time supervising all financial and business affairs. The wife's hand on the shuttle,

You see hundreds of men who are successful only because there is a reason at home why they are successful. If a man marry a good, honest soul, he makes his fortune. If he marry a fool, the Lord help him! The wife may be the silent partner in the firm, there may be only masculine voices down on Exchange, but there oftentime comes from the home circle a potential and elevating influence. This woman of my text was the superior of her husband. He, as far as I can understand, was what we often see in our day, a man of large fortune and only a modicum of brain, intensely quiet, sitting a long while in the same place, without moving hand or foot; if you say "Yes, responding "Yes;" if you say "No," responding "No"-inane, eyes half shut, mouth wide open, maintaining his position in society only because he has a large patrimony. But his wife, my text says, was a great woman. Her name has not come down to us. She belonged to that collection of people who need no name to distinguish them. What would title of duchess or princess or queen-what would escutcheon or gleaming diadem be to this woman of my text, who, by her intelligence and her behavior, challenges the admiration of all ages? Long after the brilliant women of the court of Louis XV. have been forgotten, and the brilliant women of the court of Spain have been forgotten, and the brilliant women who sat on the throne of Russia have been forgotten, some grandfather will put on his spectacles and, holding the book the other side of the light, read to his grandchildren the story of this great woman of Shunem who was so kind and courteous and Christian to the good prophet Elisha. Yes, she was a great

In the first place, she was great in her hospitalities. Uncivilized and barbarous nations have this virtue. Jupiter had the surname of the Hospitable, and he was said especially to avenge the wrongs of strangers. Homer extolled it in his verse. The Arabs are punctilious on this subject, and among some of their tribes it is not until the ninth day of tarrying that the occupant has a right to ask his guest, "Who and whence art thou?" If this virtue is so honored among barbarians, how ought it to be honored among those of us who believe in the Bible, which comanother without grudging?

Of course, I do not mean under this

cover to give any idea that I approve of that vagrant class who go around from place to place, ranging their whole lifetime perhaps under the auspices of some benevolent or philanthropic society, quartering themselves on Christian families with a great pile of trunks in the Select Steam Coal. Blacksmith Coal hall and carpetbag portentous of tarrying. There is many a country parsonage that Headquarters for Hardwood, Charcoal. looks out week by week upon the omin-We lead in low prices to cash cus- ous arrival of wagon with creaking wheel and lank norse and dilapidated driver, come under the auspices of some charitable institution to spend a few weeks and canvass the neighborhood. Let no such religious tramps take advantage of this beautiful virtue of Christian hospitality. Not so much the sumptuousness of your diet and the regality of your abode will impress the friend or the stranger that steps across your threshold as the warmth of your greeting, the informality of your reception, the reiteration by grasp and by look and by a thousand attentions, insignificant attentions, of your earnestness of welcome. There will be high appreciation of your welcome though you have nothing but the brazen candlestick and the plain chair to offer Elisha when he comes to Shunem. Most beautiful is this grace of bospitality when shown in the house of God. I am thankful that I have always been pastor of churches where strangers are welcome. But I have entered churches where there was no hospitality. A stranger would stand in the vestibule for awhile and then make a pilgrimage up the long aisle. No door opened to him until, flushed and excited and embarrassed, he started back again, and coming to some half filled pew with apologotic air entered it, while the occupant glared on him with a look which seemed to say, "Well, if I noust, I must." Away with such accursed indecency from the house of God! Let every church that would maintain large Christian influence in community culture Sabbath by Sabbath this beautiful grace

of Christian hospitality. A good man travelling in the far west in the wilderness was overtaken by night and storm, and he put in at a cabin. He saw firearms along the beams of the cabin, and he felt alarmed. He did not know but that he had fallen into a den of thieves. He sat there greatly perturbed. horse with a gun on his shoulder and set light and seas of sapphire and the splenit down in a corner. The stranger was dor of an eternal heaven. Come up this saill more alarmed. After awhile the man of the house whispered with his wife, and the stranger thought his destruction was We may, like the ships, by tempest be being planned. Then the man of the ! house came forward and said to the stran- On perilous deeps, but cannot be lost.

