

THE LONG VACATION.

The Pen.

In a few days the summer vacation will commence; the class-rooms, study halls and even the play grounds will be deserted. Nothing now to mar the happiness and long-looked-for pleasures of the college boy, or convent girl, expect that each day only hastens the approach of September, when the grand holidays will be a thing of the past—a mere vision, a dream of contentment. How well we remember those good old times—they are not long past! About "twenty golden years ago" how we began to count the months that were to come; by and by, we counted the weeks; then each morning we cut off a day upon the calendar; finally we calculated the numbers of meals to be taken in the college refectory, the number of nights to be passed in the long dormitory. At last the bright morning of comparative freedom dawned, and off we darted for home, long sleeps, plenty of games, no lessons, no punishments, no masters! Grand vacation! But alas! as July began to pass more and more rapidly, and as August approached we caught nightmare glimpses of that black day when we would have to return to our tasks and confinement. How we longed for the great and final vacation! the one that has no ending, or, rather, at the end of which there is no class, no study, no punishment, no cast-iron rules, no harsh professor—all liberty, all manhood's freedom!

Well, that day finally came, as it must sooner or later come to every pupil. They need not hurry nor worry; they may rest assured that the end of their school days will yet come, and that the battle of life will have to be fought by them as well as it has been by all mankind. It is then, when passing through the college, or convent or academy door for the last time that they will find themselves entering at once the vestibule of life's stern and unrelenting school. They have as yet only been learning the A B C's; now they are bound down by rules that know no vacation time, they are under the rod of an untrusting master whose voice cries unceasingly: "Forward, work, advance, or you drop by the wayside!" It is at that stage of life that the student looks back and wishes that his school-days were to be commenced all over. But no; he had longed for the endless vacation; he has it now, and he discovers that it is simply an uninterrupted term in a more trying school than he is beginning.

In college or convent the youth lives in a mimic world—a world with its joys and sorrows, hopes and fears, likes and dislikes, success and reverses, affections and hatreds, jealousies and attachments; a world where labor is rewarded and where sloth is punished, where virtue is recompensed and vice receives its chastisement; a world the very picture, in miniature, of the greater one beyond, wherein man must

"Labor and ever with hope
Through the morning of life,
Winning home and its darling divinities,
Love-worshiped children and wife;
Where he is the true ruler and conqueror,
He the true lord of his race,
Who nerves his arm for life's combat,
And looks a strong word in the face."

The second and more important school is not without its vacation. The term commences after the spring, and just before the summer of life, and it goes on, without one hour's rest or pause for ten, twenty, thirty, forty, fifty, or more years, as the case may be; yet not one *conge*, not one moment's repose. Ever is the Master of Time crying in your ear: "Forward! no pause! jostle ahead!" And on you move. Finally the day of the last grand vacation approaches: the only true vacation for man, either here below, or there above. It is the great rest, the endless holiday, the long vacation of Eternity. In proportion as the pupil studied, as his conduct was exemplary, as his work was well performed, so are the medals, books, or honorable mentions at the close of the scholastic year; in proportion as his future life is good, his deeds noble, his virtues great; so will be the crowns, and joys, the inscriptions in the register of life, upon the day of that great distribution of prizes, the commencement of the endless vacation.

DEATH OF A CELEBRATED ARTIST.

Schmitt, the great Catholic painter, the "Fro Angelico of America," died at Covington, Ky., on the 10th June. He was born of humble parentage in Heinstadt, Baden, Nov. 17, 1825, and his family could only afford to give him a common school education; but meeting with the encouragement of some titled personages in the army, his predilection for art was strengthened. After studying in various art centers of Europe he came to America in 1856. He had gained a reputation in army and court circles for his exquisite silver pencil portraits, and innumerable of these gems hang in the salons of the wealthy across the water. Schmitt's art was distinctive Catholic and deeply religious. His aim was to develop the spiritual, not physical soul, not clay, immortal, not evanescent. Critics may harp about the faulty anatomy of many of his figures, but they are silenced when beholding the angelic beauty of his heads. His faces of Christ and the Blessed Virgin are divine in expression as those of Angelico, and if he had acquired the academic training of Gregori it would be justifiable to give him full title as the greatest religious painter of modern times.

