

Dear Sir,—Your letter of inquiry regarding the amount of real estate owned by J. A. Wayland, of Girard, Kansas, received. The tax rolls for 1911 show \$80,000 worth of taxable property in this county for that year.

Yours very truly, T. W. BARNES Poor Wayland! Send on your two bits, gentlemen, and save the Appeal.

ST. PETER'S SEMINARY

Last Sunday, in St. Peter's Cathedral, was witnessed a scene the like of which the oldest parishioner cannot call to mind. In another column we have made reference to the movement inaugurated by Right Rev. M. F. Fallon, Bishop of London, to establish in this city a Seminary for priests. The grounds, "Sunshine Park," had already been donated by a parishioner. It is one of the choicest pieces of property in the city, and in the near future its value will be estimated by six figures. That was a good beginning, but when it came to the mind of London's Bishop to make appeal to his people for funds to erect a suitable structure upon this property he may have felt that his people throughout the diocese would lend their aid. His Lordship, however, did not, we think, imagine that the project would be taken up with such whole-hearted enthusiasm, equally by the well to do and those who were not blessed with much of this world's goods. On last Sunday, in plainest terms, he opened his mind fully to the people. He desired to establish in their midst an institution of which they might be proud, a seat of learning which for this and for future generations would be of vast import for the spread of the divine faith of Christ in this favored portion of Canada. Considering that the Catholic population of London is as only one in ten, and that few of them are blessed with an overabundance of this world's goods, the response to the Bishop's appeal was surprising. There was no criticism, no holding back, no doubting Thomases, no thought that the burden was too great to carry. The people one and all took up the project as if it were their very own. There was a unanimity and a cordiality amongst them which showed plainly that they were true soldiers of the faith, and that they were ready and willing to stand with their Bishop in the great undertaking which he had inaugurated for the glory of God and His church. In this case words and deeds went hand in hand. Not only have the people expressed approval of the Seminary undertaking, but they have shown their sincerity by subscribing sums which will insure its unbounded success. We have had considerable experience in matters of this kind, and never can we remember such a display of generosity, spontaneous as it was sincere. The figures speak for themselves. When we consider that the entire Catholic population of London city is only 5,000, and that in the Cathedral parish alone \$48,000 was subscribed towards the building of the Seminary and that there are three other parishes in the city, it will be readily seen what great sacrifices the people, acting under the inspiration and guidance of their good Bishop, are prepared to make for the faith that is in them. The Bishop's words and acts have become an inspiration. The people recognize that they have in their midst a man of uncommon attributes—a Bishop whose work for Holy Church will surely bear abundant fruit—a Bishop whose watchful eye and whose apostolic zeal and whose fatherly heart are equally solicitous for the most remote and sparsely settled as well as for the more populous portions of the diocese—a Bishop whose words are ever an inspiration to the faithful to dare and to do great things for the faith. That the Seminary project will be taken up with equal generosity and enthusiasm in every other portion of the diocese we have no manner of doubt. The first day's work for this great object is explained by His Lordship in the following letter to the Right Rev. Mgr. Aylward. On next Sunday the Bishop will visit St. Mary's parish, and subsequently the other city parishes, to be followed by visitations to the parishes of the diocese:

generously donated to the diocese of London a home of sacred learning that will be a source of benefit to the Catholic Church, and, I trust, a credit to the beautiful city of London.

With my sincere thanks to the generous people in your charge I remain, Yours faithfully in Christ, M. F. FALLON Bishop of London.

SIR RICHARD SCOTT'S LETTER

We publish in this issue a timely letter from Sir Richard W. Scott on the School Question which will be read with interest. Sir Richard is an authority on this subject. It is well over a half century ago since he fought for Separate schools in the Province of Ontario. And still, in this day, when he is recognized by all classes as the Grand Old Man of Ottawa—in this day, when he is in the autumn of life, with honors coming to him from all directions because of his stainless career—he keeps up the fight and his words have weight. May good Providence spare him for many years yet.

