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BREAKFAST—SUPPER.

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### The Victoria Warder

Ph. DAY, MARCH 22, 1895

The School Case. A LONG ARGUMENT BEFORE THE PRIVY COUNCIL THE SCHOOLS OF MANITOBA. ME. JOHN S. EWART APPEARS FOR THE CATHOLIC MINORITY. PROPOSED REMEDIAL LEGISLATION. A ROMAN

CATHOLIC SPEAKS WHO PURLIC SCHOOLS. (Continued from First page).

But I shall be told that such a course is not practicable, that the government must regulate the supply of religion in the schools, or we shall have no public are the three great divisions or opinions already referred to, and no difficulty has been felt in arranging so as to let all three have their own war. I do not contact the sales of the sa have their own way. I do not say that closin there are not individuals who are not p 8) within any of the three classes, but I do say that no one of the three great classes is to be deprived of liberty because it is found impossible to give a like complete liverty to every individual. Extend liverty as widely as possible. That you cannot attain the ideal is no reason for not doing the bost you can. Because you cannot convict all criminals furnishes no argument for the abolition of the administration of jactice. How then are we to give liberty of action in this matter to the three great classes in the community? The answer is, that the system in force. in Manitobs prior to 1890 secured that end. It gave to processants complete [ nection with them. control of their schools, and that body (iccluding as it does the first two classes of persons) could arrange for their religious modicums, and the absence from attendance of those who desired puroly secular education, as they pleased. The third class of persons, forming the roman catholic body, were entrusted with the control of their schools, and they introduced into them the religious instructions which they thought proper. All classes therefore had their way, and were quite content till informed in 1890 that they

### were not-

Now, what are the objections raised to or the Dougy version of the Bible. thet system? The most usual one is that (b) The use of the following forms of thereby public money is used to propa-gate denominational terching. But this The bible scleetions after 1890 era not

spect of any instruction of religious sub- with those for the non-sectarian schools. jests," and no inspection takes place Catholic services are of course wholly

relig on; that is all; nor does it attempt are protestant not only in roman catholic to cut off a religious portion and prescribe view but in the estimation of Jews, that for everybody. When the city of unitarians and others. It would not be Toronto makes large grants to charitable possible for any Jew or unitarian to join institutions, many of them under denominational control, is pays nothing for propagetog religione doctripes, but only to prior and subsequent to 1890. Prior to the good work done to the bodies of the regulations were as follows:—

Recd. Sarely, if the government paid for certain road work done by roman catheless is industrial schools it could not be careed. Standard Three upwards in the ten woolacot. A. E. Silverwood, teacher. be charged with propagating roman commandments and the Apostles' creed. catholic docteine; and if it pays the same so that they may be able to repeat them institution for educating in secular subjets some of it youthful clazers how out
a similar charge be made? It may be as
giving of such instruction in manners and
well said that I paid money for extending the results of the paid money for extendin ing the reman cathelic religion did 1 send | Since 1890 the following regulations my washing to a reman catholic house of prevail:— washing to a reman catholic house of prevail:— "To establish the habit of right doing. industry. I pay for the washing, not for the prayers which may be said over it, instruction in moral principle must be THANKFUL TO-DAY about the advantage of which I might accompanied by training in moral

have my own opinion. in the contains a state of the general principle example, current incidents, stories, mention of invoked by our opposed to anything savouring prompt to action, didactic talks, teaching of the roman cetholic religion appearing the ten commandments, etc., are means in the school.

We both believe this much, let, therefore, this much be taught in the schools. The catholics answer:—Those items which you pick out standing apart from other things, are protestant and not catholic. Protestants reply:—You can teach these other things on Sandays in your churches or elsewhere. In fact, to use a simile, protestants say to catholics:—We must eat together, and we both like porridge. The catholics answer:—Yes, but not without salt in it. And protestants with unanswerable logic, and without a shadow of a smile, reply:—Very well, you can take the salt on Sandays, at home or elsewhere, as it pleases you. elsewhere, as it pleases you.

SECOND OBJECTION.