people out here, and we work hard for a

ng. We make our living by hunting, when we come to the nightfall we stired and we are apt to go to bed sarly, and before retiring we are always in the habit of reading a chapter from IS CHARACTERIZED BY DIGNITY AND the word of God and making a prayer. If

the horns of the altar and brought down the blessing of God upon his household and upon the srtanger within their gates. Mission Also Sees," Unconsciously Rude but glorious Christian hospitality! Again, this woman of my text was great in her kindness toward God's messenger. Elisha may have been a stranger in that household, but as she found out has reared a large family of children, he had come on a divine mission he was cordially welcomed. We have a great many books in our day about the hardships of ministers and the trials of Christian ministers. I wish somebody would write a book about the joys of the Chiistian minister, about the sympathies all around about him, about the kindness, about the genial considerations of him. Does sarrow come to our home, and is there a shadow on the cradle, there are hundreds of hands to help, and many who weary not through the night watching and nundreds of prayers going up that God would restore the sick. Is there a burning, brimming cup of calamity placed on the pastor's table? Are there not many to help him drink of that cup and who will not be comforted because he is stricken? Oh, for somebody to write a book about the rewards of the Christian ministry - about his surroundings of

through. I'll be greatly obliged to you.'

Of course the stranger tarried in the

room, and the old hunter took hold of

Christian sympathy! This woman of the text was only a type of thousands of men and women who come down from mansion and from cot to do kindness to the Lord's servants. I could tell you of something that you might think a romance. A yourg man graduated from New Brunswick Theological Seminary was called to a village church. He had not the means to furnish the parsonage. After three or four weeks of preaching a committee of the officers of the church waited on him and told him he looked tired and thought he had better take a vacation of a few days. The young pastor took it as an intimation that his work was done or not acceptable. He took the vacation, and at the end of a few days came back, when an old elder said: "Here is the key of the parsonage. We have been cleaning it up. You had better go up and look at it." So the young pastor took the key, went up to the parsonage, opened the door, and lo! it was carpeted, and there was a hatrack all ready for the canes and the umbrellas and the overcoats, and on the left hand of the hall was the parlor, sofaed, chaired, pictured. He passed on to the other side of the hall, and there was the study table in the center of the floor with stationery upon it, bookshelves built, long ranges of new volumes, far beyond the reach of the means of the young pastor many of these volumes. The young pastor went upstairs and found all the sleeping apartments furnished, came downstairs and entered the pantry, and there were the spices and the coffees and the sugars, and the groceries for six months. He went down into the cellar, and there was the coal for all the coming winter. He went into the dining hall, and there was the table already set-the glass and the silverware. He went into the kitchen, and there were all the culinary implements and a great stove. The young pastor lifted one lid of the stove and he found the fuel all ready for ignition. Putting back the cover of the stove, he saw in another part of it a lucifer

match, and all that young man had to do in starting to keep house was to strike the match. You tell me that is aprocry phal Oh, no! that was my own experience. Oh, the kindnesses, oh. the enlarged sympathies sometimes clustering around those who enter the gospel ministry. I suppose the man of Shunem had to pay the bills, but it was the large-hearted

Christian woman of Shunem that looked

after the Lord's messenger. Again, this woman of the text was great in her behavior under trouble. Her only son had died on her lap. A very bright light went out in that household. The sacred writer puts it very tersely when he says, "He sat on her knee until noon and then he died." Yet the writer goes on to say that she exclaimed, "It is well!" Great in prosperity, this woman

was great in trouble. Where are the feet that have not been blistered on the hot sands of this great Sahara? Where are the soldiers that have not bent under the burden of grief? Where is the ship sailing over glassy sea that has not after awhile been caught in a cyclone? Where is the garden of earthly comfort but trouble hath hitched up its flery and panting team and gone through it with burning plowshare of disaster? Under the pelting of ages of suffering the great heart of the world has burst with wos Navigators tell us about the rivers and the Amazon and the Danube and the Mississippi have been explored, but who can tell the depth or the length of the great river of sorrow, made up of tears and blood, rolling through all lands and all ages, bearing the wreck of families and of communities and of empires, foaming, writhing, boiling with the agonies of 6,000 years? Etna, Cotopaxi and Vesuvius have been described, but who has ever sketched the volcano of suffering retching up from its depths the lava and scoria and pouring them down the sides to whelm the nations? Oh. if I could gather all the heartstrings, the broken heartstrings, into a harp, I would play on it a dirge such as was never sounded! Mythologists tell us of gorgon and centaur species of monsters, but greater than to inflict pain even on a friend. gorgon or megathrium and not belonging to the realm of fable and not of an extinct species, a monster with an iron jaw and a hundred iron hoofs has walked across the nations, and history and poetry and sculpture, in their attempt to sketch hung at one of the Royal Academy's exit and describe it, have seemed to sweat great drops of blood. But, thank God, there are those who can conquer as this woman of the text conquered and say, "It is well, though my property be gone, though my children be gone, though my sacrificed, it is well, it is well!" There is no storm on the sea but Christ is ready to rise in the hinder part of the ship and hush it. There is no darkness but the constellation of God's eternal love can illumine it, and though the winter comes out of the northern sky, you have sometimes seen that northern sky all ablaze with auroras which seem to say: "Come

ger: "S ranger, we are a rough and rude Though Satan enrage the wind and the

provide.