In connection with this matter we might mention that while the Government of Ontario has appointed Protestant Inspectors for bi-lingual Separate schools, there is a strong agitation amongst non-Catholics in St. Catharines against the appointment of a Catholic as principal of a Public school in that town. This injustice is all the more glaring when we remember that the Public schools are not Protestant schools and that in some districts Catholics form a considerable percentage of the pupils. If they were Protestant schools we should not be surprised were Protestants to enter a protest against the appointment of a Catholic principal. We had an Equal Rights Movement some time ago, but were it still in existence Catholics could not expect any relief from that quarter as the gentlemen composing it, like the Sons of England and Orangemen of St. Catharines, do not think the Catholics have any rights which they are bound to respect. We refer to this matter in another article.

A TERRIBLE WARNING

A terrible double murder in Hamilton makes another entry to the discredit of the liquor traffic. William G. Will shot and killed his wife, then blew out his brains. Six words tell the story: "He had been drinking of late." He came home the worse of liquor and asked his wife for more. Refusal brought about the tragedy. Here is another powerful temperance lecture. What think you of it, men who are in the habit of coming to your homes reeking with the odor of whiskey. You may be peaceably disposed—you are not in the habit of using violence towards your wife or any member of your family, and on this score hold yourselves excused. But suppose you never become disorderly would not the money given for whiskey be better spent providing comforts for your family. "He was the worse of liquor." How many terrible murders have occurred for this reason. What guarantee has the most peaceably disposed man that some day whiskey will not make him too a demon—that some day he too will not take the life of another and his own—that some day, quick as a flash of lightning, he will not, under the influence of drink, commit a crime that will send his body to the Potter's field and his soul to hell.

RIP VAN WINKLEISM

What the country will eventually come to if we do not control the combine it were difficult to tell. The spirit of the age seems to be a grouping for monopolistic purposes of a number of wealthy men. If the man with the little shop does not consent to be bought out he is frozen out. How to deal with it is the great question of the day. We must face the fact that money is a tremendous power and is sometimes used to shape legislation favorable to a still greater accumulation of wealth in the hands of the few. Money sometimes tells even in legislative halls, with the spineless member whose time is not altogether taken up with thoughts for the betterment of the country at large. It is hard to awaken the body politic as a whole to dangers of this kind. We are led to these remarks because of a statement made by Dr. Bryce, Medical Superintendent of Immigration, at a meeting recently held in Toronto. He "condemned the big packers for eliminating competition by buying by dividing up the territory among themselves, by freezing out the small drovers and butchers and by getting control of civic or rival cattle markets."

This tells the whole story. Not only in regard to meat products, however, but as well almost everything that goes on our tables, are there combines or trusts or conspiracies of one kind or another to make exorbitant profits at the expense of the consumer. The housewife feels the sting when she goes to market. Do some husbands ever think that by their votes they help to perpetuate this system of unfair dealing? While not committing ourselves to women franchise we know many of the fair sex who would make better use of the ballot box than many men.

It is not too much to hope that we may soon see on the beautiful sight so

"LEADERS"

The True Voice of Omaha, Nebraska, tells us that it cannot with truth be said that the Catholic papers of the United States show too great an eagerness to become partisan political journals. Our contemporary is quite right. The old order of things both in the Republic and in Canada has passed away. Time was when some very ardent politicians essayed to mix up Catholicity and politics in large doses to be well shaken and taken regularly by those whom they thought would look to them as "leaders" of our people. We will not admit for a moment that our Catholic people in Canada ever recognized these busybodies as having any claim to "leadership." Their claim was not only unjustifiable but impertinent. But it was made to do duty with candidates when taking account of how this vote or that vote would go. In matters of public policy for the betterment of the country our Catholic people are and should be their own leaders. Whether they bear allegiance to the Liberal party or to the Conservative party they are quite as ready and quite as able to give a reason for the political faith that is in them as any other class of the community. Yes, the days of the tricky practical politician are well-nigh gone so far as our people are concerned. As Catholics they will do their own political thinking, giving a wide berth to the schemer who would use them for his own selfish purposes. As with all other classes of the community, there may be a few weak brethren who are easily persuaded to go this or that way by specious arguments. Our advice to all is: Take your conscience with you to the ballot-box, and then you will always be in a position to hold your head high amongst your fellow Canadians.

