FIVE-MINUTE SERMON

FIFTH SUNDAY AFTER EASTER SINS OF THE TONGUE

And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. (St. James i. 26).

My dear brethren, we see by these words that we have a rule by which to find out whether or not we deserve to be called sincere Christians or hypocrites. It order to be a sincere Christian, what has a man to do? He has to get control of himself; to get his soul and all that it can desire subject to the law of God; to get all pride, covetousness, lust, anger, envy, gluttony, and sloth under the control of his own will; to get that will subject to and one with the will of God; and, what is more, he must keep himself. subject to and one with the will of God; and, what is more, he must keep himself in this state of mind at least so far as to restrain himself from committing mortal sin and the graver venial sins if he desire sincerely to keep his soul well out of danger. He who acts thus is a truly good man, and that man's religion in not vain.

is not vain.

What is the first thing to be done to begin to live in this way? It is to examine and see in what way a man committs the greater number of sins. One will soon find that the tongue of man is the means by which a man sins most frequently and in the most devilish manner. For, says St. James, "The tongue is a fire, a world of iniquity, . . . defileth the whole body, . . . being set on fire by hell." We see from this how dangerous to the soul is the tongue of man. As we do see this, are we not bound to keep in check, at all costs, this source of evil? Any one can see that,

source of evil? Any one can see that, if he does not bridle his tongue, his re-

if he does not bridle his budge, his ligion is vain indeed. In fact, it is nothing but a merely outward show. It is hypocrisy of the worst kind. But what are the sins of the tongue we most They are blasphemies, curses, and

They are biasphemies, curses, and oaths; the retailing of our neighbors' faults with delight and evident pleasure; quarrels, bickerings, constant reproaches for faults that are past, gone, and even sincerely repented of long ago; immodest and impure conversations, with jokes and stories a heathen feels ashamed of; hints and little words that seem almost nothing, yet injuring ashamed of; hints and little words that seem almost nothing, yet injuring seriously the reputation of one, separating friends, and making even those near and dear to each other by ever tie cold and distant for a long time, if not for the rest of their lives. God deliver us all from the evil tongue! It works in our very homes. The husband becomes by it hitterness and gall to his wife and family. The wife becomes a torture to husband and children. Both by it make home a curse instead of a blessing, and husband and children. Both by it make home a curse instead of a blessing, and separate those of whom the word of God declares, "Whom God hath joined together let no man put asunder." Too often do we see sad examples of this kind. Too often do we find such a husband, who is like a roaring wild beast in his home, is like a roaring wild beast in his home, and a wife whose tongue once set going, even for a slight cause, is like a clock running down, or like the mill-clapper, so often used as a figure of an unruly tongue. The bad tongue of a child is the ruin of all in the house. That child is a tale-bearer and a traitor against those who heret him. A detestable is a tale-bearer and a traitor against those who begot him. A detestable habit of the evil tongue is what the world calls "damning our neighbor with faint praise," or, in other words, praising him highly, even to the skies, and putting in a little word of evil that destroys him all the more surely. One will excuse himself by saying: "But, after all, I spoke well of him. It can't do any harm!" Yet he knows in his inmost soul he has ruined or seriously injured his neighbor. How would I feel if I were spoken of in this manner? is the question one should have asked himself before he said a word.

How common is it to find persons the moment they see anything wrong done by another or hear of it hurry in great any one the sin of your neighbor, unless any one the sin of the save an innocent person or another from damage of some kind. This damage must be serious to oblige one damage must be serious to oblige one to tell, even then, the sin of another, for he is equally obliged by God not to

tell it under ordinary circumstan Remember, then, that no one can be a true Christian unless he keeps from these sins by bridling his tongue. Otherwise, as the text declare, "this man's religion is vain."

"PAPAL PREJUDICE" AND "METHODISTS METHODS IN ROME"

From Rome

The following article will appear in the Southern Press during the present month. The author has kindly allowed us to publish it also in Rome.

