

throughout this Province. None of the objects that appear to vital in the eyes of speakers at these public gatherings can be attained by making them political issues, and while we have the greatest confidence in the good sense of the majority of our people, much may be done, unintentionally too on the part of many of those who are taking a leading part in these discussions, by exciting national and creed prejudices among a mixed population such as ours."

### THE RECORD OF THE JESUITS.

REV. FATHER FLANNERY MAKES ANOTHER REPLY TO REV. PRINCIPAL AUSTIN.

To the Editor of the Journal:

SIR—When at your suggestion, and according to the expressed wish of some of my Protestant friends in this city, I declared this controversy closed in my last letter—I had no idea that Mr. Austin would prolong the combat by opening up new questions and re-opening new ones. The defendant has always a right to be heard last, especially when the plaintiff has made unjust and malicious charges that should not be left unanswered. I shall be very brief, however, and as the plaintiff has quoted the organ of the Third Party, the Toronto Mail, I hope to be allowed space for a quotation from a good Protestant paper—the New York Tribune.

Mr. Austin's arraignment of the Jesuits as to their acknowledged record has been whittled down to a few garbled quotations from Escobar, a Spanish author, whose works on casuistry appeared in print about fifty years previous to the Battle of the Boyne. They are out of print now for over 100 years, and only a few extracts remain. These extracts were taken by Pascal, and garbled and distorted in such a manner as to make the author appear odious and opposed to good morals. And this is all Mr. Austin has to rely on for his attacks on the moral teachings of the Jesuit fathers. I suppose there is no use in proving how totally unreliable is Pascal in his attacks on the Jesuits. Mr. Austin will still hug to his bosom Pascal, and Pietro Sardi, and Donpadou, and the infidel polemists of Paris, or Satan himself, if only arrayed, against the Jesuits. De Ravignan, an able and conscientious French author, says: "The answers to Pascal's Provincial letters have proved that those letters contain 300 alterations, or falsifications of passages."

Voltaire (Sic le de Louis XIV.) says: "Pascal attempted to prove that the Jesuits had a design to corrupt morality, a design which no society ever had, or could have, but the point was not to be right, but to be amusing at their expense." Voltaire was no friend of the Jesuits, his cry was "Ecrasez les Jésuites, ou l'Europe s'en va." "Crush out the Jesuits, and the Church shall soon follow." But he was a critical historian, and an able rhetorician. Chateaubriand, the great upholder of Christian faith and morals in a corrupt age, said: "Pascal after all is only a calumniator; he has bequeathed to us a monstrous lie." Mr. Austin indebted for all his knowledge of the morality of the teachings of Jesuit Fathers, who lived in the south of France and Spain in the days of Elizabeth, Mary and James I.

Mr. Austin cannot for the life of him, innocent man, see how the manners, customs and laws can be different now here in Canada from what was the accepted rule in those days, either in England or France. But *tempora mutantur, et nos mutamur*, and so do laws and customs, even with these changes, and notwithstanding the alterations in the passages, scarcely one case has been quoted from Escobar, which is open to dispute, and which, in the hands of an able lawyer, would not find favor in the eyes of a competent judge. For instance: Usury is condemned by Escobar as a great sin. But supposing I have \$500 invested in the bonds or any other manufactory, which brings me twenty per cent profit, and Mr. Austin comes to me by a loan of \$500, I tell him my circumstances, and he says, "Oh, that's all right, I am going to make thirty per cent. on a purchase of real estate, you must get twenty per cent." Why should I lose fourteen per cent to accommodate Mr. Austin. This is what Mr. Austin styles usury, and similar cases he calls usury. Lying perjury, but every one quoted by Pascal is altered and distorted in such a manner as to change the whole nature of the subject matter in contention. As Mr. Austin does not tell the name of the treatise in Gury, which he, or the man who is writing for him, criticizes, I can not say exactly whether he is making alterations, or not. Gury's Moral is written in Latin, and should be given in the original, or the chapter and page should be indicated. But Mr. Austin does nothing of this kind. He makes Gury say what he likes, or rather what the man likes who has found out those cases as mere nests, for the delinquency of the enemies of the Jesuit fathers. Even the cases cited so triumphantly against Gury are open to judicial investigation. The public should understand here it is question of the internal court, or what is termed in foro conscientie—for instance, one of those cases is given by Mr. Austin. If John, who is clerk in a store, bought a suit of clothes from his employer, and paid for them, but got no receipt; if he is sued before the court and condemned to pay a second time; if afterwards he comes to me in confession and tells me that he is smarting under the injustice, he privately abstracted enough to indemnify himself, am I obliged to tell that man that he is guilty of theft, and that he must make restitution of what he has abstracted? Gury says "no," and I defy Mr. Austin to say in his conscience "yes." It is very easy, however, to garble cases of this kind to twist the meaning of one or two words in Latin, and then cry out, oh horror! Gury, a Jesuit, teaches robbery, murder, perjury, and every other crime from pich and toose to manslaughter.

