

The Colonist.

FRIDAY, AUGUST 23, 1895.

THE SPEECH AT SOREL.

The Toronto Globe of the 9th contains a report of Hon. Mr. Laurier's Sorel speech. It is not an extended report. Perhaps it is not considered worth a great deal of the Globe's space. It is certainly a little more empty and indefinite than Mr. Laurier's speeches usually are. It was, no doubt, pleasantly and gracefully delivered, but, to use an expression which has become almost classic in this Dominion, "there ain't nothing to it." There is a good deal of chaff in it and some ridicule—not very racy—of Mr. Laurier's Quebec opponents. Those who expected that the Leader of the Opposition would take the opportunity that the meeting at Sorel afforded him of giving the country a clear and straightforward exposition of his policy on the Manitoba school question or any other question must have been disappointed. He was almost as indefinite and elusive as ever. Although he was evidently determined to say as little as possible, he added enough to the old story to disconcert and disgust the organ of the Opposition in this city. That organ, as our readers know, has pronounced absolutely against any interference on the part of the Dominion Parliament with Manitoba in the matter of the schools. In the Toronto Globe's report of Mr. Laurier's speech will be found the following passage:

"Now he had expressed his views on the school question on many occasions and in many parts of the Dominion. He had said over and over again that it was a question of fact, and that the Federal Government had a right to interfere, but it had never yet interfered. It had shuffled and dilled with the question all along."

Here we have the Leader of the Opposition not only declaring that the Federal Government has the right to interfere with Manitoba but censuring that Government for not interfering. Will our contemporary proceed at once to read the Hon. Mr. Laurier out of the party to which it belongs? Here, on the most important question before the people, we find the Times completely at variance with the Leader of the Liberal Party. How can it continue to follow Mr. Laurier? If it were consistent it would repudiate Mr. Laurier in its next issue.

Mr. Laurier was good enough to tell his readers why the Government has not interfered with Manitoba. He said:

"He would tell them why, and in doing so he was speaking with a sense of his responsibilities as a public man speaking to his countrymen. It was because in this country Catholics and Protestants had each their own ideas on the subject of education, and that the ideas of each were different, and that the same faith and race as those whom he was addressing. Catholics were in the minority in Canada, and also, of course, in Parliament. This school question could not be settled by an appeal to Catholics or an appeal to Protestants—by an appeal to Catholic prejudices or by an appeal to Protestant prejudices—it could only be settled by a statesman who had the courage to discuss the question in the same terms before both Catholics and Protestants."

If anyone should be so presumptuous as to ask why the Hon. Wilfrid Laurier continues to pursue so timid and so tortuous a course on the Manitoba school question, the correct answer would no doubt be, "Because he knows that in this country Catholics and Protestants have each their own ideas on the subject of education, and that the ideas of each are different." Between Mr. Laurier's desire to please the Catholics and his fear of offending the Protestants he finds himself in a most embarrassing position. With Seylla on one side of him and Charybdis on the other he has been completely at a loss how to steer his political bark without being shipwrecked. He has done his very best to keep a safe middle course. This is why he has strained his ingenuity to construct phrases which will sound nicely, but which will mean nothing or next to nothing. And this is why the partisans of both sides are beginning to regard him with something that looks very like contempt.

Mr. Laurier shows in this same Sorel speech that he has no stomach for a fight, and that he is determined, if he possibly can, to avoid coming to close quarters with his opponents. Describing those opponents and his way of dealing with them, the Globe's report makes Mr. Laurier say:

"He knew those Conservative papers well. They would be delighted, it would seem, if he said a word about the school question. In Quebec these pious Conservative newspapers were Catholics; in Ontario they were Protestants. In Quebec the saintly Minerve, Sir Adolphe Caron, Mr. Oulmet and the Ultramontanes were listening to him with clubs in their hands ready to down him if he said a single word about the school question, and in Ontario Mr. Clarke Wallace, Sir Mackenzie Bowell and the Tory and Orange organs were watching him with another club ready to strike if he dared to say a word on the same question."

