Throat Troubles
Tuberculosis
Tumors—Ulcers
Varicocele
Women's Diseases

Fovers—Gall Stones Goitre—Gout Gonorrhea—Gleet

during the latter entury on the one and more thorough character zes the scientists of the ormer, the infidel reat Academician then said in his eux Mondes that About May 1, peaking before a minent scientists e of the Creator. Times newspaper, rities in the same

Knowles, the edi-th Century and enerable leader of rite for his maga-nt of his thesis. answer to this to desired. It nature conviction ty in science on of all philosophic es: "I cannot de to the origin of firms nor denies eience positively er. It is not in ive, and move and the creating and article of belief. m the conclusion ysics and dynam-matter all around. forced by science et confidence in a an influence other

forty years ago I ng somewhere in believed that the t we saw around mical forces. He ore than I could f Botany describ by mere chemical READ LEPROSY

mical or electrical

tific belief in a

the acceptance

OTHER CONTRACTS SE IN MOLOKAI

ved in New York n Koop, member of family, who two Hawaiian Islands k begun by Father colony of Molokai, victim to the dis

ev. John J. Dunn, for the Propaga-the Catholic Miss text was as fol-

summoned sufficient a few words. For h anxiety and mel-not the courage to will pardon me for promptly to your appy New Year. I t last to break the know of my condi-dly break the news sisters, because I

ter your last letter nat I had no feeling marked the fact to commended me to lared the want of him to be a symp to make sure h ow some pieces of examination.

s he came to see me at very probably it a case of leprosy.

decide definitely, s to Honolulu, to that I should go. Provincial had been or a fortnight, and onolulu I accompan-arrived there I was Herbert, who also sh from my elbow, a little pain. The brought no result. there was a similar milar uncertainty. was examined the hospital, tion a doctor of the This time a small taken from a red

n my cheek, as a my forehead. In litures they found osy. There is no made on the lith to very night I left a to Molokia, where led to remain for e that this last trip very pleasant one. rived at the Lazart care was to turn s of the house to th whom I had lived I then took up my

e hut, where I must

ertainly a very great fast Table without

and to resist me cold. It is et for children.

Nutritions onomical

APRIL 15, 1905.

thirty-first birthday. Until the day of his death, as he set forth, he will live alone in a little hut of the leper colony. He can have no companions except those similarly afflicted, and as these are natives or Chinese these will be no-thing of companionship for him. Books he will have and letters from home, but he will have and letters from home, out he may never answer those letters ex-cept through a third person. Occasion-ally he will see a fellow human being, some courageous missionary who will come to take his place, but the dauger come to take his place, but the danger of infection is so great that they will only speak at a distance. Helplessness and the lethargy that accompany the disease will come upon him soon after the end of the first year. He will then only be able to crawl about the hut. Death will be a welcome release

SECRET SOCIETIES AMONG CATH-OLICS.

MISCONCEPTIONS EXPLAINED-DISTING-TIONS THAT SHOULD BE MADE.

There are some misconceptions, says the Dolphin for February, current among Catholics regarding the nature of the societies whose members pledge themselves to secrecy, when they profess at the same time so be faithful commun-icants of the Church. It should be understood that the obligation to observe secrecy concerning the deliberations or transactions of a society or corporation does not constitute a note which renders such a society forbidden, unless the secrecy imposed upon a member is absolute, so that it may not be revealed to even those who have a natival of the constitution of the local secrets of the local se ural or divine right to the loyalty and honest service of their subjects. Thus societies of Catholics who combine for the promotion of some worthy object might find it advisable to keep secret their deliberations, just as bank-ers in their financial operations, or officers of the army, observe secrecy, lest those who could injure their com-mon interests or take advantage of their position might anticipate and frustrate their legitimate plans of pro-moting secret corporate welfare. But moting secret corporate welfare. But this necessity of observing a secret can never extend toward those in proper authority, such as the rulers of religious or civil societies, whose object it is to safeguard the interests of their subjects. If the State is to protect its citizens against injustice, it must have the means to discover the perpetrators of such injustice—a means which it would be deprived of by a society that settle carry out its purpose of uncontrolled right or wrong, in the dark, or withdraw its members from the responsibility which they owe, as subjects and sibility which they owe, as subjects and parts of society, to the law. The same holds good in a more emphatic way with regard to the Church, constituted to direct not only the external acts of religious worship, but also the conscience of its members. Both the Church and the State have a prior and a superior right to the exactions of civil and religious responsibility which no private organization can undo or over-ride by straining the just freedom of its members to the possible disadvan-tage of the civil or religious community.

