

and the United States, the divinity of Christ, and, consequently, the mystery of the Incarnation also, have already ceased to be doctrines of Protestantism.

Surely, then, the Westminster Confession stands badly in need of revision on this subject.

A FAMINE THREATENED.

When rumors of a threatened famine first reached us from Ireland, we were naturally alarmed and could not help the exclamation, "God avert it! whatever is going to be the fate of unhappy Ireland." Later reports show that the failure of the potato crop is not quite so general as at first supposed. Several counties are mentioned in which the fatal blight is but partially distributed, and no cry of alarm has been heard from the rich midland counties. But it should be remembered that in these localities, where the richest grasses and best pasture lands of the world are found, dairying and cattle raising are the chief resources of the farmers' income. Besides, we believe that, although not altogether independent of one single crop, as Ireland should be, she is to-day much better able to stand a potato famine than at any time of her history since the blight of foreign legislation came to darken her hitherto sunny hills and fertile plains. Owing to the Land League and National League agitation, owing to the heroic and patriotic work of Messrs. Davitt, Parnell, Dillon, O'Brien, and the others, the farmers in Ireland are no longer obliged to meet the exorbitant rackrents that in 1847 and 1848 exhausted their slender resources, and left them, when the potato was gone, to live on weeds or fly to America. If famine comes, then it will only effect the congested districts of Connaught and the seaboard and mountainous ranges of Kerry, Cork, Clare and Donegal. Of the latter county a letter to the *Dublin Freeman*, written by the learned and patriotic Bishop of Raphoe, Dr. O'Donnell, says:

"The sad accounts furnished by your correspondents from the south and west of Ireland only too accurately describe the ravages of the potato blight here, also in the far North. With the exception of the Lagan district and an occasional spot elsewhere, the potato crop is a dead failure throughout Donegal. From personal observation I know that along the western seaboard and the inland mountainous parts of the country the early kinds are almost completely decayed, while the latter stalks were blackened with disease before the tubers had attained one-fourth the usual size. In a few months, I fear, there will be no potatoes fit for human food along the coast from Duncannon to Killybegs."

Early in August Michael Davitt was consulting with scientific agriculturists to discover if some kind of vegetable could not be planted that would have time to ripen before the winter set in. Messrs. Dillon and O'Brien, in public speeches, have been advising the farmers to pay no rent until they see that all danger of perishing from hunger has passed away. They call upon Lord Salisbury and Balfour either to provide means of subsistence for the people of Ireland or to allow them to govern themselves. It is evidently being doubted that, although some parts of Ireland may not suffer from absolute want, there are very populous, in fact the most populous, districts, where there is every danger of hundreds, nay thousands, being exposed, this coming winter, to experience the horrors of 1847 and 1848, when the population of Ireland, by famine, fever and forced emigration, was diminished by two millions and a half.

But what can be done to avert so direful a national calamity? The sad experience of the last ninety years of British rule ought to suffice to convince the English people that Ireland cannot flourish or live under foreign legislation. We hope that this visitation may be a blessing in disguise, and that the whole English nation will cry out "Shame on the Balfours and Salisburys." "Let the Irish people have their own Government. Let them have the privilege of developing their own resources. Let them build up their own manufactures, as in days of yore, when their linen and woollen goods were sought for and purchased at a premium in every European market." This year's partial famine may be the straw that will break the camel's back. The Pigott forgeries, the wholesale evictions, the coercion laws and prison barbarities of Balfour's government have sickened to loathing all men and women of heart and feeling in England and Scotland. Deaths by famine, and consequent fever and cholera, in Ireland, must precipitate English sentiment to a general uprising and an outcry that Tory cynicism cannot withstand. Whatsoever can be done by us in Canada, and by our fellow-countrymen in Australia and the United States, must be done, and at once, to prevent even one death from famine in a land teeming with natural resources. We are told that Messrs. Dillon, O'Brien, Healy, and probably Parnell and the silver-tongued Sexton, may be soon here to educate us as to what must be done. But the necessity

that forces them here with a begging-box for Ireland will be the death knell of Tory rule and the herald of Gladstone's triumph.

