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Current Comment

A common impression about the Lord's Day Act recently passed by the Parliament of Ottawa is that the measure has been so manipulated and amended that it will amount practically to a dead letter. This, however, is distinctly not the opinion of the Rev. J. G. Shearer, General Secretary of the Lord's Day Alliance, than whom no man is more competent to judge of the practical effect of a law which he has so long and earnestly striven to get into the Federal statutes. In a communication sent to the press all over the Dominion, Mr. Shearer says:

The Act has been weakened in certain particulars, but on the whole it is a good Act. It is an immense advantage over what we had before. It covers the points that were left uncovered in our old provincial Acts which still remain in force. It is much more sweeping than perhaps many people recognize.

In the first place, it is an immense advantage that we have a Lord's Day Act for the whole Dominion which recognizes the Lord's Day as a national institution; the toilers' day of rest and liberty; the church's day of glorious opportunity. This in itself is a gain worth all the effort.

In the second place, the new Act makes all Sunday trading unlawful and all work for remuneration, excepting works that are declared to be works of necessity and mercy. It prohibits all Sunday theatres and public games, sports and amusements for gain, or prize or reward. It banishes the Sunday newspaper, home produced or foreign, making unlawful its publication or importation, its sale or distribution. These are among the worst forms of desecration of the Lord's Day in other countries, and to some extent they have been finding a foothold in Canada. The new Act will prevent their continuance of development. This again is worth all the effort.

With regard to the prohibition of Sunday papers we hold that the theory is wrong, since the Sunday paper is produced on the preceding week days. Some years ago when France was more Catholic than it is now, several Catholic daily papers combined to publish a Sunday edition and no edition on Monday morning, because, as they truly alleged, it is the Monday morning edition that presupposes Sunday work. But those Sunday editions were not the monstrosities known in the States as Sunday papers; they were simply a continuation of the week-day issues. The farrago of sensational pages now published across the border every Sunday morning is a very different thing; it is generally un-Christian and frequently immoral; it takes the place of proper Sunday reading and keeps people from going to Church. The Act rightly deals with existing conditions rather than with the theory of Sunday labor.

"In the third place," Mr. Shearer continues, "the Act applies to companies and corporations, putting them under heavy penalties for authorizing, directing and permitting any work, other than works of necessity or mercy, to be done in connection with their business or industry. The old provincial Acts made the poor workman liable to their penalties, but did not apply to corporations or employers. In the new Act there is a graduated penalty, from one to forty dollars, for a workman who is guilty of a violation, from twenty to one hundred dollars for a person who is an employer, and from fifty to five hundred dollars for a corporate employer. This graduated penalty will be recognized as just, and contributes much to make the act effective.

In the fourth place, the new Act applies to all classes of persons impartially. Many of the old provincial Acts did not apply to farmers or barbers, or to professional men.

The new Act applies to all, permitting in any walk of life only things that are specifically accepted as being deemed works of necessity or mercy. A very persistent effort was made before the select committee of the House of Commons, before the House itself, and before the Senate, to have the Jews and others who observe some other day of the week as a rest day exempted from the provisions of the Act, but in both Houses this proposed exemption was voted down by very large majorities. It was felt that no special privileges should be given to any class, and that such an exemption would make evasion of the law easy, would give an unfair advantage to the exempted class in certain trades, such as baking and newspaper publication, and while giving some financial relief to Jewish employees, would, on the other hand, put upon a much larger number of Christian employees in Jewish-owned factories which under the exemption would be closed on Saturday, an equally serious financial disability, and our legislators felt that in a Christian land this would be unjustifiable. Here we find Parliament and Mr. Shearer endorsing the principle, so often ignorantly condemned by the enemies of the Catholic Church, that there can be no such thing as unlimited freedom of action, even when that action is based on conscientious religious convictions. The Christian sentiment of the nation necessarily overrules the conscientious convictions of the Jews.

Mr. Shearer deals next with the railway, steamboat and other transportation companies. A good point he makes is the relief now provided for the overworked office staffs.

In the fifth place, the new law applies to the great transportation companies. No former Act did apply; they were free to carry on all forms of transportation and of construction and repair work. Under the new law they are not free to carry excursions. They are not free to make up and start out freight trains. They are not free to load and unload except in certain circumstances. They are not free to do construction works of any kind, nor general repairs, but only such work as cannot be done on other days, and is essential to the safety of the public. They are not free to work their office staffs, which has on some roads been comparatively common. All this is gain over present conditions.

Sixthly—Another new feature of the law is clause 4, which makes it unlawful for anyone to "require any employee in telegraph or transportation lines or in connection with industrial processes, to do the usual work of his ordinary calling on the Lord's Day unless he is allowed during the next six days twenty-four consecutive hours without labor. This will make it possible for employees to get deliverance from seven days in the week work, and all will admit that to have men working ten or even twelve hours in the day, seven days in the week, is a disgrace to a Christian country, and yet these are the hours of labor in several industrial institutions in eastern Canada.

Coming now to the weaknesses of the Act, Mr. Shearer regrets the insertion in clauses 2, 5 and 6 of these words: "except as provided in any provincial Act now or hereafter in force."

The avowed object of the insertion of this section was to protect the provinces in whatever powers they possessed to legislate upon this question, a not unworthy end in itself, but the result may be a great deal of expensive litigation, and many legal authorities hold that if the provinces have the power, these words were needless, and if they have not the power, no action on the part of the Dominion can bestow it. It is probable that in the not distant

(Continued on page 2)

Clerical News

On Sunday last the Very Rev. George Corbett, who was Administrator of the diocese of Alexandria during the recent vacancy of that see, said the 8.30 Mass in the Church of the Immaculate Conception. He is an old friend of Father Cherrier's, whose teacher he was at the College of Ste. Therese, Que. Father Corbett stopped over on his way to the Pacific Coast, whether he is going to visit some friends. He is now Vicar General of the newly consecrated Bishop W. Macdonell, and remains as he has long been, the devoted pastor of St. Columban's, Cornwall. Father Drummond, S.J., preached at the 8.30 Mass, and also at the High Mass, which was sung by Rev. Father Gendre.

