

Mr. Balfour's sneering remark about the tax being upon Irish whisky was, therefore, entirely uncalculated. If Ireland had the chance to legislate for herself, she would soon find other industries to which to give her attention.

Mr. Balfour's intention was, of course, to make it appear that drunkenness is very great in Ireland, and in the face of the fact that such is not the case, it has recently caused some surprise that the prison statistics show that the number of arrests for this crime in Dublin greatly exceeds the number in centres of large population in England and elsewhere.

Mr. T. Harrington, M. P., has given the explanation of this paradox in his recent examination before the Royal Commission on Licensing. He states that this is owing to the fact that the instructions given to the police in Ireland are entirely different from those which govern them in England and Scotland. In Great Britain arrests are seldom made unless a man be helplessly drunk or very disorderly, whereas in Dublin the police are accustomed to arrest all men who are somewhat under the influence of liquor, whether they are disorderly or not. This, of course, increases greatly the number of arrests. Besides, the Dublin police are expected to have a certain number of cases within a certain time, or they are brought to account for neglect of duty. It is, therefore, to their interest to make as many arrests as possible, and though in England and Scotland their office makes them preventers of crime, in Ireland they are manufacturers of fictitious crimes.

The testimony of the judges who throughout Ireland are frequently presented with white gloves as an evidence that there are no criminals cases to be tried, is a much safer proof of the peaceful and orderly condition of the country than the prison statistics which are based upon absurd instructions given to the police with a view to increase the number of arrests.

DUTY OF THE CLERGY TO THE CATHOLIC PRESS.

There is no more characteristic evil of our times and country than irreligion, immorality and sectarian reading. This evil demands, as an antidote, extraordinary activity in circulating reading-matter that is promotive of faith and virtue. As the most popular form of bad reading is the daily newspaper, and as we unfortunately do not possess any Catholic dailies in the English language, the most effectual antidote now in existence in the Catholic weekly.

Nothing is more necessary for the salvation of souls, and nothing is more effective in building up and strengthening Catholic family and parish life, than the general circulation and reading of good Catholic weeklies.—Church Progress.

THE MASONIC POWER.

We sometimes lose sight of the tremendous injury which is wrought by the Masonic system to the Catholic name. Nothing is more common than for Protestant writers to hold Catholic countries responsible for the evils of their misgovernment. It is frightful for Catholics to be reproached with the misdeeds of their deadliest enemies. There is hardly a Catholic country in which the Masonic lodge, or even, since the days of Pombal, contrived somehow to get the upper hand by crooked ways, and every inquiry they perpetrate is laid at the door of the Catholic Church and the Catholic religion. We are reminded of this shocking wrong by the news that the French Freemasons have scored a triumph in inducing the Chamber of Deputies to veto the decision of the Senate, arrived at two years ago, to set apart a public holiday in honor of Jeanne d'Arc. Thus a sublime figure which all the world now agrees in honoring is flouted by a set of hole and corner materialists in a country which used to be called the eldest daughter of the Church, and "Catholic France" will, in due time, when history comes to be written, get the benefit of the scandal.—Philadelphia Catholic Standard and Times.

OPEN AIR PREACHING.

Catholic open-air lectures in London are an interesting item of recent news from the other side of the Atlantic. They are given in the public parks by competent persons, evidently having proper ecclesiastical authority, and the audiences are large and attentive. One of the accounts, telling of a lecture by Mr. Moore, says the people "listened attentively whilst he explained the doctrines of the Church as contra-distinguished from their caricatures and misrepresentations of the so-called 'No Popery' lectures." At the end questions were put and replies given. Mr. Moore then thanked the meeting for the respectful hearing they had given him, and announced that he would give another lecture at 3 o'clock next Sunday.

A very good movement, in our opinion. Why should the Catholics leave the "open-air" altogether to the "no Popery" men? Hundreds of big audiences could be had any Sunday in the parks of London, and that Catholic lectures have not only a fair but a favorable hearing is evident from the

experience of Mr. Moore, which is certainly a noteworthy sign of altered times in the British capital, where not many years ago a Catholic attempting in a public park to preach or defend the doctrines of his Church would do so at the risk of his life.—N. Y. Freeman's Journal.