This applies likewise to the duty o loyalty, which implies obedience to law and which may never be so constrained within any private circle by absolute pledge of fealty to a private society as to withdraw itself from the obligation of observing the precepts of the authority which safeguards on the one hand the commonwealth and on the other the meral integrity and conscientious exercise of freedom in the individual.

Hence, no allegiance can be lawful before God which pretends to control the individual so exclusively as to take from him the right to communicate his thoughts or to submit his will to the legitimate authority of the Church or the State, which protects his interests, temporal and spiritual, on condition that he is willing not only to make, manifest the dangers which may threaten the commonwealth from indithreaten the commonwealth from individual malace, or negligence, or imbecility, but also to co operate, by obedience to the common law, in the defence which authority prescibes against a common danger; and in this freedom he may not be hindered by any private society that demands his allegiance under oath. ance under oath.

allegiance under oath.

The distinction between an oath of secrecy and opedience which is absolute and a pledge of secrecy and obedience which extends only to those who have no right, or reason to know, or to command, is not always clearly marked in the mind and conduct of men, especially young men who become members cially young men who become members of organizations wherein such pledges of organizations wherein such pleages of secrecy and loyalty are customary. And, indeed, there is danger in this confusion of principle, which would lead to a false loyalty, based upon unthinking enthusiasm, especially where a thorough knowledge of religious prin-ciples, by which the educated Catholic discriminates between his duty to God and his loyalty to his fellows, is lack-

ing.
Bishop Harkins of Providence, has well defined this distinction in a recent address to the Knight of Columbus, address to the Knight of Columbus, which contains at the same time a note of friendly warning to the members of the organization, in whose loyalty the Bishop has full confidence. He bids the members to keep guard, and rightly to understand their compact of secrecy. These is great danger." he says. the members to keep guard, and rightly to understand their compact of secrecy. "There is great danger," he says, "when total secrecy is imposed." Any seciety that will not reveal its secrets to proper authority, when required, is a danger to the State. History proves the truth of this statement." Turning the truth of this statement." Turning to the subject of absolute submission in advance, and by oath, to the dictates of an unknown superior, in the name of ciety, whether for good or for evil,

hop Harkins says: Another pitfall is blind obedience te those who govern. Authority and its correlative obedience are necessary to society. But no obedience directed against Church and civil authority is permissible. There is a higher law, contrary to which no society can claim

will not forsake me."

The letter concludes with a request for prayers. Brother Seraphan Van Koop is twenty-eight years old. In all likelihood he will not live to see his all likelihood. In the day of the knights will be faithful to the control of the knights will be faithful to the day of the Church. the Church. Such societies will always have her approval in formal documents. And if the knights will be faithful to the Church and State, the Church will be ever ready to prosper their order. The knights have been most faithful heretofore, and there is no reason for believing that they will not continue

as in the past."
Referring to the words of the Bishop one of the representative knights at the banquet of the society pointed to the safeguards which the order has in its constitution; there is a clause in the constitution of the Knights of Columbus by which they are enjoined to reveal to the civil and ecclesiastical authorities the secrets of the order.

SPIRITUAL WORKS OF MERCY.

In the fulfillment of the command-ment of loving our neighbor is contained not only the performance of the corporal, but also the spiritual works of mercy. These are: To admonish sinners; to instruct the ignorant; to counsel the doubtful; to comfort the sorrowful; to bear patiently with the

to pray for the living and the dead.