Rev. J. Blain, S.J., went last Saturday to Dunrea, where he assisted Rev. Father Jubinville in the Forty Hours' Devotion at the beginning of this week.

Rev. Father Billiau, C.S.S.R., of Brandon, concluded on Wednesday the annual retreat preached to the Grey Nuns of the Mother House.

Rev. P. Bournival, S.J., after preaching last week the retreat to the Sisters of Mercy, began last Saturday the annual retreat to the Sisters of the Holy Names at St. Mary's Academy. This retreat will end next Monday.

Owing to the absence of the pastor of Fannystelle, Rev. Father Perreault, who is spending his vacation on the Pacific Coast with Rev. Father Desrosiers, Rev. John MacDonald, S.J., preached at Fannystelle last Sunday at the High Mass, which was sung by Rev. Father Raymond, a professor from St. Hyacinthe College. In the afternoon Father MacDonald sang Vespers, and Father Raymond preached. Then Rev. Father Joubert, who is in charge of Starbuck, drove his two guests over to that mission, where Father MacDonald preached, at considerable length by request, on the soul and body of the Church. Father Joubert has arranged the building of a residence for himself at Starbuck. The contract is for \$1,025. There are forty-five Catholic families at Fannystelle and thirty-five at Starbuck, which is eight miles off.

Rev. J. Dugas, S.J., of St. Boniface, and Rev. L. Champagne, S.J., late Superior of the Jesuit residence at Quebec, went last Saturday by steamer "Kenora" from Kenora to Rainy River, where Rev. Father Meleux was very glad of their assistance, as he was suffering from an illness brought on by the sudden very cool weather of last Saturday and Sunday. He, however, sang the High Mass, during which Father Dugas preached in English and Father Champagne in French. The two Jesuits returned by Monday morning's C.N.R. train.

Last Monday evening by the Pacific express, the Jesuit Professors of St. Boniface College returned from their outing at Aulneau Island, Lake of the Woods. On the 22nd inst. they will enter upon their annual retreat, which will end on the 31st, the feast of St. Ignatius Loyola. On Saturday the 7th, Father Drummond visited them in their charming residence on Aulneau Island, and preached at High Mass and Vespers in the Church of Notre Dame du Portage, lodging at night under Father Gendreau's hospitable roof, and making daily excursions with the Oblate and Jesuit Fathers till Thursday, the 12th inst., when he returned to St. Boniface.

The Most Rev. Pierre Marie Osouf, Archbishop of Tokio, Japan, died recently in that city. He was appointed Bishop of Arsinoe and Vicar Apostolic of Northern Japan in 1877, and when the Catholic hierarchy was established in Japan in 1891, he was promoted to the archiepiscopal see of Tokio, where his wisdom and prudence contributed greatly to the spread of the true faith in the Japanese Empire. Of late the debility of extreme old age made him leave most of the work to his

(Continued on page 3)

Persons and Facts

Mr. Birrell, Minister of Education, stated in a recent debate in the House of Commons that he had sent his boy to a Roman Catholic school, and the latter looked back upon the days spent there as the happiest in his life. Mr. Birrell is a Baptist.

The Church of St. Helen, of which the corner-stone was laid last week by the Right Rev. Mgr. G. F. Houck, is the first Roumanian Catholic Church to be erected in the United States. It is located in the midst of the Roumanian colony in Cleveland, O., and the pastor is the Rev. Epamonidas Lucaciu, the only priest of the Roumanian rite in the country. Father Lucaciu has worked zealously among his people since his arrival less than a year ago, and has succeeded in organizing and unifying them. He is an active and scholarly young priest who spent many years studying in Rome, and he assists in the editorship of "Roumanul," the only Roumanian newspaper in America, which is published in Cleveland.

A party of 150 American Catholics, under the spiritual direction of the Right Rev. Henry Gabriels, Bishop of Ogdensburg, N.Y., sailed last week on the steamship Slavonia for a seventy-day pilgrimage. In the party there are many priests. All will have an audience with Pope Pius X., which has been arranged for July 27th. Bishop Gabriels will present the party to the Pope. A visit will be made to the International Exposition at Milan, and then the party will be broken up. One group will return through Belgium and Holland, the other through Ireland.

The "Methodist," one of the leading Protestant publications in the United States, believes that "our (Methodist) Church should spend \$10,000,000, in the next ten years in denominational schools. Why? Because we believe that this system is the only American one and the only safe one." The State institutions are declared by this paper to be, as a general thing, hotbeds of infidelity not less than of vice.

Manuel Garcia, who died last week in London at the extraordinary age of one hundred and one, sang years ago in the choir of St. Peter's Church, New York, with his sister, Mme. Malibran. Garcia was the most celebrated singing teacher of his time and taught until his death. He was the inventor of the laryngoscope, which he discovered while trying to help his voice, broken by the winter climate of New York, when he sang at St. Peter's.

The foundations of St. Ignatius College, demolished in the San Francisco disaster, were laid anew for the third time a few days ago, when ground was broken for a new building.