The closing chapter of his life was sad. Three years ago the venerable

painter was stricken with paralysis, and from that time to his death his brush mostly lay idle. His life was made up of good deeds, and in character he was like the artists we read of in history. He gave freely of his productions to the poor, and he was a man of imposing presence, sincere in his religious belief, devout, kind and generous to every one, yet comparatively neglected and forgotten by many who owed him gratitude—physically disabled and broken in spirit, his death was a relief which he earnestly prayed for and which came to him gently. His brush had never stooped to sordidness, but he filled with beauty the Lord's House and glorified His sanctuary like the artists of old; and now after so many years of faithful service it is to be hoped that the "covenant of eternal peace" is his. R. I. P.

AN AMERICAN SAINT.

Steps in the Process of the Canonization of Bishop Neumann.

The cause of the Venerable Servant of God John Nepomucene Neumann has taken on a new phase. Bishop Neumann is the former Bishop of Philadelphia, who is expected to be canonized a saint.

For some months a tribunal has been engaged in taking testimony bearing upon the many instances of Divine intervention attributed to the intercession of the Venerable Servant of God. Many witnesses were examined, and the evidence brought to light fully a half hundred instances of assistance, cures, etc., obtained through the intercession of the Venerable Servant. As postulator of the cause, it was the duty of Very Rev. Joseph Wissel, C. S. S. R., of Philadelphia, to arrange this mass of testimony and forward it to Rome, which he has done.

A CLOSE INVESTIGATION.

The work of this important tribunal having been completed, Rome has now sent instructions to Father Wissel to institute another tribunal, whose work it will be to prove the reputation for sanctity enjoyed by the Venerable Servant. The members of this tribunal have been appointed, and they held their first session on Monday. Twelve witnesses will be examined, ten of whom are to be presented by Father Wissel and two by the members of the tribunal. The searching nature of this inquiry and the rigidity of Rome's requirements in matters of this kind may be inferred from the fact that in the instructions sent to Father Wissel thirty three points to be covered by the testimony are specified.

THE DEVIL'S ADVOCATE.

Rev. James C. Monahan, rector of St. James', who performed the duties of promoter *adversus* (devil's advocate) in the tribunal whose work has just been completed, will occupy a similar position in the new tribunal and with him in this capacity will be associated Rev. James P. Turner, of the cathedral, and Rev. Ernest O. Hilfermann, of Holy Trinity.

The next step in the "process" will be a very important one. The report which, as stated above, has been sent to Rome by Father Wissel is now being scrutinized by the Sacred Congregation having the matter in charge, and from the total of forty miracles therein attributed to the intercession of the Venerable Servant a small number, not more than six, will be selected and returned to Father Wissel, who, as postulator cause, must, if possible, obtain additional evidence of their authenticity—evidence which, humanly speaking, eliminates every possibility of doubt. This evidence is then forwarded to Rome and the miracles are finally passed upon by the Sacred Congregation. If the congregation accepts two of the miracles as proven, there then exists no further obstacle to the beatification of the Venerable Servant.

A SAINTLY BISHOP.

John Nepomucene will probably be the first citizen of the United States to be canonized. At present the western hemisphere has but two saints. Both of these however, are from Peru. Two North Americans are also in process of canonization, Father Jorges and Tegakwita, a Mohawk Indian girl, but they lived before the United States came into existence. St. John Nepomucene Neumann will, therefore, be the first representative of that country in the calendar.

The dead man whom it is proposed to exalt to such great glory was the fourth Bishop of Philadelphia, Penn., and during his life was remarkable for his piety and great learning. Bishop Neumann was made Bishop of Philadelphia in 1852 and his great learning and saintliness made him widely known. He died Jan. 5, 1860.

