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The Bathurst Schools.  
(Continued from Page 1.)

which it was proposed to alter and that he accordingly prepared the first drafts and sent them to the printer; that in reading the proof he resolved to make an alteration in the regulation named, and that not till after this alteration with others were made in the proof sheets did the Board pass them as regulations. As to the allegation charging that arrangements were entered into between the Board of Education and trustees of school districts 15 and 16, under which teachers have been employed with the distinct understanding that they would impart religious instructions in the tenets of the Roman Catholic church. Mr. White read from the evidence of Dr. Inch denying that the matter of religion was ever considered in the arrangement that was made between the Board of Education and trustees of said districts. By the arrangement complained of a number of pupils of district 15 were transferred to district 16 temporarily for other ample reason. Mr. White claimed, there was not sufficient accommodation for them in their own district. The ratepayers of district 15 were to pay the salary of one teacher in district 16. It was not at all for the reason that the pupils of No. 15 could not so well be taught religion in their own district. There was nothing in the law to allow such arrangements, but on the contrary he held there was nothing to prevent it and that it was not illegal. As to the use of Catholic prayers and Catholic catechism in schools he repeated the contentions and arguments of Mr. Lawlor.

While Mr. White was arguing on this point, Judge Fraser called his attention to regulation 23, sec. 6, prohibiting teachers while in the discharge of school duties from teaching catechism, and asked him if he did not think that the application of this prohibition to the time the teacher was engaged in school duties did not really give him liberty at any time in the school building before opening and after closing of school, and also during noon recess, to teach the catechism if he wished. His Honor said this had just now come to his mind as a new point, and his present opinion was that it was a very strong one in favor of the allowance of the teaching of catechism in the school building by the teacher before and after teaching hours.

The Solicitor General closed at 1 o'clock, his address having occupied just seven hours.

Mr. Skinner will begin upon the re-assembling of the court at 2.30, and expects to finish by to-morrow at noon.

During the progress of the argument this afternoon Judge Fraser received and read the following despatch:

Petit Rocher, Aug. 11.

To His Honor Judge Fraser: Just returned from States. I am prepared to deny on oath the evidence given at Bathurst school investigation that I forced Protestant pupils to say or join in any Catholic prayers in my school at Elm Tree, or elsewhere.

J. PHILIP BOUDREAU.

The Solicitor General stated he would like to have Mr. Boudreau's testimony taken, and after some discussion by counsel the court agreed to sit to-morrow week in this city for the purpose of having Mr. Boudreau examined.

FREDERICTON, Aug. 11.—Mr. C. N. Skinner, Q. C., commenced the closing address in the Bathurst school case before Judge Fraser at 2.30 o'clock this afternoon. He opened with a general commentary upon the Protestant position in the case, and the great importance of and the deep interest felt in the trial of the issues involved. The Protestants, he said, were contending for the carrying out of our free non-sectarian school system, upon the broad principle of non-sectarianism upon which it was founded. They did not wish to interfere with the Catholic people in their religion or their devotion to the church, but they were going to resist the inculcation of Catholicism into our common school system. There was a wide difference, he said, between Protestants and Catholics upon the subject of education. The Catholic idea was to hold the human intellect in subjection to the church. The Protestant idea was to enfranchise the public mind, to make any one free to think as he pleased, to act as he pleased, to worship God as he pleased. Upon this broad foundation was the common school

system of New Brunswick constructed, and he, as counsel for the Protestant people of the Province, was here to stand up for it.

