

He next gathered money from the people, and sent twelve thousand drachmas of silver to the temple at Jerusalem that sacrifice might be offered for the sins of the dead. The inspired writer adds, that he did this "thinking well and religiously concerning the resurrection; for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead."

In the last verse of the chapter it is added: "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

It was evidently the practice of the Jews to pray and offer sacrifices for the dead, for the High Priest could not presume to introduce a new and unheard-of religious rite into their religion, and indeed other parts of holy scripture also show the practice to have existed. Thus from 2 Ki. iii we learn that after the death of Abner, David said to the people that were with him, "rend your garments and gird yourselves with sackcloths and mourn before the funeral of Abner." (v. 31) A fast, which is one of the forms of prayer usual with the Jews, was therefore instituted for Abner. But David's action was different when his child was sick. He then fasted during the child's illness, hoping that God would grant its recovery, but on the death of the child he ceased to fast, knowing that for an infant it was unnecessary to pray after death for the remission of its sins. (2 Ki. xii, 16, 23.)

These considerations lead to the understanding of the words of our Lord in St. Matthew's gospel, xii, 32: "And whosoever shall speak a word against the Son of Man it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world nor in the world to come." This is evidently a reference with approbation to the practice of praying for the dead for the remission of their sins, and Protestants, in rejecting it as superstitious, have not only rejected a doctrine which is plainly inculcated in Holy Writ, but have also done violence to that sacred sentiment of the heart and affections which unites the living with the dead, those on earth with their parents, relatives and friends who have departed this life. This is the Communion of Saints which is spoken of in the Apostles' Creed as the chief characteristic of the Church of Christ.

The doctrine of prayers for the dead is essentially interwoven with two other doctrines of the Church which are also rejected by Protestants, namely: Purgatory, and the distinction between mortal and venial sin. Prayer for the dead is recommended, because our prayers benefit them and shorten their term of suffering. Thus it is established that there is a Purgatory where "some souls suffer for a time before they enter into heaven." It follows also that there are venial sins which do not condemn the soul to everlasting punishment, for those who die in mortal sin could not be relieved by any prayers which we might offer for them.

The Jewish practice of praying for the dead is further shown by their practice of recording a prayer for the dead upon the monuments which are placed over the graves of the dead. These prayers are to be seen to this day in any of their cemeteries.

OUR CEMETERIES.

Since the close of the late civil war in America Decoration Day has become an institution in the United States. A general holiday is proclaimed and people turn out in their thousands to march to the cemeteries, preceded by uniformed societies in grand regalia and brass bands. At the tombs of soldiers who perished on the battle-field speeches are made, patriotic orations delivered, and all the graves are decked with flowers and wreaths of immortelles. This much-to-be-praised custom of decorating the graves has spread to this Province and of late a day is appointed in each year for the purpose. We read in last Friday's issue of the *Empire*

"That in Ontario a half holiday was proclaimed, and generally observed by the citizens with the deepest interest. Several societies, with bands and banners, marched to the cemetery; flowers of the choicest kinds were made into wreaths and bouquets, and placed on the graves of friends by hundreds outside of the societies. Services at the Union and St. George's cemeteries were carried out successfully. Prayer was offered and appropriate hymns were sung at intervals."

Now when all this ceremonial is possible with Protestants, who do not believe in praying for the dead, how much more appropriately would similar observances be held in Catholic cemeteries, where there would be intent and signification in the prayers offered, and where hymns, almost as venerable for age as the Church itself, could be chanted in memory of the dead and in suppliant outcries for the souls of departed friends? In the matter of honoring the remains of her trospassed children the Catholic Church has nothing to learn from heresy. The day she has, from time out of mind, appointed for honoring the graves and praying for the dead, occurs on the 2nd November. It is termed in Church nomenclature All

