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M. DORRELLY, Proprietor

ARCHBISHOP TACHE.

A Page of the History of the Schools in Manitoba Durfng Seventy-five Years, by His Grace the Archbishop,

Winnipeg Free Press.

The Free Press has received from His Grace Archbishop Tache, of St Bonifice, a lengthy paper under the title of "A Page of the History of the Schools in Manitobaduring seventy-five years." The first instalment of the paper is published to day and will be continued in a subsequent issue. The paper reads;

ment of the paper is published to day and will be continued in a subsequent issue. The paper reads;

The Manitoba schools are the object of general attention throughout Canada; every day they are alluded to in some of the newspapers. Every political assembly of any importance is forced to consider this question; and it is done in a way that betrays embarrassment or half-concealed hopes based on painful incertitude. On the one hand, love of the country and of Christian instruction of children gives hope for an advantageous solution; on the other hand, hatred of the Church or notions of common right and of religious indifference reject the most elementary respect for the convictions of others. At home people pray, hope and fear; while elsewhere it is triumphantly affirmed that all is finished, that there is no remedy to the evil, not even a wound to heal; that the minority in Manitoba must necessarily submit to the will of the majority and must renounce what they consider as a sure right and a sacred obligation.

I am of those who think that a question is solved only when it is settled with justice and equity. I am not an admirer of subtle legal technicalities nor of skillful combinations, in the art of expedients; therefore, I am far from believing that the Manitoba School Question is settled or that injustice is to put an end to it; that conviction is my reason for believing that the cause must again be studied, even in its minutest details, in order that those who wish to appreciate it may make a full examination into the subject.

To day I gather some historical informations convergence and the statical information of the subject.

rough that those who wish to appreciate it may make a full examination into the subject.

To day I gather some historical information concerning the different phases, through which the schools of the Red river have had to pass; not as to the detail of their action, but as to the mode of their existence.

This historical study covers three quarters of a century, it goes back not only to the establishment of the first school on the banks of the Red river, but even to the generous thought that inspired such an establishment. At the beginning of ISIS the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that prelate who sent towards the North West the first missionaries who took up their headquarters in St. Beniface. A month before the departure of Messrs. Provencher and Dumoulin, Mgr. Plessis gave them a series of instructions, as remarkable by the largeness and elevation of the duties mentioned, as by the exactness and wisdom of the details.

In this document, dated 20th April, 1818, and kept in the archives of the Archbishopric of Quebec, we find the first prescriptions concerning the schools of Assiniboia and the North-West. It is said:

6. "Missionaries will take a particular care of Christian education among children, and for

AOTH-West. It is said:

6. "Missionaries will take a particular care of Christian education among children, and for this they will establish schools and catechisms in all the localities they may have occasion to visit." Further we read:

"The missionaries will establish their home near Fort Douglas, on the Red river, will build there a church a house, a school. For their support they will take the most advantageous way to utilize the lands that will be given to them."

support they will take the most advantageous way to utilize the lands that will be given to them."

The first order for establishing a school, in this country, came then from Quebec and from a Catholic Bishop. All those who have the least notion of the history of Canada know that Bishop Plessis was a glory to the country by the force of his genius as well as by the splendor of his virtues. It is also well known that his authority over those who were under his jurisdiction, greatly contributed in keeping Canada and the North-West under the allegiance to Great Britain, at the time of the war with the United States. What every one does not know is that the first schools of the Red river are due to the instructions given by him to his priests and tollowed by these missionaries notwithstanding great difficulties. Another fact, not universally known, is that on account of the services that Mgr. Plessis had rendered to the crown, he had gained the confidence of the authorities, who had recourse to him, in the direction of public affairs, and who seconded his zeal in the accomplishment of his own duties. One may be easily convinced of this by the following letter given by the Governor-General to Mgr. Plessis, when the latter decided to send priests and establish missions and schools in the Red river settlement:

"His Excellency, Sir John Coope Sherbrooke."

latter decided to send priests and establish missions and schools in the Red river settlement:

"His Excellency, Sir John Coope Sherbrooke, S. C. B., Captain General and Governor in Chiet in and over the Provinces of Upper and Lower Canada and Commander of His Majesty's forces therein, etc.