DISRUPTION OF ITALIAN FREEMASONRY.

The present critical condition of the kingdom of Italy may be partly due to the disruption of the Freemasonic organization which created and has hitherto controlled that Government. It seems that in 1895 the numerous lodges of Lombardy revolted against the government of Adrien Lemmi, the head of the sect, who had so centralized its finances as to take away from the lodges the disposition of the greater part of their funds. To gratify the opposition, Lemmi was replaced by the Jew Nathan, who, however, was a mere puppet in the hands of the former grand master, and persisted in carrying out his policy in all its details.

Then the Lombard lodges abruptly severed their relations with those of central and southern Italy and elected a grand master of their own, with his headquarters at Milan, who restored to the lodges under his control their original measure of autonomy.

Many, even among the Liberals, have publicly expressed their satisfaction at this division, and the hope that private and public liberty would gain from this disruption of the secret power which has weighed so heavily on the destinies of Italy.—Church Progress.

THE PHILIPPINES.

The Philippine Islands, which have suddenly been invested with international interest, are some hundreds in number; the population, about six millions of people, nine-tenths of whom are Catholics. Manila, which has now four suffragan sees, was the seat of an Archbishop a few years after the first English colonists landed in America.

The natives were originally of a peculiarly fierce and savage character, and the victory of religion was not won until many missionaries had sown in martyrdom the seed of Christians. The transformation, however, was one of the most complete in the history of the world. Nowhere else is the Church so influential and her rule so beneficent—this on the testimony of her avowed enemies. An English Protestant, Mr. W. B. Palgrave, after making it quite clear that his sympathies are not with either the people of the Philippines or with their faith, writes in the Scientific American Supplement: "As a social bond, a humanizing influence, an effective sanction, a promoter of friendly intercourse, of right, of love even; a balm-ideal but not inefficacious—for the wounds and bruises of fact, Christianity has, it would seem, rarely been more advantageous to its followers than here."—Ave Maria.

INDIFFERENCE.

One can scarce forbear thinking at times that we are approaching the great apostasy, when our Lord predicted that there would be scarcely found any faith on earth. Everyday experiences seem to bring home such reflections to any thinking Catholic. Take the case of the present war. Every man feels competent to discuss every feature of it. How few thought look at it from the standpoint of faith. How few would insist in their conversation that Providence plays a great part in the affairs of nations. And so can we say of other things. [We will not say we do not believe—but how many times, and in how many ways do we not show our want of faith and indifference to religion? It is sad, indeed, now-a-days, to see how little men make of religion and religious practices. They are so taken up with the things and interests of the world that after a while they forget the real business of life, and finally try to make themselves believe that, after all, a set form of worship is not necessary for salvation. This, indeed, is the great wound of society to-day, and it will eventually bring ruin to innumerable souls. This is the bad, dangerous and poisonous spirit which is to-day eating into society, and lessening the chances of salvation. God grant us a renewal of the faith held and practised by our forefathers. For this should we daily beg of our Lord through our Blessed Lady of Mount Carmel.—Carmelite Review.

THE GREATEST OF THE CHRISTIAN CENTURIES.

Time is, indeed, a great leveller. Even the Middle Ages are to be reinstated in the cycle of civilized history! Think of the Spectator—one of the ablest, if not the ablest, of English weeklies—calling the thirteenth century "perhaps, on the whole, the most interesting of all the centuries of Christian history!" Note that not even the sixteenth is excepted! It speaks of it as the "fascinating thirteenth century—the century of the founding of two of the great religious orders—the Dominicans and the Franciscans—of the extraordinary career of the Emperor Frederick II. and his long quarrel with the Papacy, of his brief but brilliant career of his son Manfred, of the fall of the Hohenstaufen dynasty and the rise of the Hapsburgs; the age of Innocent III., of Thomas Aquinas, of Dante, of the Flagellants, of church-building, of the broadening and expanding of the life of Western Europe." Indeed, it is hard to see what is wanting here to a great century. We have war, diplomacy, statesmanship, philosophy, theology,

architecture, revolution, poetry, faith, philanthropy, apostolic zeal and ecstasies of piety. A century of religion and of progress! A real Catholic century!—Connecticut Catholic.