The Editor of the Australian Christian Commonwealth published in the issue of that paper for 12th January 1912 a letter from a Rev. W. Burgess Methodist Minister, Rome, on "Papal Prejudice." The object of the writer was an attempt to vindicate the actions of his co-religionists, the Methodists, in was an attempt to vindicate the actions of his co-religionists, the Methodists, in Italy, which formed the subject of some articles in the Southern Cross. In this attempted vindication, the Rev. William

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neral, some of which conclude with e refrain "concrete cases, you see." the refrain "concrete cases, you see.' Yes, concrete cases without concretion Yes, concrete cases without concretion.
Once, in a negative way, he appeals to arithmetic; perhaps he is something of a mathematician, and may regard figures with more interest and respect than he does the authority of his co-religionists.
We shall treat him to some in the course

The Rev. W. Burgess says implicitly at least, that no money was ever given to any Roman Catholic to embrace the Protestant faith, nor were any garments ever distributed with the same intent. The Rev. Dr. Stackpole, Methodist minister in his work "Four and One half Years in the Italy Mission" (already quoted by the Southern Cross) says that both money and garments were distributed with that intent. Besides the evidence of Dr. Stackpole let us take that of one of the Annual Reports of the Missionary Society of the Methodist, Episcopal Church, that for instance for the year 1906. The figures in that The Rev. W. Burgess says implicitly the year 1906. The figures in Report for Italy are rather interesting From it we learn that during the previ-From it we learn that during the previous ten years the Italian Episcopal Missionary Society received from their brethren in America almost half a million dollars, 2,500,000 francs; and the report informs us that the Italian Methodist gleanings from foreign sources during the previous year, 1905, was 500,000 francs. The issue of Rome for September 7, 1907, has an instructive paragraph on the import of the statistics given in the report referred to. Rome says (page 111:) "But there is one part of the precious report which remains a mystery in the light of these marvellous victories (claimed by the Methodists) and of this profuse expenditure of American dollars. We turn over to pages 118:119 (of the Methodists' official report) for the statistics, expecting to

report) for the statistics, expecting to find many millions of Italian Methodists, and Rome half converted. What we learn however is this: in Italy and Italian Switzerland there are about 34,000,000 of people, and the Methodists among them, including both members and probationers, total exactly 3,449; and probationers, total exactly 3,115, Rome, which is well over the half million mark, contains 266 Methodist members and probationers. How many of the 3,449 and the 267 are Italians, and how by another of hear of it husry in great by another or hear of it husry in great glee to tell it at once! Do we not know, my dear brethren, that such a some is a scandalizer of men, and that one is a scandalizer of men, and that the Christian rule requires us to be silent then under pain of sin? But the greater the evil done the more degreater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education question. John Francis Maguire, in his valuable work "Rome: its Rulers and the greater the evil done with the education and probable work "Rome: Its Rulers and the probable work "R the 500,000 francs spent on Italian Methodism last year has resulted in a net gain over the numbers of the previous first firs ous year of just 75 persons, which works out at 6,666 francs per every additional Methodist; that at the same rate of expenditure and the same rate of progress it will take 12,500,000,000 francs, and it will take 12,000,000,000 francs, and 36,000 years to convert the Italian people from the errors of popery to the light of Methodism. Unfortunately there are several flaws in the calculation, for we find that in some respects, Italian Methodism is going back. The lest report for instance appearances that last report, for instance, announces that there were 32 'native preachers' on

there were 32 'native preachers' on the field, whereas the previous one registered 55; we note also that in the space of one brief year these 32 aided by the 9 foreign missionaries of Method-ism baptized as many as 2 adult and 86 infant Italian Methodists, while in the previous year the baptisms of adults were no fewer than 5 and of infants 87. This means a diminution of 6 baptisms in the year—but it must be remembered that there were 23 fewer missionaries to do the work. If then, according to the Rev. W. Bur-

gess, this huge expenditure of American dollars is not made with the intent of inducing the Italian Catholics to embrace the Protestant faith, perhaps he articles in the Southern Cross. In this attempted vindication, the Rev. William Burgess indulges in a number of vague general statements, evades the questions at issue, and tries to vilify the Pope and the Church of Rome.

The Rev. W. Burgess belongs to the part of the Protestant body in Rome that calls itself Methodists, whose chief newspaper is the Evangelista, the same Revauch and the calloid Church. And this is, in fact, what the result of Methodists work in Italy and Rome proves; for the Italian when he leaves the Catholic Church ceases to belong to any Church. The following is a quotation which we that calls itself Methodists, whose chief newspaper is the Evangelista, the same Evangelista which a short time ago said, referring to the Asino the foulest paper ever published: "There are fields of common activity in which we can give one another the hand of brotherhood in the holy war on the heresy and obscurantism of Rome." So much by way of introducing the Rev. W. Burgess and the society to which he belongs.