TIME TO STOP IT

Toronto papers should get some other copy rather than that supplied by turbulent "missionaries" from Quebec Province. Their mission is far from the Christian ideal. It is one that breeds bad blood. The great mass of the people of the province are becoming sick of this kind of nonsense. Rev. Dr. Amaron dropped into the Presbyterian Presbytery on Bloor St. on Sunday night last and told the congregation that, as he was desirous of warding off the encroachments of Roman Catholicism, he desired to establish an Institutional Church (whatever that means) in the ancient capital. To complete the sum required he asked only \$5,000 from Presbyterians outside of Quebec. He may get it. Fear of the encroachments of "Romanism" is always a trump card, and Mr. Amaron knows how to play it. But in the name of common sense where are the encroachments? The Catholics of Quebec City, as elsewhere, have the habit of minding their own business, and their clergy are employed directing souls to eternal happiness and giving the fullest freedom to others bearing the Christian name to plod along in their own way towards the Heavenly Home. Surely the people are tired of this sort of thing. The reporters should look for some other kind of copy and give a wide berth to these men whom we must in all candor denigrate disturbers.

THE TOWN LOT ARTIST

How often have we seen on the billboards and in newspapers artistically drawn maps of town lots offered for sale in distant places. Fortunes are to be made, we are told, by those who will pay for these lots a small sum down and monthly payments thereafter. As we said in a former article the proposition may be an honest one and a fair prospect for the investor realizing a handsome sum. The promoter may, however, on the other hand, desire to unload upon an unsuspecting community water lots, swamp lots or rock lots. We desire not to injure the business of honest men who wish to give investors the worth of their money, but we earnestly advise our readers to beware of swindling propositions which are now so much in evidence throughout the Dominion. Those who have a little money to invest should be absolutely certain of their ground before they let it slip away from them. We are led to take up this subject again because of a communication we have received from Mr. C. B. Chadwick of Melville, Sask. He refers to and commends a former article of ours on this subject, and adds: "It is a well known fact to us Western people that all undesirable property which no one who sees it will buy, is sold under gross misrepresentations to the Eastern people, who, after finding out what and where it is, refuse to pay any more instalments and lose all that they have already paid. But for those who invest wisely, either by seeing the property or having a reliable report on it, there are fortunes to be made in buying and selling Western town lots even by those who never did and never will see their holdings." We repeat, then, the advice already given our readers: Either see what you are getting before you buy or take steps to ascertain from some disinterested person of undoubted integrity the real value of the property offered for sale. In almost every

avenue of trade nowadays there are sharks abroad who are piling up big bank accounts because of the simplicity of honest, hard-working people in different parts of the Dominion.

WHERE ARE THE DEAD?

A reader sends us a cutting from the Charlotetown, P. E. I., Patriot, containing an address in answer to the above question by the Hon. Judge Rutherford, of New York, in which that gentleman dismisses the doctrine of purgatory as an invention of the poet Dante. If his legal judgment is as clear and cogent as his theological reasoning we have little doubt we shall soon salute him as Chief Justice! We have a half notion that, notwithstanding his views on Purgatory, our very learned friend adheres to the doctrine of penance, and we are almost certain his audience would agree with us. For ourselves we had rather fast on bread and water than be forced to sit out his two hours' effort.

Before accepting the Judge's pronouncement as final we would like to ask him a few questions. How does he explain why Judas, the leader of the Israelites, sent 12,000 drachms of silver to Jerusalem, that sacrifice might be offered for the sins of his dead comrades? (II. Mach. xii, 43-46) How does he explain Christ's declaration that "whosoever shall speak a word against the Son of Man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come?" (Matt. xii. 32) Why should Christ make this an exception unless some sins were forgiven in the world to come? St. Augustine, St. Bernard, and many other commentators to interpret it. What of St. Paul in I. Cor. III. 11-15: "For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so by fire?" St. Ambrose, St. Jerome, St. Augustine, St. Gregory, Origen and others see in this but evidence for the existence of an intermediate state in which the dross of small imperfections will be burnt away, and the soul thus purified will be saved. But then these saints and doctors never had the privilege of hearing Judge Rutherford infallibly answer "Where are the Dead?"