Here we have the secret of Mr. Laurier's reticence, his ambiguity and his indefiniteness on the Manitoba school question. He has not spoken out openly and manfully because he was afraid of the clubs of his opponents if he should say anything that displeased them. If Mr. Laurier's sense of humor was at all keen he would see the ridiculous and undignified position in which he has placed himself by this confession. Every leading politician who holds decided opinions on the great questions of the day has opponents with clubs in their hands lying in wait for him on every hand. The difference between the best of them and the Leader of the Canadian Liberals is that they are not afraid of the clubs. They say what they have to say plainly and boldly, defying the men with clubs to do their worst. They are determined, too, that the clubbing shall not be all on one side. They are ready to do battle for the opinions that they are not afraid to express. They do not waste their

time and misuse their ability in trying to construct sentences that will either have, when examined, no meaning at all or bear any construction that men holding different opinions may choose to put upon them. Mr. Laurier is credited with having convinced the organ of the Liberals in Winnipeg that he is opposed to separate schools, and led the advocates of the minority in Quebec to believe that he favors state-aided religious education. His Sorel speech was so worded as to deepen this very singular impression.

ABOUT QUARANTINE.

The City Council, we find, deputed the Mayor, the Health Officer and the City Clerk to wait on the Premier when he visits the city to talk about quarantine matters. The subject is an important one well worthy the serious attention of the Dominion authorities. Victoria is one of the principal gateways of the Dominion, consequently the inhabitants of every part of it are interested in having the quarantine on the Pacific Coast kept in an efficient condition. The circumstances are such that carelessness and want of vigilance may be followed by the most disastrous results.

Advice from Japan inform us that the cholera is raging in that country. Cholera, smallpox and other contagious diseases are endemic in China. Communication between Canada and China and Japan is now frequent and regular. It is very easy indeed if proper care be not taken to import dreadful diseases from both these countries. We find that a strict quarantine has been established on the Eastern side of the Dominion. The quarantine rules at Grosse Ile, Halifax, St. John, and other Eastern ports are strict and they are rigidly enforced. But a strict quarantine is not nearly so urgently required on the Eastern coast of Canada as on its Western coast. The countries from which vessels entering the Eastern ports sail are all highly civilized, and in all of them attention is paid by Governments to the hygienic condition of ships and those who sail in them. Besides, in none of the European or American ports are cholera, smallpox, the bubonic plague, leprosy, and other deadly contagious diseases always present, but the ports of China and Japan can never be said to be entirely free from them. The authorities in those countries do not take measures to have the vessels leaving their ports free from disease. These circumstances make a rigid quarantine on this side of the continent absolutely necessary.

The examination of ships and passengers coming from Asia should be a searching one, and when there is reason to believe that disease or the germs of disease exist the disinfection should be thorough. The authorities cannot afford to run any risks in this matter. The precautions that are found necessary in other ports less exposed to contagion than this should never be neglected, and favor in this matter should be shown to none. The quarantine officers here should never for a moment forget that they are acting, not for this province alone, but for the whole Dominion, and for a very considerable area of the United States. They should, too, continually bear in mind that the need of a strict and vigilant quarantine is greater at this port of Victoria than at any port on the Eastern side of the continent.

We have no doubt but that the City Health Officer will represent the quarantine conditions here existing forcibly, clearly and intelligently. He has studied the matter closely and is duly impressed with its importance.

THE ABORIGINES.

Mr. Archer Martin's letter on the Cowichan Indians is very interesting and ingenious, but nothing is easier than to make mistakes when we view this Indian question from the standpoint of sentiment. Few things are more difficult than to decide what are the rights of the Indians to the land. When a man comes to talk about abstract rights he enters a very wide field, and one in which there is very much to obstruct the vision. The stronger race has taken the land from its aboriginal inhabitants. What rights have been left them it is very hard to say. It is beyond doubt the duty of those who have taken the land from the Indians to treat them humanely and generously. But what is humane treatment of the Indian race? It is said that the British have treated them humanely. Yet under this humane treatment the Indians have not thrived. They have decreased in numbers and some say that they have degenerated physically and even morally. Can the treatment be said to be really humane that has produced these results?

It is said by some that we try to do too much for the Indians, that by treating them like children we demoralize them and prevent the growth and development of the hardy virtues that are necessary to make them self-supporting and self-respecting. The policy of living them in reserve has been condemned by some friends of the Indians. It is contended that it would be better for them if they were made possessors of land in severalty and left to do with it as they see fit. Giving them rations is declared to be a cause of demoralization. This is what the New York Commercial Advertiser of the 9th inst. says on that subject: "Ex-Governor Hauser, of Montana, got at the heart of the Indian situation when he said that the policy of free rations had taken all that was good out of the Indians and reduced them to loafers and drunkards. This is the testimony of all who have observed the life of much of the Indians as have not accepted the opportunity to become farmers or frontier policemen."

