CHATS WITH YOUNG MEN

We have entered upon a new year. With pacans of joy and the peal of bells we welcomed the dawn of the day and in the fullness of our hearts wished all

in the fullness of our hearts wished all we met a happy new year.

The new year is a time for reflection. A time to sum up the errors of the past; and what poor, frail mortal is there without faults? A time for self-audit, to lay open the ledger of the heart and to see how stands the debit and credit of good and evil. A time to take counsel with your better self, to make stern resolves. your better self, to make stern resolves to amend in the future the mistakes in thoughts and actions that have marred the past. And what though they be not fulfilled to the letter? It is not profit-

We know that many will "turn over a new leaf," as the phrase goes, that many stern, well-meaning resolver will be taken to throw aside frivolities and taken to throw aside irrivolities and vanities, that many a determination will be formed to lop off insidious habits and build up a strong character, and believe the majority will succeed in accomplishing some personal good. We are optimistic in our views of human nature. We believe that virtue and good principle and high and noble purposes are imand high and noble purposes are implanted in every human breast in more or

planted in every human breast in more or less degree, despite the dreadful examples to the contrary that sometimes obtrude themselves upon us.

With characteristic presumption we build upon the future and our hopes are full of rosy promise, yet we know only that the year has dawned. Beyond the passing moment all is veiled. We know not what an hour may bring forth and couplly we know not what an hour may hour flow. equally we know not what an hour may bring to an end.

equalty we know hot what an hour may bring to an end.

It is as though we had journeyed along the highway of life and came all at once to the turning of an unknown, unexplored road, without a sign board or an indication to tell us whither it may possibly lead. The winding may be many; they eray lead us upward and onward, or they may lead us backward all unconsciously to the ways of darkness, even to an abrupt halt at the entrance to the Shadowy Valley. Therefore, Time lays upon us a reminding finger and admonishes us to "Look before we leap."

The most serious of all reflections is that which teaches us the value of time, and for these reflections the new year

and for these reflections the new year seems to offer an opportune occasion. Our lives are but "a measure of sand Our lives are but "a measure of sand under the flying feet of years." Are we making the most of the brief and precious moment; they are our unknown allotment. Have we, a purpose? Is the pursuit of happiness a real and tangible good that yields its blessings?

They who defer the present moment for self-improvement and wait for a better opportunity should bear in mind the lesson Horace taught of the rustie who sat by the river's bank and very

the lesson Horace taught of the rutter who sat by the river's bank and very foolishly thought that the water would flow past and the stream become exhausted. But the only way to cross "the stream of life" is to stem the tide. "Life admits not of delays," says John-

When true pleasure can be had it is When true pleasure can be had it is fit to catch, it. Every hour takes away part of the things that please us, and perhaps part of our disposition to be pleased. "What one puts off, one all but puts away." says a French proverb. Postpone any matter in hand that could and should be done at the time and one might as well cancel it at once. That resolution which grows cold to-day will freeze to-morrow. Therefore it between the between the between the between the between the present if freeze to-morrow. Therefore it be-hooves us to be wise in the present if

TRYING TO BE HAPPY IN A HURRY

The strenuous life in America is not confined to a business or money-making career. It appears in our pleasures. Americans do not seem to be able to enjoy themselves, even, without hurryenjoy themselves, even, without hurrying up. At our pleasure resorts we see
men hurrying and hustling as though
they were late for a train or right in the
rush of business. We become so fitted,
so accustomed to the American pace
that we cannot slow down even when we
quit work. We do not seem to know
how to do anything in a leisurely way.
The same high pressure that we put into our business and professions is evident in our play. We get so used to quit work. We do not seem to know how to do anything in a leisurely way. The same high pressure that we put into our business and professions is evident in our play. We get so used to "sterping lively," hurrying for an appointment or for trains, rushing our business, that we cannot go slow and take things easy even when we have leisure.

to display his drawings, he wrote:

"If eel embarassed and uncomfortable. If eel that I am a stranger to all but the back and I long for the woods again."

