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## SCHOOL QUESTION.

System of Separate Schools to be Established in the New Provinces of Alberta and Saskatchewan.

This Declaration Was Special Feature of Premier's Speech.

A system of separate schools is to be established in the new provinces of Alberta and Saskatchewan. A declaration to this effect was the principal feature of the speech on Tuesday afternoon in the House of Commons of Sir Wilfrid Laurier when he introduced the bills to confer full governing powers on the people of the territories of Alberta, Saskatchewan and Assiniboia. The occasion was the event of the session. The galleries were crowded, among the auditors being Archbishop Duhamel, of Ottawa, and other Roman Catholic clerics, while on the flower of the chamber, beside the Speaker's chair, were Messrs. Haultain and Bulyea, of the territorial administration, and Hon. Robert Rogers and Lion. Mr. Campbell, of the Manitoba Government. The latter were probably disappointed men at the close of the Prime Minister's speech. Manitoba is not to get an extension westward, and it is not sure that it will get one to the north. Other provinces are recognized to have interests in the territory adjoining Hudson's Bay and it is possible that Churchill, the prospective terminus of the railway from the west, may yet be placed in the province of Saskatchewan.

The Prime Minister spoke for over two hours, with a somewhat weak voice towards the close, but with considerable force, and with occasional outbursts of eloquence that won the pronounced applause of his followers. He asked for the consideration of the matter dealt with in a spirit of Christian toleration and patriotism, a request that was echoed by Mr. Borden, who spoke for a few minutes just before recess, and previous to the first reading of the two bills, which, however, are not yet printed.

The greater part of the Prime Minister's speech was devoted to the school question. He dealt with the historical and legal aspects of the case, and appealed earnestly and at times eloquently for consideration for the religious minority in connection with the education of their children. He spoke of the treatment accorded to the Protestants of Quebec in school matters, and of the legislation for and against separate schools in 1863. The Christian religion, he said, was a religion of dogma. Between Protestants and Catholics there was a broad issue of dogma. Between the divisions of Protestants there was little difference of dogma. Hence the demand for separate schools. The meaning of separate schools was that each should be free to devote his taxes to giving his children the education he held dear. In 1863, he said, two men came to the front on the issue, Sir John Macdonald and Mr. George Brown. Macdonald voted for separate schools and Brown opposed them, and the arguments heard now against them were but attenuated echoes of what he said. The vote in the Legislature stood 80 to 22. The law was carried by a majority of the representatives of Upper Canada at that time. Then Sir Wilfrid sketched the events that led to the deadlock, and to Mr. Brown's patriotic course in aiding the movement that resulted in Confederation, for the sake of which he accepted the school system he had before condemned. At Confederation means were found to put the rights of the minorities in Ontario and Quebec above the control of the majorities. Ontario and Quebec could not legislate so as to affect prejudicially the rights of the minorities in their separate schools. So long as the constitution lasts, so long are these rights secure. Mr. Brown assented to this, and Sir Wilfrid Laurier quoted his speeches in the Confederation debates to show that he made a sacrifice of his own convictions, and to make an appeal to the yeomanry of

Ontario who followed Mr. Brown, to continue the work of completion on the lines laid down by that great leader himself. Sir Wilfrid Laurier next proceeded to argue that it was not intended in 1867 to confine the protection of minorities to Ontario and Quebec, but to give the same privileges to the people of the new provinces it was intended to create. The principal had been applied in 1870 to the case of Manitoba, where it had been sought to make the enactment stronger by securing the minority in privileges they had by practice as well as by law. The Privy Council, in the appeals to it had however, he said, decided that there were no separate schools by practice in Manitoba, and that province was just as free as Nova Scotia or New Brunswick. In 1875, under Mr. Mackenzie, he went on to declare, Parliament deliberately introduced a system of separate schools in the Northwest. Here Dr. Sproule broke in with the question: "Did not George Brown in 1875, in the Senate, speak against the vote against the imposition of separate schools in the west?" The Prime Minister's reply was that Mr. Brown did, and that he told the House then that according to the terms of the constitution the system was introduced for all time. This quoting of George Brown in favor of the maintenance of a system he condemned gave the key to the Prime Minister's argument, which was that separate schools having been established in 1875 were established for all time. The question to-day, he argued, was not whether the system was bad or good. It is the law. It comes by virtue of the B.N.A. Act. Parliament should approach it on the broad ground of Canadian duty and Canadian patriotism. Was Confederation so strong, he asked, that we could afford to repudiate conditions that were a guarantee to minorities and that we were to ride over them roughshod? He did not think such a proposition could be maintained, nor did he think such was the intention of the House. He offered no personal opinion then on separate schools, but would say that he never could understand what objection there could be to a system of schools wherein, after secular matters have been attended to, the tenets of the religion of Christ, even with the divisions which exist among His followers, are allowed to be taught. He drew a comparison in this regard between the school system of Canada and that of the United States, and between the public morals of the two countries, to the disadvantage of the United States, with its lynchings and divorces, and thanked heaven that we are living in a country where the children of the land are taught Christian morals and Christian dogma. There was loud applause when Sir Wilfrid Laurier resumed his seat. He had evidently aroused the sympathy of his followers in the chamber, and made the passage of the bill sure.

