

persistently urged against the continuance of the Separate School system is that the State should not pay public moneys to keep up a semblance of union between Church and State. This is a dangerous fallacy. Catholics do not demand that the State shall furnish religious teaching, but we do insist that we shall have full liberty to furnish such teaching ourselves, and that as we provide fully from our pockets for the religious teaching of our own children, we shall not be compelled to pay a second tax for the education of other people's children. It must be borne in mind that the taxpayers are the persons who furnish the money by which the School system is sustained, and they have the right to decide how much or how little of religious education shall be imparted to their children. The so-called Equal Rights who are so clamorous for the abolition of Catholic schools really wish to inflict upon Catholics a most glaring injustice. Convinced as we are of the importance of religious teaching, we have the right to insist that our Catholic schools shall have the fair proportion of Government aid in accordance with the amount of secular work done in them, whether that aid be given by the Government in the form of educational grant or in the form of taxes of Catholic taxpayers. We claim, not as a favor, but as a right the fullest equality for Catholic schools in which education is imparted in accordance with our religious convictions. We have no desire to antagonize the Public school system, but we claim the liberty, which we freely accord to Protestants, to establish schools which do no violence to our conscientious convictions.

A DUAL LANGUAGE QUESTION.

The *Mail* is ever on the alert to find some grievance in the Province of Quebec by which it may rouse the hatred of Ontarians against the people of Quebec, and, considering the amount of very inflammable material on which it has to work, it has not set for itself a very difficult task to be performed. The differences of race and religion which exist between the two Provinces afford ample opportunities for the exercise of its skill, and it must be acknowledged that it shows an ingenuity in finding causes of discordance, which, if applied to establishing peace and harmony, would be productive of much good.

We are told in last Saturday's *Mail* by a letter from its own Montreal correspondent that "the dual language difficulty has cropped up again in this Province, this time in the county of Pontiac."

Tremblant is the municipality where the difficulty is said to have occurred. As the locality is almost exclusively French, permission has been obtained by the municipal council to publish its proceedings in the French language only. This was characterized by Mayor Bryson as a "high handed piece of tyranny of the majority against the minority."

The population of Pontiac is very much mixed, but in those municipalities where the English-speaking population preponderates the proceedings are conducted solely in English. It can scarcely be deemed a very grievous wrong if in a French municipality which cannot afford two sets of officials, the proceedings be conducted in French. It appears to us that Mr. Bryson's language was not at all justified by the circumstances, for it would seem that the sole motive which led the people of Tremblant to take the course on which they have decided is a motive of economy. But for the *Mail* to raise a cry of intolerance on such grounds is especially out of place, considering that for the county of Prescott, where French-Canadians constitute a large majority of the population, it actually advocated the total exclusion of French as a subject of instruction in the schools. However, the *Mail* is so thoroughly Francophobic that we do not look for a reasonable or tolerant cause when the subject under consideration regards the relations of British and French Canadians towards each other. It always assumes that the French-Canadians are an inferior race who should be treated with contumely by the English-speaking population of the Dominion. Herein it will find itself laboring under a great mistake. Canadians will have equal rights, whether they be of English or French origin. The population of Quebec is more thoroughly French than is the population of Ontario English, and surely the English population of Quebec need not complain if they receive as much consideration as the French in Ontario receive at the hands of their English compatriots.

A PRESBYTERIAN APPEAL FOR RELIGIOUS EDUCATION.

