

awakened to a sense of their duty that all efforts to unfairly advance the interests of the Catholic Church at the expense of the State will be jealously watched."

The Catholic Church asks for no special favor or advantage beyond what is guaranteed to her by treaty and by the North America Act. The Catholics of Ontario expect no greater privileges than are freely and generously granted to the Protestant minority in the sister Province of Quebec. When the Protestant minority in that Province complain of any act of intolerance on the part of Mr. Mercer or the Catholic majority it will be time for Brother Nicholson to complain. But when leading Protestant members of Parliament and Protestant Senators declare that in no country in the world is a religious minority so handsomely and so generously dealt with as the Protestants of Quebec Province, by their Catholic rulers, Nicholson and his Orange friends ought to hide their heads for shame, and cease to boast of their Protestant progressiveness or Protestant liberality. If they are incapable of any feeling of shame we know hundreds of Protestants who are ashamed of Nicholson's insane bigotry.

DEATH OF ARCHBISHOP CHARBONNEL.

We regret that we have to chronicle the death of the illustrious Right Rev. Mgr. de Charbonnel, who will be remembered as the second Bishop of Toronto. The first occupant of the See was Bishop Power, who died of typhus fever from the onerous duties imposed upon him through the number of immigrants who came from Ireland in 1848 afflicted with that dreadful disease. On 26th May, 1850, the Right Rev. Francis Armandus Marie, Comte de Charbonnel, was consecrated Bishop to succeed him, and he held the See for ten years.

Mgr. de Charbonnel was a native of Puy, in France, and joining the Sulpician Order, he came to Montreal, where he displayed such devotedness and ability in the fulfilment of his duties that he was appointed to the See of Toronto, which then included the present dioceses of Toronto, London and Hamilton.

At the end of ten years he resigned the See and became a member of the Capuchin Order in Lyons, assisting the Cardinal Archbishop of that city in his duties.

In 1881 he was made Archbishop, and recently he retired from active labor, residing in a Capuchin monastery near Lyons. His age at death was eighty one years. His life was devoted to good works and especially to the pious labor of aiding the Society of the Propagation of the Faith.

Bishop Charbonnel was universally beloved and respected in Canada, and all who knew him will regret his decease. Requiescat in pace.

RITUALISM AMONG PRESBYTERIANS.

The Ministerial Association of Toronto, last week, discussed the question of "the Sensuous in Worship." It has for long been one of the greatest bugbears to the so-called Evangelicals among Protestants that the Catholic Church makes use of religious ceremonies in the administration of the sacraments. These ceremonies constitute part of the symbolic language which illustrates and signifies the effects of the sacraments, but prejudice has made it part of the usual teaching to Protestants that the use of ceremonies is but mummery and superstition. Therefore have sacerdotal vestments, the sign of the cross, the use of crucifixes and other images, incense and holy water been banished almost entirely by all the sects.

Calvin warns his followers against the use of ceremonies of human institution, under the plea that they lead men from the true worship and from the fold of Christ.

The Westminster Confession declares that not merely the Catholic Liturgy, but even the ceremonies which have been retained by Anglicans, which are certainly few in number, if we except those which have recently been introduced by Ritualists, are "unprofitable and burdensome," and that they have "occasioned much mischief, as well by disquieting the consciences of many godly ministers and people, who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies."

But the chief bugbear arose out of the fact mentioned in the Directory of the Westminster divines that "in the meantime, Papists boasted that the book of Common Prayer was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them than endeavoring the reformation of themselves; in which expectation they were of late very much encouraged, when upon the pretended warrantableness of imposing of the former ceremonies, new

ones were daily obtruded upon the Church."

It must have been a surprise, therefore, to the very Evangelical clergy who compose the Ministerial Association to hear the Rev. G. M. Milligan, one of the most intense of Calvinistic Presbyterians, declare his belief that the re-introduction of ceremonies into the Churches would benefit the Christian religion by appealing to the senses. This is evidently his meaning when he says:

"While deprecating all extremes, he believed that the senseless had its province in public worship. The Roman Catholic Church could teach them much in the way of bringing all the people into a worshipful attitude. He did not like Beecher's method of coming out on a plain platform, and severely criticized, as a kindred weakness, the custom of American judges in discarding all insignia of office. He believed that such people as the Mafia would have more respect for justice administered by a judge in robes. Turning to Rev. Dr. Hunter, who goes in June to St. James' Church in Montreal, he said that he hoped that when Dr. Hunter came back from Montreal he would bring the gown and bands worn there back with him."