Souls' Day. The people assemble in their respective parish churches to assist at the solemn Mass of Requiem and are reminded that after divine service they should visit the cemetery. It is just the season for repairing damages to graves or head stones and crosses and leaving plots and gravel walks so arranged that they shall not be destroyed or effaced by the ravages of approaching winter. It would be un-Catholic and impious to say that too much can be done for the souls while the remains are neglected by Catholics. No doubt the opposite is done by Protestants, who erect costly monuments, often beyond their means, and keep up beautiful parterres near the deposited remains of deceased relatives, while not a single prayer is offered for the departed soul. There is no reason, however, why Catholics should neglect their cemeteries. There is nothing to excuse the carelessness apparent in some parishes, where weeds are permitted to grow in offensive luxuriance—where no order exists, and where walks or pathways are scarcely discernible. The grandest cemeteries in the world are found in Catholic countries. In ancient Christian Rome the places reserved for the dead were called "dormitories," which is the real meaning of the word cemetery (in Greek *koimetion*, a sleeping place). The sculptured monuments and art reliefs, still found in the catacombs and the countless memorials of the dead that you meet at every turn in those subterranean galleries, exhibit the loving reverence in which the remains of the saints and martyrs were held by the Catholic Church in her days of trial. The cemetery of Pisa in Italy, called *Campo Santo*, is the most ancient, as it is the most beautiful, of Catholic cemeteries, being surrounded by arcades of white marble sixty feet high, and adorned with Etruscan, Greek and Roman bas reliefs and other sculptures, and with paintings of the earliest masters. In its centre is a mound of earth said to have been brought from Palestine during the crusades and formerly used as a burial ground. Among its most famous monuments is the tomb of Algarotti, erected by Frederic the Great in 1764. This cemetery has given its name *Campo Santo* (holy field or God's acre) to the burial grounds throughout Italy. The Campo Santo of Bologna is one of the finest of them. It is without the city, and was anciently a Carthusian Monastery called Certosa. It was consecrated as a cemetery in 1801, when burials within the city were prohibited. The church of the old monastery, whose ruins lie around, has been preserved, and is adorned with fine paintings. The cemetery occupies two of the cloisters of the ruined convent. Niches have been built in the wall for the reception of the dead. There is, besides, attached a large hall in which are placed busts of those who have been most eminent for scholarship. The Campo Santo of Genoa rests on the slope of a hill in the valley of Bisagno. It is quadrilateral, and upon the sides are terraces beneath which are excavated the vaults. In the centre is a circular chapel with a dome supported by sixteen doric pillars on each side, of dark Cretan marble. The cemeteries of Naples, Ferrara, Brescia, Parma and Verona are all equal to those mentioned above for beauty of design and wealth of art and sculptured monuments. Père la Chaise, which looks down on Paris, is the grandest cemetery in France, perhaps in Europe. It is so called because the ground it occupies was donated by King Louis XIV. to his confessor, Father Lichaise. It contains the tombs of many illustrious persons, such as Moliere, La Fontaine, Delille, Marshal Ney, Balzac and other celebrities. Its hills and valleys are covered with every variety of column, obelisk, pyramid, funeral vase and sculptured flowers and garlands. Glasnevin is the most noted cemetery in Ireland, in which rest the remains of O'Connell, John Philip Curran, Grattan and others known for eloquence and devoted patriotism. Montreal Catholic cemetery, Cote Des Neiges, is scarcely inferior to some of the above mentioned; and they are mentioned at all in this article for the purpose of showing what we have already advanced, viz., that the Catholic Church has nothing to learn from heresy in the matter of honoring the dead. Our ordinary parish cemeteries might be very nicely kept, and neatly fenced and gravel-walked, did the people all turn out once a year, say on the day prescribed by the Church—All Souls' Day. From twenty to thirty farmers could be found in every parish who would volunteer on that day to draw from the nearest creek or sandpit enough gravel to answer all purposes. The main avenue could be laid out in gravel the first year; the side rows and pathways could be seen to another year. Some people could bring shrubs, others spruce trees and perennials. Thus, in a very few years, with perseverance and by merely obeying the spirit of the Church, every Catholic cemetery in the Province could be redeemed from ugliness, and made to appear a worthy and fitting home for the dead, besides being an honor and a testimony to the living Catholic faith of the survivors.

A CATHOLIC VIEW.

ARCHBISHOP IRELAND FAVOURS STATE SUPERVISION OF ALL SCHOOLS.

THE PARISH SCHOOL A NECESSARY EVIL—THE RIGHT OF THE STATE TO EDUCATE—COMPULSORY EDUCATIONAL LAWS ONLY ACCIDENTALLY OBJECTIONABLE—THE EVIL OF TO-DAY—THE REMEDY THAT MUST BE ADOPTED.