The Rev. Mr. Donohoe, pastor of the 8th Presbyterian Church of Pittsburg, preached recently on the subject of religious education. His sermon, which was published in the *Pittsburg Commercial Gazette* of the 8th inst., is highly instructive, as showing that among Protestant ministers the conviction is rapidly gaining ground that the Catholic view of the importance of religious education in the schools is the correct one. He declares that there is much moral laxity in so-called Christian society arising from the elimination of religion from the curriculum in the Public schools. He thus depicts the error into which Protestants have fallen by banishing religion from the school rooms:

"We are doing our best to banish all knowledge of God from the children's minds, and to give to them a godless education, and think we have supplied the hiatus when we have put a flag on the school building and taught the children to sing 'The Star Spangled Banner.' We grow eloquent in defence of the sacredness of the common school system, while we slur the 'poor Romanist' and find fault with him for refusing to patronize it. . . . Have you ever stopped to consider that the very thing we are so anxious to accomplish, the secularizing of our methods, is the very way to render it impossible for any conscientious Catholic to ever place his child under such godless instruction. . . . The moment we attempted to reduce the schools to the godless condition, at which we are still striving, discontent arose and has now widened until they have been driven to take upon themselves the most oppressive burdens that their children may be taught to know their relations to God and the duties they owe unreservedly to Him. Yes, and in addition they have continued to pay taxes to support a system which they cannot avail themselves of without violating their consciences."

He believes that a great injustice is being inflicted on the Catholics of the United States by obliging them to pay taxes for godless schools to which they cannot conscientiously send their children, and he proposes that the injustice be remedied by some such method as was suggested recently by Archbishop Ireland at the teachers' convention which recently met at Milwaukee. He believes that it would be possible to make the plan which has been adopted in the schools of Poughkeepsie operate in such a way as to do justice to Catholics and Protestants alike. Archbishop Ireland is of the same opinion. Mr. Donohoe would be quite willing that some such plan as has been found feasible in Poughkeepsie should be incorporated into the United States Public school system. He asks:

"Could not some satisfactory way out of this difficulty be devised whereby this large and increasing body of our fellow citizens would be enabled to avail themselves of the privileges of free education without doing violence to their highest convictions of duty, and without impairing the integrity of the system in the slightest? I believe there could; such, for instance, as is now at work in Ireland and in Canada and in some parts of our own country, provided only those who manage the school interests would counsel with reason, justice and that broad spirit of charity which the Founder of our religion has laid down for our direction."

We believe that Mr. Donohoe's views will not meet with much favor from the Presbyterian body in the United States, yet when we find a prominent Presbyterian minister publicly proclaiming such views, it opens the door to hope that his spirit of toleration may yet find an echo among those of his co-religionists who are animated with a love of justice and fair dealing. The recent action of the Board of Regents for New York State in admitting six Catholic academies to the advantages enjoyed by the Public schools, makes it reasonable to hope that sooner or later the people of New York State will recognize the justice of Catholic demands for freedom of education.

We have received a pamphlet entitled "Dr. Barnardo's Homes for Destitute Children." It will be remembered that Dr. Barnardo is one of the many persons, sometimes dubbed "Philanthropists," whose mission is to relieve the mother country of an undesirable element and plant it in the colonies, or anywhere else, so long as it is taken away. The statement has lately been made that the Dr. and his kind, some of whom are clergymen of the Established Church, are in the employ of the steamship companies and realize a large profit from their labors. The little book conveys the information that during the past year seven thousand one hundred and forty-two fresh cases of waif children were dealt with. We are to infer, then, that during the period named that number of children were, for the most part, scattered amongst the inhabitants of the colonies. No doubt many in this old country will consider that this is one of the purposes by which colonies may be utilized. It may, however, come to pass before long, and we think, the sooner the better, that the colonies may refuse to receive the unfortunates who are cast upon the surface because of the deplorable condition of society in England. Surely this is a subject deserving the serious consideration of the missionary societies. Here we have the wealthiest nation on the earth

sending from her shores thousands and thousands of unfortunate paupers every year—here we have a country pretending to be the most Christian country in the universe, seeking in other lands an outlet for a class of people who are more in need of Christian endeavor and gospel-teaching than the unfortunate blacks of Africa. What a change from "merrie England" of pre reformation times!

AN INTERESTING CEREMONY.

Special to the CATHOLIC RECORD.