Therefore the record is bad, and therefore the Jesuit fathers, who were the first white men in Canada West, who first planted the cross on every promontory of our great lakes, who, in spreading the Gospel of Christ, crimsoned Canada's soil with their martyrs' blood, therefore these holy fathers, who "shine like stars in the Heavens," are no "better in Mr. Austin's eyes than immoral lepers," "hordes of immoralities," "a thousand degrees worse than the heathen Chinese," as declared ex cathedra by Bishop Carman a few weeks ago in the columns of the Toronto Globe. Further on Mr. Austin says: "The moral theology of the Society of Jesus is shockingly bad, from a Christian standpoint, to day." "The whole basis of the society is immoral. The conduct of the society, spilling as it does from wrong principles, cannot be other than immoral," etc., etc. It is really astonishing how men guilty of such outrageous attacks, such insulting insinuations, and withal such obtrusive vulgarity, can have the cheek to lecture others on "delicacy and refinement." Those choice epithets and beautiful comparisons with thieves, lepers and murderers, of men distinguished for learning and piety, entitle Mr. Austin and his bishop to exceptional honors as masters in the art of repelling injustice with a "calm, unflinching and philosophic spirit."

A chief head of accusation and condemnation of the Jesuits, among the controversialists, is their blind obedience to rule and to the head of the order. Mr. Austin has several times dragged this grievance into his letters. Saying untruly that Loyola taught that one's conscience and intelligence should be sacrificed to the superior, he admits, however, it is the band which binds the order together. Most certainly it is. How could any society exist without obedience to rule? How could a railway company exist? How could an army exist? Implicit, or if you will, blind obedience is necessary for the existence of any organized body. Hence the members of every religious order bind themselves by a vow of obedience, and hence they live and flourish.

What would become of an army or of a railroad if the strictest obedience were not enforced? It is want of obedience and pride of intellect that causes Protestantism to be broken up into a thousand and one jarring denominations. The Jesuits are united because obedient, and consequently powerful, and if the solid Catholic robe exists, it is because of the people's obedience to the laws of God and of his Church.

I might venture to put a case of casuistry and ask Mr. Austin how he would decide it in *foro conscientie*? Let us suppose two young ladies escaping from a ladies' college some bright morning and falling out of the window to take the earliest train for the west—but the young men who were to meet them did not get there in time—would the Principal of the college be justified in forging the names of the young gallants to a telegram in order to arrest the flight of the damsels? If Mr. Austin came to confession to me on that score I would absolve him, but warn him to be more careful in future, and to not like Loyola in enforcing strict and if necessary, blind obedience to rules and discipline. If he were assigned before Judge Hughes, however, he would not get off quite so easily. Now, all the cases quoted by Escobar and Gury are of a similar nature and are considered trite, not before judicial tribunals, but in *foro conscientie*.

