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## Current Comment

The Hamilton "Spectator," one of the best edited papers in Ontario, in the following passage, bears indirect witness to the Catholic origin of the Christian Sunday.

One thing has been definitely settled by the passage of the Lord's Day Act. Hitherto the question, "By what authority was the statute of the Lord, fixing His holy day on Saturday, the last day of the week, annulled, and the holy day changed to the first day of the week, Sunday?" has not been satisfactorily answered. Some attempt has been made to twist certain scriptural paragraphs into high authority for the change; but the attempt has not succeeded to any very great extent, and most defenders of the new "Lord's Day" content themselves by saying that the change was made by the "early Christians," and must, therefore, have had proper authority. But the question can now be promptly, correctly and authoritatively answered. The Parliament of the Dominion of Canada has formally declared the Fourth Commandment to be null and void, and has, by statute passed in the year 1906, legally substituted Sunday for the day appointed by the Most High.

To be sure, this is a thoroughly Protestant way of getting over the difficulty. We Catholics know that it was the "Most High" who, through his infallible mouthpiece, the Catholic Church, completely abrogated the Jewish Sabbath. Those "early Christians," to whom the Hamilton "Spectator" vaguely refers, were St. Paul and his disciples, who were in full communion with St. Peter, the first Pope. Writing to the Colossians (ii. 16), St. Paul says: "Let no man judge you in eating or drinking or in the matter of a feast or a new-moon or of a Sabbath Day, which things are a shadow of things to come, but the body is Christ's." The apostle means that Christians are not to be taken to task on such things, which do not furnish the materials of a judgment, good or bad, since the shadows are characteristic of the Jewish law, while the substance is Christ's Gospel.

The Jewish Sabbath having been abrogated, the Church substituted therefor Sunday worship in commemoration of Our Lord's resurrection. We say advisedly Sunday worship and not Sunday rest: for the Sunday was instituted, first and foremost, as a day on which the faithful were to assemble for the celebration of Mass; and the necessity of Sunday rest was merely a consequence of Sunday worship. This is the contrast between Sabbath and Sunday. The Sabbath was primarily a day of rest from work, and no law of special worship on the Sabbath was imposed on the Israelite. Attendance on the prophets and afterwards at the synagogue arose naturally out of the cessation of work. The Sunday, on the contrary, was primarily a day of prayer, and the words in the Apocalypse strike the keynote of Sunday observance (i. 10): "I was in the spirit on the Lord's Day." The law of rest arose as a protection to the law of worship. When Christianity became the religion of the State it was necessary to pass some law of rest; otherwise a Christian who kept Sunday might obviously suffer inconvenience from being summoned to court or from the competition of his heathen rivals in trade. But this law of rest was a very gradual growth and always appeared as a consequence of the Sunday worship. An edict of Constantine prohibited law business in towns, though the country people were allowed to till the ground on that day. Later emperors closed not only the law courts, but also the theatres and circus on Sundays. The decrees of councils also became more and more stringent. The Synod of Laodicea (between 343 and 381) threatens with excommunication those who Judaize by resting on the Sabbath, but exhorts Christians to rest on Sunday "if they can." About the same time St. John Chrysostom speaks of the Lord's

Day as bringing "rest and immunity from labors." The second Council of Macon (585) desires the faithful to spend the whole day in prayer. The third Council of Tours in 813 is still more explicit; the prayer and praise is to continue "till the evening," Sunday being then reckoned from evening to evening. The second Council of Aix-la-Chapelle in 836 tried to restore the old custom of communicating every Sunday. Nor was this wide notion of Sunday observance peculiar to France and Germany. The Council of Friuli in 791 insists on the same devotion of the whole day to prayer, and the Spanish Council of Coyaca in 1050 prescribes not only attendance at matins, Mass and the "hours," but also abstinence from travelling except in cases of necessity. Theodore of Tarsus, who became Archbishop of Canterbury in 669, assures us that his fellow Greeks would neither sail nor ride (except to church), nor bake, nor bathe, nor write any unnecessary letters on Sunday.

In all these authorities and in the Fathers generally, there is no confusion between Sunday and Sabbath. References to the Decalogue, as in any sense the warrant for Sunday are extremely rare, though Chrysostom deduces this much from God's blessing and hallowing the seventh day, viz., that one day in the week should be given to God's service. But usually the Fathers, and even mediaeval writers, appeal simply to the resurrection of Our Lord and the descent of the Holy Ghost, which happened on Sunday, to the custom of the Church and to Apostolic tradition. The universal teaching of the Fathers is that the Sabbath is done away with in the letter, and that it is kept spiritually by rest from sin, or will be kept by eternal rest with Christ.

The early Protestant Reformers, who tried to make the Bible the only rule of faith as against the Catholic and only reasonable doctrine that Tradition is prior in time to Scripture, wider in scope and more necessary than Scripture, were sorely pressed to discover a Scriptural basis for the practice of observing Sunday. Unfortunately for their consistency, they found nothing better than some indications that Christians were wont to meet for worship on the first day of the week (Acts xx. 7; 1 Cor. xvi. 2), but there is nothing in these passages to impose a perpetual obligation, nor to show that this stupendous change of day is of Divine institution. Though the Reformers would not admit it, they were driven to Tradition and the practice of the Catholic Church to justify the existing usage. But the Puritan idea of a Christian Sabbath was unknown to the first Reformers. Buckle, in his History of Civilization, relates that John Knox, having come upon Calvin playing bowls on Sunday, expressed his horror at this desecration of the Sabbath. Whereupon Calvin replied that he knew of no Scripture text that condemned legitimate and restful recreation on the Sabbath. In fact the Jewish was at all times distinct from the Puritan idea of the Sabbath, which is an unjustifiable exaggeration of Protestant principles. It is the privilege of rest for the slave and even for the beasts that the Book of Deuteronomy dwells upon with characteristic kindness. One of the earliest prophets, Osee (ii. 11), alludes to the Sabbath as a day of joy. The prophets of the Exile insist on strict rest; they enlarge on the sin of breaking the Sabbath, and the blessings which attend its observance, and the Levitical Code (Exod. xxvi.; xxxv. 3; Num. xv.) enforces the obligation of rest in minute detail; but not a word is said against recreation on the Sabbath. True, Isaiah lvii. 13, is often quoted: "If thou turn away thy foot from doing thy pleasure on my holy day"; but the context shows that the Protestant version, "thy pleasure," really means "thine own will" as it is in

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## Clerical News

As we announced last week, His Grace the Archbishop of St. Boniface blessed the new church for the Hungarians and Poles at Otthon on Friday last and administered the sacrament of confirmation there. The next day, Saturday, Mgr. Langevin made the official visitation of the Redemptorist parish of Yorkton. A reception was held in the monastery Saturday evening in his honor.

On Thursday of last week His Lordship the Right Rev. A. Pascal arrived here from Prince Albert to consult with his Most Rev. Metropolitan. After doing so, Mgr. Pascal went to St. Norbert on Saturday to visit Rev. Father Cloutier, came to Winnipeg on Saturday evening, stayed over night with his Oblate brethren of St. Mary's, and left for Prince Albert the next day.

The N.Y. Freeman's Journal Rome correspondent shows that there is no truth in the rumor, sedulously supported by the Paris "Temps," to the effect that Cardinal May del Val had lost the confidence of Pius X., and that a new Secretary of State, probably the former one, Cardinal Rampolla, would soon be appointed. Quite lately the Holy Father said to a priest who was one of his dearest personal friends in Venice: "What foolish things newspapers say sometimes, and how little they seem to know about my regard for His Eminence." And then he went on to speak most touchingly of his affection for his Secretary of State, and of his confidence in his consummate wisdom and prudence, leaving the impression that His Holiness has an extraordinary regard for him.

Saturday, the 29th inst., His Grace the Archbishop of St. Boniface will visit the parish of St. Malo and will give confirmation there.

The Holy Father has appointed nine new French bishops: Mgr. Lemonnier, late vicar general of Rouen, succeeds Mgr. Amette as Bishop of Bayeux; Mgr. Morelle, administrator of the see of Saint Brieuc, since the death of Mgr. Fallieres, becomes Bishop of that diocese; Mgr. Lecœur becomes Bishop of St. Flour in place of Mgr. Lamouroux, who resigned on account of ill health; Mgr. Villars succeeds Cardinal Perrand as Bishop of Autun; Mgr. Laurans becomes Bishop of Cahors; Mgr. Castellan becomes Bishop of Digne; Mgr. Labeuve, late vicar general of Besancon, becomes Bishop of Belley; and Canon Desanti becomes Bishop of Ajaccio.

## THEY NEED TO HEAR THE WORD

What Bishop Hedley, of Newport, says of the Catholics of England is true of other portions of the Lord's vineyard: "As regards our Catholic people in this country, two things may be confidently stated: first, that a considerable and fairly accurate acquaintance with their holy faith is an absolute necessity for them, and secondly, that there is a wide prevalence of lamentable ignorance, which is owing, in great measure, to negligence in attending sermons and instructions. The mass of our flocks are working people, who do not pretend to much education. But they are able to read, and they do read, and they talk—and they are influenced by reading and by talk. Unless, therefore, they have more than the mere elements of religious knowledge, their faith is sure to weaken, and to be more or less swamped by the numberless things that they read, and hear, and discuss. But what kind of religious knowledge have they? In their childhood they go through the Catholic schools, let us hope, and they learn the words of the catechism. At the age of 14 or 15 they are at work—and the catechism soon grows very dim in their memories. Yet a large number of young men and young women think that their learning days are over, and really never trouble themselves to get any further than the elementary notions which they acquired at school."—Catholic Standard and Times.

## Persons and Facts

The Montreal "Star," of the 20th inst., gives the following interesting news of the practical temperance campaign inaugurated by His Grace the Archbishop of Montreal.

In order to assist the movement against intemperance organized by Archbishop Bruchesi, a league has been formed by a number of business men and employers of labor, called the "Employers' Anti-Alcoholic League," whose members bind themselves to give a preference in the matter of employment to such as have temperance certificates in the league. The new league is composed of two sections, the first of which comprises young men who have taken a pledge to abstain from all alcoholic liquors, while the second is formed by the employers and business men, who promise to aid in every way possible the advancement of the members of the first section.

One afternoon last week an elderly priest entered a crowded Winnipeg street car, and seeing no vacant seat, grasped a strap and remained standing. A young lady before whom he happened to have stopped, whose face he does not remember and whose name he does not know, looked up at him in a most appealing way and said: "Please take my seat, I can't bear to see you standing." The priest protested that he was not at all tired and was quite able to keep his feet. But her genuine distress at his standing while she sat made him reluctantly accept her offer. Without waiting for thanks, she eagerly rose, moved off to another part of the car and entered into a cheerful and animated conversation with a comfortably seated lady friend, while she herself hung on to a strap with one arm and to three or four large parcels with the other. What enhances the unselfish and delicate kindness of this rare incident is the fact that her manner of addressing the priest without calling him "Father" shows that she is not a Catholic.

The new cathedral of St. Boniface is assuming monumental proportions. The splendid masonry brings out the beauty of the Tyndall quarry stone. The vestry is already up to the first floor, which is covered with temporary boarding.

It was announced three or four weeks ago that T.P.O. Connor, M.P., the well known journalist, and the Hon. Edward Blake, M.P., for South Langford and former leader of the Canadian Liberal Party, will attend the third biennial convention of the United Irish League of America, which will be held in Philadelphia on October 2nd and 3rd. And now—July 23rd—the Canadian Associated Press understand that T. P. O'Connor has arranged the itinerary of a Canadian tour, during which he will lecture and address meetings. Mr. O'Connor, during his visit here, will be the guest of Sir Thomas Shaughnessy.