SPIRITUAL CULTURE.

Religious activity in our day may take a too practical turn. The value of meditation and prayer is apt to be undervalued. Lives devoted to contemplation are, in some sense, regarded as wasted. Certain religious duties, such as pilgrimages, vows and devotions are contrasted unfavorably with good work, helpful movements and practical undertakings. Our times favor the latter and disfavor the former, which in disparagement are termed "medieval."

There is a mistake made in this. Spiritual culture is something besides outward planning and acting. There is a self conquest required. This implies interior action, introspection and the self-recollection of the recluse. Resulting from a discipline of this nature is that "pure glow of meliorated passion," that "polished piety and humanity" that Sterne found in the Franciscan monk who visited him.

The qualities of self-abnegation, quietness and serenity which distinguish a gentleman are still more notable and sincere in the Christian. Before going forth to convert the heathen, rescue society from intemperance and save the orphans, many men and some women need to complete the conquest of themselves. Good works are much, but faith expressed in humility and meekness, is also a *sine qua non*.—Catholic Citizen.

THE CHURCH IN GENEVA.

Protestant majority in 1843....8,441
Number of Protestants in 1896....52,514
Number of Catholics in 1895....60,935
The official census of Geneva, according to the *Bien Public*, shows the following results in the city of Geneva, the cradle of Calvinism:
Number of Protestants in 1843....84,254
Number of Catholics in 1843....27,504

Catholic majority in 1895....8,441
Increase in Protestant population for fifty years....18,250
Increase in Catholic population for fifty years....33,431

Majority in increase of Catholics over Protestants....15,191
And this is the very headquarters and citadel of Calvinism! In the city which ruthlessly persecuted and banished the illustrious prelate Monsignor Mermillod, in the hope of exterminating Catholicism, the Catholic minority has not only managed to survive, but to outgrow and surpass the much-vaunted and progressive Protestant majority of fifty years ago.

THE CHURCH OF TO-MORROW.

In an address before a prominent society in Buffalo, a few days since, a well known minister complained bitterly of the present condition of the "Church." He told his large audience that it was very doubtful if there would be any Church of to-morrow. There was no gain in membership, and no regard for Sunday observance or the Holy Scriptures. And how is it all to be remedied? There is but one remedy, and that consists in returning to the true Church, whose faithful children attend divine service and respect the Sunday as a matter of conscience. They know it is a serious offence to miss holy Mass, and moreover they know that they are bound to hear and obey the Church, which has the right to command or forbid. There will be a Church of to-morrow—the true Church founded on the rock of Peter. To-morrow may witness the desolation of the Church fashioned by human hands, but the holy Roman Catholic and Apostolic Church will remain, because we have God's word for it, when He promised to abide with her until the consummation of the world.—Carmelite Review.

ONE OF IRELAND'S RULERS.

Last week we felt disposed to bestow the palm for brutality of speech upon Lord Salisbury. We hope his Lordship will not take umbrage if we revise that opinion, seeing that the honor is still, as the saying goes, "all in the family." The noble Marquis has a promising young nephew, Mr. Gerald Balfour, whom he has made Chief Secretary for Ireland, and who, if he has displayed little of the ability of his older brother, the former Conservative occupant of that office, has at least inherited the family brutality, and that in a measure which, allowing for his youth, promise to eclipse the reputation of even the First Minister himself. A few days ago in the House of Commons he gave an exhibition of his powers in this direction that must surely have been a revelation. The Government was assailed by the Irish leaders for its inaction in regard to the famine on the west coast of Ireland, where hundreds are dying of disease brought on by bad and insufficient food, and thousands are in a chronic state of starvation, kept alive only by the heroic exertions of private charity. Here is the expression of sympathy from the chief official for Ireland!

Mr. G. Balfour remarked that if champagne could be administered to sick people or if they could be sent to the south of France, probably the death rate would be reduced. There might have been a little more sickness and a few more deaths than usual in the west of Ireland, but there was always a certain amount of sickness and fever, owing to the not very cleanly habits of the people.

Nowhere, probably, but in England could a human brute give utterance to

such cold blooded cynicism without being overwhelmed with public scorn and contempt. Will some of our anti-Spanish ranters undertake to produce an authentic utterance of Weyler that will so shock the feelings of any humane man?—Antigonish Casket.