Once more in the forest, he was happy. They for both and have a good time. What if Americans do make more money? They drop down with some disease, are stricken with apoplexy, or die of paresis right in the prime of life. We do not fill that success. That is foolishness. They lack that contentment, that poise which marks Europeans."

The American youth hurries to the source of the content of the marks Europeans."

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> which marks Europeans."
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> The American youth hurries to the man, hurries his education, hurries his eals, hurries his work, hurries every-

man, hurries his deucation, hurries his means, hurries his means, hurries his work, hurries every hing relating to his career, hurries his like, and he cannot understand why he cannot hurry his happiness. He arranges his pleasures by a set programme just as he does his business, and he runs his vacation on a business plan. Social life, exercise and recreation are all on a stremuous plan, with little opportunity for rest or reflection.—Success.

THE GOOD WILL ATTITUDE

The habit of holding the good-will abitious of mind towards everybody has a powerfal influence upon the character. It lifts the mind above the pesty jealousies and meannesses; it euriches and energies the whole life. Wherever we meet people, no matter if they were strangers, we feel a certain kinship with and the olith proposed by the life of them, greater interest in them, if we have formed the good-will habit, which good by the life of them, greater interest in them, if we have formed the good-will habit, which labit, we feel a certain kinship with and friendliness for them, greater interest in them, if we have formed the good-will habit, which labit, we feel a certain kinship that habit, be good will habit, we feel that if would bring about a race of happy, loving, forceding people. Now you can charm, as the marks of fascination, it reacts upon the character, later, later, for life plants, perventually habit, the good-will habit, the good will habit, the good-will habit, the good will be good will be good wil

reflect it back to us. On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interests, our own comforts, totally indifferent to others, this attitude will after a while harden the feelings and marbelize the affections, and we shall become dry, pessimistic and uninteresting. New World.

"NEVERS" OF LEFFERSON

"NEVERS" OF LEFFERSON

rob him of his birthright, freedom to think and do as God directs, and always the chief is himself robbed of something, but the law of compensation. Take a thing from another, even his self-respect and he will see you deprived. Give a thing to another, money, food, kindness, courage, and you get it back in some way.—Adelaide Keen, in Nautilus.

TEACH THE GIRLS

How few girls know how to sew these

"NEVERS" OF JEFFERSON Thomas Jefferson, third President of the United States, gives advice to folks

the United States, gives advice to lonks of his generation:
"Do not sit up late at night: study and work in the daytime. Rise early and go to bed early. Avoid novel reading and cultivate the companionship of good books. Never tell a lie or stoop to a mean act. Be kind to every living accepting. Speak no evil of any one. creature. Speak no evil of any one. Be good, adore God; be loyal to friends, Be good, adore God; be loyal to friends, and love your country better than yourself. Take hold of things by the smooth handle; avoid disputes; do not turn pleasant conversation into heated argument. Too much speaking is not best. Never put off till to-morrow what you can do to-day. Never spend your money before you get it. Never buy what you do not need because it is cheap. Pride costs more than hunger, thirst and cold. We never repent of having eaten too little. Never borrow trouble."

OUR BOYS AND GIRLS

THE GREAT BIRD LOVER Within the last few years there has been a great increase in the love for birds and in knowledge and literature concerning them; but with all that has been said and written, and with all the new names which have come to the front in the ornithological world, John James Andnhon still remains the king, as he Audubon still remains the king, as he was the pioneer. On May 4, at the spot the banks of the Hudson made fan on the banks of the Hudson made lamous by having been for a time the residence of the great naturalist, the one hundred and twenty-fifth anniversary of the birth of Audubon was celebrated.

The naturalist's life was full of in-terest. Born in New Orleans in 1786,

ne was educated in France. He returned to this country, not to take up a successful business career, as his father hoped but to devote his life and talents to the study he loved. Even as a little child he tried to draw the birds about him. He tells his own story of his school days.

