

Dublin University as to the Catholic body, and in any ultimate solution of it the fate and fortunes of Dublin University were very distinctly involved. It had been argued that it would not in any way impair the prestige, the influence or position of Dublin University to have a rival University set up by its side; there were very weighty grounds for doubting whether what was the case. If they set up outside a distinct University it would be setting up a University which would be ultimately—perhaps not for one or two generations—but still ultimately would be the University of from 60 to 70 per cent of the population of Ireland. At present, as things stood, the weight of influence, power, learning and refinement was on the side of the Protestant body in Ireland. That state of things would not last forever, and the change had already advanced some way in the opposite direction. The establishment of the Intermediate system of education and that very imperfect educational mechanism, the Royal University, had done a great deal already to promote the higher educational status in the Catholic body. They had only, for instance, to observe the rivalry between Catholic and Protestant schools at the Intermediate examinations to realise how rapidly the change was taking place and how the pendulum of education and of mental elevation was swinging from its original position.

Suppose they had a distinctly exclusive Catholic University established outside of Dublin University, it might take one or two generations, but it would inevitably bring about this result that it would draw to itself the intellectual power of that vast body, and one thing that would inevitably happen would be this, that the University of Dublin would lose in that state of things its proud position as the National University of Ireland. This was looking at it merely from their point of view. Still he could not but think that the history of education in Ireland in the past and its progress in the future were in some way or other closely identified with the fate and fortunes of Trinity College, and for his part he would be very sorry, while urging with all the insistence that he could the claims of the Catholics of Ireland, for their rights in this matter, he would be sorry that the obtaining of their rights and the securing of what might be called the necessary requirements of the school of life for them should be accompanied by any decline in the educational value of this great college. (Applause.)

The Methodist Book Concern.
Why it was placed under the Ban of the Order.

A Credulous Bigot Takes the Brooklyn Times to Task and makes Some Extraordinary Statements—Does the Book Concern Refuse Employment to Protestants Because of Their Creed? What Dr. Eaton Says.

From the Brooklyn Times.

Ever since the subject of Catholics being employed by the Methodist Book Concern was brought up in the last Methodist East Conference held in St. John's Church in April, there has been considerable discussion on the matter, and the Concern has come in for much criticism thereby. It has been stated in various places that the major part of the employees were Catholic, and it has also been stated that there were fifty foremen, mostly Catholics, and that they had the employing of new men. It was hard for a Methodist to get employment here, it was said.

All this talk has come to the notice of the A. P. A. But the Methodist Book Concern has up to to-day made no effort to either deny or affirm these rumors, and the matter has been more or less guesswork. The Times commented editorially last Friday

on the rumors in circulation in regard to this matter and on the published statement that the A. P. A. had placed a boycott on the Methodist Book Concern, and the comments of the Times had the effect of bringing out the following letter, the name of the writer of which the Times charitably withholds:

"To the Editor of the Brooklyn Times.
"Sir: In last Friday evening's Times appears an article headed 'Boycotting the Methodists,' in which it says the A. P. A. has done many picturesquely idiotic things in its day, etc. He who wrote that article should be a little more careful and only state what is correct.

"The A. P. A. never claimed that the superintendent of the Methodist Book Concern was himself a Protestant and his wife a Catholic. The A. P. A. knows better than that; then there are too many good Methodists in the A. P. A. All the A. P. A. claims and proved through affidavits in the late Methodist convention that one of the foremen in the Methodist Book Concern was formerly a Protestant and married a Catholic and then became a Catholic himself, and that mostly all in charge of the different floors and departments were Roman Catholics, and when some Protestants applied for work they were asked: 'Are you a Catholic?' and on answering in the negative, then they were told: 'You can't have no work here, we only employ Catholics.'

"This was proved by affidavits to several Methodist ministers and laid before the Conference, but was ruled out of order. Now, I am not a Methodist but if I had been one for fifty years, I would be no longer. Respectfully,
"A PROTESTANT AND LOYAL A. P. A.
"Brooklyn, May 17, 1897."

General Agent the Rev. Dr. Homer Eaton, when seen by a representative of the Times at the offices of the Concern to-day, said that much had been written that was not true and very little that was. Dr. Eaton said: "We are making no attempt to either affirm or deny these stories, but I will tell you that they are not so. It has been stated that some of our fifty foremen are Catholics. Well, you can see how much truth there is in that statement when I tell you that we have just five foremen and that out of them, one is a Catholic. The man who has the employing of new men is a Methodist, and has been for the past fifty years. I do not think he would be very likely to unduly favor Catholics. We are not amenable to the A. P. A., and never mean to be. We are conducting our business along business lines, and we are not bothered much by this talk. No, it does not affect our trade, for it is not true. There have been some letters written by members of our establishment, and one of the writers leaves to-night. If there is any talking to be done, it will be done by those on the outside of the book Concern, and not by those on the inside."