Mr. Charles James Sloane, of Perth, Ont., was, in due and solemn form, re-elected into the communion of the Catholic Church during Grand Vespers on Sunday, 21st inst., at the church of the Sacred Heart at Madoc, by the Rev. Thomas Davis, parish priest, assisted by the Rev. J. Collins. The young neophyte read his profession of faith in a clear and distinct voice, after which he received the holy waters of conditional baptism before the High Altar, his sponsors being Mr. A. A. Macdonald, barrister, of Madoc, and Mrs. Macdonald, his wife, who also acted as convert to the Church.

Mr. Sloane is a gentleman of unusual ability, being well versed in theology and philosophy, having taken a good course both at the Perth Collegiate Institute and Trinity University of Toronto, and was intended to take orders in the Anglican Church, but God had in store for him another and different career. Some two years ago the learned Father Davis, of Madoc, had issued a well-written pamphlet concerning Anglican orders, and the thirty-five articles of the Church of England, a copy of which fell into the hands of Mr. Sloane, which at once set the young scholar thinking, raising many doubts in his mind relative to the validity of Anglican orders, etc., resulting in a lengthy and searching correspondence between him and Father Davis, during the interval of which Mr. Sloane wrote many able articles in the columns of the *London Catholic Record* in support of the Transubstantiation, and, although in error, were expressed with much learning and clearness, and were answered by the editor with remarkable ability. Father Davis' clear and comprehensive exposition of Catholic doctrine so convinced the young searcher for divine truth, ultimately he determined to abjure the Church of his early training and embrace that of the one, holy Roman Catholic Church, the spouse of Christ and the mouth-piece of God on earth, in whose bosom he will now find that rest and consolation which all pure and sincere hearts so justly desire. Mr. Sloane left Madoc on Monday evening for the celebrated Catholic University at Washington, where he will enter the society of the Paulist Fathers, with a view of becoming a priest, and will have as a confrere the Rev. Father Neave, formerly Anglican minister in this village, who also became a convert, with the assistance of Father Davis. All wish the young convert God speed for having chosen the better part and that long life and health may bless him in his future career so auspiciously begun. F. H.

Madoc, September 22nd, 1890.

OBITUARY.

Ricardo Carrick, Montreal. There is no flag at half mast on our public edifices; there are no growing panegyrics in our city press in honor of him who is no more. Yet a better or truer citizen seldom lived than Ricardo Carrick, who has just paid the great debt of nature, and is gone to the bosom of his God, whom he loved and served so faithfully and so well. Fifty years ago, in the prime of his youth, he left his native Ontario, County Galway, Ireland, to visit the free shores of hospitable America. Coming direct to Canada, he furnished many elaborate geographical sketches of the country to the Irish press. Afterwards he made an extended tour through the United States, going as far south as New Orleans, which, in those days of slow locomotion, was not an easy undertaking; the journey had to be made partly on foot and partly on packet boats. Subsequently Mr. Carrick, after passing a few winter months as a teacher in the vicinity of Picton, Ont., returned to Montreal, where he has resided for the last forty-eight years, up to the hour of his death, which took place at his residence, Courville street, on Wednesday, the 10th inst., at the age of 72 years. Mr. Carrick was connected with the popular *Montreal Transcript* for a period of twenty-five years. After severing his connection with that journal he entered the grocery business, from which, after a period of successful years, he retired to private life. Having amassed a good fortune he leaves his bereaved widow and only adopted daughter amply provided for. Those who lived a more true and patriotic Irishman than Mr. Carrick. Of this he gave tangible proof whenever occasion offered. He did much in the way of procuring positions for his countrymen when fate brought them to this city; and when ever it was honored by the visit of any distinguished son or daughter of Eire Mr. Carrick was always foremost in according them a hearty welcome.