THE OTHER SIDE OF IT.

"I won't hear the Spaniards," says Mr. Guernsey, the well-known correspondent of the Boston Herald, who has had excellent opportunities of becoming acquainted with the Spanish-American character, "lumped together and called assassins, and tainted with the love of cruelty and barbarism without protesting. It is unfair, it is narrow-minded so to vilify a whole nation—a nation, too, which is kind in its daily intercourse, and has many qualities, and has kept itself decently barbaric, wholesomely primitive at the core, and has no disposition to make the dollar a substitute for Almighty God."

Elsewhere in this same letter Mr. Guernsey declares that whenever Spanish taskmasters act cruelly towards the natives, "along comes the clerical Spaniard, Franciscan, Dominican, etc., and says: 'In the name of God, before whom you will be judged, treat those poor people better'; and in another sentence still he asserts that 'the Spaniard has his feast days of the Church, his own and the members of his family's saints' day to celebrate, and his reverence for the clergy is natural and sincere.'"

WARLIKE MINISTERS.

Judging by the reports of sermons in the newspapers, there are many ministers of the Gospel who are not possessed of the spirit of Him to whom they profess allegiance. Some of these pious men seem to be as savage as they are ignorant and bigoted. They will be ashamed of themselves later on, when the truth comes to be known on some subjects; and possibly they may have cause before the war is ended to regret their present belligerent attitude. It is altogether within the bounds of probability that a greater number of those who are so eager to spill Spanish blood may be afforded the opportunity before it is all gone. These fighting preachers should not be lost sight of. One of them complains that "the great trouble with war is that the right people don't get killed." Perhaps it is because more of the right people do not enlist. Personally, we should have no objection to Protestant clergymen going to war in a body, were it not for the same, sincere, gentle-souled, enlightened men among them,—men like the Rev. Dr. Parker, of Hartford, who in a public address used these words: "Would to God that the leaders of the Churches other than the Roman Church had spoken and acted as the Pope did!"

In case a regiment of ministers is recruited, we here and now offer our services as chaplain, on condition that the commander be a West Pointer with an ambition to earn promotion by hard service.—Ave Maria.

PROTESTANTS AND SAVONAROLA.

To any one familiar with the character of Savonarola and the intensity of his zeal for the integrity of the Catholic Faith—for whose every article he would willingly have laid down his life—the sporadic celebrations of his death this week in obscure Protestant churches vorge close on the ridiculous; and to try to make the austere Dominican the spiritual forbear of Luther and Henry VIII. is woefully to defy the philosophy of evolution.

The glorious succession of reformers in the Church will be closed only with the end of time; but the true reformer addresses himself to the correction of the abuses on the human side of the Church, in accordance with the light and the law of its Divine side. He knows that the Church as the custodian of the deposit of faith, has Christ's own safeguarding, and cannot go astray.

In Savonarola's days corruption was widespread and appalling. A spirit resembling that which animates the "realistic" and "decadent" art and literature in our own day—but franker in its wickedness—had debauched intellectual life. Paganism revived in intellectual conditions meant Paganism revived in political conditions. The ruling classes revelled with the rights of the people beneath their feet.

Yet there was a Christian intellectual revival, too. It was an age of vast progress in discovery and science; an age of Christian universities; the age of Columbus, of Isabella of Castile, of Joan of Arc, of St. Bernardine of Siena, of Fra Angelico.

Savonarola had the clear vision of a pure heart and a powerful and honest intellect to see the evil. If he had had prudence and patience commensurate with his vision and his zeal, he might have been the greatest of reformers. His aim was right, his methods were mistaken. He lent himself to political intrigue to compass moral reform, and he set himself at the last about divinely constituted authority, as if it were possible thus to bring about the better observance of God's law.

To this conclusion one must come who carefully studies the character of the great Dominican as he is portrayed, whether by his friends or his enemies.

But it is as vain to question his absolute devotion to the teaching of the Church, with whose sacraments he died, as it would be to impugn his lifelong sincerity, purity, and disinterest-

edness. He was as little a precursor of Protestantism as was St. Dominic himself.—Boston Pilot.

ENVY AND DISUNION.