In the twenty-fifth chapter of St.
Matthew we read that the exercise
of the first-named bring no less a
reward than heaven itself. "Come, ye reward than heaven itself. "Come, ye blessed of my Father, possess the kingdom prepared for you. For I was hungry and you gave Me to eat," etc., If therefore, the doing of these cor poral charities merit such a reward, how much greater must be that which awaits those who practice the spiritual works of mercy, which relate to the soul? For in addition to saving one's own soul, what grander work is there for man to do than to assist in the sal-vation of the souls of others? And if the performance of the first merit heavan, surely faithfulness in the dis-charge of the second will be recom-

pensed with a greater degree of glory. It is to be feared, however, that in our day but little attention is given these great charities of the soul. It is to be feared that neglect of their obexception. For are we not all conscious of occasions when there was the commission of sin by administering a kindly admonition, and yet failed to do so? Rarely, indeed, do we ever hear of such acts upon the part of the laity. On the contrary, the sinner is permitted to beast of the most seras sins without the slightest correc-

Where opportunity presents itself we should even make sacrifices to offer needed instruction to those in ignorance. By so doing we may be the means of their salvation. Here is made means of their salvation. Here is made plain the grave responsibilities resting upon parents. They should not forget their duty in this particular, because one day God will require of them an ecounting for those committed to

That we should be eager to coansel those who are in doubt is evidenced by the words of St. James, chapter v. verses 19 and 20: "If any of you shall err from the truth, and any one convert him, he must know, that he who causeth a sinner to be converted from the error of his way, shall save a soul from death, and shall cover a multitude of sins." And as for com a multitude of sins." And as for com-forting the sorrowful we should remem-ber the admonition: "It is better to go to a house of mourning than to a house of feasting." Then, as to the troublesome. No doubt at times it is a difficult and trying task to bear with them. Yet it may be made quite easy to bear if we but consider our own

easy to bear if we but consider our own weakness and failings.

Finally, as to the forgiving of in-juries and praying for the living and the dead. As we hope for forgiveness from God for our many sins so should we forgive others. Never should it be evil for evil. For if it is, to what purpose do we pray "Forgive us our tres-passes as we forgive those who trespass against us?" Friend and foe should be included in our daily prayers. And particularly for the latter if we would imitate our Crucified Saviour on the cross. Of course for the dead we should eross. Of course for the dead we should never cease to pray. A greater charity cannot be done them, because it is only through the intercession of the living that they are to be released from their punishment and admitted to eternal happiness.—Church Progress.

A LABOR CONTRAST.

THE CATHOLIC CHURCH AND THE WORKING MAN.

Continuing his course of sermons at St. Mary's, Bradford, on Sunday last, Canon Simpson said the condition of the artisan in the days of the Catholic Guilds who one that offered a very strange contrast to the condition of the artisan at the present day. There was between the master and his men a strong spirit of brotherhood, and necessarily so because they were members of the same guilds, worshipped at the same Church, joined in the celebrations of the same feasts, walked in the same processions, and met together to determine the help to be given to the sic mine the help to be given to the sick and deserving ones of the Guild. There was no enmity between master and men. The trades fixed the wages of the men, and regulated the number of apprentices. Labor was regarded as a condition of God, and as necessary for the well-being of the State as the offices of a Prince, or a Mayor, or Ruler in the town or province. Those things which made the conditions of the working man hard at the present things which made the conditions of the working man hard at the present time were all taken away. Common funds for the relief of distress were provided by the Guilds. The widow and orphan were not left to cold charity, but were looked after by the rembers of the Guild. There were decent homes, vary little destitution. members of the Guild. There were decent homes, very little destitution, and very few unemployed. Whence came the change? The moment they removed the common principle of religion the Guilds went. What had taken the place of the old Guilds? An improvement of commerce as vast that

to the old craftsman it would appear as a fairy dream, but a system of com-merce tyrannised over, ruled, dominated by two masters—Capital and Credit. The old master had disappeared to give place in the main to another kind of Master, the shareholder of a of Master, the shareholder of a company — the shareholder who knew not those in his employ. He had no concern for the workers, his main con-cern was whether the undertaking was a profitable one or not. His eye was cast on the dividend, and to obtain that, too often, the working man had to suffer by a lower wage. The working-man, indeed, was free to make his contract. He was not free from wants. To obtain these he was under the op-pression of two mighty mill-stones that ground him competition amongst his fellow workers for the wage that would give him a home and food, and compe tition from the rivals in trade. working-men at the present day had to fight the huge companies for wages, sanitary workshops, and provisions in case of accident. All thinking men at the present day said the condition of things, the relation between labour and capital, was deplorable. But how to change it? Our Lord left a Church with principles which, it carried out, would lead to peace and happiness of the community. So long as these principles were recognized so long did the wheels of society run smoothly. The Catholic Church saw the evils, and she never

