





The Northwest Review

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E. J. DERMODY.

Publisher and Proprietor.

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Agents wanted to canvass for the Northwest Review, in every town in the Northwest.

A Catholic correspondent wanted in every important town. The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published. Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

NOTICE.

The editor will always gladly receive (1) Articles on Catholic matters, matters of general or local importance, even political if not of a party character. (2) Letters on similar subjects, whether conveying or asking for information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Manitoba, Manitoba, the Territories and British Columbia. (4) Notes of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

St. Boniface, May 10th, 1893.

Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial column."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic journal published in the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously. It cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the printing, in that the principles announced by them are sound and ought to be endorsed by every sound Catholic in the country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain,

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, SEPTEMBER, 5.

EDITORIAL NOTES.

The blindness of sin is a figure of rhetoric we take no stock in. Sin is the voluntary shutting of the eyes.

Your position as the head of the family is a failure if your boy or girl don't think you are all you preach to them by example as well as by your advice.

Take pride in your work, give it your best attention, slight not the least part of it. They who don't do this are the failures; and they are, unfortunately, the majority.

P. P. A. Courcil No. 37, of Toronto, have condemned the Exhibition directors for inviting Sir John Thompson to open the fair in that city. The success of the exhibition is now assured.

For the sleepy disease, read your Catholic paper diligently and conscientiously. There is no better wide awake remedy. While it is difficult to name the best, your own organ admits of no superior.

Progressive New Zealand has established a new rule for its House of Representatives, namely, that no speech shall occupy more than one half hour. This summary corking up of effervescent patriots in our halls of legislation would be an immense relief and greatly expedite business.

Santo, the assassin, went to his well merited doom, unrepentant. At the last dread moment he refused the ministrations of the attending priest. Yet, we are told, when a growing up lad he had distinct religious tendencies. But he took to the reading of infamous and corrupting literature, and all salutary influences were destroyed. His career points a moral.—Pittsburgh Catholic.

A correspondent to an evening paper is very much exercised over the fact that a "Hymn to the Angels" was sung in a Protestant church and he asks, in a most fearful and anxious wail, is this "in accordance with the teachings of scripture and the standards of Presbyterianism." If our anxious friend will permit us we will say that it is in perfect accord with the teachings of scripture, but as to "the standards of Presbyterianism" we really believe it is not, for we have never been able to discover anything even approaching the angelic in the Westminster Confession. We trust that this reply may satisfy our Presbyterian friend, and that that hymn to the angels may move those sweet celestial spirits to drop a moistening tear on the rigid soil of the Westminster Confession of faith, and

warn it into a more scriptural and faithful charity and therefore, into a more loving mood towards God's holy angels.

The Pittsburgh Catholic says:

"The labor investigating commission, sitting in Chicago, is not, as many persons suppose, an arbitration committee. Its business is to examine the causes, controversies and difficulties existing between the railroads and their employes at the time the president appointed the commission. It is practically a court of inquiry and possesses all the powers and authority which are possessed by and belong to the United States commissioners appointed by the Circuit Court of the United States."

CHARITY WITH A PROVISIO.

"Gwent" a writer in Saturday Night gives so-called charitable institutions a severe and justifiable dressing down.

It reminds us of what the late brilliant writer John Boyle O'Reilly thought of this organized charity:

"Organized charity script and lard, 'In the name of a cautious, statistical Christ.'"

OUR TENTH YEAR OF PUBLICATION.

With this issue we enter on our tenth year of uninterrupted publication, and first we must tender our sincere thanks to our army of friends throughout this Northwest Territory, who have so nobly aided us by their unwavering support. It is a matter of no small satisfaction to us, after nine years existence, as we scan over the prospectus then issued, to know that the promises made have been carried out, and the pledges we then gave have been rigidly adhered to. For the benefit of our new friends, we reprint the following extract from that prospectus, and can assure all patrons that our career in the future will be exactly on the same lines.

"The main endeavor of the Northwest Review will be the diffusion of Catholic literature; to supply pure, solid, and entertaining reading for Catholics, and it will strive to prove such a companion to its readers that its weekly appearance will be anxiously looked for. The greatest claim on which the Review seeks a place in the household is that it is and always will be, thoroughly and uncompromisingly Catholic.