The Methodist apologist either disregards or implicitly denies statements made by one of his own brethren, Dr. Everard S. Stackpole, as quoted by the Southern Cross; he also disregards the evidence against him and his thesis of other non-Catholic authorities; and all his charges and defences are vague and

tinues the Standard) says that in 1872 the census showed 58,561 Protestants in Italy, and the present census counts 65,595—an increase of 15 per cent. in forty years." (In the meanwhite the general population of Italy has increased over 30 per cent). Dr. Wendt is forced to contess: "The Roman Catholic See how long since lost all fear of Protestant growth in this country, and treats the propagands with profound indifference. How is the failure (he continues) of growth in this country, and treats the propaganda with profound indifference. How is the failure (be continues) of Protestantism in Italy to be accounted for? Certainly it cannot be attributed to any lack of zeal on the part of the evangelical sects at work in this field. Hundreds of pastors, evangelists and teachers are enroiled, among them not a few men of ability and character. Their budget of expenses is estimated at between \$1,500,000 and \$2 000,000 annually (that is from 7,500,000 to 10,000,000 francs annually.) By far the larger part of this great sum is contributed from foreign sources. Take away this American and British missionary money and foreign sources. Take away this American and British missionary money and two-thirds of the Protestant churches and schools of Italy would be out of ex-

and schools of Italy would be out of existence."
"How about Methodist activity in
the Eternal" City (the Standard continues)? Let Dr. Wendt answer the
question: "The American Methodist
Episcopal church," says Dr. Wendt,
"has a splendid plant in Rome, spent
some \$100,000 annually in Italy for missionary work, conducts colleges and
schools, supports some 70 pastors, and is
certainly very much in earnest. Yet at
the English service we recently attended, only 35 persons were present.
This may have been due, in part, to the
absence of the senior pastor in America.
Its Italian services, are, of course. absence of the senior pastor in America.
Its Italian services, are, of course, better attended, particularly in Rome, where an eloquent minister attracts excellent audiences. Yet these are, in good part, made up of the employees of its publishing house and its colleges. An average attendance of 50 persons may be safely allowed for the Methodist parishes of Italy."

These statistics are too clear for com-These statistics are too clear for comment. The Methodist mission has been abundantly proved a failure as an evangelising society; but a source of great revenue to the Italian kingdom.

great revenue to the Italian kingdom.

The Rev. W. Burgess waxes eloquent on the ignorance and immorality of the Italians in the Papal States under the Papal Government, and here he ventures to give us some statistics—but such statistics: "Where he got them, he does not tell us. "Why," he says, "50 years ago under Papal rule in no case perish in the Panal States was there one parish in the Papal States was there a school for girls;" and you might have "walked through parish after parish without finding aman who could read . . . When Victor Emmanuel took possession of the Papal States in '70 only 5 per cent. of the population could read and write, and the percentage of illegitimate children in this holy territory was higher than in any other country in Europe." "What a heritage," he wails out, "for United Italy to take hold

We will examine the education ques-We will examine the education question first. According to the above statement there was not "a single school for girls" in the Papal States fifty years ago, that is in 1861. But Morichini, in his work Istituti di pubblica carita, first published 1835, tells us, Part IV Degl' Istituti d'istruzione primaria, that, in 1835, there were in Rome alone 55 Regionary schools for boys and girls, with a total of 14,099 pupils, and this when the population of Kome was only with a total of 14,000 publis, and this when the population of Kome was only 150,000; and these schools, be it noted too, were only the Regionary primary schools. The total number of boys in the schools for boys only was 4,809; the the sonois for boys only was the schools for girls only was 4,490; and the total number of boys and girls in the mixed infant schools was 4,800. From these figures it is clear how the children of Rome, boys and girls alike, were provided with the means of education in 1835. We are not yet done with the education genial element, and indeed essential to her safety, it has been, as it ever will be, her policy to discourage the progress of education, and thus retain the human education, and thus retain the human mind in a convenient state of intellectual twilight. This is no wornout and obsolete accusation which one has to search for in some musty volume, or dig out of some rust-eaten record of a past age. On the contrary it is the one of all others, most frequently made at this very day, by those who desire to misrepresent the Church; and it is the one of all others, most readily credited by the Protestant most readily credited by the Protestant public of these countries." Later on, page 252, he says: "Let us see if Rome really merits praise on this account,"

means to you.