A second objection to separate schools is that when there is roman catholic religion in the schools the children do not progress properly in their studies. Some people think that this is because God has ordered. Others think that it is because so ordered. Others think that it is because of the encroachment upon the time of the children. To these latter I say:—Did you ever visit a roman catholic school? It so, how much time did you find devoted to catechism? But such persons never did visit a catholic school, and they tell me it is not necessary to do so—that the results tell the tale. Let such persons be informed that the facts are not so clear as The smaller one, filled with results tell the tale. Let such problem than the large one filled with the best of the many emulsions now in the market.

SKREI costs no more and does three times as skree bottles of emulsion. Almost much work as three bottles of emulsion. Almost testeless. Prepared only by

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SCAMPBELL & CO., Montreal. membered that the roman catholic church in Ontario and Manttoba is not the church of the elite, but of the poor, and that results in every department of life are largely governed by the material employed.

SCHOOLS ARE PROTESTANT.

This leads me to discuse the facts with reference to the character of the schools now in Manitoba. I do not at all concede that if the schools can be shown to be non-sectarian our right to relief is any the less strong. That catholies are prevented trom teaching their own religion is the complaint, and it is no answer to that that others are likewise so prevented. Many minds may, nowever, be influenced by the settlement of the fast, and for

chools in Manitopa—protestant and roman catholic. The protestant schools were fashioned and conducted by protestants without either catholic or state interference; and the catholic schools were fashioned and conducted by catho lies without either protestant or state SUPPORTS interference. We are in a position therefore to ascertain exactly what protestant senools are-what kind of schools, and how much religion protestants would have if left to themselves to regulate it. This system commenced in 1871, and in that same year the protestant board, "determined to exclude all distinctive reli- about them? I need not stay to contract look around you. Broadly speaking, there gious teachings from its schools, but en-

> The regulations of the protestant board which were in force immediately prior to tae Act of 1890 provided as follows:-"The Bible shall be used as a text-book

in the protestant schools of Manitoba. A supply for use in each school may be ob- which roman catholics urge against this tained by the trustees, otherwise each pupil from Standard Three apwards shall required to provide himself with a clearly controversial, it not explosive, Bible in addition to his other text-books. character, that protestants will at once "The selections for reading shall always recognize the validity of the objection. include one or more of the lessons in the authorized list given herewith; but any VII. there is the following:

other selection from Scripture may, in the discretion of the teacher, be read in con-"The Scripture lesson in each school shall follow the opening prayer, and shall occupy not more than fifteen minutes

daily. Until notes and questions are provided under the authority of the board the readings shall not be accompanied by comment or explanation." No notes and questions ever were provide !, so that the Bible reading was without "comment or explanation." A form

of prayer was also prescribed. The regulations adopted immediately after the Act of 1890 provided :-"(a) The reading without note or comment of the following selections from the authorized English version of the Bible

gate denominational terching. But this The bible sclections after 1890 are not is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. In so numerous as those prior to that year, is a very easily answered mistake. England public money is distributed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant board, and the catholic, if he be earnest, to teach these but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not possible for protestant or same spirit of liberality as the late archesthed but so far as they go they are the passages It is not protestant or same spirit of liberality as the late archesthed but so far as the late archesthed but so far as the late archest ar gation of religious teaching? Not at all.

Upon the contrary, it is specially provided (83 and 84 Vic., c. 65, s. 97):—

"Such graph graph shall not be made in re-33 and 34 Vic., c. 65, s. 97):—
Such grants shall not be made in ret stant schools are substantially identical upon religious subjects.

The state pays for the recular work accomplished and does not prohibit people from teaching, or being taught, well be said to be protestant. But they

GLANDINE —Standing of the purits of S.S.

No. 17 Mariposa for the month of February.

Fifth class — George Webstar, H. Esgleson,

E Irwin. Sr. 4th class — H. Irwin, F.

Webster. C. Eskins. Jr. 4th class — E.

Honey, L. Eagleson, M. Pogue, 3rd class—

S. Sennett, M. Eskins, Ica Graham, N.

Eskins, J Sennett, A. Conner, O. Conner, G.

Harris, C. Pogue, L. Woolscott, W. Esgleson,

E Cenner, N. Graham. 2nd class — J.

Woolscott, M. K. efe, N. Esgleson, M. S. rong

f. E. Esgleson, A. K. eefe, M. Irwin. II part—

The truth is that the general principle example, current incidents, stories, mem-

in the conois, but are in favor of some portion of their own religion being there. They therefore have to manufacture a principle which fits their wishes, and from which principle they triumphan ly argue. They ownnot assert that, chusch and state being separate, there ought to be no religion in the schools, for that would exclude there own; so the formula they his upon is that there ought to be no kind of religion there which could be recognized as belonging particularly to anybody. They say to the catholics:—

the ten commandments, etc., are means to be employed."