J. K. Foran, LL. D., in the Pen.
The tongue of flattery is worse than the pencil of caricature. We have never been given to flattery, much less have we ever delighted in caricature. Possibly our plain language may at times be far from palatable; but some person must speak out, or else the very dearest interests of our people will be swept away in a torrent of misrepresentation. There are nations, or peoples, who are considered to be too clannish; there are others that rush to the opposite extreme and are eternally destroying their own best chances—either on account of individual envy or general disunion.

We are always complaining that we are unrepresented; that we have no person to speak for us; that all the world is against us! There is considerable truth in such complaints: we hamper, tear down, oppose all who could or would represent us; we silence in a most effective manner the most eloquent voices that might speak for us; and we make it almost impossible for even the most willing and charitably inclined to side with us. Now, we admit that all this is not very pleasant to state, much less to hear; but it is the truth, and the sooner we begin to accept the truth and act in accordance the better for us.

One of our fellow countrymen—call him John—has failed in life, partly through mistakes in life, partly on account of lack of opportunity. He makes an attempt to rise; at once we seek to combine against him. "He never was any good," we say; "Sure, he has always failed!" "What right has he to want to be better than his neighbor?" "His whole family is shiftless!" "We'll teach him a lesson," and other such expressions convey our sentiments. We deprive John of every chance to rise or succeed, we bound him down, we laugh at him, we cover him with ridicule. The poor fellow's ambition is crushed; he fails again; and we seem to glory in his failure as we wisely and maliciously whisper: "I told you so; I knew he could never come to anything."

Another one of our people—say Thomas—has been quite successful in life. He had talents of a special kind, he was sober, honest, saving; he made a competence for himself and his family. His education would entitle him to distinction, and his success would naturally constitute him a useful, honorable and practical representative. The public eye is turned on him. Here we have an opportunity of enjoying the services of one who could be a credit to us. Do we combine to support him? Not at all. "What right has he to put himself forward?" "Who is he, anyway?" "Didn't we know his old father when he didn't have two coppers to rub together?" "He was brought up on our street, when he hadn't a second shirt to his back." "Look at him now, with his air; you'd think he came from something." And we shut aside a man of real merit, a merit that is the more conspicuous in the fact that he raised himself up to a higher level—and would raise his fellow countrymen with him if they would only allow him to do so.

What is the result of all this envy, this disunion, this intestine warfare, this national suicide? It is daily becoming more self-evident—the wiping out of any influence we might ever have had, or ever expect to gain; the daily and weekly disappearance of our people from positions of honor and emolument; the constantly receding wave of what might have been success; the growing indifference of those in power to our claims; the increasing strength of natural opposition to our progress; the lowering of the standard that each section of a people in a mixed country is in duty bound to maintain; and, finally, the steady drifting of an important element to waft the gulf of nonentity.

LIEUT. GODFREY'S TRIUMPHANT TOUR.

Immense Audiences Everywhere.

Lieut. Godfrey and his British Guards Band are being received by immense audiences at every performance. Montreal, turned out 12,000 people at two performances; Halifax, 8,000; Quebec, 6,000; Ottawa, 5,000, and other cities overflowed the largest buildings they could get to appear in. The following from a well-known Canadian will be of interest.

Mr. George Heintzman, of Messrs. Heintzman & Co., the well-known piano manufacturers was at Kensington all during the Colonial and Indian Exposition and heard Dan Godfrey and the Grenadier Guards play every evening. "Dan Godfrey and his men were the chief attraction" in the evening, of all the pleasures and sights of the Exhibition. That summer he was playing a waltz called the "Traum" waltz, and the throngs could not hear enough of it. I have heard Godfrey encoored by the crowd not once twice or thrice, but when he came to play this number which he did with such effect that it almost made you dance involuntarily. I have known the crowd not to be satisfied till the sixth encore was played. Then the men would rush on the platform and carry off Godfrey on their shoulders in triumph. "The people of Canada can rest assured that they have never heard such music in their lives before," concluded Mr. Heintzman.