The graceful and imposing brick and stone gateway to St. Boniface College grounds has lately been finished. Work on the central tower of the college is steadily advancing. The octagonal cupola which tops the front entrance is already in place and will be crowned by an ornamental finial of considerable additional height. The view from that lofty pinnacle, a hundred feet from the ground, will be superb.

Over in London, Father Bernard Vaughan's crusade against the iniquities of the "smart set" has won him praise in the most unexpected quarters, and the Press has been using terms about the learned Jesuit that are rarely bestowed on Catholic priests. The "Daily News" now joins the other papers in likening him to Savonarola, and the "Daily Chronicle" says what is more: "Roman Catholicism has rendered an inestimable service to Christian civilization in its attitude towards marriage, and Father Vaughan's

eloquent protest against the habit of regarding lightly the most sacred of all human ties is in harmony with the best traditions of his Church."

The Kansas Supreme Court has declared valid the now famous will of Joseph Benoit of Kansas City. Benoit left large sums to various Catholic charities and a half-brother contested the will. The Kansas City institutions that will be benefited are:—St. Joseph's Female Orphan Home, \$4,000; Perry Orphan Boys' Home, \$10,000; Little Sisters of the Poor, \$4,000; Sisters of Mercy, \$12,000; House of Good Shepherd, \$4,000; St. Joseph's Hospital, \$2,000; Sacred Heart Academy, \$4,000; St. Margaret's Hospital, \$4,000; Holy Rosary (Italian) Church, to build a school, \$4,000; Christian Brothers of St. Louis, to build a college in Kansas City, \$40,000. Five non-Catholic charitable institutions will also receive \$4,000 each.

Rev. Augustus Rexach, chancellor of the Porto Rican Diocese, has completed arrangements whereby five Porto Rican girls will enter St. Aloysius' Academy at New Lexington, Ohio, to be trained for teachers in their own country. At the fall term of the Ohio State University twenty-five boys from Porto Rico will take up their studies there, arrangements to this end having been made by Father Eis, of Columbus, Ohio. The expenses will be paid by the United States Government.

On July 23rd Cardinal Gibbons celebrate his seventy-second birthday. His Eminence is in excellent health. He attributes his splendid physical condition and the retention of his faculties unimpaired to what is usually accepted as the simple life. An indefatigable worker, the Cardinal is extremely careful in his eating and methods of life.

During a card party held in St. Mary's Casino, Dubuque, Ia., recently, a dynamite bomb was placed under a window within close range of the hundred merry-makers in attendance and was exploded by means of a fuse. Unknown persons placed the explosive with seemingly murderous intent and that a score or more persons were not killed or injured is due to the ignorance of the culprits, who apparently were not skilled in handling dynamite.

In the Cathedral, Mullingar, on Sunday, June 24th, Dr. Gaughran, for over twenty years pastor of Kells, was consecrated Bishop of the historic Diocese of Meath. His Eminence Cardinal Logue was the officiating prelate.

A new stockyards investigation, which probably will have an effect on the sales of Chicago meat products all over Europe and a part of Asia, has been started by Rev. Francis Emmerstein of Austria, representative of 103 European hospitals using the stockyards products. Father Emmerstein, who is priest of the Catholic Order of the Sacred Heart of Jesus, has been ordered by his superior general at Rome to make a sweeping inspection.

The Altar Society of St. Mary's Church, intend holding a picnic at Elm Park on Monday, July 30th. All friends of the Society are cordially invited.

Particularly timely resolutions against indecent plays, posters and advertisements were unanimously adopted at the State Convention of the Ohio Federation of Catholic Societies held in Columbus. It was resolved that the members of the Federation exert their influence against such presentations (a) by not patronizing any play that offends against morality or travesties religion or any denigration or nationality; (b) by withholding all patronage from theatres, managers, companies and actors that make the stage a school of scandal; (c) by demanding and patronizing (Continued on page 5)

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## GOD ALWAYS NEAR

It is true, we cannot always feel God's presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But this is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready, you are about to become unconscious. You stretch out your hand to your friend: "Don't leave me, don't forsake me." The last thing that you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every mouldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great oceans beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee nor forsake thee. In all thy affliction I will be with thee, and the angel of my grace shall save thee."—Home Journal and News.

## FUNNY PUNISHMENTS

Naval officers do not always mete out to the men the punishments laid down in the King's regulations. They frequently adopt punishments of their own invention, which prove most effective in preventing the recurrence of offences. These punishments are often of a very curious and even ludicrous nature, says London "Tit-Bits."

Spitting upon the deck of a man-of-war is strictly prohibited. As soon as the bugler has sounded the "Stand Easy," spittoons are placed at intervals along the deck for the use of the sailors and woe betide the tar who ignores the presence of these tubs and expectorates about the spotless deck. On many vessels a wide belt is kept, and this the man who departs from the regulations is compelled to wear upon his person, and is thus subjected to the ridicule of his shipmates. He is given an opportunity of retrieving his character, however. He is permitted to walk the deck with the other men, and should he spot a sailor committing a like offence he at once presents him with the hated belt, and the new victim has to undergo a similar ordeal.

Some officers adopt more drastic measures. If Jack is detected expectorating anywhere but in the receptacles provided, a "spit-kit" is strapped to his chest, and any man who cares to do so may make use of this curious walking receptacle. As may be supposed, this humiliating punishment effectively presents the men from violating the regulations.

Were a civilian given two large wooden buckets, one empty and the other full of water, and told to bale the liquid from the full tub into the empty vessel with a small spoon, he would consider the order to be that of a madman or a revival of ancient fairy lore. Yet this punishment has on several occasions been meted out to refractory "sea dogs." Nothing is more amusing than to see a weather-beaten sailor carefully baling out spoonful after spoonful of water, and as carefully depositing the fluid in a large bucket at his side.

A punishment frequently employed is that of setting the defaulter to walk slowly backward and forward along the deck, nursing in his arms a 6-inch projectile (weighing a little over 100 pounds). After a quarter of an hour or so of this beneficial exercise the unhappy victim is glad to drop the load and rub his aching limbs. At the same time he probably makes a mental resolve never to repeat the offence for

which he has been "awarded" this dire penance.

An old naval captain—one of the old school—was at one time sadly addicted to stammering. He could not utter a simple sentence without a great amount of spluttering and hesitation. This was one day too much for an intrepid sailor, who was receiving an order from the captain in that official's usual halting manner, and he unfortunately burst into an uncontrollable fit of laughter. This rash laugh he bitterly repented. Captain—was a disciple of the homoeopathic system. Making Jack stand upon the fore bridge in full view of the entire ship's crew, the officer commanded his victim to laugh continuously for an hour and a half. This he was compelled to do, though the pitiful expression of his weather-beaten, sunburnt visage, denoted anything but a happy and contented frame of mind.

Whistling in forbidden parts of the ship has often been punished in a similar manner. The offender has been obliged to whistle his loudest, under the eagle eye of the commander, until poor Jack's lips have become so parched and cracked that he could not produce another note.

## BRYAN AND THE GOAT.

Last year William Jennings Bryan visited Cornell University. While being entertained at dinner by a prominent legal fraternity he told the following story on himself:

Once, out in Nebraska I went to protest against my real estate assessment, and one of the things of which I particularly complained was assessing a goat at twenty-five dollars. I claimed that a goat was not "real" property in the legal sense of the word and should not be assessed. One of the assessors, a very pleasant-faced old man, very obligingly said that I could go upstairs with him and together we would look over the rules and regulations and see what could be done.

We looked over the rules and finally the old man asked: "Does your goat run loose on the roads?"

"Well, sometimes," said I wondering what the penalty was for that dreadful offense.

"Does he butt?" again queried the old man.

"Yes," I answered, "he butts."  
"Well," said the old man, looking at me, "this rule says, tax all that certain property running and abutting on the highway. I don't see that I can do anything for you. Good day, sir."  
—Lippincott's Magazine.

## Valuable Advice to Mothers

If your child comes in from play coughing or showing evidences of Grippe, Sore Throat, or sickness of any kind, get out your bottle of Nerviline. Rub the chest and neck with Nerviline and give internal doses of ten drops of Nerviline in sweetened water every two hours. This will prevent any serious trouble. No liniment or pain reliever equals Polson's Nerviline, which has been the great family remedy in Canada for the past fifty years. Try a 25c. bottle of Nerviline.

## Not Particularly Alarmed

Mrs. Vick Senn, grim, austere, and square-jawed, stood in front of the "lost and found" window at a big departmental store.

"Have you lost something, madam?" asked the man in charge.

"Yes, sir."

"Describe it."

"I've lost 114 pounds of husband, in a light brown suit, with black derby hat, small tuft of hair on his chin, and a frightened look. I lost him in a crush at the fancy goods counter. He's probably wandering through the building in search of me, and I thought perhaps you could find him easier than I can. I want him on account of a bundle he's carrying under his arm."

Languid Leary—They tell me the Esquimaux eat soap and think it's a luxury.

Perambulating Pete—Well, that's what it is. It ain't no necessity!

## HOW MOSAICS ARE MADE

They first make an oil painting of exactly the same size as the proposed picture. Next they make a brass or iron mould of the same size, fill it up with a sheet of heavy pasteboard, on which they draw in pencil the likeness to be reproduced. Upon this hollowed surface mastic or cementing paste is gradually spread as the progress of the work requires it. Into this paste are stuck the smalti or small cubes of colored stone which compose the picture. Their harmonious combination must represent in lines and color, the corresponding part of the oil painting. When this is done to the satisfaction of the artist, he next goes to work in the same manner, on an adjoining space, and so on until the entire oil painting is reproduced by means of colored stones or smalti. These smalti are vitrified but opaque partaking of the nature of stone and glass, and are composed of a variety of minerals and other materials, colored for the most part with different metallic oxides. One mosaic artist assured the writer that they had 2,800 shades of color to select from. These smalti are manufactured in Rome in the form of long slender rods, like wires of different degrees of thickness, and are cut into pieces of requisite size, from the smallest pin points to an inch. When the mastic has sufficiently indurated, the work is susceptible of a polish like crystal. Mosaics are often so well made that it is hard to distinguish them from oil paintings. Not a few persons have admired the oil paintings of St. Peter's church in Rome. But there is not a single oil painting in St. Peter's; they are all mosaic reproductions of the world's masterpieces of religious art.—Exchange.

## GREAT ROADS OF ANTIQUITY

Perhaps the earliest road on record is that mentioned by Herodotus as having been constructed by Cheops, the Egyptian king, in order that stones might be dragged along it for his pyramid. In the opinion of the Greek traveller, the work of making the road was as great as that of building the pyramid, for it took ten years to construct, and it was composed of polished stones with figures carved on them, but this does not compare in magnitude with the highways constructed by the Peruvians, while mediaeval Europe was still in a state of semibarbarous disorganization. The two principal roads in Peru ran from Quito in the north to Cuzco, the capital, the one along the sandy and level strip of coast, the other along the plateau of the Andes, a region of unparalleled engineering difficulty. The length of the second has been estimated at from 1,500 to 2,000 miles. It crossed sierras buried in snow, bridged ravines, with walls of solid masonry, mounted and descended precipices by staircases hewn in the solid rock and ran in interminable galleries along the sides of intractable mountains. Where rivers had to be crossed bridges were made with ropes of stout, pliant osier twisted to the thickness of a man's body and stretched over the stream, sometimes for a distance of 200 feet. These cables swung side by side, and fastened with planks so as to form a footway, were drawn through holes in enormous buttresses of stone specially constructed on each bank and were secured firmly at each end to heavy beams of tember. A railing of similar osier material gave the passenger confidence as he crossed the oscillating bridge that sank dangerously in the middle and mounted rapidly at the sides. The great highway was twenty feet wide and was built with flags of freestone covered with bituminous cement. It was measured out by posts set up at every league. Caravansaries and magazines were stationed at convenient distances for the Peruvian soldiers on their military expeditions, and a regular postal service had been organized by which highly trained runners, relieved every five miles, could convey messages a distance of 200 miles in the 24 hours. The roads were kept in beautiful order. The inhabitants of a district being responsible for that portion of the highway which traversed their land. At the same time it should be remembered that there was no wheel traffic to cut up the level surface of the hard pavement. There is considerable irony in the fact that it was not till the Spaniards forcibly introduced their so-called civilization into Peru that the famous roads began to fall into disrepair.