Mr. Austin asks me to "find some work of standard authority among the Protestants that will justify crimes approved of by Jesuit teachers," and says "this he cannot do." It is true, we Catholics have enough on our hands to study our own authors without searching among Protestant writers for something to attack them about. Our Church rests on more solid foundations than lies or calumnies. Nor do we ever have recourse to falsification of Protestant writings in order to prop up a tottering system. All I know about Methodist ethics or laws on morality is what I hear occasionally, viz.: "That a strict temperance man need practice no other virtue; that dancing is forbidden, but that osculatory games are a mark and a proof of innocence." That is about all I have heard of Protestant moral theology, nor do I care to inquire any further. Suarez, Bellarmine, St. Augustine, Bossuet, Fenelon, Bourdaloue, Faber, Manning, Newman, etc., etc., all grand Catholic authors, ought to suffice without any Methodist sideshows. A new feature is introduced as a point scored against the Moral Government.

"The Roman Catholics succeed in getting the lion's share of legislative grants in favor of charitable institutions. The excuse for this unequal distribution is that Protestants are often received and cared for in such institutions." The Protestants must therefore get more humane treatment in Catholic institutions, why should they flock there? They are not compelled to enter them, but go of their own free will. The real reason is that there is more work done, more people provided for, better appointments made, and everything else done in a superior style in our charitable institutions. There is a law in Ontario which makes an annual visit to every charitable establishment, and according to his report of work done are the different grants made.

The quotation from the Mail is about an alleged answer that came from Rome saying that in case of a Protestant patient dying in a Catholic hospital and sending for a minister, the authorities should "observe a passive attitude," which means neither to assist nor prevent any such minister from doing his duty. Catholics would be delighted if only such passive attitude in Protestant hospitals were observed. As a rule in Protestant hospitals, no Government, no priest is ever allowed to enter. It is only within the last few years that Catholic priests have been allowed to enter the United States hospitals. The civil war taught the Americans lessons of toleration which have to be yet learned by the Methodist divines of this young Dominion. For at least 200 years, in the time of Pascal and Escobar, it was the law in England that any Roman Catholic priest who attended a dying member of his Church was liable to be first put on the rack, and hanged and then quartered. However, one pound of

solid facts is worth tons of arguments. By allowing space for the following clipping from the New York Daily Tribune you will confer an additional favor on your humble servant, W. FLANNERY.

St. Thomas, May 27, 1889.  
New York Tribune, May 12, 1889.—"Every schoolboy," to use Macaulay's favorite phrase, remembers his touching tribute to the self-sacrifice of the Jesuit: 'If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbor him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went without remonstrance or hesitation to his doom.' Now is this heroic spirit extinct. When, in our time, a new and terrible pestilence passed round the globe, when, in some great cities, fear had dissolved all the ties which hold society together, when the secular clergy had forsaken their flocks, when medical succor was not to be purchased by gold, when the strongest natural affections had yielded to the love of life, even then the Jesuit was found by the pallet which bishop and curate, physician and nurse, father and mother had deserted, bending over infected lips to catch the faint accents of confession, and holding up to the last, before the expiring penitent, the image of the expiring Redeemer."

### ARCHDIOCESE OF TORONTO.

DEDICATORY SERVICES—RE-OPENING OF ST. CATHARINE'S CHURCH WITH IMPRISONING CEREMONIES.

The dedicatory services held on Sunday in celebration of the re-opening of St. Catharine's Church were of an interesting and impressive character, and drew large congregations, the spacious house of worship being filled to the doors, both in the morning and the evening. The ceremony of dedication was witnessed with the closest attention by all present. At the hour appointed for the ceremony, the officiating bishop, the Right Rev. Dr. O'Connor, Bishop of Peterborough, assisted by the Rev. Very Rev. P. Meyer, of the Carmelite Order, Rev. Father Allan, of Merriton, Father Shanahan, of Niagara, and Father O'Leary, of St. Mary's Church in this city, all in full sacerdotal robes, left the altar and moved down the central aisle of the church, the congregation standing while they passed out into the vestry, to return by another entrance, up the aisle to the altar, the officiating bishop reading in Latin the beautiful service of the dedication. The ceremony was continued at the altar, the congregation kneeling in prayer until its conclusion, when the procession passed on through the remaining aisles, sprinkling the walls with consecrated water, and thus blessing them to the service of the Church. Returning again to the altar, the ceremony was ended with prayer and blessing.

