" I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the Order, yet, never theless, is is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others: are especially unfavorable to harmony and mutual confidence among men living mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good Government, under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated

per 20, 1835. "Abraham Lincoln was not a Free-His well known character speaks elequently against the despot-ism and illegal obligations of such oath bound secret societies as Freemasonry. more endure with two kinds of oaths in her court rooms—the civil, and masonic—than she could "endure half free and Noth withstanding this fact, the Masonic propaganda has seized upon Lincoln's name as one valuable

John Hay writes W. C. Curtis that Abraham Lincoln, was not a mason. General U. S. Grant wrote in his autobiography:

"All secret, oath bound political parties are dangerous to any nation, no matter how pure or patriotic the motives and principles which first bring them together.

Charles Sumner, eminent American statesman, senator, and orator, wrote:
"I find two powers here in Washington in harmony, and both are antagon istical to our free institutions, and tend to centralization and anarchy— Freemasonary and slavery—and they must both be destroyed if our country is to be the home of the free as our ancestors designed it."-Letter to Samuel D. Green, Chelsea, Mass.

Charles Francis Adams says : "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience violation of his bounden duty to

society and to his God.

"A more perfect agent for the devising and execution of conspiracies against the Church and State could scarcely have been conceived.

Judge Pliny Merrick, Worcester, lass.—"It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a com panion when engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most edious clauses are part of the obligation of that degree for I be lieve that I reviewed that obligation and know that I have so heard it as high priest of a chapter have so my-

self administered it to others.

Mr. Corey states that seventy five per cent. of the officers of the government are Masons. For this statement, however, he gives no statistics.

WHY I AM A CATHOLIC.

BRIEF AND CLEAR DEFENSE OF THE CLAIMS OF THE CATHOLIC CHURCH.

The Ashland Gazette, of Ashland, Nebraska, is publishing a series of articles on church preferences. The articles on church preferences. The fourteenth article, written by the well-known Jesuit author, Rev. Charles Coppens, S. J., appears in the issue of last Friday. Although very brief, it gives irrefutable proof that the Catholic Church is the true Church of Christ. The Telegraph reprints the article in

St. Paul writes to the Romans: "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall conbow to Me, and every tongue shall confess to God. Therefore every ore of us shall render account of God Himself." (xiv. 11, 12) Many are the things of which we shall render this account. Worship, confession to God, i. e., religion, is here declared to be one of them, the principal one in fact. For the choice of my religion I must render account, not to family or country, not to friends or neighbors, but to God. Which religion must I choose? To confine myself here to the Christian To confine myself here to the Christian religions [alone—living, as we do, in the full splendor of Christian civiliza tion—I find over three hundred organizations, each of which claims to be the

true religion instituted by Christ.

Now I am kindly invited by the editor of the Ashland Gazette to write a brief explanation of the reasons why, among all these claimants, I consider it my duty to belong to the Catholic religion. I cheerfully comply with this request, for the benefit of all earnest inquirers

in a matter so important.

I shall, however, barely be able, in the narrow space allowed, to state summarily a few of my reasons, being willing, meanwhile, to answer any further

ing, meanwhile, to answer any further questions that may be asked.

My first reason is taken from the very name "Catholic," which means that this religion is spread over the whole earth. Christ certainly intended His religion to extend to all nations, for He said to His Apostles: "Go ye into the whole world, and preach the Gospel to every creature" (Mark xvi, 15); and again: "Going, therefore, teach ye all nations." He promised that He would help them in doing so till the end time; for He added: till the end time; for He added:
"Teaching them to observe all things
whatsoever I have commanded you; whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."
(Matth. xxviii. 19, 20.)

In which Church are these words of verified? In the Church alone. For, besides the fact that the Protestant claimants did not appear for fifteen centuries, she count to day, even according to the Protest-ant Prof. Kattenbasch in the Realencyclopadie, two hundred and sixty millions of members, who are scattered over all the earth, while he claims only hundred and eighty millions for all the Protestant sects together. It must be remembered that Protestantism is one religion, and does not claim to be one; but it is an aggregation of over three hundred different religions, each of which is usually confined to a small portion of the human race. I cannot admit that it would be the duty of any Catholic to leave his world wide Church and pass over to one of the minor sects: still it would be his duty minor sects: still it would be his duty to do so if his were not the Church of Christ. I stand by the ancient Creeds, all of which say: I "believe in the Catholic Church."