There are people who observe the rules of honor as one observes the stars from a great distance.

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## THE "PET" OF THE REGIMENT.

The 2nd Battalion of the Durham Light Infantry recently celebrated the twenty-first birthday of "Jimmy Durham," a Soudanese who plays a clarinet in the band and has had a romantic career. During the Soudan campaign of 1885 a body of Dervishes fled, leaving a naked child on the banks of the Nile. It was picked up by Lieutenant Delisle, now the adjutant, and ever since he has been the pet of the regiment. When three years old he could prattle in Arabic and English, ride the horses bareback to water, and give a song and dance on the barrack-room table. He was allowed to accompany the troops to India, and in 1899 special sanction was given by Lord Roberts for him to join the regiment.—Exchange.

When again you enter God's sacred temple, let this one thought engage your attention. In reverent posture, with eyes rivetted on the tabernacle, feel that you are in the presence of Omnipotence. The same Jesus who opened the eyes of the blind man, "Receive thy sight, thy faith hath made thee whole," who called Lazarus from the tomb, "Come thou forth," who commanded the winds and seas, commanded the winds and seas, "Peace, be still, and there came a great calm;" who changed the heart of Peter by a glance; who rose triumphant over the grave; who now judges the human race, singly is present on the Altar. Silent adoration is the most fitting expression of our homage in the presence of such Power. As you leave Him ask Him to change your hearts: "O, God, be merciful to me, a sinner."

## The Term "Greenhorn"

The term "greenhorn" originated in this way: The pioneers of the west were much given to hunting deer. It was a fact known to early settlers that when the horn of a fawn began to grow there was a ring of green hair around the spot. It was considered a disgraceful thing for a hunter to kill a fawn, a cruel act, and the killing time was regulated by the growth of the horn. There was a sort of unwritten law that no one should bill a male fawn before its horn could be seen. A person who was so unthoughtful as to kill a deer under the proper age was called a "greenhorn." He was so named because the young horn of the deer and the hair around it were still green. The use of the appellation gradually spread until it was applied to all raw or inexperienced youths or persons easily imposed upon.—Home Journal and News.

## Foiled Again

"Madam, you have a daughter. Does she sing popular songs?"

"No, she—"

"Does she play on the piano?"

"No, she—"

"Does she paint in water or oil colors?"

"No, she—"

"Does she recite 'Curfew Shall Not Ring To-night?'"

"No, she—"

"She is the modern young girl for whom I have been searching with no accomplishments. Present me to her, Madam."

"But, my dear Sir, you won't let me speak. She is only six months old."—Baltimore American.

The secret of a happy life does not lie in the means and opportunities of indulging our weaknesses, but in knowing how to be content with what is reasonable, that time and strength may remain for the cultivation of our noble nature.

## THE DESERT MIRAGE

An Explanation of This Peculiar Freak of Nature

One of nature's true wonders—one upon which much has been written, but which is not yet understood when its varied phenomena are considered—is the desert mirage. Travellers in the arid regions of the western and southwestern United States tell wondrous tales concerning the spectral pictures which the desert mirage has presented for their inspection. Cool sheets of water and waving trees and grassy swards appear where all is known to be parched earth and burning sands. Occasionally a mountain range will appear on what is known to be a boundless stretch of level plain, or a herd of deer, cattle or other animals will be seen apparently contentedly grazing on the glassy surface of the atmosphere. Cities are occasionally seen hundreds of miles from civilization, and phantom ships have been known to loom up against the sky and appear as real vessels to persons who lived so far away from the waters that they had never taken the trouble to visit the seacoast and who had never seen a real ship.

The explanation of the mirage, as usually given, is as follows:

The sand, being intensely hot, causes the layers of air which rest upon it to become greatly rarefied, and under certain circumstances this layer is quite distinct from the denser stratum a few inches or feet above it—just as if it were a sheet of water upon which oil rested. It is this rarefied stratum of air which acts as a reflector and pictures to the eye those curious inverted images.

## AMUSEMENT

Everything in nature indulges in amusement. The lightning plays. The wind whistles. The thunder rolls. The snow flies. The waves leap. The fields smile; even the buds shoot and the rivers run.

"A woman went marketing in Fan-euil hall," said a Boston minister. "She stopped before a stall where were displayed fowl so aged as to seem almost unsalable. 'What do you sell those for?' inquired the woman, wondering if the proprietor would dare call them chickens. 'We usually sell them for profits, marm,' was the curt response. 'Oh,' said the woman, 'I thought they were patriarchs.'"

Policeman (to tramp)—I want your name and address.

Tramp (sarcastically)—Oh, yer do, do yer? Well, me name is John Smith, an' me address is Number one, the open air. If yer call on me don't trouble to knock, but just walk in.

"The people I lived with before, ma'am," said the new cook, "was very plain."

"Well," asked her new employer, "are we not plain here?"

"Yes, ma'am, but in a different way. The others was plain in their way of living, not in their looks, ma'am."

"A man always gets on easier by taking his wife's advice."

"Yes," answered Mr. Meekton. "When things turn out badly, there isn't so much said."

Teacher—Tommy, when was Rome built?

Tommy—In the night.

Teacher—How came you to make such a mistake?

Tommy—You said yesterday Rome wasn't built in a day.

## MAKING A JOB OF IT

The firemen continued their exertions until after 2 o'clock, by which hour all the damage that could be done was at an end.—Newcastle Chronicle.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two day's tasks into one. If only we can keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when they have reached the eventide.

LONG DISTANCE SAILORS

(New York Press)

A recent cablegram told of a captain of a ship who had made 71 voyager from English ports to Australia and back. It set all the old sailors a-talking. Capt. Samuel Samuels, who sailed the Western ocean for a number of years, and raced the yachts Henrietta and the Dauntless across the Atlantic; Capt. Trask, an old Liverpool trader; Capt. Charlie Norton the editor of the Marine Journal and formerly a captain in the New Orleans line, and a lot of old shellbacks didn't see anything remarkable about sailing 2,000,000 miles.

The captain under discussion became a master in 1865 in the Aberdeen line. It is in round figures 14,000 miles from England to Sidney, and 71 round voyages would sum up 1,968,000 miles.

There was Capt. Van Zice, who ran to Havana from New York, commanding about all the ships of the Ward line from 1855 to 1900, 45 years. The distance is 1,366 miles, and the average time a round voyage takes is 10 days or 36 trips a year. In 45 years Van Zice should have, therefore, sailed over 4,500,000 miles, which makes the Australian captain's record look like 30 cents.

There was a captain in the Pacific Mail Service, Capt. Cobb, whose last ship was the City of New York. He was on the Pacific side, and when the Pacific Mail maintained a line to Sydney from San Francisco, he ran that, and made 35 round voyages. The distance (round trip) is approximately 16,000 miles. He was on 25 round trip voyages from San Francisco to Yokohama, 8,000 miles as a captain, which looms up about 1,000,000 miles, besides a number of voyages from Panama to San Francisco. Anyway he counted when he quit, 25,000,000 miles in command that he had sailed without an accident.

Then there is Captain Walker, R.N.R. in the Cunard service. He doesn't go to sea any more but he had the Cephalonia, the Aurania and the Lucania, besides other ships, including the old Gallia. He swung across the Atlantic ocean for nearly forty years. That's about 7,500 a round voyage, 10 each year, anyway, or 75,000 miles a year, and count that up for forty years brings it to 3,000,000 miles.

There are captains running between Norfolk and New York, and New York and Savannah who haven't spent longer than 36 hours at a time in port for years. These are the fellows who sum up the distance. The minute they get into port they break out cargo from one hold and take in freight in another. When they go to the custom house to enter the ship they clear her at the same time. They haven't more than time to do that, and though the voyage is a short one, a trifle more than 900 miles to Savannah and 300 to Norfolk, those fellows are at sea five and a half days out of every seven. It is the most arduous navigation in the world, too. A man running a steamer to Australia runs for days on the same course in an open sea. He can go to bed and stay there until he wants to get up. These coastwise captains lay down in their trousers expecting and ready for a call every few hours, and getting it, too.

Capt. Norton recalled an old steamboat captain on the Mississippi river running between New Orleans and St. Louis in the Anchor line. He had the Baton Rouge, a mail boat. He had been pilot and captain for forty years, and had averaged 850 miles a week in that time, which was a pretty good showing for an inland stream.

Capt. Samuels spoke of a well-known yachtsman, Lloyd Phoenix, who has lived chiefly on his yacht, the Intrepid, for thirty years, and who doubtless has the record for ocean distance in a pleasure boat. He doesn't know how many times he has been across the Atlantic, or how often he has been up the Mediterranean and to the Spanish Main.

Lady Brassy was a great sea traveller. She went round the world twice in the Sunbeam, and made innumerable other voyages and finally died at sea and was buried in the Indian Ocean.

A rigorous fast is common among those who would win the reward of an athlete; for the invalid who would be cured of his ailment; for the fair sex in search of physical beauty, and for the corpulent, who have weary of their weight. Why, then, consider as a hardship the fast which is for the good of the soul?—Church Progress.

May we ever be earnest with our work, and ever be found ready, willing and anxious to do all that God has appointed for us.

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INSURANCE IN OLDEN TIMES

The practice of insurance was known to the ancients, being in vogue at the beginning of the Christian era. The insurance of ships was undoubtedly part of the business of the Hanseatic league, which was formed about 1140 by the port towns of Germany to protect themselves against the pirates of Sweden and Denmark. The custom of drawing out insurance policies originated in Florence in 1523, although a regular chamber of insurance was formed at Bruges early in the 14th century, and the practice was in general use in Italy in 1194 and in England in 1560. Fire and life insurance is of much more recent origin. Some of the ancient guilds provided compensation for any of their members who suffered loss from fire, but the insurance of goods and houses cannot be traced farther back than 1667, the year after the great fire of London. The first regular company, the Hand-in-Hand, was founded in 1696, and five other companies still existing were followed in the quarter of a century which followed. Life insurance was first undertaken by the Amicable in 1706.—Exchange.

QUIT GRUMBLING

How full the world is of grumblers! Many of the same people who scold in summer because it is warm scold the next winter because it is cold. There is no point between zero and the nineties that suits them. Whether the gray clouds yield rain or, snow makes no matter. Neither is wanted. If skies are clear, somebody's cistern needs rain. If the showers descend, somebody's feathers are ruined. It would add much to the happiness and detract much from the fatal tendency to grow old if we would strive after contentment and cease worrying over the inevitable. The truly happy are the happy go lucky, who take everything as it comes and make the best of it. If it rains, all that is left to do is to put up our umbrella if we are so fortunate as to have one, and trudge along. Wet feet and be dragged skirts won't kill any one more than poverty and drudgery will, if there is something within us too sunny for poverty to cloud and too noble for drudgery to debase. The person who spends his life scolding because things don't go to suit him is like the fly on the king's chariot wheel. Things may not be planned exactly for the comfort of the fly, but his protest will never stop the procession. The best tactics for flies and grumblers to pursue is to take what comes along and be glad it is no worse.