At eleven o'clock Grand High Mass was celebrated. Dr. O'Connor officiating, and to this service the choir added much of the enjoyment by the excellent music which they furnished, including Mozart's composition, "Twelfth Mass," which was sung with pleasing effect. St. Catharine's has an attractive choir, numbering among its singers some of the best voices in the city. The sermon of the morning was preached by the Bishop of London, the Right Rev. Dr. Walsh, a distinguished dignitary of the Church, and a pulpit orator of honored name. Upon commencing his sermon, the speaker referred to the occasion with which he was called to the assembly present. The people had come to witness the dedication of the church to God. It was a beautiful edifice, reflecting credit upon the pastor and people who had shown so much zeal and earnestness of purpose in having it erected. He would impress his hearers with the fact that the material temple was but a shadow of the living Church, instituted by God upon earth, the Church which God built in His apostles, and of which He is the cornerstone.

The main subject of the sermon was "The Perpetuity and Indestructibility of the Church." We live, he said, in a world of change and decay. In this world, the very image of which passes away, there is but one institution imperishable, the Roman Catholic Church; thus proving it to be not the work of man, but the sacred institution of God. At a time like the present, when fanaticism is abroad in the land, it is consoling and inspiring to see one institution standing steadfast in all its dignity, resisting the sapping influences that would seek to destroy its vigor and strength, and maintaining against all opposing forces its worthy and honored position. The life which the Church Catholic is to lead upon earth is to be a counterpart of the life of Christ. There must be trial, and suffering, and martyrdom, but there will also be the final triumph over the powers of evil that would destroy the Church. Victory will be the reward of the Church in her obedience to the commands of God. Christ said to His apostles "Go and teach the world," and the world they were to teach was then practically comprised within the bounds of the Roman Empire, under the power of Caesar Augustus. Its people were among the greatest painters, sculptors, poets and orators the world has ever known. Its wealth was immense. Its people were wedded to ambition and wealth and social rank. They were enthralled by pagan customs and ideas, entirely opposed to any change such as was meant in the teaching of the apostles. And these apostles, illiterate fishermen, the envoys of one crucified as a criminal upon Calvary, came preaching a morality that made war upon riches and ambition and honors, a religion the very antipodes of that which had been known to them, and which denounced their long established faith as superstition and falsehood. It is no wonder that the apostles were treated with cruelty and oppression. The masses were exasperated by their teaching and tried by every means to put down the doctrine, but it was one which could be prevailed against. The apostles went forward, and 300 years later the Cross was raised triumphant in the Eternal City. It could never have been successful through human agency. It was because the Almighty arm sustained the apostles and the Church, and the work which was carried on showed that God was with His people, as He had promised. He has been

with His people, the Catholic Church, since its institution, and in spite of all opposing forces it stands to-day a monument of His infinite power. Had it been built by human agency it would have perished long ago. Every work built by man can be pulled down by him. The men who built the pyramids could pull them down. A Roman mob to day could pull down the cathedral of St. Peter's. But the Catholic Church is an institution built up by the divine power, and it can never be destroyed. Every effort was made in the early days of its history to hinder its development. Laws were enforced to deprive its people of liberty to worship, and they were driven to caves for refuge from the fierce tyranny of their enemies. Its professors were persecuted with terrible cruelty; but the Church lived and conquered all opposing forces. Enemies appeared even among the people of the Church as early as the fourth century, aliens from the faith, who sought to harm the cause of truth, but the Church prevailed against them and grew stronger than ever. And to day, notwithstanding all the forces which have sought to work its ruin, it stands stronger than ever in the records of history, numbering 250,000,000 of the human race among its members. In closing, the reverend speaker urged the people to be zealous in the work of the Church, to let love be their guiding motive in all action, to stand by one's country, and in all things to be true and faithful Christians.

The feast of the Ascension which has shown itself in the country is the religion of hatred not of love, such as our Saviour taught us by His life and example. Let all seek to be true Christians in heart and life.