Demoralization, laziness, excesses in drinking, disease and death are the inevitable consequences of free rations, whether the victims are Indians or white men. There is no large class of white men who could resist the demoralizing tendency of support without exertion. The best thing nature has done for man, the enjoyment of bread and butter, is to make the enjoyment of bread and butter depend on personal exertions. Work is the

law of life, and the only rational quarrel is whether the duty of work should be the right to work. There are unfortunately here and there, who have been burdened by inherited wealth without the ambition to enlarge it and without the habit of work. Their lot is far worse than that of the ordinary laborer who has to work hard to make both ends meet.

It is safe to say that if the Government should issue free rations and other supplies to an industrious class of white men, in less than twenty years most of them would be worthless loafers. This is what has happened to some of the Indians.

We are strongly of opinion that it does the Indians a great deal more harm than good to exempt them from the operation of game and other laws that have been enacted for the benefit of the whole community. In the matter of fishing, have they been treated with judicious kindness? If their fishing can be shown to be destructive of the fish in the Cowichan or any other river, why should the Indians be given the privilege of destroying them—of killing the game that lays the golden egg? Do not laws that are made for the preservation of the fish work as well for the Indians as for the men of every other race in the country? Is it really a kindness to permit them to kill the fish in a wholesale way? The same may be said of killing deer and other animals out of season. The Indian is, in fact, more deeply interested in the preservation of such game than his fellow citizens. But he is not a citizen. It has been considered wise to withhold from him the privileges and powers of citizenship. Has this been for the Indian's good? Has it helped to civilize him? or, has it had the contrary effect? Has it made him feel that he is the white man's inferior, and has not that feeling contributed to his degradation?

This Indian question is an exceedingly interesting one, and one that ought to be much more seriously considered than it has been. There can be no doubt that the Indians have not been treated in the right way, either in Canada or the United States. What is the right way? or has the right way been yet found by anyone? Are we shut up to the conclusion that the Indians are a doomed race, and that there is no use in trying to do anything for them? This is a most depressing conclusion and one, we strongly suspect, that is not creditable either to the humanity or the Christianity of the "superior race."

UNRELIABLE CHARTS.

It is not pleasant to learn that one of the causes of the grounding of the Warrimoo was an unreliable chart. Providentially the Warrimoo ran on the rocks in the day time and when the weather, with the exception of the fog, was fine. If she had stranded in the night and in a storm, the probability is that every soul on board of her would have been lost. If a shipwreck on the coast of Nova Scotia, New Brunswick or Prince Edward Island could be traced to a defective chart—a chart—that showed say six fathoms of water when there was not more than three or four feet, indignant protests would be made and the Government would be held responsible for the disaster.

The mishap to the Warrimoo is not the first disaster in British Columbia waters that could be clearly traced to a defective chart, a chart that showed deep water when the rock was within a few feet of the surface. The writer was told not very long ago by a very intelligent shipmaster that if he had followed the directions of the chart in entering one of the Northern harbors of the Province, he would certainly have run his ship ashore. These facts show that no time should be lost in commencing a thorough hydrographic survey of the coast of the Province. The authorities should not wait until the occurrence of some appalling disaster before undertaking this necessary work. The commerce of the Province is already considerable, and it is rapidly increasing, and its coasting trade has attained considerable dimensions. As long as the charts of the coast are not to be relied upon the shipping and the trade of the Province cannot be properly developed. Besides, the want of reliable charts greatly and needlessly increases the risk to life and property. It is surprising that measures have not been taken before now to make the navigation of the coast safer than it is, particularly as this is the most fertile Imperial as well as of Colonial concern.

"A VEGETARIAN."

A Vegetarian in China is not a harmless enthusiast who has taken it into his head that it is demoralizing, physically, intellectually and spiritually, to eat flesh, and who, in order to make his works accord with his faith, is among the mildest and the most long-suffering of human beings. The worst that his friends can say about the Canadian vegetarian is that he is a crank. But the Chinese Vegetarian is described as a political plotter. He hates the Government and is continually conspiring against it. He is, besides, fiercely intolerant. He has a bitter antipathy to Europeans and Americans because they eat meat. Being believers in the transmigration of souls they must look upon the eaters of flesh as cannibals who kill and eat the animals which are for the time inhabited by the souls it may be of their kindred. It is not surprising, then, that the Chinese Vegetarian can look kindly on the man who may have killed and eaten his mother-in-law, who in her transmigration to a higher state of being had been transformed into a fat turkey or a scraggy sheep. At any rate, if our information is correct, Vegetarian in China is another name for a conspirator, a possible rebel and a fanatical hater of foreigners of all nations and all complexions. It may be inferred from this that the Government do not regard them with a friendly eye, and it might be supposed that loyal Chinese officials will not give very warmly when it becomes their duty to punish them

for having committed outrages on missionaries and their families.