Taking up the first section of the Protestant bill of complaint, charging that the Sisters of Charity were brought to Bathurst to teach at the instigation of the ecclesiastical authorities of the Roman Catholic church for the benefit of the said church, Mr. Skinner claimed that the charge had been conclusively proven by the evidence. Neither the counsel for the Catholic people nor the counsel for the Board of Education denied that the Sisters were brought to teach by the ecclesiastical authorities. They refuted only the innuendo as to their motive in bringing them. Then Mr. Skinner went on to argue that the bringing of the Sisters of Bathurst and the establishment of the conventual schools there was a Catholic movement for the sole benefit of the church. The priests, he said, had no interest in the educational system of the country other than to make it serve the purposes of their church. They were opposed to any system of education which did not combine religious with secular instruction, and they brought the Sisters of Charity to Bathurst because they were religious teachers—their qualifications as secular teachers were a minor consideration. There were lots of duly licensed and very capable teachers in our own province to be had—and Roman Catholic, though not religious teachers, at that—if they wanted them, but, no, these would not do, they must have Sisters of Charity. They absolutely abnegated the world, and anything they did was solely for the church. When they engaged in teaching in the public schools it was for the real purpose of propagating the tenets of their church.

The Court—Suppose in a community largely composed of Quakers it was desired to employ Quaker teachers to conduct schools under the law as it existed, would it be improper for the ratepayers to employ Quakers who would before and after school hours teach Quaker doctrines?

Mr. Skinner—No, your Honor, but it would if the Quakers had in connection with them a particular set of teachers set apart from the world to teach Quaker doctrines, and these, with their peculiar garb, signifying abnegation of the world, were employed in a non-sectarian school.

Mr. Skinner went on to say that Protestants would never submit to having their children taught by Sisters of Charity in their religious garb, nor to having to send them to Catholic convents to be taught. They had no objection to Catholic teachers, but they did object to the use of our common school system for the furtherance of the Roman Catholic or any other religion. Protestants regarded all such things as ritual, as very insidious upon the human mind. The garb of the Sisters of Charity was ritualism pure and simple. It was not for its sordidness that the garb was objected to, but it was because this dress was put on for a purpose and had a meaning. It meant that it was a holy and righteous thing to retire from the world and not to marry. Protestants did not believe in this and did not want to have their girls taught in this objective manner. They were preparing their girls for the battle of life, and were against this setting apart from the world. Why should the world from the Protestant standpoint be given up? The garb of the Sisters of Charity meant nothing else than the teaching of these things, and was it not religion and sectarianism that surrounded the children of our public schools with these influences contrary to all Protestant instincts and principles? The employment of the Sisters of Charity at Bathurst, Mr. Skinner went on to argue, was not an ordinary employment of teachers. It was brought about by the ecclesiastical, and was in every sense a Catholic movement to establish schools, supported by the state, in which Sisters of Charity could teach under the supremacy of the Roman Catholic church. It was all a positive contravention of the letter and spirit of our non-sectarian school law. Taking up allegation 2, charging that special arrangements were made by Board of Education for examination of Sisters of Charity which were not open to other denominations Mr. Skinner claimed that this was a clear violation of the law. The arrangements were made because the Catholics demanded it. The Sisters of Charity would not go before the authorities to be examined, so the authorities had to go to them at the public expense. The Solicitor General might claim that the same privilege was open to the Protestants as well as Sisters of Charity, but it could not be denied that the arrangements were made for the sole benefit of Sisters of Charity. He charged that Sister Gertrude, one of the Bathurst teachers, had been examined and granted a license in direct violation of the law, not having received any training at the Normal School or in any training institution of any kind. Fr. Varrilly's announcement in his church as to what children should attend the convent schools, and his ordering a little girl, who had left the convent school and enrolled at the public school, to return to the convent were emphasized as showing an assumption on the part of the priests of control over the schools. With regard to observing of holidays Mr. Skinner argued that this was more than a question of convenience and of substitution of time. The question was whether it was intended that our free non-sectarian school system intended to

recognize the holidays of the Roman Catholic church. Holidays were particularly intended to teach something in connection with the Roman Catholic church, and nearly every holiday had associated with it the name of some Catholic saint.

