

five Provinces. It is, therefore, evident that Quebec is not the only Province which would hope to benefit by Mr. Mercier's policy, and that it is regarded as a proper policy by others than Ultramontanians.

Besides, we must not overlook the fact that many Ontario municipalities are at this moment clamoring for railway bonuses for local roads which were built before the Dominion Government made it a practice to extend aid for the construction of such roads at the rate of \$3,200 per mile. It appears, therefore, that while Mr. Mercier proposes that a larger sum per capita be given to all the Provinces alike, the demand for more, which Ontarioans are making, is for themselves alone. One should have very clean hands before calling his neighbors dirty.

THE TWELFTH.

On Saturday last the Orangemen of Ontario held their two hundredth anniversary celebration of the Battle of the Boyne. Very fortunately it passed off quietly, that is to say, without bloodshed or without provoking, although decidedly calculated to provoke, a breach of the peace. We would not be willing to go quite so far as to say that such uncalculated and senseless celebrations are exactly intended to provoke civil strife or to kindle the fires of a religious war. Time was, and at no very distant period, when, whether meant or not to insult and harrow the most sacred feelings, and thus challenge opposition and resistance, the 12th July celebration invariably produced the most deplorable results. No doubt the friends and adepts of the objectionable order will tell us that no harm or insult is intended. They assure us that they are the advocates of civil and religious liberty, and that they assemble in their hundreds and march in procession with no other object in view than that of enjoying a quiet holiday, of expressing their loyalty to the Queen in their own way and drinking to the pious and immortal memory of King William III. But history proves the utter hollowness of all these assurances, and stubborn facts stand in the way of any credit or reliance being afforded to such hollow professions. The very celebration itself is an insult and a source of provocation and annoyance to a very large portion of the community. Where, then, is the civil or religious liberty? Where freedom reigns every man ought to enjoy the luxury of sitting down peacefully under his own vine and fig-tree, or, at least, at the porch of his own household. This Utopian state of a quiet rest after labor is not granted in a country where men fancy themselves at liberty and use the liberty of insult and provocation of the most harrowing nature. There is no freedom in a state where peoples' most sacred convictions may be outraged with impunity. There is no real peace and content where the memory of civil strife is perpetuated and the triumph of the victorious party shouted in tones of derision, and, year after year, you are told in blatant oratory and discordant music that you have been badly thrashed, and that when the opportunity offers you will not only be thrashed again but that you will be utterly wiped out of existence.

The speeches delivered here in London on last Saturday were not, by any means, of a peaceful or conciliatory character. The chairman, Past Master Fitzgerald, said, "that two hundred years ago liberty gained a victory over superstition," and that, "if success had not crowned their arms at the Battle of the Boyne, Protestantism would not be where it was to day and Catholics would not enjoy the liberty they do." The Catholic religion, which is the mother and mistress of all forms of Christian worship, the most august and potential influence for good in the whole world, is designated by Mr. Fitzgerald as nothing better than "superstition." What liberty the Battle of the Boyne obtained for Catholics may be summed up in the records of two hundred years of the most galling persecution, equalled only by the tortures and wholesale butcheries of Christians under Nero and Domitian. It is true, liberty of conscience and freedom of Catholic worship were guaranteed by solemn treaty after the memorable siege of Limerick, but the ink had scarcely time to dry on the regal parchment when the sworn treaty was most flagrantly and most brutally violated. On the Sunday following the signing of the treaty Rev. Dr. Dopping declared in a sermon delivered at Christ Church, Dublin, "that no faith should be kept with Papists."

Such was the nature of the liberty obtained for Catholics on the banks of the Boyne, 1690. Until the year of emancipation, 1829, no Catholic could be a member of Parliament; no Catholic had a vote in his own country; Catholic worship was forbidden under the severest pains and penalties; schools were forbidden them; and such indignities heaped on the people as were calculated to rob them of every vestige of manhood.

Dr. Oronhyateka, a Mohawk chief, was

the next speaker. The Doctor has succeeded in establishing the principles of Orangism among the dusky tribes of his native Munceytown, in the township of Delaware. They assembled in large numbers in London on the 12th, and, with their painted faces and war-whoops and feathers, were quite conspicuous.