Some of the other clergy were evidently shocked. The Rev. A. M. Phillips would permit the use of ceremonies to those who might fancy them, but they are not needful in his opinion.

Rev. Dr. Hunter thought they were treading on dangerous ground by such a discussion. For his own part he would favor a church cloth with simple music, but would reject high class antheims, and to his condemnation he added "operatic singing." Many of the ministers seemed to view matters in a light somewhat similar to that of Dr. Hunter; but when we find such stern Calvinists as Rev. Mr. Milligan advocating the introduction of impressive ceremonies, and others ready to connive at their use, if not to adopt them in their own practice, we cannot help suspecting that the time is coming when the Westminster Confession will be revised in other respects than merely eliminating the Calvinistic doctrines of "Reprobation and Election."

It needs revision in many respects.

THE REV. MR. HOBBS.

In the *Tilburg Liberal*, of March 12, there appeared a letter signed by J. M. Inglesby, stating that the "Rev. Richard Hobbs, in a sermon delivered on the 7th of March, denounced publicly from his pulpit in the most satirical and severe language, the Hon. Wilfrid Laurier as being a rabid blue Papist and a Roman Catholic." Rev. Mr. Hobbs, as will be noted, is not well posted as to the colors of Quebec politicians. He should have said "red Papist." What place the matter in a worse light is the fact that this unbecomingly utterance went forth immediately after the rev. preacher and his brethren had engaged in prayer.

The *Globe*, very sensibly, expressed regret that any Protestant minister should so forget his own office and the sacredness of his church as to use such language in reference to a French Canadian and Catholic. It reminded the offender that about one-third of the Canadian population are of French origin and that nearly one-half are Catholics, and that both French Canadians and Catholics are as fully entitled to the rights of citizenship as are Protestants. The *Globe* also expresses its belief that such sentiments are not entertained by Protestants generally. We fully accept this assurance, but we cannot shut our eyes to the fact that there is a large proportion of the Protestant clergy as full of hatred for Catholics as the Rev. Mr. Hobbs. The pulpits have reverberated during the last three years with similar denunciations, led on by such rabidly-stricken declaimers as Dr. Wild, Carman and Hunter; and we are quite aware that there is a large section among the hearers of these defilers of the Gospel of peace who are ready to accept their dictum as if it were the Gospel itself. There are many who see no impropriety in the use of their churches for the purpose of exciting the worst passions of hatred and animosity. We rejoice, however, to find that these firebrands are disclaimed as leaders by the respectable class of Protestants.

In a letter to the *Globe* Rev. Mr. Hobbs endeavors to justify himself on the ground that his remarks were made at a small meeting of his people. The rev. gentleman would appear in a better light were he to have allowed the matter to drop just where it was. In the great world abroad he will not be set down as a Christian minister worthy the name.

EDITORIAL NOTES.

The victims of the Faith Cure superstition have been so numerous that it might have been hoped that there would be no one any more to put trust in the impostors who pretend to cure all maladies without making use of those remedial measures which are in the ordinary course of nature necessary for the cure of disease. But from Dubuque, Iowa, the intelligence comes that there were, last week, three new victims in one family to the folly of the pretended Faith Cures.

A man named John Dean, with his wife and three children, visited Springfield, where one of the children took sick of diphtheria. Physicians were sent for, but the father, being a believer in the Faith Cure, would not permit them to see the child, but committed it to the care of two old women from Amherst, who undertook the cure. The children were sent through are stated to have been most inhuman, and the child became steadily worse until it died. The two other children then then became sick, and were subjected to the same treatment till they also died. The excitement of the public grew very intense, and some of the citizens proposed to arrest, and others to lynch the two women, who, becoming alarmed for their safety, made their escape at midnight and have not since been heard from.

It is now stated that the conversion to the Greek Church of the Grand Duchess, the wife of Sergius, who is a granddaughter of Queen Victoria and a daughter of Louis of Hesse, is not voluntary, but that she is yielding to a brutal force employed by the Grand Duke to enforce her compliance. She has had a bitter experience of married life, and some few years ago she was on the point of leaving her husband, but she was with difficulty restrained from so doing. Sergius is the recognized leader of the old orthodox Russian party, and is in great favor with the Czar, his brother. He is engaged in the present persecuting movement against Jews, which is also extending against Protestants and Catholics alike, many of whom have been sent to Siberia or to the other prisons of the Empire for no other reason than that they will not conform to the Greek schism.

