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They offer you values in goods that you cannot get elsewhere. They deal only in such goods as their experience proves to be the most satisfactory to the consumer both as regards quality and price.

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'Midland' Watches

which are winning their way steadily in public favor on their merits.

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They are giving you the advantages of first class workmanship (in their watch and jewellery repair department.)

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Just now

Britton - Bros.

are loaded up for Christmas and the Holiday trade. Come and see what they have to show you

The Victoria Waeder

FRIDAY, FEBRUARY 21, 1890



A union of hearts and a union of hands A union none can sever; A union of homes and a union of Lands And the flag, Britain's Union, forever.

Game of Thought.

So weighting duty in the scale of prayer, Give what seems given then. It may prove a need Of goodness dropped in fellow grounds of need, J. G. Whittier.

Yes! Truly Life and Death march side by side, And lighter unto tears is close allied. Touch it to Y ash, and Old Age will confess; Perseverent all at eye will see success.

Master are mostly the greatest servants in the house. He that is de-pi-ect, and hath a servant, is better than he that knoweth himself, and lacketh bread.

HO FOR MATTEWA!

The advisory committee of the county council met last Saturday and passed petitions to both the Legislature of Ontario and to the Dominion parliament asking assistance to the road toward Mattawa.

The Board of Trade, and the town council each passed similar petitions previously and deputations from all three bodies are appointed to interview the government.

CHARLTON CLAP TRAP.

When one deliberately sets himself for it, even when a great man does, it is surprising what a dunkey he can make of himself.

John Charlton, M.P., has of late been earning the contempt of all; for if one is to be despised more than another it is the hypocrite.

In the House of Commons, Mr. Charlton brought up the question of the Hull riots across the river and sought to condemn the Government of Canada for not interfering. Mr. Charlton knew as well as every child in Canada knows, that the preservation of law and order unless in case of rebellion, is entirely under control of the municipalities and the provinces.

Mr. Charlton knew that his great friend Mercer ruled across the river, that his magistrates and his police were supreme there, and were fully competent, or should be, to preserve the peace. Yet, he asked the clap trap questions in the Parliament of Canada!

Such men as Charlton are an injury and a disgrace to any good cause.

THE DUAL LANGUAGE QUESTION

Dalton McCarthy has introduced his Bill into the House of Commons abolishing the use of the French language in the North-West Territories. It has already passed its first reading and the debate on the second reading has been in progress this week. Many able speeches are being delivered on each side, and in the long run, the discussion is sure to do good.

The questions should simmer down to these:

(1) Is it advisable to have more languages than one in official use in Canada?

(2) Is it possible to have for very many years to come less than two official languages?

(3) Admitting the propriety of recognizing the French language in Quebec and in the Dominion parliament should recognition be extended to that or any language but the English, in the other provinces, and especially in the Territories?

(1) Under existing circumstances it would be very inadvisable to seek to abolish the French language in the Canadian parliament, or in the Quebec Legislature; inasmuch as Quebec is almost wholly a French speaking province, and that language being guaranteed by the constitution, to abolish it now would be unjust and impolitic.

(2) For years to come, there must therefore of necessity be two official languages in use in the Canadian parliament and in Quebec.

(3) But in the provinces other than Quebec, and more especially in the territories it would be the height of absurdity to allow more than one language, and that the English, to be official.

Suppose for example the rule were adopted to make all languages spoken by any large portion of an electorate official, why in Manitoba to-day there would be the English, the Gaelic, the Scandinavian, the French, and the Indian dialects—a pretty mess of official languages. In British Columbia to these would be added the Chinese and the Spanish. In the provinces and territories of Canada outside of Quebec there should be but one official language and that the English.

When a settler locates his farm on the prairies, or erects his home in any portion of this fair Dominion he should be willing to conform to her laws, her manners and her customs so far as such are national. He should leave behind the distinctive racial features of his native land and become British-Canadian. Contrast the noble conduct of some of Canada's finest citizens to-day, i.e., the Highland Scotch. These men with their wives and families speaking the Gaelic tongue came to Canada, and instead of seeking to coerce the authorities into recognizing their speech as official, at once became citizens in the full sense of that term. Their hearts undoubtedly turned to "Scotland's high and heathered hills" with the deepest affection; and while they sang—

"Ye' far frae the my native shore, As' touned on his' temptuous ocean; My heart eye' s' a'ish to the core Shae' cling to thee with warm devotion."

