

Can any one for a moment imagine that so astute a lawyer as Mr. Ewart, having a reputation for candor and honesty, would accept a retainer from the minority, advocating their cause from court to court for five years, would do so if he believed that the final victory would only confer on his clients such concessions as their enemies chose to give and might have offered five years before if they had been animated by a particle of justice.

The Privy Council declared that "provincial legislatures are not supreme in educational matters." But the surrender made by the Laurier government makes it appear that the Federal constitution is to be ignored and that the Governor-General and the Privy Council are not a court of final resort.

BRIBERY IN HIGH PLACES.

(Bras D'Or Gazette.)

We take the following from the Morning Chronicle of the 11th Inst.:-

Canad Presbyterian: "The man who sells (his vote) is just as guilty as the man who buys. The member elected, who probably did nothing wrong, is usually the principal sufferer. The sum total of the public morality of this country would be greatly raised by the disfranchisement of every venal elector. A man who sells his vote is unfit for citizenship."

Yes, disfranchise the venal elector; but what about the man who does the bribing? Is he to be let off with simple exposure? If the venal elector should be disfranchised, the equally venal briber should be both disfranchised and fined or imprisoned.

The Canada Presbyterian having suggested that electors who sell their votes should be disfranchised, the Hamilton Times raises the question: "How much worse is the poor rascal who sells his vote for a dollar or a bottle of whiskey than the aristocratic schemer who sells his vote and influences to get a law enabling him to collect his price in tariff taxes from his fellows? Can anybody tell?" This is a pertinent and interesting question and deserving of a good deal of earnest consideration.

Precisely. Disfranchise and fine the bribers. But what about the bribers whose conscience is so callous that their statement on oath is no more reliable than a Northwest Indian under examination for horse stealing. We would have confidence in the utterances of the Morning Chronicle on political morals if it showed less partiality when Grit bribers are exposed in the courts. If it is really sincere we hope that in future it will not silently acquiesce when such characters are rewarded with government jobs all "for the good of the party."

We do not advocate a law opposed to a member-elect resigning his seat; but we do say that in all such cases the person resigning should be ineligible for an office under the crown until the expiration of the term for which he was elected to parliament. Had such a law been in force in Canada, aspiring politicians could not remain under cover during an election campaign, and after the battle was over come out dangling a judgeship, senatorship or some other fat bribe before a weakened member-elect.

We hope the Chronicle is in earnest in this matter. If so, we would advise beginning at the fountain head and go for the rich who accept bribes. As for the poor man's share it is a mere bagatelle. We cannot conscientiously advocate the punishment of a poor man who takes a dollar or two for his vote while the rich who get hundreds and thousands are allowed to go scot free.

WHAT "NON-SECTARIANISM" MEANS.

We question if there be a greater misnomer in the whole English language than the word "non-sectarian" in the sense which the sectarian and secular press use it. We are constantly informed by that press that our public school system is a non-sectarian one, that our national policy must necessarily be the same, and whenever a Catholic claim, no matter what may be its justice, is denied, or a Protestant demand, however unfair that be, is conceded, by municipal, state or federal authority, the plea of non-sectarianism is always set up in justification. By right non-sectarianism ought to mean the absence of all unfair discrimination for or against any religious denomination or group of kindred denominations.

As a matter of fact, in the meaning of the individuals who use the term most frequently, it signifies nothing of the sort. With them non-sectarianism is simply the concentration, for more effective use, into one antagonism of all the hatreds, the prejudices and the antipathies which the several Protestant sects entertain with regard to the Catholic church. Its spirit is akin to that which makes the warring members of a turbulent household forget their private feuds and unite against any interference in the interest of law and order. It is no more non-sectarian in the true sense of the word than a mixture of whisky, brandy, gin and beer is non-intoxicating. It does not aim at securing the same fair consideration and treatment for all religious denominations, but at preventing, by united Protestant effort, the Catholic church and its members from enjoying their rights. Affecting to be opposed unalterably to anything favoring union of church and state, it has never a word to say when the state shows favor to Protestantism in the line of official appointments, such as chaplaincies, for instance, but it is leathern-lunged and loud-voiced in protesting whenever a Catholic right is claimed. In fine, in its commonly accepted meaning non-sectarianism is nothing more or less than a Protestant combine in which the several sects pool all their jealousies of Catholicism and Catholics for their own larger unfair profit and our great unjust detriment.