While Mrs. Howard Gould, wife of the New York millionaire, is luxuriously and leisurely traveling abroad, and her mother, Mrs. J. W. Dayan, is enjoying the summer at Palo Alto, Miss Ella M. Clemmens, the elder sister of Mrs. Gould and daughter of Mrs. Dayan, occupies a little tent among the refugees at the presidio, San Francisco, subsisting on the bounty of the government. Before the fire Miss Clemmens had a room in a basement on Clay street, within the bounds of Chinatown, where she chose to cast her lot that she might give the little Chinese boys and girls the love that filled her heart and found no outlet among her own people. To earn her living Miss Clemmens was forced to sell papers. She is a devout Catholic. When the news of the San Francisco earthquake and fire reached Mrs. Gould in Paris she sent several cablegrams to get word from her mother at Palo Alto, and as no reply was received, Mrs. Gould's secretary was sent from New York to learn of her condition and supply her wants. "The secretary cabled if any assistance was to be extended to me," said Miss Clemmens

in an interview, "and in a letter I received from my mother I learned that the answer was received: 'No help for my sister.' That is my sister's picture above the crucifix," continued Miss Clemmens. "I have always kept it there, and when I took the crucifix with me in my flight before the flames I took the picture with it."

Mr. Alexandre Clave, representing the house of A. Vermonet, stained glass artist, of Reims, France, came here lately to place the fine stained glass windows now adorning the new church of St. Charles. He left on Wednesday for Guelph, Ont., where he has been engaged by the pastor of the Church of Our Lady, Rev. J. Connolly, S.J., to place some fifteen large windows in that magnificent church, which he, Mr. Clave, considers the grandest he has seen in Canada. He says the present ecclesiastical situation in France has stopped all orders for church windows, and his firm is therefore obliged to reach out for business in other countries. Mr. Clave is already well-known in the eastern provinces of Canada, where he has filled many orders with great success. He is a naturalized British subject, and already owns some real estate in Manitoba, where he hopes to make his permanent home. His firm will, however, continue to manufacture stained glass and execute all designs in Reims, where generations of skilled artists have established traditions of craftsmanship not easily realizable elsewhere.

Among coming events of interest to Catholics are the following, in which His Grace the Archbishop will officiate: August 1st, Blessing of the new convent building at St. Adolphe; August 2nd, 7.30 a.m., Religious profession at the Maison-Chapelle, St. Boniface; 8 p.m., Blessing of the new Immaculate Conception Catholic Club building, erected by Rev. Father Cherrier; August 19th, Blessing of the new convent at Notre Dame de Lourdes; August 26th, Feast of the restoration of the Ste. Agathe Church.

The safeguarding of the interests of the Catholic Voluntary schools, says the Dublin "Freeman's Journal," has been and continues to be a most onerous and delicate task for the Irish Party. It is satisfactory to know, therefore, that within the past few days again the Archbishops and Bishops of the Church in England have expressed their gratitude for, and entire satisfaction with, the manner in which the work has been done. The Episcopate, indeed, have evinced their confidence in the Irish Party in this matter in the most flattering terms.

The Liverpool "Catholic Times" of June 29th says:—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." "By their fruits ye shall know them," is a favorite phrase hurled at us by Mr. Kensit and Co. The "Chronicle" now sees it can be used of the Church in quite another sense. The Catholic Church has set a firm face against divorce, whilst "pure Protestantism, the faith delivered to the church or in the street, has done nothing and said next to nothing on the subject. We should like to ask a "Wyclifite" which has guarded better our Lord's command, "Those whom God hath

(Continued on page 2)

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Current Comment

(Continued from page 1)

future if any of the provinces seek to legislate upon the subject, appeal will have to be taken to the imperial privy council to settle more clearly and definitely the question of the respective powers of the Dominion and the provinces.

The most objectionable amendment of all was put in by the Senate, making prosecution dependent upon the permission of the attorney-general of the province. This was probably intended to make vexatious prosecution with malicious intent impossible. But whatever the object, it is impossible for anyone to justify making it necessary to obtain the consent of the attorney-general before it is possible to take action to close a corner shop doing Sunday trading, or to put a stop to a company of Italian navvies doing construction work in the building of a new railway. It is simply ridiculous and unreasonable in the last degree. However, we do not share with some the opinion that the attorney-generals will be unwilling to give their consent. Some critics in parliament said this meant that the Act would be a dead letter. We have a higher opinion of the attorney-generals in the various provinces, and anticipate that since this duty is put upon them they will accept the responsibility and provide the most convenient machinery for the carrying out of the object of the law.

After mentioning some trifling exceptions of the law of Sunday rest, Mr. Shearer proceeds:

"An impression has been given that the effect of the new Act is to legalize games of ball, etc., and fishing and hunting, inasmuch as it only prohibits games for gain, prize or reward, and shooting at a target. This, however, is a great mistake. The old provincial laws remain in force, and in Ontario and the Maritime Provinces at least, all noisy games and fishing, hunting and shooting, etc., are absolutely prohibited in terms of these laws, and in the prairie provinces and on the mainland of British Columbia hunting and shooting at games is prohibited in terms of the game or other laws. It is therefore only in Quebec and certain parts of the west, where the prohibition of shooting is limited to target practice, and of games, to those for gain, prize or reward."

"Certain parts of the west"—Mr. Shearer's phrase—includes Manitoba, where the Sunday law, passed by the Greenway Government in a form so different from its original drastic and Draconian draft, prohibits only public games with an entrance fee. The milder provisions of the Manitoba Act were secured, as many will remember, thanks to the speeches in public meeting and committee of the House of a non-Catholic lawyer and a Catholic priest.

In the Rev. J. G. Shearer's concluding remarks, which we give below, we beg to insist especially on the preponderating influence which he attributes to the pivotal province of Quebec.

All considered, therefore, the new Act is an immense gain, and will accomplish much good. Its very existence will have a powerful deterrent effect, and it can be improved as the need is demonstrated. This is doubtless not the last time we shall be applying for legislation at Ottawa. We shall not ask needlessly, nor for anything unreasonable, and the success attending the recent effort shows that anything in reason can be obtained where public opinion demands.