A PERSISTENT BACKACHE

Can have but one cause—diseased kidneys, which must be strengthened before backache can be cured. Why not use Dr. Hamilton's Pills? They cure the kidneys quick, make them strong and able to filter disease-breeding poisons from the blood. At once you feel better, stronger, brighter. Kidney health is guaranteed to every user of Dr. Hamilton's Pills. Get a 25c. box from your druggist and refuse substitutes.

LIVE ON EIGHT CENTS A DAY

Four London Men are to Experiment For Three Months

There are four men who have agreed to try the experiment of living for three months on the fruitarian diet advocated by Dr. Joseph Oldfield in London, England. The home in which they will live is well situated and roomy. The men will have the use of a pleasant common room for their clerical work and recreation, a comfortable refectory for their meals, and simply furnished well ventilated bedrooms.

For three months they will lead the simple life. They will get up at seven, and after prayers they will be busy with the necessary domestic work till 9.30, when breakfast will be taken.

During the morning they will be engaged in manual work in the open air, the first days being devoted to improving the garden of the house, and at 1.30 will come to dinner.

The afternoon will be devoted to indoor work, of various descriptions.

Six o'clock is tea time, and then two hours of rest and recreation will bring them to supper at eight and bed at nine.

Cleanliness is naturally a necessary condition of success, and hot and cold baths will be regularly taken. No alcohol and no tobacco allowed under any circumstances to be taken into the house.

It may be repeated that each of the four men has agreed not to leave the house and its grounds for twelve weeks, and the object of the experiment is to endeavor to prove whether four men of varying ages and varying histories can live satisfactorily at a gross cost of eight cents per day per man.

BLACK GOVERNORS

A book little known even to collectors of Americana is a volume entitled "Hartford in the Olden Time; Its First Thirty Years," by Scaeva, which was edited by W. M. B. Hartley, and published at Hartford in 1853. There is a chapter in this book entitled "The Black Governors of Connecticut," the very title of which will excite the surprise of most intelligent people even in Connecticut, who have never heard of any black governors of an opposite political faith, who were, of course, politically black. The title, however, is explained and justified by a little explanation. Before the Revolution and down to a period as late as 1820 it was the custom for the negroes living in the state to hold an election on the Saturday succeeding the regular election day, choosing one of their number as governor. Sometimes, however, no election was held, the retiring governor assigning his office to another. The man chosen in either case was usually "of imposing presence, strength, firmness and volubility, quick to decide, ready to command and quick to flog." He appointed a staff of military and judicial officers who executed his orders in all matters pertaining to colored people, especially questions pertaining to morals, manners and ceremonies.

The fact that he had no legal status in the province or state did not at all trouble him or his subjects, and he appears to have exercised a very real power, nearly always on the side of morality and justice. The justices of the peace appointed by these black governors were, as a rule, extremely severe in punishing people of their own color who transgressed the law. So generally was this recognized by the whites in colonial times that when a slave committed some offence it was the custom to turn him over to the black justice for punishment. Such a culprit always fared much worse than if he had been tried by the regular courts.

Among the more notable colored men who held the office of governor were: Quaw, a negro belonging to Colonel George Wyllys; Peleg Nott, who belonged to Colonel Jeremiah Wadsworth; Boston, belonging to Mr. Nicholas; John Anderson and Cuff, who held the office for ten years. After the abolition of slavery in Connecticut the custom fell into disuse.

MARRYING FOR MONEY

When Mr. Jephson was thinking of marrying a girl "with money" his friend Rogers advised against it for reasons which he was quite ready to give "My boy," he said, "before I was married my wife inherited \$500 from her grandfather. The whole town knew it. When I built a store, they smiled. 'His wife's money,' they said. When I built a house, the same smile went round.

"His wife's money."

"After a while I took stock in the new gas and electric company.

"Aha!" said the treasurer, "I see you are investing some of your wife's money."

"All my life that poor little \$500 has received the credit for everything I have been able to achieve. As a matter of fact, my wife spent the money the day she got it for a diamond ring and a piano. She lost the ring a week later and I guess some of the neighbors have wished heartily that she would lose the piano."

SHAPING THE SOUL

Trials that are builders of Character

There was never a disappointment borne in the right spirit that did not leave the sufferer stronger and better for it; but if one frets and stew and worries and fumes over every little thing that does not turn out just as it should—from this standpoint of the injured party, of course,—wrinkles and woe-begone looks, fretfulness and general disagreeableness with ever-increasing weakness will be the result.

After all, a great deal depends on seeing things as they are—on a lively sense of the relations of cause and effect and full appreciation of the value of discipline to the human soul. To those who have never been taught, either directly or indirectly, to find anything save special ill-will or bad luck in the evils that befall them, to whom no beacon light of greater strength and nobler life shines just beyond the wreck of hopes, sad indeed must disappointments often be; and such are truly to be pitied. Oh! that all could feel the grand principles of growth—feel and know that whatever woes, whatever fallen idols and broken images are piled up around them, they can still climb up and out into the glorious light of a higher life, can still see before them the grander hopes, more beautiful images than those they have lost. They may make their ideal as high as they will, still they can rise beyond it, even in this life, be earnest, untiring endeavor and the Help of Him Who never forsakes.

In our earliest years, circumstances have much to do in making us what we are; later we must conquer circumstances. If a nature has at its core the true moral stamina, even though it sink for a while, it is pretty sure to cast off the dragging weights and rise to its proper level.

And so, at last, we learn to bless the shock that wakens us, to analyse its effect and trace its influence toward the good we covet. This does not refer to the great trials that shake life to its centre and make or overthrow character but also to the little annoyances and lills that come very often are, perhaps, even more trying. Once firmly determined, however, that all obstacles shall be surmounted, that all trials shall be made servants and not allowed to be masters, and the task is easier. Keep this grand purpose ever in view—the shaping of the soul to its noblest form—and then use everything for a chisel.

But the Virtue that conquers passion, And the sorrow that hides in a smile— It is these that are worth the homage of earth,

For we find them but once in a while.

"My experience of life makes me sure of one truth which I do not try to explain; that the sweetest happiness we ever know, the very wine of human life, comes not from love but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch red hot metal."—John Boyle O'Reilly.

A BAD CASE

OF

KIDNEY TROUBLE

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DOAN'S KIDNEY PILLS.

Kidney Troubles, no matter of what kind or what stage of the disease, can be quickly and permanently cured by the use of these wonderful pills. Mr. Joseph Leland, Alma, N.W.T., recommends them to all kidney trouble sufferers, when he says:—I was troubled with dull headaches, had frightful dreams, terrible pains in my legs and a frequent desire to urinate. Noticing DOAN'S KIDNEY PILLS recommended for just such annoyances as mine, it occurred to me to give them a trial, so I procured a box of them, and was very much surprised at the effectual cure they made. I take a great deal of pleasure in recommending them to all kidney trouble sufferers.

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## Northwest Review

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SATURDAY, JULY 28, 1906.

### Calendar for Next Week.

29—Eighth Sunday after Pentecost.  
St. Martha, Virg.

30—Monday—Votive office of the Apostles.

31—Tuesday—St. Ignatius Loyola,  
Confessor, Founder of the Society  
of Jesus.

### August.

1—Wednesday—St. Peter-in-chains.  
2—Thursday—St. Alphonsus de  
Liguori, Founder of the Congrega-  
tion of the Most Holy Redeemer.  
3—Friday—The Finding of the body  
of St. Stephen, Protomartyr.  
4—Saturday—St. Dominic, Confessor,  
Founder of the Order of Friars  
Preachers.

### STAINED GLASS.

The increasing prosperity of this central region of the Dominion is shown in the great improvement of our church buildings. Not only are they everywhere being enlarged or replaced by new edifices, but attempts at interior decoration are often made that would have startled old-timers of the late seventies and early eighties. And yet that most distinctively ecclesiastical of all church decorations, the genuine stained glass window, is still uncommon among us. Father Thibeau, the enterprising and up-to-date Oblate pastor of St. Charles, has, however, made a brilliant beginning and set a noble example in his new Church of St. Charles Borromeo. Those who first saw this pretty edifice with the pitiless Manitoba sunshine darting its dazzling shafts through the sixteen uncolored windows upon the bare white walls that reflected the light in a blinding glare, will be both surprised and charmed they shall see, as they now can, the marvellous change wrought by the soft and harmonious coloring of artistically stained glass which, while deftly sifting and mellowing the garish rays, makes them tell the story that transformed the world.

Just after entering the sacred edifice one looks back to view the window of the pediment over the main entrance, a bust of Charles Borromeo, the saintly Cardinal Archbishop of Milan, the patron of this parish. The window of the inside pediment represents the coat-arms of the Oblates of Mary Immacu-

late. Walking straight through the church to the chancel, we find on the left of the altar the Holy Family at Nazareth, and on the right Jesus calling to Him the little children. Facing round to the front door we have on our right the Archangel St. Michael transfixing Lucifer, and on the left the Guardian Angel protecting a child. Then come the two large windows marking the future transept, on the right the Holy Sacrifice of the Mass for the souls in purgatory, and on the left St. Dominic receiving the Rosary from the Blessed Virgin. The design for this last window was chosen by Father Thibeau himself and given as a model to Mr. Clave, whom we mentioned last week and of whom we shall have more to say later on. This design is an unusually elaborate and beautiful one, witnessing to the parish priest's very good taste. Next we have on our left the Lord's Agony in the Garden and on our right the Annunciation. The last two windows of the nave are: on the left the Resurrection of our Lord, and on the right the Assumption of Our Lady. Finally, on the right of the first door, under the organ loft, is the Baptism of Christ, and on the left the apparition of the Infant Jesus to St. Antony of Padua.

As each of these stained glass windows is a work of art, produced at Reims, France, one of the two best places in the world for such work, the other being Munich, it may be as well to set forth the peculiar excellence of this product now for the first time introduced into Manitoba as a complete scheme covering every window of a church. When a parish priest and his congregation have made up their minds to have real stained glass, not glass covered with colored paper, not even merely tinted glass without any design, or with no other design than arabesques or mathematical figures or floral decorations, but real pictures of historic personages painted and burnt into the glass, the first requisite is to find an artist in stained glass who will choose the very style of painting and shade of color best suited to the local environment of the edifice. Obviously the tints that would show best in a church situate in a city subject to fogs or to cloudy atmosphere, and where adjacent high buildings still further deaden the diffused light would be altogether inadequate to soften the intolerable radiance of the sun in the tropics or on our shimmering plains, and to lend to the interior of the house of God that dim religious light which is so conducive to recollection and prayer. To meet this difficulty of a proper choice of subject and coloring the famous Reims house of A. Vermonet has sent out to this country as its agent Mr. Alexander Clave, who has all the experience of a finished artist in stained glass, and who intends to set up next year in St. Boniface, a studio exhibiting his designs for the windows of our future cathedral, and specimens of the stained glass placed in the beautiful Church of Our Lady at Guelph. These last we have seen and admired. They are the work of M. Pierre Fritet, a "prix de Rome" artist, and one of the many specialists employed by the Vermonet firm, which has already placed stained glass windows in the Montreal churches of St. Louis of France, the Sacred Heart, St. John the Baptist and the Immaculate Conception, in the Basilica of Quebec, in Rome, India, China, the United States, Chili,

in fact in more than four thousand chapels, churches and cathedrals. The world-wide experience of his firm together with his own artistic practice extending over many years differentiates Mr. Clave from the ordinary church furniture agent who gets what little knowledge he has from hearsay and who is utterly incapable of giving an expert opinion about the proper kind of stained glass for a given locality or of sketching a design for approval on the spot.

