

instance. Secondly, when they came to this country, flying from the bitter persecution and poverty of the old land inflicted upon them by those who by force of arms deprived them of nature's patrimony, they were not as well equipped in life as their Protestant neighbors. To make a start they had to engage in the humble avocations of life, and they could not afford to leave their children in school for any length of time. But they are getting on very well, and in the course of years will forge to the front and be abreast of their Protestant neighbors even in the matter of material wealth. We are surprised at one statement made by Mr. Northwood. He says:

"And last, sir, reticence might give an erroneous idea it would be well to impress upon the honorable gentleman that there are those citizens in this country who say that the time will never come when any person shall be forced to contribute to the up-keep of any schools whose purpose is the propagating of any particular religious tenets."

In reply we may say that if the Catholic people wish to support their own schools, in which both secular and religious training is given, with their own money, they wish to be excused if they refuse to believe that it is a concession or favor granted them. It is simply their right, and interference with this God-given right by people prompted by prejudice will be resented to the bitter end.

PAROCHIAL SCHOOLS

This is the name given to Catholic schools by the faithful in the great American Republic. One of the greatest evidences of the genuine Catholic spirit is to be found in the self-sacrifice made by these people to build and maintain this splendid system of education, which means not a little for the spread of the faith, and in the long run will prove to be the strong right arm of the Republic itself. It is a matter of wonderment why any Catholic worthy the name would entertain for a moment the thought that for the education of his children the public or godless school is to be preferred to the Catholic one. Long years ago we had a few people of this character in the province of Ontario, but the race has become well nigh extinct. Experience has given them a painful demonstration of the fact that as a rule they made the mistake of their lives. As to secular training their children are, to say the least, not one whit better, and in many cases not as well trained, as if they had gone to the Parochial school, while at the same time the germ of Catholic faith has dwindled to an almost invisible quantity. The world and its belongings are their sole concern. They plunge into the swim of frivolity, and if not irreligious are decidedly non-religious in all of life's activities in which they may be engaged. They become in ninety nine cases out of a hundred a reproach to their parents, a disgrace to the church in which they were born, and undesirable citizens of the great Republic. They will not take a Catholic paper or read a Catholic book. In the public school and the careless home such reading matter is not in vogue. The evening paper, filled to repletion with the doings of the criminal world, is their literary pabulum, and what wonder then if in after life they contract vicious habits, are gross in society, and are shunned by refined people. To the Catholic parents of the great Republic we would say, "Have a care! If you sow the wind you will reap the whirlwind."

A LOW CHURCH CLERGYMAN

The curate of St. John's church, Victoria, B. C., Rev. A. J. Stanley Ard, has made study of the lowest type of Low Churchism and is therefore quite capable of giving an assembly of Orange men just such a sermon as they like to hear. In the Victoria Times of July 8 appears this gentleman's discourse delivered to the Orangemen and the Sons and Daughters of England. This gives further proof of what we always contended, that the Orange Association and the Sons of England are pretty one and the same, both built upon a superstructure of ignorance and prejudice. "It is our duty," declared Mr. Ard, "to defend as far as we possibly can not only the rights of our own Protestant church but also the rights and liberties of Roman Catholics." It is exceedingly childish, even criminal, when speaking to an ignorant congregation, to talk about religious liberty in this country. The most far-seeing statesman can see no prospect of a disturbance, and if our religious liberties are ever curtailed it will not be by the Catholic Church but by the class who composed Mr. Ard's congregation. He should not forget that even up to 1829 Catholics were not permitted to vote in the United Kingdom and then his brother Orangemen and brother Churchmen fought bitterly against the emancipation of their fellow subjects. The same in regard to the established church. Up to Gladstone's time the Catholics were forced to pay tithes to Mr. Ard's church, and when a measure was brought into the English House of Commons to relieve

them from this incubus, was there not a threat made by the so-called champions of religious liberty, Mr. Ard's constituency, to kick the Queen's crown into the Boyne if the law were enacted?