On the question of politics—a question which largely enters into the composition of most newspapers—this journal will be conscientiously independent. The opinion that Catholic papers should, in a great measure avoid politics is shared in by the publisher of the Review; but as Catholics have a wide and deep interest in this country which are either affected or touched upon by politics it therefore becomes an impossibility for a Catholic journal to avoid entirely being brought into the political arena.

However, the Review will interfere in politics only when Catholic interests are at stake and in the cause of good government, treating all questions in a broad and liberal manner without regard for party feeling. If a government be found unworthy of public confidence \* \* \* \* \* the Review will never hesitate to say so no matter who the offending party may be."

LIBERALISM.

The secular, and indeed, also a part of the religious press, of today, are frequently found commending the Catholic church on her supposed "liberal" tendencies. They make a mistake. The Catholic church never did and never shall tolerate either a "liberal" or "conservative" policy as the world accepts the term.

Liberalism, as it means a license to break through the just, God-given laws of the past, and at man's arbitrary desire to trample under foot the traditions alike of religion and organized society—liberalism as it means severance of the ties of faith for the sake of a foolish and false idea of progress (and this is the liberalism of the present day), the church can never sanction. On the other hand, the seal of approval will never be set on the conservatism that would hold down man in his rational struggle for improvement and enlightenment. As ages roll by the opinions, the manners—aye! even the earth itself changes. The church recognizes this and invites the well regulated advances of science. But she permits not any encroachment on her domain. To the "liberal" of the modern school she turns the frown of displeasure.

Liberty is true only when subject to reason, and this principle the church, wise and holy ever maintains. To the too zealous conservative she acts likewise, for God desires that man will take all the means He has given to improve his state. The church knows the "happy medium," and experience has proven how well she has been guided by the "Great Pilot" in steering even between Scylla and Charybdis.

HONOR TO WHOM HONOR IS DUE.

"The best view of Edmonton appearing in any newspaper is to be found in the last number of the 'War Cry.'" The view is one of Jasper Avenue taken from the top of Larue & Picard's store by Mr. Mathers, photographer. In the foreground is the procession of the St. Jean Baptiste Society headed by the Edmonton Brass Band. It is underlined "Provincial officer Head conducts a war march on the Main Street of a North Western city." The local members of the St. Jean Baptiste society are much annoyed that a photograph of their march should be used in this connection."

The above clipping from an Edmonton paper was sent to this office through the Mail and received by us on Saturday, together with a copy of the War Cry dated Aug. 25th which the illustration referred to appears. We are quite aware of the fact that

our S. A. friends are great "pushers" for trade in the sensational line, and can therefore well understand the annoyance felt by the St. Jean Baptiste Society of Edmonton in being made to appear as a salvation army. Our sympathy is also extended to the Edmonton brass band. We would ask our S. A. friends here to at once correct their "too fresh" artist, or whoever had the impertinence to insert the cut; and to make the amende honorable through the columns of the War Cry.

It seems hardly possible that had the editor of the War Cry known that the cut was bogus that he would allow it to appear.

Marked copies of this issue of the Review will be mailed to the S. A. Barracks here, and to the editor of the War Cry, Toronto, Ont. We will await a reasonable time for a reply, before giving any further comments.

THE HON. MR. LAURIER.

Before this issue of the Review reaches our readers, the Hon. Mr. Laurier, the distinguished leader of the Liberal party, will have come and gone. Everyone in this province, without regard to party, will, we feel assured, extend to him a cordial and hearty welcome to this great north-west portion of the Dominion. One good effect of his visit is beginning to show itself in the daily press of this city, especially in that of the local government organ. The Tribune has for the past four years been expending itself in abusing the French Canadians and their beautiful province, and holding them and their institutions, customs, language and habits up to ridicule, now turns around and praises Mr. Laurier because he says he is proud of being a member of that erstwhile despised and calumniated race. The Free Press, which, only a few days ago, said, in its editorial columns, that "in Quebec where the French Catholics are in a majority, there are recurring seasons of outrages on Protestants," is just now expending all its praises on him. Even Mr. Joseph Martin, that "man without heart or conscience" who promised to protect Mr. Laurier's compatriots and co-religionists in all their rights and privileges, provided they returned him to office, and who afterwards shamelessly and cruelly betrayed them; who abolished their schools and with a brutality and contempt never before attempted in the history of Canadian politics, wiped out their language by a mere departmental order, before a slavish parliament had been given an opportunity of blotting it off the statute books by an act of the legislature—even this man Martin, this scourge of the French-Canadian race, graciously comes forward, makes his best bow to Mr. Laurier, and with a cheek and impudence only found in such characters, takes a most prominent part in welcoming him.