It is England, the wealthiest nation on earth, and not Ireland, the maligned and the oppressed, that should be disgraced by the begging box. Ninety Coercion Acts and four general famines are the wretched and deplorable results of British rule in Ireland. But along with these should be reckoned the constant state of anxiety, the perennial dread in which men have lived all through life, lest the fruit of their industry should be snatched from them, lest the farms they reclaimed be wrested from their possession, and the houses they built to shelter themselves and their offspring be levelled to the ground. Such levellings and such horrors reigned all round them, and their turn would soon come "to go out and perish by the roadside."

It is to be fondly hoped that the sufferings endured by large numbers of the Irish people during the coming winter, and the public efforts made by their leaders to save them from death by actual famine, will have the effect of rousing all England to an irrefragable cry for "self-legislation and Home Rule for Ireland."

THE CHRISTIAN UNION NEGOTIATIONS.

Dr. Douglas, one of the most prominent clerical members of the Methodist General Conference now in session in Montreal, asserts that there is little hope that any union can be effected between Methodism and Anglicanism. The claims of Anglicanism are two high-strung, and the union of Methodism with it would mean the absorption of the latter system, to which the Methodists will not agree, as they entirely repudiate the claims of Anglicans to Apostolic succession, claims which are absurd on their very face. He thinks, however, that union with Presbyterianism is within the scope of possibility and that the result of such a union would be a great blessing. He says in a paper recently communicated to the press:

"We think the time is coming when the Methodist and Presbyterian Churches will practically unite their forces against the common enemy; that a not remote future that reproach of modern Christianity, the multiplication of antagonistic churches in villages and rural districts, will be a thing of the past, and by mutual agreement the resources of the Churches will be economized to carry the Gospel to the regions that are beyond. This union will constitute the renaissance of the Christian Churches, when the hideous spectres and grotesque imagery of unworthy jealousies, rivalries, and antagonisms are exchanged for a new age of co-operative union, of mutual confidence, and brotherhood in building up the temple of the pure, the beautiful, the Divine amongst men."

It is not to be supposed, however, that the Methodists intend, in the event of such a union taking place, to adopt the palmary principle of Calvinistic fatalism. This doctrine will simply be laid on the shelf to be made use of by those who like it; but, as Presbyterians themselves have ceased to believe in it, it does not seem that there will be much trouble on this score. The Presbyterians maintain this doctrine now in their standards only for the sake of keeping up an appearance of consistency. They do not wish to repudiate openly the doctrine which has been sanctioned by the Church for two centuries as the unalterable truth of God; but even now they believe it or not, as they please; and for the most part they do not please.

TAKING THE VEIL.

An interesting ceremony was performed at Loretto Abbey yesterday morning. Eight young ladies took the white veil, having gone through the prescribed probation of six months. Their names are Miss Long, Collingwood, or Sister Mary Irene in the institution; Miss Uim, Chicago, Sister Mary Agnes; Miss Barry, Ottawa, Sister Dorothy; Miss Riordan, Galpho, Sister Mary Pauline; Miss Campbell, Germany, Sister Mary Gertrude; Miss Darragh, Lindsay, Sister Mary Patricia; Miss Lucy, Eganville, Sister Benigna; and Miss Phelan, Walkerton, Sister Felicitas. The ceremony was performed in the chapel, which was crowded with the relatives and friends of the newly-registered nuns of an order which in the year 1847 first settled in Canada. The order of Loretto is educational in its functions, and attends to the instruction of some two hundred children, fitting them for any walk in life. The education includes tuition in the usual branches of English and French, piano, harp, vocal music (private lesson from professors), vocal music (in small classes), choral class, violin, guitar, drawing and painting in water colors, oil painting, German, Italian, Latin, wax flowers, calligraphy and use of clubs.