It was nearly 6 o'clock when Mr. Borden rose to speak briefly. He did not criticize the bill nor attempt to reply to the leader of the Government, reserving himself for a future stage. He remarked, however, that Sir Wilfrid Laurier had had a change of heart since 1903, when on a resolution he (Mr. Borden) had offered Liberal members had been put up to argue against autonomy, giving among other reasons, the fact that Mr. Sifton was absent. Mr. Sifton is absent now, but the bill is brought in. He thought that the Prime Minister required a certain stimulus to make him appreciate the situation. Mr. Borden indicated the line of opposition criticism by regretting that the Government had not seen fit to give the people of the Territories control over the public lands enjoyed

### THREE FAMOUS DOCTORS.

The Irish school of medicine has in Graves and Stokes and Corrigan a greater group of contemporaries than has been given to any other nation at one time. If we were to eliminate from nineteenth century medicine all of the inspiration derived from their work there would be much of value that would be lacking from the history of medical progress. These men were deeply imbued with the professional side of their work as physicians and were not, in any sense of the word, money-makers. Another very interesting phase in all their careers is that no one of them occupied himself exclusively with medical studies. All of them had hobbies followed faithfully and successfully together with medicine, and all of them were deeply interested in the uplifting of the medical profession,

by other provinces. The Government's position on the school question, he said, would undoubtedly invite discussion. He trusted that both sides should not seek to make this a political question, but held that they should beware lest any action of theirs would create in the West the question that had heretofore been absent. To this Sir Wilfrid Laurier replied that the constitution makes it imperative on us to respect separate schools wherever they exist.

Mr. Borden replied that the Parliament of Canada so far as the territories are concerned, can repeal what it has enacted. This the Prime Minister admitted was the case, adding that it could repeal the provisions in relation to the C.P.R. Mr. Borden replied that the position would be a little different after this legislation was passed. He then asked for some information as to the area of railway land grants, homesteads, population, etc.

Mr. Sproule congratulated the Premier on his connection with the birth of two such lusty twins, but uttered a warning against their being shackled in a way to prevent their development. He also wanted an extra supply of bills printed for distribution, and thought that three weeks or a month should elapse before the second reading of the bills was ordered. This was received with cries of "Oh! oh! oh!" and "No, no," from the Government side. Then the two bills were formally read a first time, and the House rose for recess.

Following is the clause of the bill dealing with separate schools:

"(1) The provision of section 93, of the B.N.A. Act, shall apply to the said province, as if at the date upon which this act comes into force the territory comprised therein were already a province, and the expression 'the union,' in the said section being taken to mean the said date.

"Subject to the provisions of said section 93, and in continuance of the principle heretofore sanctioned under the N. W. T. Act, it is enacted that the Legislature of the said province shall pass all necessary laws in respect of education; and that it shall therein always be provided (a) that a majority of the ratepayers of any district or portion of said province or any less portion or subdivision thereof, by whatever name the same is known, may establish such schools therein as they think fit, and make the necessary assessments and collection of rates therefor; and (b) that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein, and make the necessary assessment and collection of rates therefor; and (c) that in such case the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessment of such rates as they impose upon themselves in respect thereof.