If Dante invented the doctrine of Purgatory how is it that we find Tertullian (A. D. 160) writing of prayers for the dead? St. Cyprian, Origen and Clement of Alexandria probably knew as much about this question as Judge Rutherford. They lived just one thousand years before Dante, and their belief in Purgatory is as evident from their writings as if they had written in the twentieth instead of the second century. St. Ambrose thus prays for the soul of the emperor Theodosius: "Give, O Lord, rest to thy servant Theodosius, that rest thou hast prepared for Thy saints. I loved him, therefore will I follow him to the land of the living: I will not leave him till by my prayers and lamentations he shall be admitted into the holy mount of the Lord." And St. Augustine explains his belief precisely as any theological writer of this year of grace would do: "Some there are who have departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to resurrection there will be some who 'have gone through these pains, to which the spirits of the dead are liable.' So clear is the patriotic tradition regarding Purgatory that those who deny its existence have been unable to bring any serious difficulties from the writings of the Fathers. But Judge Rutherford does not need patristic proof for the negative. He has said there is no Purgatory, and that is all there is to it.

Catholic teaching is to the effect that there is an eternity of happiness for the good and an eternity of misery for the wicked, but that since the majority of men are neither good enough to enter into immediate happiness or bad enough to be condemned to eternal punishment, they are consigned to an intermediate state of temporary punishment where the defects are removed from their souls—where the gold of their good works is purified, when they are admitted into heaven. Like any other dogma of the Church it is eminently reasonable, and, as we have shown, has always been taught and believed by the Church of God.

Judge Rutherford made another infallible pronouncement to the effect that "God alone is immortal." A little further down he says that theologians who teach other than Judge Rutherford's doctrines are deceived by the devil. Now, Judge Rutherford, is the devil immortal? If not how long more is he going to deceive people who are not so quick to recognize his disguises as you

are? Surely it is quite a long time since he came of age? And it is strange that with advancing years he shows no lack of vitality? What with a dead devil, no hell, and no purgatory, what matters "Where are the Dead?" And so the good people who went to hear Judge Rutherford had very little to do with their time. "COLUMBA"

NOTES AND COMMENTS

THE DOUBLE suicide of General Nogi and his wife, taken in conjunction with its effect upon the people of Japan, remind the world that notwithstanding the extraordinary progress of that nation within the past fifty years, it still remains, in all essential particulars, a nation of barbarians. And to the extent that the deed is applauded in the Western nations, we may gauge the process of relapse into the barbaric state which some profound students and acute observers have predicted as the inevitable issue of the growing materialism of the age.

IT IS A tendency which may well cause concern to true followers of the Nazarene, "When the Son of Man cometh shall He find faith on the earth?" We have His own promise that He shall, and that despite the rebelliousness and the machinations of men the Truth shall in the end be triumphant. For the Church must endure, and the Holy Ghost be with her to the consummation of the ages. Yet, that great tribulation wait upon the faithfulness of man is no less true, and that the spirit now rampant in some European countries has yet to run its course, evidence is not wanting in the world at large. We see it in the break-up of dogma everywhere outside the Catholic Church. We see it also in the growing materialism which is everywhere apparent, and which insolently ranges itself against the things of the spirit. Well for mankind it is, that the Church as a living witness bears with her still, as in the dark days following upon the Crucifixion, and the collapse of the Roman Empire, the unfulfilling promises of her Divine Founder. That is the one beacon light to believers in His Name.

A NEW AND most promising sphere of labor has recently, by direction of the Holy Father, opened to the Congregation of the Most Holy Redeemer. Realizing the great work to be done in the new Dominion of South Africa the Holy See has entrusted to the Redemptorists the task of opening up missions among the English-speaking Catholics of that country, and of evangelizing the laborers of mixed races who are employed in the mines and in other works of development which have followed upon the establishment of a permanent form of government. The Fathers chosen as pioneers for this onerous task belong to the English Province, and a little band of three, to be followed soon by others, has already set sail from Liverpool, and will immediately on their arrival take up their residence in Pretoria. Canadian Catholics, who know so well the zeal and ability of the sons of St. Alphonsus, will rejoice that the sister Dominion is likewise to have the benefit of their apostolic services, and will look forward to a development of their missions similar to that which has taken place in Canada.