The only difference then between processant religious teaching after the act and non sectarian teaching after the act is that the latter is a little more specific than the former. I cannot imagine that any wider lastructions could be given for the conduct of a Sunday school, then are contained in this "constitution of religion there which could be recognized as belonging particularly to anybody. They say to the catholics:—

ory gems' upon the wall. "There is no

that superatitions are not sufficient foundation for a system of ethics, and recounting as Mr. Heath recently did in British Golumbis, the contempt which he person ally displayed towards the holy wafer by putting it in his pocket instead of in his mouth; he calls upon his class to recite the fifth commandment, and when some of the children commence with the protestant fifth and others with the catholic fifth, he explains which has the right of the matter; and he finishes with a "didactic talk", which may very well be a presbyterian sermon. It may be said that the "didactic talks," the "memory gems," etc., must be all of a non-sectarian character. But this can only be properly accomplished when you have a supply of non-sectarian teachers. It would be im-Without Cleansing There is no True Life.

PURE BLOOD MEANS HEALTH AND STRENGTH.

accomplished when you have a supply of non-sectarian teachers. It would be impossible for a presbyterian or a roman catholic contcientiously to conduct a Sunday school without disclosing his distinctive characteristics. But if a teacher can successfully conceal his real belief under general language when talking in didactic fashion, what is the poor non-sectarian teacher to do when he is set to teach the ten commandments? What Paine's Celery Compound, the World's Best Spring Medicine "Makes People Well."

teach the ten commandments? What

reason is he to give why the protestants divide the catholies first commandment into two, making up for it by adding their

ninth and tenth together? When he is

teaching the protestant secoed command-ment, is he to state that it is a special

commandment aimed at roman eatholies

images and relics? or is he to explain

Thou shalt not make anto thee any

willing to have their children taught the

ten commandments by roman eatholies, and I shall then, but not till then, ac-

sectarian" schools. I shall in this con-

THAT HE IS WELL,

FULA SPOTS BLEMISHES ETC

graven image" as the catholics explain that larguage? And when he comes to the protestants' fourth commandment, enjoining the keeping of Sunday, shall he inculcate protestant or catholic belief as to the lawfulness of recreations, and works of liberal and artistic character? In spring time nature commences to don a fresh attire. She puts on new garments and decks herself with fresh beauties. She throws aside the dull and dead condition of winter Let protestants tell me that they are

aside the dull and dead condition of winter with its accumulated impurities, and is infused with a new and vigorous life.

In like manner, at this season, should all men and women banish the weights and burdens of impurities with which the system is filled. The blood is filled and clogged with poison and disease; the nerves are weak; the muscles are flabby and relaxed. The whole average is like a dis refered house; it requires knowledge that the present schools are system is like a dis rdered house; it requires

cleaning and setting in order, that all the machinery may work safely and harmonicusly.

Thousands who have been cleaneed and made atrong by Paine's Ceiery Compound willingly support the assertion that this med iciae cleanees and rejuvenates the hun an in a way that no other I have with me the presbyterian and the roman catholic methods of teaching the decalogue. According to the former, one of the sins torbidden by the first them I shall now answer the question.

Are the schools we carian or protestant?

The answer is not difficult, and it forms my sixth argument.

Prior to 1890 there were two sets of presentation of God, of all or of any of the skin of these suffering from blood diseases.

presentation of God, of all or of any of the three persons, either inwardly in our mind or outwardly, in any kind of image or likeness of any creature whatscever; all worshipping of it, or God in it, or by it," etc.; one of the sins forbidden by the third is "the maintaining of false doctrines," etc.; one of the sins prohibited by the fourth is "all protaning the day by recreations"; and so or. Does anyone troubled with a very bad type of E-zema on 50c -82 3. recreations"; and so or. Does anyone my face, and in patches over my body for tell me that this is not sectarize, or that it is possible for a presbyterian believing doctors at different periods. I have also tried other remedies, but all proved useless. At last I bought a bottle of Paine's Celery Com. that these are sins, and that they are prohibited by the ten commandments, to pound, and put in Iodide of Pottassium, as recommended on the label. The one bottle teach the decalogue and say nothing did me so much good that I bought five bottles more, and now am happy to say I am perfectly cured, and completely free from the troublesome disease."