The second mark by which I recognize the Catholic Church as the true religion of Christ is its "Apostolicito," its direct descent from the Apostles from whom it has come down in an un broken succession, which cannot be said of any other Church. Every one of the Protestant sects had its begin ning more than fifteen centuries later We know the founder of each, and the date and place of its commence-ments; while for the Catholic Church we know that its first head was the Apostle Peter, appointed by Christ Himself. Peter was succeeded by Linus, Linus by Cletus, Cletus by Clem ent, and so on, through a line of nearly two hundred and seventy Pontiffs, down to the present Pope Pius X. We know when each of them began to reign and when he died or resigned; and we have testimonies throughout the ages that they were acknowledged as the ors of St. Peter in the See of Rome. If any one denies the apostolicity of the Catholic religion, it is for him tell us when this Church began, who was its founder, where, when, how, etc.

The Creed drawn up in the General Council, which met at Nice, A. D. 325, says: "I believe in One, A. D. 325, says: "I believe in On Holy, Catholic and Apostolic Church. At the time of I believe in the same. At the time of that early Council, there were already several Christian sects which had separated themselves from the Mother separated themselves from the Mother Church; and there was need of point-ing out some clear marks by which the real church of the Apostles could be readily distinguished from later upstarts and rival religions. The Creed starts and rival religions. The Creed for this purpose named four marks, namely, unity, holiness, catholicity and apostolicity. I have so far shown that the Catholic Church has the last two; now for the first two, unity and holiness. Protestantism, as remarked above, is not one religion, but an aggregation of many religions, different in worship, in doctrine, in government and independent of one another. Many of these sects are even divided within themselves; for instance, the Church of England embraces at least three very England embraces at least three very different beliefs, comprising the High, the Low, and the Broad Church. Some of its members, laymen and women, and so-called priests and Bishops, consider the Holy Sacrifice of the Mass as a Divine rite, while others call it an abmination. Unity is wanting.

The Catholic Church, on the contrary industry bears the mark of Unity. It

evidently bears the mark of Unity. is one in faith, one in worship, one in government, one in intercourse of all its members. For its one head, the Sovereign Pontiff, the Vicar of Christ, Sovereign Pontiff, the Vicar of Christ, is the only shepherd on earth, who leads the entire flock and regulates all matters within the fold. Thus is fulfilled the promise of Christ: "There all matters within the fold. Thus is fulfilled the promise of Christ: "There shall be one fold and one hsheperd." (John x, 16) He entrusted this one flock to Peter, saying to Him: "Feed My lambs—feed My sheep." (John xxi, 17); and the successors of Peter have been continuing the work for nice. axi, 17); and the successors of Feter have been continuing the work for nine-teen centuries. Christ had predicted this unity by comparing the Church which He was to found to a kingdom, a city, a household, an edifice built rock; all which things have unity.
The rock betokened the strength and permanence of His Church; in fact He added that the gates of hell should not prevail against it. He said Peter was prevail against it. He said Peter was the rock (Matth. xvi, 18); and he purposely changed his name to remind all inture generations of this purpose. In reality Peter by his line of successors has been the strength and the bond of unity for the Church through

the ages till the present day—
The fourth mark of the true Church The fourth mark of the true Church is holiness or sanctity. Christ certainly founded His rengion in order to sanctify the souls of men; therefore He promised to give to it His Holy Spirit. Its holiness, like a brilliant light, was not hidden under a bushel, but to shine the true of the world at large. forth in the eyes of the world at large For this purpose it is not necessary that all its members should be always holy. In fact He allowed the traito Judas to be one of His Apostles, and Peter himself to fall shamefully. So

throughout the ages till now.

With all this allowance for human weakness and depravity, the super-natural sanctity of the Church is conspicious in many ways. First, by the lofty plane of morality which she ever upholds in her teachings. See how she protects the sanctity of marriage, protects the sanctity of marriage, which she declares to be a holy sacrament, that the powers of earth cannot control. She forbids divorce as firmly as she does polygamy. She has ever refused to allow such abuses to kings and princesses as well as to the common people. She rather lost all England than yield to Henry VIII. She is the uncompromising opponent of

race suicide to day as ever.

Meanwhile to exalt the love and practice of chastity, she proposes to her children the models of Jesus and Mary, His Virgin Mother. Hence the celibacy of her clergy and the stainless celibacy of her clergy and the stathless purity of her religious. Her sanctity shines forth as well in the heroic charity of her priests and religious at the sickbed of the plague stricken and

the dying.
It also shines forth with undimned brilliancy in the many miracles which God has wrought in her behalf in every age. God alone can work a miracle, and He cannot work any in behalf of a le said, can never tell when he may be