"We ought to look back to the history of the times when the Roman church held sway over the British people, and when the Church of England was in captivity to the false doctrines of Rome, and we shall find that man was forbidden to come into direct contact with his Creator. Certain laws were laid down, certain commandments were given you, certain observances had to be kept—and then, if you paid sufficient heed, you would be pardoned the sins you were allowed to commit. Jesus Christ, the perfect ideal of man, was not held before you."

The above is an extract from Mr. Ard's discourse. Had we read it when we began this article we would have put the report of his sermon in the waste basket and taken no notice of him. When a man of the cloth wearing a Roman collar and supposed to be a cultured gentleman makes such a declaration as the above, we are constrained to believe that he is a misfit. The publishers of the yellow evening papers in New York give the denizens of slumdom the kind of literature they want; healthy people will not look at it. Is Mr. Ard governed by the same motives? He gave the Orangemen what they wanted. Does he not know that a Catholic priest, accepting money or any other consideration for the forgiveness of sins, would be guilty of simony or traffic in that which is sacred—one of the gravest offences of which he could be guilty. Such a thing may have happened, for as long as human nature is what it is we will ever have a Judas with us. If so, is it honest to hold up the Catholic Church to odium on that account? Not long since a Baptist preacher was electrocuted in Boston for the murder of a young lady. What would be thought of us were we to hold the Baptist denomination accountable for the crime? Has Rev. Mr. Ard's insane bigotry made him regardless of truth and honesty?

THE OLD FABLE

A correspondent sends us this little item:

"Our minister, Methodist, told us a week ago that the Catholics are ignorant people, believing wholly what their priests tell them and blindly led by them."

We are not surprised. There are a few Methodist ministers like unto Rev. Citizen Johnson, of Hamilton, lately of Toronto, who, when speaking about the Catholic Church, exhibit an amount of ignorance truly amazing. The minister above referred to is, however, correct in a sense, and in this regard Catholics are notably different from the flocks of our ministerial friends. That Catholic people believe what their priests tell them is undoubtedly true. In making this charge against Catholics we do not infer that the Methodist people do not believe what their pastors tell them? Very true it is that the Catholic people recognize their pastor as a shepherd indeed, and are led by him into pastures pure and true and noble, with the divine ideals always in the forefront. When the preachers of the sects make declaration upon any given subject, it may be secular or it may be religious, the pew holders are wont to draw their own conclusions. Our correspondent "A. M." ought to procure a copy of the little book entitled "Question Box," and make a present of it to his neighbor the Methodist minister. As to the charge of ignorance of the world's history and the world's work, in secular and religious subjects, the Catholic people will not suffer by comparison with their Methodist neighbors.

TOO MUCH

A subscriber has sent us a clipping from a Montreal paper containing a report of an address delivered by Rev. Mr. Lawson under the auspices of Kelly Loyal Orange Lodge No. 8. Parenthetically we may remark that a sign escaped us when we saw this grand old Irish name pinned to an Orange lodge. We wish to say to our subscribers in different parts of the country that it would be impossible for us to take notice of all the Orange addresses delivered by un-Christian Christian ministers, in the hot days of July and upon other occasions. The statements made by these gentlemen concerning the Catholic Church are as a rule worthy only of contempt. They are brusque, coarse, incorrect and bristle with the superstitions of Orange history. Let us give an example. Rev. Mr. Lawson said:

"In reading the police report for Montreal in a paper, a short time ago, I found that there were 2,608 convictions, 1,729 men and 407 women, making a total of 2,136. Of these convictions 469 were Protestants and the rest Catholic, showing that the majority of criminals are Catholics."