HERESY TRIALS.

Trials for heresy are becoming as plentiful as berries in June in the Protestant sects—notably the Presbyterian. This is a nice way to try to quell "freedom of thought!" We thought it was only dark and cruel Rome that did such things.—Union and Times.

SAVONAROLA.

The Boston Herald recently had a sub-heading which read as follows: "Methodists and Freethinkers of the Italian Quarter Unite to do Honor to the Forerunner of Luther." This went before a report of a celebration at the Italian Methodist Episcopal Church, which purported to be in honor of Savonarola. The poor faithful Florentine friar! In what strange company has his name been bandied about of late, but in none stranger than in this coalition of Methodists and Freethinkers.—The Sacred Heart Review.

REDMOND SPURNS UNITY.

London Catholic News.

Mr. J. F. X. O'Brien, M. P., the general secretary of the Irish National League in Great Britain, writing under date June 1, to Mr. John Redmond, M. P., draws the attention of that gentleman to the fact that at the National League Convention in Birmingham on the 24th May a resolution was passed inviting the Parnellite party to accept an invitation to confer with the members of the Irish Parliamentary Party with a view to "arranging a basis of reunion," each party to have an equal number of representatives. Mr. Redmond replies to Mr. O'Brien's invitation, and says that while he quite sympathizes with the desire for unity entertained by the delegates at Birmingham, the most effective step to have as a beginning would be for

"some discreet and impartial person, say Mr. W. O'Brien, to endeavor to bring about a conference with Mr. Mealy and Mr. Dillon to arrange for a basis of reunion 'amongst themselves.'"

Mr. Redmond's action is in no way surprising. He simply keeps to the attitude which he has all along held. He will have no reunion at any price. This was very well known to those who proposed the unity resolutions at Birmingham. In our view these resolutions were proposed for a purpose entirely outside and apart from their apparent object. We have all along declared that the putting of them forward was a mere ruse to distract the attention of the Birmingham conference from the treason to the Irish cause perpetrated by the proposers of them at the time of the York election. The ruse succeeded: York was not so much as mentioned.

Of course the resolutions fared in the long event as everyone knew from the beginning they would fare. However, this much has been served by them. They have shown that Mr. Redmond intends to persist in his opposition to any measure tending to reunite the Irish parties.

When Mr. Parnell formed his party there were some unassailable outsiders just as there are the Redmondites now. The Irish Party was not consolidated by any perpetual and pious attempt to appease those outsiders. Mr. Parnell went ahead without them, and left them to perish "by the force of Anno Domini."

It has long been an accepted axiom of Irish politics that if either of the Irish minorities associated loyally with the Irish party the remaining majority would be robbed of any potency whatever and could not continue to exist.

DIME NOVELS.

The Pen.

Parents are responsible for the children—a truism that none can dispute. They are obliged to clothe and feed their children; equally, if not more so, are they in duty bound to educate—that is, to train, by precept and example—the offspring which God has given them. Consequently, parents cannot honestly allow their children to ruin their futures through the means of evil, pernicious, sensational literature. Young people will read, just as surely as they will eat. If they can not get pure, elevating, nourishing literature, they will get the "dime novel," and the light periodical trash that floats like scum upon the surface of our present literature. We could not better point out the fearful dangers to which the youth of the country are exposed, through means of bad literature, and consequently the benefit of the antidote—good, sound books—than by quoting from Judge Deque's charge to a grand jury once, delivered at Newark, N. J. This address needs no comment; we give it as food for reflection to the public. The learned judge said:

"I desire to make a few observations with regard to a case that was tried here during the last term—a case in which a boy of the age of sixteen was convicted of murder in the first degree for killing a man whom he had attempted to rob. The case has attracted a great deal of public attention from the character of the literature in which the boy was educated—half dime novels. I never saw a copy of one until I saw it during the trial of the case, when several were produced. It is apparent that it is the most pernicious literature that can possibly get into the hands of children. Men would avoid it. I am not aware that any law would warrant the indictment of any of the publishers of the books that I have seen, but at the next term, if I can find any of these books that came within the scope of the law, I shall ask the grand jury to indict. I find from information that upward of twenty persons in this city are engaged in the sale of this sort of literature, and that it is sold to boys and girls—schoolboys and schoolgirls. As I have also obtained an estimate from a very authoritative source of the relative ages of persons who are brought before our police courts for offenses involving attempts to rob, stealing, and offenses of that character, and I will take the opportunity of mentioning the figures now:

"Persons charged with larceny, combined with breaking and entering, or entering with intent (that is a high crime), of the age of eighteen years, 30 per cent.; between eighteen and twenty-three, 60 per cent.; making 90 per cent.; over twenty-three, 10 per cent. For simple larceny, which involves the same grade of crime, being petty or grand larceny, according to the amount, under eighteen, 69 per cent.; between eighteen and twenty-three, 70 per cent.; over twenty-three, 10 per cent.—cases for a simple larceny being considerably the most numerous. It is safe to say that of the persons charged with some form of stealing, some 60 per cent. are under the age of eighteen years. But a great deal may be done from the publicity of which may be given to the facts I have mentioned, especially in bringing the matter to the attention of all who are interested in children, and you all know who are to be the men of the next generation. I hope that the remarks I have made will not fail to be a subject matter of attention by the next grand jury."

The League of the Sacred Heart is to be found almost everywhere where Catholics are. Camp Alger has a league now, as one was formed there last week by the men of the 10th Massachusetts Regiment who are presently all Catholics and representatives of "the fighting race."

THE INTELLECTUAL SLAVERY OF CATHOLICS.

Sacred Heart Review.

Oh, you Catholics are all intellectual slaves." You have to believe what your priests tell you, and you have no opinion of your own. In case of difference of opinion appeal is made to the Pope, who claims to be infallible in all that he says and does, and when he gives his decision you will have to obey whether you like it or not. Such is a fair specimen of the language which is often heard and read from anti-Popery orators and writers. Even Gladstone, the Grand Old Man, once undertook to prove that Catholics were such slaves to the Pope that they could not be loyal citizens. Then he went to work and appointed distinguished Catholics to some of the most important positions in the Government.

Well, dear Protestant friend, let us look at the matter a little. You read the Bible, of course, and you believe it, at least you profess to believe it, and we hope your conduct corresponds with your belief. What will you say then to that command of St. Paul to the Hebrews (xvi-17), "Obey them that have the rule over you and submit to them, for they watch for your souls as they that must give account?" We give King James' version for your benefit. Do you obey that injunction? If so, whom do you obey? To whom do you submit? Do you obey your ministers? Do they rule over you and do you submit to them? You laugh at the very idea; and well you may, for it is utterly foreign to the whole spirit and constitution of Protestantism. You have no idea of obeying anybody or pinning your faith on anybody's sleeve.

But Catholics do obey them that have the rule over them. They obey their priests, their prelates and the Pope. They obey them because they believe that they have authority from Christ Himself to teach them the truth, and to govern the Church which He established. Now we put it to you frankly, who are the best Bible Christians? The Bible expressly commands obedience and submission to spiritual superiors, not merely in the single passage quoted, but the whole spirit of the New Testament is to the same purport. Catholics obey this injunction. Protestants do not. Can there be any doubt that Catholics are better Bible Christians than Protestants?

This strikes at the very heart of the essential, fundamental difference between Protestantism and Catholicism. Protestantism encourages free thought, independence, individual supremacy, and tends to disintegration, and rebellion against constituted authority. Catholicism encourages obedience to authority and tends to unity, harmony and universal brotherhood.