false religion. Christ foretold that His followers should work miracles for He said: "He that believeth in Me, the works that I do he shall do, and greater than these shall he do" (John xiv. 12.) In our own day the miraculous cures yearly performed at Lourdes, in France invite the criticism of the world. If there were an imposture, it would have been exploded long ago. It is only one example out of the many. Many Christians remain blind to all such proofs, just as most Jews remained blind to the miracles of Christ, and, rather than believe in Him, they cried out; "Away with Him." They brought false charges against Him, and so men do now against His true Church. Christ foretold all this, saying: "If they foretold all this, saying: "If they have called the Good Man of the house Beelzebub, how much more them of His

ousehold? (Matth. x. 25.) Charges against the Catholic Church are plentiful; even many good men and omen have drunk in hatred of her with their mother's milk. And yet there is ever flowing into her domain a converts from the most in tellectual and most learned classes of society, men like Cardinals Newman and Manning, the Protestant Bishop society, men like Cardinals Assume Manning, the Protestant Bishop Ives and Orestes A. A Brownson, Fathers Rivington and Benson, the son of the late Archbishop of Canterbury, and thousands of other distinguished clergymen, writers and leaders of thought in England, America, Germany and other lands. Why do such converts come to us except because the Catholic religion is the true Church of Christ?

FATHER HAYS LECTURES.

OME BRIEF EXTRACTS FROM THE WORDS OF THE ENGLISH APOSTLE OF TEMPER-

ANCE. The Very Rev. F. C. Hays, known as "The English apostle of Temperance," and who has a record of having obtained or procured the signing of 325,890 pledges in eleven years, recently de-livered an address at the Grand Opera House in Philadelphia, Pa. This is the first address that Father Hays has delivered on Total Abstinence, since reaching America a few weeks ago. Father Hays came to this country, via Father Hays came to this country, Via England, from Australia, where he has recently finished a wonderful temper-ance crusade, obtaining over 25,500 pledges in that country, and 25,863 in New Zealand—a wonderful record. On leaving Australia, early in April, he was tendered one of the most magnit cent receptions ever given in that country to any man; and the most pro-minent officials of the government, business men and private citizens united to onor, and to render thanks for the undeniably great good he has done

for their country.

In his address in Philadelphia speaking of the drink evil in England, and of the men who make a living "out of the the men who make a living "out of the sins of other people," Father Hays

"In Great Britain and Ireland they are warring against the habits and customs of four hundred years, and one of the greatest obstacles there is the formation of distilling and brewing companies in which many who have taken stock may be said to have pur-chased a pecuniary interest in the sins onased a pecuniary microst in the book of the people, for, after all, putting all sentiments aside, a very large portion of the profit of the liquor business is derived from the blood of widows and orphans. We are sometimes told that our movement tends to deprive men of the profit the means of making a living; that we would rob the poor workingman of his beer. Why, the saloon-keepers talk as if they give it away. I never heard of Why, the saloon-keepers talk as it being given away, except at election time, and then it was not by the saloon-

keeper. "It is not sufficient to recognize this as a great national evil. That, of course, is the first step towards reform, but it is not sufficient. It is not sufficient to pray for reform. It is not sufficient to go about bemcaning the evils of drink. We must settle down to work and do all in our power to remove the evil. It is easy for all to say what would do if a foreign foe were t invade our country, but what is wanted are numbers of fearless men and women to oppose a foe that has invaded the United States; that is worse than any foreign foe, and that is sapping your foreign foe, and that is sapping your future greatness. The great strength of a nation is in its homes, not in its army or navy. The great battles of the future will be in the markets of the world, where the steady hand, the clear eye and the unclouded intellect will will. It will be an intellectual rather win. It will be an intellectual rather than a physical conflict, and if your people are to be in the forefront they must first conquer the drink evil, that great enemy of the home, and thus the stage upon which man plays

his life,"
And again, in speaking of the virtue that is inspired and backed up by the laws, Father Hays said:
"We have been told that we cannot the control of the control

make people virtuous by act of Parlia-ment, but we can point to prisons every one of whose inmates is sober by act of Parliament. Why should priests and ministers and noble bands of men and women give their lives to the uplifting of humanity while at the same time we are countenancing and encouraging that which is undoing their good work? It is as if a sinking vessel were being baled out by some while others were busy boring holes in its hull. Why should priests and philanthropists lay down their lives for the poor while a legalized system of temptation for the sake of revenue does all in its power to damn the souls of those that the others are trying to save?" vomen give their lives to the uplifting

are trying to save?"

