

FRAUDS IN DAMAGE SUITS

A Chicago jury has found Inga Hanson guilty of perjury. She claimed to have been rendered deaf, dumb and paralyzed through being knocked down and dragged by a trolley car.—Chicago News Despatch.

A Marcelline (Mo.) man has just confessed that he purposely lost his leg by thrusting it under the wheels of a Texas and Pacific Railroad train, for which he recovered \$3,000 damages.—News despatch from Austin, Tex.

A Philadelphia woman has just completed a sentence in jail for teaching her children to injure themselves in trolley cars so that she might claim damages.—From letter to author.

A New York accident insurance company has just refused to pay damages to a man for the malady known as synovitis because he was found to have produced the effect of the disease by sandpapering his knee and applying a fly-blister thereto.—Statement made to author by company.

The city of Chicago is groaning under the burden of personal injury suits. Over twenty-six hundred suits are now pending against the city, and many of these bear the earmarks of fraud.—William S. Kies, Assistant City Attorney.

In ten years the amount paid by Texas railroads for personal injuries has grown from \$295,000 to \$1,765,000. The rich pickings from the damage suit business is attracting a horde of lawyers to the damage-suit centres, such as Houston and San Antonio, and the result is they are turning their attention to others besides the railroads.—Vice-President, C. H. Markham, Southern Pacific Railroad. (Items introducing "The Profession of Getting Hurt," by Theodore Waters, in the June Pearson's.)

THE COST OF CHEAPNESS

In a terrible article in the April Fortnightly Review, Mr. W. S. Lilly displays in lurid light the fearful price which is really paid, in blood and toil and tears, for things that we call cheap.

"Among the many glories of this enlightened age, which are the theme of such proud boasting, one of the most loudly trumpeted is its cheapness. The columns of the newspapers are full of advertisements setting forth the exceedingly low price of wares offered on all sides, to a discerning public. The goods exposed in the shop windows bear tickets indicative of the desire of the vendors to cut down their profits to the uttermost farthing. I need not enlarge upon what is so familiar. My object in the present paper is to inquire what is the cost of this cheapness."

Instances stated by Mr. Lilly are drawn from conditions in England, but they raise the question: Are there none like them here? "Girls are paid three shillings and sixpence per dozen for making ulsters; from fivepence to sevenpence per dozen for making children's pinafores, and they have to find their own cotton; two shillings and ninepence a dozen for making workman's shirts; ninepence each for covering umbrellas, including the cutting out; one shilling and threepence each for making blouses which a skilled workman could not finish in less than a day; one shilling and twopence for making a lined skirt with striped bounce and stitching; a good worker, it is calculated, working at high pressure, would turn out eight of these in a week."

"The laborer is worthy of his hire: he is entitled to fair wage," cries Mr. Lilly, "the measure of which is, as those older moralists taught, the means of living a human life; and this includes not merely house and home, but leisure and spiritual cultivation."

And if he is poor and needy his destitution does not make it right to underpay him. To underpay him is to steal from him; and this is one of the most common and disgraceful forms of theft; the most common because it is found in every department of life; the most disgraceful because it is the most cowardly. But the very notion of a fair wage had died out of the popular mind, taught to regard human labor as mere merchandise.

"One thing is certain: The classes who exist in luxury, or in substantial comfort, have, as a rule, no conception of the depth of degradation, moral and physical, in which millions of underpaid toilers live and die. And the first step towards the redress of this great wrong of underpayment, is the clear exhibition of the two facts that it exists and that it is wrong. It is wrong that cheapness should be purchased at the cost of which I have exhibited some items. We are accountable

for that robbery of the poor and needy, because they are poor and needy, which is daily perpetrated on every side. Such robbery is accounted by the Catholic Church one of the sins that cry to heaven for vengeance. Let us not fondly imagine that it cries in vain. 'The moral laws of nature and of nation's rule over us not only by their mandates but also by their penalties—penalties which are not the less real because they are not discovered in the statute book.'

THE NOVEL HABIT

Talking one day with the librarian of the public library in one of our smaller New England cities, I was struck by his expression, "novel-drunkards." But studying some of the frequenters of the reading room, I soon saw its fitness.

See the anemic nervous looking woman in yonder corner. Tears, smiles, horror and indignation succeed one another on her countenance, as she breathlessly turns the leaves before her. She is oblivious to everything about her. Nothing short of the cry of "Fire!" would rouse her. She is for the time being in an opium eater's paradise.