Archbishop Walsh preached the sermon. He was listened to with marked attention. He spoke of the sacrifices which the newly-inducted nuns had made of their own free will, renouncing the world and devoting their life to the education of the young and the promotion of the well-being of humanity. The course they had adopted was one well worthy of emulation, and he hoped the choice they had made would be the choice of many of those with whose instruction they were entrusted. The officiating clergymen were Vicar General Rooney, Rev. Father Kiernan, Dean McOmara, Rev. Father Walsh, Rev. Father McNamara, Rev. Father Donohoe, Rev. Father Murphy, Rev. Father Gallagher, Rev. Father O'Reilly and Rev. Father McPhillips.—*Toronto Globe*, Sept. 11.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

The National League of Great Britain has requested Messrs. Patrick O'Brien and Wm. Redmond, members of Parliament, to proceed at once to Scotland to organize the Irish vote, as it is necessary to make organization complete, through the whole country in view of the possibility of a general election soon taking place.

Mr. H. B. Baginod wishes his Dunroo tenants to purchase the property which they hold at twenty years' purchase. Two tenants did this, under pressure of arrears, a couple of years ago, but as the price was too high, they could not pay their annual instalments and the landlord, besides having the money paid in, has also obtained possession of the land. Mr. Baginod evidently finds such terms profitable to himself, but they are anything but profitable to the tenants.

There are Irish landlords who see the necessity of arriving at amicable settlements with their tenants on the basis of fair rents. The Leader Estate has been in Chancery, and the administration was in the hands of Mr. Smith-Barry's agent and the Cork Defence Union, with whom no settlement could be reached. The heir, young Mr. Leader, has just attained his majority, and he declares that he is anxious to make a settlement on the basis of restoration of those who have been evicted. It is most likely that a settlement will be arrived at.

Mr. Vincent Scully is one of the very few Irish landlords who sympathize with the people in the sufferings they endure under misgovernment. He has left at the disposal of the National League one-tenth of his entire annual income, for the purpose of aiding the Home Rule cause. He made the first payment at a recent meeting of the Central Branch in Dublin, giving his check for £600 at the same time declaring that he would do the same every year until Ireland should obtain Home Rule.

An amusing incident which occurred at the Gaiety theatre, Dublin, shows the contempt in which the new Lord Chief Justice of Ireland is held by the public. The Chief Justice is Mr. Peter O'Brien, who was, before his appointment to the Bench, the Crown Counsel who prosecuted offenders under the Coercion Act, and he rendered himself odious by the open packing of juries in order to secure conviction.

In consequence of this he is commonly called "Peter the Packer." He was recently observed at the theatre in one of the front benches of the dress circle, and his movements attracted general notice. Then during an interval between the acts a mischievous youth in the gallery called out for a "song from Peter the Packer." The cry was immediately taken up by the audience and a thousand voices called out: "Peter the Packer—give us a song, Peter; Peter: a song; a song." The Chief Justice was stunned with surprise, and after some time made his escape by a side door, and disappeared from public view.

A great public meeting has been held at Kilkenny to demand from the Government the release of Irish political prisoners who are confined in Clonsilla and other prisons.

The report of the Land Commission confirms the worst fears concerning the danger of a famine throughout Ireland, though, in the interest of the Government, there is evident throughout the report the desire to represent the danger as less great than it really is. Misleading the Government is taking no efficient steps to minimize the impending disaster.

Russell, Macartney and Lea, Irish members of Parliament, all anti-home rulers, appeal in the columns of the *Times* for donations in behalf of thirty boycotted farmers and sheep-keepers in Tipperary, whose business has been ruined.

Mr. John Dillon, M. P. and president at a National League meeting last week, said he had taken great pains to inform himself of the condition of affairs in Ireland, and he regretted to say that his inquiries during the past three weeks had shown in many cases that the failure of the potato crop was more complete than in 1879.