I desire for myself and for my colleague, Mr. R. U. McPherson, LL.B., and for all the members of the L.D.A., to express our grateful appreciation of the personal kindness shown and the practical aid given us by our public men in general at Ottawa. This applies with few exceptions to the members of Parliament, and to many members of the Senate on both sides of politics, and it applies especially to the members of the government, with whom

naturally and necessarily we had much more to do than with leaders of the opposition. It is highly probable that such a law could not have been passed had it been other than a government measure, and it is doubtful if the government would or could have successfully carried it through parliament under any but a French-Canadian premier, and that therefore those who appreciate the Lord's Day Act, and the country in general, are put under a lasting debt of gratitude to Sir Wilfrid Laurier.

"United Canada" has been scattering broadcast its issue of July 7th, probably because it contains an article with double-column heading, "The Jesuit Order and Institutions in Canada—Coming Conclave to elect a General." We trust none of our readers who may receive this special number will be foolish enough to believe any of the statements contained in this article. It is marked "Special to United Canada," but the only things in it that are not a rehash of the wild rumors published several weeks ago by the American non-Catholic papers are (1) a short prefatory note of fulsome but inaccurate praise of the Jesuits, and (2) a list of "the names and location of the members of the Jesuit Order in Canada." This list is extraordinarily faulty even for "United Canada," that so-called Catholic paper which never can state a Catholic doctrine correctly, nor produce a grammatical English sentence, and which seldom spells any proper name, except the simplest, in the proper way. In the first place the list is astoundingly incomplete. It contains only 51 names; there are 286 Jesuits in Canada, and, even eliminating those who are not priests, there still remain 151 Jesuit priests, almost three times as many as "United Canada's" list gives. Secondly, that list contains several names unknown to the Society of Jesus in Canada, such as Born, Brewer and John. Thirdly, three well-known, but dead Jesuits, Fathers Baxter, Hamon and Eug. Schmidt appear in that list. Fourthly, several Jesuits are mentioned by their Christian names alone, a practice altogether unrecognized in the Society of Jesus. Fifthly, several names are misspelled. Among the most notable omissions is that of the Rector of St. Boniface College and more than half of his distinguished staff of professors. The whole thing looks like a huge but very silly joke. It is hard to imagine how any Catholic, having access to the Catholic directory, could have palmed off so faulty a list, even upon the unsuspecting and ignorant John D. Grace.

We are often asked for a brief statement of Manitoba's immigration advantages, and of course we usually refer such inquiries to the nearest immigration agent. Occasionally some of the inquirers express their surprise that we do not keep a supply of immigration literature for gratuitous distribution. To all such we beg to say that they can get gratis the best information in the most condensed form by dropping a card to J. J. Golden, 617 Main St., Winnipeg; J. F. Tennant, Gretna, Man.; James Hartney, 77 York St., Toronto; or Hon. A. A. C. LaRiviere, 22 Alliance Building, Place d'Armes, Montreal. The most recent pamphlets are "Province of Manitoba," Nos. 1 and 2; No. 3 is promised shortly. When No. 1 appeared last March the "Free Press," despite its political bias against the Roblin Government, could not help speaking of it as "an elegant brochure," and adding that "information of great advantage to incoming settlers and homeseekers is given, soil, cost of cultivation, climate and crops being adequately treated. The facts and figures of the harvesting of all grains for 1905 are given from the annual report of the department, and it will be possible to check up the accuracy of the figures when the Dominion census is taken next summer." As soon as the results of this census appear it will be interesting to make the comparison. These pamphlets are neat and handy for the pocket, and copiously illustrated. They reflect great credit on their author who does not wish his name to appear. All we can say about

him is that his name has often figured to great advantage in these columns and has been mentioned a few lines above.

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Persons and Facts

(Continued from page 1)

joined together, let no man put asunder?"

The St. Louis "Western Watchman" pays the following beautiful tribute to the late Monsignor, pastor of the Church of St. John of Nepomuk (Nepomucene), St. Louis.

The Bohemians of the United States are in mourning. A pillar of their faith and nationality has fallen in the death of Father Hessoun. He was a very great man, and his greatness was not confined to any one line of the priestly calling. He came to this city forty years ago, and found his people scattered like sheep without a shepherd. He set to work to gather them together in one section of the city, and to erect for them homes, schools and a church. By patient and persevering efforts he succeeded in building up one of the most successful parishes in the country; has a fine church, superb schools, convents for the teaching nuns, and a thoroughly organized and devoted people. When the cyclone a few years ago leveled the stately edifices erected by his zeal, he never for a moment lost heart; but set about rebuilding on the old foundations. None but a man of God would have undertaken the task, and only a man who possessed to the fullest extent the love and confidence his people could have successfully carried it out.

Father Hessoun was not a man of one city or one diocese. His countrymen in all parts of the United States shared his fatherly solicitude. He was a tower of strength to the Bohemians everywhere. He established a Bohemian paper, and in its columns week after week he encouraged his countrymen to remain true to faith and fatherland. St. Louis was the spiritual capital of the Bohemians of the United States, and Father Hessoun was their guide, philosopher and friend. His name was a watchword, and his life an inspiration. It is difficult to measure the worth and greatness of such a man; and the most we can say of him is that he did God's work faithfully and well, and did it to the end. The clergy of St. Louis placed a wreath of love and reverence upon his honored grave. May he rest in peace.

The "Morning Post" of Monday last says:—"The Right Rev. Thomas E. Wilkinson, Bishop of North and Central Europe, officiated on Saturday at the laying of the foundation-stone of the new British church at Antwerp. Sir Arthur Hardinge, the British Minister in Brussels, performed the ceremony." "This is indeed," writes a correspondent "a prelate of vast authority. What has become of all the Bishops of those ancient Sees in North and Central Europe?"—Catholic Times, June 29th.