"My father was a naval officer in the French service. I was taken to France to be educated. My mother let me do about as I pleased, so I usually made for the fields, where I spent my days when turned to this country, not to take up

about as I pleased, so I usually made for the fields, where I spent my days when I ought to have been at school. A little basket went with me filled with eatables. When I returned home it was always re-pienished with what I called curiosities highly nexts seems flowers and own -birds' nests, eggs, flowers, and even

"The first time my father returned "The first time my father returned from sea my room exhibited quite a show. He was pleased with my collection, and complimented me on my taste. But when he inquired what else I had done I huog my head, and he left me without a word. Dinner over, I was asked to play the violin, but, alas! for months my instrument had been stringless. Nota word was said. I was asked to show my drawings and my note-books but I could produce nothing. but I could produce nothing.

"The next morning I was put into a private carriage with my father and my private carriage with my father and my trunk and violin case. It was some days before we reached my father's station, and all the time he hardly spoke a word to me. Yet he showed no anger. When I was finally in his house he took my hands in his and said calmly:

"'My beloved boy, thou art now safe. I have hought thee, here that I might

I have brought thee here that I might I have brought thee here that I might be able to pay constant attention to thy studies. Thou shalt have ample time for pleasure, but the remainder must be employed with industry and care.' "

In after years Audubon must often have thanked his father for this enforced education. When the boy was seventeen his kind parent no longer connected his inclination and established.

manners, a perfect gentleman, and esteemed by all for his simplicity and frankness of manner."—Catholic Standard and Times.

HABIT OF CHARM AND FASCIN-

How few girls know how to sew these days. And yet there is no more useful accomplishment. Hand work is no longer considered old fashioned, and the girl who cannot give the finishing touches to her modish gowns by the aid of a little handwork is herself out of date. Some girls have a natural taste for sewing, and it is not a difficult task for them to learn. But if children are given needles and thread just as soon as they are able to hold a needle, and are given needles and thread just as soon as they are able to hold a needle, and are made to believe they are sewing along with the older members of the family, they will pick up the work with little difficulty. But if they wait until they are twelve or fourteen to begin to learn, the task will not be so easy.—Church Progress. Progress.

KINDNESS

Why should we not be kind to those who are kind to us? Yet, there are ersons who are so ungrateful that they istreat and abuse their friends until at

mistreat and abuse their friends until at last they lose their friendship.

"A person who would have friends, must show himself friendly," and that he is worthy of the kindness and esteem of others. If we would have friend and keep them, we must use them right and love them, and do all in our power to help them. The way to be loved is to be lovely. A true friend is greatly to be desired, and it pays to secure such a

one.

The severest punishment that can be inflicted is that of burning; and the way to be kind to an enemy is to burn him. St. Pauls tells us how to do this most St. Pauls tells us how to do this most effectively and in a way that will suit every case. He says: "Therefore, if thine enemy hunger feed him; if he thirst, give him drink; and in so doing thou shalt heap coals of fire upon his head." This is the best punishment that can be inflicted upon an enemy and should always be used.—Angelus.

THE DIFFERENCE

THE DIFFERENCE
Two little girls were sitting near a
brook in the woods.

"Listen to that noisy brook," said
one; "it scolds and scolds. I wish it
would keep quiet."

"Why sister, it is not scolding, it is

"Why sister, it is singing," said the other. "The leaves are falling from the trees, How bare and ugly they look!" The leaves are laining from the trees. How bare and ugly they look!" cried the first speaker.

"Oh, but it is so pleasant to gather the leaves!" was the reply. "Then we see more of the blue sky, and the sun shipes on us better.

shines on us better.

The other frowned angrily, and said: Your ears and eyes must be made dif-

ferently from mine ferently from mine."

Ah, children, the difference was not in the ears and the eyes, but in the heart. If the heart is right, the brooks will sing not soold, the sky will look blue, and through the bare branches Cody, here will being a single property. God's love will shine.

