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 trict of Esquimalt.
 (Signed) JOHN DAY,
 Dated this 21st day of May, 1909.

LIQUOR LICENSE ACT.

I, Mrs. F. D. Stetson, hereby give
 notice that one month from date hereof
 I will apply to the Superintendent of
 Provincial Police, at Victoria, for a re-
 newal of my licence to sell intoxicating
 liquors at the premises known as the
 Ship Hotel situated at Esquimalt in the
 district of Esquimalt.
 (Signed) MRS. F. D. STETSON,
 Dated this 21st day of May, 1909.

LIQUOR LICENSE ACT.

I, Joseph Ball, hereby give notice that
 one month from date hereof I will apply
 to the Superintendent of Provincial
 Police, at Victoria, for a renewal of my
 licence to sell intoxicating liquors at the
 premises known as the Howards Hotel,
 situated at Esquimalt in the district of
 Victoria.
 (Signed) JOSEPH BALL,
 Dated this 12th day of May 1909.
 gw12

WOMAN

The Trouble Maker

A recent critic of heroines in fiction speaks of Irina Pavlovna, in Ivan Turgeneff's "Smoke," as representing "a frequent and dangerous feminine type—the trouble maker."

Irina is not a bad woman, as that term is generally understood and applied. At least, she is not conventionally bad. Irina Pavlovna breaks the letter of none of the formulated commandments, either of God or of man, and what seems to be an even greater triumph of character, she not only keeps all these commandments, but she manages to do it with such grace and even sincerity that no breath of scandal ever attaches itself to her fair fame.

Briefly, the character of Irina Pavlovna may be summed up by the statement that she was too weak to be good, and too timid to be bad.

Irina Pavlovna is seventeen years old when Turgeneff first introduces us to her in her father's shabby house in Moscow. She has just been graduated from the Institute, where she distinguished herself for her scholarship. Tall and slender, with an olive skin smooth as porcelain, and features chiselled like a cameo; her little head crowned with thick braids of blonde hair in which were several dark locks, and her delicate, nervous face lighted by a pair of wondrous eyes of blackish-grey, with green lights, shaded by radiant eyelashes—the girl Turgeneff paints represents the very flower of the old Russian nobility of which her poverty-stricken parents, the Prince and Princess Osinin, are scions.

Grigory Mikhailovitch, a University student, loves the girl with what at first seems a hopeless passion. The girl loves him with an equal intensity of feeling, but she treats him disdainfully; for she is ambitious and Grigory Mikhailovitch is not even a nobleman, and though he is a landed proprietor and the match would be a good one from a purely mercenary point of view, Irina Pavlovna has vague dreams that her beauty and brains ought to bring an illustrious and equally wealthy suitor to her feet.

But the princely House of Osinin is frightfully handicapped by poverty, and out of this

poverty and its attendant obscurity there seems little hope that the ambitions of the beautiful girl can ever be fulfilled. In a weak moment she allows her love for Grigory to betray itself. When it came to a choice, she chose him.

The happiness of the young people is complete, and they are to be married as soon as Grigory completes his University course. Then something happens. It is announced that the Court is coming to Moscow for a brief season, a rare event, and one which will give the Osinins perhaps the only chance in all their lives of presenting their beautiful young daughter to society. The shabby household is on the qui vive with excitement, and when the coveted invitation comes to the old prince as a member of the ancient nobility, the joy of the ambitious father and mother and of the proud and happy Grigory Mikhailovitch knows no bounds. But Irina Pavlovna curiously enough declines to go to the grand function to meet their Majesties. Why, she will not state. She puts upon Grigory the responsibility of urging her to go. "It is your wish I am obeying," she says.

The great event came at last. Irina Pavlovna went, and was seen and conquered. The next day all Moscow rang with praises of the new beauty who had risen like a splendid star out of a dark sky. At noon the next day Grigory Mikhailovitch presented himself in the Osinin drawing room, to congratulate his beloved and hear the story of her triumph from her own sweet lips. But, as it turned out, Irina Pavlovna had driven away to the Court.

Irina Pavlovna had "arrived" socially. A rich and influential relative from St. Petersburg, spying the young beauty in her white tarletan, and seeing great "possibilities" in her, was carrying her away to the Russian capital. A heartbroken little note was all Grigory Mikhailovitch heard of her for ten years. She likewise reminded him, as such women will, that it was not her wish, but his, that had sent her to the ball.