Illustrations of the truth of this assertion are easy to find. "Non-sectarianism," for instance, would have the government refuse a penny of assistance to any Indian school with which the Catholic church is in any way connected; but it favors the largest possible federal appropriations for such Protestant Indian institutions as Carlisle—where Catholic children who are unfortunate enough to be sent here are forced to attend Protestant services and the head of which establishment, Captain Pratt, is the editor of one of the vilest anti-Catholic sheets in the country—Hampton and Lincoln institutes. It howls in protest whenever a Catholic chaplain is appointed for the army or navy, notwithstanding that our Catholic soldiers and sailors have nothing like the quota of spiritual directors to which they are entitled; but it captures every possible chaplaincy it can for Protestant preachers. It secures official salaries from the national, state and municipal governments for its ministers in various capacities in public institutions, but when the smallest Catholic right is asked in those institutions, every Protestant pulpit and paper in the land raises an outcry and declares that Rome is plotting the capture and overthrow of our free institutions! In view of these facts why may we not justly define "non-sectarianism" as dishonest, concerted Protestant effort for the advantage of the several sects and the injury of the Catholic church.—Sacred Heart Review.

Another Masonic Murder.—L'Echo d'Italia of December 30, a Catholic paper published in Genoa, gives the following account of a Masonic outrage and murder which took place recently in the Republic of Equador. A Catholic journalist named Vivar who had been writing a series of articles in support of religious education, was arrested by order of the Governor and accused of the imaginary crime of inciting the population to rebellion. He was condemned to death by a packed jury of Freemasons and was shot on the Plaza of Quito. This outrage was attended with circumstances of unheard of brutality; for previous to the execution, the Governor ordered that the fingers of the right hand, which had written the articles in question, should be chopped off, and this was done to the horror of many of the spectators. This was bad enough, but not so brutal as another outrage, which only the heart of a Satanist could have prompted. The unhappy man was refused the consolations of religion before his death, although he begged for the presence of a priest before his execution. It is a singular fact that this Masonic murder took place on August 6, 1896, the 21st anniversary of the glorious martyrdom of the heroic Garcia Moreno.

A FARMER'S TRIALS LA GRIPPE LEAVES HIM WEAK AND WORN OUT.

A Victim to Cold Chills, Violent Headaches and Palpitation of the Heart—Three Months Medical Treatment Failed to Help Him

There are few troubles which result more disastrously to health than an attack of la grippe. The patient may recover from its immediate effects, but it nevertheless too frequently leaves behind it a wrecked constitution. Among those who have suffered severely from its baneful effects is Mr. Harry Dagg, a well known farmer who lives eight miles south of Ninga, Manitoba. It was when la grippe swept over that country in a fierce epidemic during the spring of 1893 that Mr. Dagg's trouble began. The disease left him

a victim to cold chills, violent headaches and dizziness, accompanied at times by severe palpitation of the heart. Mr. Dagg went to Boissevain to consult a doctor, who told him that the trouble was liable to develop into consumption, and advised him to discontinue work. For about three months he remained under the doctor's care, but instead of getting better was gradually growing weaker, and had become so run down that the slightest exertion would completely use him up. At this stage a neighbor handed him a pamphlet advertising Dr. Williams' Pink Pills, and after reading a number of the testimonials he determined to give the pills a trial. He felt that his case was critical, and wisely decided that the merits of the Pink Pills should be thoroughly tested, so he procured a dozen boxes. After taking the third box he says there was no doubt in his mind that they were helping him, and even the slight improvement noticeable gave him fresh courage. He continued taking the pills throughout the winter of 1894 and when spring had come his health was completely restored, and he was as strong and vigorous as he had ever been, and from that time forward he has enjoyed the best of health. Mr. Dagg states that he still uses Dr. Williams' Pink Pills in spring and fall as a tonic, and always feels the better of their use, and he is certain if others will follow his example there would be less sickness and suffering throughout the country.

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