Surely Mr. Laurier must be a most fascinating gentleman when his approach to our province can whip into docility and obsequious submission such relentless enemies of his race and creed! We fully and contentedly predict for Mr. Laurier a hearty and warm welcome to the province of Manitoba and would be sorry should anything happen to mar the pleasure of his visit amongst us, although, for his own comfort and happiness, we would wish Mr. Martin for the time being, in Hong Kong or some equally distant region.

THE DELEGATION.

Wesse by the public press, that the Hon. Thomas Greenway, premier of Manitoba, has graciously consented to receive a delegation of the Catholics of this province to discuss the school question. At a meeting held in this city some few weeks ago, the Catholics unanimously passed a resolution inviting the Catholics of Manitoba to unite with them, in waiting on the local government, for the purpose of once more entering a solemn protest against the unjust and unbearable position in which the school law of the province places them. The Catholics, in making this protest against cruel and unjust laws, are well within their rights as free and loyal citizens of a free country, but what good it is going to do in the way of convincing men like the government of Manitoba, whose only principle in politics is to keep in office and adopt the surest way of keeping there, regardless of right, fair play, or justice, we confess we are unable to see. But if it will not convince the Government of Manitoba that this question can never be settled satisfactorily except on the broad and solid foundations of right and justice, it may have the effect of showing the rest of the Dominion that the Catholics of Manitoba are fully alive to the great wrong which has been done them and will never cease protesting against it until right prevails and justice is once more enthroned in the land. We sincerely trust and earnestly pray that the delegation, both in numbers and intelligence will be worthy of the great principles it is defending. Let it be bold and fearless in its department, and demand all the rights of free born British subjects to protest against the great wrong perpetrated upon them. The time has come in the history of this question when we must take a more aggressive and determined stand for the rights and liberties of which we have been despoiled. Nothing is to be gained by a passive submission to unjust laws, and while, as

good and loyal citizens, we are ready to obey even unjust laws, that is no reason why we should not use every legitimate means to have such laws wiped off the statute books of our province. This delegation is a new move in the progress of this absorbing and anxious question and we shall, while wishing it every success, anxiously watch its results.

THE REAL CANADIANS.

Our esteemed contemporary, the Catholic Register, has a very sensible and timely article on use of the word Canadian. We would commend its careful perusal to our contemporaries in Manitoba who are wont to sneer at and call the Canadians of Quebec French.

"A great amount of attention has been paid of late in the daily press to our French-Canadian compatriots, and their country and practices. The tone of many of the articles must be strange to French readers. Young ladies give their prattling gossip on the 'sweetness' and 'niceness' of the country, and visitors of a week propound their deeply-thought schemes for the betterment of the French and all things French.

English insularity is truly a great and wonderful thing; but one would think that in this new land the exclusiveness of the Briton would be overwhelmed by the continental breadth of Canadian lakes and rivers, forests and prairies, which stretch out for the European of every race and creed. But John Bullishness does not down. The English have imposed their "superior" civilization on every race they have attempted to rule, India being a possible exception—at least since their losses taught them some wisdom. They cannot brook opposition; they have offered to subject races the choice of being Anglicized or exterminated. Two races have successfully resisted these attempts—the Irish, and the French in Canada; and the attitude of the average Briton towards these races is one of superiority mingled with contempt. They are so very up-English, you know. But to us who do not believe that the sun rises and sets in England, though it may on British possessions, a few grains of golden wheat may be found in the chaff of French and Irish character. As Canadians, we give credit to our compatriots of Quebec as the only real Canadians we have amongst us. All the rest of us—English, Scotch, Irish, Germans—look to some country in Europe as the home of our immediate ancestors. With the French-Canadians it is different. Ten generations of men and the radical change of ideas in the old land divide them from France. They are Canadians first, last and all the time; they aim at building up a nation here; and though their loyalty to England has been proved on many a field, their loyalty to Canada is shown in every action of their lives.