THE QUEEN'S SPEECH.

It may be gathered from the Queen's Speech that the Government have decided upon acting promptly and vigorously if need be to protect missionaries and other British subjects in China and to preserve the defenseless inhabitants of Armenia from further outrage. This is a policy which will be popular with men and women in Great Britain of all parties and all classes. The people of England sympathize with the oppressed in all lands. They are as far as possible from being cynical. They listen with horror and indignation to accounts of oppression and cruelty, no matter where they are committed, and they are ready to go almost any length in upholding their Government when it undertakes to call the oppressor to account. Mr. Gladstone never lost the popularity he gained by protesting as he did against the atrocities committed by the unrepentable Turk in Bulgaria; and Lord Salisbury will win for himself the warm affection of the best part of the British nation if he succeeds in having the administration of government in Armenia so regulated that wrong and outrage committed in that part of the Turkish empire inhabited by the Armenians can no longer go unpunished. He will get less credit for protecting missionaries in China and their households, for that does not seem to the people so difficult a matter as to put an end to the oppression of the Armenians—and it is besides more in the way of his ordinary duty as Prime Minister. A vigorous foreign policy as far as China and Turkey are concerned cannot fall of being warmly approved by the British people.

The Government, as might be expected, have had no hesitation in stating in the plainest and the most forcible way possible the course they intend to pursue with respect to Home Rule for Ireland. This strong utterance will delight a very large proportion of the people of Great Britain, and the Home Rulers are not likely to find fault with it. The attitude of unchanging and inflexible opposition is what they must have expected from the Unionist party, and they must respect Mr. Gerald Balfour for having had the courage and the honesty to describe the attitude which the Government has assumed on the question in terms that leave no room for mistake or misunderstanding. The silence of the Government as to their domestic policy was judicious; as they had no measures to submit to Parliament, the sensible thing was to be silent about what they propose to do.

JAPANESE ADAPTABILITY.

The ease and the readiness with which the Japanese have adopted the usages and the improvements of the higher civilization of Europe has been a matter of unceasing wonder to all who have closely and intelligently observed the changes that have taken place in Japan during the last twenty-five years or so. The Japanese appear to have very little of the conservatism of Eastern peoples. They have only to be convinced that the new way is better than the old and they adopt it without reluctance or delay. They have changed their political constitution and their form of government without an apparent struggle. The revolutions which in other countries it has taken centuries to bring about, and that, too, at the expense of hundreds of thousands of lives, have been peacefully effected in Japan in a few years. So readily was the change of governmental institutions effected that it was said that a similar change could be as readily made in their religious beliefs and forms. This was perhaps a jocular exaggeration. The Japanese have not been so prompt in adopting the religious beliefs of the Western nations as they have been in taking up their political creeds, but the progress which missionaries have made in the country of late years is very surprising, as the following figures, which we believe are quite reliable, will show:

In 1869 there were 20 Protestant missionaries and 8 baptized natives in all Japan. Now there are 600 Protestant, with 200 Roman and Greek missionaries; 40,000 Protestant Church members, besides 73,000 Catholic adherents. The whole Bible has been translated into Japanese, with more than a million copies of at least one Testament scattered through the land; not less than forty weekly, monthly, or quarterly newspapers and magazines are under Christian management, together with hundreds of different works covering every department of Christian truth, speculative and applied.

In 1869 there was not a single Japanese organization for the propagation of Christianity. Now there are nearly 400 Protestant churches, half a dozen home missionary societies, 50 Young Men's Christian Associations, 57 Christian Endeavor Societies, 18 circles of King's Daughters, several Chautauque circles, 20 high-grade Christian schools for boys and 50 for girls, 100 night industrial and other special schools and classes, 12 Protestant and 17 Roman Catholic orphan asylums, two asylums for the aged, one for abandoned women, a dozen dispensaries, two leper hospitals, special missions for the blind, the deaf, for railway employees, policemen, discharged prisoners, Loo Choo Islanders, and the mild mannered Ainu, of which latter race 450 are Christians; also work among convicts in four great prisons of Koko, and among 20,000 Japanese in Hawaii.

