

find their chances of election slim indeed. The late Archbishop Tache in an admirable pastoral on parliamentary elections said: "An honest and moral population cannot but feel the insult that would be offered it by disreputable men canvassing their suffrages." If his Grace were alive to-day, and witnessed the indecent ambition of some of the nominees in Manitoba he would emphasize these words, taken from the same pastoral letter: "An almost invariable mark by which you can judge of the absence of good sense (in a parliamentary candidate) is when a person seems not to know that there is 'a time to keep silence.'"

"Discretion in words is so characteristic of prudence," adds his Grace, "that the proverbs of Solomon assure us that: 'Even a fool, if he will hold his peace, shall be counted wise; and if he closes his lips, a man of understanding.'"

**NOT POLITICAL BUT RELIGIOUS.**

A purely religious question may become a political one, but it does not on that account cease to be a religious question. This is the unfortunate position of the Manitoba school question to-day. The politicians are interested in making political capital out of a simple question of constitutional law and public good faith and justice. If this question came before the statesmen of the Imperial Parliament, it would be treated on the broad principles laid down by the constitution, and both political parties would, by mutual consent, settle it on those lines. Not so in Canada. A question is never too sacred to protect it from the political designs of too many of our Canadian statesmen. Religious principles, conscientious convictions, the compacts of Confederation, the demands of the constitution, the judgment of the Privy Council—all must give way before the necessities of the politicians.

When the Remedial Bill was brought down and submitted to the high court of Parliament, on which the Constitution imposed the sacred duty of remedying a wrong, Mr. Laurier ought to have said that, although he might not approve of the manner in which the question had been handled by the government, yet, if the minority were satisfied with the Bill, he would give it his support, because it was the constitutional manner of settling a vexed question and doing a simple act of justice to the minority. That would have removed this question from the arena of politics and would have cleared the public mind to deal, at the coming elections, with questions that in themselves properly come within the legitimate range of practical politics. By taking such a stand Mr. Laurier would have proved himself a statesman of high merit and would have earned the gratitude of his compatriots and co-religionists and have won the sympathy and confidence of Canadians generally. But, unfortunately for the best interests of Canada, Mr. Laurier saw an opportunity of embarrassing the government by playing the role of the political demagogue, rather than that of the enlightened statesman. Mr. Laurier is a professing Catholic and, as such, must have known that the question before parliament was essentially a religious one affecting the Catholic conscience. His Catholic conscience, aside from any appeals to right and justice, should have warned him of the grave responsibility that rested upon him, as the leader of a great party, when he placed himself in opposition to an act of simple justice, adjudged by the highest court in the land to be due the minority in Manitoba. But Mr. Laurier cast aside all such lofty principles. He trampled under foot every feeling of sympathy for his suffering compatriots and co-religionists, defied the Catholic hierarchy, joined hands with Mr. Dalton McCarthy, the sworn enemy of his race and creed, and appealed to the Protestant sentiment of this country to aid him in defeating a measure restoring to us our confiscated rights and privileges. As might be expected, Mr. Laurier would like to have one policy for his Catholic supporters and another for his Protestant friends. When a man assumes a dishonest position, he requires a multitude of inconsistencies to

keep up an appearance of sincerity. Mr. Laurier could not very consistently play for the Protestant vote in Ontario and the West without giving offence to the Catholic vote in Quebec. To keep both in line at the same time is rather a trying feat, and Mr. Laurier found it so; but his friend, Dalton, came along just then and, assuming the role of Liberal leader, enabled Mr. Laurier to escape from an uncomfortable position and gave him time to go down to a Quebec constituency with his friend the spicy Tarte, and assure them that he was not satisfied with the Remedial Bill because it did not go far enough. In one province, "hauds off Manitoba," is to be the battle cry while in the other goes up the shout "the Bill is worthless." This may be good politics, as politics in this country go; but it is decidedly and emphatically dishonest.

If Catholics of this Dominion are true to themselves and the Constitution under which they live, there need be no fear of the crisis through which they are passing. Let them unite as one man in demanding justice and constitutional liberty for all citizens and the outcome of this struggle will bring humiliation to the political demagogues, restore public confidence in the constitution of our country, save confederation from the desecrating hands of fanaticism, bring back peace and harmony among all citizens, and confirm us in the enjoyment of those constitutional rights and privileges which are dearer to us than our very lives.