Yet in the same notes they gave expression to a deeper and more patriotic feeling in—

"Farewell, farewell my native home Thy lonely plain, an' heath-eld mountains, Farewell thy fields o' stored fumes, The leafy shores an' sparkling fountains, Noe mair I'll climb thy mountains steep N' a' water by the rapid river, I seek a home far o'er the deep, My native land, farewell forever."

Such is Highland Scotch practice. To-day in this county and in many other parts of Ontario one finds the original settler still speaking the mother Gaelic, while the children grow up using the purest English. And will anyone pretend to say that the children have not the same truth of heart, purity of soul, honesty of purpose, nobility of character, and strength of intellect, speaking the English tongue as their parents had who knew only the Gaelic?

The question is one of humanity, not of tongue or race.

It is almost laughable to hear men prone of their "mother tongue" as some of the speakers in the debate have done; and it is absurd to debate on depriving the French-Canadian in the North-West of the right of reading government reports because they might not be printed in his tongue. Who ever reads a government report? One is safe in asserting that ninety-five per cent. of those reading those important documents are familiar with the English. The assertion might be extended to say, that among all the French-Canadians in the North-West not twenty-five ever read a government report; and not one per cent. could read one if it were presented. Then why the necessity of perpetuating the language, official, outside of Quebec?

"My mother tongue," says M. Laurier! "Our race," says Sir Hector Langevin! What is the French tongue? Simply a romance language, a thing of modern times. There are not forty men, priests and parliamentarians in all Quebec to-day who can read the "Chanson de Roland," or other French literature anterior to the year 1100. The whole thing, like the English, has been gradually revolutionized.

"Our race," foresoth! What is it? Not Gallian, not Latin, not Teutonic, not Scandinavian. It is exactly like the English or British race, descended from the old Britons or Celts, the Teutons, Scandinavians, and other kindred peoples. In France there are many heroic names enrolled on history's page. The climate, the associations, the surroundings have ever been productive of independent thinking men. The soil of France and adjoining nations bears the atoms of freedom's blood more than other parts of Europe. In short to be a Frenchman should be in itself cause of pride.

The politicians of Canada make a serious mistake in condemning the FRENCH-CANADIAN PROVERB as a class for the de-

LIQUORITIES OF AN ULTRAMONTANE PRIEST-CRAFT.

Priests of romanism use the French language and nationality as a means to further their own designs; just as in Glangarry they are using the Gaelic language and nationality.

A system of disintegration or of keeping peoples apart should be condemned by all lovers of liberty. The bond of union among citizens should be, not race, or religion, or language, but honesty of heart and purpose.

The French-Canadians cannot very honestly condemn Mr. McCarthy and his fellows for attempting to stem a movement to perpetuate the French language not for its intrinsic beauty and value as much as for its being the means of fostering dark age romanism, bigotry and priest-craft. Mr. McCarthy knows that, given independence of thought the French-Canadian will take his place among freemen; but allow him to grow up narrowed by religious and racial prejudices, and he is fit tool for priests.

But Canadians mean to be ruled by citizens of Canada; not by romish priests.

THE HULL ROMISH RIOTS.

A result of the superior culture and developments produced by romish training is furnished in the city of Hull, in Quebec, just across the Ottawa river from Ottawa. The dear heaven-inspired priests and the sweet, charming, lovely nuns have turned loose on society the ordinary specimens of their handiwork.

There is in the Ottawa valley one protestant family standing above all others in associations the most kind, in acts the most charitable and considerate towards the roman catholic population of the locality. That is the Wright family. Alonzo Wright, M. P., "king of the Gatineau," is known throughout the continent, while Major Joshua Wright has a name and fame as one of the bravest in the North-West campaigns, and later, as Adjutant of the Wimbeldon team. The family once owned the whole tract around Hull. Miss Wright, a sister to the gallant Major, with other young ladies, has been in the habit of conducting religious services for young women, and looking after those of her own sex not always in comfortable or healthful circumstances either spiritually or temporally. In short Miss Wright has done great good among her sex in the Ottawa valley. She recently began meetings in Hull, Que., and drove over from her own home on two successive evenings only to be attacked and beaten. Her brothers who manfully came to her defence, were also badly abused, as were many others. When a family so respected among that class as are the Wrights is attacked what would not romish fanaticism do towards others?