"(2) In the appropriation of public moneys by the Legislature in aid of education, and in the distribution of any moneys paid to the government of the province arising from the school fund established by the Dominion Lands Act, there shall be no discrimination between the public schools and the separate schools, and such moneys shall be applied to the support of public and separate schools in equitable shares or proportion."

### A Popular Ottawa Man.

Mr. William J. Kane, Separate School Trustee for Ottawa Ward, is an employee of the Government Printing Bureau at Ottawa. He was born in that city in 1875, being the son of Mr. P. Kane, superintendent for Mr. M. P. Davis, contractor. He was educated in the Christian Brothers' School and in Bannell Sawyer's Business College. He was first elected to the Ottawa Separate School Board in 1902 by a very large majority, and was re-elected by acclamation in 1904. He is Chairman of the English section of the Management Committee, and is also on the Finance Committee. He has taken a very active interest in separate school affairs since he has been a member of the Board, being head of the Taxes Committee that so greatly increased the revenue in 1904, and mainly through his efforts there has been built for Ottawa and By Wards one of the most up-to-date schools under the control of the Board. Mr. Kane is a member of Division No. 2, A.O.H., of Typographical Union No. 102, and a prominent Catholic Forester, being a Past Chief Ranger of St. Bridget's Court, and Deputy High Chief Ranger of St. Charles Borromeo Court, Brockville.

It is the spirit in a man that makes him unconquerable. This quality we call by many names, such as virtue, character, integrity, and manhood. Manhood is a good name for it.—Rev. C. Q. Wright.

especially in securing the rights of its members and saving poor sick people from exploitation by quacks and charlatans. All of them gave of their time, their most precious possession, for the political and social interests of their fellow men, and felt in so doing that they were only accomplishing their duty in helping their generation to solve the problem that lay immediately before them.—Dr. James J. Walsh, in Donohoe's Magazine.

### VINDICATION OF NEWMAN.

Sir: In your last issue (London Tablet, Dec. 5) there appears a letter which, I think, will cause regret to all who wish important historical questions to be treated seriously. While pretending to vindicate Newman, a very serious charge is made against a Cardinal placed in one of the highest and most responsible positions. It seems that the Cardinal Prefect of Propaganda (who has nothing to do with books) is represented as charging Newman with refusing to retract an article, without troubling himself to find out whether Newman wrote the article or not. Is this story credible? I venture to say that it is incredible. The Cardinal could not charge Newman with refusing to retract unless he had asked him to retract, and he could not have asked him without finding out that he was not the writer. Further, the Cardinal is said to have uttered this illuminating sentence: "Tertullian retracted, Augustine retracted, but Newman never." Tertullian retracted! O utinam, news indeed to students; and he is compared to St. Augustine, who certainly never retracted in the sense referred to. And Newman, who had retracted the errors of his former life in the most ample and generous and edifying way, is charged with a general obstinacy and heterodoxy. I can hardly believe that any one should put this fable forward, founded as it is on mere gossip.

Can we get any coherence out of this confusion? I think we may. In the Life of Cardinal Manning it is stated that an English Bishop denounced Newman to Rome for an article which appeared in *The Rambler* under his editorship. It is certain that Newman was not condemned; therefore he could not have been asked to retract. Perhaps he refused to give up the writer's name, and I think this is the probable explanation of the episode. Father Grant is not alive to corroborate or deny the statement put forward in his name. Has not a Roman Cardinal a right to fair dealing and fair play? I remain, sir, truly yours,

SCRUTATOR.

### BEAUTY OF ITALIAN WOMEN DUE TO REST AND DIET.

"Why do Americans come to Rome?" asked one American of another as they sat watching the streams of Americans pass by. "It is to study the women of Rome," said the other. "I must confess that, though I visit Italy every winter, the women are a never-ending source of interest and admiration."

There are certain things about the Italian women which are most admirable. They hold their youth better than they used to hold it, and the beautiful Italian of to-day stays young until she is a very old woman. True, she is not like the French woman, who never grows old. But she stays young until she is very aged, indeed. But her admirable point is the beauty of her middle life.

The Italian woman is naturally very regular of profile. She is Grecian in her type, rather than Roman, as her proud, pretty features will bear witness. She has a straight nose, rather long, and the nostrils are full though delicate. When she breathes and becomes excited these dilate, showing that she is of sensitive type.

