

ideal which prevails wherever Mohammedanism is dominant—especially as regards the proper position of woman.

Leo XIII. does not aim at renewing these crusades, but he desires to bring Christian truth within the reach of the Arabs and other races which swarm over the continent of Asia. The Church in Palestine is in a flourishing condition. The Maronites of Lebanon are good Catholics, and there are seventeen bishoprics now under the jurisdiction of the Maronite Patriarch of Antioch. Every effort is also being made to bring the Schismatical Orientals back to the one fold, and at least where Russian interference does not predominate there is reasonable room for the hope that these efforts will be successful in the end.

Innocent III. likewise succeeded in restoring the vigor of the Catholic cause in Spain, and in 1212, through the Catholic League which he established, a victory was gained over the Moors which prepared the way for the re-establishment of religion in Spain two centuries later under Ferdinand and Isabella. Pope Innocent III., whom Leo XIII. finds it a glorious thing to imitate, was a Pontiff of great intellect and energy; and he united with these the no less desirable qualities of prudence and benignity of disposition. He maintained the divine law of the sanctity and indissolubility of marriage against Philip Augustus, of France, and vindicated the rights of the Holy See against Henry VI., of Germany, who seized upon a portion of the States of the Church, and held them in vassalage.

It is a consolation to Catholics of the present day to find that Leo XIII. puts forth the zeal of this great Pope for the interests of religion as his model, and in the trying circumstances in which the Holy Father is now placed he has proved himself worthy of his great predecessor.

The Holy Father in his reply to the Cardinals reminded them that the sensuous civilization and defective institutions of the middle ages are not things which we should imitate in this nineteenth century—but they were ages when a strong faith "vivified the social and political organism." That robust faith "rooted in the conscience of the people" is well worthy of being imitated by Christians of the present age, which appears to be an age when the world threatens to extinguish Faith entirely.

The years of Pope Leo XIII.'s Pontificate have been years of severe trial, owing to the persecutions to which he has been subjected by the Italian Government, but none the less have his words been listened to with profound respect, his virtues venerated, and his person loved by his subjects in every land—the members of the Universal Church. We add our congratulations to him on the recurrence of his birthday, and of the anniversary of his coronation, hoping that he may live long to rule the Church of God, to steer the barque of Peter amid the storms which threaten it, owing to the hostility of so many modern governments, which, though Catholic in name, are in reality playing into the hands of the enemies of religion.

EDITORIAL NOTES.

The Toronto *Mail*, as every one knows, has donned the garments of independence. In political matters it is a sort of free lance, a London *Times* in plaster of Paris. Dealing with political questions it may fairly be claimed that it has no very particular leaning towards either one of the two great political parties of the Dominion; but when it treats of subjects in the religious world it has always the bitter word, always the sting of the bigot, in its reference to the Catholic Church and the ecclesiastical authorities.

Mr. MERCIER, it was claimed by our contemporary, has been the white-headed boy of the Quebec hierarchy, and the hierarchy, through him, has had, the Ontario Orangemen were assured, their hands on the throat of the public conscience and their fingers on the strings of the public purse. Now that the Catholic people of Quebec have almost annihilated the Mercier party the Orange organ claims that his discomfiture resulted from the fact that the Church could make no further use of him. It seems reasonable to suppose that were the hierarchy of Quebec composed of designing men, as our contemporary has so often asserted, the Bishops would still continue to throw the weight of their influence with Mr. Mercier's party. No matter what course the Church in Quebec takes it evidently cannot give any comfort to the *Mail*

editor. Uncharitableness and unfairness towards Bishops and priests is very characteristic of that paper. Its constituency calls for that class of goods, and the goods will be delivered by the *Mail* managers so long as it is found to be a profitable business.

The Orange officials of Belfast have solemnly decreed that a Catholic shall never be mayor of that city. A statement has recently been printed showing, moreover, that no Catholic is employed by the corporation in any capacity. We can well believe this report when we take into account that the Orangemen at our own doors have adopted the same line of conduct towards their Catholic neighbors, save in a few cases where considerations of policy—not a love of fair play—have dictated a contrary course. The city of Toronto—the Belfast of Canada—furnishes us with a good sample of Orange intolerance, for there, as in the Irish city, a Catholic, because of his faith, is boycotted so far as municipal positions are concerned. And these Orangemen all the while claim that they are the apostles of civil and religious liberty!

The general elections which took place in the Province of Quebec on Tuesday, the 8th inst., resulted in the complete overthrow of Mr. Mercier's party. Fifty-four declared supporters of the De Boucherville administration have been elected, as against nineteen Oppositionists, the total number of members of the Local Legislature being seventy-three; and of the nineteen Liberals, six or seven at least are declared opponents of Mr. Mercier. It is needless to say that this result is the direct consequence of the revelations which were brought to light by the Royal Commission appointed by Governor Angers to enquire into the transactions of the late ministry. Mr. Mercier has resigned his position in the House and has retired to private life.