A CONVERT'S MENTAL MARTYRDOM

One of the zealous priest-students at the Apostolic Mission House gives the following account of a convert he has recently received into the Church in Washington:

" For twenty years this gentleman has "For twenty years this gentleman has been more exemplary and regular in his attendance at High Mass on Sunday than many Catholics. He never missed attending the Holy Sacrifice once in all that time. On being asked why he went to church so regularly, and yet did not become a Catholic, he gave the usual objections. He doubted whether Christ established a visible church. 'Perhaps' said he 'Christ never lived,' though at the same time he would say with a

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certainty that Cosar and Alaxander had certainty that Cresar and Alaxander had really lived. His mind seemed to be in a continual state of doubt. After months of instruction, during which he readily admitted that the Catholic Church must be the true Church, he, only a week before his conversion, told his instructor that he doubted whether he had a soul. Such a peculiar condition of mind must have had a cause. It could not be weakness of mind, for the

tion of mind must have had a cause. It could not be weakness of mind, for the man had all the evidences of a strong intellect. For twenty years he had gone on thus, afraid to enter the sheep-fold. Perhaps some great grace had been neglected in his early days.

"It seems, however, that the true cause was the conflicting claims of different religions. His instructor gave him on one occasion a copy of Father Cox's Pillar and Ground of Truth. Within two days a book with a similar title was given him by some Methodist friends. The poor man was in a quandary. He could not decide for himself, in fact he was afraid to decide anything about the many books he received from non-Catholics. Such conditions lasted till two or three days before he entered till two or three days before he entered till two or three days before he entered the Church. Then the Grace of God seized his soul and with a firm resolve he decided to follow the light. The in-tervening days were three long dreary days of mental martyrdom. Finally he was baptized and received his first Holy Communion. From that time on he has been a changed man, happy and free been a changed man, happy and free from all doubt."—The Missionary.

'PRIEST-RIDDEN"

IS THIS THE CONDITION IN SPAIN WHERE CHURCH IS PER-SECUTED?

Here are some facts regarding the allegation that Spain is "monk-ridden," as set forth by John D. Moore in the New York Evening Post: The population of Spain, by the census of 1990, was 18.618.086 while a year ago there were but 12 142 men in religious institutions, and 42.595 women in 2,656 communities. Two-thirds of the men were teachers. Nearly one-half of the nuns were engaged in a hospital work and other charities; one-third of them were teaching, and the remainder were in conventing, and the remainder were in convent-ual life, entirely cut off from the world. ual life, entirely cut off from the world. So it is apparent that the great mass of these religious people have no opportunity whatever "to enter, with great advantages on their side, into competition with various industries." But, even assuming that they had, that they were all devoted to commercial pursuits, under most auspicious, consuits, under most auspicious, conditions, is it conceivable that these 55,000 clericals could perceptibly affect the economic status of their 7,000 000 the economic status of their 7,000 000 lay compatriots, who are engaged in gainful occupations? When one reads that the "cost of the religious establishments is... nearly one-twentieth of the national budget," it is almost impossible not to agree that this is a heavy load. But on analysis the burden would seem to lighten, for, according uld seem to lighten, for, according to the latest statistics which I have at hand, the Spanish budget for 1906 was \$172.767,687, almost precisely \$9 per capita per annum. One-twentieth of this is only 45 cents per year per inpost, even in an Iberian village.

HUMAN RESPECT

By human respect is meant the fear of displeasing the wicked, the fear of being ridiculed and laughed at, of being despised and disliked in our endeavor to serve God faithfully and to save our soul. It is an act of cowardice, which prompts the person, who allows it to get the better of him, to offend his God and to run the risk of losing his own soul, rather than incur the chance of being scoffed at by those being pointed at as being singular and narrow-minded, because he does not think, speak and act as they do.

cause he does not think, speak and act as they do.