FREDERICTON, Aug. 12.—After the Bathurst school investigation court had adjourned yesterday afternoon Mr. Skinner received an imperative telegram calling him home by the first train this morning, and it was hastily arranged that court would sit again last evening to allow him to conclude his argument. He resumed at 8 o'clock and it was 10.30 when he finished. He first discussed the question of grading, which he claimed was not according to law, and was so arranged that Protestant children were obliged in order to get the benefit of the schools to pass through the convent schools. The employment of unqualified teachers, the closing of the superior and grammar schools and a number of other charges set out in the complaints, Mr. Skinner fully elaborated, and he claimed that the charges referred to had been proved and that the intent and effect of all this was to force the children to convent schools and to firmly establish these. He defended the Rev. Messrs. Thomson and Sellar against the attack made upon them by the opposite counsel and detailed the events which led up to the formation of the Protestant school after Mr. O'Brien was put into the grammar school. The convent rooms were not hired because more rooms were wanted, but because they wanted to establish their schools and some of these convent rooms were crowded to a double capacity. The extra cost for the village was \$265, and for the town \$425, in consequence of the establishment of these schools and this was not warranted by law. He then proceeded to argue that the convent schools had been started for the benefit of the Catholic church and of injuring the Protestant church. The effect had been to throw a stigma on the Protestant church. In proportion to population the Protestants paid a much larger amount than the Catholics in both districts. He argued that regulation 10 had been altered while going through the press and to meet the special circumstances at Bathurst. May Alexander's testimony was uncontradicted. Mr. Skinner claimed that where catechism or religious teaching is given either before or after or during school hours that this would make such schools sectarian. Suppose a school adjourns at 12 o'clock and Protestant children go away. What is impressed upon the young mind? Is it not that the Catholic children are separated from them for the purpose of religious instructions? This was sectarianism surely.

The Court—Suppose the children went to a different building and the teacher followed after school and then imparted the religious education?

Mr. Skinner—That would separate matters from any school association. The moment this kind of thing is adopted the tendency is towards sectarianism. The noon hour had been chiefly used for catechism teaching and this was claimed not to be a school hour. This, he claimed, must be held to be teaching within school hours just as much as the recesses are.

The Court—I think there is a distinction between the noon hour and the recess in this sense.

Mr. Skinner—Recreation hour was a time when all teaching was to cease and Protestant children had a right to remain in the schoolhouse if they wished. Take it either way and it was a violation of law. Proceeding to the charge that Protestant children were compelled to kneel and cross themselves he claimed that the evidence of Ida May Ellis was worthy of belief and the court must form the opinion that she told the truth. Mr. Skinner said Mr. White had grown eloquent in his indignation against the persons whom he referred to as the clients of himself and Mr. Fowler for what he (White) called "nosing around for evidence." The gentleman forgot that it was his (White's) duty to produce evidence and ferret out this matter and not to put a plaster over a volcano that is liable to burst out any time. You cannot non-suit public opinion or sign judgment against the community. He here read from the evidence of Rev. Fr. Varrilly that Mary Arseneau had been given a license on the examination of the Mother Superior, and he pointed out that this must also be an illegal license. He ridiculed the argument of Mr. White and claimed that there was sufficient reason for the present agitation, for the non-sectarian character of the school law had been attacked. It was the duty of the Solicitor General rather to espouse his good offices and the milk of human kindness than to vituperate and fling offensive terms towards the promoters. Mr. Skinner repudiated the charge made by Mr. White that he had covered up the case with rubbish and denied the correctness of such statement. Then Mr. White says the charges are utterly groundless.

Mr. White—Oh, no, I do not say that to all the charges.

Mr. Skinner—I am glad to have that admission. Mr. Skinner pointed out that Mr. White had said it was unfortunate to refer to the Sisters as religious teachers. His (White's) mind seemed to have a cant, and he was making these remarks to get him back to his intellectual balance. Mr. White is a member of the Board of Education. The Sisters would not attend

Normal School, and, therefore, it was useless to contend that they stood in the same light as other teachers. Mr. White, he said, in his enthusiasm had gone even further than Mr. Lawlor when he alleged that the Board of Education had strained their powers to get these matters settled. If the law was wrong why not say so and give the other remedy and let each party have their own schools. After reviewing the efforts of Mr. Fowler and himself to bring witnesses before the court and get all the grievances complained of brought to light, he argued that His Honor might with all fairness recommend that their expenses be paid by the government.