The Loyal Orange Grand Lodge of Ontario West met in convention at Owen Sound on the 7th. The county Grand Black Chapter of Grey presented an address of welcome which will go down to posterity side by side with the productions of Bill Nye. Here is one clause:

"And that we, as true British subjects, truly believing in the beautiful precepts of our most noble order, may so emulate its teachings, that our Protestant fellow-citizens who know us not in the mystic circle, may be induced to join our ranks, and help on the ever-increasing tide of knowledge and usefulness that belongs to our order, and is fast spreading those principles of industry and intelligence which place Canada in the proud and enviable position, as first of the British possessions, and may, through the vista of coming years, place her foremost in the vanguard of nations, or should the subtle influences of politics and outside forces dictate, to subvert the noble objects of our order; then she will become like 'Arcadia' a dark spot in history, and be blotted out of the geography of the world."

Further on the document goes on to proclaim that the brethren should check the ever-increasing aggressions of the Church of Rome. This was not, however, hot enough for the occasion, and towards the close up shot this anti-Roman candle:

"This is a grand year, filled with the recollections of two hundred years, filled with proud and tender memories of the past, with the sacred legends of liberty, a year in which we call for men to represent us in Parliament, to hurl back at the brazen forehead of Rome her falsehoods and wily aggressions."

Immediately after which the heated brother asked the divine blessing. It is to be hoped that these misguided men will, as the years roll on, become more intelligent and broad-minded. While they pretend to be the bulwark of Protestantism the majority of the educated men amongst our separated brethren are heartily ashamed of their boorish methods and stalwart ignorance. More to be blamed, however, are the few knaves who use the order as a stepping-stone to a prominence for which nature has not properly equipped them.

Mr. John P. Sutton, Secretary of the Irish National League of America, has resigned.

According to the latest statistics India has a Christian population of nearly a million and a half.

The Archbishop of Rome intends to organize a pilgrimage to Burgos to take part in the coming Episcopal Jubilee of Pope Leo.

The New York Life Insurance Company, an institution having assets of \$125,000,000 has selected a Catholic, Mr. John A. McCall, for its President.

According to the latest official statistics of the Church in the British Empire, there are 28 Archbishops and 97 Episcopal Sees, and 23 Vicariates and 10 Prefectures-Apostolic. Including 12 coadjutors and Bishops-auxiliary, the number of Archbishops and Bishops now holding office in the empire is 153. In England and Wales, 17; in Scotland, 5; in Ireland, 29; in Malta, Gozo and Gibraltar, 3; in Canada, 36; in Africa, 7; in Asia, 31; in Australasia, 25. The numbers of clergy in the United Kingdom are: in England, 2,478; Scotland, 352; Ireland, 3,394.

ARCHDIOCESE OF TORONTO.

Pastoral Letter.

CONTINUED FROM OUR LAST.
THE DEVOTION OF THE ROSARY.

