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[AUTHORIZED TRANSLATION.]

OUR HOLY FATHER,

BY DIVINE PROVIDENCE

POPE LEO XIII.

ON HUMAN LIBERTY.

TO OUR VENERABLE BRETHREN.

THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE GATHOLIC WORLD,

IN FAVOUR AND COMMUNION WITH THE APOSTOLIC SEE.

POPE LEO XIII.

VENERABLE BRETHREN.

Health and Apostolic Benediction.

[Continued from Last Week.] A like judgment must be passed upon what is called liberty of teaching.—There can be no doubt that truth alone should imbue the minds of men; for in truth are found the well-being, and end, and perfection of intelligent nature: and therefore truth alone should be taught both to the ignorant and to the educated, so as to bring knowledge to the former and to preserve it in the latter. For this reason, it is plainly the duty of those who teach to banish error from the mind, and by sure safeguards to exclude all false opinions. From this it follows, that greatly opposed to reason, and tending absolutely to pervert men's minds, is that liberty of which We speck, in so far as it claims for itself the right of teaching what it pleases,—a liberty which cannot be granted by the State with out falling in its duty. And the more so, because the authority of the teacher has great weight with his hearers, who can rarely deolde for themselves as to the truth or tales.

hold of the instruction given to them. Wherefore, this liberty also, that it may be just, must be kept within certain limits, lest the art of teaching be turned with impunity into an instrument of corruption.-Now truth, which should be the sole object of the s who teach, is of two kinds, natural and supernatural. Of natural truths, such as the principles of nature and what is deduced from them immediately by reason, there is a kind of common patrimony in the human race. On this, as on a firm basis, morality, and justice, and religion, and the very bonds of human society rest; and to allow it to be with impunity violated or destroyed would be implous, and faotish, and Inhuman.-But with no less religious care must we preserve arguments which the defenders of Christianity been laid down; namely, that some things have been revealed by God; that the Only-Begotten Son of God was made Flesh, to bear witness to the truth ; that a perfect society was founded by Him, that is, the Church of which He is the Head, and with which he has promised to abide till the end of this world. To this society He entrusted all the truth which He had taught, that it might keep and guard them, and with lawful authority explain them; and at the same time He commanded all nations to hear the voice of the Church, as if it were His own, threatening those who would not with everlasting perdition. Thus it is manifest that man's best and surest teacher is God, the source and principle of all truth, and the Only-Begotten Son, Who is in evil, the bosom of the Father, the way, the truth, great and the life, the true light which enlightens every man, and to whose teaching all must submit; "And they shall all be taught of God" (Sr. John, vi., 25) .- In faith and in the teaching of morality God made the Church a partaker of His Divine authority, and through His Divine help she cannot be deceived. She is therefore, the greatest and most safe teacher of mankind, with inviolable right to teach them. Sustained by the truth received from her Divine Founder, the Church has ever sought, above all things. to fulfil the mission entrusted to her by God; undeterred by the difficulties surrounding her, she has never ceased to assert her liberty of teaching; and in this way, the superstition of paganism being dispelled, the world was renewed unto Christian wisdom.-Now reason itself teaches that the truths of revelation and those of nature cannot really be opposed to one another, and that whatever is at variance with them must necessarily be false. Therefore, the Divine teaching of the Church, so far from being an obstacle to the pursuit of learning and the progress of science, or from retarding in any way the advance of civilization, in reality brings to them the guidance of a shining light. And for the same reason it is of great advantage for the perfecting of human liberty, since Our Saviour Jesus Christ has said that by truth is man made free: "You shall know the truth and the truth shall make you iree." (St. John vill. 32).—Therefore, there is no reason why genuine liberty should be displeased, or true science feel aggrieved, in having to bear that just and necessary to be controlled. The Church, as facts have everywhere proved, while she chiefly and above all looks to the defence of the Christian

carefully preserved the monuments of ancient wisdom; has opened everywhere homes of science; and has urged on intellectual progress, by fostering most diligently the arts by which the civilisation of our age is so much adorned.—Lastly, we must not forget that a vast field lies freely open to man's industry and genius, con-taining all those things which have no neces-s'ry connection with Christian faith and morals, or as to which the Church, using no authority, leaves the judgment of the learned free and unrestrained.—From all this may be understood the nature and character of that liberty which the followers of liberalism so eagerly demand and proclaim. On the one hand, they demand for themselves and for the State a license which opens the way to every perversity of opinion; and on the other, they hamper the Church in many ways, restricting her liberty within the narrowest limits, although from her teachings there is nothing to be feared, but very much to be gained.

