

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Pacian, 4th Century.

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## The Catholic Record.

London, Sat., Nov. 9th, 1889.

### EDITORIAL NOTES.

We were very much pleased this week to be honored with a visit from the popular and talented Chancellor of Hamilton diocese, Rev. Father McEvay. The gentleman is fast making his way into the affections of the people of the West, a trait of character which rendered his parting from Peterborough diocese an event of general regret.

The Northwest Legislature has begun the assault on the Confederation compact. On the 28th inst. the Legislature adopted by a vote of seventeen to two a memorial to the Dominion Government praying for a change in the North-West Territories Act to establish the dual language system in official printing. A lengthy discussion took place, Judge Rouleau championing the French cause.

The Canada Presbyterian said lately: "Our French Canadians are quiet, industrious, frugal people, and would make excellent citizens if the priests would let them alone."

If the preachers would let them alone they would be still better off, for they would retain their faith and their morality. Even if the preachers—the Mc Gregors, Hunters Johnstons, & *les autres*—would let the Protestants alone, peace and tranquility and fraternal charity and good citizenship would reign in Ontario. The priests preach peace and good will to men—the Swaddlers must have war.

A MEETING of the most prominent Catholic gentlemen of Toronto was held at St. Vincent's Hall last Sunday. Hon. Frank Smith presided and ex-Ald. D. M. Defoe was secretary. The object of the gathering was to make arrangements to secure a suitable reception to Archbishop Walsh on the occasion of his arrival in that city. Representatives of all the Catholic societies were present, and a committee appointed who will doubtless organize a demonstration for the event such as is rarely seen in Toronto.

REFERRING to Mr. Laurier's visit to Ontario, last Saturday's Free Press of this city quotes Napoleon's saying: "If you scratch a Russian you will find a Tartar beneath," and adds: "If you scratch a French Liberal of the sort we have in Canada there will most assuredly be found below the surface a thorough supporter of the Pope and all the deadly doings of the ecclesiastical organization under which the Province of Quebec lies bound in chains." Undoubtedly it would suit our esteemed contemporary better to find beneath an infidel of the Gam betta stamp. We know plenty of our zealous Protestants of Ontario who, if scratched, would reveal such a phenomenon. The Free Press does not realize yet that the Catholic Church is in Canada to stay.

THE announcement is telegraphed from London, Eng., that General Simons has been gazetted as Special Envoy to the Pope with reference to the subject of Church jurisdiction in Malta. This is the first appointment of an authorized Envoy to the Pope since the Reformation. Whose are the Evangelical Associations and the Equal Rights men? Unless they are quite dead we may expect from them a fearful howling. Here is a chance for such legal lights as Mr. Dalton McCarthy and Mr. Henry O'Brien to show that the Queen and her Government have violated the Constitution of the Empire, and have broken the laws—the penal laws which they would have us believe are still in force in Canada.

Two of the delegates to the Pan-American Congress who are now the guests of the United States, and who are on a tour of inspection of the cities of the Union by invitation of Secretary Blaine, are graduates of the Jesuit College of Georgetown, Maryland. These are Dr. C. F. Zagarra, Peruvian Minister, and Senor Jeronimo Zelaya, ex-Minister of Foreign Affairs of Honduras. We would be delighted to hear if the Colleges from which Principals McVicar and Owen hail, or any other colleges in which the Equal Rights persons are interested, can make as good a showing. The Professors who belong to the Equal Rights Association are probably too busy in finding material on which to base columns against the Jesuits to devote themselves to giving such an education to their alumni as to fit them for such positions. They leave the real work to the Jesuits, whom they abuse so heartily.

The Mail is evidently under the impression that its readers of the Equal Rights Party will swallow any dose which it fur-

nishes as an item of information. It has repeatedly stated that the Act of Confederation was simply the handwork of the Catholic hierarchy. It was nauseous enough for the slanders of the Jesuits to be told that the Catholic hierarchy had the ability to frame that masterly work of our best statesmen; but a recent issue of that journal assures us that the clergy managed the matter so cleverly, keeping so astutely in the background, that even the great no-Popery leader, the Hon. George Brown, thought that it was his masterpiece and triumph, and that he remained in this delusion till the day of his death, having repeatedly declared, "we have now all we wanted, all we looked for after a quarter of a century's denunciation of the R-manists and French-Canadians." This is, truly, a bitter pill for the fledgling statesmen who wish now a new Constitution on the plea that all the wisdom and foresight of the Dominion are concentrated in them. Do not the Mail's assertions lead them to suspect that there is some cleverness outside of their little clique?