Pius X. has accepted from Lady Butler a copy of her "Letters from the Holy Land," published a little while ago and illustrated by her own drawings, the original of which are in her exhibition in Pall Mall. The Pope sends in return a blessing "from his heart." He received the giver in audience during an Easter visit to Rome. The "Letters" were addressed by Lady Butler to her mother during a recent visit to the Holy Land with her husband, Sir William Butler.

Exquisite flowers, most of them from Arundel, and arranged on the staircase, in the mirrored ballroom, and the suite of beautiful reception rooms, made, says the London "Daily Chronicle," a feature of the dinner-dance given on Friday night by the Duchess of Norfolk, the first that has been given for many years in Norfolk House. The Duchess of Norfolk wore a double fillet of diamonds and turquoises crossing her coiffure, and stars of diamonds glittered on the corsage of her brocaded robe. The

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MRS. GEORGE N. HARVEY, Roseneath, Ont., writes: "I can recommend Dr. Fowler's Extract of Wild Strawberry as the best medicine I have ever used for Diarrhoea and all summer complaints. I always keep it in the house and praise it highly to all my friends."

Dowager Lady Bute came with Lady Margaret Crichton Stuart. Lord Bute escorted Lady Bute, who wore a white dress, and his brother, Lord Ninian Crichton-Stuart, accompanied his Irish bride of the previous week. Lord and Lady Herries, parents of the hostess, were present, as well as Mr. and Mrs. Eric Drummond. Lord and Lady Loudoun, Lady Howard of Glossop, and Mr. Bernard Fitzalan Howard were also among the guests; while Lady Molly Fielding, an interesting debutante arrived with her parents, Lord and Lady Denbigh, and Lord Fielding. Lady Encombe and her sisters, the Misses Muriel and Margaret Fraser, were accompanied by Lord Lovat, their brother, and the Duke of Norfolk's three sisters, Lady May Howard, Lady Anne Kerr, and Lady Philippa Stewart, were included among the dinner guests.

The following decision of the Sacred Congregation of Rites sets the seal of approval on a time-honored custom. The question proposed was:—

In girls' boarding schools when the chaplain is saying Mass, may one of the girls or nuns serve outside the altar rails, or at a distance from the altar, as it is not easy to get another server?

Yes, in this case, and from necessity (S. Cong. Rites, 18th March, 1899).

Mrs. Elizabeth Townhend Meagher, widow of Brigadier General Thomas Francis Meagher, died in Rye, N.Y., on Thursday, July 5th, aged 76 years. The funeral took place at St. Francis Xavier's Church, New York City, on the following Saturday. The honorary pall-bearers included six of General Meagher's subordinates in the Irish Brigade during the Civil War. Mrs. Meagher was a convert, having entered the Church when a young girl.

Rev. Father Kostorz said Mass last Sunday in Mr. Dalton's cottage at Winnipeg Beach. There were twenty Catholics present and there would have been many more had they known in time. There will be Mass again there next Sunday.

Mr. T. D. Deegan is now, we are happy to say, able to attend to his business. He is particularly pleased at the recent arrival of his wife, who returned from the South with her sister, Miss Swindell, of Bambridge, Georgia. They have taken up their residence at 47 Furby Street.

Workmen are now digging out for the foundation of the new St. Joseph's Orphanage on Portage Ave. west.

The addition of new storeys to the north wing of St. Boniface Hospital is almost complete. This makes the whole building, except the central portion, of uniform height.

It is rather suggestive to note, says the "Catholic Universe," that the three women essayists who are generally recognized as the writers of the best English in contemporary literature—Alice Meynell, Louise Imogen Guiney and Agnes Rapplier—are all Catholics and the products of convent schools.

GRADUATION OF ST. BONIFACE HOSPITAL NURSES.

There was a large gathering of friends, relatives and others, at the St. Boniface Hospital on July 19th, to witness the distribution of gold and silver medals and diplomas to the successful graduate nurses who had completed their two and a half years' course of instruction at the training school there. His Grace Archbishop Langevin, was to have taken the chair, but being unable to be present, the Rev. Father Cherrier, rector of the Church of the Immaculate Conception, officiated in his stead. He was supported by Chief Justice Dubuc, Monsignor Dugas, Rev. Father Jose Mossier, Drs. Good, Lambert, Slater, Peatman, McKenty and Burns, members of the medical staff of St. Boniface Hospital. The exercises took place on the lawn, in front of the hospital, where the successful graduates together with their companions (who have not yet completed their term), to the number of nearly fifty, were seated facing the chairman and his party. There were six lady graduates who received their diplomas, namely, Misses Martha Morkin, Lena McCann, Alice Leeny, Ella McGuire, Catherine Kelly, May Anderson. Miss Martha Morkin also received the gold medal, presented for general proficiency, and Misses Alice Leeny and Ella McGuire having tied for second place, each received a silver medal for proficiency.

Before the chairman called on each graduate to come forward and receive her well earned reward, he addressed a few words of congratulation to each, and at the same time took the opportunity of thanking the faculty of the institution for their great services rendered to his nephew, who had recently been a patient at the hospital, but who was now able to walk again. Continuing, the chairman remarked that the lives of the graduates whilst studying for their profession were not all comfort and ease. Their work had been very severe and arduous, but now they were about to receive their rewards and he anticipated a great future for each of them.

The diplomas and medals were then presented, and each young lady also received a beautiful bouquet of cut flowers.