Another liberty is greatly proclaimed, namely liberty of conscience. If by this is meant that every one may, as he chooses, worship God or not, it is sufficiently refuted by what has been already said.—But it may also be taken to mean that every man in the State may, from a consciousness of duty, and without obstacle, follow the will of God and obey his commands. This indeed is true liberty worthy of the sons of God, which nobly sustains the dignity of man, and is stronger than all violence or wrong, a liberty which the Church has always desired and held nost dear. This is a liberty which the Apostles claimed for themselves with intreptd constancy, which the defenders of Christianity confirmed by their writing, and which the martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the great and supreme duty of man towards God. It has nothing in common with a seditious and rebellious mind; and it in no way derogates from obedience to public authority; for the right to commend and to require obsdience exists only so tar as it is in accordance with the authority of God, and is within the measure that He has laid down. When any-thing is commanded which is plainly at variance with the will of God, there is a departure from this divinely constituted order, and a conflict with the Divine authority; and then it is right not to obey.

By the patrons of liberalism who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, this liberty of which we speak, and which is joined to virtue and religion, is not acknowledged; and whatever is done for its preservation is held to be an injury and an offence against the State. Indeed, if they spoke truly, there would be no tyranny, no

practice penetrate every rank of society. This that great and sacred treasure of the truths few nor light, and are the offspring in great which God has taught us. By many convincing part of the false liberty which is so much extolled, and in which the germ of salvation and have often used, certain leading truths have glory was supposed to be contained. The hope has been disappointed by the result; the fruit instead of being sweet and whole-some, is tainted and bitter. If a remedy is desired let it be sought for in a restoration of sound dectrine, from which alone the preservation of order and the defence of true liberty can be expected .- Yet, with the discernment of a true mother, the Church weighs the great burden of human weakness; and she knows what is the course in which the minds and the affairs of men are now borns along. For this reason, while not conceding any rights to anything that is not true and honest it does not forbid public authority to tolerate what is at variance with truth and justice, for the sake of avoiding a greater or of obtaining or preserving some greater good, God Himself, in His pro-vidence, though He is of infinite goodness and power, allows evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may no: follow. In the government of States it is well to imitate the Ruler of the world; and, as theauthority of man is power less to prevent every evil, it has (as St. Augustine says) overlook and to leave unpunished many things which are punished, and rightly, by Divine Providence." But in such circumstances, if for sake of the common good (which is the only just reason), the law of man may and ought to tolerate evil, it may not and ought not to approve or desire evil for its own sake; for evil of itself, being a privation of good, is opposed to the common welfare, which a legislator must desire and defend to the best of his power. In this, human law must endeavor to imitate God, Who, as St. Thomas eavs, in allowing evil to exist in the world, "neither wishes evil to be done, nor wishes it not to be done; and this is good." This sentence of the Angelic Doctor contains briefly the whole doctrine as to the permission of evil. But, to judge rightly, We must acknowledge that the more a State has to tolerate evil, the further is it from perfection; and that the tolerance of evil, which is suggested by political pru-dence, must be circumscribed by the limits which its cause the public welfare requires.