Then two Congregational missionaries had just arrived in the land, when one Christian Japanese studying in an American college, now there are 70 missionaries on the ground, 40 Kaniel workers educated or studying abroad, 75 Kaniel or Independent church organizations, with a membership of 12,000, contributing \$25,000 a year for various purposes; acting pastors, 31 ordained men, 60 Evangelists and Bible women, at least 100 school or language teachers and a large amount of untabulated and philanthropic

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enterprises done in the name of discipleship. The above facts and statistics are taken from the advance sheets of the report of the Rev. James H. Pettie, of Okayama, Japan, to the American Board of Foreign Missions. That report says that the progress of the missionaries in Japan was at first very slow. They worked hard for a long time and made but very few converts, and those converts were required to endure fierce persecution:

"Prior to the year 1873," says the report, "but little direct missionary work could be done in Central Japan. It meant death to a Japanese to receive baptism; it was a penal offence to sell even an English Bible, and it was impossible to find a Japanese audience which dared to listen to the preaching of the gospel. The removal of the edicts against Christianity from the bulletin boards of the empire, during the first part of 1873, prepared the way, so that in the autumn of that year little companies of Japanese gathered in Kobe, in Osaka and in Sanda, who gladly listened to the gospel and studied the Bible."

Great accessions were made to the Christian churches of Japan in 1883, which appears to be the great revival year in that country. So many were added to those churches in the succeeding years until 1889, that many predicted that the whole empire would be converted to Christianity. Since that time the increase does not appear to have been so rapid.

A WORD JUGGLER.

The Edmonton Herald has very cleverly shown how successful Mr. Laurier has been in causing two newspapers, differing as widely as possible on the Manitoba School Question, to believe that he favors the view held by each of them. The following extracts are high testimony to the Leader of the Opposition's success in juggling with words:

Winnipeg Tribune on Mr. Laurier's speech on the school question. "Although not stated in so many words, the impression created by Mr. Laurier's declaration on the school question in Parliament on Monday is that if the Government for not having called upon to deal with this vexed question he will stand upon the broad principle of provincial rights and decline to interfere with this province beyond making a request for what he might deem the fairest of fair treatment of the minority under the circumstances. This is the safe ground for the Liberal leader to take."

Quebec L'Electeur on the same speech. "Mr. Laurier has pronounced himself boldly for the re-establishment of the separation of the schools in Manitoba, and has vigorously reproached the Government for not having called upon to deal with this vexed question he will stand upon the broad principle of provincial rights and decline to interfere with this province beyond making a request for what he might deem the fairest of fair treatment of the minority under the circumstances. This is the safe ground for the Liberal leader to take."

MUST NOT BE NEGLECTED.

Much regret is expressed by agriculturists and all those who have the interests of the Island at heart at the reported decision of Professor Robertson not to visit Comox with the "Travelling Dairy." Mr. Joseph Hunter, M.P.P. for the district, has made a strong protest on the subject, and it is earnestly hoped that with the assistance, already offered, of the Provincial Government, the Dairy Commission may be induced to give reasonable time for visiting such an important agricultural section of the Province.

It is believed that the Hon. Colonel Baker, Acting Minister of Agriculture, intends to interview Sir Mackenzie Bowell for the purpose of calling his attention to the facility of a visit from the Travelling Dairy unless it travels.

THE "WARRIMOO" MISHAP.

A preliminary inquiry into the grounding of the steamer Warrimoo was yesterday conducted by Captain Gaudin, agent of the Marine and Fisheries department. The evidence of the captain, mate, second and third officers and the look-out was taken, and as all the statements corresponded in fact, it was not deemed necessary to continue the inquiry. The fog brought about the mishap, but it was shown by the evidence that currents and an unreliable chart were the immediate causes of the mishap. The current which exists at the place where the Warrimoo struck is well known to local navigators as especially dangerous and is generally given as wide a berth as possible. As to the chart of the Straits in question, frequent errors in figures representing soundings. These soundings were taken some forty years or so ago, and are now found to be incorrect. Those made by the American government recently are more to be depended on and are now in use. A chart showing new soundings could not be procured by Capt. Arundel at Sydney, and this fact makes an important point in the inquiry. It will be a few days yet before Capt. Gaudin can arrive at any decision from the inquiry, and as soon as he does he will forward all the information to Ottawa. He does not, however, consider that a second inquiry will be necessary. Work on the Warrimoo's repairs are rapidly progressing day and night, and according to present calculations she will be out of the dock tomorrow and will sail for Australia on the 21st inst.

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