Drs. Good, Lambert, J. McKenty, Peatman, and Burns also addressed the assembly, after which a lawn social was held. It was a most enjoyable function. The Norwood band, under the conductorship of Mr. Derby, was in attendance and played several selections, which greatly added to the evening's enjoyment.—Free Press, July 10.

The suggestive and immoral show bill is soon to be a thing of the past in Cincinnati. The Cincinnati Bill Posting company has announced that it will not handle the demoralizing posters after August 1. The National Organization of Posters and Bill Distributors, at its convention in Detroit, put the ban on the obnoxious sheets, and the local body has settled the matter as far as it is concerned.

Northwest Review

PRINTED AND PUBLISHED WEEKLY. WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY AT WINNIPEG, MANITOBA.

R. P. McLERNAN, Business Manager.

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SATURDAY, JULY 21, 1906.

Calendar for Next Week.

- 22—Seventh Sunday after Pentecost. St. Mary Magdalen, Penitent. 23—Monday—St. Apollinaris, Bishop, Martyr. 24—Tuesday—Vigil. Our Lady of Succor. 25—Wednesday—St. James, Apostle. 26—Thursday—St. Anne, Mother of the Blessed Virgin. 27—Friday—Votive office of the Passion. 28—Saturday—Saints Nazarius and Companions, Martyrs.

THE ANNUAL ORANGE BLOW-OUT.

Preaching last Sunday in the Church of the Immaculate Conception on the duty of being steadfast in the faith, Father Drummond warned his hearers against allowing any of the common errors prevalent around them to take root in their minds.

Another error against which the Reverend Father warned the Catholic people, was the pretended advantage of schools common to Catholics and Protestants as a means producing a national spirit.

From the report of this sermon which

appeared in "The Evening Review" of Portage la Prairie, on Monday, July 9th, Father Drummond quoted the following passage:—

If this people composed of many races and professing many forms of the Christian religion is to be a united Canadian nation in which individual citizens will respect one another's convictions, be tender of one another's feelings, and refuse to trespass on one another's rights or claim for themselves privileges which will be prejudicial of the nation's good as a whole, it must be by learning to know one another and be mutually forbearing in the days of childhood.

But if that be not our aim: if instead our aim be to produce ignorant, prejudiced and intolerant Protestants, and equally ignorant, prejudiced and intolerant Roman Catholics, then by all means let us extend and perpetuate the separate school system.

Taking up one by one each of the ideas broached in this quotation, Father Drummond said that childhood is distinctly not the age when we learn mutual forbearance by mere contact and fellowship. On the contrary, the experience of many mixed schools in Ontario shows that the mingling of Catholic with Protestant children leads to ever-recurring quarrels and fights about religion.

It was curious to note that the only point singled out by the Protestant preacher as one of common agreement between Catholics and Protestants is the principle that we should "do good and avoid evil."

shows how few are the real points of religious contact between Protestants and Catholics.

As to the theory that the commingling of Protestant and Catholic boys in the class room inspires them with respect for each other's beliefs, Father Drummond said it was merely a theory contradicted by daily experience.

Commenting on the passage, "if our aim be to produce ignorant, prejudiced and intolerant Protestants," etc., Father Drummond said this was a piece of very weak rhetoric. He did not attribute any such aim to the generality of Protestant teachers, and certainly Catholic teachers abhorred prejudice and ignorance.

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Ste. Rose Notes

Father Faber says "All journeys end in welcomes to the weary," and the welcome on the occasion when the Rev. Father Lecocq returned from his prolonged absence in France last Friday, was indeed hearty.

Everyone acquainted with the history of France and the manners of its people during the better part of the last century, cannot fail to remark that it is the laxity of laymen of position which has lost the cause of the Church (for

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Pathologist: Dr. G. BELL, M.D., Dr. F. J. MACLEAN, M.D., Dr. WM. TURNBULL, M.D. Assistant

There is in St. Boniface Hospital a Ward for C. P. Ry. patients, who are attended by physicians appointed by the C. P. Ry. Co. They are: Dr. C. A. Mackenzie, Dr. E. MacKenzie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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Dorothy—"With his head. He made me so mad I had to throw it at him."

The moment). "The fathers have eaten sour grapes and the teeth of the children have been set on edge." But this is not the great bulk of the people, the heart of the nation is true as of yore. Our reverend pastor saw in Paris most edifying and touching piety, especially in the celebration of the Children's First Communion.

The heat is intense. Our "Lady of the Snows" has melted her glistening mantle, and is draped in blue at present, she walks amidst woods and ways of greenest emerald; we will call her "Our Lady of Light," a title the "Tablet" has recently given her, also borrowed from the Immaculate Green of Heaven.

THE ROMANCE OF THE SEA

While I slowly eat my dinner in the magnificent saloon of the great liner "Amerika" and looked about at the jolly little parties of four and six, at the daintily clad women and the severely clad men, and at the freshly cut flowers and the sparkling cut glass, and while I listened to the low-pitched laughter and talk and to the music of the gay little red-coated orchestra—it seemed very much as if I had strolled over from Piccadilly Circus to Pall Mall, of a cold, foggy evening, and had turned in at the Carlton Hotel.

Standing that night looking out over the waves toward a handful of low-lying stars, I knew that the romance of the sea is an undying thing. What we have lost is no more than our old notion regarding it. The Spanish galleon has gone out with the rapier and the dagger. We no longer, the boys of us, haunt the wharves for glimpses of Spanish sailors with bearded lips.

WHERE INDEED?

An artist travelling in Morocco, having found it difficult to make pictures of the Arabs there, writes:—"I once tried to sketch some Arabs in Algiers; they constantly evaded me; and at last an old Moor—with whom we were on friendly terms, produced by constant bargaining for embroidered rugs—spoke to me on the subject like a father for my good 'It is not,' he said, 'that any harm will ensue to those whose picture you make; it is you yourself will suffer inconvenience in the next world. Allah will say to you 'For your own pleasure you have made those figures, I now command you give them souls.' And where my friend will you be then?"