Wherefore, if such tolerance would be injurious to public welfare, and bring greater evils on the State it would not be lawful; for in such a case the motive of good is wanting. And although in the extraordinary condition of restraint by which, in the judgment of the these times, the Church usually acquiesces in Church and of reason itself; man's teaching has certain modern liberties, not because she precertain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, in better times she would use her own liberty; and, faith, is at the same time careful to foster by persuasion, exhortation and entreaty she and promote every kind of human: learning. would endeavor, as she ought, to fulfil the Learning is in itself good, and praiseworthy, duty assigned to her by God of providing for and desirable; and all erudition which is the eternal salvation of mankind. One trait of sound reason, and in conformity with thing, however, remains always true—that the truth of things, serves not a little to the liberty which is claimed for all, to do all little to the liberty which is claimed for all, to do all

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reason that error and truth should have lear, either an unjust oppression of the pecequal rights. And as to interance it is ple, or a deprivation of the Church's liberty, surprising how far removed from the justice it is lawful to seek such a change of governand prudence of the Church are they who ment as will give due liberty of action. In profess what is called liberalism, For, in such a case it is not an excessive and vicious allowing that boundless license of which we have apoken, they exceed all limits, and end at last by making no apparent distinction be-tween truth and error, honesty and dishonesty. And because the Church, the pillar and ground of truth, and the unerring teacher of morals, is forced utterly to reprobate and condemn tolerance of such an abandoned and criminal character, they calumniate her as wanting in patience and gentleness, and thus fail to see that, in so doing, they impute to her as a fault what is in reality a matter for commendation. But, in spite of all this show of tolerance, it very often happens that, while they profess themselves ready to shower liberty on all in the greatest profusion, they

Church, by refusing to grant it the liberty which is its right. To reduce briefly, for elearness' sake, to its principal heads, all that has been here written and that follows from it, the summary is this: that, by a necessity of his nature, man is wholly subject to the true and everlasting power of God; and that man has no liberty except that which must be in submission to God and in subjection to His Will. To deny the existence of this authority in God, or to refuse to submit to it, is to act, not as a free man, but as one who treasonably abuses his stronger than all violence or wrong, -a liberty; and in such a disposition of mind the chief vice of liberalism consists. - The form, however, of this vice is manifold; for in more ways and degrees than one can the will depart from the obedience which is due to God or to those who share the Divine power.

are utterly intolerant towards the Catholic

To reject the supreme authority of God, and to cast off all obedience to Him in public matters, and even in those which are private and domestic, is the greatest perversion of liberty and the worst kind of liberalism; and against this, what We have said applies in

its fullest sense. Next comes the system of those who admit indeed the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His Will; but who boldly reject the laws of faith and morals, which are above the natural order, and are revealed by the authority of God; or who at least assert that there is no reason why regard should be paid to these laws, at least in publie by the State. How wrong such men also are, and how inconsistent, we have seen above. From this doctrine, as its source and principle, flows that fatal maxim of the separation of Church and State; whereas, on the contrary, it is clear that the two powers, though dissimilar in functions and unequal in decree, ought nevertheless to live in concord. by the harmony of their actions and the fulalment of their respective duties.

But this maxim is understood in two ways. -Many wish the State to be separated from the Church wholly and entirely, so that in every right of human society, in institutions, that this Christian teaching, of which We customs and laws, in the offices of state, and have given the heads, should in reality and in in the education of youth, they would pay no practice penetrate every rank of society. This more regard to the Church than if it did not teaching would be of the greatest efficacy to exist; and, at most, would allow the citizens heal the evils of our day, which are neither individually to attend to their religion in private if they pleased. Against these, all the arguments by which we disproved the doctrine of the separation of Church and S:ate are conclusive; and with this additional argument, that it is absurd that the citizen should respect the Church but the State

deapise it. Others do not oppose the existence of the Church, nor indeed could they; yet they rob her of the nature and rights of a perfect society: and maintain that it does not belong to her to legislate, to judge or to punish, but only to extort, to advise and to rule her subjects according to their own consent and will. By their opinion they would pervert the na-ture of this Divine society, and attenuate and narrow its authority, its office of teacher, and its whole efficiency; and at the same time they would aggrandize the power of the civil government to such an ex-tent as to subject the Church of God to the empire and sway of the State, like any voluntary association of citizens .- To completely refute such teaching, the arguments often used by the defenders of Christianity, and set forth by Us, especially in the Encyclical Letter Immortale Dei, are of great avail; for by those arguments it is proved that, by a Divine provision, all the rights which essentially belong to a society that is legitimate, supreme, and perfect in all its parts, exist in the Church.