We always understood that Orangism was established with a view to uphold Protestant ascendancy in Ireland. The Orange oath includes loyalty to the Queen, but conditionally on her remaining a Protestant and upholding Protestant ascendancy in Ireland. Were our present gracious sovereign to feel in her conscience that she ought to embrace the faith of King Edward the Confessor, and let Protestantism in Ireland stand on its own bottom, then every Orangeman, from Hit him-on-the-Back, the Indian chief, down to W. W. Fitzgerald, late of Lambton, would be relieved of his oath of allegiance, and the threat of Rev. Dr. Wilson and of Mr. Johnston, of Ballykilbeg, might be put into execution, viz: "That they would line the ditches with rifles, from Derry to Belfast, and kick the Queen's crown into the Boyne."

With all his early training and instincts, Dr. Oronhyateka was more humane than the past grand master. He denied what the latter said about celebrating "victory over superstition," and maintained "that they were celebrating the triumph of Protestants over Catholics, but the triumph of Protestant principles."

Mayor Taylor bid a hearty welcome to the brethren from the neighboring villages—not forgetting the Indians—and "wanted them to let each government know that they could not give everything to the French and the Catholics." Mayor Taylor has a happy faculty of making speeches concerning questions about which he knows nothing whatever. If some one asked him to make good this assertion probably he would reply "To hell with the Pope."

Mayor Larke contrasted the characters of King James and King William. So did Sir John Hamilton on the day after the Battle of the Boyne, saying, "change generals and we will fight this battle over again." But not in respect of generalship did Mayor Larke contrast those two princes, but he said: "King James was thoroughly honest in his Catholic religion, and this was about the only virtue he possessed. He was very different from King William, who, when he gave his hand to a law, stood by it, and was faithful in every respect." King William did the very opposite to this when he allowed the Treaty of Limerick to be violated and the seal of England, red with Ireland's best blood, to be most shamefully broken in the renewal of all the horrors of a most bloody persecution. Mr. Larke then made an onslaught on the "rascality" used in forcing the Separate schools on New Brunswick, and hoped Orangemen could be relied on to do their share in protecting their country from every aggression—whether that aggression came from the Pope, from Mercier or the Jesuits.

Rev. W. McDonough, who became famous some time ago from plagiarizing "Junius," said "as bad a lot as could be found anywhere were our politicians," and by his violence went far to prove the statement lately made by Mr. Tait in Toronto, viz: "That the Methodist preachers are determined to ride roughshod over the liberties of the people." He made a vigorous attack on the politicians who say "that for all time to come we must have Separate schools."

Emmanuel Thomas Essery, the little Buffalo Bill of our mass meetings, prophesied that in ten years Separate schools would be wiped out if Protestants stood shoulder to shoulder. Emmanuel was, as is customary, very abusive. He takes delight at all times in making uncharitable references to persons very far above him in every aspect of life.

The whole gist of the speeches went to prove the hollowness of the Orange professions of civil and religious liberty. Such professions are of a character with the lip loyalty proclaimed by every speaker on such occasions. It is very evident that if the "school master" is not driven away and compelled "to live abroad," as occurred for centuries in Ireland, it is not the fault of Orangemen. It must certainly be admitted that the Orangemen of the present century are fully a match for the treaty violators and political perjurers of King William's time. Thank God Orangism does not permeate to any alarming extent the bulk of the solid yeomanry of Ontario. When the day of trial comes—it will be at the hustings, or, as one of Saturday's speakers said, "at the point of the bayonet"—the sturdy common sense and liberally-loving yeomanry of Canada will unite with the Catholics, as at the late Provincial election, in stamping out Orange bigotry, Orange violence and Orange mediocrity.

Over two thousand children of Wexford, Ireland, have joined the prosperous temperance organization of the League of the Cross.

ARCHDIOCESE OF TORONTO.

CONFIRMATION AT PICKERING. SPECIAL TO THE CATHOLIC RECORD.

On Saturday, July 5th, His Grace Archbishop Walsh paid his first official visit to Pickering to confirm the children who had been preparing for the sacrament of confirmation. A few months ago His Grace did visit our parish, but it was on a special occasion, it being the funeral of one of his good and faithful priests of the diocese of London—Father John O'Connor. It showed the love and esteem the Archbishop had always entertained for Father John, as he does for each and every one of his good priests in life or death.