It may be objected that they are building a French Canada. The objection may be true, but if the English-speaking Canadians would apply as much energy to increasing the prosperity of this country as they do to criticizing the French, there would be no danger of a French Canada. English-speaking Catholics may think it unwise in the people of Quebec to retain their language wherever they settle, but no nation has a right to complain. The French were the first settlers in this country. They conquered it first for England, and preserved their conquest for themselves. Canadians who reap the benefit of their labors and sufferings cannot in justice raise an objection if these people wish to preserve their beautiful language, their holy religion, or their ancient customs in the land of their forefathers. The able correspondent of the Globe, Mr. Ewan, acknowledges this fact, saying that questions of titles and language can be settled only by the people of Quebec, and carping critics will do nothing towards changing them.

We give all honor to the honest Canadians to the East of us. All that is noble, poetic and inspiring in the history of Canada is theirs. There are our discoverers, our pioneers, our heroes. Call them French Canadians if you will; but the people of the United States, with an unprejudiced apprehension of the case, call them Canadians, and add the distinguishing adjective to those of English speech. If all Canadians of the other Province would look upon the history and achievements of this race; if they would consider all Canada owes to them; if they would study them as they are industrious, thrifty, moral, law-abiding citizens, there would be less of British scorn and prejudice, more pride of country, more union of spirits, and a peaceful and united Canada."

The Metamorphosis of McCarthy.

It requires the longest Greek word we can select to describe the wondrous change which took place in Mr. Dalton McCarthy's ideas concerning Separate Schools. The champion of rampant Protestantism, the true defender of the faith in these degenerate times, to declare that he prefers separate to public schools! No wonder there is fear in Simcoe and terror amid the righteous of Lambton. McCarthy the Mighty, McCarthy More, has "hopped" again, and has, no doubt, on this point lost even the support of his one follower, leaving McCarthy as the only man found worthy to follow McCarthy.

But why, in the name of logic, has Mr. McCarthy persisted in foisting the battle of the schools on the Territorial Assemblies, when the Separate School system, of which he is so fond, already exists there, and the agitation consequent on the reopening of the discussion can do them no good, and may do them harm? The case is this. The North-west has had a double school system since 1875, when the system was established by the Reform Government of Mr. MacKenzie, as being necessary for the prosperity of the Territories. These are still territories, and the necessity of toleration is as strong as heretofore. The leaders of both parties are in favor of retaining the system, and now Mr. McCarthy, who professes to admire Separate Schools, introduces a motion which can have no other purpose than to ensure their destruction. What does Mr. McCarthy mean? Does he think he can deceive the vast jury of the public by the worn-

out device of talking toleration and enacting oppression? We do not think so. If he is really a friend of religious education, as every man who reads the times should be, let him stand up for it when it is attacked, and not himself lead creatures like Sam Hughes, and others of that ilk, in a forlorn hope against it.—Toronto Catholic Register.

THE CURSE OF DRINK.

Mgr. Satolli's Letter on the Liquor Question Explained by Mgr. Schroeder.

In an interview with a New York Times representative recently Monseigneur Joseph Schroeder, of the Catholic University of Washington, gave an authoritative explanation of the purpose of Mgr. Satolli's letters on the liquor question.

"The letters of the Apostolic delegate," said Mgr. Schroeder, "cannot properly be characterized as an edict, or a decree, or a law, as has been done in various publications. Furthermore, it is an exaggeration, if the approval extended to a local regulation, intended for, and limited to the diocese of the bishop, is represented to mean the promulgation of a routine for other dioceses. It is a distortion of the utterances of Mgr. Satolli to stamp them as a declaration of war against the proprietors or frequenters of saloons or against the use of spirituous beverages generally."