During the Offertory the choir sang Dank's Ave Maria.

In the evening the Vesper service was held and was even more than usually enjoyable, the choir being in excellent voice for the musical part of the service. Mercedes's Vespers, and Zucarelli's *Laudate Pueri*, were sung with beautiful expression. The *Ave Maria* of Lumbotte was also among the choral selections. The sermon of the evening was preached by the Very Rev. E. P. Meyer, Superior of the Carmelite Order in America. His subject was the internal object of the Church towards those, who, through pride of heart, refuse to accept its teaching. He explained that pride is the seed from which spring the evils that are in the world, and that it was only by taking pride out of the world that God could save man. Faith is humility of mind, and humility is the opposite of pride. The object of the Church, the preacher said, was to bring the people under her influence and seek to remove from their hearts the pride which prevents them from accepting in faith the word of God's truth. The subject was clearly and logically dealt with, and the audience gave the closest attention to the close of the discourse.

The services of the day will long be remembered by the people of St. Catharine's church, who can congratulate themselves not only upon having one of the best churches in the city but also upon having had to take part in their dedicatory services some of the best talent in the province. The sermon by Bishop Walsh was an intellectual treat, and all the services of the day were of great interest. The church interior and exterior has been wonderfully improved in appearance by the addition of the new altar and the new pulpit in style. In the words of Bishop Walsh: "Much credit is due both past and people."—St. Catharine's Evening Star.

### IRELAND'S STRUGGLE.

The eviction of tenants on the Ophert estate met with desperate resistance. Inspector Duff was badly wounded. Several policemen and bailiffs were badly scared. The police arrested fourteen persons. An immense crowd of sympathizers with the tenants had gathered at the scene of the evictions, and when Mr. Ritchie, the agent for the estate, appeared upon the ground, he was vigorously booed. The attitude of the crowd finally became so threatening that Mr. Ritchie, fearing personal violence, hastily took his departure.

### THE MASSARENE "NEW PLANTATION."

The following are the resolutions which were unanimously adopted by the clergy of Drogheda Denary under presidency of His Grace the Primate, to protest against the proposed eviction of Catholic tenants on Lord Massarene's estate in order to make room for Protestants from the North, the intention of doing which was manifested by advertisements which appeared in several Northern papers, with the significant notice, "None but Protestants need apply."

"1. That we, the Lord Primate and the priests of the Denary of Drogheda, in conference assembled, in the interests of religious peace and social order, feel it our duty to express our extreme concern and regret at the policy adopted by Lord Massarene in regard to the holdings of the evicted Catholic tenants on his estate, namely, the policy inaugurated by advertisement published by Lord Massarene's agents in Northern newspapers, offering to let the holdings of the evicted Catholic tenants on the express condition that 'none but Protestants need apply.' That such a policy as this, insulting the religious and social feelings of the Catholic people, and so simply because they are of the Catholic faith—a policy which belongs to a barbarous and mistaken past—can only end, as it has always ended, in raising the demon of sectarian strife, and causing lamentable danger to the peace and tranquility of the evicted tenants' district. That we understand the dispute between Lord Massarene and his tenants, the grave points at issue have by the action of the Land Courts and the offers of the agents themselves, been practically reduced to one, namely, the exclusion from the benefit of any settlement of certain of the evicted tenants whom the agents have singled out for exceptional treatment on account of their having been

the most active of the tenants in the struggle. That we deplore this condition of making victims as a condition calculated to render an amicable settlement of the dispute impossible, and one that can only lead to permanent strife.

"2. That for the sake of restoring social peace and averting the religious discord which must otherwise ensue, we most earnestly urge upon Lord Massarene to follow the creditable precedent just set in the case of the Vandeleur estate, and submit the dispute to an arbitration in which he and his tenantry will have equal confidence.

"3. That copies of the foregoing resolutions be forwarded to Lord Massarene and Messrs. Dudgeon and Emerson.

—MICHAEL LEONE.