Connected with the best families of the County Galway, he was possessed of every true characteristic of a gentleman. Many of his relatives hold eminent positions; some are distinguished sons of the holy altar. As the blood of the Burkes coursed through his veins, he felt proud (who would not?) of claiming the great Father Tom as a kinsman. Endowed with a remarkably retentive memory, he was a reliable authority on the history of any nation. He could also give a true record of the virtues and vices of the crowned heads of Europe, and none knew better than he the public traits for which the nobility of Great Britain were either beloved or abhorred. He could have, did he feel so inclined, written an interesting story of the past generation in this city. Instances are not wanting of the true devotion he manifested towards his countrymen when the cholera plague made its ravages here. He possessed all the qualifications requisite to render him capable of holding a leading position in public life; but, alas! he was not his ambition. When he saw other men of less ability aspiring to the position it was his by right to occupy he was never actuated by any motive of jealousy or envy at their success. Apart from religious sentiment, his one fond hope was the dawn of freedom for Ireland. He also entertained expectations of seeing a daily journal established in this city in the interest of Catholicity and Ireland. Time and again he deplored the servility of the journalism that gives free space and plenty of it to every report, true or false, detrimental to the Irish cause, while everything favorable is condensed to a few lines in an out-of-the-way corner.

It is a sad duty to chronicle his death as he had realized his fond hope or his ardent expectation. Very much more could be said to keep his memory green, but it is unequalled for. In the hearts of those who had the happiness of knowing him he will be kept in fond remembrance.

With them, dear reader, pray that his soul may rest in peace with Almighty God.

Minnie Kelly, Kinkora.

It is with feelings of profound regret we have this week to chronicle the death of Minnie Kelly, the young and accomplished daughter of Mr. John Kelly, of this place. She was stricken down with diphtheria, from which she finally recovered, but it appeared as though she wished to take that flower to himself, for she was again taken sick very suddenly on Friday afternoon with paralysis of the heart. Medical aid was summoned, but of no avail. Death! Oh, how merciless; you come at such unexpected times, when life in bloom flows along a clear, bright stream untroubled by care. On Friday evening the last sacraments were administered by Rev. Father O'Sullivan, and on that night her pure and beautiful soul took its flight to its heavenly home. The dear, young girl, by her genial manner and kind disposition, made for herself a host of friends and admirers whose friendly feelings follow her beyond the grave and whose warmest sympathies are now with the sorrow stricken parents. On Saturday her remains were followed to their last resting-place by her many friends and beloved school-mates. Her life was as the blossoms, sweet to all. Farewell thou gentle cousin. From thy grave we part with sadness in our souls, and yet we bless the Father who has shortened your suffering on earth. Upon thy grave we lay a tribute of our respect and love, and wish thee, as we did when we saw thee last, "Farewell." M. E. H.

Mrs. Walter Coppinger, London. We regret exceedingly to be called upon to chronicle the demise of this highly esteemed Catholic lady, which occurred at her residence in this city, on the 20th instant, in the fifty-seventh year of her age, after a long and painful illness which she bore with Christian fortitude and patience. She had been a resident of London for many years and was much admired for her many noble traits of character. A most devout Catholic and charitable to an eminent degree at all times, her loss will be deeply felt by a large circle of friends. The funeral took place on Monday morning at St. Peter's Cathedral, where a solemn Requiem Mass was celebrated for the repose of her soul and her remains were then conveyed to St. Peter's Cemetery for interment.

To her estimable family we extend our heartfelt condolence in their sorrow for the loss of a saintly mother. May her soul rest in peace.