It will here be noted that he has given as authority a paper and his figures are likewise suspicious. But let that pass. For argument's sake we will admit they are correct. Why was he not honest enough to say that the Catholic population of Montreal is six times as large as the Protestant population? Mr. Lawson further declares: "One of

the editors, of which I have written down a part here, says that no one may be saved unless under the jurisdiction of the Pope." This is enough. It were but waste of time crossing swords with men like the Rev. Mr. Lawson. Hereafter when our subscribers send us reports of Orange speeches we would ask them to kindly confine them to those of scholarly persons who have some regard for the truth. This whole Orange business is a big, black blotch upon Canada's fair name. The organization lives, moves and has its being through the machinations of low grade politicians who desire to keep themselves in the lime-light with a view of receiving reward by way of government positions drawing fat monthly cheques.

CLOSED CHURCHES

"Of the 108 hours in each week it is safe to say that the average Protestant church is not occupied more than 8 hours. For six days and a half the churches stand vacant and useless. In Cincinnati the experiment has been made of opening the churches in the day time as a resting place for mothers and children and a refuge from the hot weather outside. Even on Sundays the churches are sometimes not put to much better use."

The above is taken from the Toronto Mail and Empire, having appeared in the form of an editorial note. We are sorry conditions are so deplorable amongst our non-Catholic fellow citizens. Calm reflection must surely bring to the minds of many of them the conviction that after all there is only one Church, the old Church of the ages, whose doors are ever open to troubled souls who hunger to commune with the Eternal One and the merciful One who is ever present on its altars. And millions of money are spent by misguided people with the purpose of tearing from the hearts of Catholics their simple faith to be supplanted by a system that has but little to commend it from the spiritual standpoint, an up-to-date place of entertainment attended in great part by a highly cultured people wearing the finest of raiment and thanking God they are not as the Publican.

KEEPING IT UP

For the sake of making political capital some editors, we regret to say, permit the publication of ridiculous caricatures. The latest offender is the Toronto Globe. The gentleman who sends its special despatches from Montreal is sadly in need of a lecture on the proprieties. Referring to the visit of the Hon. L. P. Pelletier, Postmaster General, to Rome, he says the hon. gentleman will try to secure the Pope's blessing on the stand he took in regard to the Keewatin School Question, and is to consult His Holiness as to what he and his compatriots should do in the matter of a Canadian navy. That Mr. Pelletier as a Catholic will seek the Pope's blessing we have no doubt; whatever. We extend our sympathies to those outside the fold who have no headship from which a like favor may be sought. The statement that Mr. Pelletier will discuss Canadian politics with His Holiness, more especially the matter of a Canadian navy, is not only ridiculous but mischievous. The despatch is evidently made to order for consumption in Ontario where scores of people—the Orangemen on the one hand and some adherents of the sects on the other—are already somewhat beset themselves with a species of narrow bigotry. Upon reading this despatch once more certain people will become imbued with the notion that the Pope has designs upon our civil and religious liberties. It is to be hoped the time will come when certain politicians will not be able to fool all the people all the time. If Hon. Mr. Pelletier had anything particular to say to His Holiness it is not likely he would take into his confidence a newspaper correspondent in Montreal—least of all the representative of the Globe. There is altogether too much of this "it is rumored" business amongst the news-gatherers.

THE LABOR UNREST

Cardinal Bourne recently gave an address to working people at Stoke-on-Trent, and his words of wisdom will, we doubt not, play a large part in bringing about a better understanding between the laboring class and the workers in the Mother Country. In dealing with the late strike His Eminence said:

No legislation can really change these things. We have come to a point in the history of the world when men seem to consider that no country can go on for any length of time unless year after year we have some twenty or thirty new laws. Have you ever considered what an absurd position that is? And what is to be the result if the world goes on for another thousand years? Legislation cannot change human character. It may coerce it; it may restrain it; but it cannot change it. No schools, and no instruction of a secular character, can ever heal those evils. We have had forty years or more of compulsory education. I suppose all those who are engaged on either hand in this industrial strife have had what our legislators consider to be a good education. And yet the industrial difficulties are more acute than ever they were before. Nothing can heal those ills save the fullest recognition of the rights of each human personality, and

such recognition of the rights of the fellow-men will never be given except by a conscience which is taught by faith in God and His revelation. Every other remedy, call it by what name you like, is absolutely futile, and if it does not carry us further on the road to disaster, will certainly never provide any remedy for the evils that we see all about us. Our boast as Catholics is that we believe unflinchingly, unhesitatingly, with no thought of shame, with no thought of concealment in the supernatural. And we believe that God Almighty, Who made us, can so transform the hearts and the minds of men that, in spite of the inherent human selfishness, in spite of the longing that every man has to fight for his own and to get what he can for himself—in spite of all that, if men will listen to the Word of God and the voice of their conscience, they can find a way out of every difficulty that confronts them. And on that account, small minority as we are in this country—as we are sometimes reminded, though perhaps we are more numerous than some of those who say those things give us credit for—but small minority even though we be, we are able, I think, to render very useful service in this respect.

I have never hesitated—and I think my brothers the Bishops are with me in this matter—to recommend our Catholic people to enter boldly into the various industrial unions, the organizations that cover the country. We do that because we believe that thereby they can safeguard their interests, and that union of that sort is a necessity for them; and because, moreover, we believe that by entering into contact with their fellow countrymen, their fellow workers, they will have many opportunities of putting before those, to whom perhaps those principles of which I have spoken are unknown, what is really the teaching of the Church and the teaching of God on those momentous matters.

Now, ladies and gentlemen, if you are to do that, these among you of whom your position in life, feel that it is an advantage to you to belong to trades unions or other organizations, if you are to do that aright I would utter a word of warning to you, and that is not to follow too blindly and without reflection leaders who do not profess plainly that they believe in God and His revelation. Whatever their qualifications may be, whatever their natural uprightness may be, whatever their single-mindedness may be, if they do not recognize God and His revelation they are blind, and they will be leaders of the blind. You know with what result. Then, secondly, whatever your opportunities of education may have been, strive to imbue yourselves with Catholic principles. Know what our Church teaches on these matters, and be able, without obtrusiveness and without useless insistence, to put before your fellow workers what is the view of the true Catholic on all these industrial troubles.

BISHOP HOBAN'S WARNING TO CATHOLIC AMERICAN IRISHMEN

ATHEISTIC-SOCIALISTS MAY PLUNGE COUNTRY INTO CIVIL WAR LIKE FRANCE, SPAIN AND PORTUGAL

In a recent sermon Rev. M. J. Hoban, D. D., Bishop of Scranton, said, "We must be on our guard. My Irish blood tells me that if the Atheistic Socialists attempt in this country what they have carried out in Europe, in Portugal, Spain and France, they will precipitate a civil war. If they do attempt such things we will accept the challenge and Catholics of Irish blood will be found fighting for God and country, for the cross and for the flag."

Bishop Hoban said in part:

"Every school boy knows that in the vast oceans there are currents that change the temperature and climate of the coast to which they trend. American men know that on our neighboring coast, the mighty gulf stream skirts our shores, giving of its benefits to countries in far northern latitudes. As in the Atlantic, so in the Pacific ocean, the Japan current acts similarly, giving to the lands on the Pacific coast, California, Oregon and Washington, a climate that is far more genial than that of the rest of the continent. The philosophy of nature, as shown in physical geography, explains the origin of these mighty ocean rivers of warm water impelled through the colder water of the ocean, bringing in their train, peace, plenty and contentment, converting what were the other-wise barren, sterile wastes, into countries, inhabited, fertile and prosperous."

"Other currents have made quite as important changes in the lives of nations, and these currents are explained by the philosophy of history. One current started in the Garden of Eden and came down through to the birth of Jesus Christ, changing the religious customs of all preceding ages, establishing Catholic Christianity, the benefits of which we now enjoy, benefits that make the celebration of this feast, with its joys, its glories and its triumphs possible. Another current had its origin in Rome, developing law and military exercises that succeeded in governing all Europe."