There remain these who, while they do not approve the separation of Church and State, think nevertheless that the Church ought to adapt herself to the times, and to conform to what is desired by the modern system of government. Such an opinion is sound, if it is to be understood of an adaptation that is consistent with truth and justice; in so far, namely, that the Church, in the hope of some great good, may show herself indulgent, and may conform to the times in whatever her sacred office permite .- But it is not so in regard to practices and doctrines which a perversion of morals and a false judgment have unlawfully introduced. Religion, truth and justice must ever be maintained; and, as God has entrusted these great and sacred things to the care of the Church, she can never be so unfaithful to her office as to dissemble in what is false or unjust, or to connive at what is

hurtful to religion. From what has been said, it follows that it was in no way lawful to demand, to defend, or to grant unconditional freedom of thought. of speech, of writing, or of religion, as if they were so many rights which nature had given to man. For if nature had really given them it would be lawful to refuse obedience to God, and there would be no restraint to human liberty.—It likewise follows that freedom in these things may be tolerated when there is just cause; but only with such moderation as will prevent its degenerating into licence and excess. And where these liberties are in use, men should use them in doing good, and should regard them as the Church does; for liberty is to be regarded as legitimate in so far as it gives greater facility

liberty that is sought for; but only some re-lief, for the common welfare, in order that amidst the license for evil the power of doing good may not be hindered.

Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be mantained as to the origin and use of power. Of the various forms of government, the Church does not reject any that are fitted for the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without wrong to anyone, and especially without violating the rights of the Church.

Unless through some exceptional condition of things it be otherwise determined, it is well to take part in the administration of public affairs. And the church approves of every one giving his services for the common good, and doing all that he can for the defence, and preservation, and prosperity of his country.

Neither does the Church condemn those

who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to give to the State the power of self-government, and o its citizens the greatest possible measure of prosperity. So long as it is without scence, the Church has always fostered civil iberty, and this was seen especially in Italy in the municipal prosperity, and wealth, and glory, which were obtained at a time when the salutary power of the Church had, without opposition, spread to all parts of the

These things, Venerable Brethren, which under the guidance of faith and reason, We have, in the discharge of Our Apostolic office. now delivered to you, will, We hope, especially by your co-operation with Us, he useful unto many. - In lowliness of heart We raise Our eyes in supplication to God, and earnestly beseech Him to shed mercifully the light of his Wisdom and of His counsel upon men, so that, strengthened by these heavenly glifts, they may in things of such moment discern what is true, and may then in public and in private, at all times and with unshaken constancy, live in accordance with the truth that they have known -As a pledge of these heavenly gifts, and in witness of Our good will, to you, Venerable Brethren, and to the clergy and people committed to each of you, We most lovingly grant in the Lord the Apostolic Benediction. Given in Rome, at St. Peter's, on the 20th day of June, in the year MDCCCLXXXVIII, the eleventh year of Our Postificate.

POPE LEO XIII.

## THE CONVENT.

epochs and ages. of minds and ot souls, the convent throws it salaisry, beaming light ! What marvels it has worked in the development and improvement of the human race The convent was the sacred vessel which collected the dews from heaven, and poured them out upon the earth in pure and healthy streams : it was the fourdation which sprang from life dedicated to God, and its sparkling currents called down a blessing upon the earth. It promoted the material, the mental. and spiritual welfare of mankind. In the present age people think they perform miracles when they further either of these in terests. The convent took all in Itself-its various orders took all a hand! They cultivated the barren soil and made the desort and put forth its fruit; they directed the thirst for knowledge, which urges forward the daring human spirit to its proper end; they guided the impulses of the soul, and led her either to the fulfilment of her duty in the active life which was sanctified by the exercise of the works of mercy, or they provided for her the peaceful retirement of the silent cell for contemplation and devotion. They did all, they answered all purposes, they understood all, and supplied the necessities of all. On the long ladder which the innumerable wants of man have racked, there is not a step on which a convent has not stood to fill a gap, to supply a want, to remedy a defect. The convents drew the most miserable and the most sublime creatures into their holy sphere. They offered a crown of humility for the holy and a crown of penitence for the sinful. They nursed the sick, fed the hungry, released the imprisoned, sent missionaries into foreign climes, wrote and colsoted books, taught the young, protected the old, cleared forests, cultivated the deserts, and were indefatigable in the cure of souls; in short, what is there of useful, merciful, and philanthropic work that they have left undone? And they performed all out of love for God and the desire of serving Him faithfully; out of love for Christ and a longing to follow the example He has left them; out of love for those immortal souls for which the Saviour had died-their own and their heighbor's. They seked for nothing from mankind but leave to serve them; nothing from the world but permission to save it: nothing from the whole earth but liberty to renounce it; nothing from fortune but the right to despise it. That which was the object of all their desire, that which they were bent upon obtaining as any price—was heaven !—[Countess Hahn Hahn, from Jerusalem.