The following paper was read on Thursday, July 10, by His Grace Most Rev. Archbishop John Ireland, of St. Paul, at the National Education convention assembled there: I will beg leave to make at once my profession of faith. I declare most unbounded loyalty to the constitution of my country. I desire no favors. I claim no rights that are not in consonance with its letter and its spirit. The right which the constitution allows I do claim, and in doing so I am but the truer and the more loyal American. In what I may say to this distinguished audience, the principles of our common American citizenship shall inspire my words. I beg that you listen to me and discuss my arguments in the light of those principles. I am the friend and the advocate of the State school. In the circumstances of the present time I uphold the parish school. I do sincerely wish that the need of it did not exist. I would have all schools for the children of the people State schools. The accusation has gone abroad that Catholics are bent on destroying the State school. Never was there an accusation more unfounded. I will summarize the articles of my school creed. They follow all the lines upon which the State school is built. The right of the State school to exist, I consider, is a matter beyond the stage of discussion. I most fully concede it. To the child must be imparted instruction in no mean degree, that the man may earn for himself an honest competence, and acquit himself of the duties which society expects from him for its own prosperity and life. This proposition, true in any country of modern times, is peculiarly true in America. The imparting of this instruction is primarily the function of the child's parent. The appointment of Providence is that under the care and direction of the parent the child shall grow both in body and in mind. The State intervenes whenever the family cannot or will not do the work that is needed. The State's place in the function of instruction is *loci parentis* rather than *loci civitatis*. As things are, tens of thousands of children will not be instructed if parents remain solely in charge of the duty. The State must come forward as an agent of instruction; else ignorance will prevail. Indeed in the absence of State action there never was that universal instruction which we have so nearly attained and which we deem necessary. In the absence of State action I believe universal instruction would never in any country have been possible.

State action in favor of instruction implies free schools on which knowledge is conditioned in the asking; in no other manner can we bring instruction within the reach of all children. Free schools! Blessed indeed is the nation whose values and blessings it adorns, and blest the generations upon whose souls are poured their treasures! No more legitimate than that which is levied for the support of mental darkness and the building up within a nation's bosom of intelligent manhood and womanhood. The free school of America—withered be the hand raised in sign of its destruction! Can I be suspected of enmity to the State school because I fail would widen the expanse of its wings until all the children of the people find shelter beneath their cover, because I tell of defects which for very love of the State school I seek to remedy?

I turn to the parish school. It exists. I repeat my regret that there is the necessity for its existence. In behalf of the State school, I call upon my fellow-Americans to aid in the removal of this necessity. Catholics are foremost in establishing parish schools. Seven hundred and fifty thousand children, it is estimated, are educated in their parish schools. A lack of material means prevents them from housing their full number of children. Lutherans exhibit great zeal.

IN FAVOR OF PARISH SCHOOLS. Many Episcopalians, and some in different other Protestant denominations, commend and organize parish schools. The different denominational colleges of the country are practically parish schools for the children of the richer classes. The spirit of the parish school, if not the school itself, is widespread among American Protestants and is manifest in their determined opposition to the exclusion of Scripture reading and other devotional exercises from the school room.

There is dissatisfaction with the State school, as at present organized. The State school, it is said, tends to the elimination of religion from the minds and hearts of the youth of the country. This is my grievance against the State schools of to-day. Believe me, my Protestant fellow-citizens, that I am absolutely sincere when I now declare that I am speaking for the weal of Protestantism as well as for that of Catholicism. I am a Catholic, of course, the tiniest fibre of my heart, unflinching and uncompromising in my faith. But God forbid that I desire to see in America the ground which Protestantism occupies exposed to the chilling and devastating blast of unbelief. Let me be your ally in stemming the swelling tide of irreligion, the death knell of Christian life and of Christian civilization, the fatal foe of souls and of country. This is what we have to fear—the materialism which sees not beyond the universe a living personal God or the agnosticism which reduces Him to an indescribable perhaps. The evil is abroad, scoring salvation through the teachings and green-bait of Christ Jesus, sneering at the Biblical page, warning upon the sacredness of the Christian Sabbath, and the music of its church bells, telling of Heaven and of the hopes of immortal souls. Let us be on our guard. In our jealousies lest Protestants gain some advantage over Catholics, or Catholics over Protestants, we play into the hands of unbelievers and secularists. We have given over to them

the school, the nursery of thought. Are we not securing to them the mastery of the future?

