

brought back to the schools, from which He has been banished, and I hope, ere it is too late."

What a sad commentary on the helplessness of non-Catholic teachers! What a lesson for weak-kneed Catholics who, for the sake of allegiance to party, would practically banish the Saviour from the schools and thus, sooner or later, let them rot away into hotbeds of vice!

Sir William knew that it was unnecessary to fear such a result for the denominational schools of his own province; but, being fully aware that he was surrounded in both houses by members who were profoundly ignorant of what goes on in the Province of Quebec, he took care to tell them "that in no part of the Dominion of Canada is education at a higher standard, and in no part of Canada are there more educated people in proportion to the population than in Quebec." He went on to say that higher education there is marvellously cheap, that some of the most brilliant lawyers and physicians have been educated by the clergy for nothing, and that hosts of French Canadians speak faultless English. He might have pointed to the superior culture evinced in both houses by members from the province which blatant ignorance despises; but his modesty shut him out from reference to so obvious a fact, as that reference would have of course included him who made it and who is so splendid an example of Quebec culture.

When on Easter Sunday last, as the Montreal papers inform us, Sir William heard Father Louis Lalonde preach the last of his Lenten sermons in the Gesù to the largest audience that ever thronged that beautiful church, he must have thought with charitable pity of the blind prejudice which could stigmatize as inefficient the schools capable of producing such intellectual development as he was then witnessing. The preacher, whose forefathers have been French Canadian for many generations, who was trained in a country school and a country college of the much-maligned province, electrifies the whole city to such a degree that the non-Catholic English papers devote columns to verbatim extracts from his sermons, which even in a bald translation stir the reader like the voice of a prophet.

SENATOR BERNIER'S SPEECH

(Continued from page 1)

embodied in the Acts of 1890 no doubt commends itself to, and adequately supplies the wants of the great majority of the inhabitants of the province.

All legitimate grounds of complaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were modified so far as might be necessary to give effect to these provisions.

First of all let us observe, that the affirmation of the fact that it is not essential that one thing be done, is at the same time an affirmation that at least something must be done. And what is the thing to be done? It cannot be anything else than the removal of what their lordships have just defined to be the grievance of the Roman Catholics; in other words, the restoration of the denominational schools with their privileges. In the second place, in reading closely that paragraph, one will see at once that it does not say that the denominational school system itself shall not be restored, but only that it is not essential for such restoration, that the precise provisions of the statutes under which they previously existed, should be reenacted. That paragraph alludes only to certain provisions of the former statutes, to the external arrangements of the system, to the exterior vesture, as it were, in which was clad a certain body known as the denominational schools, which body

may indulge in a moderate change of dress, but should not be strangled. It does not allude to the system, to the thing itself which existed under those statutes. That system was, in the main, the existence of the denominational schools with certain privileges. This must be restored, although you may do as their lordships say: You may, in restoring those denominational schools, depart somewhat as to details from the precise provisions of the statutes repealed by the Act of 1890. That is all that is said here.

(To be continued)

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Freight No. 103 Daily.		Freight No. 104 Daily.
St. Paul Ex. No. 103 Daily.		St. Paul Ex. No. 104 Daily.
8:30a	Winnipeg	1:00p
8:15a	Portage Jct.	1:11p
7:50a	St. Norbert	1:25p
7:30a	Cartier	1:37p
6:50a	St. Agathe	1:55p
6:45a	Union Point	2:03p
6:20a	Silver Plains	2:14p
5:50a	Morris	2:30p
5:20a	St. Jean	2:44p
4:52a	Letellier	3:04p
3:30a	Emerson	3:25p
2:30a	Pembina	3:40p
8:35p	Grand Forks	7:05p
11:40a	Winnipeg Jct.	10:45p
	Chicago	8:00p
	St. Paul	7:15a
	Chicago	9:35p

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East Bound Read up	STATIONS	West Bound Read down
Freight No. 254 Mon. & Friday. Ex. No. 254 Tues. & Sat.		Freight No. 255 Mon. & Friday. Ex. No. 255 Tues. & Sat.
8:30a	Winnipeg	1:00p
8:15a	Portage Jct.	1:11p
7:50a	St. Norbert	1:25p
7:30a	Cartier	1:37p
6:50a	St. Agathe	1:55p
6:45a	Union Point	2:03p
6:20a	Silver Plains	2:14p
5:50a	Morris	2:30p
5:20a	St. Jean	2:44p
4:52a	Letellier	3:04p
3:30a	Emerson	3:25p
2:30a	Pembina	3:40p
8:35p	Grand Forks	7:05p
11:40a	Winnipeg Jct.	10:45p
	Chicago	8:00p
	St. Paul	7:15a
	Chicago	9:35p

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West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 303 Every Day Except Sunday.		Mixed No. 301 Every Day Except Sunday.
4:45 p.m.	Winnipeg	12:35 p.m.
4:58 p.m.	Portage Junction	12:17 p.m.
5:14 p.m.	St. Charles	11:50 a.m.
5:19 p.m.	Headingley	11:42 a.m.
5:42 p.m.	White Plains	11:17 a.m.
6:06 p.m.	Gravel Pit Spur	10:51 a.m.
6:13 p.m.	La Salle Tank	10:43 a.m.
6:25 p.m.	Eustace	10:28 a.m.
6:47 p.m.	Oakville	10:08 a.m.
7:00 p.m.	Curtis	9:50 a.m.
7:30 p.m.	Portage la Prairie Flag Station	9:30 a.m.

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