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her schools.

At page 275 we find: "Nor is it advisable to go through a list of the schools for female children, which are intended for those of every class and condition in life, from the daughter of the prince, to the poor deserted child of the street. The conservatories alone would make a long list, to say nothing of the public schools under the care of the Maestre Pie. ONE OF WHICH, AT LEAST, IS TO BE FOUND IN EVERY PARISH." LEAST, IS TO BE FOUND IN EVERY PARISH. (The capitals are ours). Here is a first contradiction of the statement made by the Rev. W. Burgess. But let us quote Maguire still further. He says, page 285 of the same work:

"Cardinal Morichini states that, in 1841, there were in Rome 27 institutions and 387 schools for the instruction of the children of the poorer portion of the public. Of these 180 were for children, or infants of both sexes; and, of the republic. Of these 180 were for children, or infants of both sexes; and, of the remainder, 94 were exclusively devoted to males and 113 to females. The total number of scholars in 'elementary schools 'amounted, at that time, to 14, 157. Of these, 3,790 were of the infant class; and of those of more advanced years, 5,544 were males, and 4 823 were females. In 'gratuitous' elementary schools, 7,579 received their education; namely 3,952 boys and 3,627 girls. In schools 'paying a small pension,' there were 1,592 males, and 1, 96 female making a total in such schools of 2,788.

In addition 2 213 children of both sexes, learned the rudiments of education in special conservatories and hospitals. Not to go beyond the Night schools and the schools of the Christian Brothers, the increase is very marked since the time that Morichini wrote. The acknobl of the former description

The schools of the former description have increased from 8 to 13, and their scholars from 1,000 to 1,600. Besides, the present Pope (Pope Pins IX.) has himself established a number of schools for children of both sexes, and does all in his power, by pecuniary aid as well as by other modes of encourageas well as by other modes of encouragement, to promote new schools throughout the Papal States, and to enlarge or otherwise improve, those already in existence. So much for primary education. Let us see now what Maguire has to tell us regarding higher education in the Papal States." He says (page 288 of same work): "There are 7 Universities in the Papal States

Universities in the Papal States -namely, those of Ferrara, Bologna, Urbino, Macerata, Camerino, Perugia and Rome. In each there is taught a and Rome. In each there is taught of complete course of Theology, Jurisprudence, Philosophy, Medicine and Surgery, besides other branches. The Universities of Rome and Bologna are of the first class, and in these is taught, in stitutions which I have given, it may be supposed that the number of students receiving a first-class education in the religious order the principal great Universities and in the principal Seminaries is considerable. By the latest returns I find that the number of Ferrara, 3,706. Then Ancona has 2,515 Catholics of

Bearing in mind now the great stride Bearing in mind now the great statics that education has made in every civilized country during the past fifty years, let us turn to the statistics which the Guida Monaci, a publication by no means favorable to the Papacy or the Catholic Church, has to show us regarding the great things which United Italy has done for education, during this past half century. We naturally, judging from the tone in which the Rev. W. Burgess speaks, expect to find all or nearly all of its subjects able to read and write; but alas: what do we find

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that is on account of the abundance of instead. The Guida Monaci for 1912, page 348, tells us that the number of analiabeti, or those unable to read or write, in the Roman Province is: "From write, in the Roman Province is: "From 6 to 21 years of age, 38 per cent. of the male sex, and 51 per cent. of the female sex; and of those from 21 years of age upwards, 38 per cent. of the males and 55 per cent. of the females cannot read or write. Behold now what United Italy has done in fifty years for the education of its subjects. After fifty years of boasted progress 45 per cent. of Italy's population cannot read or write."

We now pass on to consider the questional property of the p

population cannot read or write."

We now pass on to consider the question of the morality of the Italians under Papal rule. Speaking of the great Hospital of Santo Spirito, Maguire, in the work already quoted, says (page 192):
"The avarage number of children received during the year is about 900; but of these, not more than 600, or two-thirds, are illegitimate—the remaining 300 are the offspring of poor and needy, perhaps in some instances of heartless parents, who, from various causes and motives, adopt this ready mode of providing for them, or getting rid of them.