CARDINAL LOGUE presided recently at a meeting held in Drogheda in support of the national crusade against the spread of immoral literature. This is but one of a series of meetings which have been held at different parts of Ireland for the same purpose, and it speaks well for the vigor and determination with which the crusade has been entered upon, that it has already attracted attention abroad, and had a sensible effect upon the traffic. Until within the past few years Ireland has enjoyed a healthy degree of immunity from this pernicious business, but latterly it has been brought to the attention of the ecclesiastical authorities that a systematic attempt was being made to force upon their people books and magazines of the decidedly deleterious character which have done so much harm in England and America. With the zeal for the pure and the good which has ever characterized the Irish priesthood, steps were immediately taken to counteract this vicious campaign, and no one has been more active in organizing against it than the venerable prelate upon whose shoulders in our day rests the mantle of St. Patrick.

THE DROGHEDA meeting, as was fitting in a cause so vitally concerning the welfare of all, was attended by Protestants as well as by Catholics, and Cardinal Logue's address was followed by those of several influential non-Catholics. In introducing the subject, the Cardinal said that they were assembled to raise a barrier and a dyke against the flood in the way of immoral literature which threatened to overwhelm their people and destroy their innocence. Thousands of pounds had been expended in the effort to stamp out foot-and-mouth disease, but the disease created by bad literature was much more seri-

ous than the disease which had affected the brute beasts. It should be regarded as a crime to sell such publications, and they should make it a rigid rule to boycott the places that exhibited them for sale. That was the short way of doing it, and there was no length to which they should not go to stop the evil.

THE CHASTITY of Ireland's womanhood and the purity of her social life, has ever been one of the brightest gems in her crown. Her pre-eminence in this respect has always been conceded, even by those who have traduced her in other respects, and waged cruel war against her national and legitimate aspirations. That men should be found who out of greed for gain seek to rob the Irish people of this precious possession, but accentuates the innate depravity of the class. They have achieved their purpose in other countries, and they would achieve it in Ireland if they could. But thanks to the watchfulness and holy zeal of the priesthood, it is not likely that they shall. The very effrontery of the attempt has aroused the people against them, and it augurs well for the success of the crusade inaugurated under Cardinal Logue's auspices, that priests and people, Protestant as well as Catholic, stand together, and have given it their loyal and enthusiastic adhesion. In Drogheda, as in other cities, a Vigilance Committee has been formed to take the matter in hand.

IN THE SAME spirit several of the Bishops of Italy have been calling the attention of their people to the dangerous tendency of latter-day fashions in dress. The Bishop of Fiesole, near Florence, following the example of four of his brethren in the episcopate, has issued a pastoral letter on the subject, which, by his order, is to be read in the churches of his diocese for several weeks in succession, to ensure its mandate reaching the ears of every member of his flock. Its terms are so explicit, and have so wide an application that an excerpt from it cannot be out of place in THE CATHOLIC RECORD.

REMINDED HIS people of a Bishop's duty to exercise vigilance in order that evil customs may not find a lodgment among his people, this Italian Bishop goes on to say:

"Therefore we consider we should be gravely lacking in our duty did we not raise our voice against a disorder that is spreading wider every day, not only in the cities, but also in the country districts, to the detriment of virtue and Christian morality. We intend speaking of that fashion, free and indecent, in which so many females, forgetful of their natural modesty, are not ashamed to show themselves in public, to enter the holy place before the altar of the Lord, so assist at the Divine mysteries and even to receive the Holy Sacraments while making an exhibition of mode of dress really scandalous.

"We ask the parish priests and the rectors of churches to oppose such a disorder with all that zeal, prudent and discreet, but strong in its own time, which ardent love for the glory of God and the safety of souls must suggest to them. On this matter let them speak frequently; let them insist in season and out of season, showing how contemptible for Christian women is this manner of dress, and persuading them not to enter the church in such immodest attire.

"Moreover we expressly forbid all the priests to admit to the Holy Sacraments dressed in a manner as to show nudity more or less veiled, or with clothes so tight and adhering to the person as to indecently show the form. Such women

would be unworthy of Absolution and of receiving in Holy Communion the God of purity."

TWO WEEKS ago we cited as one of the more hopeful signs of the times the tribute of a Lutheran journal in Norway to the Blessed Virgin, and its implied rebuke to Protestantism that this greatest and most Blessed of Women should, under its auspices, have been excluded from her proper place by the side of her Divine Son. This week it is our privilege to reproduce words of a like tenor uttered by a Protestant minister on this side of the Atlantic, and we do so in a spirit of thankful recognition of the tendency among the more thoughtful of Protestants to return to the beliefs and practices of their forefathers.