Dorothy—"Mamma, Willie broke my nice, hand painted cup." Mother—"Why, how did he do it?"

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ST. CECILIA

In Rome, St. Cecilia's day calls for one of the most extensive holiday celebrations of the whole year. Born in the beginning of the third century, in the reign of Alexander Severus, Cecilia was in early girlhood converted to Christianity. This did not prevent her marrying at the age of 16, Valerianus, a heathen. By her holy life and example she won over to the Christian cause both her husband and her brother Tiburtius. When her principles were discovered, these two were beheaded, and then Almachius, then prefect of Rome, envious, it is supposed, of the great wealth of which she had become heiress, ordered Cecilia to be executed also. Being so great a lady, it was not considered wise to degrade her before the populace (in those days the gulf was great between patricians and plebeians) and she was tortured in her own house. She was shut up in her bathroom, and an enormous fire was kept continuously alight, in the hope that she would be suffocated by the vapor. A sufficient time having elapsed the door was opened, and she was found exhausted yet still alive. An order then came for her to be beheaded. The executioner blundered, and at the third blow of the axe the head was not yet severed from the body. He then turned and fled. Tradition says that she lay three days dying, and that with all her failing strength, she exhorted the Christians who came to her to remain true to the faith, thanking God that He accounted her, a humble woman, worthy to die for him. Her death took place on November 22, 320. To Bishop Urban she bequeathed her house and the care of her poor, with a request that the former might be converted into a church; hence the beautiful basilica which, though it has been many times altered, and once entirely refashioned, still stands in Trastevere, now one of the poorest parts of Rome. Here may be seen the bathroom where the attempted suffocation and subsequent martyrdom took place, the water conduits and the whole apparatus of a Roman bathroom being still intact.—Pittsburg Catholic.

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

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Thousands of women suffer untold misery every day with aching backs that really have no business to ache. A woman's back wasn't made to ache. Under ordinary conditions it ought to be strong and ready to help her bear the burdens of life.

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CLOSE SHAVES IN INSURANCE

Sometimes Luck Favors the Beneficiaries, Sometimes the Companies

(New York Evening Post)

There is a lot of luck, hard and otherwise, in the insurance business. If any one doubts it, let him listen to the stories that accumulate in the claims department of any of the big companies. If there is a good talker in the place, and one who is not afraid of losing his job, enough yarns of fortune's caprices will be unfolded in five minutes to fill a book. The public does not hear more than one in a hundred of the romances that lie behind the scenes. Occasionally an item, such as the one concerning the westerner who recently tried to die in time to save his insurance for his family and was thwarted by a doctor's keeping him alive a day too long, creeps into the newspapers. But every day in the year the claims department hears of equally interesting cases that never become generally known. Though no records of the strange incidents is kept, the average clerk in the department, if he has any memory at all, can recall them by scores.

"Sometimes the luck is on the side of the policy holder's heirs, sometimes it favors the company," commented an officer of one of the "Big Three" this week. But in a big percentage of cases there is an element of chance somewhere. One man dies just too soon, another just too late; one is fortunate to insure himself a few hours before he meets with an accident; another leaves his family penniless by dying after a sickness during which his policy has lapsed. So it goes on, year after year.

Not long ago a policyholder of a New York company died in the South. Two days after his death there was found in his cheque book a cheque drawn to the order of the company, intended to pay the premium that fell due before the man passed away. The family notified the company of the facts. At first the officers thought the claim was invalid, but after some consideration they decided to pay it.

"We agreed," explained one of them, "that the courts, if the case was contested, would hold that the policyholder's evident intention to pay the premium constituted a legal payment. He drew the cheque, and died before he could forward it."

Many cases similar to this one are recalled. One was that of a New Jersey man who died a few months since. After his death, which occurred on the day his premium was due, a letter addressed to the insurance company was found on his desk, and somebody mailed it. The company, in this instance, declined to pay the claim, and a suit was begun. The letter contained a cheque signed by the policy-holder. As yet the courts have not yet passed on the suit, but off-hand, it would appear that the merits of the case are the same as were cited in connection with the previously mentioned cheque.

Only last week a remarkable case came to the attention of the local companies. The lawyer for the estate of

a wealthy Texan came to New York and told this story:

"My client was a member of a family which for years had been involved in a feud with another family. It happened that he met one of his enemies and they blazed away at each other. My client was shot dead. Then it developed that he was insured for \$150,000 the policies being distributed among several companies. The New York companies, after investigating, paid the claims without going into court, but a Pennsylvania concern declined to meet its obligation.

"Now, what do you suppose were the grounds for the refusal? In the first place, it was asserted that the policyholder was 'over-insured,' which means that he was accused of having concealed from the Pennsylvania company's agent the amount of insurance already carried by him. The company, in defending itself in the suit instituted by the beneficiary, declared that it wouldn't have issued his policy if it had known the extent of the policies carried elsewhere. In the second place—would you believe it?—the company contended that he had committed suicide by allowing himself to be shot!"

The lawyer who had come North to attend to the suit, said he felt sure of winning it.

"But," he added, "one never can tell, and all the insurance companies employ first-class legal talent regularly.

An almost unbelievable instance of good luck that befell the family of a laboring man in The Bronx was related to the writer on such good authority that it may be taken as accurate, however incredible it appears on its face. The laborer, whose daily work kept him moving along the waterfront, applied for a policy in a Western company. The local agent, naturally anxious to secure his commission, made haste to send the applicant to a physician who served the company regularly as an examiner. For some reason the doctor could not make the examination at once, but he talked to the workingman, and made an indefinite engagement to meet him later. Two or three days afterward, by mere accident, the physician met a brother practitioner, an old friend, and in some way learned that he was the family doctor of the laborer.

