

Canada's Greatest Soaps

3 FACTORIES—3 PAY ROLLS

Royal Crown Laundry Soaps save soap, money and time. Wash day problems fully solved. Why pay more for soap?

Social usage demands quality and purity which are fully realized when using Witch Hazel Toilet Soap



Royal Crown Witch Hazel Toilet Soap is an absolutely Canadian production, possessing superior qualities. A trial will convince you.

Royal Crown Soap Flakes

Are Real Soap Flakes. Try a package 10c

ROYAL CROWN POWDERS, CLEANSERS AND CONCENTRATED LYE ARE HOUSEHOLD NECESSITIES

THE ROYAL CROWN SOAPS LIMITED

FACTORIES AT:

Winnipeg

Calgary

Vancouver

Don't Neglect Music In Your Farm Home

You can't afford to pass
by terms like these



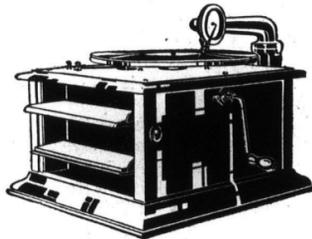
This beautiful Columbia Grafonola with 10 selections will be shipped you on receipt of \$4.25—just the exact cost of the records. In 30 days you begin to pay for the machine at \$1.00 weekly.

Write for further particulars and Catalogue of other machines to

WINNIPEG PIANO CO.

333 Portage Avenue

WINNIPEG, Can.



\$25.10

(With 10 selections)

The Soul of the West

Written for The W.H.M. by William Lutton.

"THE West does not know how to be pessimistic. Whether it is that the sense of vastness, of illimitability of resources gives a sense of buoyancy, certain it is that the West, under all circumstances is invincibly optimistic."

Mr. Morley Donaldson, the general manager and vice-president of the Grand Trunk Pacific, made the foregoing remarks to the writer recently in referring to the conditions and feeling in the West.

The optimism of the West goes deeper down than consideration for the material. Unquestionably the sense of vast proprietorship enlarges the view, enkindles confidence and security and is even related; so interwoven are all the threads of impulse and notice and thought, to psychology. But the West is confident and buoyant and optimistic, not so much because it has unlimited resources and knows that it cannot come to serious grief, but because it has found its soul. It has crystallized into a living coherent entity.

The mass of the people who form the population of the West, came from humble origins in other lands, many of them had been oppressed by brutal laws. Some of them had suffered from that scantiness of living which kills the generous impulses of the nature. They were the victims of military tyranny. They suffered from the rigidity and cruelty of social caste. Many were born into the heritage of poverty and toil and narrowed and cramped lives, destitute of comfort or joy. Coming to this country, they found a new world in which one could breathe freely, aspire fearlessly, grow in material regards, but grow especially in the graces of the spirit, which had been starved under old world conditions.

The first consideration was bread; but that did not satisfy all the longing, for it is still immortally true that man doth not live by bread alone. The soil was broad and free and responsive, and belonged, best of all, not to the favored individual, but to all in due measurement. The burden of European militarism fell away. The curse of irremediable poverty was removed. The body grew straight; the soul acquired expression; and when once the physical need was satisfied, the deeper desire found utterance. House and barn and broad lands; and money in the bank; these were desirable; but they did not put the final stamp on the life. The social instinct asserted itself; and the community was formed with its meetings and pleasant gossip and human interests, which deal with the individual, and not with principles—until you have grown, and after this the desire was enlarged; and to meet it you have the school, the church, the public meetings, the entertainment that woos the nature to gracious expression. And supervening upon these things came that efflorescence of the spiritual—the university.

When the university reared its stately head on the plains, the West found its soul—the soul of spiritual expression. A clergyman once told the writer years ago that during the five years he had been in the West he had never heard a man talk about anything else than dollars and wheat and material things. That was the epoch when the material bulked in the estimation of people who gave to material possessions undue consequence, because they had not been accustomed to the secure and easy comforts of life in other lands.

Familiarity with abundance gives ease and indifference to material things and prepares the mind for the higher considerations of the spirit.

First, the primary school; then the model and the academy; and after that the university—all sequential and successive and inevitable.

The history of any one community in the West is the history of all. The elemental need in the first instance;

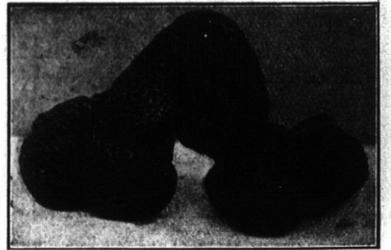
then the tokens of grace and spirit in the social expression; after that the public institutions offering sanction to the higher things—the school, the church, the academy; and the affiliation with the university at the great centre.

All this is the expression of soul in the highest and most enduring meaning of that word.

Certainly there is materialism in the West as elsewhere; men are not abstractions; the stomach is as clamant with the philosopher as the day laborer. But when you find the interest centering on things which are not related to the dollar, things which appertain to the higher nature and the formation of spiritual character, you can testify to the birth of soul.

The settler is proud of his lands, his stock, his crop; and there was a time when he thought most of these things and related them in his mind, with desirable things in the Old Country which he had left behind; but the moment he evinced an interest in the common school, the church of his choice, the social fabric of the place, he was growing a soul as well as wheat; and that finds later expression in the fair and gracious features of a new and hopeful civilization. And so the community becomes the town, the town the city, and the impressive adjuncts of modern civilization disclose themselves.

The sense of freedom expands the mind. The very physical vastness gives the sense of spiritual power. The illimitable plains, the everlasting hills are linked to spiritual monitions. The growth of public institutions is a redemptive feature in every community. Such growth postulates permanence and security; and when this sense has its



B.C. Berries. The three weigh five ounces

full appeal, you have the preciousness of home and all that home implies, as a great and saving spiritual expression in the individual and national life. When ever ascending in the mental and spiritual scale, you realize the gracious universality which exists for the culture of the spirit and which, all silently, rebuke an acrid materialism then it can be said that the community, the city, the province, the nation, has found its own soul.

When the university is a concrete fact, then the life and the civilization are permanent. People, in the early days, after making a few thousand dollars, would then go back to Europe.

Show me your institutions and I will show you the degree of permanency which marks your life. Show me your flourishing university and I will show you a people on the way to saving cultured spiritualization.

Certainly the West, of which the fringe has only been touched, will still deal in material things, for necessity comes first, and grace afterwards; but this is the essential thing—that the West to-day, in its social and institutional life, its cultural growth, expresses the spiritual side of things, welcomes the monitions which come from the traces of the spirit rather than from dollars; and while not neglecting these advancements which are more immediately related to dollars, gives its better thought to intimations and influences which build up character. This is what is meant when it is said that "the West has found its soul."