The daylight fails and the electric lights are turned on. She merely shifts herself from the window to the table, and finally comes "to" with a start when notified of the hour for closing the library, and sighs for the hollowness of real life as she returns to her lodgings.

Here is another novel drunkard, but she is the mistress of the humble home, and the mother of a little family. She has sent her husband off to work and the children to school. Her favorite story magazine comes in on the morning mail. The breakfast table stands, and the unmade beds; a kettle boils down and burns on the range, and the fire goes out while she is off in France or England, among the high-born heroes and heroines of her favorite romance.

The hungry children are in clamoring for their luncheon before she realizes that an hour has passed. Then breathless "setting to rights," perhaps nothing but a mug of milk and a chunk of bread for the little ones, and the husband waiting for a hurried, half-cooked luncheon, before he returns to his labor.

A novel-drunkard indeed, with all the irritability and forgetfulness which follow on deep potations of another kind.

Here is a working girl whose duties keep her on her feet for the most of eight hours of the day, in a crowded, non-too-well ventilated shop. She owes herself an hour at least in the fresh air every evening—a walk with her mother or a friend; or, in fine weather, a street-car ride in good company into the suburbs. But she hurries to her little room after the evening meal on one pretext or another; shuts herself in, and, extracting from the depths of her bag a book which she would not show to her mother falls into a sort of trance over it, and if there is no sister to share her bed, reads till sleep overpowers her. It is probably long after midnight when she creeps into bed, mumbling a prayer which is almost worse than none. She has by no means had enough of sleep when she is called for breakfast in the morning. She goes about her work all day tired, stupid, pre-occupied; is reprimanded now and then; and forgets that she is herself to blame when, by-and-by, promotion seeks her alert companion and passes her by.—The Christian Gentlewoman.

A JESUIT ON CARNEGIE

Rev. Thomas Gasson, S. J., of Boston college, in an interview with a Boston paper says:

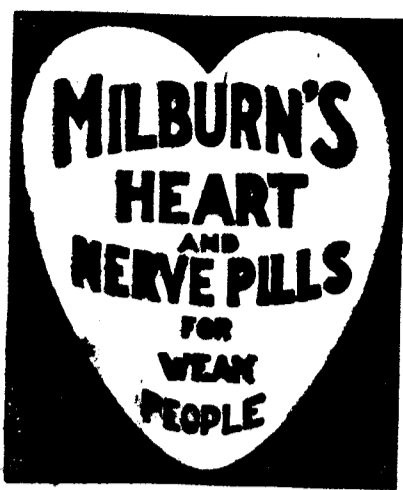
"It is an excellent thing to support any man who devotes himself to knowledge. He foregoes other opportunities of gathering together wealth.

"But I really do not see why a section of any religious denomination should be excluded. It seems to me that that is really a form of persecution. It is punishing a man in one way for his religion.

"It seems to me narrow and un-American.

"The project is itself good, but the limitations I should say are strictly un-American. It seems to me, after all, that in this United States the land of Freedom, where every man may worship God according to his conscience, one should not, when there is a question of benefit, be cut off from that benefit, because he belongs to this or that religious form.

"I would say also that the hospitals conducted by Catholic sisterhoods do not keep the patients waiting at the doors and make inquiry about their religious convictions before they at-



These pills cure all diseases and disorders arising from weak heart, worn out nerves or watery blood, such as Palpitation, Skip Beats, Throbbing, Smothering, Dizziness, Weak or Faint Spells, Anæmia, Nervousness, Sleeplessness, Brain Fog, General Debility and Lack of Vitality. They are a true heart tonic, nerve food and blood enricher, building up and renewing all the worn out and wasted tissues of the body and restoring perfect health. Price 50c. a box, or \$ for \$1.25, at all druggists.

tend to their needs. The mere fact that there is a fellow creature in suffering is sufficient motive for them to attend as generously as possible to his wants.

"For a like reason it would seem to be mere natural justice not to inquire into a man's religious professions, for the fund is supposed to benefit those who have given their lives to the pursuit of learning. And the pursuit of learning, I say, is independent of a man's religious belief.

"The sacrifices made by members of the Catholic teaching orders for the advancement of knowledge and of science are the greatest that can possibly be made because they receive no salary for their labors and the only return they obtain for their labors is a place to dwell in, enough to keep soul and body together by way of food, and simple raiment.