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## Buctonche Notes.

George V. McInerney Esq., M. P., made a visit here Wednesday. He was accompanied by Mrs. McInerney.

There are about twelve new buildings that are being constructed on the corner and vicinity, some of which are very much advanced, even on the ruins of the recent fire.

Mr. John P. Leger has returned from P. E. Island, where he purchased a fine mare. Seems to be a first rate roader.

The date of the picnic is fixed on the 29th and 30th of this month. Shediac cornet band is expected.

Three or four cases of typhoid fever are reported in the vicinity.

## Good Crops and Big Sales.

TORONTO, August 14. Frank Brown, a prominent druggist of Shelbourne, Ont., was in the city last week, and talked with your correspondent about the crops and business in the vicinity of his home.

"The crops are first-class," he said, so the farmers are busy in the fields and merchants consequently find things a little dull. But there is one article on the market just now that sells more rapidly than any preparation I ever handled, and I have put a good many through my hands. That one is Dodd's kidney pills. Their sales never fall off. I get them in five-gross lots, and it takes no time to get rid of that quantity. The best of it is, every one who has taken the pills has been benefited by them. Nearly every man, woman and child in and around Shelbourne has used them, so I know what I am talking about.

## Mining News.

Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

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NERVE BEANS are a new discovery that cure the worst cases of Nervous Debility, Loss of Vigor and Failing Nerve Power; restores the weakness of body or mind caused by overwork, or the errors or excesses of youth. This Remedy absolutely cures the most obstinate cases when all other treatments have failed even to relieve. Sold by druggists at \$1 per package, or six for \$5, or sent by mail on receipt of price by addressing THE JAMES MEDICINE CO., Toronto, Ont. Write for pamphlet. Sold by KINGSTON by T. F. CURRAN, in BUCTONCHE by W. G. KING.

## Pic-Nic.

A Grand Pic-Nic will be held on the R. C. Church Grounds in Kingston on WEDNESDAY and THURSDAY the 16th and 17th of AUGUST. Dancing and all kinds of amusement will be present. Pic-Nic in aid of St. Ann's Church.

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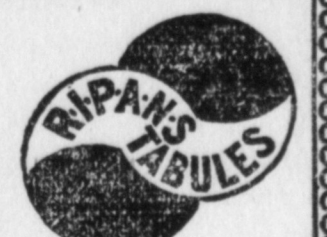
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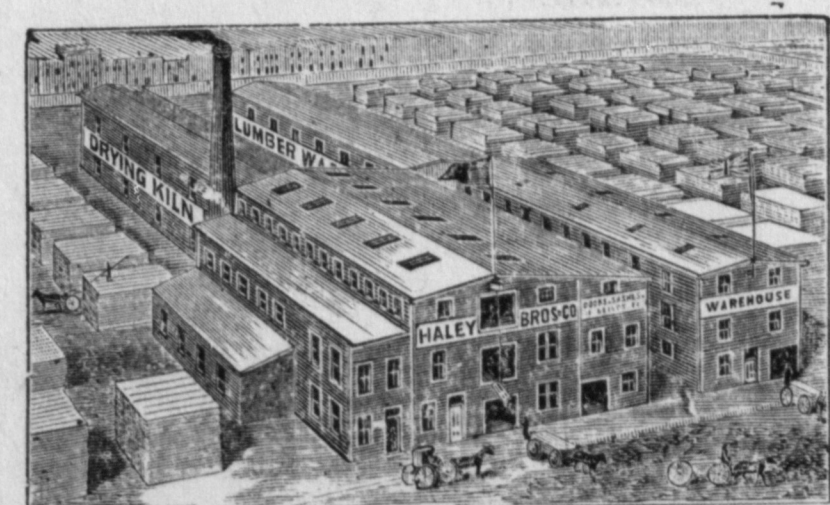
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