The Italians of Buffalo passed some foolish resolutions at a meeting recently held to denounce the New Orleans lynching. The lynching was undoubtedly an unlawful act, and deserving of the strongest condemnation, but there was no reason why the Italians, who assembled to the number of 2,000, should charge the deed upon Irish Americans. The only two Irish Americans whose names were at all connected with the transaction, as it has been reported, were Chief of Police Hennessy, whom the detestable Mafia society murdered in cold blood—the deed which was the cause of the whole trouble—and Detective O'Malley, who is said to have been hired by the same society to bribe the jury.

WE are pleased to notice in *L'Estandart* of Montreal, a most friendly reference to the celebration of St. Patrick's day by the Irish people of that city. The growing bond of affection between the Irish and French people is a matter for congratulation on every hand, and we trust to see this bond become stronger and closer as the years roll by. As to the observance of St. Patrick's day, *L'Estandart* says: "Before having any public demonstration the Irish people prostrated themselves at the foot of the altar, first paying homage to the king of all nations, to Him who holds in His powerful hands the destiny of all mankind. Behold how a nation truly Catholic commences their national feast. That is why the feast of Ireland is always beautiful and always complete."

HOLY WEEK IN TORONTO.

During Holy Week the services in the churches here were of the usual solemn and impressive character. On Holy Thursday many of the priests of the archdiocese attended the blessing of the holy oils at St. Michael's by His Grace the Archbishop. On Good Friday took place the Mass of the Pre-sanctified when Rev. Dean McCann took occasion to give a beautiful and soul-moving sermon on the Passion of our Saviour. The office of the Tenebrae was sung in several of the churches on three evenings, beginning on Wednesday. It speaks well for the piety of the Catholics of Toronto to see the great numbers in which they attended all the ceremonies of Holy Week, commemorative of the bitter passion and death of our Divine Lord.

Easter Sunday dawned bright and beautiful, as if all nature were rejoicing at the glorious triumph of the risen Saviour over death. When one felt the balmy air, saw the brightening clouds, and then looked at the sun ascending the clear eastern sky, it almost made him imagine that it did dance. The people poured forth in crowds to all the Masses in all the churches, which were beautifully decorated in honor of the great feast, to adore in wonder, praise, and thanksgiving the sublime mystery which was celebrated on that day. The many colored lights on the altars, the sweet music, the beauty and sanctity of the surroundings tended to subdue the heart and draw it nearer to God. At St. Michael's His Grace preached a very eloquent sermon on the Resurrection. It may indeed be said that he surpassed all previous efforts. His words, as is usual, went direct to the heart, awakening dormant Catholic instincts and lighting up the souls of his hearers with holy resolves to follow over more in the footsteps of Him who suffered torture and death that an entrance might be made for them in the beautiful and everlasting home of His Father.

The music in the different churches was rendered in grand style suitable to the great day. In St. Michael's they sang Haydn's No. 2, at Our Lady of Lourdes Mozart's First, while at St. Paul's, under the direction of Mr. P. J. Neven, the choir gave Schweitzer's beautiful Mass.

HOLY WORK IN LONDON.

The services in St. Peter's Cathedral, London, during Holy Week were of a most impressive character, and it was edifying to witness the large crowds that assembled thereat, all imbued with the purpose of profiting of the graces and blessings with which the holy season abounds. Devotions were held every night, on Wednesday and Thursday evenings the Tenebrae being chanted in a most solemn manner. On Thursday His Lordship celebrated Pontifical High Mass, at which the holy oils used in the administration of the sacraments were consecrated. On Good Friday the touching ceremony of the veneration of the cross took place after which the Mass of the Presanctified was celebrated by Rev. Father Tierney, Fathers Brennan and Gahan acting as deacon and sub-deacon. The Passion was sung by Rev. Fathers Brady, McGee and Nunan. Previous to the veneration of the cross His Lordship addressed the large congregation, explaining the nature of the ceremony. In the afternoon at 3.30 the Stations of the Cross were made, a large number being present. At 7.30 in the evening the same exercises were carried out, after which Rev. Father Ferguson, Professor of Assumption College, delivered a touching sermon on the Sufferings and Death of our Divine Redeemer. On Holy Saturday took place the blessing of the baptismal font and Easter candle.

