you'd find ... the head on him line enough for ben.
rather he'd come
bit o' money and
own there where
a Blackwater, that
after. And then,
w what might hapg glance at Mary, the the girl smiled see it's not in the for news of Felix, til, bringin' letters

RIL 8, 1905.

as well see what here anyway," ob-ning a newspaper scan its columns, a number of indif-g to politics, to the w companies, to aints of changes in and avoided with a and repulsion the ecorded with more ils. Suddenly her addine which filled dismay—" Explore Factory at—. sly Injured; Some

all too vividly the where Felix had and which she now eye down through where the names red were recorded. n the list of those to prove fatal. lix O Daly! And od, sat his poor old ing for him, thinkg until he should e letters seemed to

s eyes. Surely it Surely it was but a. Granny O'Daly, the mournful Irish had witnessed the n and the broken mother, talked on e Creator, but it's ave a son, an' a at never gave me nce he was born.

en the girl calmly sking Granny if the oo chill for her. d sweet, but p'raps on the safe side. I way.

young friend to lead use, and the girl Granny was settled poor old creature's of Felix, invoking cloved head. Then rasping the papers to the dwelling of e parish priest.

she cried. " here's my brother sent and just look at the And breaking agh fairly sobbed the paper and read

th the deepest pity ever tell her?" he

ear, p'rhaps I was t tell her at all," I hadn't the heart. per says it's clear cover, and Granny an, and there's no happen any day. r believe he is still

ooked thoughtful. the morning for the or dead, and we r his soul in our d set herself a hard

nny O'Daly once or her son's death, mally announced in the Superior of the which Felix had as had given a very of the hospital g Sisters in their the great crucifix pardon to the weary . She told how the en carried in upon e, and how Felix all, had cried out priest had been had been a short inness, during which y his fervor and re sent a message full to his aged mother tell her that he had be his life by those she had taught him. had wandered off s, and the dying angely and weirdly ce of the hospital e Exile of Erin." d that the melody ragic circumstances ending, and that rough many long

ast Table without

food, with all

Nutritious

ears to sorrow and suffering, she had nnable to restrain her tears.

With this pathetic picture in her mind Mary found it almost unendurable to listen to her mother's constant praises of her son and her ever-growing impatience for his return. The girl's chief resource was to invite her aged friend to join her in the "beads" for Felix. The old woman always grasped eagerly at the proposal, little knowing that Mary's intention was for the dead. that Mary's intention was for the dead. In order to carry out her pious deception without detriment to the soul of the departed, Mary, moreover, caused Masses to be said and herself offered many prayers for the eternal repose of Felix O'Daly. The neighbors too aware of the state of office. bors, too, aware of the state of affairs, entered into a holy compact of prayer and good works in behalf of the soul so tragically called out of the world, though even the most indiscreet amongst em was careful to leave undisturbed Granny's simple taith that her son

would come again.
"God pity her, the craythure!"
they exclaimed, "if ever she comes to

But she never did. She faded away almost imperceptibly; the end of the summer saw likewise the conclusion of her serene and blameless life. She passed away, peacefully and quietly, and never real zed that her dream, like that of her son, concerning the cottage at the meeting of the Mulla and Blackwater, was of the number of those things too beautiful for earth.

of her brother, and so it came about that one sunny afternoon of early summer she stood in the garb of a Sister of Charity in that self-same ward where Felix O'Daly had died.

The Superior, standing beside Mary,

pointed out to her the very bed in which the young Irishman had breathed his last and described once more the heartrending intensity of his death song, the wailing accents full of deepest love and remembrance, in which the child of an alien soil had raised up his dving voice to express his deep

his dying voice to express his deep lorging for home and country.

"I shall never forget, my child," said the gentle Superior, her eyes suf-fused with tears, "how tossing uncon-scious on his pillow, poor O'Daly sang a few hours before his death Exile of Erin."*

*An actual fact, the present writer herself heard a man fatally injured in an accident sing in the delirium pre-ceding death "The Exile of Erin"-Rosary Magazine.