The Rosary is an excellent form of family prayer as well as also of public prayer. It embraces the various mysteries in the lives of our adorable Redeemer and of our Blessed Lady. In saying it we pray directly to our Father who is in heaven, and we engage the Blessed Virgin to exercise her powerful intercession and patronage on our behalf. And could we have a better advocate in the Court of Heaven than God's Virgin Mother? If, as St. James tells us, the prayer of the just man availeth much, what must be the power and efficacy of the intercession of the Blessed Virgin for us, with her divine Son, whom she bore in her womb, whom she tenderly nursed in His infancy, whom she faithfully cared for in His childhood, to whom she was the best of mothers during His hidden life at Nazareth, who hungered with Him, toiled and suffered with Him, and who stood by Him during the long hours of His crucifixion, when even the Apostles stood afar off, and stayed there till the last drop of the precious blood was shed, and the tremendous "Consummation est" was uttered and the last sigh was given, heroically faithful and sublime in her mother's devotion to the last. O! how could such a Son refuse the petitions of such a mother: how could He be indifferent to her least wish; how could He, who shed His precious blood and died the death of the Cross for human salvation, reject the prayers that His loving Mother offers up for the conversion and salvation of His people? Her prayers and intercessions must be simply all-powerful with her adorable Son, and most efficacious in obtaining for us the greatest graces and mercies. But will our gracious Lady, now that she is enthroned in heaven at the right hand of her divine Son, now that she is in the glory of heaven, clothed with the sun, and having the moon under her feet, and a crown of stars on her head, will she care for us, will she sympathize with our sufferings, will she plead before the throne of God for the salvation of our souls and the securing of our immortal destinies? To answer such questions it is sufficient to say that in the order of grace she is our Mother. Being the Mother of the Redeemer she is the Mother also of the redeemed. By the dying breath of Jesus Christ she was solemnly given to us as our Mother, and we were given to her as her children when our dying Lord said to us, in the person of St. John, "Son, behold thy mother," and from that moment the children of the Church, in the person of St. John, took her to themselves as their mother. As our heavenly Mother she will not be neglectful of our spiritual interests. The mother cannot forget the child of her womb. Unlovely and repulsive he may look to others, but they do not regard him with a mother's eyes. He may have lost the innocence and moral beauty of his boyhood, he may have become a hardened criminal and be ostracised and shunned by his fellow-men, but as long as his mother lives he has one true, constant and undying friend. He may become an outlaw and be hidden away from the haunts of men, but as long as his mother has a roof to cover her he will there meet the warm welcome, and bright smile, and the comforting word, when he comes home again. Even though he should break her heart, yet will she cling to him, and even though human justice should for his crimes condemn him to an ignominious death the mother will stand under the shadow of the scaffold to receive his last sigh and to utter a prayer and a benediction for the soul that is gone. Deep and broad as the unfathomed sea is the mother's heart with its mighty love and unending affections. Now, the Blessed Virgin is the best of mothers, she is deeply interested in our welfare, and she never ceases and never will cease to plead for us with her mother's voice until all the elect children of God shall be gathered into their eternal home. The Rosary, therefore, must necessarily be a most powerful and efficacious form of prayer, and such it has always been found to be, since its first use in the life and history of the Church. Generations and generations of our Catholic fathers have been sanctified by the use of the Rosary, their hearts best wishes and souls aspirations have reached to heaven on the wings of its prayers, the holy Church has triumphed over its enemies through its instrumentalities, and countless Catholic homes have been brightened and blessed by the contemplation of its mysteries and the recitation of its prayers. Hence, our Holy Father Leo XIII. has enriched it with many Indulgences, and by his supreme authority, as Vicar of Christ, has most earnestly recommended its use to the faithful. We, therefore, earnestly exhort our people to make use of this venerable and fruitful form of prayer in their family devotions; and we request the pastors of souls to make it enter largely into the public devotions of the Church in Advent and Lent as well as in May and October.

DEVOTION TO THE SACRED HEART OF JESUS.

This also is a beautiful, solid and fruitful devotion, is worthy of all commendation to our people, and is eminently suited to meet the spiritual wants of our time. The words we published on this subject in a former pastoral instruction may, we trust, be cited here with profit and edification. Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the Holy Church so recommends to her children at this particular time, and we shall find that the object and end of this

devotion are such as to appeal with a mighty power to the heart and conscience of every Christian; are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity. The divinity and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real, indissoluble and eternal union. This is the teaching of the Church on this subject; and it follows from it, that part of our Lord's sacred body is equally worthy of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him "with our whole hearts." The heart of Jesus contains the fulness of the divine and human nature, in it "dwelleth all the fulness of the Godhead corporally." (Coloss. ii. 9.) It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier it was an object of the deep and vehement love of His children, and together with the blood and water there flowed with it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge. St. Bernard writes in sentiments of most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving Heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, to inflame with His love the tepid hearts of His disciples. St. Bernardine of Siena speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on fire." "O love!" cries out St. Francis of Sales, "O sovereign love of the Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve? Let this adorable Heart live forever in our hearts."

In adoring the Sacred Heart we adore Jesus Himself, the figure of the Father's substance, and the splendor of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, it was said, "Let all the angels of God adore Him." (Heb. i. 6.) We adore and love our dearest Redeemer, our God and our All, our first beginning and last end, Him, who for us men and for our salvation came down from Heaven and became man, who stooped into the abyss of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of men, and in habit found as a man; He humbled Himself, becoming obedient, even unto the death of the cross" (Phil. ii. 7 and 8). We adore that divine and loving Heart, every throbbing and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the Sacrament of the Altar, abides with us in the valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, "O Felix culpa, quæ talem ac tantum meruit habere Redemptorem." O, happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever! "O, mira circa nos tuæ pietatis dignatio." O, wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature as not to be forever loyal and true to it! If I forget thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the burden of my praise. As the hart panteth after the fountains of waters, so my soul hath thirsted after the strong living God. I shall go over into the place of the wonderful tabernacle, even to the house of God." (Ps. xli.) wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for Heaven and for God that must inflame all who contemplate and adore the Sacred Heart of Jesus, and inspire hearts of men with the fire

of divine charity. This devotion is also intended to make reparation to our Lord for the cold neglect and ingratitude with which He is treated in the Blessed Sacrament. But its principal aim is to cause His love to be loved. The mission of Jesus Christ upon the earth was to enkindle there on the fire of divine love. I have come, said He, to cast fire on the earth, and what will I but that it be kindled. (St. Luke, xii. 49.)