The arbitrary and unnecessarily cruel manner in which tithes are collected is as much a cause of the resolute opposition offered to the Church Establishment in Wales, as the injustice of the Establishment itself, imposed upon a people who do not believe in and will not attend the Church. The clergy by their exactions are hastening the day when the crash will come, as it must now very soon. If payment be not prompt, the bill of costs which is added to the tithes frequently goes up to seven or sometimes nine or ten times the original bill. In one case recently on account of a claim of £6 17s. 6d. £71 had to be paid, and in another £98 were collected in order to pay a claim of £10 15s. In another case four and a half tons of hay, valued at £20 5s were seized to pay a debt of £7 18s. 3d. A farmer who used some hay and corn which had been seized and left on his farm was forced to pay three times its value, and in other cases cattle and goods were deliberately left on the farms, and if by necessity the farmer turned them out to graze, or moved them, he was heavily fined for pound breach. The non-Conformists are now engaged in instituting a fund to enable the farmers to resist these exactions.

It is proposed to build a bridge across the British Channel, from Folkestone to Cape Griezec. If the design be carried out the Victoria and other great bridges will sink into insignificance in comparison with this one. The plan was proposed by French engineers at a recent meeting of the Iron and Steel Institute at Paris. The bridge would be thirty-two miles long, and the plans, which the author of the enterprise has already prepared, contemplate a structure of a height from the foundations to the top of 600 feet, carried on 120 piers, and containing 1,000,000 tons of steel. Its cost would be about \$175,000,000. With the enormous advance that the last dozen years have effected in modern engineering it would hardly be safe to say that the project is not feasible. England, however, does not take kindly to schemes for uniting the island so closely with the Continent, and there may be such opposition offered as will delay the carrying out of the project, as all tunnel schemes with the same purpose in view have been indefinitely postponed.

Mr. W. H. Smith, the leader of the British House of Commons, has recently built a new church at Portsea, at a cost of more than \$110,000. He has no interest in the place whatever, but happening to visit it for a day on Government business he noticed that it greatly needed a new church. Forthwith he sent for the vicar and set the work in progress, and until a few days ago no one but the vicar knew where all the money came from. That's the kind of man Old Mortality is.

The above announcement has been going the round of the papers, and Mr. Smith has been highly praised for his bounty towards the Church. Would it not be a glorious stroke of policy for the Government to seize on the property now and call it "public funds"? Then a great uproar could be made if the Church reclaimed it. This is just what was done in the case of the Jesuits' Estates, and we are told we have not yet heard the last of the denunciations of the aggressive Jesuits and Church which presumed to claim compensation for the robbery.

The Presbyterians, generally speaking, do not profess to be averse to consider the question of Union with Anglicanism, but so far the matter seems not to have made any substantial progress nor to have got any further on than mere consideration. Both contracting parties are very jealous of the distinctive characteristics of their respective sects, both

doctrinal and disciplinary. The Anglicans are very slow about giving up the "historic Episcopacy," with the necessity of Episcopal ordination, and Apostolic succession, while on the other hand the Presbyterians are quite decided as yet not to concede anything which might be construed as signifying that Presley has anything Apostolic about it. We do not profess to be able to foretell whether this great difficulty will be bridged over, though it seems to us evident that one or both must yield what has hitherto been held as a divine ordinance before a union can be effected. The Archbishop of Canterbury recently uttered very strong expressions as to the lofty position occupied by the Church of England under these aspects, which are by no means calculated to increase the probability of union. This has given great offence to the Presbyterians, and Dr. Fraser has put into words the Presbyterian sentiment thereby aroused. The Dr. says:

"It is curious to notice the cool assumption of Anglican writers that theirs is the only Church, and that all non-Presbyterian Christians around them are waifs and strays who have gone out from them, and must be eschewed back. They even call the Episcopal Church in the United States (a comparatively small religious denomination) the 'American Church.' They must descend from their 'high horse' if they would talk to us to any purpose."