Catholics do not obey their priests merely as individual men, because they are learned, talented or ever so good men, but as the representatives of a divinely constituted society. They look beyond the priest to Christ Himself who founded the Church, who gave to it a deposit of divine truth and commissioned the apostles and their successors in all ages to preach that truth, to establish His Church and to proclaim the glad tidings of His gospel to all men, promising to be with them unto the end of time. In obeying our priests, therefore, we are not obeying man, but God, Who has given them authority and committed His truth to their keeping. It is not the opinion of a fallible man, but the majesty of a divine law that commands our obedience. That law is well defined and well understood, and has in all ages commanded the homage of the ablest men, the profoundest intellects the world has ever produced.

It is true that in case of doubt or dispute in regard to the meaning of this law final recourse is had to the infallible authority of the successor of St. Peter, the Pope of Rome. But it is a great mistake to say that we consider him infallible in everything. But for the crass ignorance of a vast number of Protestants it would hardly be necessary to repeat, what we have so often declared, that the Pope is infallible only in deciding authoritatively, for the whole Church, questions of faith and morals. Cardinal Newman, in his "Letter to the Duke of Norfolk," in answer to Gladstone's "Exposition," says:

"But a Pope is not infallible in his laws, nor in his commands, nor in his acts of state, nor in his administration, nor in his public policy."

The Pope is the supreme judge in spirituals, and the priests are subordinates, but are all governed by the same grand code, and there is no more intellectual slavery in obeying that law and submitting to our spiritual rulers than obeying the civil law and submitting to our civil rulers. Without obedience to the decisions of the civil tribunals, and submission to civil rulers, there can be no order in society, and anarchy reigns supreme. So, without obedience to the decisions of the spiritual tribunals, and submission to the ecclesiastical authorities, you can have no order in the Church, but instead disorder, disintegration and rebellion, such as now reigns throughout the Protestant world.

Knew It for Years.

N. Y. Freeman's Journal.

We find the following interesting statement in "Orestes A. Brownson's Early Life," by Henry F. Brownson: "About this time (1813) Brownson, returning from a round of lecturing, related that while in Washington he was one day discussing with Calhoun and Buchanan the necessity of the Catholic Church for salvation, when Daniel Webster joined them, and Buchanan said to Webster: 'We were talking about the Catholic Church, and I, for one, am pretty well convinced that it is necessary to become a Catholic to get to heaven.'"

"Have you just found that out?" asked Webster. "Why, I have known that for years."

NOT THE APPOINTED WAY.

In the last number of the Presbyterian Witness we find the following item, under the heading "In France":

A French clergyman, a Protestant, recently told the following incident: "A woman who had attended one of their meetings at Clermont Ferrand, a town of 50,000 population, went to a bookseller's and asked for a New Testament. The bookseller had never heard of it. 'A New Testament?' he said. 'I have not heard of the book. I suppose it is not out yet. If you like I will write to Paris, and get you a copy as soon as it is out.'"

This is the sort of stuff that peddling proselytizers in Catholic countries issue by the yard and send out by the cartload for consumption in Protestant countries. Just fancy how the conventional old maid at home, prim and proper and puritanical, and zealous member withal of half a dozen Bible societies, would cast up her eyes and hold up her hands on alighting upon such evidence as this of heathen darkness in the land of France! If even a bookseller in a city of fifty thousand people has not so much as heard of the New Testament, what must be the state of the peasantry in the remote rural districts of that benighted land! No doubt there are in France, as in other countries, many booksellers who regard the New Testament in much the same light as they would Xenophon's Anabasis or Caesar's Commentaries on the Gallic War. But the intrinsic credibility of things is stretched in the story told above until it is very close upon the snapping point.