Although the farming community were very busy, still a good-sized congregation assembled to welcome the Archbishop and to witness the beautiful ceremony of the day. At 10 o'clock Mass was celebrated by the pastor, Rev. Father Jeffcott. Rev. Father Murray, St. Michael's College, Toronto, Father Hand of Oshawa, and Father McColl of Whitby, were also present. Mr. M. Spillane of the Grand Seminary, Montreal, and Mr. Joseph Reddin of Assumption College, Sandwich, assisted in the sanctuary.

After His Grace was well satisfied with the answering of the children, forty-two in number, he preached as usual in his eloquent and paternal manner on the sacrament of confirmation. He gave the pledge to the boys confirmed. At the end of the ceremonies Mr. A. A. Port read the following address to His Grace from the congregation and Mr. John A. O'Connor read one from the C. M. A. Branch 136, Pickering.

To His Grace the Most Rev. John Walsh, D. D., Archbishop of Toronto:

MAY I PLEASE YOUR GRACE—We beg to assure Your Grace that we are sincerely delighted to have the honor to join with your spiritual children throughout the diocese in testifying to your love, respect and reverence, on this your first episcopal visit to this parish. The good old people, who are still living amongst us, can go back with pleasure to the time when, as a young priest, you visited these scattered parishes, preaching even then so eloquently the word of God, and edifying all by your holy zeal and priestly virtues.

Most of us remember with pleasure, also, the joyous day when this house of prayer was dedicated to the service of God, because of your magnificent discourse on that grand occasion. And today our joy is great indeed to see Your Grace amongst us as our Archbishop, admitted, beloved and revered by all. It is our earnest and heartfelt prayer that our Heavenly Father will grant Your Grace many, many years of health and strength and happiness in the discharge of your sacred duties, and whilst blessing Your Grace's blessing on ourselves and families, we remain your devoted children in Christ, the congregation of the Church of St. Francis of Sales, Pickering.

Signed on behalf of the congregation: M. Gleason, Geo. Cowan, G. O'Connor, Geo. Smith, P. Ryan and A. A. Port, Address of the C. M. A. Branch 136, Pickering.

To His Grace the Most Rev. John Walsh, D. D., Archbishop of Toronto:

MAY I PLEASE YOUR GRACE—As members of a newly-formed Branch of the Catholic Mutual Benefit Association, we most joyfully bid Your Grace a hearty welcome to day.

We know for a long time past how Your Grace has encouraged and blessed our association, and by so doing you have done more for its prosperity than perhaps any of its friends or patrons.

We feel convinced of the great benefit such a society must confer on its members. Its very name tells us what it is. We accordingly feel a pardonable pride to day in tendering Your Grace the expression of our gratitude and filial sentiments. We are not using vain or empty words, but expressing the very sentiments of our hearts, in assuring Your Grace of our esteem and love for you personally and of our dutiful obedience and profound respect for the high and holy office which you so worthily fill. May God grant you length of days to carry on His work and to bless and support our Catholic Mutual Benefit Association in the prayer of Your Grace's blessing and faithful children.

Signed on behalf of Branch 136 by the President, Recording Secretary and Treasurer.

DIOCESE OF HAMILTON.

DIOCESAN NOTES.

On Saturday, June 25th, His Lordship the Bishop of Hamilton drove from Berlin to the village of St. Clements. He was met on the way by a cavalcade of young German volunteers in uniform who escorted His Lordship to the village, which was decorated with mottoes in Latin, German and English, containing words of welcome to the Bishop. The next morning His Lordship officiated at 8 o'clock Mass and gave holy Communion to the children. Immediately before High Mass the Bishop examined the children on the Christian doctrine and afterwards administered the sacrament of confirmation to one hundred and forty-six persons. Addresses from the congregation and from the C. M. A. were presented, to which His Lordship made suitable replies. Immediately after the gospel, which was read in German and English, the Bishop preached a long and instructive discourse on the festival of the day.

CONFIRMATION AT ACTON.

The same afternoon, the Bishop, accompanied by the clergy and military escort, drove to Acton, where he was received by the Rev. Father O'Reilly, who conducted him to the church to examine the candidates for confirmation. Next morning at 9 o'clock the Bishop confirmed seventy-six persons. Returning to Hamilton the same evening the Bishop started early next morning for the mission of Georgetown and Acton.

HOW THE BISHOP SPENT DOMINION DAY.