### ARCHBISHOP CROKE'S LETTER.

The following is Archbishop Croke's patriotic letter addressed to Mr. Gray, who has taken steps to collect a defence fund for Rev. Father McFadden of Gweedore, Donegal. His Grace severely criticises the conduct of the Government in instituting an absurd trial against a pious and devoted priest who certainly had no hand in the disturbance which took place when he was wantonly arrested in presence of his congregation, the object of the Government being evidently to excite a riot by means of their ostentatious and arbitrary procedure:

"Cahel, April 21st.  
"MY DEAR MR. GRAY—I have just heard on what I deem most reliable authority that certain influential persons have resolved on starting a subscription list for the defence of Father McFadden and his fellow prisoners of Gweedore. Need I say that I am entirely with you in this matter, and wish their efforts a large measure of success?

"No such case has arisen in Ireland within my memory. It stands alone in many ways. To say nothing of the high personal character and professional devotedness of this good Christian pastor, whose chief offence appears to me to be that he had stood fearlessly by his afflicted people though all the painful stages of their distress, it is quite a new departure, at least in modern Irish history, to see a priest put on his trial for willful murder in conjunction with a score of other persons forming a portion of his flock.

"There is no need to recapitulate the tragic circumstances that have given rise to this prosecution. A police officer, whilst effecting the arrest of a much-loved priest on his way to his residence, after having celebrated Holy Mass, received a fatal wound from one or more members of an exasperated crowd, that had perhaps too keenly felt the needless indignity thus put on their pastor, and more still the irritating aggressiveness of the unfortunate deceased. But, beyond the fact of his compulsory presence, what had Father McFadden to do with this truly lamentable event? Could he have prevented it? By no means. Why, then, is he prosecuted?

"Is it simply to satisfy the ends of justice and to vindicate the authority and sacredness of the law? If so, why was not a similar prosecution instituted against the constables who shot down an innocent man in Mitchelstown, who did to death poor Hanlon in the streets of Youghal, and young Ahern in Midleton? Is a citizen's life to be accounted nothing in comparison with that of an armed policeman, and while handsome provision is made for the bereaved wife and family of a constabulary officer who met his death in the midst of an angry multitude, how came it to pass, if all her Majesty's subjects are equal in the eyes of the law, that no helping hand has been held out by the Government to the poor and all child relatives of Loneragan, Cusey and Shiuno, who were shot dead for having thoughtlessly appeared in the streets while Segrave's runaway battalions were firing murderous volleys from their barracks windows?

"The fact is that Father McFadden is set upon because he has bravely taken his stand between his people and their oppressors; and the shepherd is struck in the hope of scattering his sheep.

"The fearless and faithful priest, then, should be provided with the best legal assistance that money can procure, and his incriminated parishioners should, of course, be similarly attended to. With that view I enclose cheque for £10, and remain, my dear Mr. Gray, your very faithful servant,

"Archbishop of Cashel."

### OBITUARY.

Mabel Coughlin, Yarmouth.  
Miss Mabel Coughlin, youngest daughter of the late Bartholomew Coughlin, townline, Yarmouth, died on Friday morning at the age of fourteen, and was interred on Sunday afternoon from the Church of the Holy Angels, St. Thomas. Although suffering from affliction of the lungs and since for some time no one expected that the icy hand of death should so soon and so suddenly be laid on her innocent and child-like heart. Her brother, Dr. J. W. Coughlin, of Bay City, Mich., was present at the funeral, and also numerous friends and relatives of the family. The church was crowded with sympathizers, both Catholic and Protestant, and a very long procession of vehicles accompanied the remains to the cemetery. R. I. P.

### THE GILMORE FESTIVAL.

The sale of seats for the Gilmore Concerts opened yesterday and there was a great demand for tickets. The attendance this year will, no doubt, be much larger than it was last year, while the superior accommodation of the Crystal Palace will insure the audience against any crushing whatever. Myron W. Whitney, the eminent basso, has a full, round, deep melodious voice of rare quality and power, which will be heard to great advantage in the aria by Gounod "Dieu! Dieu! Dieu! Dieu! Dieu!" Miss Helen Campbell is one of the finest contraltos in the United States, and the velvety richness of her voice makes it particularly well suited to the number she has chosen for the evening, viz., Gluck's lovely aria "Ciao Fero" from Orpheus and Eurydice.