THE STATE SCHOOL IS NON-RELIGIOUS. It ignores religion. There is and there can be no positive religious teaching, where the principle of non-sectarianism rules. What follows? The school deals with immature, childish minds, upon which silent facts and examples make deepest impression. The school claims nearly all the time remaining to pupils outside of rest and recreation; to the school they will perform amid the struggles of later life look back for inspiration. It treats of land and sea, but not in heaven; it speaks of statesmen and warriors, but is silent on God and Christ; it tells how to attain success in this world, but says nothing as to the world beyond the grave. The pupil sees and listens; the conclusion is inevitable, that religion is of minor importance. Religious indifference will be his creed; his manhood will be, as his childhood in the school, estranged from God and the positive influences of religion. The brief and hurried lessons of the family fireside and the Sunday school will not avail. At best, the time is too short for that most difficult of lessons, religion. The child is tired from the exciting drill of the school room, and will not relish an extra task, the necessity of which the teacher, who would be confided most trustfully, has said nothing. The great mass of children receive no fireside lessons, and attend no Sunday school, and the great mass of the children of America are growing up with out religion. The churches are open and teachers are at hand, but the non-religious school has claimed the attention and the hard work of the child during five days of the week; he is unwilling to submit to the drudgery of another hour's work on Sunday. The children of the masses are learning no religion. The religion of thousands, who are supposed to be religious, is the merest veneering of mind and heart. Its doctrines are vague and most chaotic notions as to what God is, and what are our relations to Him are. Very often it is mere sentimentality, and its precepts are the deceptions of natural taste and natural policy. This is not the religion that built up in the past our Christian civilization, and that will maintain it in the future. This is not the religion that will subjugate passion and repress vice. It is not the religion that will guard the family and save society.

Let the State look to itself. The mind which it polishes is a two-edged sword—an instrument for good or an instrument for evil. I were fain to polish it without the assurance that in all likelihood it shall be an instrument for good. Do not say that the State school teaches morals. Christians demand religion. Morals without the positive principles of religion, giving to them root and sap, do not exist. What seems to be morals with out religion are the blossoms of fortune and kindly disposed natures, or habits fashioned upon Christian traditions that grow weaker as the traditions become remote.

To the American people at large—religions minded and God fearing as I know them to be—I put the question: Should we not be in connection with the school religious instruction? That there are serious difficulties in the way, I confess. But are we to stop at difficulties when it comes to the question of the school? I do not mind the reply. I turn to all Americans, secularists as well as Christians, believers, and I address them in the name of American citizenship. We are a practical people, and when we find facts before us, whether we like or dislike them, we deal with them with an eye to the general good. Dissatisfaction does exist with the State school, because of its exclusion of religion. The dissatisfaction will exist so long as no change is made. It is founded on conscience.

Is not the fact of this dissatisfaction sufficient that Americans set to work earnestly and with a good will to remove its cause? The welfare of the country demands peace and harmony among citizens. Let us put an end to the constant murmurings and bitter recriminations with which our school war fills the air. Since we are proud of our State school and prize its advantages, let us make an effort to make all the children of the people enjoy these advantages. If there be a public institution, as the State school, supported by all the people, let it be such that all may use it. Be there no taxation without representation in the enjoyment of the benefits thereof. Let us most

STUDIOUSLY AVOID RAISING BARRIERS to the use of those benefits, and in a most especial manner, such barriers that the opposition to it, of this city, the name of conscience. I invoke the spirit of American liberty and American institutions. Our views, perhaps, differ diametrically from those of others of our fellow-citizens; we may deem their views utterly wrong. Still, is not the duty of Americans that of peace and concession, so that others be as undisturbed in their conscience as we are in ours? Does it matter that we happen to be in the majority? But numerical force may be legal; it is not justice, it is not the spirit of America. Minorities have rights, and as speedily as it is possible with the public weal should the majority recognize them. It is no honor to America that ten millions or more be compelled by law to pay taxes for the support of schools to which their conscience forbids access, and to be, furthermore, in order to obey conscience, compelled by their zeal for the instruction of their children to build school-houses of their own, and pay their own teachers. It is no honor for the remaining fifty millions to profit for themselves of the taxes paid by the ten millions. The cry that the State schools are open to them, if they silence their consciences, is not a defence that will hold before a bar of justice. The aspect of the case is the more serious when we consider that those ten millions are largely among the poorer classes of the population, and that they are sincerely and loyally desirous to obtain the benefits of the State school, if only the obstacles be removed.