Mass was celebrated at Georgetown by the Rev. Father O'Leane, S. J., after which the Bishop examined the children, preached and confirmed thirty-three persons. Immediately after Mass, accom-

panied by the loyal pastor and Rev. Fathers Dougherty and MacEay, the Bishop drove to the new cemetery, which he consecrated in presence of a large concourse of the faithful.

CONFIRMATION AT ACTON. In the afternoon the Bishop, accompanied by the clergy, drove to Acton, where he addressed the congregation and confirmed twelve candidates.

Sunday, July 6th.

CONFIRMATION AT ELORA. The following account of the Bishop's visit is taken from the *Elora Express*: The visit of Right Rev. T. J. Dowling, D. D., Bishop of the Diocese of Hamilton, at St. Mary's Church here on Sunday last will be long remembered by the parishioners. Considerable preparation had been made for his reception. An arch was erected at the gateway and the church inside was tastefully decorated. His Lordship arrived by the evening G. T. R. train on Saturday, and was met at the depot by Rev. Father O'Connor, a large number of his flock and the band. A procession was formed, a large number of carriages following the band to the R. C. Church. Upon arriving here the Bishop and priests entered the church, where the choir sang the anthem "Welcome," a short prayer was offered and the assembly dispersed. On Sunday the Bishop preached and was presented with addresses by the Ladies' Sodality, the E. A. A. and the congregation. The latter was read by the pastor, Rev. Father O'Connor, in his own name and that of his flock. The number confirmed was fifty-four.

THE NEW PASTOR OF PRICEVILLE.

Among the recent clerical changes in the diocese of Hamilton there is one which deserves something more than merely a passing notice. It is the translation of the Rev. R. Macnevin from the curacy of the Priceville, Glenelg and Melancthon missions. The remarkably short period of only six months which was permitted to elapse since his ordination until he was placed in charge of one of the most onerous missions in the diocese, involving duties of the most arduous and responsible nature, and which for brevity of probationary period had been equalled since His Lordship Bishop Dowling was similarly honored, is a tribute to his ability and his worth as magnificent as it is well merited.

Foremost among his fellow-students at Berlin College, as well as at the Grand Seminary at Montreal, his proficiency during his classical and theological courses, his deep and conscientious study of the Sacred Scriptures, his earnestness in his studies, his development of his recognized talents, would not only enable him to become a D. D. but likewise a bright ornament of the Canadian college. Such, however, was the immediate and urgent necessity for more priests to administer to the spiritual wants of this large diocese that he had to forego this great privilege, and, having been ordained next preceding Christmas, he was immediately assigned to Arthur as curate to the Rev. Father Doherty—which position he has since filled with a zeal and ability that give promise of a bright, if not a rarely distinguished, career.

Having won the respect and esteem of all with whom he came in contact during his brief stay in Arthur, he left on last Friday to take charge of his new parish, burdened with many expressions of genuine regret for his departure, and carrying with him the fond wishes and earnest prayers for his future success and happiness of all the parishioners, of which none were more fervent than those of the writer of this brief and very imperfect sketch.

PARADE OF ARTHUR.

The annual picnic was held here on the 10th inst., and was as usual extremely successful. For years past these gatherings are looked forward to with interest and are considered the event of the season. The day was all that could be desired and the same good feeling and harmony characteristic of all classes, grades and denominations was everywhere manifested on all sides and in every way. The lowly vale denominated "Owanagh's Grove" sheltered nearly four thousand people and games and athletic feats were participated in by enthusiastic contestants and admirers during most of the afternoon.

Unusual interest centered in the drawing for a magnificent and really beautiful "Light Steel Binder," manufactured by Harris, Son & Co., of Brantford, and which fell to the lot of a Mr. Wooten. The speeches at the close were able, varied and vivacious, abounding in pathos, wit and a fascinating eloquence that captivated an audience such as few orators ever have the pleasure of addressing. The Hon. Charles Clarke, M. P., James McMullen, M. P., A. Sample, M. P., John Craig, Esq., Wm. Ferguson, Esq., J. P. MacMillan, Esq., Wm. Elora, Esq., J. P. MacMillan, Esq., County Crown Attorney and Mr. Hewson, Barrister, Orangeville; and Mr. Anderson, Esq., Registrar, and J. J. Landy, Esq., Barrister, of Arthur, maintained the rhetorical distinction for which they are so generally celebrated amidst the rapturous plaudits of the delighted multitude, in whose memories will ever echo the impression made by their eloquent tongues and burning eloquence. Politics they eschewed, but history, literature, science, art, law, logic and the ladies furnished themes that no eloquence could exhaust or talk dry and no audience would weary in listening to. The picnic was in aid of the funds of the church, and aggregated \$1,200.