Grigory Mikhailovitch, heartbroken and brain-crazed as only the heart and brain of a youth of twenty can be broken and crazed,

left Moscow, and after years of strenuous effort gradually learned to forget his pain, and then, little by little, to love a young gentlewoman, Tatyana, whom he had known all his life.

Ten years after his love affair with Irina Pavlovna finds Grigory Mikhailovitch hastening home from Germany to marry the girl of his choice. He is now a man of thirty, ripened in heart and sober in judgment. All life is before him.

Within a few hours after his arrival and while waiting for the appearance of Tatyana and her old aunt, the two good angels whose coming has been delayed for several days, he accidentally meets Irina Pavlovna. Or rather Irina Pavlovna spies him in the crowd, and seeks him out at his hotel. She is married now to a great grandee, whom she does not love. She does love Grigory Mikhailovitch, and she has loved him all these ten years. She makes no pretense of hiding her feelings, nor does she find a moment of peace until she wins her lover back again. He fights hard against it, but little by little he finds that the love of Irina is stronger than his more placid love for Tatyana. A terrible spiritual conflict ensues, and when Tatyana arrives there is nothing to do but tell her that he no longer loves her, and is scornfully released of his promise.

Grigory and Irina arrange to elope. At the last moment she refuses to go, points out to him how much saner and more sensible in every way it is for them to let things go on as they are now, and urges him to allow her husband to get him a post in St. Petersburg, where he can stay near her. Horrified and disgusted, Grigory tears himself away and three years later, after going through penance, he goes back to the gentle Tatyana, whom he discovers he has really loved better than any one else, after all.

"Strikes," writes a young author during the course of a recent examination in general knowledge, "are holidays made by the working people. They are caused by workmen not agreeing to have 5 per cent taken off their wages. They may be avoided by the masters or the workmen giving in." "Sighs," explained a ten-year-old on the same occasion, "is when we think of old times and they are nice, so we make a noise. We cough when he are cold in our stomach." Another boy states that the best way to prevent a chimney from smoking is "to knock a brick out of it, and if that won't stop it, fetch the sanitary plumber."

About Government By Commission

President Charles W. Eliot, of Harvard University, recently completed an investigation of the municipal conditions of Galveston, Houston and other Texas cities which are now under a commission form of government. As a result of this investigation, he has declared that government by commission is productive of the highest efficiency in municipal affairs.

"In Galveston there are no sinecures," said President Eliot. "The citizens get a day's work for a day's pay from every employee of the city—something that can be said in few instances in my home city, Cambridge, Mass., and cannot be said in any case in Boston."

Taking the case of Galveston as an example, it means simply this: There are only five elective officers—a mayor and four commissioners—elected by the city at large without regard to subdivisions. The business of the city is divided into four departments, with the mayor-president as the executive head, he being charged with the duty of seeing that all the city laws are enforced.

The commissioners at the first meeting after their election, or as soon thereafter as possible, by a majority vote designate from among their members one commissioner to be known as commissioner of finance and revenue, and under whose direction is placed the offices of city assessor and collector, the city treasurer and the city auditor. He is also charged with the duty of examining into and keeping informed as to the finances of the city, and, with the advice and assistance of the other commissioners, prepares the annual budget of the city.

Another commissioner is designated as commissioner of waterworks and sewerage. He has under his special charge the construction, maintenance and operation of the waterworks and sewerage system and departments. The superintendents of these two departments and the joint secretary and employees are under the direction of this commissioner.

Another commissioner is called commissioner of streets and public property. He has under his special charge the supervision of all matters relating to the streets, alleys and property belonging to the city, and is charged with the duty of lighting the streets, looking after street cleaning and sanitation, the supervision of street paving, construction of drains and seeing that the conditions of the grant of public franchises are complied with. The city engineer and his assistants—city health physician, superintendent of drains and city sexton—are under the direction of this commissioner.

The other, and fourth, commissioner is known as the police and fire commissioner. He has under his special charge the enforcement of all police regulations and general supervision over the police and fire departments. The chief of police, chief of fire department and the judge and clerk of the corporation court are under the direction of this commissioner.