Speaking of the good that could be accomplished in the interests of temperance by concentrated and united effort, Father Hays exclaimed:

"I cannot, for the life of me, understand how any man claiming to be a lover of his country or a follower of Christ can refuse to do his part to curb this vice, the cause of the greatest sins. By education, by cultivating a sound public opinion, by religion, by wise legislation we should do all in our power to wipe out this blot on our Christianity and

the drunkard of to-morrow. He advo cates only total abstinence pledges, and these not only for the drinking man, but for him who takes only an occasional glass; for to ac-complish anything, all must work hand in hand. And in this connection, he

"When a child is playing with fire we do not encourage it to coatinue un-til it reaches the point where the flames endanger its life. Men of the strongest will have succumbed to the fascination of drink until they fell to the lowest depths. No drunkard ever dreamt that he would become such, and no moderate drinker can be sure that he will not become a drunkard. My appeal is to the moderate drinker, and or even a higher motive than his own

tterment. Give up that one glass God's sake and the sake of your own children; for the good of your neighbor, and, having given it up, unite yourself with your parish branch of the Catholic Total Abstinence Union f America. And if there be no ociety there, ask your pastor to form one, that by association you may help to form a sound public opinion. Come out in the open and lend your influence o the cause. It is God's work. Give your example to others. You cannot ask one whom you know to be abusing drink to stop when you will not do so yourself. Whether others follow you not, keep on; do your duty and God

THE CATHOLIC IDEAL OF CITIZEN.

Boston Pilot. The summary of the Catholic ideal f citizen and office holder in the ad-ress of the Most Rev. Dr. O'Connell, oadjutor Archbishop of Boston, e banquet of the Catholic Literary Jnion of Charlestown, Mass., on June 7, the actual anniversary of Bunker till day, should be typed large and set where all can see it in the assembly come of our great Catholic organizans of men and in the senior class. oom of our high schools and colleges. has been widely circulated and must lready have done much to dispel the false impression of the Catholic Church reated by the nominal Catholics who, though making much of their faith for political ends, have deeply dishonored by failing to live up to the Catholic their attainment of pubstandard on their attainment of lic office. We may protest as we against those who judge the Catholic Church by the rotten apples long since fallen from the tree of life instead of by the good fruit adhering to the branches, but until there is an important prograded. nense advance in popular knowledge of Catholic principles, we must reckon

with this judgment. The general principles of this rela tions between the Church and the State, in a country like our own where there is no union of Church and State, were happily set forth by Archbishop O'Connell. Reasonable minds outside O'Connell. the Church are gradually coming to his position, that the Church's priniple of recognizing in the legitimate ivil authority the authority of God Himself is the greatest bulwark against anarchy. Governor Guild but two anarchy. Governor Guild but two months ago speaking in Boston where within the easy memory of most of his hearers the Catholic Church alone of all religions was suspected and pro-scribed, said with deep significance that the State has naught to fear from any religion, that her foe is irrelig-

But Archbishop O'Connell would have every unit in the Catholic body doing his full duty to safeguard the State from every danger. The Catholic in public office who, dishonors the Catholic name hurts Church and State No man has a right to public office solely on the grounds of asserted Catholicity: but every Catholic who attains public office should be held responsible for the good name and representation of his religion. He especially has it in his power

He especially has it in his power to correct the antipathies due to ignorance of Catholicity, and to lead in repressing injustice to any class of citizens. True Catholics want only their just rights and privileges will seek them only by legitimate methods, and will habitually set the example of obedience to the laws of the city, state and country and of deference to the representry and of deference to the represen-tatives of the law, no matter what their creed. No honest Catholic will dispute this standard, nor complain if his fellowthis standard, nor complain it is tensor citizens, Catholic and non Catholic, act on it in his regard on election day.

We have many worthy representative of Catholicity in public little now, archive to the catholic control of the catholic control of the catholic catholic

tive of Catholicity in public filles now, and with the optimistic Archbishop, we believe that they are leading all office-holders to the day when there will be no politics but clean and honest politic. will It is not the Catholic idea to throw

the whole burden of maintaining the fair fame and influence of the Church on the Bishops and priest. The present Coadjutor Archbishop of Boston has long ago declared himself for the layman's apostolate. Not to speak of living men how published layman's declared himself for the layman's apostolate. living men, how nobly the lamented John P. Dore sustained his Catholic character during his many years in public office! What splendid ex-ponents of the manliness of true Cathoponents of the manifers of true Casho-licity were the lamented news paper men Matthew Hale and William F. Murray and the noble old soldier Captain John J. Coffey! All these men have been taken from us within a week with the worthy Catholic member of the Republican Governor's Council, the Hon. Michael J. Sullivan; but our hearts are comforted by the number of good men and true in every depart-ment of the public service in the oldtime Puritan Commonwealth, who are

honoring their Catholic profession. To the young men about to choose their career, we commend Archbishop O'Connell's mirror of true manhood, and also the bold and earnest clarion call to righteouness of the Rev. P. B. Callanan, in his baccalaureate sermon to the Boston College graduates.

