

therefore much to be regretted that Sir Oliver having won popular favor by appealing to broad principles which assured justice to every class, should now allow himself to be drawn aside from the true path which he has heretofore followed, and at the expense of his own consistency publicly endorse the unpatriotic and un-Catholic attitude of Mr. Laurier on the Manitoba School question. For what is Mr. Laurier's standing in the matter which Sir Oliver so heartily approves of? Nothing more or less than a repetition of the very tactics pursued by those men who tried to destroy the Separate Schools in Ontario. A tyrannical government in Manitoba, composed of Mr. Laurier's good friends, carried out in detail the very things which Sir Oliver's opponents in Ontario threatened to do. The Greenway Government abolished Catholic schools in Manitoba; Sir Oliver's enemies announced their intention of doing the same thing in Ontario. The oppressors of the Catholic minority here say that Sir Charles Tupper's government in trying to remove our grievance and restore our legal status is acting not so much under the judgment of the Imperial Privy Council and the requirements of the Constitution as under the dictation of the Catholic hierarchy. The enemies of the Catholic minority in Ontario made exactly the same charges against Sir Oliver's government. Mr. Laurier identified himself with those who made such charges by not only doing all he could to destroy the Remedial Bill, but even by forming an alliance with the very leader of the anti-Catholic-rights mob of Ontario, the mischievous firebrand, Dalton McCarthy, and with his assistance succeeded in organizing a system of obstruction which prevented the bill from becoming the law of the land. Then, to crown all, when Mr. Laurier realized the position in which his perfidy had landed him, and fearing the vengeance of the Catholics of Ontario, he asked Sir Oliver to come to his assistance. And much to our regret Sir Oliver came. We say much to our regret, not at all because we are afraid of the effect it will have on the Catholic vote of Ontario, for the perfidy of the Hon. Wilfrid Laurier and his base betrayal of his Manitoba co-religionists is too fresh in their minds and of such recent date and so cold blooded in its details, that even Sir Oliver Mowat's reputation will not save him from the consequences. But we do regret most sincerely that Sir Oliver Mowat should lend himself to any such palpable attempt to deceive the Catholics of his Province. The Catholics of Ontario have supported him because they felt he conducted his government on principles of right and justice and for the same reason they will decline to support Mr. Laurier's unrighteous and unjust attitude towards the Catholic minority. This both Sir Oliver and Mr. Laurier will find out on the 23rd June next.

#### Unhappy Italy.

Sixteen thousand Italian immigrants, according to the N. Y. World, have landed at New York in a single month. The number who have been put on shore at that great distributing centre during the last decade is reckoned in hundreds of thousands. Why does the Italian quit his own bright and beautiful land to which he is so devotedly attached? There is but one answer; he is forced to quit it or starve. Oppressive taxation has brought the peasantry in many parts of Italy to the verge of starvation. Statistics show that in the five years between 1872 and 1877 as many as 40,000 families in that once prosperous land were evicted from their homes because they could not pay their taxes, and since then matters have been going from bad to worse. "The English Press" wrote "Ouida" some years since, "attributes all the official evils of New Italy to the old regimes. I did not live under the old regimes, and cannot judge of them; but this I do know, that the bulk of the people passionately regret the personal peace and simple plenty that were had under them." The Italian people, beholding all their plenty and ancient rights slipping away from them, stand sullen and full of futile wrath to see all that for twice a thousand years had been their own falling into the coffers of the foreign speculator or money lender. This ruin is called "Progress"—and the whole land groans and the whole people curse.

#### Bigotry and Intolerance.

(Continued from page 1.)

have the same franchise and they exercise it just the same as the Protestants in Belfast. That they are not able to return members is because of the paucity of their numbers."

Here is a nice argument! How would it do if it were applied and carried into effect by the Catholic majorities in Dublin and Cork and Limerick, and all other towns in Ireland where Catholics are in the majority? If there were not a Protestant in the councils of any of these towns, if the Catholics in these towns would not vote for Protestant candidates, if Protestants were excluded in these Catholic towns from all participation in public affairs and from every public office, would it be an adequate explanation to say that the Protestants so fared because of the "paucity of their numbers"? We can imagine what a shout would be raised all over Great Britain against "Popish intolerance" if in such a case such a defense were offered by an Irish Catholic. Sir James Hailett puts it very plainly and bluntly. The Catholics have no representation in the Belfast council because they are the minority of the voters and no Protestant in Belfast will vote for a Catholic, this is the Orange explanation, "open, naked, unashamed." You are Catholics, therefore we exclude you. We are the majority. You have "paucity of numbers," therefore there are none of you in the council or any other boards of the city.

Such is the "defence" of the Belfast Orange representatives in the House of Commons as against the facts and figures submitted on the other side. The Orange gentlemen of Belfast are not abashed by facts and figures proving that they are the most intolerant bigots in the world. Mr. T. P. O'Connor told during the debate in the House of Commons how in great English towns the system of Belfast would not be tolerated or thought of, even by extreme Protestants. He said:

"They have several Catholics Aldermen and Councillors in the Liverpool Council, and there are Catholics and Irish Nationalists members of the Manchester Council. Irishmen and Catholics are also elected to the Bradford municipal body, and they are elected not by Catholics and Irishmen exclusively, but by Englishmen and Protestants."

John Dillon also referred to the tolerance of English towns compared with Belfast, mentioning the case of London, where a few years ago the high office of Lord Mayor was conferred on a Catholic.