The subject having been chosen, next comes the process of producing a painted glass window. First are made the rough sketches, afterwards colored by artists who will make the large cartoons of the size fixed upon for the window. On these cartoons the outlines of the leads that will bind together the collection of pieces of glass of different shapes and colors are fully drawn, and the man who is to cut the glass begins by copying from the artists' designs as many paper patterns as there will be pieces of glass of different shapes. When the pieces of glass have been cut according to the paper patterns, they are passed on to the sketchers who paint thereon, with a special kind of enamel that fuses at a lower temperature than glass, the outlines of the design. Then all the pieces of glass thus sketched upon are placed in flexible I-shaped leads which now form panels to which the painter faithfully transfers all the details of the completed cartoon.

Next comes the "burning-in" process. Each piece of glass is carefully placed on a flat support in an oven, when it is heated till the glass becomes soft and then the enamel paint fuses, vitrifies and becomes indelibly welded to the glass. Finally, when the pieces come out of the oven and are pronounced properly baked they are arranged in the order indicated by the original cartoon that marked the outlines of the leads. The workman who thus arranges this Chinese puzzle is the same who afterwards completes his work by mounting and "leading" the entire panel or window.

All this supposes a long course of study and experiments in the peculiar kind of drawing and painting suited to a window through which the light necessarily modifies the design. This style of painting is totally different from water-colors or oils or frescoes. It is the correctness of outline and the beauty of the colors that constitute its peculiar excellence. Should the coloring be defective the linear perspective may be completely destroyed. If, however, the colors are successfully applied, they add to the linear the charm of aerial perspective.

### RADIANT WOMANHOOD

The glory and satisfaction of beautiful womanhood can be known only to those possessing the unlimited advantages of health. No weak woman can be happy or enjoy half the pleasures of life. Pallid cheeks, sunken eyes, exhausted nerves, all tell of a terrible struggle to keep up. What the weak woman needs is Ferrozone; it renews, restores and vitalizes instantly—it's a "woman's remedy"—that's why.

Ferrozone makes women strong, plump and healthful because it contains lots of nutriment, the kind that forms muscle, sinew, bone and nerve. Vitalizing blood courses through the body, making delightful color, happy spirits, true womanly strength. Fifty cents buys a box of Ferrozone in any drug store.

### Current Comment

(Continued from page 1)

the Catholic version, and the Hebrew word in the original generally means "affairs" or "business."

The foregoing facts will, we think, suffice to show that Sunday is a distinctly Catholic institution and that Catholics have nothing to learn from non-Catholics as to the proper observance of that holy day. The severe mediaeval discipline of almost continuous worship during the Lord's Day has become milder, although the obligation of resting from unnecessary manual labor is as strict as ever, and even stricter than in the early ages of the Church. The public recitation of matins on Sunday before Mass was usual even in secular (non-monastic) churches till the end of the middle ages, and it was well understood that the faithful must be present at the Office as well as at Mass. The obligation of hearing matins, Mass, and evensong on Sundays and holy days was recognized in England till the change of religion. Even in the eighteenth century Billuart and many other theologians admit an obligation (though not a grave one) of

hearing Vespers as well as Mass on Sundays. At present, a man who simply hears Low Mass satisfies the letter of the Church law. But if he absents himself from sermons, if above all he does not use the opportunity the day of rest affords for increased prayer, for reading good books, for instructing his family in matters of religion, he will in many cases sin against his own soul. A man is in a bad way if he makes a practice of hearing a Low Mass, and spending the rest of the Sunday in frivolous recreation.

The Liverpool "Catholic Times," of the 6th inst., speaking again of Father Bernard Vaughan's apostolic use of the muck-rake, shows how that instrument in the fearless and eloquent Jesuit's hands is working havoc among the muck-worms.

Father Bernard Vaughan's exposure of the failings of smart society has brought forth a deluge of comment. A number of the great dailies praise him freely, holding that never was missioner more truly in his proper position than when uttering a warning against the vanity, and idleness, and vice too often associated with wealth. But if Father Bernard Vaughan has his hearty and enthusiastic eulogists, he has also his critics and they are numerous. From the front page of the "Sunday Chronicle," for instance, "John Strange Winter" direct against him a fusillade of strong adjectives, nouns, and verbs. "Is he a victim of hysteria?" "How cheap, how stale it all is!" "His sermons are spiced to a degree, and doubtless if he can keep it up people will take their camp-stools and play bridge all night that they may secure good seats in the new place of amusement. But will it do any good?" And so on. In our own columns Mr. McConville also asks if the campaign will do any good. As well might one inquire whether preaching does any good. What is the mission of the preacher, but to point out sins and to bring home to the thoughtless and the frivolous and the erring, as Our Lord did, the necessity of repentance, and labor and self-sacrifice for the benefit of themselves and others? Father Vaughan is doing the Master's work—doing it well and bravely.

At a dinner in aid of the London Hospital of St. John and St. Elizabeth, the Hon. Charles Russell, supporting the toast of the Hospital, related the following story. "Whenever I go into the hospital," he said, "I cannot help recalling a case that was tried in the Law Courts many years ago. Perhaps some of you may remember it. It was a case in which a Rev. Mother of a convent was severely cross-examined by Sir John Coleridge. The case was one in which a nun who had been requested to leave the convent, brought an action against the Rev. Mother for dismissing her, and the Rev. Mother was in the witness-box justifying her dismissal. Sir John Coleridge asked her why she dismissed her because she was not submissive to discipline. 'Would you, Madam, please tell the jury one of her most serious offences?' 'Well,' said the lady, 'I remember on one occasion when she should have been in the poor school, I found her in the pantry eating strawberries and cream.' Sir John Coleridge drew himself up and said with great gravity: 'Then, Madam, is it such a heinous offence to eat a strawberry?' 'Oh, no,' said the Rev. Mother 'no more than to eat an apple, but you know what trouble came of that.' The Rev. Mother won her case."

When we fancy we have grown wiser, it is only in many instances that new prejudices have taken the place of old ones.

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Dr. J. E. JONES, M.D. &  
Dr. WM. ROGERS, M.D.

Consulting Staff Surgeons:  
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Dr. J. H. McARTHUR, M.D.,  
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Attending Physicians:  
Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. PEATMAN, M.D.

Attending Surgeons:  
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Dr. JAS. MCKENTY, M.D.,  
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Dr. J. E. DAVIDSON, M.D.,  
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Dr. G. BELL, M.D.,  
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We invite every visitor to the Winnipeg fair to visit our store. It contains many conveniences that are as welcome to all who have never bought from us as they are to our customers; but there is room for all.

The rest room on the second floor is popular as a meeting-place for friends, or as a writing room.

The parcel-cloak room is handy for all who wish to be relieved of parcels and wraps, and it costs nothing to check them.

The information bureau, also on the main floor, will be found of service to all who desire information about trains or street cars.

And by applying at the Mail Order office on the third floor buyers can be secured to accompany the visitors through the store, and give any assistance desired. The Mail Order department can be made as useful to our out-of-town friends while they are in the city, as it is when they are at home.

We will also consider it a favor if all who are not in the habit of regularly receiving our Catalogue, will leave their names and addresses.

THE T. EATON CO. LIMITED  
WINNIPEG - CANADA

**Persons and Facts**

(Continued from page 1)

izing dramas of literary excellence and clean sentiment, and protesting against festering of good dramas by indecent costuming or "by-plays"; (d) by denouncing all public advertisements that offend the canons of decency or are calculated to corrupt the hearts of the young by drawing attention to salacious subjects. This is an eminently practical programme, and if it were carried out by the friends of decency all over the country there would speedily be an end to improper plays and posters. —Catholic News.

At Mobile, Ala., on Wednesday of last week, prelates, priests and members of various religious orders united in honoring Mother Mary Austin Carroll, perhaps the best known sister in the South, on the occasion of her golden jubilee. Mother Mary Austin, who was for many years head of the Sisters of Mercy in New Orleans, is not only famous as a worker and organizer, but as a writer, and is the author of about forty books, plays, etc. Perhaps the most remarkable fact concerning her is that age does not dim her faculties. She is now engaged in writing "The History of the Church in the South," and has just completed a book entitled "Father and Son," a synopsis of the lives of St. Alphonsus and St. Gerard. Among her recent writings are included "In Many Lands," a book of travel, and "The X-Land."

Recently the "New York Times" declared editorially, in connection with the big Christian Science demonstration in Boston, that Mrs. Eddy's system was a fraud and a humbug. This was what it said in effect, though in a different way. Soon after the appearance of this editorial in the "Times" its editor began to receive rebuking letters from Christian Science readers, expressing indignation at his maltreatment of their religion. One of them, however, inadvertently enclosed a carbon copy of a letter of instructions, apparently sent from head-quarters, telling him to write to the "Times," and outlining what he should say. After animadverting at some length upon this device to influence editorial opinion, the "Times" declares:—"We remain of the opinion, long since reached, that every 'Christian Scientist' ought to be in a jail or a lunatic asylum." The same thing seems to be true of theosophy and the followers of Blavatsky, Judge and Tingley. There is a serious difficulty in the way of this dealing out justice—namely, the inadequacy of jails and lunatic asylums to the need. There are far more lunatics and criminals at large as it is than means of putting them in straight-jackets and tight lodging. —Catholic Standard and Times.

**BIGOTS REBUKED IN HOUSE OF COMMONS.**

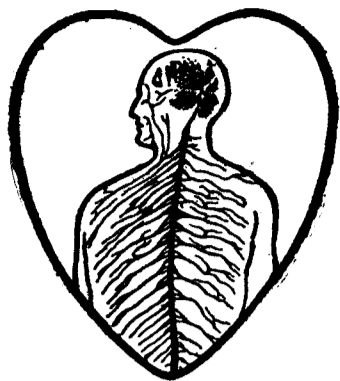
**Welcome Evidence of Spirit That Now Animates British Government.**

From the Catholic Weekly, London. The discussion of the bill which that representative of hateful bigotry, Mr. T. L. Corbett, M.P., sought to introduce into the House of Commons, and its speedy fate, are welcome evidence of the spirit which now animates the Government and the House generally so far as the rights of Catholics are concerned. The rabid bigotry of a former day is gone, never to return, and we congratulate Mr. T. P. O'Connor on the manner in which he rubbed this salutary truth into the apaque skulls of the handful of bigots who made themselves the laughing stock of the House of Commons.

Mr. Corbett asked leave to introduce a bill to appoint commissioners to inquire as to the growth in numbers of conventual and monastic institutions in Great Britain and Ireland, and whether any further regulations of such institutions are required. These institutions had increased in England and Wales from 52 in 1850 to 1,057 in 1905, while in Ireland there were 592 such places, and 62 in Scotland. At present there was no regulation and no inspection of these institutions. They were a law unto themselves. England was, he believed, the only country in which such a condition of things existed. The effect of leaving this unchecked and unbridled power to the heads of these institutions meant the possibility of tyranny and cruelty.

Mr. Reddy—"Bosh!" Mr. T. P. O'Connor said the honorable gentleman did not bring in the bill in the hope of passing it into law, for he knew that of that there was not the slightest chance. It was introduced in

**MILBURN'S Heart and Nerve Pills.**



Are a specific for all heart and nerve troubles. Here are some of the symptoms. Any one of them should be a warning for you to attend to it immediately. Don't delay. Serious breakdown of the system may follow, if you do: Nervousness, Sleeplessness, Dizziness, Palpitation of the Heart, Shortness of Breath, Rush of Blood to the Head, Smothering and Sinking Spells, Faint and Weak Spells, Spasm or Pain through the Heart; Cold, Clammy Hands and Feet. There may be many minor symptoms of heart and nerve trouble, but these are the chief ones.

Milburn's Heart and Nerve Pills will dispel all these symptoms from the system.

Price 50 cents per box, or 8 for \$1.25.