**MR. MILLS ANSWERS MR. WADE.**

Mr. Wade has unearthed another "deep-dyed" scheme of the Catholics of pre-confederation times to fasten separate schools upon Manitoba. He knows right well that no Bill of Rights "imposed" separate schools on this province. If every clause of all the Bills of Rights issued, or alleged to be issued, contained a demand for separate schools, that would not "impose them upon Manitoba." The fact that the first Legislature of the new province of Manitoba passed an act creating a Protestant and Catholic school system is the best evidence that such a demand was made. It was, however, the passage of that act and not the demand contained in any Bill of Rights that imposed separate schools on Manitoba, the abolition of which has created the constitutional grievance of the minority.

Mr. Wade may be a very flippant dispenser of anti-Catholic slanders, but no one can accuse him of being a brilliant constitutional lawyer. We prefer the opinion of the Hon. David Mills upon this very point. Mr. Mills, perhaps, the greatest master of constitutional questions in Canada. He is a Liberal and cannot, therefore, be said to unduly favor the other side. In his celebrated speech on the Remedial Act, delivered in the House of Commons on the 18th of March, he said: "Let us examine more closely the Manitoba case and see how the question stands. I pass by the so-called bills of rights. It matters very little in this discussion whether the bill of rights No. 4 was genuine or whether it was spurious. Those who insist that there was a fourth bill of rights were those who had the best opportunity of knowing; and so I see no reason for disputing the correctness of the statement so explicitly made by one of the parties. What is the object of denying the existence of this fourth bill? It is because in the third bill presented separate schools are not mentioned, and it is assumed that if the fourth bill is spurious there is no compact in respect to schools. NO LINE OF ARGUMENT COULD WELL BE MORE PREPOSTEROUS. One might as well argue that nothing contained in the treaty could be regarded as part of the treaty unless it were disclosed in the diplomatic correspondence which preceded the negotiations. No matter in what way we decide the question in relation to the genuineness of bill of rights No. 4, it does not in any way affect the interpretation of the section (sec. 22, Manitoba Act) which is all that we can authoritatively look to. Their Lordships of the Judicial Committee of the Privy Council

The terms upon which Manitoba was to become a province of the Dominion were matters of negotiation between representatives of the inhabitants of Manitoba and of the Dominion Government. The terms agreed upon, so far as education was concerned, must be taken to be embodied in the 22nd section of the Act 1870.

Of course, one must accept this as an authoritative determination of the educational provision found in the Manitoba Act." This is what Mr. Mills says on this question of the bills of rights and we are disposed to accept him as a greater authority than our learned friend Mr. F. C. Wade.

**Dr. J. K. Foran.**

The retirement of Dr. J. K. Foran from the editorship of the Montreal True Witness will be a loss to Canadian journalism that will be severely felt. For some years his brilliant and effective writings in the interests of Catholicity and other important issues that from time to time have agitated the public mind, made his opinions eagerly watched for and his earnest labor was certainly a great factor in keeping the paper in the front rank of Catholic journalism. His literary work well deserved the praise it received, but praise will only go ashort way towards keeping the wolf from the door. Dr. Foran has been appointed to a place in the Harbor Commissioners' office, and it is to be hoped promotion will rapidly follow. This appointment will also retire Dr. Foran from politics. He was prominently mentioned as the Conservative candidate in Montreal Centre in the next elections.—Canadian Freeman.