"But in Belfast," said Mr. Dillon, "where the Catholic population is one-fourth of the whole, this abominable system of religious bigotry and proscription, which has happily been forgotten in every other part of Europe, is not only in full force at the present time, but we have the member for North Belfast coming to the House and saying that it is a principle that he and those associated with him mean to adhere to. We are now told that no Catholic is to be admitted into the council chamber of Belfast unless he can get there by superior numbers. If we had taught that as a principle in the cities of Cork, Limerick, Waterford and Dublin, how this house would have rung with denunciations of the Catholics of these cities, and if to-day we claim at the hands of this House, as we do claim on behalf of the persecuted and proscribed Catholics of Belfast, simple justice, it is because this system of proscription has been carried on for many long years, the like of which does not exist in any other part of the United Kingdom."

Wherever and whenever Orange ascendancy has had the power, there "bigotry and intolerance, open, naked and unashamed," has reigned supreme.

#### PARALYSIS CONQUERED.

AT LAST IT YIELDS TO THE ADVANCE OF MEDICAL SCIENCE.

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I lost all power of locomotion and absolutely all power of feeling in my waist down wards, and I was as good as a piece of wood. In this dead and half alive condition I lay for eleven months not able to move myself in the least. Physically I suffered much, but mentally the time of those long weary months was not unprofitable. I was at last told by those that there was no hope for me that I was doomed to pass the remainder of my days a helpless, half piece of humanity. Providential after this I read of a case, to me cured by the use of Dr. Williams' Pink Pills. It gave me new and my friends got me a supply of pills. After the use of a few boxes that life was slowly returning to me. I continued using the pills, getting stronger, until now, the use of thirty-two boxes, I am able to move smartly and can do light, and I feel that I am gaining strength every day. Words cannot express the thankfulness I feel at being able to go about actively after, through the terrible ordeal, and I feel that my experience may mean of bringing back hope and health to other sufferers."

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BY REV. J. A. POMEROY, D.D.

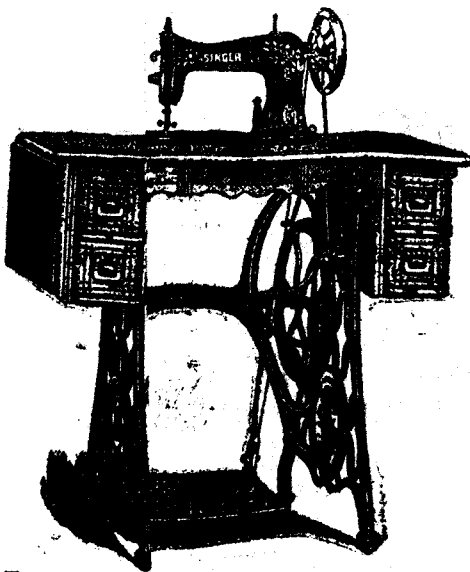
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North Bound. Read up	STATIONS	South Bound. Read down
Freight No. 101 Daily.		Freight No. 104 Daily.
12:00p	Winnipeg	11:55a
1:05p	Portage Jct.	11:47a
12:42p	St. Norbert	11:39a
1:55a	Cartier	11:31a
12:22p	St. Agathe	11:23a
1:47p	Union Point	11:15a
11:31a	Silver Plains	11:07a
1:07a	Morris	10:59a
10:31a	St. Jean	10:51a
10:03a	St. Jean	10:43a
9:23a	St. Jean	10:35a
8:00a	Emerson	10:27a
7:00a	Femina	10:19a
11:05p	Grand Forks	10:11a
1:30p	Winnipeg Jct.	10:03a
1:45p	Duluth	9:55a
1:55p	Minneapolis	9:47a
2:00p	St. Paul	9:39a
10:30a	Chicago	9:31a

#### MORRIS-BRANDON BRANCH.

East Bound. Read up	STATIONS	W. Bound. Read down
Freight No. 103 Daily.		Freight No. 102 Daily.
12:00p	Winnipeg	11:55a
1:05p	Morris	11:47a
1:45p	Low Farm	11:39a
1:55p	Myrtle	11:31a
2:00p	Roland	11:23a
2:05p	Rosebank	11:15a
2:10p	Mian	11:07a
2:15p	Deerwood	10:59a
2:20p	Altamont	10:51a
2:25p	Somerset	10:43a
2:30p	Swan Lake	10:35a
2:35p	Indian Springs	10:27a
2:40p	Maricopolis	10:19a
2:45p	Greenway	10:11a
2:50p	Baldur	10:03a
2:55p	Belmont	9:55a
3:00p	Hilton	9:47a
3:05p	Ashtown	9:39a
3:10p	Wawanesa	9:31a
3:15p	Elliott	9:23a
3:20p	Rounthwaite	9:15a
3:25p	Martinville	9:07a
3:30p	Brandon	8:59a
3:35p	Brandon	8:51a

#### PORTAGE LA PRAIRIE BRANCH.

West Bound. Read down	STATIONS	East Bound. Read up
Mixed No. 145 Every Day Except Sunday.		Mixed No. 144 Every Day Except Sunday.
6:45 p.m.	Winnipeg	12:00 p.m.
6:55 p.m.	Portage Junction	11:47 a.m.
7:05 p.m.	St. Charles	11:39 a.m.
7:15 p.m.	Headingley	11:31 a.m.
7:25 p.m.	White Plains	11:23 a.m.
7:35 p.m.	Gravel Pit Spur	11:15 a.m.
7:45 p.m.	La Salle Tank	11:07 a.m.
7:55 p.m.	Eustache	10:59 a.m.
8:05 p.m.	Oakville	10:51 a.m.
8:15 p.m.	Curtis	10:43 a.m.
8:25 p.m.	Portage la Prairie	10:35 a.m.
8:30 p.m.	Flag Station	10:27 a.m.

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