"To all to whom these presents shall come:

"Whereas the Reverend Joseph Norbert Provencher, Severe Joseph Nicolas Dumoulin and Guillaume Etienne Edge have been appointed by the Most Reverend Catholic Bishop of Quebec to proceed as missionaries to the Red river and adjacent Indian territories, there to disseminate the Christian religion and to afford to the inhabitants the benefit of the rites there of, now know ye that, being desirous of furthering so plous and useful a work and of offering the fullest protection and support in my power to the persons engaged in it, ido hereby call on all His Majesty's subjects, civil and military, and do request all other persons whomsoever to whom these presents shall come, not only to permit the said missionaries to pass without hindrance or molestation, but render them all good offices, assistance and protection where ever they shall find it necessary to go in the exercise of their holy calling.

"Given under my hand and the seal at arms at the castle of St. Lewis, in the city of Quebec, this twenty-minth day of April, in the year of our Lord one thousand eight hundred and eighteen, and in the fifty-eighy year of His Majesty's reign.

"Signed) Andrew W. Cochrax.

"Such a proof of respect and confi-

"(Signed) Andrew WM. Cochean.

Such a proof of respect and confidence from the immediate representative of His Majesty, the Sovereign of England, is easily understood, when one knows what is taught by the Catholic Church; a teaching that Mgr. Plessis recalled to the mind of his missionaries in his instructions. The ninth clause reads as follows:

9. "I he missionaries will make known to the people the advantage they enjoy in remaining under the government of His British Majesty; will teach them by words and example, the respect and fidelity they should have for the Sovereign; will accustom them to offer to God fervent prayers for the prosperity of His Most Gracious Majesty, of His august family and His empire."

It is evident that the establishment of

Most Gracious Majesty, of His august family and His empire."

It is evident that the establishment of schools in this country was decided upon at a time when the best understanding existed between civil and religious authorities, by men who knew that the Church and the State have the right of moving freely in their respective spheres, and who desired to render the people happy, not only in the material order, but also in the legitimate aspirations of the soul, and heart.

A search in the history of the different phases through which our school question has passed shows that the most important are five in number.

The first of these phases is the establishment of the schools of Assiniboia and their maintenance, under the regime of the Honorable Hudson's Bay Company.

The second is that of the difficulties and negotiations which terminated by the creation of the province of Manitoba and the transfer of the country to the Dominion of Canada.

The third phase was when the legislative

transfer of the country to the Dominion of Canada.

The third phase was when the legislative authorities of Manitoba passed laws to establish and maintain schools, in harmony with the religious convictions of the two sections of the population.

The fourth was marked by the establishment of a new school system, that may favor the majority but violates the religious convictions of the minority.

The fifth phase is the one of the three last years, in which those who are injured ask for a remedy for their troubles and for the injustice of which they are victims.

I will briefly examine some of the most remarkable facts in the history of those five different evolutions in order to prove the five following conclusions:

1. Previous to the union of the North-West with Canada different classes of persons enjoyed there by practice certain rights and privileges in matter of education, and the civil authorities acknowledged such rights and privileges by helping donominational schools.

rights and privileges by helping donomina-tional schools.

2. At the union the said rights and privil-eges were recognized by the Federal author-ities, who, in order to safeguard them added to and amplified in the Manitoba Act the pro-tection granted by the British North America Act to the minorities of the Provinces of the Dominion.

Dominion.
3. The Legislature of Manitoba, aware of

3. The Legislature of Manitoba, aware of the past practics and guided by the constitution of the new province, explicitly placed under the protection of the law denominational schools as existing in the country, before its union with Canada, or to be established thereafter.

4. The change which took place in school laws in 1820 does away with the practice of Assiniboia, violates the pact or condition agreed to, when the colony became a province of the confederation, and destroyed the system of education established by the legislature of the province, after the union.