THE EXISTENCE OF GOD.

BRILLIANT LECTURE BY MGR. CANON MOYES.

On Thursday night of last week a lecture (the first in the anti-Rationalistic Campaign series) was delivered in the Cathedral Hall, Westminster, by the Right Rev. Monsignor Canon Moyes, D. D. The subject was "The Exist-ence of God," and the spacious hall was crowded, many of those present being professed agnostics, and there was also a good attendance of Protestants.

Mgr. Canon Moyes, who was warmly received, prefaced his remarks with the statement that he presumed his lecture had been placed first in the course because those who drew up the syllabus had the laudable desire to begin at the beginning, and because they had realized that the existence of God was the foundation of the truth upon which the superstructure of most of our be-liefs were found to rest. The proofs of God's existence were manifold and various. Some were commonplace and simple, and others were abstruse and protound. Different minds were differarguments which were found to be clear and convincing to some were often felt to be vague or unsatisfying to others. Hence he felt it was desirable, in a lec-as a whole, and that each mind should be left to assimilate or appropriate those arguments that it found best uited to its own intellectual attitude. To do this thoroughly would require not so much a lecture as a course of lectures. It seemed to him that, while they primarily relied upon the appeal to the reason and intellect, they should not exclude any evidence that might be offered them from the conscience. On the other hand, it would be patent to all of them that no position would be more narrow or more unbalanced, or indeed, more irrational, in such a statement of proof than to ignore the reason and intellect, and to rely mainly upon a treatment of the truths which would address thems lves, at least primarily, to the emotions or to the will. It seemed to him that to do so would be to place their belief in the existence of God upon a purely emotional and sentimental basis. He took it, therefore, that their best line in considering this question was to rely not merely upon the intellect—not merely upon the will—but to take the whole testimony of the whole soul with regard to the existence of God. First of all he would endeavor to meet the question, which he presumed might not unreasonably arise in the minds of many who had been good enough to be there that night. Some of them might say to him: What, precisely, is your scope? Do you profess to the existence of God, and to show that proof to be plain, certwo and two make four, or it is merely that you wish to state a certain num-ber of reasons that would go to establish, in favor of the existence of God, a strong and a reasonable probability?"
In answer to that he would say that his scope was neither the one nor yet the other. There were three degrees of evidence in which statements might

self-evident. Secondly, a truth without being self-evident might become evi-dent and certain upon investigation; such, for instance, as that the three angles of a triargle are equal to two right angles. These truths were quite as certain as two and two make four, although our minds had to pass along a chain of reason in order to arrive at that certainty.

The existence of God was not a self-evident truth. It was one that re-quired to be more than stated in order to be seen, and felt to be certain. If it were a self-evident truth, then, of course, no proofs would be required in order to establish it. On the other hand, they held that the truth of God's existence was not a mere reasonable probability, but that the reasons which established it furnished to our minds not only a certainty but a degree of evidence which made it the most absolate of all certainties Then, his scope was to show that the existence of God was one of those truths which because evident upon investigation. He would draw their attention to the fact that though the existence of God was not a self evident truth, like two and two making four, yet that was not because His existence was less certain, but just because God is God, and because He is God His existence is not a part of the finite order that can be put down upon the blackboard or made the sub-lect of a self-evident demonstration. He would state the standpoint, or plat Mary Darragh shortly afterwards went out to America on the invitation of her brother, and so it came about ond a Right, and the third a Daty. The universe was a storehouse of ever-changing wonders, which science was daily revealing without ever exhausting the output. There were wonders in the carth, in the air, and the firmament. Or all these wonders the great est was the phenomenon of haman thought. As to right, it was a Law of our life. Nature sought to know the reason why and the end and purpose of things. The whole work of science was based upon that principle. There was the Right to know, and the Right to in quire, not merely with regard to the part, but also to the whole. Out of it came Duty. If reason were in so emphatic a sense the best that this universe had ever seen or ever would see, then loyalty to it required that they should accept its verdict and be-lieve its report with regard to the things which were external, so long as reason worked in its normal domain. Not to do so was to condemn oneself to absolute know-nothingness, and to sit in the darkness of scepticism. The proofs he would put before them were purely from scholastic philosophy. First, there was the proof of Move ment. There could be no movement without a mover. All was movement in creation. Progress, transition, evolution, meant movement. Where-ever they found ene gy with direction they had movement. It was superstition to believe in movement without a mover. Taere must be a prime mover,