Miss Kate Drexel, the second daughter of the late Francis A. Drexel, who left \$6,000,000 to each of his three daughters, has practically announced the world. The young lady has entered as a postulant, or earnest seeker of the order of the Sisters of Mercy, in the mother house of the order at Pittsburg.



**ROYAL BAKING POWDER**  
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. No adulteration. It is the standard of excellence, and cannot be sold in competition with the multitude of low cost and inferior imitations. Sold only in cases. ROYAL BAKING POWDER CO., 106 W. 1st Street, New York.

**TEACHER WANTED.**  
FOR THE R. C. SEPARATE SCHOOL, Woodville, holding 2nd or 3rd class certificate. Duties to commence after summer vacation. A slight knowledge of French preferred. Applications stating salary, qualifications, etc., to be addressed to FRANCIS P. CROKE, Woodville, Co. Essex, will be received up to June 25th, 1889. 5642w.

**FOR SALE OR TO LET.**  
THAT VALUABLE HOTEL PROPERTY, known as the La Salette House, where a good business can be done. For particulars apply to J. McELHON, La Salette P.O., Ont. 5643w.

### HURRAH FOR LONDON!

**GILMORE'S BAND**  
—AT—  
**CRYSTAL PALACE, LONDON.**  
ON THURSDAY, JUNE 27TH, MATINEE AND EVENING.

GILMORE'S BATTERY OF ARTILLERY, SIX GUNS. Operated and fired by electricity. Gilmore's Light Great Vocal Artists. Grandest combination of instrumental and vocal talent on this continent. Signor Campanelli, the greatest of living tenors; Signor Duckworth, of the Royal Opera, Copenhagen; Signor Gatti, the celebrated basso of the present day; Madame Blanche Stone, Barton, the foremost American soprano; Miss Helen Dudley Campbell, the eminent contralto; Signor Del Puente, the first and most popular living baritone; Myron W. Whitney, the greatest basso America ever produced; Signor Ferrati, pianist.

GRAND CHORUS of 250 VOICES. Evening prices, 75c, \$1 and \$1.25. Matinee prices, 50c and 75c. Special railway rates are being arranged from all adjoining towns. No crushing time, as there will be a separate entrance for each of the different priced seats.

Local Manager, W. J. BIRKS.

### TENDERS.

SEALED TENDERS marked "For Mounted Police Clothing Supplies," and addressed to the Honorable the President of the Privy Council, Ottawa, will be received up to noon on Friday, 31st May, 1889. Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned.

No tender will be received unless made on such printed forms. Pattern of articles may be seen at the office of the undersigned. Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE, Comptroller, N. W. M. Police, Ottawa, May 28th, 1889. 553-2w.

### TENDERS.

SEALED TENDERS, marked "For Mounted Police Provisions and Light Supplies," and addressed to the Honorable the President of the Privy Council, Ottawa, will be received up to noon on Tuesday, 15th June, 1889.

Printed forms of tender, containing full information as to the articles and approximate quantities required, may be had on application at any of the Mounted Police Posts in the North West, or at the office of the undersigned.

No tender will be received unless made on such printed forms. The lowest or any tender not necessarily accepted.

Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE, Comptroller, N. W. M. Police, Ottawa, May 10th, 1889. 553-2w.

### NOTICE.

Is hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. L. Dwyer as Superintendent General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers of the Department should address their official letters to the undersigned.

L. VAN KOUENHUT, Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, 11th May, 1889.

### CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON,

Opposite Revere House, London, Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None can do business more turned out. Prices always moderate.

### PIANO TUNING.

PARTIES REQUIRING PIANOS AND ORGANS Tuned or Repaired should leave orders at 25 Dundas street. Satisfaction guaranteed.—ASTON BAXTER, late with A. & S. Nordheimer.