The restful type of woman is the Italian woman.

She never has nervous prostration. She is never fidgety.

She does not know what it is to be uneasy, or out of sorts.

Though fiery in temperament, she is of the peaceful sort.

And she is a woman who keeps her health and complexion.

The result of resting when one does not feel like working, is shown more quickly in the complexion than in any other way. The woman who has a cold and who ventures out with cold feet will surely have a red nose and a set of pimples. She will have an influenza and her chin will be broken out. She will speedily show the results of working when she is not well.

The Italian society woman has been called lazy. It has been said of her that she rests every day in the year and she has been described as a garrulous, greasy, lazy creature, whose whole beauty lies in her soulful eyes and in her fine walk.

But the Italian society woman is far from this. She may eat garlic and onions, and may subsist almost wholly on vegetarian diet, as, indeed, she does. But she is very far from being lazy or dull. She is bright, active and full of life. Her step is free, she dances exquisitely, she is the soul of music and she is made for all the fine arts. She is the one woman in the world of whom the poet Browning, speaking to a friend, said: "She is all poetry!"

Mrs. Browning describes the Italian woman's diet as vegetarian. "We live on figs and sherbet," said she. And the Italian woman does, indeed, live on these things, and on a variety of fruit. She has little meat, for meat is dear and none too plentiful.

The Italian woman sips her glass of wine, she eats her spaghetti, she takes her fruits, she daintily sips her ices, and she is content. That is her diet. And the result shows in her skin. She fasts, according to an American woman's idea of fasting, all the year round. And her diet does her lots of good.

The Italian woman has a deep, clear complexion, but in spite of her olive skin, the Italian woman is never yellow nor bilious. She is clear in hue, and one can see the red blood mounting to her cheeks. She eats too many green vegetables to be bilious, and she believes in abstinence and the rest cure.

The Italians treat the skin constantly. They massage it with oils, and they even grease the hair, but only to make it grow. No one ever saw a bald-headed Italian woman, for her hair is treated with the pure oil of the coconut and with balms until it is so well nourished that it grows thickly upon her head.

Very often there is a natural wave in it, and then its glossy length is treated in a way that is both remarkable and beautiful. The signora of high degree takes her lovely

### PROTESTANT OFFICERS IN THE FRENCH ARMY.

Among the officers of rank who were reported by the Freemasons in the fiches sent to the Grand Orient Lodge in Paris was General Count d'Amboix de Larbont, who commanded a division at Saint Etienne. The Count, who happens to be a Protestant, was reported to be favorable to the Combes Government. The Count is nothing of the sort. When he saw himself informed upon, he wrote to the papers declaring that, if he was a Protestant, he respected the religious convictions of others; and, furthermore, that he had never said anything likely to lead people to suppose that he was friendly towards the Combes Ministry. For this noble, straightforward language General Comte d'Amboix de Larbont, a splendid officer, has been deprived of his command by M. Bertaux, the Stock Exchange magnate, who succeeded General Andre as War Minister in the Combes Cabinet, and is holding the same post under M. Rouvier. Another Protestant officer, Colonel Domine, known as the defender of Tuyen-quan, recently refused the Cross of Commander of the Legion of Honor owing to the Masonic informers who have disgraced the Order. Thus all the discontent in the army is not on the Catholic side. Some of the Protestants have also found reason to condemn the method of state-bearing, backed by that great statesman, M. Combes, who is now, fortunately for France and for Catholics, on the road back to the obscurity whence he was temporarily drawn out by the imprudence of Waldeck-Rousseau and President Loubet. The informing system has also been denounced by a Protestant clergyman, M. Alcals, minister of a church at Nevers. He has left the League of Men's Rights, which was so prominent during the Dreyfus agitation. M. Alcals declines to be identified with prominent persons of the League like M. Anatole France and M. Francis de Pressense, who are among the friends and backers of the informers.

### AUTHOR OF BEN HUR DEAD.

General Lewis Wallace, author, former American Minister to Turkey, and veteran of the Mexican and Civil wars, died at his home in Crawfordsville, Ind., last Wednesday, aged 78 years. General Wallace's health had been failing for several years, his life seemed only to be prolonged owing to his rugged constitution and remarkable vitality.