5. The minority of Manitoba has the right and the duty to seek a remedy against the injustice perpetrated; this remedy they ask from all those who have a voice in the council of the nation and it is with that view that they have addressed their petitions to the governor-general in-council.

§ I. The schools of Assiniboia, from their foundation until the cessation of the Honorable Hudson's Bay Company:

This period covers a little more than fifty years, during which the cause of education may seem to have made slow progress, in the estimation of those who do not know what the country was at that time; but that progress cannot fail to surprise people acquainted with the difficulties that were experienced, in the beginning of the colony, and what delays these difficulties have caused in its development. To the prejudiced I can oppose the testimony of two eminent men who are well known and disinterested. The Hon. James W. Taylor, later on American Consul for Winnipeg, visited the colony in 1850; the Right Hon. Sir Charles Tupper visited it in 1859; both often repeated to me that their greatest surprise, at the time of their visits, was to become convinced by themselves of the excellency of the education given in our establishments at such a remote period.

At that time the schools were all denomina tional. The religious bodies established them, the parents helped to their visits, with the sasention that I will examine the conduct of the three powers w

"I am convinced the tazealous and intelligent ecclesiastic would do incalculable good; if Your Lordship choses a subject qualified for the work I do not hesitate in assuring him my consideration and offering all the help that Your Lordship may judge necessary."

the work 1 do not hesitate in assuring him my consideration and offering all the help that Your Lordship may judge necessary."

This-plan could not be realized in 1816. In 1817 Lord Selkirk visited the colony. The deplorable events of the proceeding year, the fears and regrets of the immigrants, did not shake his hopes of the success of the enterprise he pursued with so much affection. On the other hand, the past misfortunes made him understand more fully the necessity of furnishing his colony with the religious influences which alone could assure the success and stability of the enterprise. To the Protestants he designated the place where, later on, they would build their church and school. He did the same for the Catholics, stating to them that he had already entered into communication with the Bishop of Quebec, and advising them to make a petition, which he would himself endorse and send to the venerable prelate. The petition was signed and Lord Selkirk, when sending it, insisted that it might not be fruitless. These requests were favorably answered, and the departure of missionaries announced for the month of May, 1818. Mgr. Plessis chose Messrs. Provencher and Dumoulin. The illustrious prelate gave them the instructions we have already spoken of. A copy was handed over to Lord Selkirk who gave his appreciation as follows, in a letter sent from Montreal and dated the 9th May:

"My Lord, Mr. Provencher has shown me the instructions and documents given to him: they seem to contain all that could be desired."

Let it be well remembered that these instructions obliged the missionaries to build

and dated the 9th May:

"My Lord, Mr. Provencher has shown me
the instructions and documents given to him;
they seem to contain all that could be desired."

Let it be well remembered that these instructions obliged the missionaries to build
schools in different localities and directed
them to have their home near Fort Donglas
on the Red river, and there to build "a
church, a house, a school."

After perusing these instructions Lord
Selkirk did not hesitate to say, "They seemed
to contain all that could be desired." He
then prepared the indentures, which he
signed on the 18th of the same month, and by
which he gave to Mgr. Plessis and co-trustees two "tracts, pieces or parcels" of land;
one covering an area of about twenty square
miles and situated on the east side of Riviere
la Seine; the other, which contains twenty
two acres or fifteen square chains, situated
on the banks of the Red river near Fort
Donglas; the whole to kelp the work of the
Catholic missionaries in Red river country.
On the 19th of the same month of May 1818,
the two priests, accompanied by Mr. William
Edge, who was to help them in the instruction of children, started in a birch bark
canoe, partly equipped at the expense of
Lord Selkirk, and on the 16th July they
arrived at Fort Donglas.