**WEAK SPELLS CURED.**

Mrs. L. Dorey, Hemford, N.S., writes as follows:—"I was troubled with dizziness, weak spells and fluttering of the heart. I procured a box of Milburn's Heart and Nerve Pills, and they did me so much good that I got two more boxes, and after finishing them I was completely cured. I must say that I cannot recommend them too highly."

preparation for July 12th, on which day it was, perhaps, well to state the benefit of English members, in 1690 was fought the battle of Boyne. (Laughter.) There was still a gang left in Ireland who desired to keep alive these sad memories in the hope of dividing Catholic and Protestant, instead of uniting them in work for their much-afflicted land; and the honorable member was one of that gang. (Cheers.) He much mistook the temper of the House if it did not ignominiously reject this ignoble attempt to revive bigotry among the Irish people. (Cheers.) The House then divided on the motion that leave be given to introduce the bill.

For the motion..... 72  
Against..... 231

Majority..... 159  
The announcement of the result of the division was received with loud Nationalist cheers.

**A NEW SWINDLE, PRIESTS THE VICTIMS.**

**Contemptible Ruse to Promote Sale of a Worthless Book.**

English Catholic exchanges have exposed a new swindle in the advertising line. Its victims are mostly priests, and they are caught by a post card in terms as follows:—

"Eddington, Canterbury, May, '06.  
"Rev. Sir: I feel it my duty to bring before your notice an extraordinary attack made upon you in Chapter II., page 15, of a recently published book entitled 'Parsons and Pagane.' The book is published by Henry T. Drane, and the author's name is Vivian Hope. The matter may possibly have been brought to your notice, otherwise it seems to demand attention. Could not the law of libel be invoked? Yours truly,  
"E. FITZHERBERT."

Of course in nine cases out of ten, if not in the whole ten, the recipient is eager to order the book in which, however, he finds no "attack" or even reference to self in Chapter II., or any chapter. The book has been sold and so has the buyer. He pays three shillings and sixpence—about 80 cents—for what anybody would think dear at twopence.

One reverend gentleman who thought he was the only victim, quietly went to the publishing office and purchased the volume. He immediately looked at page 15, but it contained nothing concerning himself or any other priest. Turning to the manager, the priest said: "Give me the money I gave you at once, or I shall place this matter in the hands of the police. It is an impudent attempt to swindle, and the would-be swindler should be brought to justice."

His demand having been complied with, the priest left the office, only to meet several reverend friends who were on the same mission, each producing the "Canterbury" document.

Your life in this world ought to be such that all who see and hear you may devoutly praise your glorious Father Who is in Heaven.—St. Francis.

**DIFFERENT KINDS OF PENNIES**

A boy who had his pocket full of pennies and dimes dropped one into the missionary box, laughing as he did so. His was a tin penny. It was light as chaff, for he put it in without a thought.

Another boy put in a penny and then looked up to hear his teacher praise him for it. His was a brass penny. He gave it in the hope of being praised.

A third boy gave a penny, saying, "I suppose I must give something, all the rest do." His was an iron penny. His heart was cold and selfish.

A fourth dropped a tear as he let his penny fall from his fingers, and he sighed, "Poor heathen, how I pity them!" His heart was kind and his penny was a silver penny.

But there was one scholar who gave because his heart was filled with love to the Lord Jesus, saying, "For Thy sake, O blessed Saviour, I give this penny. Use it in some way to thy honor and glory." His was a golden penny, for it was a gift of love.

**How's This?**

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.

We the undersigned have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

**LOVE ON EARTH AND IN HEAVEN**

The difference between love on earth and love in heaven is not to be conveyed in words; but in tranquil and pure moods it may, even on earth, be apprehended by the sight of the spirit. Love in heaven has realized all that earthly love aspires to; and from that goal its progress begins, never to cease. The sky toward which it yearned in the world has become the ground on which it stands here; but under another sky is above it. We forecast heaven as repose and peace, the fulfilling of the heart's desire, the immortal presence with us of beauty and happiness. But man is not so poorly content. We leave behind us on earth the obstacles of the body, and in heaven we labor not for bread, raiment and shelter; hearts are not parted by space and time; we deceive not, strive not one against the other, scheme not to outdo others for the gain of our own name and fame. Yet in heaven are labor, emulation, ambition, love's holy fear, and humility deeper than hell is deep below the heavens. Tears we have also, and awe of that want which only the divine fullness can supply.—Exchange.

**SOME ENGLISH BULLS**

Sir Harry Samuel, a Unionist candidate for Parliament, is the author of this bull. "The legislative garden of the Liberals," he said, "is an arid swamp. The Liberals," he said, "is an arid swamp." If such a Parliamentary authority as Mr. Gladstone said, "It is no use for the honorable member to shake his head in the teeth of his own words," lesser lights who blunder in the political arena have no reason to be ashamed. Mr. Balfour once spoke of "an empty theatre of unsympathetic auditors," and Lord Curzon congratulated his party on the circumstance that, "though not out of the wood, we have a good ship."—London Chronicle.

A Sabbath Day's journey among the ancient Jews was 1,461 yards, 1 foot and 9 inches.

**ORIGIN OF "DOILY"**

The word "doily" is used constantly, and yet few know the quaint story of its origin. In the time of William the Norman, Robert d'Oyley was one of his followers, and valuable lands at Hook, Nerton, in Oxfordshire, were granted him upon a curious condition. Each year at the feast of St. Michael he was to "make tender of a linen tablecloth worth three English shillings." As they went to royalty, the ladies of the d'Oyley family took great pride in embroidering the "quilted cloths," as they were termed, and in consequence an art needlework collection of great beauty was accumulated by these annual tributes. They did service for state occasions in William the Norman's household and, very naturally were called the "d'Oyley linen."—Exchange.

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Prices range from \$3.50 to \$4.00.

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Is in full blast, 50 dozen Fine Cambrie Shirts, Sale Price 76c.  
**D. T. DEEGAN**  
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and you have heat only where, when and as long as you want it.  
Call and see these stoves before buying.  
**AUER LIGHT CO.**  
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Get your RUBBER STAMPS from the "Northwest Review," Office, cor. Princess St. and Cumberland Ave.

## One of Three Things Always Cause RHEUMATISM

Do you know the system rids itself of waste matter through bowels and kidneys? Yes, but by the skin as well.

As a matter of fact, the skin rids the system of more urea than the kidneys do.

If the skin, or bowels, or kidneys are unhealthy—they won't throw off enough urea. This urea is changed into uric acid—carried by the blood to joints and nerves—causing Rheumatism.

One never inherits Rheumatism. One does inherit weak kidneys, irregular bowels and bad skin action.

## Fruit-a-tives

OR "FRUIT LIVER TABLETS"

will positively cure Rheumatism because they increase the eliminating action of skin, kidneys and bowels—and make these three organs so vigorous and healthy that there can be no urea or waste retained in the system to poison the blood and irritate the nerves.

FRUIT-A-TIVES are fruit juices, combined with tonics—the whole forming the most effective cure for Rheumatism.

50c. a box or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

FRUIT-A-TIVES LIMITED - OTTAWA.

### A HEROIC PRIEST

In a little burying ground at the monastery of Gethsemane, in Nelson county, Kentucky, there is a narrow, green mound, headed by the simple cross that marks each grave within the enclosure. On the cross is a name and a date—nothing else to distinguish it from the other graves lying beside it in the stillness that rests over this quiet quarter of God's acre. Yet a hero sleeps there, and the heart that is now beneath the sod once beat to the martial music and knew not the meaning of fear, albeit it held a tenderness like that of a woman.

Father Blemill was chaplain of the Fourth Kentucky regiment—the famous Orphan brigade of the Civil war—and will be remembered by his survivors as a hero and a martyr. His interest in and devotion to the men in his command were unflagging and endeared him to Protestant and Catholic alike. No creed he knew where service could be rendered; none were sick or wounded but his gentle hands were ministering to them; to one down-hearted or distressed, but he was near with words of cheerfulness and sympathy. In every engagement his tall figure in its priestly garb could be seen where the fight was hottest, lifting the helpless, succoring the wounded, or sending a prayer to heaven above the roar of musketry, for some spirit departing in the midst of battle. He was the regiment's idol, and his faithfulness to his calling and the cause which he espoused won the reverence and veneration of the sturdy soldiers, until there was not one who would not gladly have laid down his life for the warrior priest.

It was in the storm of battle that death came to him, faithful unto the end. It was during the bloody battle of Jonesboro, Ga., August 31, 1864. The assaulting column had found it impossible to move the Federal position and the order had been given to re-

treat. Gen. Lewis was riding back in the midst of his broken and disordered regiment, seeking shelter from the storm of musketry and artillery that was still kept up. As he passed along, he saw Father Blemill kneel beside the prostrate body of Captain Gracie, of a South Carolina regiment, and lift his hands in prayer for the dying officer.

His experienced eye had probably seen that the man was wounded unto death, and friend or stranger, his tender heart went out to him and he stopped to offer a supplication to heaven for the departing soul. At the instant a cannon ball from the enemy's ranks struck off the head of the heroic priest, and his limp body fell beside the one he would have prayed for. In the very act of asking mercy for a dying soul his own took flight. He died as he would have wished—his consecrated spirit seeking its Master straight from the field of battle and in the discharge of his duties as a soldier of the Cross.

They carried him to the rear, and after the storm of shot and shell had subsided, they tenderly wrapped a battle-torn Confederate flag around the worn priestly dress, and with streaming eyes reverently buried him in a grave a hundred yards or more south of the little station at Jonesboro. Many years afterwards, when a branch of the Confederate Memorials association was formed there, they exhumed the body of the hero priest and re-interred it in the Pat Cleburne cemetery.

Here it rested between Captain Gracie, for whom he had stopped to pray, when killed, and a soldier named Ignatius Blocks, until 1890, when the Benedictine Fathers, to whose order Father Blemill belonged, brought his remains to Nelson county.

Here, under the little white cross in the silent burying-ground at Gethsemane, all that is mortal of this heroic soul has found its last resting place. Truly, it can be said of him that he fought the good fight, that he kept the faith and that the love of him glows in the hearts of all who are left of the famous Kentucky Orphan brigade.

### Dead Sick of Asthma?

You couldn't be otherwise with such a distressing malady. Well, for one dollar spent on "Catarrhzone" you can be thoroughly cured. Foolish to delay, because asthma steadily grows worse. Get Catarrhzone to-day and cure yourself; it's pleasant to use, very simple and guaranteed. Prescribed by thousands of doctors and used by the people of nine nations—Certainly Catarrhzone must be good; it hasn't failed yet, no matter how chronic the case.

### DEVOTION TO OUR LORD'S SACRED HEART.

It is the heart of our divine Lord that most appeals to us, for it was from it, as a centre, flowed that burning and consuming love that prompted Him to die for us. "Behold," says our Lord, "the heart which hath loved men so much that it hath consumed itself with My love for them." There is nothing appeals to us like the heart, for it is the organ of feeling and affection; it is the centre whence proceed the good acts and good thoughts men do and think for one another, and their worth is in proportion to the feeling and disposition that reigns in their hearts. And so we often excuse the mistakes and faults of the judgment, because the heart is all right. Our Lord's love for us is a perfect love—there is nothing wanting; it is an all absorbing, all consuming love. It is to return this love all we can, that Holy Church asks us in June to be devoted to our Lord's Sacred Heart. It will we know, be but an imperfect return, so imperfect we are by nature and so many the distractions around us, but good will is all our Lord will expect of us, to love Him all we can, and best as we may, and with this He will be fully satisfied. We show our love for one another by our goodness and kindness, and so we show our love of our Lord by being good and well disposed to Him and to all His interests. We love Him for His infinite perfections and His perfect loveliness, and we interest ourselves in all that interests Him, and help to advance these interests in any way we can. As the greatest interest in God is the salvation of man's soul we show our love of Him by doing all we can to save our souls and the souls of our brethren. True love must be acted out in deeds. It cannot be a mere sentiment, a passing, word, a thoughtless joke; it must be founded deep in the heart and something that has life and vigor and he shows it by good deeds, noble words and gracious acts, as occasion gives the opportunity. Let us, then, practise our love for our Lord by our love for one another, and so make this loveliest of all the months of the year all the love-

lier and brighter, by our goodness to all men in return for our Lords' infinite love, as shown in His Sacred Heart, all on fire with love for us.—Bishop Colton in Catholic Union and Times.