These five men meet every Thursday evening, examine briefly but thoroughly every matter that comes before them, report each on his own department, discuss freely but con-

As Girls Are Taught at Finishing Schools

How the Modern Miss Is Made a Lady, in Accordance With the Old-Fashioned Ideals That Still Remain Fashionable

"We are rapidly developing two classes of young women in this country," said the mother of a fashionable finishing school. "We have the girls who have graduated from colleges and those who have stepped out of the boarding school and finishing institutions. They are as different as the poles, and you can differentiate them instantly. The college girl is conspicuous for her lack of manners. That is to say, she has bad manners. The boarding-school girl is either utterly inconspicuous for everything, which means that she has learned the art of effacing herself, or else she creates an unforgettable impression by reason of her charming way of doing or saying the simplest thing."

"Just how the modern girl is made a lady according to the old-fashioned standards of training in vogue in the smart finishing school is interesting as well as instructive to those ambitious young girls whose parents' means will not allow them to partake of this knowledge first hand. Indeed the whole category of good manners and polite usage as taught to fashionable young ladies is so simple that with a little care and attention the business girl can easily master every detail. For instance let us consider the first two great essentials of good breeding—(a) respect for one's elders, (b) consideration for the feelings and opinions of others."

"It may be something of a surprise for the thoughtless critics of fashionable boarding schools to learn that these are the fundamentals of the much-decried 'society manners' which institutions of this sort teach to young women. At all first-class boarding schools girls are taught to display a pretty but unobtrusive deference to all persons older than themselves, and to all persons in authority, whether within the precincts of the school or in the world outside."

cisely, and refer each matter back to the head of the department with power to act, or to the city attorney or city engineer for investigation.

And this has been the result of five years of government by commission in Galveston, once a desolate, ruined city:

First, without issuing a bond or levying one cent of additional taxes, the total floating debt of the city, more than \$200,000, has been paid. The city hall and waterworks pumping station, destroyed by the storm, were rebuilt and other public property repaired. A new engine house was built, the streets in the business section repaved with brick at a cost of \$125,000, and another \$35,000 was spent on rock and shell roads; \$18,000 was spent in paying old judgments against the city and part of the bonded debt was retired. The commissioners were able to pay all the salaries and city employees in cash, promptly, on time

and without having to borrow one cent. In the annual election campaigns that have put and kept these men in office not one of them, nor any other city official, has spent a cent. The City Club has managed these campaigns at a total cost of \$500 for five years of victorious campaigning.

It seems clear that while Sir G. Kekewich, in quoting Bishop Fraser in the House of Commons debate as an example of a bishop who cut down his living expenses by giving up an expensive house, was inaccurate in detail, he was substantially correct. Bishop Prince Lee had lived at Mauldeth Hall, a big house five miles out of the city, with thirty acres of land round it. Bishop Fraser at once decided that it was altogether too large for

DIAZ

The Mystery of Mexico

Carlo de Fornaro, one of the founders and for some three years past Sunday editor of the newspaper El Diario, of Mexico City, has just published in five languages, for world-circulation, a book whose self-explanatory title is: "Diaz, Czar of Mexico." It is prefaced with an open letter addressed to Theodore Roosevelt, in which the author says:

"President Diaz likes to be represented as the creator and saviour of modern Mexico. In reality he is only a tyrant and a despot in the fullest sense of the word—the creator of a political system more cruel, more diabolical, more profound than Machiavelli ever dreamed; more subtle and insidious than Loyola's Order of the Jesuits; more bloody and relentless than Abdul Hamid's reign of terror and assassination; more perverse and harmful to Mexico than Caligula's sway over Rome."

Porfirio Diaz was born of Spanish and Mixtec (half-breed Indian) parentage, in the little Mexican city of Oaxaca, seventy-nine years ago. At the age of twenty-four he joined Estevan Aragon in opposition to Gen. Santa Anna. He became a typical Latin-American soldier of fortune; and, after a decade of political intrigue and guerilla warfare, dating from the death of the Emperor Maximilian in 1867, captured the presidency, which, with the exception of the interregnum of Gen. Gonzalez (1880-84) he has held from 1876 up to the present moment.