**MODERN AUTHORS.**

**Why Few of Them Will Be Known to a Later Age.**

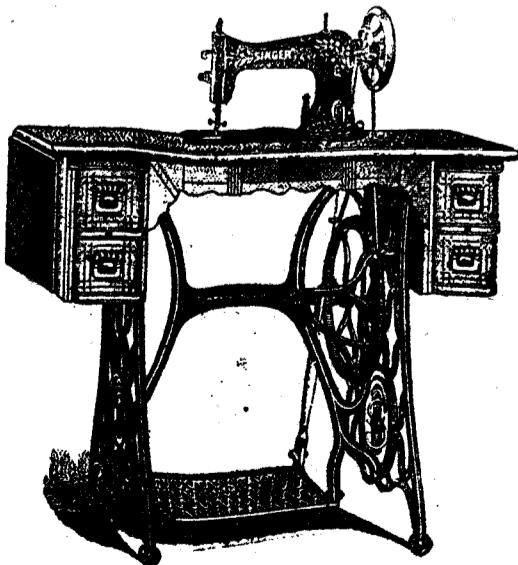
It has been pointed out by M. Delisle, Librarian of the Bibliotheque Nationale, that paper is now made of such inferior material that it will rot and very few of the books now published have the chance of long life. The books of the present day will all have fallen to pieces before the middle of the next century. The genuine linen rag paper was calculated to last, and even the oldest books printed on it, if kept with due care, show very little of the effect of time; but the wood-pulp paper now largely used, in the making of which powerful acids have been employed, is so flimsy that the very ink corrodes it, and time alone, with the most careful handling, will bring on rapid decay.

Perhaps from one point of view this is not an unalloyed misfortune. Only remnants of present day literature will survive for the information of future generations, and great national collections, such as that in the British Museum library, formed at great expense, and intended to be complete and permanent, will offer to the literary historian of, say, the twenty-first century, but a heterogeneous mass of rubbish, physical laws thus consigning to oblivion a literature of which but a tithe is intellectually worthy to survive.

The papermaker thus unwittingly assumes the function of the great literary censor of the age. His criticism is mainly destructive, and it is too severe. Without the power of selective appreciation, he condemns to destruction good and bad alike.—Exchange.

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1.20p 2.45p	Portage Junction	1.05p 5.00p
1.05p 2.30p	St. Charles	1.10p 5.15p
12.42p 2.23p	St. Norbert	1.25p 6.07p
12.22p 2.12p	Cartier	1.35p 6.25p
11.54a 1.56p	St. Agathe	1.50p 6.51a
11.31a 1.40p	Union Point	2.04p 7.18p
11.07a 1.31p	St. Louis	2.17p 7.35p
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10.03a 12.52p	St. Jean	2.48p 8.25p
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7.00a 4.00p	Duluth	8.00a
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10.30a 8.30a	Chicago	7.10a
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St. Paul		St. Paul
Express 104		Express 100
Winnipeg	Winnipeg	Winnipeg
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7.50p 12.55p	Portage Junction	2.20p 8.05p
6.58p 12.34p	St. Charles	3.02p 8.45p
5.49p 12.09p	St. Norbert	3.26p 9.31a
5.29p 11.59a	Cartier	3.36p 9.50a
4.59p 11.29a	St. Agathe	3.56p 10.28a
3.58p 11.08a	Union Point	4.06p 10.54a
3.14p 11.08a	St. Louis	4.26p 11.44a
2.51p 10.57a	St. Jean	4.37p 12.10p
2.15p 10.40a	Somerset	4.54p 12.51p
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11.57a 9.35a	Baldur	5.58p 3.25p
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10.57a 8.57a	Hilton	6.36p 4.53p
10.13a 8.42a	Ashdown	6.52p 5.25p
9.49a 8.35a	Wawanesa	6.58p 5.47p
8.29a 8.27a	Elliot	7.18p 6.27p
8.06a 8.13a	Rounthwaite	7.18p 6.27p
8.28a 7.57a	Martinville	7.38a 7.18p
7.50a 7.40a	Brandon	7.55p 8.00p

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Mixed No. 143 Every Day		Mixed No. 144 Every Day
Except Sunday		Except Sunday
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5.58 p.m.	Portage Junction	12.10 p.m.
6.14 p.m.	St. Charles	11.44 p.m.
6.19 p.m.	Headingley	11.36 p.m.
6.42 p.m.	White Plains	11.12 p.m.
7.06 p.m.	Gravel Pit Spur	10.47 p.m.
7.13 p.m.	La Salle Tank	10.39 p.m.
7.25 p.m.	Eustache	10.26 a.m.
7.47 p.m.	Oakville	10.03 p.m.
8.00 p.m.	Curtis	9.59 p.m.
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