One of the best musical authorities in Canada, besides a distinguished exponent of the art, is Miss A. Beverley Robinson, who, during her six years' sojourn in London, heard Godfrey frequently. "The two points that strike me most about his band are the remarkable softness with which his men play and their wonderful unity. Mr. Godfrey is a marvelous leader and his full band play almost as though they were one instead of forty individuals. The most delicate effects, the most charming variations of light and shade are produced. There is no need in sitting far away from the platform. In fact when Dan Godfrey and his Guards were playing the people seem to prefer the front seats."

Dan Godfrey and his British Guards Band will be at the Princess Rink, Friday evening, June 5. Popular prices. Reserved plan at Bell Piano Co. Warerooms, Dundas St.

God knows it all. Oh, trust and rest; He loves and watches over thee. Thine eyes, not in thy blindness see How near thy Lord must ever be: Wait patiently and do thy best. God knows it all. Oh, trust and rest.

Financial.

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GRAND TRUNK RAILWAY SYSTEM.

MUSKOKA LAKES.

The Muskoka region, with its many hundreds of lakes and streams, is undoubtedly the best place on the continent for fishing, shooting, camping. The fishing, consisting of brook or lake trout, black bass, muskellunge and pickerel, is unsurpassed; partridge, quail, grouse, and deer are plentiful. As a health resort it cannot be surpassed. These lakes are among the highest on the continent, being about 500 feet above Lake Ontario, 150 feet above Lake Huron, and 138 feet above Lake Superior. There can be no hay fever in so pure an atmosphere. A glance at our map will show how easy of access they are, and the fine equipment of the Grand Trunk Railway and the Muskoka Steamers ensure comfort in the highest degree.

One of the most noteworthy characteristics of this region is the entire freedom from Hay Fever, extended even by the most sensitive sufferers from this malady. This is due to many causes—its great elevation above the level of Lake Ontario, the balsamic odor of the surrounding forests of pine, cedar and balsam, and freedom from damp owing to the rocky nature of the country. Write for an illustrated copy of extract from "Outing" regarding this region, to M. C. Dickson, D. P. A., Toronto.

DIOCESAN PILGRIMAGE.

We call the attention of our readers to the fact, July 19, prox., of the great Diocesan Pilgrimage to St. Anne at Beauport, Quebec, of the Archbishop of Kingston, under the patronage of the Right Rev. Monsignor Farrelly, Administrator. Fare from Toronto and return on both the C. P. R. and the G. T. R. only \$5.75. Those who do not desire to visit the Shrine of St. Anne will have a grand opportunity by taking in this Pilgrimage, to visit the chief cities of the Province of Quebec, or to make a side trip from Montreal to the far famed Lake Champlain and vicinity, as all tickets will be good for a week and good to return on any regular passenger trains. 1222-9

7,000 people last Friday evening in Montreal Drill Hall cheered Lieut. Godfrey and his British Guards Band.

Lieut. Dan. Godfrey

And His...
British Guards Band.

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STAMMERS consult DR. ARNOTT.

A painful stammerer, Berlin, Ont., who was a painful stammerer for years, and has cured scores who failed elsewhere.

PENITENTIARY SUPPLIES.

SEALED TENDERS addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 20th of June, inclusive, from parties desirous of contracting for supplies for the fiscal year 1898-9 for the following institutions, namely:

Kingston Penitentiary,
St. Vincent de Paul Penitentiary,
Dorchester Penitentiary,
Montreal Penitentiary,
British Columbia Penitentiary,
Regina Jail,
Prince Albert Jail.

Separate tenders will be received for each of the following classes of supplies:

1. Flour (Canadian Strong Bakers).
2. Beef and Mutton (fresh).
3. Forage.
4. Coal (anthracite and bituminous).
5. Cordwood.
6. Groceries.
7. Coal Oil (Best Canadian, in bbls.).
8. Dry Goods.
9. Drugs and Medicines.
10. Leather and Findings.
11. Hardware.
12. Lumber.

Details of information, together with forms of tender, will be furnished on application to the Wardens of the various institutions. All supplies are subject to the approval of the Warden.

All tenders submitted must specify clearly, the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties.

DOUGLAS STEWART,
Inspector of Penitentiaries,
Department of Justice,
Ottawa, May 20, 1898. 1024-3

C. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, 4100 Bloor, Richmond Street, James F. Murray, President; P. F. Boyle, Secretary.