Those who suppose there can be no question as to the propriety of a fire insurance policy must not flatter themselves that they are quite right in the matter. A correspondent of one of the religious weeklies finds that insurance is utterly unjustifiable, if not downright sinful. The theory of this writer is that nothing is done by chance. Everything that is done is the work of the Almighty. What the Almighty does is for our good. It is therefore improper to endeavor by human means, such as insurance companies, to escape the results of any occurrence or of any catastrophe that may overtake us. This is logical enough. But the argument is based upon false premises. It is hardly proper to attribute to the Almighty, who has created us free agents, the natural consequences of our voluntary indiscretions.—Mail.

If the theory of the correspondent is correct there would be no harm in church lotteries, since it is not chance that decides who is the winner but Almighty God. The correspondent referred to must belong to the Calvinistic sect, which advocates the Mahomedan creed of fatalism, viz: That God foresees our actions, and so shapes our ends; that it is not we but He who acts, and that consequently we are not responsible for our actions, whether good or evil. The Calvinist, while proclaiming for himself liberty, denies it to himself and others by his erroneous and heretical doctrine of predestination or fatalism. We should never look for consistency among heretics. The editor of the Mail betrays his Catholic training in tripping up the religious crank who maintains that it is for our good Almighty God allows our house or our church to be destroyed by fire, and therefore it is a sin to insure it. As we are free agents, and can take care of ourselves and our property, it is scarcely fair, says the Mail, to attribute to the Almighty the results of our own negligence; but the correspondent alluded to denies that we are free agents. The Mail knows a good deal more than most of them, and shows it when on the right side.

### A PRIEST'S HEROISM.

A press despatch to the daily papers, from Toronto under date October 31st, says:

The residents of East Toronto Village and little York are greatly excited over an outbreak of diphtheria in their little burg, for quite a number of residents are down with the terrible disease. Dr. Britton, of Little York, attended the Cook family, who were the first victims, until he, too, was taken down. He was hovering between life and death on Saturday, and his friends had grave fears for his recovery. The Cook family, left to themselves, struggled as best they could until their little boy died. Rev. Father O'Reilly, of St. Joseph's Church, was sent for, and he remained in the afflicted house all day. Mother and father were both helpless, and the priest washed the little corpse, laid it out for burial with his own hands, got a coffin and made final arrangements for the interment. "I had to do it," said Father O'Reilly. "The poor creatures had no one to help them, and in cases like that they always look to the priest." Father O'Reilly said that diphtheria was very rife in the village.

PERSONAL.—Mr. Henry Stafford, of Almonte, who has acted as Licentiate Inspector for the past fifteen years for the South Riding of Lanark, has resigned for the purpose of fulfilling the duties of a more lucrative position which awaits him. Mr. Stafford is a brother of the late lamented Rev. Father Stafford, of Lind say.

The League of the Sacred Heart in St. Aloysius Church, Washington, D. C., has three thousand members.

### ARCHDIOCESE OF KINGSTON.

HIS GRACE THE ARCHBISHOP OF KINGSTON IN THE COMBINED MISSIONS OF KITLEY AND PHILIPVILLE—GRAND AND IMPRESSIVE RECEPTION.

On the 29th of October His Grace Most Rev. Dr. Cleary, Archbishop elect of Kingston, in a journey of his course of pastoral visitations through the diocese, came from Perth to Kitley, having on the previous day conferred the order of priest hood on the Rev. Charles Killeen in that town, and on the preceding day ordained him deacon in St. Edward's Church, Westport. He had come to Smith's Falls by railway, accompanied by his acting Secretary, Rev. C. B. Murray, arriving at 4 o'clock p. m., and had been received there by Rev. M. J. Spratt, pastor of Kitley and Philipville, and Rev. M. J. Stanton, pastor of Smith's Falls. In less than an hour the Archbishop and party had reached Toledo, twelve miles distant, where they were met by a large concourse of Catholics in vehicles, and the village brass band, which played lively airs of welcome at His Grace's approach. A procession was then formed, the band leading and playing sweet music, and in a very short time the church of Kitley was reached just as the sun had set. The presbytery and church were gallily decorated with arched and festoons and Chinese lanterns, and everything was in elegant form of preparation. The Rev. Charles J. Duffus, pastor of Merrickville, Rev. Thomas J. Spratt, pastor of Wolfe Island, Rev. P. A. Tooley, pastor of Westport, and Rev. J. Kelly, pastor of Yonge, received the Archbishop at the gate of the presbytery, and in a carriage and carriage, and accompanied by a number of altar boys, with candles and crucifix. A procession was formed and moved to the church, where the prescriptions of the Roman Pontifical for Episcopal visitation were carried out, after which the following address was presented to His Grace by the laity of the missions of Kitley and Philipville.