## PRAYER?

Do you ask what is prayer? It is the voice of the needy calling to Him alone who can re-lieve them. It is the cry of the sinful to Him alone who can pardon them. It is not elequence, but earnestness. It is not fine words nor downers and state of the state of a guilt, and salvation with strong crying is to approach the Savior to seek pardon, help, and salvation with strong crying in the strong crying in the strong crying is the salvation with strong crying in the salvation with salvation

Did you ever hear a man that was starving beg for bread? That was prayer. Did you ever hear or behold the shipwrecked mariner looking wistfully to those on shore for rescue?

St. Stephen prayed when he cried "Lord Jesus, receive my spirit," yet in all these instances the words of the petition were plain and simple; they could not indeed be more so; but it was real prayer because it came from the heart, and therefore was heard and graciously answered by Him to whom it was addressed. For the publican went down to his house justified. St. Peter was upheld from sinking by the sustaining arm of Jesus. Blind Burtimeus was

restored to sight. St. Stephen fell asleep in a calm and forg ving spirit. I know not how sufficiently to represent to the reader the prevailing efficacy of genuine prayer. We know that it has stayed the pesti-lence, that it has caused the sun to stand still in the heavens, and it has parted the sea, opened the prison doors, healed the sick, and raised the dead to life again. No sooner is the spirit of grace and supplication given from on high, than the stubborn soul is melted, the broken heart is bound up, the sinner changed into the humble

saint, and offending man restored to the lost image of God.

May all who read this, reselve to begin the day with prayer, for it is the golden key that unlocks heaven to pour down blessings upon us, and end the day with prayer, for it is the same golden key that locks us up under heaven's protection at night. tection at night.

saint, and offending man restored to the lost

BADGES OF THE APOSTLES.

The painters of the Middle Ages used to represent the Apostles with special badges which were generally symbolical of some incident in their lives.

Andrew was depicted with a cross, because he was crucified; Bartholomew with a knife, because he was flayed; James the Greater with a pilgrim staff and gourd bottle, because he was the patron Saint of pilgrims; James the Less with a fuller's pole, because he was slain by Simson the fuller with a bluw on the head with his pole. John with a guy and a head with his pole; John with a cup and a winged serpent flying out of it, an allusion to the tradition that the Apostle was challenged by a Priest of Diana to drink a cup of poison.

John made the sign of the cross on the cap.

whereupon Satan, like a dragon, flew from it,
and the Apostle drank she cup with safety.

Judas was represented with a bag, because he
here the hear and "what was not therein."

bore the bag and "what was put therein; Jude with a club, because he was killed by tha weapon; Matthew with a hatchet, because he was slain by one; Matthias with a battle axe, because after being stoned he was beheaded; Paul with a sword, because his head was cut off with one; Peter with a bunch of keys and also with a cack, in reference to the familiar episodes; Pailip with a long staff surmounted by a cross, because he died by being hung by the neck to a tall pillar; Simon with a saw, because he was sawed to death; Thomas with a lance, because his body was pierced with a lance.

FOR QUIET MOMENTS. Never suffer your goods to become your God.

Spurgeon. The surest sign of a noble disposition is

truth in trifles, who could be trusted in matters of importance.—[Paley. If God made the world, you need not fear that he can't take care of so small a part of it as yourself.-[Rev. Edward Taylor.

Many, indeed, think of being happy with God in heaven; but the being happy in God or earth never enters into their thought, [John Wesley.