Again, this woman of my text was great in her application to domestic duties. Every picture is a home picture, whether she is entertaining an Elisha or you don't like such things, if you will whether she is giving careful attention just step outside the door until we get | to her sick boy or whether she is appealing for the restoration of her property. Every picture in her case is one of domesticity. Those are not disciples of the Shunemite woman who, going out to attend to outside charities, neglect the duty of home-the duty of wife, of mother, of daughter. No faithfulness in public benefaction can ever atone for domestic negligence. There has been many a mother who by indefatigable toil equipping them for the duties of life with good manners and large intelligence and Christian principle starting them out, who has done more for the world than many a woman whose name has sounded through all the lands and through the centuries. I remember when Kossuth was in this country there were some ladies who got honorable reputations by presenting him very gracefully with bouquets of flowers on public occasions. But what was all that compared with the plain Hungarian mother who gave to truth and sivilization and the cause of universal liberty a Kossuth? Yes, this woman of my text was great in her simplicity. When this prophet wanted to reward her for her hospitality by asking some preferment from the king, what did she say? She declined it. She said, "I dwell among my own people," as much as to say: "I am satisfied with my lot. All I want is my family and my friends around me. I dwell among my own people."

Oh, what a rebuke to the strife for precedence in all ages! How many there are who want to get great architecture and homes furnished with all art, all painting, all statuary, who have not enough taste to distinguish between Gothic and Byzantine, and who could not tell a figure in plaster of paris from Palmer's "White Captive," and would not know a boy's penciling from Bierstadt's "Yosemite." Men who buy large libraries by the square foot, buying these libraries when they have scarcely enough education to pick out the day of the month in the almanac! Oh, how many there are striving to have things as well as their neighbors or better than their neighbors, and in the struggle vast fortunes are exhausted and business firms thrown into bankruptcy and men of reputed honesty rush into astounding forgeries! Of course I say nothing against refinement or culture. Splendor of abode, sumptuousnes of diet, lavishness in art, neatness in apparel, there is nothing against them in the Bible or out of the Bible. God does not want us to prefer mud hovel to English cottage, or untanned sheepskin to French broadcloth, or husks to pineapple, or the clumsiness of a boor to the manners of a gentleman. God, who strung the beach with tinted shell, and the grass of the field with the dews of the night, and bath exquisitely breast. wants us to keep our ear open to all beautiful cadences, and our heart open to all elevating sentiments.

But what I want to impress upon you. my hearers, is that you ought not to inventory the luxuries of life among the indispensables, and you ought not to depreciate this woman of the text, who, when offered kingly preferment, responded, "I dwell among my own people." Yea, this woman of the text was great in her piety. Just read the chapter after you go home. Faith in God, and she was not ashamed to talk about it before dolaters. Ah, woman will never appreciate what she owes to Christianity until she knows and sees the degradation of her sex under paganism and Mohammedanism. Her very birth considered a mis-

Sold like cattle on the shambles. Slave of all work, and, at last, her body fuel for the funeral pyre of her husband. Above the shrick of the fire worshippers in India, and above the rumbling of the juggernauts, I hear the million voiced groan of wronged, insulted, brokenhearted, downtrodden woman. Her tears have fallen in the Nile and Tigris, the JOHN McSWEYN DONALD R. ANDERSOR La Plata, and on the steppes of Tartary. She has been dishonored in Turkish garden and Persian palace and Spanish Alhambra. Her little ones have been sacrificed in the Indus and the Ganges. There is not a groan, or . a dungeon, or an island, or a mountain, or a river, or a lake, or a sea, but could tell a story of the outrages heaped upon her. But. thanks to God. this glorious Christianity comes forth, and all the chains of this vassalage are snapped, and she rises from ignominy to exalted sphere and becomes the affectionate daughter, the gentle wife, the honored mother, the useful Christian Oh, if Christianity has done so much for woman, surely woman will become its most ardent advocate and its sublimest exemplification.

Traits of Carlyle.