> The second proof was that of easulty. In the Universe was a phenomena, which were not disconnected. If they were, science would have nothing to do with them. Wherever was found unity ality. If they foand unity and intelli gence in the effect of creation, then in the first cause must be found unity and intelligence which made up the personality of God. The third proof was that of Necessity. A truth which happened to be true was said to be contigent. Some truths did not happen to be true, but always were true, as for instance, that two and too make four. No man could conceive it otherwise. To attricould conceive it otherwise. To attri-bute origin to chance was Thoroughly bute origin to chance was Thoroughly bute origin to chance was Thoroughly Unscientific. Some, such as Herbert Spenser, had held that we merely took too and too as making four as our ances too and too as making four as our ances intellectual or social incentives which make the practice of religion easy in make the practice of civilization these men which our ancestors constantly saw and thought of surely a great deal more than of two and too making four whereas now we had water-or steamgoing upwards, and certain other re-versals of past ideas? With regard to these things, they did not feel it to he a metaphysical necessity, as, for instance, in the case of water ascending as steam. Then there was the proof of perfection. Wherever there was a more or a less there must be a standard to which it approached, and in con-junction with one declared it to be more or less. This very fact of relativity was one that had been very much insisted upon of late, and especially in the literature of Positivism. According to the teaching of many writers, knowledge was relative. That was to say, science was dealing with mere phenomena, and science did not reach the thing in itself. Consequently science was dealing with phenomena which were mere signs and symbols of the reality, and when dealing with those signs they had no real certainty that the reality was anything corresponding to the signs or symbols. That meant that there was nothing definite meant that there was nothing seemed or certain in the findings of science. Then there was The Argument of Design that "out of nothing nothing comes," that the greater could never be taken out of the lesser, and that mind always lay behind mechanism. Wherever they saw mechanism there must be mind. In the great mechanism of the solar system, and in the structure of the smaller insects, it was rational to argue that behind all that mechanism there must be mind. Another proof they could draw from the fact that in creation they saw too great laws—that of truth and that of falsehood. That law was eternal. Truth could not be changed. They could not change it if they wished. It was independent of everyone. Here was an unchangeable law, independent of mankind, and wherever there was a law there must

tions, and the Chairman made some Catholic News.

THE BELICCLER.

Beware of people who are constant-ly belittling others, finding flaws and defects in their characters, or slyly in sinuating that they are not quite what they ought to be. Such persons are dangerous and not to be trusted. A disparsging mind is a limited, rutty, unhealthy mind. It can neither see nor acknowledge good in others. It is a jealous mind: it is positively painful to it to hear others spoken well of praised, or commended for any virtue or good point. If it can not deny the existence of the alleged good, it will seek to minimize it by a malicious "it" or "but," or try in some other way to throw a doubt on the character of the

erson praised.
A large, healthy, normal mind will

your list of friends unless you can help him to remedy his fault. Do not flatter youself that those who tell you of the failings of other people, and criticise and hold them up to ridicule, will not treat you in the same way when an opportunity presents itself. Such people are incapable of true friendship for true friendship helps, instead of hinders; it never exposes the weak point in a friend's character, or suffers

ony one to speak ill of him.
One of the finest fruits of culture

you see the good, the noble, the aspir g traits in them, you will help to de

and that prime mover they called God.