Christianity, rightly understood, is identical with the highest philosophy; and its essential doctrines are the necessary and eternal truths of reasou. - [Colderidge.

A good conscience is to the soul what health is to the body, and more than countervalls all the calamities and afflictions which can possibly befall us. - | Addison.

A holy life spent in the service of God and in communion with Hom is, without doubt, the most pleasant and comfortable life that any man can live in this world.—[Melancthon.] There is only one greater folly than that of the fool who save in his heart: "There is no the fool who says in his heart: "There is no God;" and that is the folly of those who say with the head that they do not know whether there is a God or not,- Bismarck.

In all thy perplexities do thou thyself but hold thy tongue for one day; on the morrow how much clearer are thy purposes and duties, and how much rubbish those two mute workmen, silence and concealment, swept away.

It is not pleasure that corrupts men-it men who corrupt pleasure. Pleasure is good in itself. It is the seasoning which God, the Allwise and the All-good, gives to the pursuit of useful things and to needful acts, in order that we may seek them.

Every human soul has a germ of some flowers within, and they would open if they could only find sunshine and free air to expand in. Not having enough of sunshine is what ails the be half the quarrelling or a tenth part of the wickedness there is.

The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing verything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove. - Johnson,

Revenge is a momentary triumph, of which the satisfaction dies at once, and is succeeded by remorse; whereas forciveness, which is the noblest of all revenges, entails a perpetual pleasure. It was well said by a Roman em-peror that he wished to put an end to all his enemies by converting them into friends.

#### "WELL BRED GIRLS, REFRAIN. There are some things a well bred young

woman never does. She never turns around to look after any one when walking on the street. She never takes supper or refreshments at a restaurant with a gentleman after attending the theatre unless accompanied by a lady much older than herself. She does not permit gentlemen to join her on the street unless they are intimate acquaintances. She does not very wear her monogram about her person, or stick it over her letters and envelopes. She never accepts a seat in a street car from a man without thanking him. She never forgets her ball room engagement, or rofuses to dance with one gentleman and immediately dances with anthe truth of things, serves not a little to the liberty which is claimed for all, to do all legitimate in so far as it gives greater facility That was prayer. The problem of the problem of the liberty which is claimed for all, to do all legitimate in so far as it gives greater facility of the liberty which is claimed for all, to do all legitimate in so far as it gives greater facility of the liberty which is claimed for all, to do all legitimate in so far as it gives greater facility of the public of the public of the problem of the problem

me or I perish." Blind Bartimaeus prayed loudly in public places. She never raises her when he exclaimed: "Jesus, Thou Son of lorgnette and tries to stare people she does not know out of countenance on the street. She know out of countenance on the street. She never wears clothing so singular or striking as to attract particular attention in public. She never speaks slightingly of her mother, and says she "don't care" whether her behaviour meets with maternal approbation or not.

# THE SKEENA REVOLT.

THE INDIANS STILL A SUMING A THREATENING DEM ANOR.

They are Greatly Excited Over the Killing of Kit-Won-Cool Jim-Constable Green

to be Tried for Must r-Fears That Serious Tremb'e Will Occur.

VICTORIA, B.C., July 30.—H.M.S. Caroline, captain Sir Win. Wiseman, arroad at Esquimault from Skeena yesterday a terason with the latest news concerning the I man troubles. A trader named Harkins, who had just ar-A trader named Harkins, who had just arrived at Skeena from Harkins, who had just arrived at Skeena from Harkins, who had just at the reports of the murder of the Hadson Bay Company's agont and others are totally unfounded. The whites are all invite the harricades built by the Hudson Bay Company. The Indians had assumed a very threatening demeanor, being still greatly excited over the killing of Kit-Won-Cool-Jim by Constable Green. Harkins thinks serious trouble will ensue unless a special police force is immediately sent to Hazelton. The shooting of Kit-Won-Cool-Jim by Green is generally condemned, and Green will be tried for murder.