To His Grace the Most Reverend Doctor Cleary, First Archbishop of Kingston.

MAY I PLEASE YOUR GRACE—It is with deep feelings of joy, love and gratitude, that we approach Your Grace with a cordial welcome to the united missions of Kitley and Philipville. We do so that you come to us laden with precious gifts for the children of our flock. We believe in you, in your holiness, in your wisdom, in all that is dear to us in Holy Mother Church, and we trust that you will be able to do us good and bring us to the path of righteousness and peace, with distinguished learning, prudence, zeal and piety, to the happily secure under your faithful guidance.

We have an exceptional esteem for Your Grace, for we see and feel aware of the number, strenuous and successful efforts you have made in the cause of religion since your arrival in the Episcopal diocese. Or else as we have heard and read of your continued labors for the people, and the following visitation in unrelenting succession, your lengthy and wholesome instructions, your frequent journeys from mission to mission in the performance of duty, good works, and the exercise of your office of your love and devotion for your flock, we have been excited to wonder and confidence in you, and we were supported by more than natural strength.

It is to your efforts we attribute the recent elevation of the diocese to a Metropolitan See, and now that Your Grace is with us we request you to accept our sincere congratulations on your own most merited elevation to the Archbishopric of Kingston. We would likewise express our sympathy in your sufferings from over-exertion and anxiety.

We are obliged to trespass still further upon Your Grace's goodness, to state to you our requests to their full extent, your remembrance at your former visitation, that the present year has not been a suitable one for our good pastor, who is ever ready to make sacrifices for us and labors so unceasingly and so faithfully for our spiritual and temporal welfare. We are humbled also that we have no more fitting place of spirituality for our great and worthy pastor. We are pleased to see your word of command which we will obey to the letter. We are also pleased with your choice of location and design for the new presbytery, having already had so many proofs of Your Grace's wisdom and ability.

begging a frequent remembrance in Your Grace's prayers, and a requesting you your paternal benediction, we remain, on behalf of the united missions of Kitley and Philipville,

Your Grace's very devoted children,  
KITLEY.—James Morley, Thomas Ralph, John McNamee and Jeremiah Donovan.  
PHILIPVILLE.—Patrick Murphy, Thomas Keenan and Michael O'Byrne.

The Archbishop replied to the address by a discourse of forty minutes, dwelling upon the several parts of the address in succession, and concluded by arranging the order of proceedings for the visitation, and finally giving his blessing to the people.

Referring to the last paragraph in the address which signified the willingness of the people to give effect to the suggestions made by His Grace at his two previous visitations respecting the unity of the existing presbytery, and the propriety of erecting a new one of suitable character, the Archbishop expressed his pleasure at their readiness to conform to his wishes, but he preferred to give no decision on the subject of erecting the presbytery here or elsewhere until he shall have considered more fully this important point and examined the subject in all its bearings; and he invited the people of both congregations, Kitley and Philipville, to meet him on Thursday morning 31st inst., at ten o'clock and to name one or two speakers for each section of the mission, to state to him in the name of the two congregations what their views may be regarding the erection of the presbytery, on the site of the present one or elsewhere. He desired, he said, to serve the general interest of the mission, but there may be many considerations in the case that might not occur to him unless he should have the advantage of hearing what everyone has to say. He then gave the congregation his blessing and dismissed them.