Carivle suffered from dyspepsia and disappointment. He was, therefore, neither oversympathetic in intercourse with his friends nor fair in his estimation of other writers. Though he personally liked Tennyson he spoke with impatience of his "cobbling his odes;" dismissed Jane Austen's novels as "dish-washings:" Hallam, the historian, as "dry as dust:" and Goldsmith as an "Irish blackguard. Even the writers of editorials in the press were saluted with this hard saying:

only serve to cancel one another." A characteristic anecdote illustrates and Titan and geologists tell us of extinct | his cruel disposition, which provoked him An artist who frequented Carlyle's house painted a picture of him in his dressing gown, smoking a pipe by the fireside, and Mrs. Carlyle in an armchair sitting opposite him. The picture was

"What are these fellows doing? They

work of art, was purchased by Lord Ash burton, Carlyle's friend, for £500. The delighted artist burried off to the Carlyles, expecting congratulations on the sale and some manifestation of pleashome be broken up, though my health be | ure on their part at having such a value set on a picture of themselves and their domestic interior. He delivered his glad tidings, but all the response he received

hibitions, and, though not a striking

from Carlyle was: "Well, in my opinion, £500 was just

The Fir at Celebration of Christmas. After awhile the man of the house came up this way; up this way are thrones of year 98, but it was 40 years later before it was officially adopted as a Christian festival; nor was it until about the fifth century that the day of its celebration became permanently fixed on the 23th of December. Up to that time it had been irregularly observed at various times of the year-in December, in April and in May, but most frequently in January.

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#### TREASURER'S SALE OF LANDS

-FOR TAXES IN THE-

### TOWN OF LINDSAY

TOWN OF LINDSAY. Whereas by virtue of a warrant issued by the Mayor of the Town of Lindsay, and authenticated by the corporate seal of the said Town, bearing date the 9th day of November, 1898, and to me directed, commanding me to levy upon the following lots or parcels of land for the arrears of taxes due thereon and costs. I hereby give notice that unless the said taxes and costs are sooner paid, I shall on TUESDAY, THE FOURTEENTH DAY OF FEBRUARY, 1899, at the hour of Twelve o'clock, noon, at the Court House, in the Town of Lindsay, proceed to sell by Public Auction the said lands or as much thereof as may be sufficient to pay such arrears of Taxes and all lawful charges incurred. All the undermentioned lots are Patented.

Street	Lot	Pari	Acres	Arrears	Advertising Commission	
N King	54		1-4	\$4 07	\$ 2 25	\$ 6 32
N King	55		1-4	4 07	2 25	6 32
N King	56		1-4	4 07	2 25	6 32
N King	57		1-4	4 07	2 25	6 32
S King. E & E St David	6	N pt	. 1-8	2 14	2 25	4 39
Block F F W St Patrick	15		3-4	5 02	2 25	7 27
	16		3-4	5 13	2 25	7 38
N Glenelg W	19	Ept	47 ft	13 57	2 35	15 92
S Glenelg E	16	Ept	10 ft	3 03	2 25	5 28
N Melbourne E	19		1-4	5 85	2 25	8 10
N Russell E	21		1-4	3 33	2 25	5 58
S Ridout	31		1-5	4 48	2 25	6 73
S Russell E	19		I-4	8 94	2 25	11 19
E St Lawrence	9		1-4	8 94	2 25	11 19
Sub-division park X E Lindsay	1		1-4	10 81	2 27	13 08
" " "	2		1-4	10 81	2 27	13 08
" " "	3	Npt	46 1 ft	13 48	2 35	15 83
	4	Spt	465 ft	13 15	2 34	15 49
" N Division	1	Wpt	631 ft	6 09	2 25	8 94
Sub-division park H1 N Mary	6	Wpt	641 ft	6 62	2 25	8 87
Park N1		N W pt	1-2	8 31	2.25	10 56
*		NEpt	2a 1r 34p	3 32	2 25	5 57
Sub-div pks 8 & 9 W Adelaide						2.01
[& W Jane	5	N pt	37 ft	2 65	2 25	4 90
" E'Jane	1		1-5	4 46	2 25	671
" "	2		1-5	4 46	2 25	6 71
" S Henry	3		1-5	6 69	2 25	8 94
" "	14		1-5	6 68	2 25	8 93
Block D	1		1-2	8 93	2 25	11 18
	2		1-2	8 93	2 25	11 18
44	15		1.2	8 93	2 25	11 18
* * * * * * * * * * * * * * * * * * *	16		1.2	8 93	2 25	11 18
Block K	6		1-2	22 80	2 57	25 37
Block L	10		1-2	9 08	2 25	11 33
S Wellington	20	E pt	40 ft	13 40	2 34	15 74
	21	Wpt	50 ft	16 54	2 40	18 94
	1000			20 01	2 10	10 01
Ti-3 No. 10th 1000				F. KNOWLSON,		