It is no honor to the American republic that she be more than any other nation foremost in efforts to divorce religion from the schools. No country goes in this direction so far as ours. We have entered upon a terrible exper-

iment; the very life of our civilization and of our country is at stake. I know not how to account for this condition of things, passing strange in America. Neither the genius of our country, nor its history, gives countenance to it. It is, I verily believe, the thoughtlessness of a moment, and it will not last. I solve the difficulty by submitting it to the calm

JUDGMENT OF THE COUNTRY. No question is insoluble to Americans which truth and justice press home to them. Other countries, whose civilization we do not despise, have found a solution. I instance but England and Prussia. We are not inferior to them in practical legislation and the spirit of peaceful compromise. Suggestions of mine must be necessarily crude in form, and local and temporary in application. I will, however, speak them. I would permeate the regular State school with the religion of the majority of the children of the land, be it as Protestants as Catholics can be, and I would as they do in England pay for the secular instruction given in denominational schools according to results—that is, each pupil passing the examination before State officials and in full accordance with the State programme should secure to his school the cost of a pupil in the State school. This is not paying for the religious instruction given to the pupil, but for the secular instruction demanded by the State, and given to the pupil as thoroughly as he could have received it in the State school. Another plan: I would do as Protestants and Catholics in Poughkeepsie, and other places in our own country, have agreed to do, to the great satisfaction of all citizens and the great advancement of educational interests. In Poughkeepsie the city school board rents the buildings formerly used as parish schools, and from the hour of 9 a. m. to 3 p. m. the school is in every particular a State school—teachers engaged and paid by the board, teachers and pupils examined, State books used.

THE DOOR ALWAYS OPEN to superintendent and members of the board. There is simply the tacit understanding that so long as the teachers in those schools, Catholic in faith, pass their examinations and do their work as cleverly and as other teachers under the control of the board, teachers of another faith shall not be put in their place. Nor are they allowed to teach positive religion during school hours. This is done outside the hours for which the buildings are leased to the board. The State, it is plain, pays not one cent for the religious instruction of the pupils. In the other schools Protestant devotion exercises take place, in fullest freedom, before the usual school hour. Do not tell me of difficulties of detail in the working out of either of my schemes. There are difficulties; but will not the result be fullest compensation for the struggle to overcome them?

Allow me one word as a Catholic. I have sought to place on the precise line where it belongs the objection of Catholics to the State school. Is it fair, is it honest, to use the cry that Catholics are opposed to education, to free schools, to the American school system? I do lose my patience when adversaries seek to place us in this false position so contrary to all our convictions and resolves. In presence of this vast and distinguished assembly, to have addressed which is an honor I shall never forget, I protest with all the energy of my soul against the charge that the schools of the nation have their enemies among Catholics. Not one stone of the wondrous edifice which Americans have built up in their devotion to education will Catholics remove or permit to be removed. They would fain add to its splendor and majesty by putting aside by side religion and the school, neither interfering with the work of the other, each one borrowing from the other aid and dignity. Do the schools of America fear contact with religion? The Catholics demand the Christian State school. In so doing they prove themselves the truest friends of the school and the State.

FUNERAL OF THE LATE MRS. DOYLE.

Hamilton Herald, July 15. The funeral of the late Mrs. J. Doyle, sister of Rev. Chancellor Craven, took place yesterday morning from St. Stephen's church, Cayuga, where a solemn Requiem Mass was chanted. The celebrant of the Mass was Rev. P. Bardou, deacon, Father Cronin; sub-deacon, Father O'Reilly; master of ceremonies, Father Healy.

A few appropriate remarks were delivered by Rev. Father McElroy, of this city, from the text: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." It will be remembered by friends of Chancellor Craven that it is only a few weeks since he was called home to be present at the death of his mother. A large number of sympathizing friends went from the city yesterday to attend the funeral.

TEACHERS WANTED.