Our Blessed Lord has said: "He that is not with Me is against Me: and he that gathered not with Me, scattereth.' (Luke xi., 23.) Our Divine Master wishes us to understand from these words that he who has not the will

that are deemed quite good enough to go to places of amusement and so on. They are afraid of their neighbors' remarks, and so out of human respect they will stay away from Holy Mass. Others who have ample time on their hands will not go to Mass on week-days for fear of being pointed at as would be-saints, or who for similar reasons will absent themselves from Benediction of the Biessed Sacrament. Others again are afraid of

Sacrament. Others again are afraid Sacrament. Others again are afraid of kneeling down to say their prayers or to say their grace before and after meals when in company of those who make light of such thing. We even come across some who when they accompany those who are not of their faith to a Cathelic Church are almost timid to genuflect and give due freverence to Our Divine Lord in the Blessed Sacrament.

Let us then renounce all human respect. Let us serve and love God fear-lessly, in spite of what the world may say or think of us. And if we have to say or think of us. And if we have to suffer something sometimes in order to do what is right, let us esteem ourselves happy remembering the words of the Holy Writ: "The just shall live for evermore, and their reward is with the evermore, and their reward is with the Most High. Therefore shall they receive a kingdom of glory and a crown of beauty at the hand of the Lord." (Wisdom v., 16-17.)—From a pastoral of the Bishop of Menevia.

A BIGOTED CORRESPONDENT ABROAD IN SPAIN

its readers with some letters from Spain evidently written by a special but not a very friendly correspondent. "The wicked bull fights" they are not as wicked as the men fights here. "The illiteracy of Spain" is exaggerated, while the learning of the "hack drivers" in England is just as much exaggerated the other way. The universities of Spain will compare favorably in the present and in the past for efficiency with those of other countries. The saloon problem of Spain cannot be compared with the problem in this country. We could exhibit 100 drunkards to the one that Spain could show us.

The correspondent of the Sentinel bets readers with some letters from Spain

The correspondent of the Sentinel be-lieves in the motto, "Eat, drink and be lieves in the motto, "Eat, drink and be merry"—and the natural life. He will probably be surprised to learn that there are, per capita, as many religious here in the United States as there are in Spain. The laudation of the precepts of the "Under Nazarene," means that those, and those only that are pleasing are lauded, those that might be twisted into area. Iwing

saints are not as popular in spain as formerly. The Lord Himself was not popular on earth, and He predicted that His followers would not be popular—that many would think it a meritorious act to persecute and ruin and put them to death.

There are, said Don Manuel, 41,000

There are, said Don Manuel, 41,000 There are, said Don Manuel, 41,000 nuns, native and foreigners, in Spain. You tell us they ought to be mothers of families. Just listen. There are in Spain 442,000 more females than males. It is not celibacy that reduces a population, but, as you know well, Malthusian doctrines such as have been adopted in France, where the religious congregations have been dissolved. But, it is said that there are too many monks and said that there are too many monks and nuns in Spain to permit the country to prosper. Look at Belgium-the

nesslike way of putting forward satire in camoes in its headlines. Here for in-stance, is its silhouette of Braga, the self-elected ruler of Portugal just now: LISTENING TO PRESIDENT BRAGA

This is as admirable an antithesis as the famous one wherein Byron describes old Lambro, the pirate: "As nice a man as ever cut a throat or scuttled a ship." Braga is a sort of revolutionary saint. He would not hurt a fly or tread upon a worm in his path, but only let him catch a priest."

"He told me himself that he has no passions, that he despises money; that he lives on a little coffee in the morning, a cup of bouillon and some bread in the course of the day. This I armly believe. The old gentleman is unworldly to an

"The one thing which, in my opinion

extraordinary degree.

"The one thing which, in my opinion, would debar him from receiving the monastic habit and perhaps subsequent canonization is his little anti-Christian hobby. On Christianity and monarchism he is not only unreasonable—he is maniacal. His books breathe fire against Christians and kings. He seems to think that Christianity has blighted the world, has stunted the stature of man, has corrupted the virtue of woman, has blasted the peace of humanity. has blasted the peace of humanity. These wild views are set forth in all These wild views are set forth in all his addresses and conferences, but unfortunately these masterpieces of literature are only to be had in Portuguese. No foreign publisher has yet thought it worth while to have them translated, and, verily, the matter is so poor, the manner so inferior, that the venture would never pay. Frenchmen would hear in such translations only a dull echo of Rousseau Eaglishmen and Americans would see a poor imitation of lugersoll and Paine. There is, indeed, a tradition that one Italian publisher, gently daring, did issue a translation of several works by President Braga, but of that unfortunate publisher's subsequent fate no clear and connected account can now be obtained."

be obtained. Such is the picture of the man of are lauded, those that might be twisted into easy living.