"What are the facts in the case?" "A bishop whose noble purposes have never been doubted, even by his adversaries, considers it now opportune to call a halt to certain abuses by an incisive measure. Certain Catholic societies, against which this measure was directed, appealed to the Apostolic delegate, asking to have the regulations of the Bishop set aside or modified. Two such written requests were received by Mgr. Satolli and his answer to both of them was that he could not grant the request. The real point in these letters is the refusal of His Excellency to set aside the order promulgated by the Bishop of Columbus for that by the Bishop of his own diocese. This fact, however, does not in any way justify the various conclusions that have been drawn therefrom. The delegates' approval of the steps taken by the Bishop of Columbus does not compel all other Bishops to promulgate similar regulations, nor is there even such a suggestion implied. Nor can it be implied that Mgr. Satolli, in giving this approval, has directly or otherwise issued a decree excluding all Catholic saloon-keepers from Catholic societies, or that he considers the sale or consumption of spirituous beverages sinful."

Mgr. Schroeder added that the church has never in any wise condemned the reasonable and moderate use of spirituous beverages, nor has Mgr. Satolli.

Catholic Missions in the East.

The war between Japan and China, with Corea certain to be the field of hostilities on land, has caused fears to be entertained of the safety of the Catholic missionaries, in those countries, in all of which the church has for years past been endeavoring to fulfill her divinely-appointed mission.

In Corea the Catholic missions, which have proven very dangerous fields for those who have entered them, are supplied with priests by the Missions Etrangeres of Paris; China is evangelized by different religious organizations, the Jesuits, the Franciscans, the Lazarists and other orders being represented in the several districts; and Japan, although it has a hierarchy, established a few years ago by Leo XIII., receives the bulk of its missionaries from the Catholic countries of Europe.

France, that prolific nursery of foreign missionaries, supplies all three of these Oriental lands with the greater number of the apostolic laborers who are seeking to win their inhabitants to the knowledge of Christ and the truths of Christianity. And although France, through her government, often subjects her own clergy to petty persecutions, she has always shown herself, strange as it may seem, zealous in protecting her missionaries in foreign lands. Era Schilling alludes to this fact in the excellent article on "The Holy Sepulchre" which he has in the July North American Review. It is to be hoped that French influence will be exerted in behalf of the Catholic missions in the east, in the event of their becoming imperiled by the war.

How to "Cook" Husbands.

A good many husbands are utterly spoiled by mismanagement. Some women act as if husbands were bladders and blow them up. Others keep them constantly in hot water; others let them freeze by their carelessness and indifference. Some keep them in a stew by irritating ways and words.

Others roast them. Some keep them in a pickle all their lives. It cannot be supposed that any husband will be tender and good, managed, in this way. Tie him in the kettle by a strong silk cord called comfort, as the one called duty is apt to be weak. Make a clear, steady fire out of love, neatness and cheerfulness. Set him as near this as seems to agree with him. If he sputters and fizzes do not be very anxious, some husbands do this till they are quite done. Add a little sugar in the form of what confectionaries call kisses; but no vinegar or pepper on any account. A little spice improves them, but it must be used with judgement. Do not stick any sharp instrument into him to see if he is becoming tender. Stir him gently. You cannot fail to know when he is done deliciously, when properly treated.

Equal to the Occasion.

"Don't be frightened, Miss Plunkett," said the young man reassuringly as the vessel gave another fearful lurch to leeward. "There is no immediate danger, but perhaps I'd better put a life preserver around you."

"Not yet, Mr. Hankinson," responded the young woman bravely. "But I will take your arm."

Mr. Hankinson thought he understood, and with rare presence of mind he put his arm around her instead.—Chicago Tribune.

An Hotel Man's Story.

The Proprietor of the Grand Union, Toronto, Relates an Interesting Experience.

Suffered Intensely From Rheumatism—Six Doctors and Mineral Springs Failed to Help Him—How He Found a Cure—His Wife Also Restored to Health—Advice to Others.

From the Toronto World.