The police being romish trained were powerless; there was no magistrate to call out the militia or special constables; for the administration of justice as every one knows is controlled by the provinces, and Mr. Mowat's ally and friend Mercier, rules in Quebec. Hence he would be loth to do aught to check jesuitism and ruffianism. So a howling mob of romanists attacked three or four young ladies. What brave fellows they must have been! How like romish training in all places and in all times! What an absence of that old British principle, a principle pervading every freeman's breast—"Man to man"—was displayed there as everywhere romanism rules.

However, in answer to Miss Wright's personal demand to Mr. Mercier for protection, the Quebec government shows signs of doing or pretending to do their duty. Provincial police are now on the scene; and what gives more hope than anything else is that Judge Dugas, a thorough soldier, has been in Hull for some days under instructions from the Quebec government.

As is their invariable rule, the romish priests, after secretly conniving at the disturbances and by their training sifting the poor creatures engaged in the rioting to be like themselves, intolerant, at last, when they saw the storm of indignation aroused throughout Canada, when they saw thousands of the flower of the Ottawa valley youth, freemen, ready to march on Hull and sweep the carcasses of the priests and their blighted followers into the Chaudiere, then and not till then have they raised their voices for peace. Thus intolerant priestcraft ever acts. Rebellion and riot are secretly plotted and encouraged, and if successful a blessing is pronounced; but if a failure, then the movement is condemned publicly, though blessed privately.

Following in the wake of the utterances of the old medieval fossil in Kingston, the priest Cleary, these Hull riots are fitting sequels. They are proper exponents of romish training throughout the world; and thinking roman catholics are gradually awaking to these facts.

Again, must we differ from the general press and public in refusing to join their same cry against the "French-Canadians". The fault lies with romanism and not with the French-Canadian race. A religious bigot is a rioter in embryo he be Irish, or English, or Scotch, or French; and it is an insult to the intelligence of the world, to make the issue a national or racial one instead of a religious or fanatical struggle.

The sooner politicians and people recognize that the cancer gnawing this young nation's life away is romish instead of French, the sooner will the evil be effaced. French Canadian nationalism in Quebec is merely the means, the agent of romanism, just as it is Scotch in Glangarry, Irish in all Ontario, and German in parts of Western Ontario. The only common factor in all the troublesome or rebellious nations is romanism.

But these Hull incidents and others of a kindred nature only hasten the beginning of a sudden end.

The freemen of this district for many a day have been ready, and to-day are more willing than ever to make the nation free.

BLUE STONE FOR BARLEY SEED.

A farmer inquires how much blue stone should be used in preparing barley for seed. Like a sensible man he is making ready in time and becoming informed. Will some farmer who has used the blue stone kindly furnish the data?

IS THIS A PROTESTANT GRIEVANCE?

It seems that certain residents of Opawa township adjoining Lindsay are, or were at one time joined to this town for PUBLIC SCHOOLS purposes. It also appears that, from time to time, some of these have had their properties assessed back to the rural school section. It further is reported that some still send their children to the town schools.

There is another aspect to the case presented by that blot on civilization, the Separate School Act. The roman catholic residents near town send their children, or at all events, have their properties assessed to the separate school in this town. It appears that they are exempt from the collegiate institute taxes while their similarly placed public school neighbor is taxed for Lindsay collegiate institute.

The Board of Education should examine into the whole question. If a roman catholic in Opawa is assessed with Lindsay for separate school purposes, he should be amenable to the same law in regard to the collegiate institute tax as is his protestant neighbor assessed with the town for public school purposes. Either all should be exempt from the collegiate tax, or all should pay it.

But this is but one more of the very many anomalies in school law in favor of roman catholics. Let not only the anomalies but also the whole dark age fabric of separate schools be abolished.

It is unfair to young roman catholics as it is unjust to protestants. Especially is it unjust to roman catholic young ladies. The convents and nunneries monopolize the music, drawing, painting, and fancy work teaching that should and would give honorable employment to many a clever roman catholic girl. Now however these young ladies of ability are all but forced to become nuns to eke out a living; or else seek it among protestants, where in view of the past records and present actions of the romish machine, free parents may well pause before placing their children under such management.