On Easter Sunday the Cathedral presented a most striking and glorious appearance. The Sisters of St. Joseph, with their usual good taste, decorated the altar and sanctuary in a manner worthy the great and joyful feast of Easter. Early Masses were said at 6.30 by Rev. M. J. Tierney, at 7 by Rev. Father Ferguson, at 8.30 by Rev. Father Brennan; and at 10.30 His Lordship the Bishop celebrated Pontifical High Mass, with Fathers Ferguson and Gahan acting as deacon and sub-deacon. After the magnificent Father Tierney delivered an earnest and practical discourse on the Resurrection. In the evening at 7 Pontifical Vespers were chanted by His Lordship, Fathers Tierney and Nunan acting as deacon and sub-deacon. After the magnificent Father Tierney delivered an earnest and practical discourse on the Resurrection. In the evening at 7 Pontifical Vespers were chanted by His Lordship, Fathers Tierney and Nunan acting as deacon and sub-deacon. After the magnificent Father Tierney delivered an earnest and practical discourse on the Resurrection.

At St. Mary's Church, Hillstreet, High Mass was sung by the pastor, Rev. Joseph Kennedy. At Vespers in the evening Rev. Father Gahan preached a very earnest and impressive sermon on the great festival of the day.

The music at the cathedral and at St. Mary's church was of an unusually grand and most appropriate character. The collections at both churches amounted to about \$1400.

ST. JOSEPH'S, CHATHAM.

LECTURE BY REV. DR. DOWLING, S. J., AND SACRED CONCERT.

From our own report. This immense building was packed to the doors, last Sunday evening, to hear Rev. Dr. Dowling, President of the Jesuits' College, Detroit, give his lecture on "The Relations of Christianity to Modern Society." The discourse was a masterly and scholarly effort, well worthy of the established reputation of the far famed doctor, and of the distinguished society of which he is so bright a gem. He brought the vital bearings of his important and difficult subject within the reach of all, and discussed the momentous issues of modern society in a religious spirit, while triumphantly defending Christianity from the reproach of failure in its mission. At the same time he relieved the gravity of the subject matter by appropriate sallies of humor and anecdote, which were highly relished.

We are well aware that the following brief synopsis is a very inadequate reproduction of that which kept the audience spell-bound:

The eloquence of human tears, moving the pity of Divine love, appeals to me with a hundred tongues when I deal with the relations of Christianity and modern society. Looking down into the vast depths of modern thought, the cries of anguish resound from the deserted souls of the perishing under the cruel blows of the fierce conflict. It seems as if civilization were a chosen instrument of punishment, and the chosen sons of the age present the actual condition of society as an indirect argument against Christianity. At first sight it seems as if Christianity had ceased to influence the masses, and that they had lapsed into the condition of the dark tribes of Zambesi, or as if Christ had never lived and never died. Churches abound, acknowledgment of religion is stamped on our coins, and creeps into forms of law; but how is it with men's lives? Millions are slipping from the grasp of Christianity. It is stated by a celebrated writer in the *North American Review* that nations, with their tens of thousands of Catholics, with their opium and Chinese and the natives of Central Asia and Africa, through lust and human greed of territorial acquisition. Meanwhile the conflict between Christian theory and practice is patent, when, in Christian lands, a quarter of the people set foot in a church and a sixth is baptized. There is one church in 2,400 souls in New York and one in 2,800 in St. Louis. Kings go to war with huge armies, as if no higher motive than butchery existed.

False lives of false men and women are a curse to the age. Bishop Potter, of New York, says that mission work has hardly touched the fringe of national life. The rich as well as the poor are outside its influence. In Chicago not one in ten goes to any church, and often when they do go it is to please their wives. The temporal destination of the great cities was awful. Out of 1129 families in East London 875 had only each a single room. One in every 35 was a pauper in England, and one in every 33 depending on some form of charitable assistance. One third of the families in Glasgow dined in a single room. Every variety of complicated misery and helplessness existed, and there was no one to care for the outcast. The old man in the poor

house, when asked what he was doing, said, "I am waiting"—waiting for the sorrows of life to cease and for angels to open the mystic gate of heaven. In the time of this nineteenth century Christianity, five families, numbering twenty persons, were found huddled in the meanest of a 12x12 foot room, with no separation of sexes and only two beds. Another young family took poison together to be out of their misery. They lived in a low attic, the ceiling of which they could touch with their hands and for which they had to pay \$5.50 per month, in advance.

And yet in that great city there was a society for the diffusion of knowledge in Africa! We had our own Africa and our own Japan, and hopeless misery in our midst. Nor was the condition of a somewhat higher class of toilers very much better. Out of 241,000 railway operatives many had less than \$100 a year, while the average, including some with high pay, was only \$243 annually.

Skilled labor again complained that there was no fair division of money in proportion to the amount produced. They did not deny that they were better housed and clothed than their fathers, but they were not content, because they were better educated than in times past and had studied social science and felt that they were not getting their rightful share of this world's wealth to reward their work.