IMITATION OF CHRIST.

ceased to lay down the principles of justice and the dictates of morality. If

there were injustice and oppression the Church used her influence and voice against them. That was her mission,

and as far as she could she was using her voice and her influence on behalf of the working man.—London, Eng., Cath-

THAT THE GRACE OF GOD IS NOT COM-MUNICATED TO THE EARTHLY-MINDED.

If thou perfectly overcomest thyself, thou wilt with more ease subdue all things else.

The perfect victory is to truimph over

ne's self.
For he who keepeth himself in subjecrer ne who keepeth nimself in subjection, so that his sensuality is ever subject to reason and reason in all things obedient to Me,—he is indeed a conquerer of himself and lord of all the

If thou desirest to mount thus high, thou must begin manfully and set the axe to the root, that thou mayest root out and destroy thy secret inordinate inclination to thyself and to all selfish

and earthly goods.

This vice, by which a man inordinately loveth himself, is at the bottom of all that which is to be rooted out and to be overcome in thee : when this evil has been once conquered and brought under, a great peace and tranquillity

But because there are few who labour to die perfectly to themselves, and who fully tend beyond themselves; therefore do they remain entangled in themselves, nor can they be elevated in spirit above themselves.

But he, who desireth to walk freely

with me, must mortify all his wicked and irregular affections and must not cleave to anything created with any

DIVORCE IN OLD TESTAMENT.

Editor Freeman's Journal; Q. Is there any Divorce Law in the Old Testament?

Does not the Old Testament say some

but a statement of the case, viz:. If a man sends away his wife; if she marries another; if this second husband divorces her or dies, and she is free again. That is the case. Deut. xxiv., 4, gives the law. The woman's first husband can never have her for his wife again. Deut. xxiv., 4, is sometimes, but improperly, called a Divorce Law; it is a punishment for divorce. A man may wish to get back again the woman that loved and married, but if he has put her away, and she marries another, even after this second union is dissolved by death, he cannot have

his wife back again. Did Moses command a man who wanted to get rid of his wife, to give her a

bill of divorce? No. Putting away wives was an evil that existed before the Mosiac law, and giving the rejected wife a bill or letter stating that the husband had no further right to her, and that she was free, was a custom not introduced or commanded by the Mosiac law, it existed before it.

Does not Deut. xxiv., 1, say: "Let him write her a bill of divorcement?" The King James version says it, and

The King James version says it, and our Douay version something similar; "He shall write a bill of divorce," that is not what we find in the Hebrew or Greek, but the following:
"When (or if) a man take a wife, and have her, and she find not favor in his eyes, for some uncleanness, and he writeth her a bill of divorce, and he giveth is into her hand, and he sendeth her

it into her hand, and he sendeth her out of his house," etc.

And (et) has dropped out of the Vulgate; leaving it out changes the sense, and makes it appear that the bill of divorce was a Mosiac enactment.

Did not the Pharisees, speaking of law of Deut. ask: "Why then did Moses command to give a bill of divorce or to put away?"

That is what the Pharisees said (Mattxix., 7,) but they misrepresented the Mosiac law, for neither is there a command to give a divorce bill, or a com

mand to put away.
Was divorce lawful, under the Mosaic law? Its lawfulness is not expressed, nowhere it is said, may a man put away his wife but since it is said " if a man put away his wife, etc." is not its lawful-ness implied?