On the following morning, 30th October, at 10:30 o'clock, the Archbishop as-

sisted at solemn Mass in St. Philip Nerli's Church, accompanied by a large number of clergy. The church was filled to overflowing. After Mass he examined the candidates for confirmation in the several forms of prayer, prescribed in the pastoral letter, for canonical in memory by the children and in catechism of Canadian doctrine, introducing everywhere explanations and illustrations of the Church's doctrine and laws and rules of piety calculated to give the children distinct ideas, and to make lasting impressions on their plastic minds. The parents of the children and the entire congregation, among whom were many Protestants, listened eagerly to these valuable instructions. The examination lasted three hours, after which His Grace administered the sacrament of confirmation to fifty six males and sixty two females. He then gave an instruction to parents on their duty to God, the Church and society, and to themselves and their families, regarding the observance of the Church's laws and discipline in the rearing of their children, laying the chief duty upon the mother of every family, and proclaiming the fundamental maxim of the Catholic religion laid down by the Apostle Saint Paul, "The woman shall be saved by the rearing of her children."

The Archbishop here as everywhere else in the diocese required the candidates for confirmation to give him publicly a pledge to assist at catechetical instructions in the church every Sunday for the next twelve months, also to abstain until the completion of their twenty-first year of age from intoxicating liquor of every kind and by whatsoever name known, and on arriving at their twenty-second year of age to come to their pastor for advice as to the continuance of their pledge for three or four years more. He explained to the parents the great importance of this twofold pledge, and most earnestly exhorted them to co-operation with him in safeguarding them for their own sake as well as for the temporal and spiritual welfare of the children. He then delivered an ordinance the reasonableness of which he explained to pastor and people, that henceforth instead of Mass being celebrated only on alternate Sundays in each of the two churches of this mission, the priest shall duplicate every second Sunday, celebrating Mass on that day for both congregations in their respective churches and alternating as before for the celebration of Mass on the Sunday that he is free to celebrate only one Mass in one or other church according to its turn. He ordained also that on the Sunday or holiday on which the priest duplicates Mass, he shall not be required to hear confessions before either Mass or to preach within the Mass, but he must always have catechetical instructions in each church by himself or by some religious and edifying females selected for the purpose of instructing the children in their prayers and the Christian doctrine.

The service lasted four hours and a half.

On the following morning, October 31st, at 10 o'clock, the Archbishop met the chief men of the two congregations in the church for consultation with them as to the place where the new presbytery shall be erected. After the subject had been exhausted in debate by the chief speakers representing the different divisions of the entire mission, it was unanimously agreed, as decided by His Grace's decision, who kept the same in abeyance that he might have time for more mature deliberation. At 11:30 a. m. His Grace and Secretary were escorted to the train, which he boarded at 1:40 o'clock en route to Kingston.

### HOW ROYALTY REGARDS ORANGEISM.

The following interesting letters in regard to the Orange Society we take from the Thornbury Standard. The information therein contained will be of special interest at this time:

To the Editor of the Standard:

DEAR SIR—While at the late exhibition in Toronto, I got into a conversation with R. Gilray, barrister, Mayor Clark, besides the president of the Equal Rights Association for Toronto and other gentlemen. One gentleman in the party, a Mr. Hind, of Bowmanville, asserted that the Queen never forgot nor forgave. But what put me to thinking was his assertion that the Queen never conferred any title upon any Orangeman. Without thinking I told the gentleman he must be mistaken. "Well," he says, "if you can point out a single Orangeman that the Queen ever knighted, I will set up emblems for the party." I could not. He instanced that the Queen knighted several Catholics, such as Langevin, Caron, Thompson, etc., but never an Orangeman, although it is well known that Hon. McKenzie Bowell, Hon. John Hilliard Cameron and other prominent Orangemen were exceedingly anxious to be knighted. When the Prince of Wales visited this country, under the guidance of the Duke of Newcastle, it was well known how the Orangemen were treated by royalty. After this the Hon. John Hilliard Cameron was sent home to the Queen by the Orangemen, but Her Majesty fairly scorned him. D'Alton McCarthy was asked at Steyner why he never joined the Orange Order, and he gave no reply. The reason, I was informed by the gentleman I refer to, is that McCarthy was always very anxious for knight hood and Sir John A. Macdonald told him personally that if he ever

joined the Orange body the Queen would never knight him, and hence one can easily understand why John A., in his celebrated London speech, said "he never set foot in an Orange Lodge," and that he "never had any confidence in the same."

Mr. Editor, if you know of a solitary Orangeman in Canada or in the world over that Her Gracious Majesty, Queen Victoria, ever knighted, I hope you will inform Your humble servant,  
ENQUIRER.

Meaford, Sept. 29th, 1889.