There was antagonism between labor and capital. The capitalist wanted to get men as cheaply as possible, and he cared nothing for them, regarding them only as part of his plant—nay, less than a lifeless machine, for that costs money, and, if damaged, money would be needed to replace it. The capitalist wanted to get the cheapest labor possible. If he is paying his men an average of \$250 annually, while his rival is giving \$200 to negroes and Chinamen, he will soon restore the balance by using the latter class of labor.

When the toiler sees the results of his heart and brain thus cheapened he takes the law into his own hands. To the syndicate cheap labor means large dividends, and they can be more effectually reached than the small employer. The toiler can strike a deadly blow by "striking." In most cases it is his only remedy, and he is not to be blamed.

Socialism comes in with its remedy—the plunder of all property. This policy the State must crush, and in self-defence. The communist takes different ground. In a sentence his doctrine may be given in the familiar words "Every man has a right to a living." The Christian Church also admits this right to live as superior to the right to property. A starving man taking food is not guilty of theft, though the law will punish him. Thomas Aquinas says that there are two kinds of laws, natural and human, and that, when in collision, the human law must give way. One kind of communism was practised by Christ and His apostles and for fifteen hundred years in the Catholic Church, among the religious orders of St. Francis, Ignatius and others, where property is in common. But here a strong constraining motive exists, which is absent in secular communism, namely, religious principle and a man's desire to save his own soul and those of others. What is possible in a small community is impracticable on the larger scale.

The great millionaire Carnegie is a communist of a certain kind, and holds that the great duty is the proper distribution of wealth, and that its possessor is only its custodian. So far he agrees with Thomas Aquinas. He holds that a man who dies rich dies disgraced, and his plan is to distribute his wealth during his own life-time. He would spend it in endowing free libraries, beautifying towns and the like; but this does nothing for those who can not get work, and leaves untouched the festering sore of society. Various other plans abound—compulsory insurance, restriction of changes of domicile, etc.; but a new element has lately arisen still more to disturb the seething chaldron—that is, the Salvation Army.

The lecturer then commented in terms of eulogy on the fifteen years' work of the Army under General Booth. Its plan was beyond reproach, and it had compelled Christianity, sitting in its high places, to listen to its plan of solving the social problem. It recognized not only the right to live, but the co-ordinate duty of working for a living; and willingness to work was a condition before the ragged man got a crust, so that his self-respect and manhood were conserved. General Booth was no mere sordid money hunter, nor a wild enthusiast, did, however, the Salvation Army give evidences of stability to continue permanent work? Great credit was due to their simple principles of Christianity; but this was mixed with much that was distorted, and even irreverent—with noise, confusion, the experiences of drunkards, and grotesque songs, dealing simply with sentiment, not backbone. Again, it was greatly to be regretted that the Army that dealt with the poor. Yet Christianity should satisfy the highest intellectual cravings of man. The various panaceas which have been reviewed could not effect this. They could not overthrow the false gods of man's idolatry and substitute a healthy public and private conscience. Nothing but Christianity could do this. If the Apostle Paul, who preached on Mar's hill, were on earth to-day he would cry out that men were blindly worshipping their idols of luxury and sensuality, instead of the true God, unknown to them. Christianity was true progress, and there was no true progress without it. Amid the harvest of books and floods of theories it was the only principle which could give true vitality to society and rescue it from new born paganism. It alone dealt truly with man—not with his bones and ligaments, wonderful as these were, but with his human spirit and his aspirations for immortality. If the world be regenerated it must be restored to home and family. The pernicious heresy of Matthew must be frowned down. God said "be fruitful and multiply and replenish the world," and the blessed command extended to the brute creation; yet! even to the microscopic world, for modern science taught that in a drop of water there were five hundred millions of perfectly organized animalcules, with muscles,

taste and smell, as in the elephant, which swallows them by the billion. But Matthew says "No; don't multiply; that causes poverty and overcrowding; and in obedience to his precept is fanatic and heinous error."

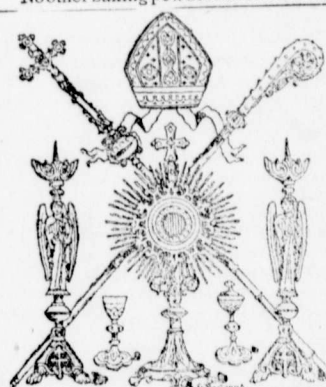
The grand summary of the lecture was that Christianity, raising man to a higher spiritual plane, incidentally helped him in his social troubles, but that the essential business of Christianity was not social but spiritual advancement. The people were highly delighted by this exposition, of which this is a meagre résumé.

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