CATHOLIC PAPERS AS PRESERV

Writes Maurice Francis Egan:

was it with regard to water seeking its lowest level and grass growing upward which our ancestors constantly saw and thought of—surely a great deal the result of the weekly paper for the vitalization of the result of the weekly paper for the atmosphere of the home, and very often the same paper made the atmosphere of many

> "My six boys," a man whom I met in Minnesota in September said to me, are all Catholies: they have married Catholies; and living as we did on a distant farm, far from a church we were kept faithful by the Catholic paper—each of my boys get, from me each Christmas a

> ence of the Catholic press on faith and morals unless you get away from the cities. There sermons, lectures, books, libraries are available; organizations of all sorts abound; but imagine the remote village, the far-off farm house, the long winter-evenings which may be spent in reading perhaps but in reading which has no relation to those essential truths and rules of conduct which make the glory and the grandeur

of the faith.

The priest everywhere finds his path made easier by the press. He does made easier by the press. He does not have to cultivate reverence; it exists already where a Catholic paper is taken. The paper furnishes food for thought, for conversation. It is a history of the past, a record of the present and an insiduous—permeative is a better word—power which makes day by day for the growth of honest. day by day for the growth of honest, fearless well formed Christian man-

A LENTEN PLEDGE.

"A good practice in the Lenten season and one recommended to the faithful is the abstinence from alcoho-

Father Grosh answered several quesmarks on the subject, after which the meeting concluded.—London, England,

see the good in another much more quickly than the evil, but a narrow, be hittling mind has an eye only for laults.

for the unlovely and the crooked.

The clean, the beautiful, the true and magnanimous are too large for its vision. It delights in tearing down or destroying, but it is incapable of up-

building.

Whenever you hear a person trying to belittle another, discard him from

s the power to see the man or woman whom God made in His own image, and not the one who is scarred by faults and deficiencies. It is only the generous, loving soul who ever attains to this degree of culture. It is only the broad, charitable, magnanimous, great hearted man or woman who is blind to the defects of others, and en-

worst in us is worth far, far more to

consciously, molding others by our thoughts about them. The qualities you see in your friend and those with whom you come in contact you tend to enlarge. If you see only the little, mean, contemptible side of people, you can not help them out of their faults, for you only intensify and fix them; but if velop these qualities until they crowd

out the base, unworthy ones. Everywhere, the world over, this unconscious interchange of influence is at work, hindering or helping according

ERS OF THE FAITH.

"I have perhaps more than most men had more opportunities of noting the effect of the Catholic newspaper on the life around us—especially in country places. * * * In many cases men nave told me that the Catholic paper kept their faith alive, and that their children have remained Catholics mainly through the influence which

paid-up subscription to a Catholic paper. My subscription to the old Freeman paid me better than anything else into which I put my money."
"It is impossible to realize the influ-

hood."

lic stimulants," says the Pittsburg Catholic. "In remembrance of the sacred thirst of our Divine Lord it should be observed. That there is no more crying grievance in this country of evidence in which statements might be proved. First of all, a statement might be so plain, so clear, and so patent, that it merely required to be expressed in order to be believed, such, for instance, as two and two make four, and that the whole is greater than the part, or that things that are equal to the same thing are equal to one another. Such truths were

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clear, not muddled with the noxious Tae drunkard recovering from a debauch, may pledge himself; but his promise is of little avail. It is almost certain to be violated. People sickened with their excesses become wonderfully holy for the time being. They will never again abuse themselves—what they mean is until they get better. This is the merest trifling. The Lenten advice is therefore most excellent, and with Easter and the reception worthily of larges their good qualities.

An opportunity of associating with people who see the best instead of the latinfully kept."

Easter and the reception worthily of the Sacraments, a new pledge may well be faithfully kept."

\$500 DIAMOND RING STOLEN EIGHT

Here is another object-lesson for those who are prone to think the con-fessional an evil thing. Eight years ago at the Great Northern Hotel, this city, Mr. Nathan Jacobi, a well-known Jewish merchant, had a diamond pin stolen from him, and all efforts cate it were fruitless. The value of

the stone about \$500.

The years went by and Mr. Jacobi had virtually forgotten his loss. On January 15, a letter postmarked St.