One of the most popular officers at the recent meeting of the Masonic Grand Lodge of Canada was Rev. L. A. Betts, of Brockville, Grand Chaplain for 1893-'94. While on his way to the grand lodge Rev. Mr. Betts spent some time in Toronto, and among other points of interest visited the World office. It seems natural to talk Dr. Williams' Pink Pills to any one hailing from the home of that world-famous medicine, and incidentally the conversation with Mr. Betts turned in that direction, when he told the World that he had that day met an old friend whose experience was a most remarkable one. The friend alluded to is Mr. John Soby, for many years proprietor of one of the leading hotels of Napanee, but now a resident of Toronto, and proprietor of one of the Queen City's newest and finest hosteries, the Grand Union Hotel, opposite the Union depot. The World was impressed with the story Mr. Betts told, and determined to interview Mr. Soby and secure the particulars of his case for publication. Mr. Soby freely gives his testimony to the good done him by Dr. Williams' Pink Pills. A few years ago rheumatism with its attendant legion of aches and pains fastened upon him, and he was forced to retire from business. "For months," said Mr. Soby, "I suffered and could find no relief from doctors or medicines. The disease was always worse in the spring and fall, and last year I was almost crippled with pain. From my knee like red-hot needles. Then all my limbs would be affected at once. Half-a-dozen doctors, one after the other, tried to cure me, but did no good. The rheumatism seemed to be getting worse. As I had tried almost everything the doctors could suggest, I thought I would try a little prescribing on my own account and purchased a supply of Pink Pills. The good effects were soon perceptible, and I procured a second supply, and before these were gone I was cured of a malady six doctors could not put an end to. I have recovered my appetite, never felt better in my life, and I give Dr. Williams' Pink Pills credit for this transformation. My wife, too, is just as warm an advocate as I am. A sufferer for years she has experienced to the full the good of Dr. Williams' invaluable remedy, and recommends it to all women."

"From what trouble was your wife suffering?" asked the reporter. "Well, I can't just tell you that," said Mr. Soby. "I do not know, and I don't think she did. It's just the same with half the women. They are sick, weak and dispirited, have no appetite and seem to be fading away. There is no active disease at work, but something is wrong. That was just the way with my wife. She was a martyr to dyspepsia, never in perfect health, and when she saw the change the Pink Pills made in me she tried them. The marvelous improvement was just as marked in her case as in my own, and she says that her whole system is built up, and that the dyspepsia and sick headaches have vanished. She, as well as myself, seems to have regained youth, and I have not the slightest hesitation in pronouncing the remedy one of the most valuable discoveries of the century. Let the doubters call and see me and they will be convinced."

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

Woman Wants a Chance.

She Has Some Ideas of Her Own on Local Government.

Women are every day taking more interest in the government of the place in which they live. They gained their first foothold in the school boards, and they have long looked with contemptuous eyes at the male efforts to keep the streets clean. Mrs. Mary E. Mumford of Philadelphia says that good government is good housekeeping, and if women are capable of one she thinks they ought to be entrusted to manage their share of the other.

"The weakness underlying public administration," Mrs. Mumford said in an address before the Woman's Health Protective association of Brooklyn, "is the lack of business men, who cannot permit the public service to interfere with their private affairs. The first requisite in a modern legislator is leisure to study public affairs and acquaint himself with municipal and state needs. The only class that today can command this leisure is the women of our households."

"The street cleaning department ought to have an ally in every housekeeper. Every district ought to have a woman supervisor, who should see that the streets are not littered with paper and fruit skins. I am well aware that this is the function of policemen, but as they are men they have no special fitness for the work."

Mrs. Mumford reviewed the work of the New York Woman's Health Protective association and praised the results in legislation which it has accomplished. "The ability shown here," she said, "should be kept up and always maintained for the city's good. Women should have a larger share in the work of public education. Mothers are natural educators, and no reasonable person will controvert this position. But as yet they have little to do with education."

"School boards should be composed of men and women of the highest ability, subject to no political dictations and responsible only to the city and a higher power."

A nephew of Professor Huxley has become a convert. He was received into the church recently at Buenos Ayres, by the Passion-Father Constantine. The writings of his agnostic uncle did not keep him from the truth.



BULLS AND BEARS.