The fault lies with romanism, young men and young women, examine into the system under which they live and they will soon throw off the yoke of serfdom to priests. Let society be so constituted that roman catholic girls may be enabled as protestant girls are, to earn an honest and honorable livelihood as teachers in schools, or of music, drawing, fancy work, &c., and not be almost forced to become nuns, and many a pretty and clever girl, now drowning out an existence in a convent, will doff her sable robes, and don hues more in accord with nature and her beauty, and become a free woman, earning her own living honestly.

Let the separate school system vanish. Let citizens, irrespective of creed or race grow up together. Let them remember "We are brethren all."

A TEACHER'S COLUMN.

With a view of advancing public school work in this district THE WAEDER proposes to present at an early date and to continue, notes, articles and suggestions of interest to those engaged in the art of instructing the youth.

The various questions will be discussed by thoroughly competent editors, not of THE WAEDER regular staff; but we shall also personally from time to time contribute items of interest.

As the teachers of this district know, THE WAEDER has ever been their friend. We know they are all in all a superior class, and regret that their work is not at all times appreciated and commended as it deserves. But believing that want of appreciation to be due to lack of information or of a true understanding on the part of those not engaged in the work, of the great mental and nervous strain and really hard work performed by the honest teacher, we have sought to inform the public of the facts of the case.

The future of this land depends on the public schools and the mothers; therefore, have we an additional cause for doing anything be it never so little to advance the educational welfare of Lindsay and the adjoining counties.

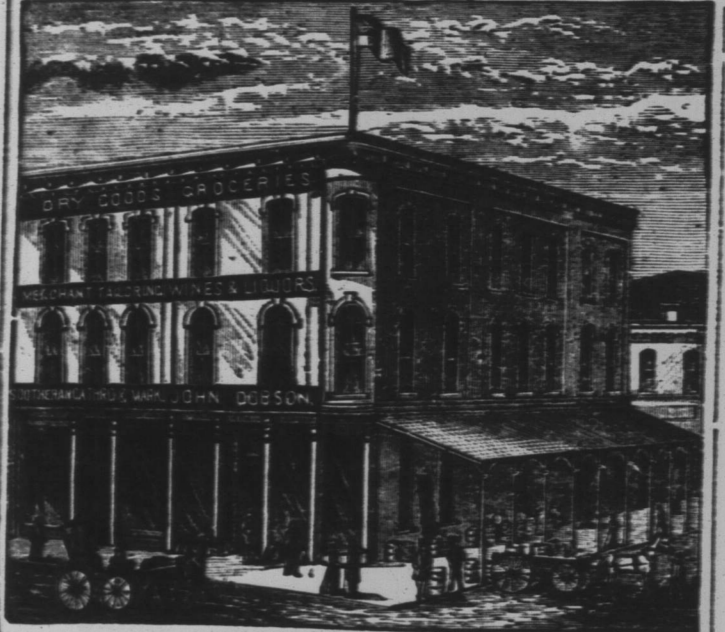
EDITORIAL NOTES.

The Lindsay WAEDER is in a terrible sweat because temperance lectures are occasionally allowed to speak in the churches on Sunday. From the tone of our column's article we have no doubt it would also be glad to shut them out week-days as well. At the same time it declares it is in for temperance with all its might. They all say that. We are well acquainted with a man who owns two hotels, who said: "Give me total prohibition and I'll support it; but none of your Scott Act for me!" There are very few nowadays who have not heard these people talk.—[Whitby Chronicle.]

Bro. Samivel, Bro. Samivel Graham! Your bro. Samivel of THE WAEDER always gave you credit for being a right up and down square fellow. THE WAEDER does not object to TEMPERANCE lectures on Sunday or other day. It does however strongly object to anyone, fair, temperance lecturer, or preacher, speaking on Sundays, instructing how people SHALL vote on questions of the day. There are six days in the week for political lectures. But if it is to be a recognized custom for political meetings to be held in churches on Sundays, then all we say is, give everyone a chance to have a hand in. So far as temperance is concerned perhaps we present as square, as unimpeachable, and as definite a line as will any other journal in Canada. We opposed the Scott Act for good reasons; we oppose all plans yet presented for prohibition; we do favor a carefully controlled and managed license system. But we are opposed to Sunday political meetings. How does that catch you Samivel!

JOHN DOBSON, IMPORTER.

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HUGH McDougall FENELON FALLS.