The Government steamer Box certz has arrived at Skenna and has sent a force to Hazelton to investigate the trouble. I necessary a battery of artillery, now on board, will be sent up the river.

up the river.
A letter from Constable Washburn, of Hazel-

ton, sent to the Government, contains an account of the killing of two more Ind ans, caused by some trivial feud. An Indian named Tobas shot the father in law of Kit-ren Cool Jim, then went mad, threatening to kill the head chief of another tribe. The latter chiefs that in self-defence he was compelled to kil Tobas, which he did. Washburn and three constables which he did. Washburn and three constables went to the village arrested him and have him in charge at Hazelton. Green is also under arrest for killing Jim. From the statement of an Indian eye witness it would appear that Green Wantonly shot Jim. The latter in a house with a dezen others, and twice asked the three constables to arrest him. He had a pistol in his hand, and they did not move this particular want of the pitch of the constable of t

arrest him. He had a pistol in his hand, and they did not move. Jim suddenly walked out of the back door, the constable a after him. Green went out in front, almost colinding with Jim, who, when he passed, he shot in the back. Jim lived an hour. It is claimed he was about to give himself into custody when the shot was fired.

The day after the arrival of the Caroline the stamer Resconitz arrived with Superinters.

the steamer Rosconitz arrived with Superintendeat Roycroft on board, and after some diffi-The surest sign of a noble disposition is to have no envy in one's nature.

Thoughts shut up want air, and spoil, like bales unopened to the sun.—[Young.

If every person would be half as good as leaved world would be !-[Treasury.

I have seldom known any one who deserted truth in trifles, who could be trusted in matters of importance.—[Paley.

dont Roycroft on board, and after some difficulty in securing a crew of Indians, Mr. Roycroft and twelve special c nestable started up the river from Hazelton. This trip will take nine or ten days up, and as soon as the facts are ascertained a messenger will be forwarded to Commandant Holmes of C Battery. If trouble occurs the Battery will at once start up the river. If everything is settled annuably it will return to Victoria. The Battery is encumped at Port. Essington, as the mouth of the river. The Pert Essington, at the mouth of the river. men are in good spirits and are pleasantly situated, no accident has overtaken anyone so far. The officers and men arrathred in brown duck miner's costume.

It is generally thought that the matter will be quietly settled. However, it is asserted that the fact of a war vessel being in the river, and the presence of "O" Battery there, will have a salutary effect in deterring the Indians from further outrages. Many Hazelton Indians were at the Canneries fishing and were amazed beyond measure at the size of the Caroline's guns. The land lights displayed one night frightened many on shore who were fishing in the river. Port Essington is nearly eight nundeed miles from Victoria, and has no telegraphic communi-

The Dreard hotel guests were visited by burglars last night. Three gold watches and

with conspiracy to defraud in the sale of coal lands on Tomba Island, but was remarded with others from the last assues to the fall, has entered a suit against Charles Gabriel, prosecutor in the case, for alleged slander, though the damages at \$10,000. The detendant is the proprietor of a Japanese bazear, and made demaging statements against Campbell to another individual. Hence the suit.

BON. WILFRID LAURIER'S VISIT TO ONTARIO.

Hon. Wilfrid Laurier and Mes. Liurier will reach Toronto on Swarday. August 11, and will be the guests of Mr. and Mrs. J. D. Edgar.

On Monday the Liberal leader will speak at Make people happy, and there will not the Young Liberele' demonstration at Oakville, and afterward he and Mrs. Laurier will go out to Mr. Edgar's summer recidence at Roach's Point, and will visit the lakes of Muskoka.

Later on Mr. and Mrs. Laurier will visit St. Thomas as the guests of Dr. Wilson, M.P. and his accomplished with and it is likely the eader will have to address a meeting o

Elgin Liberale. Probably Mr. Laurier will find it hard to avoid speaking at other points throughout

He has achieved a remarkable popularity with his Parliamentary following, and there is a wide and deep interest among the people to see asd hear the genial, kindly man, the clever parliamentarian, the brilliant orator who leads the Liberal party. There is a reception awaiting Mr. Laurier

in Ontarlo as warm and as enthuslastic as was ever given to a political leader in this country. and it will be found when he has returned to his own province that not only has he won many zealous political followers, but that he and his charming wife have made personal friends of all with whom they may have been brought into even the most casual relationship. Toronto Globe.

A new scarf is made in the form of a mut-