Terms Used on the Stock Exchange.

A "put" is a contract given to receive and pay for stock at a price below the current market-price for a cash consideration, usually one per cent. A "call" is a contract to deliver stock at a price above the current quotation for a similar consideration. A "straddle" is a dual privilege either to receive or deliver stock at a price usually from two or three per cent. above or below the market figure, the consideration being about one per cent. A "spread" is a privilege in two separate contracts, one a "put," the other a "call," the consideration for which is usually larger than in the other options, say one and a half per cent. There are many other terms used on the Stock Exchange which may be briefly stated and explained. A "break" in the market is a serious decline caused by a stringency in the money market or any other similarly potent factor in stock speculations. The bear clique attacks the market and, holders unable to carry the load of stocks sell out. A market decline in values follows; the market thereupon breaks down. "Ballooning" is to work up a stock far beyond its intrinsic worth by favorable stories, fictitious sales, or other cognate means. "Block" is a number of shares, say five thousand or ten thousand, massed together and sold or bought in a lump.

The Modern Publisher.

Boy from Country—Can't you give me a job on this 'ere paper? I ain't no good as an editor, but there might be other sorts 'o' work in such places ez this.

Great Editor—You might suit in some capacity. Do you know anything about book-keeping?

"No." "Good at figures?" "Perty good." "How much are 9 and 7?" "Lemme see. Put down 9 an' 7 alongside of each other, an' that makes 97." "Well, sir, consider yourself engaged. I see no reason why you should not be manager of our circulation department."

Local Market Report.

Harvesting throughout Manitoba has progressed favorably during the past week, and wheat-cutting is practically finished. Crop reports indicate about the same yield as last year. Vegetables on the market are plentiful and the demand good. Following may be taken as the ruling prices for the following:

Wheat.—Very little business was done last week. No. 1 hard 59c to 59 1/2c about the average. No. 2, 56c to 57c.

Corn.—Quotations are about equal to No. 2 wheat, moderate demand.

Flour.—Quotations in broken lots Patents, \$1.55; strong bakers, \$1.45 Low grades, 75c to \$1, as to quantity. These prices are per sack of 98 pounds.

Oats.—The feeling is easier. Our lots have been offered on track here at 30c per bushel of 34 pounds for old oats. A few loads of new oats have been marketed by farmers, at about 25 to 26c in country markets, for local demand at the country markets.

Barley—40 to 45c per bushel. Butter—12 1/2 to 15c for good to choice scarce.

Cheese—8 1/2 to 9c jobbers selling at 10c. Poultry—Turkeys 14c per lb; 10c for five weight. Spring chickens 30c to 35c per pair.

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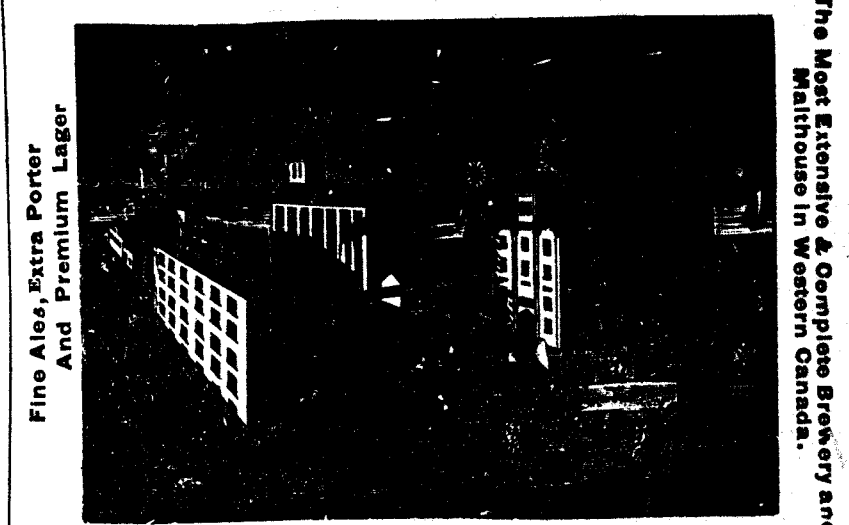
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