However, our quarrel is not so much with the story as with the purpose of the teller. His aim is plainly to convey to gullible people in Protestant lands the idea that the New Testament is an exceedingly rare book in Catholic France, the implication being that the priests there keep the Bible from the people. Now, we have no means of knowing at the present moment to what extent the New Testament is circulated in that country, but here are some facts and figures which relate to a period when few Frenchmen could read and the cost of books was vastly greater than it is to day:

A French translation of the New Testament, by two Augustinian friars, Julian Macho and Pierre Farget, was published at Lyons in 1478. A copy of this version is preserved in the public library at Leipzig. The French Bible at Quirac de Moulins was printed soon afterwards in a quarto edition; and in 1487, a new edition, corrected and enlarged by Jean de Hely, afterwards Bishop of Angers, was published at Paris under the auspices of Charles VIII. Before the year 1547 it passed through sixteen other editions—four at Lyons, and twelve at Paris. In 1512 Jacques Le Fevre undertook a new translation—the New Testament appearing at Paris in 1525; the Old at Antwerp in 1530, 1534, 1541. This version corrected by the Louvain divines, became so popular that it passed through more than forty editions before the year 1700. Another French translation, by Nicholas de Leuse, was printed at Antwerp in 1534. The first Protestant version appeared at Neuchâtel in 1535. (Le Long's Biblia Sacra; Dublin Review, vol. i.)

But really, our Protestant friends make a sort of fetish of the Bible, so exaggerated is the estimate they put upon it. They seem to think that the salvation of a man's soul is in some mysterious way bound up with the possession by him of a Bible or at least a New Testament, and that the man who is without one is in a hopeless case. They organize societies and yearly subscribe enormous sums of money to scatter copies of the Scripture broadcast in every land. This is the Protestant way of propagating Christianity; and therefore does not succeed. Christ Himself preached the Gospel and charged His disciples to do likewise in all nations. Never so much as a hint did He give of any other way whereby men should come to a knowledge of His truth. The New Testament itself bears witness that the voice of the preacher is by Christ's own appointment the organ and herald of the gospel. History bears witness that the nations of the civilized world were converted to Christianity by the preaching of the gospel; that not a single nation or even tribe has been converted by the reading of the Bible. These facts stare Protestants in the face, yet they seem to have no eyes for them. Truly there are none so blind as those who will not see.

AND NOW JOHN MORLEY.

Catholic Standard and Times.

The New York Sun quotes the Dublin Daily Independent as authority for the statement that John Morley has joined the Catholic Church. We would not accept the Independent as guide in matters of opinion; with a matter of news the case is different, and we believe its London correspondent, from whom the news probably came, is Mr. James O'Kelly, M. P. Mr. Morley, it is stated, was received into the Church at the Brompton Oratory a few days ago. If this tale be true, we can only say that we rejoice over the event as one of the most notable triumphs in the spiritual and intellectual world of the present century. Mr. Morley represented all that is best in modern scholarship combined with a stern and polished antagonism to Catholic truth. We may fairly describe him as a brilliant agnostic. Fair in everything else, he never could be described as fair to Catholic history. As Chief Secretary for Ireland he was admirable in everything but his attitude towards the Irish claim for full Catholic education, and on this point he was more stern and unyielding than the rapid set Tory. The news that he has been won over to the faith is, under these circumstances, a thing almost to take one's breath away.

We would be inclined, even with the authority given, to doubt the accuracy of the statement, so fixed were Mr. Morley's agnostic and agnostic principles, but for one fact. This is his interview with Mr. Gladstone a couple of days before the great statesman's death. At the close, it is reported, the old Liberal chief wrung his faithful lieutenant's hands and said fervently, "God bless you, Morley," and the reply was an equally fervent "God bless you" from the supposed agnostic. This indicated a pleasing change, to all who knew anything of the facts. And the change seems now to have come, indeed. Wonderful are the things we are witnessing to day in the winning over of souls to the true Church, and we thank God we have lived to see them.

(FOR THE CATHOLIC RECORD.)

"At the Port."

BROTHER REMIGIUS.

A little hamlet by an inland sea
Whose mimic waves break white-capped ome
The sight;
And bring a memory as old ocean might
Of vastness, grandeur and eternity;
Nor waiting 'ere the salt that flatters free,
And dots the blue with tiny spots of white
Making a picture fair, a scene so bright
Its beauty lingers long in memory.