The missionaries immediately began a
construction which, at first was to be a
"church, a house and a school." They built
it on the banks of the Red river, precisely on
one of the parcels of land given by Lord
Selkirk. Notwithstanding painful trials and
the greatest difficulties these humble beginings became gradually more and more important; they developed into the establishment of St. Boniface. After seventy-five
years of existence in the midst of vicissitudes, but without interruption, it is on the
same spot that one can see to-day the church,
the house which is now the archiepiscopal
residence, the school which is now the college of St. Boniface and the Provencher
Academy, on the one side for the boys and
the boarding school and Tache Acad

ious means, and that the most certain way of assuring the success of his enterprise was to call to his help some missionaries, whose zeal and devotedness would be of great advantage. Lord Selkirk did not agitate the question of the union of the Church and State; he did not accept nor repudiate that theory; he merely understood that the combined action of the religious and civil powers, that their good understanding, would surely be favorable to the development of the country, as well as to the true presperity and happiness of its inhabitants. The troubles which had taken place in the new colony caused him to understand the necessity of the salutary restraints imposed by religion and its teaching. He easily understood that it costs less to favor the construction of churches and schools, and even to help the missionaries, than to levy and entertain a troop of constables. Lord Selkirk was a colonizer; he wanted immigrants; he knew that a sure way to keep those he had already, and to bring others, was to facilitate the education of their children, without offending the religious scrupes of their parents.

A formight before the death of the founder of the colony of Assimboia, on the 22nd March, 1820, his agents wrote from Montreal to Mgr. Panet, in Quebee:

On behalf of Lord Selkirk, we ask for the permission of offering you all the assistance we may gave, for the jurney of those gentlemen (a priest and a teacher), and we wish you to tell us when they will be ready and what they may need.

pernitsion of offering you all the assistance we may give, for the journey of those gentlemen and a teacher), and we wish you to tell as we then they will be ready and what they may meed.

This favor was the last received by the missionaries from Lord Selkirk. He died on the 8th of April following.

2. Assistance given to schools by the Hudson's Bay Company — After the death of Lord Selkirk the Hudson's Bay Company — After the death of Lord Selkirk the Hudson's Bay Company re-entered into possession of the lands they had ceded to him and took the management of the colony. That company had an understanding with the Church Missionary Society and gave free passage to York Factory to a minister of the Church of England. Mr. West, accompanyed by a teacher, Mr. Harbridge, came to the Ked river in the autumn of 1820 and built on the land given by Lord Selkirk a log house, which was also used as church, dwelling and school, which has since been replaced by the cathedral, the Bishop's court and the college of St. John. Soon after this the Hudson's Bay Company and the Company of the North-West put an end to their rivalry and made their interests one. Seeing this, Lady Selkirk, who had always shared the views and generosity of her worthly husband concerning the Catholic mission of Red river, wrote to the Archbishop of Quebee on the 27th of July, 1821:

"My London-I hope that the arrangement concluded lately by the Hudson's Bay Company, will not hurt the interests of the mission, but greatly facilitate them by improving the mode of trading with the Indians."

That wish of the noble lady was realized. The Honorable Hudson's Bay Company, sole master of the country, always favorel the schools, Catholic or Protestant, and that in different ways. I will mention only three—the granting of lands, passage on their boats and subsidies in money.

GRANTING OF LANDS.

It is with my personal knowledge that in the limit of the colony of Assimboia nearly every Catholic school was built on lots given for that object by the Hudson's Bay Co

PASSAGE ON BOATS.

school it did not only give an acre or two but a complete lot.

PASSAGE ON BOATS.

One of the greatest obstacles to the development of the colony of Assiniboia as to the instruction of children, consisted in the difficulty of having teachers. At the beginning they could only be had from Canada, England or France. Every one knows how the journeys werelong, difficult and costly. The boats of the Hudson's Bay Company were the only ones reaching the country and the facilities they offered were more precious, on account of their limited capacity. Without the good will of the Company it was like an impossibility to enter its domains, and without its assistance many school teachers who have fulfilled here their most important duties could not have come; many of our schools could not have been opened. It was therefore a most real and precious help given by the Company to the schools when it granted passages on its boats and that, most of the time, gratuitously, to teachers, either Protestant or Catholic. Gladly do I here offer to this honorable body the tribute of my gratitude. I am convinced that Protestant school authorities have entertained this same feeling, for they have received at least as much as we.

SUBSIDIES IN MONEY.