ST. MARY'S CHURCH, LONDON.

A very successful garden party was held on the grounds of St. Mary's church, Hill street, on Wednesday evening last, under the auspices of Branch 103, G. M. B. A. The band of D. School of Infantry played some choice selections of music in a manner which places that organization in the front rank amongst the best bands of the country. The ladies served refreshments in abundance. The crowd was a very large one, and the event altogether proved a very enjoyable one, being most admirably conducted in every regard. Over \$300 were realized, to be devoted to the organ fund.

CATHOLIC PRESS.

Boston Pilot.

The cable announces that Mr. Patrick Ford and family have arrived at Queens-town. We presume that this refers to our esteemed brother editor of the *Irish World*. He is a man whose great paper is seized weekly by the spies and police in Ireland, and destroyed. Nevertheless, we predict that Patrick Ford will not be molested in Ireland. He is an influential and respected American, and he has the right of all Americans to travel where he pleases. The outrages perpetrated in Ireland on the average American of Irish extraction will be a bigger fool than even his photograph represents him.

The cable informed an anxious world last week that Queen Victoria had performed two characteristically generous deeds. She has written an autograph letter to the Marquis of Salisbury, and had offered him a dukedom. Lord Salisbury gratefully declined the proffered honor, saying he preferred to be "known in history" as the Marquis of Salisbury—as if history were going to enshrine that blundering bluebottle fly in its amber! History may, however, preserve his name better than that of an unskilled but equally great man, also famous for his modesty, Artemus Ward's Uncle William, whose unrivaled soap won him such admiration when it was presented to the nobility and gentry of Great Britain, that the Government "offered him a dual coronet, but he said, 'No, give it to the poor.'"

De Maistre, the great Catholic scholar and philosopher of a century ago, said of the "great reformation" of the sixteenth century: "In a dogmatic point of view, there is no more Protestantism. Princes adopted this form of error in the sixteenth century to depose the Church. In the nineteenth century, they will return to the Church and submit themselves to the Pope, in order to consolidate their thrones which the principles of Protestantism have undermined." It looks as if De Maistre was also something of a prophet.

We hear and read very much in praise of the "great reformation" of the sixteenth century. Let us look back some centuries at the position of England. Before that lamentable change of religion the Catholic Church carefully attended to all the natural and social wants of the young, by means of suitable pious foundations of convent schools, charter-houses, colleges, monasteries and universities. But the pretended reformation, or rather deformation, recklessly destroyed those much-loved homes of the poor and the ignorant, those famous sanctuaries of learning and in a most barbarous manner foolishly chased away the little ones of Jesus Christ and their consecrated teachers, into the public streets to find food and shelter under the canopy of Heaven, and to settle the question of education for the people among themselves as best they could.

A correspondent of the *Indianapolis Catholic Record* is a great admirer of four men—three of them converts, two deacons, and two yet of the Church Militant. The passage is eloquent, and we quote from it:

"My capacity is indeed limited, but I feel that I want to be reckoned among the admirers of Brownson, Hecker, Elliott and Ireland. They show me an extension and beauty in the Catholic religion that increases my faith and fervor. I love to see the workings of such great intellects extolling the goodness and mercy of God, and I am exalted in the belief that it is noble to serve God for His goodness. We should be Christians through love rather than through fear. I believe these men, to whom I have referred, may be appropriately included in Macaulay's simile: 'That the highest intellects, like the tops of mountains, are the first to catch and reflect the dawn. They are bright, while the level below is still in darkness. But soon the light of which at first illuminated only the loftiest eminences descends on the plain and penetrates to the deepest valley.'"

The Masons, the Odd Fellows (now on the decline), the Knights Templar, the Knights of Pythias and various insurance orders of later date, are all secret organizations with more or less ritual and ceremony. Sixty years ago there was a strong anti-secret society feeling in this country, and public men like John Quincy Adams and William H. Seward strongly denounced the Masons. Thomas Jefferson declined to belong to the order of the Cincinnati because he considered secret societies unrepudiable and un-American. It is to be regretted that this wholesome public feeling has ceased to manifest itself in our day. Apparently we are breeding a race of smaller men, intriguers, time servers, followers of expedients and not of principle. Our secret societies are probably harmless, so far as the public weal is concerned. There are so many societies and so many ties of a business, church and social nature that secret orders have not that sweep and power that it was almost the only well-organized association. Democracy is naturally opposed to cliques and combinations. As the people become more generally educated they are less inclined to be led by platoons.