There is a strain of sarcasm and irony, referring to the possibility of establishing a famine fund, he added that the simplest method was for the charitable to send cheques to the various landlords in the distressed districts to buy them off and let the tenants keep what they had. That would be better than distributing the money among the poor. With the Government resting the responsibility to provide for these people, if they do not choose to accept the responsibility let them give the Irish leaders power to aid the people.

At a meeting of the Board of Poor Law Guardians in Limerick a report was received saying the potato crop was totally destroyed.

Mr. Jasper Tully, of Boyle, County Roscommon, is treated in prison in a most barbarous manner. He is every day stripped naked and his clothes searched as though he were some desperate nihilist or dynamited with subterranean means of communication with external conspirators; he has been made to herd with ordinary criminals; he has been put to hard labor; his food is withheld from him; he is ill and not sent to the hospital.

In consequence of the local Government board having refused to sanction the election of Mr. Peter Keogh of Tuaghmacconnell, County Westmeath, an evicted tenant farmer, as master of the Athlone Union, a new election was deemed necessary. At the last meeting of the board of guardians Mr. Keogh was again elected without opposition. He has taken charge of the workhouse. The Government appear to have grown tired of refusing to permit him to act.

Among the Sisters of Mercy in London are the daughters of Lord Petre, Lord Clifford, Lord Molyneux and many other ladies of high rank. There are also many converts.

VULGAR ERRORS.

SOME COMMON LIBELS OF THE CATHOLIC CHURCH REFUTED.

THE FALSHOOD OF THE ACCUSATIONS EXPUNDED—"MONKISH IGNORANCE AND SUPERSTITION"—BLACKSTONE'S COMMENTARIES—GALILEO—PROOF THAT HE WAS NOT TORTURED—LAWYERS SHOULD PROTEST.

One thousand million pounds of church property stolen in England during the reign of Henry VIII., Edward VI., and Elizabeth and Scottish James rendered it an absolute necessity for the spoliated to blacken the name of their helpless victim, the Church. They have done it with a vengeance, and the modern history of that Church, which had converted three successive races during one thousand years, into a standing monument of human malignity and misrepresentation. The unholy influence of these spoliators has poisoned the sources of history in their own land, until it is impossible to find a true statement of anything Catholic in any of their encyclopedias. So much had the people of England been misled in the matter of history that even to this day the cruel, vindictive and unchristian virago, Elizabeth, is called "Good Queen Bess;" and Cranmer, who broke his vows—a degraded priest, the perjured tool of Henry VIII. in his atrocious divorce case—made to appear as a holy martyr and saint by Burnet. The stupendous weight of calumny that rested upon the Catholic name in England stirred the generous resentment of William Cobbett, a Protestant writer and journalist, who became the first defender of the slandered name of his ancestors in his famous history of the "Protestant Reformation." Here is an extract from the work:

"Monkish ignorance and superstition" is a phrase that you find in every Protestant historian from the reign of the "Virgin" Elizabeth to the present hour. But there has always been a very sufficient motive for inculcating it. Blackstone, for instance, in his "Commentaries on the Laws of England," never let slip an opportunity to rail against "monkish ignorance and superstition." Blackstone was no fool. At the very time when he was writing these commentaries and reading them to the students at Oxford, he was, and he knew it, living upon the spoils of the Catholic Church and the Catholic gentry, and also of the poor. He knew that if everyone had his due he would not have been fattening where he was. He knew, besides, that all who heard his lectures were aware of the spoils he was wallowing in. These considerations were quite sufficient to induce him to abuse the Catholic Church and to affect to look back with contempt to Catholic times.