Dennis O'Donnell, Freeport. About two years ago in a communication to your esteemed journal entitled "The Death-bed of a Sincere Christian" I recorded the demise of Mrs. Margaret O'Donnell, wife of the above Dennis O'Donnell, who died after a lingering illness on Sunday, August 17, surrounded by his sorrowing children and grandchildren, all but one, the youngest, Dennis, who was telegraphed from Chicago, arriving in time for the funeral. The deceased was born in county Tipperary and came out to St. John's, N. B., in 1833, married Miss Margaret Ryan, in 1840, whose death has been recorded. He removed to Hamilton in 1845, where he kept store in addition to his trade as shoemaker. About 1850 he took up land at Freeport, where he built a mill, which was destroyed by fire some few years ago. On the death of his wife he removed to Hamilton, and lived with his daughters, who have affectionately cared for him ever since. He was a good Catholic, beloved by every one for his stability and sterling qualities. He died in the same house, same room, same bed, surrounded by the same friends, and the litany for the dying was read by the same Christian women whose services were so affectionately rendered to his wife two years previously. Repose in peace. H. N. McEvoy.

THE "WHIPPING BOY."

United Ireland, August 9.

A brace of Removables sitting at Cashel—one a half pay officer, the other a promoted policeman—have just sentenced Tipperary to three months imprisonment—vicariously, of course. The sentences were inflicted for words used at a great and enthusiastic Liberal meeting at Hawarden. It is not, however, the illustrious English statesman, three Prime Ministers of England, who used these words, that is prosecuted and convicted, but the Irish provincial journalist who reported them. The incident deserves more attention than it has received. It is as choice a specimen as could be desired of the "conspicuous and impartial" administration of the law in Ireland. It is a truly worthy exploit of Balfour the Brave. Our readers will remember Mr. Gladstone's glorious speech at Hawarden, some months since, in which he emphasized the horrors of the Mitchelstown massacre to an indignant Liberal audience. He described the unjustifiable and savage charge by the police on the peaceful meeting. He described and appraised the resistance of the gallant Tipperary men who, with their blackthorns in their right hands, assailed the uniform bludgeonmen like chess, and sent them flying through the town. "Why not blackthorns against

people are illegally assailed?" The sentiment was received with shouts of applause. It would have fared ill with a body of police that just at that moment attempted to suppress the meeting he addressed. The more suggestion of such an attempt is absurd. Such an outrage in England would have wrecked the strongest government in an hour. Mr. Gladstone's words were reported everywhere, and were the text of approving comments in the Liberal newspapers of Great Britain. Mr. Labouchere, in *Truth*, suggested as an amendment that the people should supply themselves with batons, against which there is no law, and so meet the bludgeonmen, misnamed police, on equal terms. We ourselves strongly urged, and still urge, with Mr. Walsh's fate before our eyes, that the Nationalists shall attend their meetings with black-thorns in their hands ready for use whenever there is danger, and is there not danger? of an illegal assault on them by the police. There was no prosecution of Mr. Gladstone, of Mr. Labouchere, or of *United Ireland*. But, on the 7th June last, the *Cashel Sentinel* published a report of a speech delivered on the 27th of May, in which Mr. John Kelly quoted the words of Mr. Gladstone, "why not blackthorns against batons," and added:

"Do, I beg of you, be better prepared the next time, and let those cowardly police rowdies who struck women, old men, and children in the open day feel the strength of their clubs in a Tipperary peasant's arm (cheer)!" We confess we can find nothing infelicitous in the language. It is the plain meaning of Mr. Gladstone's words. Those cowardly and illegal police outrages on old men, women and children should be resisted and resisted by the manhood of the people, since no protection is afforded by the law. The incentive to such resistance is not needed in England, where no such outrages dare be attempted, and, if attempted, would not be tolerated for a moment. But the Castle saw its chance, and pounced on Mr. Walsh, the proprietor of the provincial newspaper. He was brought before a brace of trusty Removables—Irwin and Waring—for incitement in publishing at second hand the words of Mr. Gladstone. We have not space for the details of the farce, which was dignified by the name of a trial. Police Constable Mulhane contemptuously refused in the first instance even to name, for less produce, the chief witness, on whose evidence, without hearing it, the court was asked to convict. Instead of promptly committing him for contempt for refusing to answer, the Removables respectfully and considerably adjourned to give the policeman an opportunity for calmer consideration. At the next sitting he condescended to produce his chief witness, a little boy of ten years, whom he had inveigled by lies into the case, and whose evidence in many essential particulars contradicted his own. But the Removables, like Gilles, "cared for none of these things." They were strictly bound, like Attorney General Fribben, by their instructions, so they convicted Mr. Gladstone, in the person of Mr. Walsh, of intimidation, and sentenced him to three months' imprisonment, as an ordinary criminal. Surely, nothing milder or more cowardly than this was ever done under the Coercion Act. Mr. Balfour has repeatedly declared that no newspaper editor has been imprisoned merely for a report. Every day he is fastly contradicted by convictions in his Coercion Courts. But it is certainly startling to find an editor convicted in effect for reporting Mr. Gladstone. It is a noble revenge, truly, on the Grand Old Man, who is shaking the pillars of the Coercion Government, and who will soon bring the rotten edifice tumbling down in ruins. His words make the brave Mr. Balfour tremble in England; but he has the satisfaction of imprisoning a provincial editor who reports them. It reminds one of the cowardly vallet in *The Rivals* who, having been chastised by his master, revenges himself on a small boy, whom he belabors without mercy. Mr. Gladstone, it would seem, as illegal in Ireland as boycotting or the Plan of Campaign. It has been long ago declared illegal by the Coercion Courts to cheer his name. It is now declared illegal to report his words. Very early in the Coercion administration, it will be remembered, a number of the most respectable inhabitants of Ballinasloe were sentenced to three months' imprisonment with hard labor for cheering for Mr. Gladstone. Mr. Balfour's explanation was that they cheered also for Mr. Patrick Barrett, "who had been very properly convicted" by the Removables. But the Removables were then fresh to their work, and with Mr. Patrick Barrett had been very properly acquitted. Mr. Balfour, having ungovernably made the statement outside the range of his Parliamentary privilege, which protected him from Paddy Dillon, was compelled to confess his falsehood under the pressure of a libel action. But the Nationalists who dared to cheer for Mr. Gladstone suffered the full term of their imprisonment at the same. Mr. Walsh will, no doubt, suffer his full term for having dared to report him. The facts of the case are too plain for ingenuity to explain away—too notorious for audacity to deny. We trust that this striking illustration of equal laws will be brought clearly home to the minds of the English electors. It will startle them to learn that it is a crime in Ireland to repeat or report the words of Gladstone, which in England are listened to with respect almost amounting to veneration.

Two Chinese young men were recently married in at St. Louis Cathedral in New Orleans to two Catholic young ladies. The Chinese were received into the Catholic Church previously to their marriage. Long Man, Lou was married to Miss Noelle Bularick, and Ling Sing Wing to Miss Kate Lynch. The Very Rev. Father Mangonet, Vice-Governor of the diocese, officiated.

The Duke of Norfolk is chairman of a committee for the erection of a suitable monument to the late Cardinal Newman. It is not as yet decided where the monument will be placed. Birmingham and Dublin have both been named, but some members of the committee are favorable to Westminster Abbey.

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AUCTION SALE OF TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS, (WOODS AND FORESTS BRANCH), Toronto, 2nd July, 1890.

NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rattay River and Pelly Bay Districts, and of a Berth composed of part of the Township of Agawa, in the District of Algoma, will be offered for sale by Public Auction, on Wednesday, the First Day of October Next, at one o'clock in the afternoon, at the Department of Crown Lands, Toronto. ARTHUR S. HARDY, Commissioner.

NOTE.—Particulars as to localities and descriptions of Berths, area, etc., and terms and conditions of sale will be furnished on application, personally, or by letter, to the Department of Crown Lands, or to Wm. Macgach, Crown Timber Agent, at Port Arthur, for Rattay River Berth; or Hugh Munroe, Crown Timber Agent, at Port Arthur, for Pelly Bay Berth.

No material advertisement of the