THE WESTERN Christian Advocate of Cincinnati, in commenting upon this article by a Protestant minister, remarks that in their zeal against the Catholic Church Protestants had been carried into a senseless reaction against Mary herself. The writer of the article thus epitomizes the Catholic's sense of her place in the economy of redemption:

"Mary of Nazareth is scarcely mentioned even in any list of the world's greatest women, and yet she gave birth to the World's Redeemer, watched over His infancy, trained Him in His boyhood when He was subject to His parents, and it was in her home that Jesus lived, influenced by her counsel and example, as well as by that of Joseph, until He was thirty years of age. We surely ought to do more than merely mention her name in the repetition of the Apostles' Creed. We deprive ourselves of our heritage of her great example in character and of her inspiration in holy living by this singular reverence. 'Highly favored' was she, and 'endued with grace' in the words of the Angel of Annunciation, 'blessed among women' in the language of Elizabeth; and in the 'Magnificat' Mary herself is heard to say, 'From henceforth all generations shall call me blessed.' Why should not Protestants, then, look upon her with veneration and present her as the type and representative of the highest and holiest womanhood?"

This is the language of a rational Christian manhood.

THE DUKE OF NORFOLK has come in for some severe criticism because of his identifying himself in so public a manner with the reasonable policy of Sir Edward Carson. For ourselves, while we confess to a heartfelt admiration for the character and conduct of the Duke as a Catholic, and recognize freely his right to approve or disapprove of the Government's policy towards Ireland, we cannot but deplore his association in such a crisis with the violent and extreme element in Belfast. It is a scandal and a reproach to a long life otherwise of piety and god works, and to an honorable name. What such an association means, the cable despatches of the past week from Ireland is the best evidence. If the Duke of Norfolk can contemplate without a deep feeling of self-reproach, the results in rioting and bloodshed which have followed upon the conspiracy and instigation of his political associates, he is not the man the Catholics of the world have taken him to be.

We must be careful lest this confidence in God's power to save us from evil, become a foolish trust in our own strength. Because God has promised us His protection we must not therefore imprudently thrust ourselves into circumstances that are evil.

Advertisement for IHC Manure Spreader. Includes an illustration of the machine and text describing its benefits and availability. Text: 'An IHC Manure Spreader is an Investment—Not an Expense. A MACHINE that makes two dollars where only one was made before is a good investment. Careful tests made at the Ohio Experiment Station showed an average increased crop yield of \$15 an acre when eight loads of manure were properly spread. Spreading with a fork, it would take at least sixteen loads to an acre to produce the same result. It is easy to see that by fertilizing twice as much ground with the same quantity of manure, an IHC manure spreader soon pays for itself. Add to this saving an increase of \$15 an acre in the value of your crops, and you at once see why we urge the purchase of an IHC Manure Spreader Corn King or Cloverleaf. IHC spreaders are made to do their work well. Ask the IHC local dealer to show you the self-aligning removable boxes on the main axle; notice that the axles have roller bearings to reduce the draft; study the apron construction, and note the large rollers on which it runs. These rollers lighten the work of the team to a very great extent. There are a number of other features which are exclusive to the IHC line of spreaders. If you appreciate machines of extra merit, machines that spread manure in ample range of quantities; machines which can be equipped with drilling attachments for use on market gardens, and above all, machines which are made in sizes convenient for every farm, investigate IHC spreaders. Go to the local IHC agent and look carefully over the machine he shows you. Get catalogues and full information from him, or, write the nearest branch house. CANADIAN BRANCH HOUSES: INTERNATIONAL HARVESTER COMPANY OF AMERICA (Incorporated) At Brandon, Calgary, Edmonton, Hamilton, Lethbridge, London, Montreal, N. Battleford, Ottawa, Quebec, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton IHC Service Bureau. The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable on better farming. If you have any worthy questions concerning soils, crops, land drainage, irrigation, fertilizer, etc., make your inquiries specific and send them to IHC Service Bureau, Harvester Building, Chicago, U.S.A.