# Treasurer's Sale of Lands

-IN THE-

COUNTY OF VICTORIA,

For Arrears of Taxes, to be held in the COURT HOUSE, LINDSAY, on

### TUESDAY. AT II O'CLOCK A. M.

TOWNSHIP OF BEXLEY. Patented T tal. not Patented pat'd 10 49 pat'e S. E. corner of Wh of Sh 16 pat'd 8 75 S. pt., all S. of R. Road 38 18 93 pat'd 1 93 18 93 pat'd 17 00 1 93 West pt. 5 WB VICTORIA ROAD IN BEXLEY. pat'd 14 85 VILLAGE OF BOBCAYGEON W of Bobcay'n St, S of North St pat'd 2 47 pat'd E. of Ann St. W 1 6 3 79 pat'd S. of Prince St. 6 3 79 1 75 pat'd 3 80 2 05 pat'd TOWNSHIP OF CARDEN. 4 04 not pat'd 6 35 not pat'd S. pt of W. 18 13 78 not pat'd East half 9 5 43 3 68 East half 21 12 53 not pat'd West half 24 19 82 TOWNSHIP OF DALTON. 47 29 1 78 12 81 26 92 no pat'd 11 03 pat'd 1 97 20.73 pat'd 20 73 1 97 pat'd TOWNSHIP OF DIGBY. 11 23 pat'd, 11 23 pat'd. 9 06 not pat'd TOWNSHIP OF ELDON. VILLAGE OF BOLSOVER IN ELDON. King St. South 21 TOWNSHIP OF EMILY. pat'd North half 4 11 100 TOWNSHIP OF FENELON. pat'a VILLAGE OF CAMBRAY pat'd S. of Mill St. 3 VILLAGE OF STURGEON POINT IN FENELON. pat'd pat'd VILLAGE OF FENELON FALLS. patid of Bond St Eof Colborne St. St 1 of Bond St, E of Colborne St, St of Wil 13/100 1 33 pat'd F. Falls West, pt. of W. pt., comm'g 7 chs 25 links S from N Wangle, thence E'ly 4 chs &S'lv a sufficient distance to make one acre. Block 2 78 F. Falls West, W. 1 42 pard 2 78 3 81 patid 3 81 pat'd 3 81 patid 1 75 3 S1 patid 1 79 pst'd 3 54 TOWNSHIP OF LAXTON. West half 4 patid 1 86 16 22 14 36 pat'd West half 9 25 pat'd 31 06 East half 1 2 22 patid VILLAGE OF NORLAND IN LAXTON. pat'd 11 61 1/4 VILLAGE OF OMEMEE Sub-div Lots A1&2, Sof King St. E of Sturgeon St; S. of King St. pat'd 1 75 N. of Mary St. J 10 33 pat'd N. of English St. 1 75 6 11 4 77 pat'd

to J. J. Brandon 32 McSWEYN & ANDERSON, Pt. S W & (deeded for taxes) 10 86 1 77 I, THOMAS MATCHETT, Treasurer of the County of Victoria, as directed by the Warrant of the Warden of the County of Victoria, dated the Eighth day of November, A.D. 1898, will proceed to sell each and every of the above mentioned parcels of land, for the arrears of taxes now due upon them respectively, as above set out, together with the costs, (unless the said arrears of taxes and costs are sooner paid) at the Court House in the Town of Lindsay, in the said County of Victoria. at Eleven Any publicate as to represent desired by borrower granten. L. V. O'CONNOF, B.A.: Bur o'clock in the forenoon on Tuesday the Fourteenth day of February. A.D. 1899.

County Treasurer's Office, Convergneer, etc. Offices 48

Kent-st., one door West of W. L. White's Shoe Store,

Lindsay, November Sth, 1898.

TOWNSHIP OF VERULAM.

of King St West, Block IV. )

SEpt (all of W 90 acres except)

5 acres sold by E. D. Orde

East half 12

S E 1/4

South half 14

South half

North half

3 02

OF SOMERVILLE

6 36

1 75

1 80

2 42

8 11

19 72

15 22 13 74

39 51

Lindsay, November 8th, 1898.; (First published in The VICTORIA WARDER November 11th, 1898.) County Treasurer

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