When our Blessed Lord came in the Incarnation He found the world steeped in corruption and enveloped in the thick night of Paganism; it was a huge, lifeless carcass, with the coldness and pallor of spiritual death upon it. Everything therein was worshipped save the true God, and He was an outlaw in His own creation. Our divine Redeemer came, enkindled in far distant Galilee the fire of divine love, and behold, this fire flames out and spreads from East to West, until it embraced the world in its divine flames; until it purged and purified the earth, and made it a new creation, in the words of Holy Writ "renewed the face of the earth." When the Sacred Heart began to beat and palpitate in the world the idols fell shattered from their pedestals, the oracles became dumb, the multifarious errors of Paganism disappeared like a wreck of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life: "was not our heart burning within us whilst He spake in the way." (Luke xxiv. 32.) The patrician and plebeian, the noble lady and lowly handmaid, the soldier and civilian, men and women of every state and social grade, loved all for the love of Christ because Christ first loved them, and died for their salvation. "The charity of Christ constrains us," says St. Paul, judging this, that if one died for all, were dead; and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again. (II v. 14 and 15.)

But alas! the fervor and the love of God that distinguished the early Christians have disappeared; the charity of some has grown cold; tepidity and laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifference has fallen like a blight upon the modern world, and, Sirocco-like, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed; Christian traditions are fast disappearing, and doubt and infidelity, like a wasting plague, are spreading their ravages far and near; the thirst for gold, the idolatry of materialism, the vain effort to make a heaven of earth, the ignoring of an eternal world beyond the grave; those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous generation! "Quis medebitur ejus?"

For the remedy of these great evils our help and our hope lie in that wounded Heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times. When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the Heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, "that the full persuasive sweetness of the beating of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus rekindled and reawakened to the love of God."

Oh, we must then turn to the Sacred Heart of Jesus, and implore it to cast its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the springtime of holy hope and fervor may come back again; we must implore it to breathe the breath of life into the numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must beseech it to banish from the children of the Church all spiritual sloth and unconcern of God's holy service, and in the all-important work of their salvation to inflame their hearts with divine love, to enliven their faith, to strengthen their hope, and to inflame their charity.

In order to propagate and perpetuate this great and beautiful devotion amongst the faithful, we earnestly exhort the Rev. clergy to establish in their respective missions the "League of the Sacred Heart." This holy league of souls, banded together to promote the love of Jesus and the sanctification of souls, cannot fail to be an abundant source of God's choicest gifts on each parish.

THE FORTY HOURS DEVOTION.

In this connection we wish to say a few words respecting the Forty Hours Devotion, which has prevailed in this diocese for several years past, and which we order to be held consecutively in all the churches of this city during the coming Lent. This devotion consists in the solemn exposition of the Blessed Sacrament for forty-eight hours. It is exposed during a solemn Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. After the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration

to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in His adorable presence and to inflame our charity and rekindle in our souls the love toward our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament, also to atone for the profanations and unworthy Communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of our Lord by heretics and infidels. This devotion is enriched by many Indulgences, and in particular by a Plenary Indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion. We intend to hold this blessed devotion during Lent in all the churches of the city consecutively, and we hope the faithful will eagerly avail themselves of those days of abundant graces, mercies and blessings, that they will "Go, in their numbers, into His tabernacle, and adore in the place where His feet have stood." (Psalm cxxxi. 1) that they will adore Him as the treasure of their souls, as the God of their hearts, and the God that will be their portion for ever, as their surest hope in life and death, and that they will offer Him their hearty tribute of reverence and love in atonement for the scoffs, revilings and blasphemies to which he is subject in this adorable Sacrament, at the hands of heretics and unbelievers. God grant that this may be so; and then this coming Lent will indeed be an acceptable time to God, and days of salvation to our faithful people.

The foregoing, dearly Beloved Brethren, are the instructions we have deemed it our duty to address to you at this time. Consider them well, dwell upon them, take them to heart, and make them intimate convictions, living forces in your souls, that will mould your lives and shape your actions in accordance with the requirements of divine law and the furtherance of your immortal destinies, for God's honor and glory and the eternal salvation and happiness of your souls.

The Reverend Clergy are requested to read this pastoral letter to their people on each successive Sunday to its conclusion, and are expected to develop more fully each section of instruction it contains, explaining its teaching in detail, enforcing the duties that flow from that teaching, and pointing out the spiritual advantages and fruits that must result from the faithful performance of these duties.

May the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (Philippians iv. 7.)

Given from St. Michael's Palace, Toronto, under our hand and seal, and the signature of our Secretary, on this the 25th of February (Feast of St. Mathias, Apostle), A. D. 1892.

J. JOHN WALSH,

Archbishop of Toronto.

By order of His Grace,

JAMES WALSH, Secretary.

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