"The mission of St. Patrick partakes of the nature and spirit of that current that had its origin in the Garden of Eden. St. Patrick accelerated the movement of this mighty current, converting the Irish people from Paganism, making them, individually and collectively, apostles of and for Jesus Christ, carry His religion to all parts of the earth, including America. To-day we are enjoying the blessings, experiencing the benefits of the mighty stream, that St. Patrick filled with the grace of God, poured out on your forefathers in Ireland."

"What would Catholicism in America amount to, were it not for the Irish Catholics? I feel that the last time our last intention to disparage the efforts of our fellow Catholics, the Germans and the Poles. With all due respect to the representatives of these races of kindred believers, the

Irish are the great possessors of the faith of Jesus Christ and this faith is shown in their works in this country. They have carried on the same apostolic and missionary work even in England. The example of the poor Irish man and Irish woman, crossing to England, to win the pittance that would keep the life in those at home, have been the means under God, of keeping alive Catholic practices and Catholic customs. Broad minded English Catholics admit this debt. It requires very little research, very little thought, to bring conviction to the mind, that were it not for Irish Catholics, Catholicism would not occupy in this country its present proud position."

"What causes resulted in this condition of affairs, so far as the Irish people are concerned? The impress of St. Patrick on every Irish soul. An Irishman may be careless amid the temptations of the world; he may wander off, but deep in his heart is this stamp of St. Patrick, and this power, partaking of the Divine, has preserved the faith in the hearts of the Irish people through trials and temptations of various characters; yes, I might add, through the grossest horrors that a people has ever been subjected to. There have been those in Europe who have said in other days than when the Irish people emigrated to America and had come in contact with superior culture, the Irishman would abandon the superstition of Rome. False prophets! Back in Ireland, hostile politicians, hostile to our race and to our creed, have asserted that English associations would have a similar effect, that Irishmen would get away from the subjugation of the priests, and would become more liberal in matters of religion. What has been the result? I appeal to you, men and women born in Ireland, to answer? Has the Irishman, when transplanted, lost his faith? Is not the faith of the race as strong, as fervent and as noble, here in Scranton, as it was in Ireland? How can people make such assertions and expect to be believed?"

"We, the children of Irish parents born in this country, have a lesson to learn from this day and what it symbolizes. Just as false prophets made false prophecies, here and abroad, there are men who hope, they do not believe in prayer, that they may succeed in wrenching Irish Catholics from their religious allegiance. They are engaged in an insidious movement, apparently in the interest of the working man. They are making an endeavor to capture, to control the labor movement in this country, to subvert it to their aims. These aims are purely material. They forget that Celtic character aspires to the divine, the supernatural. Here in Pennsylvania, recently, a Socialist was elected state president of the Federation of Labor, and a renegade Catholic from Wilkes-Barre, a man who abused the Sisters of Mercy hospital, was elected secretary, showing the tendency of present day conditions. I do not place in this category workmen who are striving to improve their conditions by organizing to obtain a more equitable distribution of the wealth that they help to create, a distribution that is made absolutely necessary by prevalent conditions. I refer to the disciples of Marx, Engels, Liebnicht, Bebel, Debs, DeLeon, Berger, and others, who, under their so-called law of economic determinism, hope to eliminate all that relates to the life of the soul, to make materialism take the place of the spiritual. They are pronounced atheists who tell us that 'Socialism has nothing to do with religion,' that 'religion is every man's private affair.' My friends, the Socialist teaching, not do Socialists make use of this argument, save from motives of expediency. This question was discussed at a national convention held in Chicago. The debate was not on the question of what Socialist believed, but what should go out to the public as the attitude of the party on this religious question, and by a vote that was nearly even, those dishonest Socialists, those men without the courage of their convictions, prevailed. The men who were honest, the men who did not believe in God and wanted to say so, the men who were atheists and wanted to proclaim the fact, were outnumbered, for the sake of expediency."