And yet Diaz and his career still remain, to thoughtful observers, a mystery. However sinister his ambition, he has been able, seemingly, to "get away with it." He has established a standard and created a school in Latin-American politics. The larger and more enlightened republics, such as Brazil, Chili and Argentina, have their own methods of tempering oligarchy with democracy; but the despotic heads of smaller states—Cabrera in Guatemala, Zela in Nicaragua, Castro in Venezuela, and Reyes in Colombia—are abject imitators of Diaz.

How has he compassed this far-reaching, invincible mastery of men? Evidently by first curbing his own spirit. For more than thirty years past—as even his most bitter denunci-

ators will tell you—his private life has been spotless, and as simple as a hermit's.

After having disposed of all his dangerous rivals, Diaz renounced wholesale executions and military slaughter, and took to using the rogues and brigands, including many of his enemies, for the furtherance of his own ends. Although with him severity takes the place of strength, and "craftiness and diplomacy pass for wisdom and virtue," yet undoubtedly this Mexican autocrat is possessed of genuine, shrewd common-sense.

In this exceptional combination of qualities, no doubt, is to be found the clue to Porfirio Diaz's success, at the present stage of his country's evolution. He may have, relatively, "linked one virtue to a thousand crimes," yet take him all in all, he is a big man of his race and time. For well nigh a generation he has kept up the seemingly comedy of a democratic, liberal, paternal and patriotic government, while in reality curbing personal liberty, the freedom of the press and judicial practice. But, of course, you can't make an omelet without breaking eggs. The unpatriotic work of Diaz will die with him, and the good will remain, as Mr. Fornaro says, the first leaf in the future history of Mexico, soon to be rewritten by new men.

HENRY TYRRELL.

POINTED PARAGRAPHS

(Chicago News.)
 Rainbow chasers get at least a run for their money.

A little learning is doubly dangerous if it swells a man's head.

Even the doll-faced girl isn't satisfied with sawdust breakfast food.

How the veteran musician does hate to admit that he is played out.

A newly-married man is always willing to attend his wife's church, but he is apt to be shy about acquiring the habit.

How the Week Days Got Their Names

Formerly the days of the week were numbered one, two, three, four, five, and six, beginning with the Sabbath. Even now the custom still prevails among certain modern Greeks, the Slavs and the Finns. Many old-fashioned and orthodox Quakers, particularly in the north of England, still hold to this custom, which was the common one in the days of the Apostles and down to the fourth century, as well as usual among the Jews and the Arabs. The orthodox Quakers use the numerical system in preference to the ordinary on the ground that the gods and goddesses, from whom the names were taken, were not of the highest respectability in point of morals.

The week was originally only a convenient quarter of the lunar month. Hence it began on Monday or moon day. The Italians still call Monday the first and Sunday the seventh day of the week. Tuesday is derived from the Norse Tiw, who corresponded to Mars, the god of war, a most disreputable person in the eyes of Quakers. Thursday was Thor's day, Thor being a good warrior who was, morally, no better than he ought to be. Wednesday again was Woden's day, Woden being the god of battle-rage. The Romans called this day Mercury's. Friday was supposed to be the luckiest day of the week—for women. It was called after the Norse Frija, the goddess of love, and is the best day for weddings. For the pagan Romans it was also the day of Venus, though the Christian Romans called it the day of ill-luck because Christ had been crucified on that day. Saturday was called after Saturn and Sunday was known to the Christians as resurrection or sun-day.

The week of seven days was imported from Alexandria into Greece, and into Italy about the time of Christ. The Greeks had previously divided their month into sets of ten days, the Romans into sets of eight days, three and a half sets being equal to one month.

In Johannesburg, where white servants are very scarce, housework is chiefly done by Kaffir "boys." The law compels every employer to give his or her "boy" an explanatory pass every time he leaves the house, and these passes have to be shown to every native policeman who chooses to ask for them. The black policeman has a tremendous opinion of his own importance, and he takes a keen delight in stopping his domestic brother and demanding to see his pass. One Sunday a "boy" was given by his mistress a pass, which she inadvertently dated March 4, instead of April 4. The "boy" was challenged by a policeman, and when the misdated pass was produced he was promptly run in, and the policeman despatched the following explanatory note to the "boy's" employer: "Miss—was the things when you write so like that she things that country so like is it you dont go agen today has first and last if she do agen I shall taken that boy send a prosen. I give you notice today she things that month is it March it is not April." Except that "send a prosen" means "send to prison," we cannot contribute anything to the interpretation.