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Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

North Bound Read up	Freight No. 155 Daily	St. Paul Ex. No. 103 Daily	Miles from Winnipeg	STATIONS	St. Paul Ex. No. 104 Daily	South Bound Read down
8:30a	2:55p	0	0	Winnipeg	1:00p	6:45p
8:15a	2:40p	3.0	3.0	Portage Jct.	1:15p	7:00p
7:50a	2:25p	9.3	9.3	St. Norbert	1:25p	7:30p
7:30a	2:10p	15.3	15.3	Cartier	1:37p	7:55p
6:59a	1:55p	23.5	23.5	St. Agathe	1:55p	8:05p
6:45a	1:40p	27.4	27.4	Union Point	2:03p	8:17p
6:23a	1:35p	32.5	32.5	Silver Plains	2:14p	8:34p
5:53a	1:20p	40.4	40.4	Morris	2:30p	8:50p
5:28a	1:05p	46.8	46.8	St. Jean	2:40p	9:00p
4:52a	12:40p	56.0	56.0	Letellier	3:04p	9:55p
3:30a	12:20p	65.0	65.0	Emerson	3:25p	11:00p
2:30a	12:10p	68.1	68.1	Pembina	3:40p	11:45p
8:35p	8:45a	108	108	Grand Forks	7:05p	7:55a
11:40a	5:55a	228	228	Winnipeg Jct.	10:45p	5:00p
	7:30a	463	463	Duluth	8:44p	9:20a
	8:30p	470	470	Minneapolis	6:40a	8:00a
	8:00p	481	481	St. Paul	7:15a	7:45p
	10:30a	888	888	Chicago	9:35p	

MORRIS-BRANDON BRANCH.

East Bound Read up	Freight No. 254 Mon., Wed. and Friday	Tues. Thurs. and Saturday	Miles from Morris	STATIONS	Ex. No. 255 Ex. No. 256 Ex. No. 257 Ex. No. 258	W. Bound Read down
8:30a	2:55p	0	0	Winnipeg	1:00p	6:45p
8:20p	8:45a	10	10	Morris	2:35p	7:00a
7:35p	12:43p	21.2	21.2	Lowell Farm	2:50p	7:50a
6:54p	12:18p	25.9	25.9	Myrtle	3:05p	8:45a
6:04p	12:08p	25.9	25.9	Roland	3:44p	9:20a
5:27p	11:51a	33.5	33.5	Rosebank	3:58p	9:47a
4:53p	11:37a	38.6	38.6	Miami	4:06p	10:17a
4:02p	11:17a	49.0	49.0	Deerwood	4:28p	11:17a
3:28p	11:04a	54.1	54.1	Albion	4:40p	11:45a
2:45p	10:47a	62.1	62.1	Somerset	4:50p	12:28p
2:08p	10:32a	68.4	68.4	Swan Lake	5:12p	1:03p
1:35p	10:18a	74.6	74.6	Indian Springs	5:26p	1:38p
1:08p	10:07a	78.4	78.4	Mariapolis	5:37p	2:07p
12:32p	9:52a	88.1	88.1	Greenway	5:52p	2:45p
11:59a	9:38a	92.3	92.3	Baldur	6:20p	3:22p
11:02a	9:17a	102.3	102.3	Belmont	6:43p	3:52p
10:20a	8:59a	109.7	109.7	Hilton	7:00p	5:02p
9:45a	8:48a	117.8	117.8	Ashdown	7:11p	5:32p
9:22a	8:38a	120	120	Awawana	7:23p	6:02p
8:54a	8:28a	128.6	128.6	Ellotts	7:32p	6:19p
8:29a	8:14a	128.5	128.5	Rounthwaite	7:45p	6:56p
7:58a	7:57a	137.2	137.2	Martinville	8:02p	7:45p
7:00a	7:40a	145.1	145.1	Brandon	8:20p	8:30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Mixed No. 308 Every Day Except Sunday	Miles from Portage Jct.	STATIONS	Mixed No. 301 Every Day Except Sunday
4:45 p.m.	0	0	Winnipeg	12:35 p.m.
5:14 p.m.	8.5	8.5	Portage Junction	12:17 p.m.
5:19 p.m.	10.5	10.5	St. Charles	11:50 a.m.
5:42 p.m.	18.0	18.0	Headingley	11:42 a.m.
6:06 p.m.	25.8	25.8	White Plains	11:17 a.m.
6:13 p.m.	28.2	28.2	Gravel Pit Spur	10:51 a.m.
6:25 p.m.	32.2	32.2	La Salle Tank	10:43 a.m.
6:47 p.m.	39.1	39.1	Eustace	10:29 a.m.
7:00 p.m.	43.2	43.2	Okaville	10:16 p.m.
7:30 p.m.	52.5	52.5	Curlew	8:50 a.m.
			Portage la Prairie Flag Station	9:30 a.m.

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