"There are Socialists who are not the cravens that the majority of delegates in this Chicago convention proved themselves to be. Congressman Victor Berger belongs to this class. Mr. Berger keeps company with Briand and Viviani in France. These Frenchmen are avowed enemies of the Catholic Church. Mr. Berger is to be commended for having the courage of his convictions. In his paper and in his address, he pronounces the Catholic Church the principal enemy of Socialism, an enemy that he says must be overthrown. Mr. Berger, the preacher of materialism, is also the preacher of anarchy. In his paper he has advocated civil war. He has urged that Socialists arm themselves with rifles and bullets, predicting, to use his own expression, a 'violent and bloody revolution.'"

"The answer to Mr. Berger's threats is one of the lessons we must learn from this day's teaching, and is, that, with the Irish and Irish-American Catholics of these United States, Atheistic Socialism will not be a success. My Irish blood tells me this. It tells me that if they attempt in this country what they did in Portugal, Barcelona and France, driving out the Sisters and imprisoning the priests, Irish Catholics will be found arrayed against them in one solid phalanx. This is the lesson we are to learn. We must be on our guard. If these things that I relate, as having occurred in Europe, be attempted here, it will precipitate a civil war. Irish Catholics will accept the challenge and they will be found solidly arrayed, fighting for God and country, for the cross and for the flag—Church Progress."

Let each act be done as perfectly as we should wish to do it if we were doing it for the last time—our last meditation, our last rosary, our last examination of conscience, our last act of contrition, our last Communion, our last Mass, our last visit—Father Russell, S. J.

PROTESTANT CLERGYMAN LAUDS IRELAND

The Rev. J. M. Robinson, M. A., Anglican rector of Avoca, County Wicklow, Ireland, preaching the other day at the Church of the Advent, Boston, took his text from the 5th chapter of St. Luke, verse 7: "And they beckoned to their partners in the other boat, that they should come and help them." Dr. Robinson applied this text to the duty of his hearers to remember what they owe to Ireland, and to rally to her aid in the present crisis.

"You owe your Christianity to her," he said. How far back is Dr. Robinson looking? The British, who received Christianity from missionaries sent by Pope St. Eleutherius, in the second century, were Kelts. Again, in the sixth century, to a more diversified population, Pope St. Gregory the Great sent St. Augustine and his Benedictines. Meantime, the faith had been firmly established in Ireland by St. Patrick and his successors, and English youth studied in Irish schools.

In America it is undoubtedly true that we have received the one solid and unchanging form of Christianity in every large part through Irish immigration.

Continued Dr. Robinson: "What else do you owe her? You owe your freedom in this country to Ireland; something that we have not got. Half your soldiers in the fight for freedom were Irish; a third of your generals who led your armies to victory were Irish. It is indeed a great debt you owe to the Emerald Isle."

"For one hundred and twelve years we have been partners with England and Scotland, but have made little progress. A partnership with you would mean great things. But a new era is now being ushered in and peace is taking the place of war. However, there are still rocks ahead. The north of Ireland objects and the church to which I have the honor to belong opposes this offer of England."

This opposition of the Anglican Church is a subject of great regret to Dr. Robinson, who feels that it is not exactly

Christ's way to oppose what will bring peace and happiness to the country. The speaker went on to say:

"It is said that the North opposes the offer because it is prosperous and it is prosperous because it is Protestant, while the South is poor because it is Catholic. This is not true, for one of the most prosperous counties in Ireland is the County of Wexford and it is almost entirely Catholic."—Catholic Telegraph.

We are born to grow—this is the word which religion, philosophy, literature, and art ceaselessly utter; and we can grow only by keeping ourselves in vital communion with the world within and without us.—John Lancaster Spalding.

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