Louis, Mo., was handed him, and opening it he read with amazement:
Dear Sir. A party called on me some time ago in reference to making restitution. The stolen property is a diamond, and it is supposed that you are the rightful owner. Will you give me a description of the article and when and where it was taken from you; also its probable value, so that I may be convinced of your identity? Upon reciept of such information I will forward the article to any address you mention. I am sincerely yours, Patrick Dooley.

St. John's Rectory, St. Louis.

The owner was able to describe the property lost, and now it is safely in his possession. Is there need to say that this Jewish merchant is a firm bely is. But this instance, we are convinced, is only one out of a thousand to come to light. It might never have become known had not Mr. Jacobi, in his joy, shown the letter to Rev. Father Tonello, of Joliet, who kindly gave the New World these particulars. The Chiniquys, Slatterys and such like may slander the Catholic confessional, but such happenings as this convince thou-sands outside the Church that it is an excellent tribunal and more effective than many courts of law.—From The New World, Chicago.

IMITATION OF CHRIST.

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

Thou must be sequestered from thine equaintance and from those that are dear to thee, and keep thy mind dis-engaged from all temporal comfort. So the blessed apostle Peter be seecheth the faithful of Christ to keep

themselves as strangers and pilgrims in this world. (1, Peter, ii, 11.) Oh, what great confidence will be have at the hour of his death, who is not detained by an affection to any-thing in the world!

But an infirm soul is not yet capable f having a heart thus perfectly dis-mgaged from all things, neither doth he sensual man understand the liberty of an internal man.

But if he will be spiritual indeed, he must renounce as well those who are near him as those who are afar off, and beware of none more than of himself.

A SPRING TONIC.

METHING THAT WILL MAKE RICH, RED BLOOD AND DRIVE OUT DIS EASE.

matter.

There lies the great value of Liquo-zone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact that gives Liquozone its worth to human ity. And that worth is so great that, we have spent over one million dollars to supply the first bottle free to each sick one we learned of.

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Pites—Peumonia
Pleurisy—Quinsy
Rheumatism
Serofula—Syphilis
4 Skin Diseases
Stomach Troubles Asthma
Abscess—Anemia
Bronchitis
Blood Polson
Bright's Disease
Bowel Troubles
Coughs—Colds
Consumption
Colic—Croup
Constitution Constipation
Catarrh—Cancer
Dysentery—Diarrhoea
Dandruff—Dropsy

You may only feel a little tired, or easily depressed, but these are mere symptoms from which more serious trendle will tellow. In other cases impure blood makes itself manifest in imples and disfiguring eruptions, oc casional headaches, a variable appe-tite, attacks of indigestion or rheu-matism, pains in the back and loins. But whatever that trouble, there is only one sure way to get rid of it, and that is through the rich, red, new blood which comes from the use of Dr. Williams' Pink Pills. Every pill you take makes new, rich blood. braces the nerves, overcomes all weakness, drives the germs of disease us than an opportunity to make money. It increases a handredfold our power to develop noble characters.

We are all of us constantly, but unconsciously, molding others by our THEOUGH IT HE HAS JUST BEGAINED A

We are all of us constantly, but unconsciously, molding others by our THEOUGH IT HE HAS JUST BEGAINED A

Wearness, grives the germs of disease from the body and gives you vim and energy to resist the torrid heat of the coming summer, * Mr. Charles Saulnier, Corberrie, N. S., says: "I was very much run down, and so weak I could hardly work. It seemed as though my blood was little better than water. I tried several medicines, but got nothing to help me until I began taking Dr. Williams' Pink Pills. It was simply astonishing how quickly these pills began to help me, and how much new life and vigor they put into me. They have made me as sound as ever I was. Good blood is the secret of health

and strength. The secret of good blood is Dr. Williams' Pink Pills. These pills do not act upon the bowels -their whole mission is to make new, rich, health giving blood, which strengths every organ, and every nerve and drives disease from th body. Don't take anything but the genuine pills, which have the full name "Dr. Williams' Pink Pills for Pale People" printed on the wrapper around each box. If in doubt, write The Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent at 50 cents a box or six boxes fo

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