"However, in the end, while I regret the limitations, nevertheless I am heartily glad that the cause of knowledge and the professors of knowledge are to receive this deserved benefit."

GIFTS TO A CATHOLIC HOSPITAL

Charles G. Roebing, of the John A. Roebing's Sons Company, wire rope makers and operators of one of the largest industrial plants in New Jersey has donated \$20,000 to St. Francis' hospital, Trenton, N.J. The gift is in the form of an endowment, and the Sisters of the hospital will receive \$1,000 a year interest on the principal. This money will be used in helping to maintain the hospital, which has nearly doubled its expenses within the past few years. Mr. Roebing has on prior occasions made princely donations to the hospital in his unostentatious manner, and it was by the merest accident that his latest benefaction became known to the public. The sisters had hesitated about publishing an account of the gift until Mr. Roebing had signified his willingness to have such a thing done. The news of the matter leaked out however.

At a recent dinner Abraham Benedict told a story of a Rochester Lady who is somewhat corpulent, and to provide for her comfort sent a messenger boy to get two seats instead of one at the Lyceum Theatre in that city. She was quite indignant when the boy returned with one seat in the orchestra circle and one seat in the balcony.

Judge Julius M. Mayer tells a story about a white man who was arraigned before a colored justice of the peace during reconstruction times for killing a man and stealing his mule. It was in Arkansas, near the Texas border, and there was some rivalry between the states, but the colored justice tried all ways to preserve an impartial frame of mind.

"We've got two kinds of law in dis yere co't," he said, "Texas law an' Arkansas law. Which will you hab?"

The prisoner thought a minute and then guessed he would take the Arkansas law.

"Den I discharge you fo' stealing the mule an' hang you fo' killing de man."

"Hold on a minute, Judge," said the prisoner. "Better make that Texas law."

"All right, under de Texas law I fine you fo' killin' de man an' hang you fo' stealin' de mule."

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High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man. Agent of the C.M.B.A.
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.
The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

BRANCH 52, WINNIPEG.

Meets in No. 1 Trades Hall, Foulds Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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(In Faith and Friendship)

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In the memoirs of Lord Brampton, who is better known as Sir Henry Hawkins, the following story is well worth reproducing. Once, at the Old Bailey, an alderman asked a barrister this riddle—"What is the difference between a pair of silk stockings and a donkey?" As the other could not reply, the City magnate replied—"One you wear, the other you are! See? Ha, ha!" The barrister waited his chance, "I say, Mr. Alderman, what's the difference between an alderman and a gentleman?" No reply. "Shall I tell you?" "Yes." "Why, the one you are and the other you never will be! See? Funny, isn't it? Ha, ha!" But this time the alderman did not laugh.

TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet, Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points	19 30
8 00	Keewatin, Rat Portage, during July and August, Sat. only, Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east, daily	12 0
Tr'ns Pass.	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points, daily except Sun.	Tr'ns Pass.
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points, daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West	17 00
Tr'ns Pass.	Headingley, Carman, Hailyland, Cypress River, Glenboro, Souris and intermediate points, daily except Sun	Tr'ns Pass.
9 20	Portage la Prairie, Carberry, Brandon, and intermediate points, daily ex Sun	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points, daily ex Sun	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	12 20
Imp. Lim.	Kootenay, daily	Imp. Lim.
22 00	Stony Mountain, Stonewall, Balmoral, Teulon, Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendoye, Netley, and Winnipeg Beach, Tues., Thurs., Sat.	55
16 00	Winnipeg Beach, Mon., Wed., Fri.	10 20
16 15	Winnipeg Beach, Tues., Thurs., Sat.	9 45
17 15	Winnipeg Beach, Mon., Wed., Fri.	8 45
17 15	Winnipeg Beach, Tues., Thurs., Sat.	
	SOUTH	
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south, daily	13 40
15 45	St. Norbert, Carey, Agnaud, Dominion City, Emerson, daily except S and	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances," St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur," Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur, Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
	SOUTH	
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul, Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letteiler, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors, daily	10 10
13 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Tues., Thurs., Sat. Mon., Wed., Fri.	13 30
	WEST	
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Mon., Wed., Fri.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points, Tues., Thurs., Sat.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points, Wed., Thurs., Sat.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points, Mon., Wed., Fri.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points, Mon., Wed, Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points, daily except Sun.	16 30