Honor thy father and thy mother ; that thou mayest be long-lived upon the land.—Exod., 12, xx.

ST. VINCENT DE PAUL.

FEAST, JULY 19.

Gainst her theu can'st not bar the door; Like air she enters, where aone dared before. Even to the rich she can forgive Their regal selfishness—and let them live.

St. Vincent de Paul is pre eminently the Apostle of Charity of modern times. No saint before him carried the zeal for the love of the outcast, the deserted, the orphan, the helpless and the poor into more practical channels or left a nobler egacy of never-failing comfort and relief to suffering humanity.

St. Vincent de Paul is loved and ven erated not only in his native France and by Catholics everywhere, but also by the majority of non Catholics. The Society of St. Vincent de Paul, the priests of the Mission, and more han wenty five thousand Sisters of Charity, still comfort the afflicted with his divine and beautiful charity. He was born in 1576, at Pay, in Gascony. His father was a farmer, and Vincent tended the flocks. But his temper was so sweet, and his mind so active, that his father desired an education for him; so he sent him to a convent of Francis can Fathers, at Acqs. After he was well advanced in his

studies he accepted the place of a tutor, without being burdensome to his poor parents. He finally attained to the priesthood in 1600. He went to Marseilles on business, and when returning by sea was seized by African pirater and carried into slavery. He remained a slave two years, and had several mas-ters. The wife of the last one pitied him, and when she spoke to him was charmed by his conversation. One day she asked him to sing, and he, bursting into tears, sang, "By the waters of Babylon we sat down and wept," and then the glorious "Salve Regina." This woman was converted, and in her turn instructed her husband, who also received the truth. Then they all escaped to France. Vincent placed his companions in a religious house, and went himself to Rome, whence he was sent by the Pope to Paris. He had been greatly moved by the sight of the slaves. He had been in capti He was not able to do much for them, but he preached to them and comforted them as much as possible.

St. Vincent then turned his attention to the Magdalen of Paris and founded the Hospital of "La Madeleine." He lso founded the Congregation of the Sisters of Charity, and established a foundling hospital. We have not space to speak of all the good he did; and indeed, who can tell it? He was friend of Richelien until his death He was called to the side of Louis XIII., in his last moments. During the war of the Fronde, he ministered During to the sufferers, and greatly desired to do something for the Catholics of Ire do something for the catholics of Residend who were suffering cruel oppression. In short, he has been named by general consent L'Intendant de la Providence et Pere des Pauvres—" The Ste ward of Providence and Father of the Poor." He is usually represented in the slowing lesseek with a new horn the clerical cassock with a new born infant in his arms, and a Sister of Charity kneeling before him. He died July 19, 1660.

Of the universally spread society of laymen that bears the revered name of . Vincent de Paul, it is enough to say that its noble works of charity per-formed in the unostentatious spirit and manner that mark the activities of the society are known only to God, the be-friended ones and the members themselves. Some idea, however, of the ex-tent of its charities may be obtained from the fact that the Conferences of St. Vincent give out annually in New York city nearly \$100,000 towards the relief of the poor and distressed, without seeking the honor and applause of

TEMPERANCE MEN ARE GLOOMY CROWD?

total abstinence an enemy to fellowship? Does it clutch good fellowship? Does it clutch with an icy hand, the throat of good cheer? Is it opposed to healthy, hearty fun making? Some people, who are witty and good natured only when there is a bottle on the table when there is a bottle on the table or a keg in the corner, may think so, but the facts warrant no such opinion. The Very Rev. James Daly, D. D., Achonry Diocesan College, Ireland, writes on this phase of the lignor question: liquor question:

"Temperance is not by any means a

"Temperance is not by any means a sombre subject, nor are its votaries the sad and serious people they are sometimes represented to be. They are the finest folk that can be found; very often they are the gayest of the gay. For example, the wittiest of the Irish members of Parliament is a staunch tectotaler. The wittiest of the English members is the genial and versatile baronet. Sir Wilfrid Lawson. versatile baronet, Sir Wilfrid Lawson, whose sparkling humor and uncontrol-lable mirth have added much to the gayety of nations and popularized to a wonderful extent the temperance movement beyond the water. And if I were to speak of those I know most were to speak of those I know most about—I mean the junior clergy of the land—I could claim, without fear of contradiction, that the gayest and the wittlest of them all are to be found amongst that brilliant band who, strict teetotalers themselves, are toiling so unobtrasively and yet so successfuly in the blessed cause of temperance."

CONTINUE

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