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Was it lawful, without a distinction, Some bad things are also called lawful the law permits them, for greater evils would ensue if a vigorous effort were made to suppress them. Slavery for a long time throughout the world has been lawful. Prostitution in some countries is lawful; women engaged in this nefar ions business receive licenses and are protected by the law. Now, in which sense was divorce lawful under the Mosaic law, as a good thing, or as an evil like slavery and prostitution, that had to be tolerated? As an evil that was tolerated. We have Christ's words for it: "Moses, by reason of the hardness of your hearts, permitted you to put away your wives." (Matt. xix., 8)

Have we anything in the Old Testa-nent to show that divorce was considred merely an evil that was tolerated. Yes. A woman divorced from her husband who married another was con-

sidered and called a polluted thing. That is the reason alleged for not alowing her former husband to take her back at any further time, if she becomes free. "She is defiled, and is become abominable before the Lord" (Deut. xxiv., 4) Such a woman in the eyes of the Mosiac law was simply a tolerated adulteress. The same Hebrew word translated, defiled here, is that used in Lev. xviii., 20; Numb. v., 13, 14, 20, of the defilement of adultery. (See Driver, Deuterenomy, pp. 269-273.)

In Mal. ii., 16, divorce is condemned without any qualification: "I hate put-ting away, saith the Lord God of Israel." (Rev. Prot. version.)

Are any men mentioned in the Old Testament, who put away their wives? No. Abraham, very much against his will, for the sake of peace, sent Agar away (Gen. xxi., 11-14.) Michol, the daughter of Saul, loved David (I. Kings xviii., 20, 28.) Saul gave her to David his wife?

No.

What do you call Deut. xxiv. 1 4; is not that a Divorce Law?

No. I call that a penal law; a punishment inflicted on a man who divorces his wife. Duet. xxiv., 1.3, is not a law.

BEAUTIFUL.

Our Parish Calendar of Lawrence, Mass., says: "The doctrine of the Real Presence teaches that the entire substance of the Body, Blood, Soul and Divinity of Our Saviour is present under the visible form of Bread as soon as the bread has been blessed and conas the bread has been blessed and con-secrated by a properly ordained priest. This change of bread into the Blessed Sacrament or Holy Eucharist, as it is then variously called, is effected during the daily sacrifice of the Holy Mass. This belief is the cause of the use of fine and costly vestments in ministra-

and the product itself can tell you more than we. So we ask you to let us buy you a bottle—a full-sized bottle—to try. Let it prove that it does what medicine can that it cannot kill. The reason is that not do. See what a tonic it is. Learn germs are vegetables; and Liquozone that it does kill germs. Then you will —like an excess of oxygen — is deadly

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Catarrh—Cancer
Dysentery—Diarrhoea
Dandruff—Dropsy

tions at the altar; it is the reason why would be misleading. Good things are called lawful, the law upholds them. leaving the sacred edifice; and that every earthly art is pressed into service for the decoration of its walls and the designing of its appointments.'

A SPRING NEED

THE INDOOR LIFE OF WINTER IS HARD ON THE HEALTH.

Not exactly sick—but not feeling quite well. That's the spring feeling. The reason—close confinement indoors during the winter months, breathing the impure air of badly ventilated houses, offices and workshops. The trouble may manifest itself in a variable appetite, little pimples or erup-tions of the skin, a feeling of weariness and perhaps an occasional headache, or twinge of neuralgia or rheumatism. Perhaps you think the trouble will pass away-but it won't unless you drive it out of the system by putting the blood right with a health giving tonic. And there is only one absolutely certain, blood renewing, nerverestoring tonic—Dr. Williams' Pink Pills for Pale People. Thousands of grateful people have testified that these pills are the best of all spring redicine. these pills are the best of all spring medicines. They actually make new blood; they brace the nerves and strengthen every organ of the body, They make tired, depressed ailing men, women and children bright, active and strong. Mrs. N. Ferguson, Ashfield, N. S., says: "For the benefit it may be to others I take much pleasure in saying that I have found wonderful saying that I have found wonderful benefit from the use of Dr. Williams' Pink Pills. When I began taking them I was so badly run down that I could scarcely go about the house. I was also troubled with palpitation of the heart and weak spells, but the pills have fully restored me and I am now

enjoying better health than I ever expected to have again."

If you want to be healthy in spring don't dose yonrself with purgatives—they only weaken—they can't cure. Don't experiment with other so call tonics. Take Dr. Williams' Pink Pills Abraham it was an unwilling separation, and in the case of David it was merely an outrage perpetrated on both David and his wife, by Saul.—J. F. S., in N. Y. Freeman's Journal.

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gist ourselves for it. This is our free gift made to convince you; to show

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