WANTED FOR THE CATHOLIC SEPARATE SCHOOL OF ANRIPRI, a teacher, as principal, possessed of a second-class certificate. State salary, experience, and send references. REV. A. CHAINE, Sec. 614 2w

WANTED A TEACHER FOR THE REGULAR SECOND OR THIRD CLASS CERTIFICATE. Duties to commence after vacation. Apply, stating age, testimonials, to WM. TOOLEY, Secretary-Treasurer School Section No. 3, Biddulph, Lucan P. O. 614 2w

FEMALE TEACHER WANTED To take charge of junior boys' department. R. C. S. S., Lindsay; duties to commence on reopening of school after vacation; applications received until Aug. 1st next; state salary, experience, class of certificate and name and where obtained. Address: T. BRADY, Sec. R. C. S. S., Lindsay. 613 2w

FOR R. C. S. S., NORTH BAY: ONE holding second class professional certificate; capable of teaching English and French languages; duties to begin August 1st; applicants to state salary and send testimonials to JOHN J. BLOOM, Priest, Ch. R. C. S. S. Board, North Bay, Ont. 612 2w

INFORMATION WANTED OF A MAN NAMED PIERRE AUBIN, aged about 40 years, red complexion, who got married in Mattawa on the 17th of September, 1877, and left his wife in August, 1878. When last heard from he was at Halls Bridge, Peterborough, Ont. He is the lucky holder of a nice little fortune. Any one knowing his whereabouts will please inform Rev. J. M. POITRAS, O. M. I., Mattawa. 613 2w

TENDERS FOR COAL.

The undersigned will receive tenders, to be addressed to him at his office in the Parliament Buildings, Toronto, and marked, "Tenders for Coal," up to noon of

FRIDAY, AUGUST 1st, 1890

or the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of September next, except as regards the coal for the Central Prison, viz.:

Asylum for the Insane, Toronto. Hard coal, 950 tons large egg size, 100 tons stove size, 75 tons nut size; soft coal, 450 tons.

Mimico Branch Asylum. Hard coal, 500 tons large egg size, 50 tons nut size; soft coal, 50 tons.

Central Prison, Toronto. Soft coal, 800 tons select lump, to be delivered in lots of 160 tons during September, October, November, December and January next; 200 tons Stirlingville screenings; hard coal, 50 tons small egg size, 20 tons nut size.

Mercer Reformatory, Toronto. Hard coal, 350 tons small egg size, 130 tons stove size; soft coal, 15 tons.

Asylum for the Insane, London. Hard coal, 2,200 tons large egg size, 300 tons egg size, 50 tons chestnut size, 100 tons stove size; soft coal, 150 tons for grates.

Asylum for the Insane, Kingston, Main Building. Hard coal, 2,000 tons large egg size, 200 tons small egg size, 20 tons stove size, 20 tons chestnut size.

Asylum for the Insane, Hamilton, Main Building. Hard coal, 2,200 tons large egg size, 210 tons stove size; soft coal, 80 tons for grates.

Pumping House in Queen Street. Hard coal, 200 tons egg size.

Asylum for Idiots, Orillia. Hard coal, 1,000 tons large egg size, 50 tons stove size.

Institution for the Deaf and Dumb, Belleville. Hard coal, 650 tons large egg size, 95 tons small egg size, 25 tons chestnut size, 15 tons stove size.

Institution for the Blind, Brantford. Hard coal, 400 tons egg size, 150 tons stove size, 10 tons nut size; soft coal, 5 tons for grates.

The hard coal to be Pittston, Saranton, Lackawanna or Loyalsock.

Tenders are to state the name or names from which they propose to supply the coal, and to designate the quality of the same, and, if required, they will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quantity above specified or for the quantities required in each of the institutions. An accepted cheque for \$200, payable to the order of the Treasurer of the Province of Ontario, must accompany each tender as a guarantee of its bona fide, and two sufficient copies will be required for the due fulfilment of each contract.

Specifications and forms and conditions of tender are to be obtained from the barbers of the respective institutions. The lowest or any tender not necessarily accepted.

R. CHRISTIE, Inspector of Prisons and Public Charities, Parliament Buildings, Toronto, July 16th, 1890.

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 Ratny River and Thunder Bay districts, and a Berth composed of part of the Township of Aweres, 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 limits, 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. Maughan, Crown Timber Agent, Rat Portage, for Ratny River Berths; or to Hugh Munroe, Crown Timber Agent, Fort Arthur, for Thunder Bay Berths.

No unauthorized advertisement of the above will be paid for.

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