To quote "Someone has said," shows the reliability (?) of the Sentinel man. Then he concludes that priests and saints are not as popular in Spain as formerly. The Lord Himself was not popular on earth, and He predicted that His followers would

which he delights in. His bastinado is his own tongue. Hear the interviewer:

"Finally our turn comes. We are introduced to the President. We speak to him, or, rather, we listen. We listen for hours and hours to a stream of babble covered by a driftwood of techanical socialistic and pseudo-philosophic terms. After and pseudo-philosophic terms. After two solid hours the thing ceases to be a joke. It becomes a positive torture. Imagine having turned on to you an old Imagine naving turned on to you an old German Social-Democrat, arm-chair professor endowed with the philosophic minuteness; and detail of the North, combined with the inexhaustible linguistic facility of the South! Imagine being waylaid by a savant who has committed to promove all the supergraphical works. to memory all the superannuated works of the French 'philosophes' and scores of prosper. Look at Belgium—the most prosperous country in Europe. In Belgium there are 52 religious to every 10,000 of the population; in Spain only 26." This statement was supplemented by the Bishop of Jaca who said that the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of the proportion in Germany is 29 to 10,000 of thought, not to mention the contents of all the extreme republicant newspapers, and pamphlets that have appeared in Europe for the last fifty years. lungine being waylaid by a Lymans, Ltd., Montreal, Canadian Agents.

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this feat, has (not unnaturally) gone 'mad' and become affleted by a garrulity that is extreme, overwhelming, super

Imagine the ultimate fate of a Repubhardly be so egregious as a Jer pony.—The Standard and Times.

THE RENEGADE PRIEST

We wonder if the ministers and others We wonder if the ministers and others who fondle the renegade priest to their bosoms ever stop to think of the man's unworthiness and the enormity of the crime he has committed. When a man perjures himself the law promptly gets after him and he is made to suffer the consequences of his misdeed. The priest who, after a time, wearies of the string-part of his yows and wanders away from who, after a time, wearies of the string-ency of his vows and wanders away from the path of virtue, is in a measure, a per-jurer. When he was ordained to the holy priesthood he vowed himself before Almighty God to poverty, chastity and obedience. In his exalted dignity he became an ambassador of the Most High. He was able to say with the apostle, "I am an ambassador for Christ, God, as it were exhorting me.

The priest who breaks his vow and goes The priest who breaks in svow and goes up and down the land defaming the Church and the holy priesthood, as we have said on another occasion, is a Judas. He lacks faith, he lacks intellectuality, or he is immoral. There can be no question about this. And still he is taken up he may not a describe the said of the lacks. tion about this. And still he is taken up by men and women, supposed leaders in everything that goes to the uplift of humanity, and is made much of. Could these people look into the heart of the man who poses as a reformer, they would

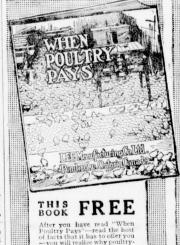
hate.
Charity is a quality absolutely neces-Charity is a quality absolutely necessary to the true Christian. These perverts, however, go about the country spewing forth their brutal slanders against priests and nuns, men and women who have given themselves entirely to God and who, in nine hundred and ninety-nine cases out of every thousand absolutely live according to their rows.

The converted oriest and the excaped The converted priest and the escaped

nun, now, happily, almost extinct, are un-worthy the slightest notice on the part of the Christian gentleman.—Syracuse

Why should we die? Simply if we die well, to live that life which was mapped out for us from all eternity. VARICOSE VEINS, Varicocele, etc.

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