A Letter for the Times.

exercises and the religious instruction are essentially sectarian. The same vice (cr virtue) invades even the programme of sectarian studies prescribed for "non-Sonya, March 18th, 1895. My Dear Sir,—You will excuse me Burdock Pills do not ripe or sicken. They for sending you a note; at this time, which cure Constipation and Sick Headache.—80 5 please insert in your paper.

nection mention but one of the objections The romish propaganda is putting programm; but it is directed to a subjest so palpably sectarian, and ot such Among the subjects prescribed for Grade that our country is under protestant man, Mar. -824. "History — (a) English — Religious movements—Henry VIII. and Mary." government of which the Queen is the sole head—not a joint headship of queen Now, I should think it extremely and pope. As a protestant state, therefore, the education enjoined by the state, ditheult for anyone to teach at all adequately the history of religious move-ments without leaving himself open to criticism by one of the parties interested.

the bistory without leaving himself operaby one of the parties interested.
If periods I know of noor more to treat in this fashion than the seted for our non scattarine rebools. Fer too muon in this seted for our non scattarine rebools. Stesiants, Henry VIII. was the one released the English outwork from the standard of the religions of the very selection and the set of the "foreign parties in the set of the religions more ments in the set of the religions more ments in the set of th

my information is not correct, but if such a practice exists our protestant rulers should immediately put a stop to it. Of course an emergency might arise at a time for such a meeting, but emergencies are exceptional and not the rule. The Lord's day should not be profuned by holding cabinet meetings to discuss general politics. What every country needs in its rulers is able men not temporizers -God-fearing in nend not superstitions, or what is wo:se men of atheistical tenden-

Another matter still to be insisted on is the upbringing of our youth in the same. Plain Facts.

As a prompt, pleasant and perfect cure for coughs, colds, hoarseness, core throat, pain in the chest, asthma, broughtits, croup, whooping cough, quissy influenzs and all threat and lung troubles. Norwey Pine Syrup is the best remedy known —82 3.

THANKFUL TO-DAY

the upbringing of our youth in the same schools. Elementary education is the same for all—there is no such thing as protestant arithmetic and popular arithmetic, and the same holds as regards reading, writing, grammar, geography, etc. A country is strong when its youth are brought up together and have common sympathies. The times then require not temporizing measures, but a bold stand for truth as opposed to error and super for truth as opposed to error and super stition. Perhaps the time has come when the iron and the clay of Nebuch d. n zzar'sim see can no longer coalsecs, then the iron must subdue the clay, as in the entireation of the soil the plough must endue the clods and weeds in order that LORENZO PULISTON A WELL KNOWN CITIZEN OF SYDNEY MINES C B TELLS HOW BUE. DOCK BLOOD BITTERS CURED HIM OF SCRO good seed may grow. Yours truly, ARCH. CURRIE.

DEAR SIBS —I am thenkful to say that through the use of B.B B I am strong and besithy to-day. I was troubled with Scrofu's and Spots and Blemishes all over my body. Being recommended to try B B.B. I did so, and can postively say that it made a perfect cure. The first buttle was very successful, and before I had taken balf of the second was completely well. I recommend B.B. B. to all comers.

LORENZO PELISTON.

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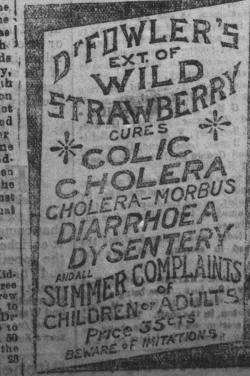
An Upen Letter.

During the winter of 1892 93, I was coverforth a determined effort in Canada at ed with Pimples on my right leg between the present, as it is all over the world, to knee and sukle, and sought medical advices is therefore necessary for our protestant at internally, and the disease disappeared in the disease disappeared. statesmen to manifest an uncompromising front and to maintain the position, has never responsed. N. MITCHELL, Car

When Baby was sick, we gave her Castoria.

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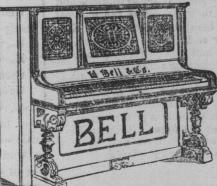
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