"If Blackstone had not actually felt sticking to his ribs, he would have recollected that all these things which he was cataloguing—Magna Charta, trial by jury, the offices of sheriff, justice of the peace, constable and all the rest of it—were in days of "monkish ignorance and superstition." He would have remembered that Fortescue and that greatest of all lawyers, Littleton, were born, bred, lived and died in the days of "monkish ignorance and superstition." But did not this Blackstone know that the very roof under which he was abusing our Catholic forefathers was made by these forefathers? Did he not, when he looked up to that roof, or when he beheld any of those noble buildings which, in defiance of time, still tell us what those forefathers were—did he not, when he beheld any of these, feel that he was a pigmy in mind compared with those whom he had the impudence to abuse? He well knew that the foundations for learning at Oxford were laid and brought to perfection, not only in monkish times, but in part by monks. He knew that the abbots were public schools for education, each of them having one or more persons set apart to instruct the youth of the neighborhood, without any expense to the parents. He knew that each of the greater monasteries had a peculiar residence in the universities; and whereas there were, in those times, nearly three hundred halls and private schools at Oxford, besides the colleges, there were not above eight remaining towards the middle of the seventeenth century. (Phillips life of Cardinal Pole.) That is, in about a hundred years after the enlightenment Reformation began. At this time (1824) there are, I am informed, only five halls remaining and not a single school."

As every Catholic student in England and America is forced to study in Blackstone's libels on Catholicity, the Catholic churches, and also on Catholic doctrine, it would seem right and proper that the declarations of a time-serving bigot, which serve no other purpose than a display of bigotry, should be cast out of the law books of this free nation. Legal associations in England and America might make a move in this matter before any more speeches are made about reform liberality of American progress.

GALILEO. The writer is painfully aware of the existence of the deep-seated prejudice against the Catholic Church, founded principally upon mere fictions invented by designing persons to injure the Church, and to obscure the truth. The writer is also aware that some of these prejudices are cherished in secret by many liberal men who would not hurt a Catholic's feelings by mentioning them, deeming it a species of cruelty. These prejudices are all imported, principally from the British isles, and are traced to the influence of Calvinist adventurers, who came from Geneva and Germany during the reign of Somerset, attaining their full growth during the Puritan ascendancy in England.

The primary object of this kind of literature was to blacken the Church in order to form a seeming excuse for the Reformation. The secondary object was to make money. It has paid to abuse the Church.

The grossest forms of calumny and malevolent misrepresentation from the printed tract, essays, brochures, general history, novel and other light literature—such, for instance, as Catholicism's historical romances, by Goodrich, and Red Buntline's penny-a-line novelettes

—commenced three hundred years ago, and still continue in the pulpit and by the religious and sometimes the secular press.

It is sometimes said that there is nothing in a name, but many of my friends will admit that the name "Galileo," "Jesuit" and the "Inquisition" have a deep significance, and are made to do duty in every state of assumed wickedness.

The falsehoods that cling to these names would furnish matter for a whole library. The first name was used to show that the Church opposed science, and the last to prove that the Church is cruel. Galileo was and is still represented in country districts as exclaiming while he was under torture, "E pur si muove" ("still it moves," meaning the earth). It has been proved at least three hundred times that there was no torture, and that Galileo never used the words here attributed to him. A professor in his address before the alumni at Leuvenburg used this stale slander, and when I showed him the proofs, from Protestant sources, of its falsity, he said: "I will never again make statements where the Church is concerned without the closest examination." I told him it was too true what Dr. Maistre said, that "modern history is a conspiracy against truth." I requested him to disavow the slander which he had voiced against the Church, not only as an act of

justice to the Church, but in the interest of truth, and for the benefit of thousands who read his address. He did not think it was necessary; thus it is looked upon as no harm to abuse the Church, as it has become fashionable to misrepresent her. 'Twas even thus.