### Grandpa's way.

My grandpa is the strangest man!

Of course, I love him dearly; But really it does seem to me

He looks at things so queerly.

He always thinks that every day

Is right, no matter whether

It rains or snows, or shines or blows,

Or what the kind of weather.

When outdoor fun is ruined by

A heavy shower, provoking,

He pats my head and says, "You see,

The dry earth needs a soaking."

And when I think the day too warm

For any kind of pleasure,

He says, "The corn has grown an

inch—

I see without a measure."

And when I fret because the wind

Has set my things all whirring,

He looks at me and says, "Tut! tut!

The close air needs a stirring!"

He says, when drifts are piling high,

And fence posts scarcely peeping,

"How warm beneath their blanket

white

The little flowers are keeping!"

Sometimes I think, when on his face

His sweet smile shines so clearly,

It would be nice if everyone

Could see him just as queerly.

### THE CHILDREN OF LIES.

[From The Leader, San Francisco]

Misrepresentation appears to be the breath in the nostrils of the Puritan preachers. We have just received a copy of the "Pacific," which states that it is the representative of the Congregational churches of the Pacific Coast, and is published by one W. W. Ferrier, of Berkeley. It consists of four small pages of print, and makes up for its exiguity by concentrated venom. It represents the same class of people that Dr. Brown stands for, the Dr. Brown who tried to deprive Catholic women and children of their daily bread, because they were Catholics.

The Pacific is much troubled about the relief fund and Father Yorke. It says:—"Father Yorke, a Roman Catholic priest of Oakland, made a good haul on the San Francisco relief fund, receiving therefrom the sum of \$25,000, which was put into his hands to be used as seemed best to him. While this was in his possession the Roman Catholics in Oakland were drawing help from a large number of the relief stations. The query in the minds of some is, What did Father Yorke do with the \$25,000 which was turned over to him? Was it used in way of individual relief? Or did it go for the repairing or rebuilding of Roman Catholic Churches? No other church has had any of the relief fund placed at its disposal. It might be well for those who thus disposed of the \$25,000 to try to follow it up so as to see that it went into those channels for which it was originally intended. Perhaps Father Yorke himself stands ready to account for it. It is to be hoped so, although it is stated that there was no stipulation to this effect."

There are almost as many lies in this paragraph as there are lines. In the first place, Father Yorke did not get the sum of \$25,000 to be used as seemed best to him. The sum of \$25,000 was appropriated by the Relief Committee in San Francisco for the use of the Catholic Relief Committee in Oakland, that

Catholic Relief Committee in Oakland being a body made up of the clergy and laity, a body which in social standing and general intelligence is far above the narrow-eyed and hide-bound bigots of Brown's Church. It may be remarked here that the Oakland Catholic Relief Committee did not ask for that money until they discovered that the Congregationalists were sending Catholics away hungry because of their Catholicism, and until it was made clear that Baker and Brown and their ilk were determined that Catholics should sooner starve than receive any charity from their hands. Let it be remembered that neither Baker nor Brown had or have the slightest right to seize upon the distribution of the gifts of the American Government, but that by sheer audacity and by the connivance of a small knot of social parasites they had made themselves masters of the machinery of the relief work.

As to the supplies distributed at the various relief stations, the Catholics had as much right to them as the Congregationalists had, and they asserted their right. If the Oakland Catholic Relief Committee had to purchase the food that was rotting in the Oakland depot, \$25,000 would have lasted them a very short time. The Catholics insisted on getting their rights in the distribution of the food, and in spite of Baker and Brown they succeeded.

When the Oakland Catholic Relief Committee asked for an appropriation, through Father Yorke, from the Red Cross and San Francisco Relief Committee, it stated plainly for what objects the relief was required, and how much was to go for each. That statement is on record, and the insinuation that the money went for the repairing or rebuilding of Roman Catholic Churches is worthy of an organ of that sect that went down to the Sandwich Islands and stole everything that the natives had, and used it to build up big fortunes for their preachers. That no stipulation was made to the effect that money should be accounted for, shows the intellectual calibre of this Congregational slanderer. Does he imagine that the most careful business men in San Francisco would let \$25,000, or any other sum, go out of their hands without insisting that an accounting be rendered of every penny of it? They recognize that the money they have received is a trust, and so does the Oakland Catholic Relief Committee realize that the money it has received is a trust, and if there was never a Congregationalist or a Pacific to slander the innocent, the accounting would be given with a voucher down to the last farthing. When the Oakland Catholic Relief Committee winds up its labors and submits its account there will be no items in it for disinfecting the churches used by God's poor. There will be no items in it for salaries of the worthless hangers-on of charitable movements. There will be no item in it for the luxuries of sectarian preachers. There will be in it simply and solely an account of what was bought to cloth and to house and feed the refugees of San Francisco, of which the necessary salaries will form such an insignificant amount that all the world will wonder.

Distrust is one of the marked characteristics of our times. It is the result of man's passionate greed for money. And to such a length has it gone that many foolishly seek to win their enemies by sacrificing their friends.

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English, American, and Canadian shirts in starched and negligee styles, prices \$1.00, \$1.50 and \$2.00. Shirts of like quality to these are sold for considerable more at other stores.

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also at St. Boniface.

Our Lord cleansed ten lepers, and but one returned to give thanks for the benefit received. The other nine took their cure as a matter of course. We are all apt to belong to the same class of people as these ungrateful or, what is nearer the truth, these thoughtless men.

There are some people who turn gray, but do not grow hory, whose faces are furrowed but not wrinkled, whose hearts are sore wounded in many places but are not dead. There is a youth that bids defiance to old age, and there is a kindness which laugh's at the world's rough usage. These are they who have returned good for evil.

There are times in many a life when the course to take for weal or woe depends upon a slight influence—aye, a single word. How careful, therefore, should we be that our influence may at all times be in the right direction.



### Daily Spasms.

ST. JACOB'S, Ont., Nov 28, 1899.  
Since a child 6 years old I was subject to St. Vitus Dance and Spasms, and seeing an advertisement of Pastor Koenig's Nerve Tonic I concluded to try it. Its effect has been wonderful, for before using I had spasms almost daily, but since taking this remedy have not had an attack for twelve days, and shall continue its use.

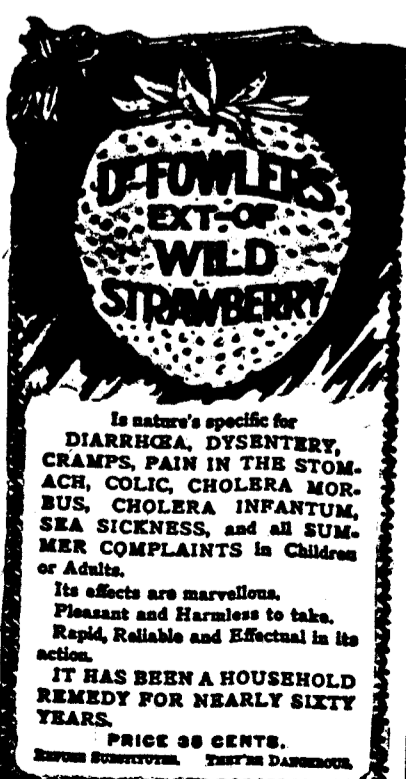
MISS LYDIA RUDY.

Mr. W. F. Hackey, of Bathurst Village, N. Br. says that his little girl had from two to three attacks of fits a day for five or six months, but since she took Pastor Koenig's Nerve Tonic had only one in 10 months and none since.

Mr. C. Noyes, of Brockville, writes that he didn't have a fit in 13 weeks since he took Pastor Koenig's Nerve Tonic, while before that he had attacks every week.

**FREE** A Valuable Book on Nervous Diseases and a Sample bottle to any address. Poor patients also get the medicine free. Prepared by the REV. FATHER KOENIG, of Fort Wayne, Ind., since 1876, and now by the

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### CANADIAN OPINION

DR. R. W. BRUCE SMITH, Inspector of Public Charities, Province of Ontario. Official Report:

"I was specially pleased with the attention paid to conduct the institution carefully and economically. The patients I found cheerful, happy and evidently well looked after by those in charge. I found particular attention is paid to provide nourishing dietary, carefully prepared, and the quality of the food served was excellent. This hospital depends for its maintenance largely upon the voluntary contributions of the public."

### FOREIGN OPINION

DR. H. L. RUSSELL, President of the Advisory Board of the Wisconsin State Sanatorium:

"We have just recently returned from our eastern trip, in which we had an opportunity of inspecting practically all the sanatoria in the east that are designed for the treatment of tuberculosis. I am very glad to be able to write you that the very favorable impressions that we received at Gravenhurst have continued with us after this round trip. We have found no place in our travels in which money seems to have been expended more judiciously and economically than in connection with the two institutions that are under the control of the National Sanitarium Association."

## The Muskoka Free Hospital for Consumptives

*Increases the Accommodation by Twenty-five Beds . . .*

This means twenty-five extra beds to be furnished; twenty-five additional patients to be fed every day (three regular meals and three lunches is the bill of fare daily); twenty-five extra patients to be cared for by physicians and nurses, calling for increase of staff.

The entire cost of management is increased one-third.

But so pressing are the calls of those on the waiting list, and increasingly urgent the new applications received each day, that the trustees have decided upon the step indicated, confident that the Canadian people will see that these new beds are furnished and maintained.

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Contributions may be sent to SIR WM. R. MEREDITH, Kt., Chief Justice, Osgoode Hall, or W. J. GAGE, Esq., 54 Front St. W., Toronto.



PATIENT UNDER EXAMINATION.

### A CURIOUS PROBLEM

The trembling Pillar at Rheims a Puzzle to Architects

The famous trembling pillar at Rheims presents a curious problem to architects. The church of St. Nicaise is surrounded by pillars constructed to prevent the walls from straining. At the entrance of the church is a bell tower. On one of the bells in this tower the phenomenon of the trembling pillar depends. When this bell is rung or even touched the top of this pillar sways.

It goes and returns about seven inches on each side, although the base of the pillar is immovable, and the stones are so firmly cemented that it seems like a solid piece of stone.

An authority who states that no satisfactory solution of this peculiarity has been given, writes: "What is very singular is that, although the four bells are about the same distance from the trembling pillar, only one of them has any effect on it. The others may be rung singly or all together without moving it."

In 1775 a little window was made in the roof of the church opposite the pillar. A board was placed on top of the pillar, and on it were put two glasses of water. Then the bell was rung. Immediately the pillar began to sway, and at the fifth stroke of the bell the two glasses were thrown off.

The ringing of this bell has no effect on the pillars between the phenomenal one and the tower, nor on any of the others, but formerly it was the first pillar which swayed, then it became immovable, and some years ago the one next to it became the eccentric one.

### SANCHO PANZA'S PROVERBS

There is still sun on the wall. It requires a long time to know any one.

All sorrows are bearable if there is bread.

He who does not rise with the sun does not enjoy the day.

Everyone is as God made him, and very often worse.

Until death, all is life.

Praying to God, and hammering away.

### UP OR DOWN

On Mount Tom in Massachusetts there is a traction system operating two cars on a cable. As one car goes up the other comes down. The grade is an extraordinarily steep one, a fact that frequently calls forth anxious inquiries relative to the safety of the system from nervous tourists.

One afternoon a lady from Boston seated herself in the rear of the car that was about to make its ascent of the mountain, and it was at once observed by several that she was extremely anxious as to the outcome of her temerity.