PROTESTANT PROTEST AGAINST COERCION.

A striking and sensational protest against Coercion is reported from a district of County Cork, Ireland. Father Jeremiah Crowley, assistant priest of Goleen (Cork County), has been "tried" by the notorious Castle removable, Cecil Roche, and, as a matter of course, convicted and sentenced to imprisonment. His offence has been styled one of "intimidation." The feeling of the people of the district, even before the "trial," and when Father Crowley had been only summoned to appear at Court, was manifested in an extraordinary way by the Protestant portion of the community. We find the facts as follows in the *Cork Examiner*:

To day (Sunday, June 22) the Catholic Church at Ballinacreeagh, Goleen, was the

scene of an extraordinary occurrence. As already known, Father Crowley, Goleen, is the recipient of three Coercion summonses for "intimidating" Rev. E. Hopple, Protestant rector, Tormore, and Sergeant Bourke, Danmanna. The proceedings are the consequences of the eviction of an old Protestant gentleman named Bayly and his family by the trustees of the Protestant church, and the imprisonment of a man named Donovan, a Protestant, for allowing a but (for evicted families) to be erected on his land. The Protestant families of Tormore attended Mass at Ballinacreeagh in a body, and after Mass publicly renounced their faith as a protest against Father Crowley's prosecution, and to mark their disapproval of the Rev. Mr. Hopple's conduct, and also being convinced of the error of their way. One of the number (Mr. Bagley), who is a gentleman of position and education, requested a seat in Father Crowley's car to church and after Mass addressed the people, saying he contemplated the change for some time, but recent occurrences hastened the event. The other families, about fifty, gave similar reasons.

The new collegiate church of Maynooth College, Ireland, will be consecrated with grand ceremony in October by Archbishop Walsh of Dublin.

TENDERS FOR COAL.

The undersigned will receive tenders, to be addressed to them at their 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, 500 tons large egg size, 100 tons stove size, 75 tons nut size, soft coal, 125 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 100 tons during September, October, November, December and January next; 300 tons Stratford's screened and coal, 50 tons small egg size, 20 tons nut size.

Mercer Reformatory, Toronto. Hard coal, 500 tons large egg size, 125 tons stove size; soft coal, 15 tons.

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

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

Asylum for the Insane, Hamilton, Main Building. Hard coal, 2,200 tons egg size, 250 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, 75 tons stove size, 25 tons chestnut size, 15 tons nut 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, Scranton, Lackawanna or Loyd's. Tenders are to name the mine or mines 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 \$500, payable to the order of the Treasurer of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two copies of the tender will be required for the due fulfilment of each contract. Specifications and conditions of tender are to be obtained from the barristers 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.

TEACHER WANTED.

FOR H. C. S. S., NORTH BAY: ONE holding second class professional certificate; capable of teaching English and French languages; duties to commence on September 1st; salary \$400 per annum; testimonials to Joseph Brown, Priest, C. C. S. S. Board, North Bay, Ont. 612-2w

TEACHER WANTED.

FOR H. C. S. S., NORTH BAY: ONE holding second class professional certificate; capable of teaching English and French languages; duties to commence on September 1st; salary \$400 per annum; testimonials to Joseph Brown, Priest, C. C. S. S. Board, North Bay, Ont. 612-2w

INFORMATION WANTED.

OF A MAN NAMED PIERRE DUBIN, 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 Hault's Point, Ontario, Ont. He is the lucky heir of a fine little fortune. Any one knowing his whereabouts will please inform Rev. M. POTTAAS, O. M. L., Mattawa. 61-3w

WANTED.

SITUATION AS HOUSEKEEPER IN A priest's house, by one who has occupied that position for years. Best of references. Address K. M. P., care CATHOLIC RECORD office. 61-4w

SMITH BROTHERS,

PLUMBERS, GAS & STEAM FITTERS 11 KING STREET. Plumbing work done on the latest improved sanitary principles. Estimates furnished on application. Telephone No. 528.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS. 398 RICHMOND STREET. LONDON, ONT. A few doors south of Dundas St.