Not content with giving land for the schools and transportation for the teachers, the company, knew what privations Mgr. Provencher imposed upon himself for the faithful under his care and the teaching of the factors of the company, at York Factory, on the 2nd July, 1825, he moved the following resolution, which I borrowed from the minutes of that meeting:

"Great benefit being experienced from the benevolent and indefatigable exertions of the Catholic mission at Red river, in the welfare and the moral and religious instruction of its numerous followers; and, it being observed, with much satisfaction, that the linducec of the mission under the direction of the Subsision under the direction of the settlement and of the country at large, it is:

"Resolved, that, in order to mark our approbation

recommended to the nonorable committee, that a sum of £30, which afterwards was poport."

That recommendation was accepted by the committee in London, and since then the sum of £30, which afterwards was doubled, was paid annually to the Bishop of Red river. I may assure the reader that, instead of taking that money for himself, the Bishop of St. Boniface employed it in good works, specially for the cause of education, which he sustained and developed amidst the greatest difficulties.

In this respect the Protestants, and consequently their schools, were more favored than ours. Without being jealous, the Catholics could see that the company gave more to the Bishop of St. Boniface. I have never tried, nor has it ever occurred to my mind to investigate, what the Lords, Bishops of Rupert's Land have done with the money received from the company; but, to be just, I must say that their Lordships have always shown themselves so zealous as to the success of the Protestant schools that undoubtedly they have been most willing to consecrate a great part of the Hudson's Bay Company's grants to help the schools of their denomination.

From what I have just said it seems to me evident that I may state that the company, as a civil power has largely helped the schools of Assiniboia, whether Catholic or Protestant.

3. The colonial council:

The council of Assiniboia is the third

schools of Assintboia, whether Catholic or Protestant.

3. The colonial council:

The council of Assintboia is the third power that exercised a civil jurisdiction in the limits of the colony. Its revenues amounted to very little, their chief source being customs duties. Those customs duties were levied on the importations of the company as well as on those of the citizens.

The council, without passing regulations or laws, relative to schools, helped them nevertheless, both by exemption and donations.

EXEMPTIONS.

We may see in the reports of the Council of Assiniboia that exemption of customs duties were made in favor of the schools on certain articles, such as books, maps, scien-

tific instruments, etc., etc. In practice the exemptions granted to the missions and the missionaries were extended to the schools and to the teachers of those schools.

minutes of the meeting of Oct. 16, 1850, we read:

"Adam Tom. Esq —A motion for taking into consideration the propriety of granting public money for education."

And in the meeting of May 1, 1851, the following motion was made and carried:

That £160 be granted from the public funds to be divided equally between the Bishop of Rupert's land and the Bishop of the North-West (St. Boniface), to be applied by them, at their discretion, for the purpose of education."

In the minutes of the 27th November, 1851, "a petition was read from the trustees of the Presbyterian church of Frog Plain, asking for a grant for education." It reads as follows:

"To the Governor and Conneil of Assimbles as

Presbyterian church of Frog Plain, asking for a grant for education." It reads as follows:

"To the Governor and Council of Assimbota:

"The petition of trustees of the Presbyterian church of Frog Plain humbly showeth:

"That a church has existed for two years on the giebe of said church; that the said school, as not being on the patronage of the Bishop of Rupert's Land, does not appear to have been contemplated in the grant of £50 which you gave to His Lordship in April last for the purpose of education; that during the latter part of the interval, the said school has been placed under the auspices of a duly ordained minister; that in reliance on his active and enlightened superintendence, your petitioners and those whom they represent, hope to see the said school raised, in some measure to the level of parochial schools of Scotland.

"That, as the improvement of education, seems to be more requisite, at least among the Protestants of the settlement, than its mere extension, your petitioners pray that their minister may receive from the public fund a sam proportional to the £50, as aforesaid. Fravient to the Church of England without probatice. however, to the recognized equality in the premises between the Protestants, as a whole, and the Roman Catholics.

"And your petitioners shall ever humbly pay (Signed)

"A Ross And your petitioners shall ever humbly pay (Signed)

"That free and the other trustees of the Presbyterian community.