"Well," remarked the examiner, "you can save me a lot of trouble. I have agreed to examine him for an insurance policy. Suppose you tell me whether he's all right or not."

The friend assured him that the applicant was in fine health and in every way qualified to be accepted by the insurance company. Thereupon the examiner filled out the required blank approving the workingman's application, and forwarded it to the agent, dating it back two days. The agent forthwith sent the certificate to the company, requesting that the policy be sent to New York in the regular course of business. The premium in accordance with the agent's agreement with the company, was to be paid in at the end of the month, along with other sums due.

Meanwhile the applicant fell off a pier and was drowned—a whole day before the doctor signed the certificate. But neither doctor nor agent heard of his death for days afterward. The company, when notified thereof, actually paid the insurance and to this day only those who have heard the story from the physician who was incautious enough to tell it to several acquaintances are in possession of the true facts.

AN EXILE.

By Mary M. Redmond.

Oh the green is on the meadow, an' The laughter in the rills; An' the maple-buds are swellin', an' The flush is on the hills. Shure the trees are laughin', an' they Seem to wink an' nod, Spillin' dainty, fragrant blossoms all Across the smilin' sod; Oh, the air is soft an' balmy, an, it Stirs the blood like wine,— For I know the sun is shinin' far Across the ocean's brine, Kissin' all the hawthorn-hedges, till They're white with fragrant snow, When I left them —long ago. Tho' me head is frosted over with the Snows o' many years, An' me face is lined an' wrinkled, an' Me eyes are dim with tears, Yet me heart is young an' foolish, an' I long with eager pain For a glimpse of hawthorn-hedges— An' to see the bogs again! Shure I thought the gold was growin' Free an' wild on every tree! An' that all the men were equal in This land o' liberty. Whirra, now, I'm not complaining— Once again in dear auld Ireland— God's own Isle —across the sea!

God's word is an anvil which has worn out many a hammer.—Beza.

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WONDERS OF SLEEP

"Shakespeare," said a scientist, "called sleep the ape of death. That is a striking name for a striking thing. Sleep is a wonderland. Let us explore it. Self-hypnotism is a mysterious force that we can exercise on ourselves in sleep alone. We are all self-hypnotists. We all, on certain nights, tell ourselves firmly that we must not over sleep, that the next morning at 4, at 5 or 6 precisely—we must wake up. And we do wake up. Our sleeping selves respond to the hypnotic suggestion made the night before by our waking selves. That is mysterious and striking, isn't it? Still more mysterious and striking though, is the fact of our keeping track of the time somehow in our slumber. How do we do this? It is impossible to do without sleep. Men have slept standing, walking, even running. They have slept in battle, under fire, with guns roaring on all sides. They have slept in unendurable and deadly pain. There is no torture equal to that which the deprivation of sleep entails. The Chinese are the cruellest folk on earth and the most ingenious of torturers. Well, the Chinese place the deprivation of sleep at the head of their torture list. Sleep is a state of rest. The heart rests in sleep. The heart is a rhythmic muscle, not one that never reposes, but one that works at short shifts, like a puddler, a moment on, a moment off. Well, when we sleep the heart's shifts of rest are redoubled. It works, then, one on, two off, getting indeed pretty nearly as much repose as we do. The brain in sleep becomes pale and sinks below the level of the skull. When we are awake the brain is high and full and ruddy. Not only the brain and heart, but even the tear glands rest in sleep. That is why when we awake we always rub our eyes. The rubbing is an instinctive action that stimulates the stagnant tear glands and causes them to moisten properly our eyes, all dried from their inaction." —Exchange.

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SEEING A PICTURE

The first necessity for the proper seeing of a picture is to try to see it through the eyes of the artist who painted it. This is not a usual method. Generally people look only through their own eyes and like or dislike a picture according as it does or does not suit their particular fancy. These people will tell you, "Oh, I don't know anything about painting, but I know what I like," which is their way of saying, "If I don't like it right off I don't care to be bothered to like it at all."

Such an attitude of mind cuts one off from growth and development, for it is as much as to say, "I am very well satisfied with myself and quite indifferent to the experiences and feelings of other men." Yet it is just this feeling and experience of another man which a picture gives us. If you consider a moment you will understand why. The world itself is a vast panorama, and from it the painter selects his subject—not the copy of it exactly, since it would be impossible for him to do this even if he tried. How could he represent for example, each blade of grass, each leaf upon a tree? So what he does is to represent the subject as he sees it, as it appeals to his sympathy or interest, and if twelve artists painted the same landscape the result would be twelve different pictures, differing according to the way in which each man had been impressed by the scene—in fact, according to his separate point of view or separate way of seeing it, influenced by his individual experience. —Exchange.

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THE ART OF NOT HEARING

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many of which if heard will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness. If a man falls into a violent passion and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding we should shut our ears as a sailor would furl his sail and making all tight, scud before the gale. If a hot restless man begins to inflame our feelings we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the pretty things said of a man by heedless and ill-natured idlers were brought home to him he would become a mere walking pin cushion stuck full of sharp remarks. If we would be happy when among good men we should open our ears, when among bad men shut them. It is not worth while to hear what our neighbors say about

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our children, what our rivals say about our business our dress or our affairs.

It is a familiar truth that punctuality is the life of the universe. The planets keep exact time in their revolutions, each as it circles around the sun, coming at its place yearly at the very moment when it is due. So in business; punctuality is the soul of industry, without which all its wheels come to a dead stand. Successful men in every calling have had a keen sense of the value of time. Napoleon studied his watch as closely as he studied the map of the battle field.