The moving story of the helpless Galileo, although a bright invention of fancy, still holds its pristine freshness, and is repeated with evangelical gusto to the "innocents" in the country districts, and is used as a boomerang against the temporal power of the Pope. As the story is repeated in order to create prejudice against a larger body of our citizens, and also to slander the Church while freely offering a mendacious insult to every intelligent Catholic, it seems only an act of mercy to the blind followers of the blind to let in a little light on the subject for the followers' sakes.

Galileo Galilei was a native of Pisa, Italy, and was born Feb. 8, 1564. Few names have enjoyed such a remarkable celebrity, and, strange to say, the general appreciation of his character rests on a misconception of his real claims to distinction. The interest attaching to the name of Galileo is connected, in the minds of many, with the supposed position he holds in regard to the relation of the Church and science. The tissue of malicious fictions called modern history, through the influence of designing persons, has steadily represented science in the person of Galileo, struggling against the persecution of the Roman Church.

Galileo's own biographer denies the story of torture. Heliam, in his "History of the Literature of the Middle Ages," sets the story aside. Dr. Whewell, in his "History of the Inductive Sciences," considers the charge an invention; also the disingenuous article in Chambers' Encyclopædia implies that the charge is a fiction. In most encyclopædias it is displayed as a fact, the object being to prove the Papacy cruel and opposed to science. It is also offered as an argument against Papal infallibility. The general verdict is that there is no proof worthy of credit sustaining the charge of torture. As regards infallibility, the opinions and decrees of the Congregation of the Index, the head of the Church may delegate to it, but he cannot communicate to it its infallibility, which is incommunicable. Its acts are not absolute. So the argument against Papal infallibility cannot hold.

Galileo lacked prudence and was condemned. In the heat of argument he appealed to the Scriptures to prove that the earth moved round the sun. The Church then as now knew that the Scriptures did not prove anything of the kind, and that the Holy Ghost never intended the inspired volume to be used as a class book of astronomy, and did nothing then but what she would do to-day if another Galileo were to present himself. She condemned the folly of the foolish philosopher attempting to draw conclusions (however true in them selves) they might be from false premises.—Philip O'Neill in the *Catholic Mirror*.

NEW BOOKS.

Principles of Anthropology and Biology. By Rev. Thomas Hughes, S. J. Second edition. 16mo, cloth, net, 75c. The Rights of Our Little Ones; or, First Principles on Education in Catechetical Form. By Rev. James Conway, S. J. 32mo, paper. 15 cents; per 100, \$9; cloth, inked, 25 cents; per 100, \$15. This booklet has been prepared at the solicitation of some friends of Catholic education who desired that the author should reduce to the briefest, most pointed, and most popular form compatible with the subject, the principles announced in the title. It makes no pretensions to completeness; nor, in fact, does it purport anything more than to give a plain answer to a few of the most important questions.

A Catholic Young Man of the Present Day. Letters to a Young Man by Right Rev. Augustin Egger, D. D., Bishop of St. Gall. Translated from the German by Miss Ella McMahon. 32mo, paper, 15 cts., per 100, \$9; cloth, inked, 25 cts., per 100, \$15. Published by Benziger Bros., 36 and 38 Barclay street, New York.

SUCCESSFUL PUPILS.

The successful candidates at the recent examinations for certificates held at Westport were: W. Brown, J. Field, H. Donovan, M. Lynett, A. Breen, Donnelly, J. O'Hara. The *Journal* offers its congratulations to the candidates, and especially to the ladies of the Convent, who are deserving of all praise and encouragement for having passed successfully all their pupils. Westport is certainly establishing for itself a name as an educational centre.—*Westport Journal*, August 28.

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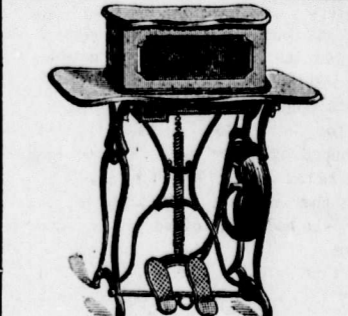
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