To the Editor of the Standard:

DEAR SIR—In the Union Standard of the 3rd of this month I saw a letter from a person in Meaford who signs himself "Enquirer" stating why the Queen never gave any title to an Orangeman. "Enquirer" is all right as far as he goes, but he does not go far enough. All the Orange Lodges in England were suppressed in the reign of William IV., and notwithstanding the conspiracy of the Orangemen against her present Majesty, she forgave them till they burned down the Parliament buildings and rotten egged our Governor-General, Lord Elgin. This last straw broke the camel's back, and ever since the Queen has nothing but contempt, hatred and disdain for Orangemen and Orangeism, as was plainly shown by her instructions to the Duke of Newcastle, when he brought the Prince of Wales to Canada, not to recognize the Orange society in any respect, but to treat it with contempt. These instructions from the Queen he carried out as far as he could without causing Orangists. Now the Queen was a strong personal friend of Lord Elgin's. When she was a young girl he gave her words of encouragement and advice, and when the Queen heard how Lord Elgin had been abused and insulted by the Orangemen in Canada she was affected to tears, and said she would rather be used so herself. The Prince of Wales has about the same respect for the Orangemen that the Queen has.

Yours very truly,  
D. M.

Meaford, Oct. 7th, 1889.

BENZIGER'S  
CATHOLIC HOME ALMANAC  
FOR 1890.

Can now be had by sending Twenty five cents to THOS. COFFEY, Catholic Record Office, London.

The Chapel of the Catholic University at Washington, D. C., will be adorned with seventeen stained glass windows executed in the Royal Bavarian Institute at Munich. Five will be in the sanctuary representing "The Saviour on the Mount" on the left, followed by "The Resurrection," "The Ascension," the "Pentecost," and "Corset Giving the Keys to St. Peter." The subjects of the side windows are: "Our Lady of Lourdes," "St. Peter," "St. John the Baptist," "St. Leo Magnus," "St. Thomas Aquinas," "St. Joseph," "St. Paul," "St. John the Evangelist," "St. Augustine," "St. Francis de Sales" and "St. Vincent de Paul."

A case of clerical intolerance is reported from the seat of the Earl of Feversham in Helmsley, North Yorkshire. The Catholics there contemplated building a church and had all but obtained the signature of his lordship to the deed granting a site for the purpose, when the vicar, Rev. C. N. Gray, somewhat harshly returned from a holiday tour on the continent, and having prevailed upon Lord Feversham to delay appending his signature to the deed, is now busily engaged in securing signatures to a request to his lordship begging him not to grant the Catholics the facilities which they seek to attain. A rival petition is also being taken round by the leading representatives of the Catholics, and further developments are awaited with lively interest.

In St. James' Catholic church on St. James street, Montreal, an invention has been introduced which will make the control of the largest organs more complete than has been the case hitherto. The organist, at any moment, by simply touching with the tips of his fingers a slender horizontal bar placed over each set of keys, brings out an entirely new set of stops without removing either hand from the keyboard or interrupting even for a second the rendition of the music before him. By a most ingenious contrivance he sets forth and the various consecutive combinations of stops which he intends to use during his performance, and as he touches the bar these combinations present themselves in their proper order and at the exact moment required.

The "Missionary Annual" for 1889, which has just been published, contains statistics proving that in missionary countries, that is countries in which there are only Titular Bishops, Prelates or Vicars-Apostolic, there has been within the past two years a considerable accession to the ranks of the faithful. Since 1886 the increase has numbered in Europe 118,533 souls; in Asia 87,113; in America 486,861; and in Oceania 142,807. Deducting from the figures a decrease of 19,859 in Africa, we get a total increase of over eight hundred and fifteen thousand. As to the diminution in Africa, it is only apparent, inasmuch as the "Annual" has suppressed the figures representing the European Catholic soldiers in garrison in Africa—figures which it gave in 1886. The great increase is very largely due to the wisdom of the administration of the Holy Father Leo XIII.

### THE GENERAL VERDICT.

Ottawa, October 30, 1889.

Thos. Coffey, Esq.—Dear Sir—Enclose find amount of yearly subscription. Continue sending me the RECORD, as I consider it the newspaper I wish to read in a family.

Yours respectfully,  
F. B. LATYF,  
603 King street.