To me it brings the thoughts of early years,
Of school and out, of many a youthful sport;
We were a sturdy race, Saint Peter's boys,
And loved a tummy in the seething Port.
Our seniors frowned, and gravely questioned
Then,
If youth so wild would ever do good men.
St. Joseph's College, Cinn., Ohio.

The Meaning of June.

BY MAURICE FRANCIS EGAN.

He gives His beloved sleep,
And life and joy and peace in Him;
He asks His waiting souls to keep
The hopes that shall not cease for Him
Until these hopes are lost in sight—
And things of earth for our delight.

He gives all the blissful June,
Fraught with the clover and the rose,
He thousands scents beneath the moon,
From blossoms that His smiles unclose;
But only His beloved read
The meaning of the flowered seed.

He sends all the warmth and glow,
The azure sky, the rippling field;
The clover white—the summer's snow—
The woodbine which sweet honey yields.
But they who love have perfect part,
In union with His Sacred Heart.

—Ave Maria.

CATHOLICS IN THE PEERAGE.

Last week we printed an extended account of the nuptials of Viscount and Viscountess Encombe. This marriage has to Catholics an importance beyond its significance as a social event. Viscount Encombe is the son and heir of the Earl of Eldon, and the occurrence chronicled is notable as being the occasion of adding to the list of the Catholic nobility in these countries one of the most illustrious names in the British Peerage.—London Catholic News.

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PROVINCE OF ONTARIO.
Issue of Forty-Year Annuities.

Sealed tenders for the purchase of terminable annuities running for a period of forty years, issued under authority of an act of the Ontario Parliament, 47 Vic., chapter 31, will be received by the undersigned at his office, Parliament buildings, Toronto, on or before 14th day of July next, at 2:30 p. m., when the tenders will be opened in the presence of such of the applicants, or their agents, as may attend.

The annuities will be in the form of certificates signed by the Provincial Treasurer, in which certificates the Provincial Treasurer will agree to make half yearly payments at his office at Toronto, or in London, England, of sums of \$100, or larger sums, or their equivalent in sterling at the par of exchange (250 lbs 11s 4d) on the 30th day of June and 31st day of December in each year, for forty years from 31st day of June instant, the first half yearly certificates being payable on the 31st December next.

The total amount of annuities to be issued in 1898 is \$5,700 annually, but tenders will be received for any part of the same not less than \$200 annually.

Tenders may, if preferred, be upon condition that the annuities be payable in sterling in London, England. In such case the conversion will be at the par of exchange, \$1.25 to the pound sterling. Tenders will be required to state the purchase money which will be paid for either the whole annuities offered or such portion as may be tendered for.

Notification of allotments will be given to tenders on or before 29th July and payments from the persons whose tenders are accepted must be made within ten days thereafter at the office of the Provincial Treasurer in Toronto, but if, from any cause, the purchase money is not paid by the 1st day of August next, purchasers who have not then paid will be required to pay interest on their purchase money from that date to date of payment, at the rate of interest which the investment will yield, according to their respective tenders.

The annuity certificates will be delivered at the office of the Provincial Treasurer in Toronto, where, if desired, they may be specially registered.

The Provincial Treasurer reserves the right to determine what tender is most advantageous to the province, but no tender will necessarily be accepted. Tenders should be on the accompanying form. Envelopes containing tenders should be indorsed "Tender for Province of Ontario Annuities."

Further information may be obtained on application to the Provincial Treasurer.

R. H. HARTCOCK,
Provincial Treasurer,
Toronto, 2nd June, 1898.

NOTE.—Illustration of calculation on interest basis.—At the rate of 3 per cent. per annum (or in strictness 1 1/2 per cent. half yearly) a present payment of \$2,200.00 would represent an annuity of \$100 for forty years \$50 payable each half year.

1025-2.