"(194) . . The number 900 may seem very great, as represent-

... (194) ... The number 900 may seem very great, as representing the annual average received; but it should be stated that the hospital of should be stated that the hospital of Santo Spirito affords an asylum not only to the foundlings of Rome, but to those of the provinces of Sabina, Frosinone, Velletri, and the Comarca, and also dis-tricts on the borders of the kingdom of tricts on the borders of the kingdom of Naples. Now we may safely say that the number of illegitimate children given above, that is 600 a year, practically represents the total number for the region stated, a region as large as the Roman Province of to-day, and which then had somewhat more than half the population of the Roman Province of to-day. Let us see how the 600 illegitimate children a year in Papal times compares with statistics of to-day under the very 'moral' government of United Italy. We turn again to the Guida Monaci for information, and we find there, at page 347, that the and we find there, at page 347, that the number of illegitimate children in the Roman Province for the year 1909 was 5,856 of whom 1,142 were found exposed and unclaimed. Behold now what United Italy has done and is doing to reconstant the morality of its subjects. promote the morality of its subjects. But this is not all, for we have to-day what was practical unknown in the days of Papal rule—we have infanticide and race suicide. Surely the outlook for Italy is anything but consoling when we find in one year 15 per cent. of the births of its subjects illegitimate.

A few words more and we are done A few words more and we are done, for the present at least, with the Rev. W. Burgess and his letter to the "Australian Christian Commonwealth." Towards the end of his letter he writes: "If the Papacy is the uplifting, health-inl force its upholders tell us it is, how the research for the feat that the do you account for the fact that the nations which have been most under its influence are uniting to cast it off and drive it from their midst? . . there must be something wrong in a man when all his friends unite in condemning him."

Here just lies the fallers, it is not his friends but his enemies that condemn him. It is not the Catholics of France latest returns I find that the number of this class of students amounts to 28,899 —a vast number indeed, especially when contrasted with the smallness of the aggregate population of the Papal States. Attending the Roman University the number is 1,051 — that of Bologna, 1,050—Macerata 1,313—Perugia, 1,137—Pesaro and Urbino, 5,178—Ferrara, 3,706. Then Ancona has 2,515 — Catholics of these countries though they Ferrara, 3,706. Then Ancona has 2,515 catholics of these countries though they scholars of the higher grade, Ascoli, them, in the practice of their religion, one thing is certain that at the hour of 28,899 is made up." death it is to the Catholic Church airs Minister that they turn for the last religious rites. Let the Rev. W. Burgess read the daily reports from Tripoli and he will see the place that the Catholic Church has in the hearts of all those poor soldiers who are now facing death. The Italian may accept food and raiment from the Methodist, but he will seek his soul's salvation through the ministry of the Catholic priest.— Veritas.

CHILDREN AND NEWSPAPERS

There is nothing which gives a right minded grown-up so much of a shock as to see a boy or girl devouring the daily paper. The newspaper is not milk for babies. Your Kitchen Walls

The American press, said Mr. A. Maurice Low in his lecture on "Journal-Maurice Low in insteaded to both and is is at the level of the lowest reader. And the paper that dishes up orime and scandal is bad enough for adults without letting the child defile himself with it. Anyway

child defile himself with it. Anyway
the boy or girl does not need to keep up
with the latest news.

Anyone who has been away from his
daily paper for several weeks at a time
knows how little news of real importance
he misses. It is far from being essential
therefore, with the child who would be
better employed in getting his lessons. better employed in getting his lesson Many Catholic parents need to exact

Many Catholic parents need to examine their consciences on this matter. It is so hard for them to believe that any moral harm can come to their children And so they wink at the free use of the paper in the family.

It begins with the childs desire to see the "funny pictures," and from that it is but a step to the salacious divorce case or murder mystery. For much of this, the comic supplement is accountable.

In itself it is far from desirable. Mr. Low declares it responsible in a great

In itself it is far from desirable. Mr. Low declares it responsible in a great measure for the bad manners and rudeness of American children. "It eradicates," says he, "all the good done by instructors and parents in the art of reading, and so forth." It is pleasing



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to see that some of the papers have been prevailed upon to dis-continue these lurid appeals to the child

With the "funny pictures" gone there With the "funny pictures gone there will be no excuse for exposing innocent minds to the knowledge of crime which, no matter how delicately it be told, occupies so much of the daily paper.—Boston Pilot.

When our Blessed Lord was twelve when our blessed Lord was twelve years of age, the Gospel tells us that He was subject to His foster-father and the Blessed Virgin. What a grand and conforting thing it would be if all our children would follow His blessed

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