That petition had its effect, and on July 13, 1852, Dr. Brown moved, and Mr. Laffeche seconded this resolution:

"That given pounds be granted to the Rev John Black, of Frog Plain, for the purpose of

"That fifteen pounds be granted to the Rev
John Black of Fror Plain, for the purpose of
education, in accordance with the petition of
the committee of his congregation
"Carried unanimously."

On the 9th of December, 1852, "Mr. Lafleche moved and Dr. Bunn seconded, that
fifteen pounds be granted to the Bishop of St.
Boniface for the purpose of education."

This resolution was carried against the
opposition of the Bishop of Rupert's Land
and two other councillors.

Therefore the council of Assiniboia recognized and helped the schools.

THE PROTESTANTS AS A WHOLE.
In the petition of the Presbyterians it can
be remarked that while asking for money for
the school of their denomination, they aftirm
that they ask this "without prejudice to the
recognized equality in the premises between
the Protestants as a whole and the Roman
Catholics."

Uatholies."

By this the Presbyterians affirm a fact well known in the colony of Assiniboia and considered by the Government itself in official acts.

well known in the colony of Assiniboia and considered by the Government itself in official acts.

This is the reason why only two religious denominations are mentioned in the eight censu-es, made before the transfer of the colony to Canada; the two are the Catholics and the Pretestants, the latter comprising the Anglicans, Presbyterians, etc., etc.

From what precedes it is easy to establish what was the custom or "practice" in the colony of Assiniboia in relation to education "at the union," and what "rights" or "privileges" were enjoined, "with respect to denominational schools" by the "different classes of persons." In studying the history of our schools during the first phase of their existence, it is impossible not to acknowledge the following facts:

1. At the very beginning of the colony, its founder was preoccupied with the necessity of establishing schools, and wants no other but "denominational schools" as they answered best the needs and aspirations of the different "classes of person" in the population.

2. In continuing the work of Lord Selkirk the Honorable Hudson Bay Company had the same idea concerning education and understood the usefulness of harmonizing the different "classes of persons" by giving to each an equal right to schools, where their children would receive respectively instructions in conformity with the religious convictions of their parents.

3. In fact, during the half century we have reviewed all the schools of the Red River were "denominational schools."

4. During this period all contributions for education went to the support of "denominational schools."

5. No one was bound, either by law or "by practice," or otherwise, to contribute to the support of schools of a different denomination or people which ignored the teaching of his own Church.

6. The State or public power, understanding the unity of denominational schools in the proper of the contributions of the unity of denominations and schools.

own Church.

6. The State or public power, understanding the unity of denominational schools, added to the "rights" possessed by all classes of persons, the "privilege" of an official acknowledgement of the schools established by these same classes.

7. Every public power, in the Red river settlement, before its union with Canada, helped by grants of money and otherwise all denominational schools, established by the different classes of persons.

8. As to the distinction created by religious beliefs the customs, supported by official

8. As to the distinction created by religious beliefs the customs, supported by official acts, recognized two "classes of persons," the Catholics and the Protestants as a whole. And from the beginning of the colony till its union with Canada, the Protestants, even as a whole, were always "the minority of the queen's or king's subjects."

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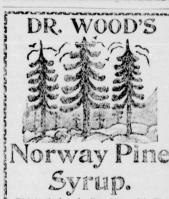
the sore healed up, he became perfectly wand is now a lively, robust boy. Other parenwhose children suffer from impure blooshould profit by this example.

THE LARGEST ESTABLISHMENT MANUFACTURING CHINGS PLACE CHIMES CHIMES PURSE BELL FOR PICE and Catalogue Meshane Bell For Dright, and Tilling Meshane Bell For Dright, Ball Tilling Meshane



OF THE BOWELS, KIDNEYS AND LIVER, CARRYING OFF GRADUALLY, WITHOUT WEAKEN-ING THE SYSTEM, ALL IMPURITIES AND FOUL HUMBORS. AT THE SAME TIME CORRECT-ING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEAD. ACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCRO-FULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL LEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD BITTERS.





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