"Is this car perfectly safe?" asked she of the conductor.

"It is considered to be madam," was the reply.

"Have there never been any accidents?"

"None to speak of, madam,—that is, no serious ones.

The lady sighed uneasily. "I was wondering," observed she, "what would become of me if the cable should break when we were just reaching the top of the mountain."

"That would depend upon how you had spent your past life, madam," quietly replied the conductor.—Harper's Weekly.

All over the country to-day young men are starting in business, and need all the assets they can muster. But the biggest asset is always the man's own character. Pluck, energy, scrupulous integrity—these are the negotiable securities, so to speak, of the business aspirant. Without the latter one, the other two are of little account. Time after time a man may have a fine business chance close at his hand, and yet a veteran in the financial field will shake his head and say: "He will not do. He has been in this or that questionable trade. He is tricky. We can not afford to back him." and the opportunity goes to a man, instead, whose character is an asset on the balance sheet. "Honesty is the best policy," is an ancient saying. It embodies the experience of the whole world. The young man who is too "smart" to be quite honest is on the way to loss of credit and of solid success.—Exchange.

### REPARTEE

Professor Stasr, the famous ethnologist, was in his humorous and whimsical way accusing woman of barbarism.

"And she is not only barbarous—she is illogical and inconsistent!" he exclaimed.

"I was walking in the country one day with a young woman. In a grove we came upon a boy about to shin up a tree. There was a nest in the tree, and from a certain angle it was possible to see in it three eggs.

"You wicked little boy," said my companion, "are you going up there to rob that nest?"

"I am," the boy replied coolly.

"How can you?" she exclaimed.

"Think how the mother will grieve over the loss of her eggs?"

"Oh, she won't care," said the boy. "She's up there in your hat."—Chicago Chronicle.

### NAGGING IS DANGEROUS

Disagreeable as the habit of "nagging" undoubtedly is, it originates in a virtue. It is not the slipshod, happy-go-lucky people that are annoyed by the faults of others—the shirking, the want of consideration, the total disregard of every plain duty. It is, on the contrary, the painstaking, conscientious souls who are sorely tried by the negligence of others, the waste of time and opportunity and substance it may be. And then the danger of acquiring the habit of nagging. It destroys confidence, the basis of all contentment. Better that the faults of the children should be lightly reproved than that they should learn to do without their mother's sympathy and love, which will most likely be the case if she pursues toward them a course of perpetual and persistent fault finding; better that the husband's petty failings be passed over in silence, than that he should learn to seek his happiness away from his own home.

### AN ARCHITECTURAL PUZZLE

The famous monasteries of Meteora crown the summits of vast rock pinnacles rising from the plain of Thessaly. By what strange means the first cunning architects of these airy perches succeeded in reaching the scene of their labors is a matter wreathed in mystery. The cliffs are far too smooth and perpendicular for any man to climb by hand and foot, and history guards jealously the secret of the monasteries. All that is known about them is that the monks and wandering friars of the middle ages found sanctuary here when first the crescent and visitor ran red with Christian blood. Semitors to the monks' abode announce their presence by shouting until some one far above looks out and lets the net, which is worked by a windlass, come down. The sensation of the ascent is distinctly novel. Seated on the ground in the centre of the net, the meshes are one by one looped on to a large iron hook. As the ropes become taut the cords press uncomfortably hard upon various points of one's body, and with a strong wind blowing, it swings to and fro and bumps its human load against the cliff. The rope, as it slowly winds on the drum up in the monastery, kinks occasionally, and the jerk gives one the impression that the rickety concern is giving way. The journey, however, ends safely 170 feet above the ground, where the monks promptly extricate the visitor and give him a pleasant welcome.—The Catholic Citizen.

### Social Opinion

Social opinion is like a sharp knife. There are foolish people who regard it only with terror, and dare not touch or meddle with it; there are more foolish people who, in rashness or defiance seize it by the blade and get cut and mangled for their pains, and there are wise people who grasp it discreetly and boldly by the handle and use it to carve out their own purposes.—Mrs. Jameson.

### Taking No Chances

An old Pennsylvania farmer, was on a visit to Philadelphia lately and seized with a violent toothache, and calling on a dentist was informed that the tooth must be taken out, but that he had better have gas for the operation.

He agreed to this and then started to count his money.

The dentist remarked: "Oh, you need not pay me until I have finished."

"I reckon not," replied the farmer, "but if you're going to make me uncomfortable I'd just like to see how I stand." Philadelphia Ledger.

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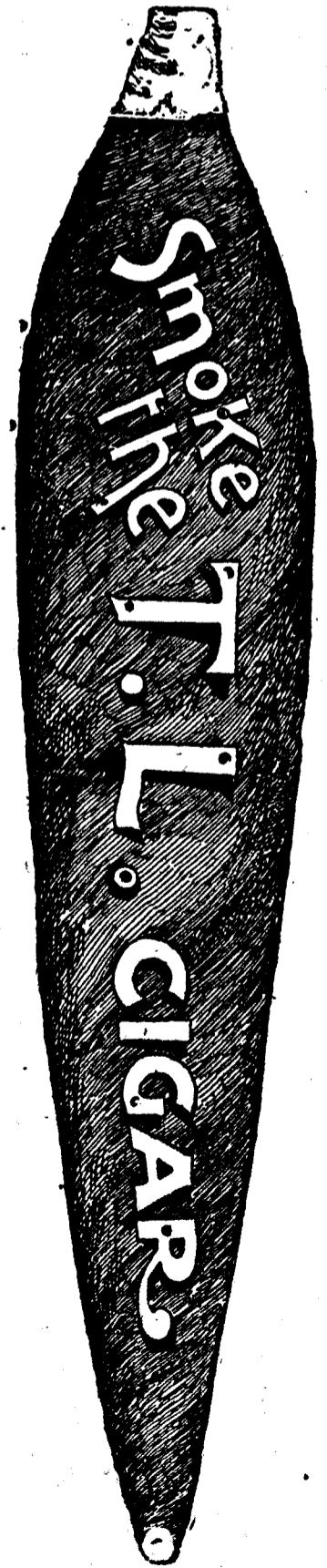
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WEEK DAYS—Masses at 7 and 7.30 a.m.

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.

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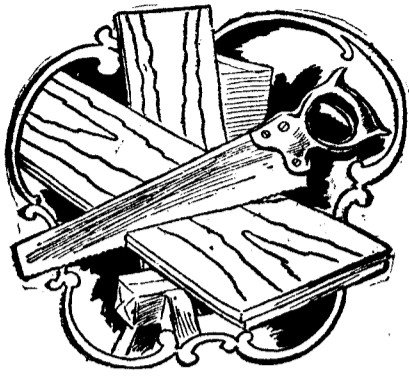
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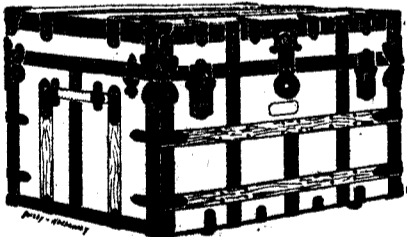
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4. A Provincial Agricultural College established.
5. Land everywhere in the Province continues to increase in value. It now ranges from \$6.00 to \$50.00 per acre.
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JAS. HARTNEY

77 York St., Toronto, Ontario

## HOW TOM SAVED HIS FATHER

"Yes; Toms' been here. Can't you tell he's been here? See the mud on the floor, all the way from one door to the other. Just look at the books, his school books—he has only five and they are in five different places. I never saw such a careless selfish boy."

It was Nellie, the sister, just younger than Tom, who was talking, as she went from place to place, picking up the things Tom had scattered when he came in from school. The little mother had been trying to check her and saying softly: "Wait, Nellie, wait and think of the reasons for Tom's act."

Reasons? There are no reasons, only downright selfishness. What does he care how much work he makes?"

"Tom is thoughtless," said the mother, "and he does not see things as a neat little girl sees them; but he is improving."

There is room for improvement and his change for the better is so slight it needs a magnifying glass to discover it.

"There is a change Nellie. He usually puts his books on the shelf near the window, but to-day he wanted to go to see the football game, and he was late getting home from school. He just threw his books toward the lounge and never waited to see where they landed. But Tom is a brave little fellow and he will do anything for one of us if he only thinks."

"It is just as bad to be thoughtless as downright selfish," said Nellie, as she put the finishing touches to the dainty room.

The next day Nellie and all the family were busy making the house gay with flowers, for father, who had been in California for his health, was expected home. He had been gone nearly a year, but the time had seemed like years instead of months. Everyone was trying to do something to add to the happy welcome home.

"Tom," said Nellie, "there are some beautiful ferns down by the river, just below the railway bridge. I wish we we had some for our dining room. Dad likes ferns as well as flowers."

"I'll get them," said Tom. "I'll bring back all I can carry." Away he ran—whooping like a wild Indian and then calling like a bird, but making as much noise as possible.

"What keeps Tom?" said Nellie, about two hours after Tom had gone for the ferns. "I thought he would be here long ago."

"What keeps father?" said Nellie's mother. "The train is past due I have been listening for the whistle, and although I heard the freight leave the yards I am not sure the passenger train has come in yet."

"I had not noticed the time. I had my eye on the hill over which the hack would come. I intended to meet him at the walls. I had half a mind to slip down to the station, only he does not like to have us meet him there. But it is late mother."

"Is that the hack, Nellie?"

"Yes, it is! It is!" and both mother and Nellie started to meet the loved one. After the greetings were over the father said: "But where is Tom? I've been looking and listening for him."

"Tom went after some ferns to decorate the dining room. He had plenty of time to be back before you came."

"I wonder what detains him?" said the mother. "What was the matter with your train; you were so late?"

"We have great reason to thank God we are all safe. The train was late, true but had it not been for a young boy we would have had a most serious wreck. You remember, there is a down grade just the other side bridge and this bridge has always been called the strongest and safest on the road. It seems you have been having some heavy rains lately and they have injured the foundation on the east side of the river."

"In some way this boy—I do not know who he is, as I did not see him—discovered the damage done by the water. He must have realized that as soon as cars touched the east end, down would go the train, for the weight of the first cars would carry the others over the bridge and down the chasm."

"The car had started on the down grade, and when the boy appeared in middle of the track waving green branches and his coat. He never moved to save himself, only kept jumping up and down like a crazy chap. The engineer told me about it as we drove down by the lower bridge and up this street."

"They had all they could do to stop the train. The engineer said he thought at one time the train would run over the boy. As it was he was so near, the engineer dragged him up into his cab and asked what was the matter. The poor fellow was so excited he could



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only point to the other end and say: 'Water—wash foundation.' The men went ahead and found it was a most dangerous washout. Had it not been for the boy they would not have made any examination here, for this place was considered safe."

"What became of the boy?" asked Nellie, with a queer little look in her eyes.

"When the men started to examine the bridge, he just fainted. A doctor on the train took charge of him. The engineer said the boy gasped out: 'Father—safe, and just fell back in the arms of one of the passengers. We in the last coaches were not permitted to go forward, so we did not see the boy.'"

"There is a carriage just coming here," said Nellie. "And Tom is getting out!

Why"—and away she ran to meet him. Yes, it was Tom, somewhat pale, but trying to appear as if he had done nothing. Tom had saved the train, a large number of passengers—and he had saved father.

The tears were running down Nellie's cheeks as she embraced him and said: "You dear, dear brother—you brave, thoughtful boy!"

Guest (in restaurant)—Bring me a Welsh rarebit, a broiled lobster, bottle of imported ale and a piece of mince pie.

Waiter—Will you please write out that order and sign it, sir?

Guest—What for?

Waiter—As a sort of alibi for the house to show the coroner, sir.—Chicago News.