# CATHOLICS IN SCOTLAND.

#### An Interesting Pen Picture of Rev. Father Angus Macdonald, a Priest of the Highlands.

By B. M., IN THE CANADIAN AMERICAN. CHICAGO.]

Scotland is strangely parcelled out in the matter of religion. In the north, the Free Church largely preponderates with here and there districts where the Established Church or the old Scotch Episcopal Church holds sway. In some of the straths of the Highlands and in the most southern islands of the western Hebrides, the old Catholic Church has kept a firm hold. The Lewis and Harris are almost exclusively Protestant, while Uist, Barra and Benbecula arestrongholds of Catholicism. T ey are populated by much the same class of people, crofters and fishermen speaking Galic alm st entirely with the same Highland churacteristics. They are equally sturdy Scots, devoted to their country and with the same wild, passionate attachment to their hills and dales and heather-clad moors. But they are thoroughly loyal to the ancient faith and have been as immovable as a stone wall before the teachings of the Reformation. The religious bitterness infused into social life in many places and many countries is totally unknown in the north. They love civil and religious liberty and allow every man the liberty they claim for themselves.

And if they feel sometimes that the reform movement deprived them of their heritage and despoiled their churches and convents, and subjected them for a rime to disabilities, they accept the situaction and blame it on the times and the manners.

THEY CLING TO THEIR FAITH

all the more fondly and live their own quiet simple lives according to the teachings of the church. The Catholic church is universal, and there is a certain uniformity pervad ing all her children everywhere. In the Highlands the sermon is in Galic, Contessions are heard in that language, but the Mass is ever the same in Latin, without variations, without change, precisely the same in a Highland Glen as in the Cathedral of the Holy Name in Chicago. Music, lights, flowers, incense vestments, genuflections, acolytes—gos pel, epistle, introit, gradual, collects, creed, sanctus, offertory, lavabo, canonall these but surround and lead up to the Mass, which is a great action—the offering up of the Holy Sacrifice-the centre of all Catholic worship, the coming down of the Lord upon the altar, the mystery of mysteries, the ever-recurring and greatest of all miracles. Such is the Mass, as Catholics view it

-hence the stillness, the awe-hence the obligation of the faithful, and the command of the Church to hear Mass. The Mass has a two fold aspect, sacrificial and sacramental. High Mass is usually sung with ornate ceremonial. Low Mass is said without any ceremonial, and is followed by Holy Communion.

There is a sweetness and a fragrance about all the devotions and services of the Church, especially the Mass, that make them very dear to all her chil-

THE AVERAGE CROFTER, UNDER FREE CHURCH

influences, knows as little about Catholicism and the Catholic Church as he does about the constitution of the United States and any idea he has is hazy and mythical. They call the Catholics Papists-the Pope, by some extraordinary process of reasoning based on the Apocalypse, is anti Christ, and the Catholic Church is supposed to be that improper woman who was drank with the blood of the nations.

These designations could hardly be taken as compliments, but there were no hard feelings, and Catholies recipe cated by telling them their education had been neglected, and that their motto scemed to be, there is one God, and John Knox is His prophet. But they had no bitter hostility to the Catholic Church per se. Let us illustrate. An old Free Church fishwife came in to town to sell fish. The lady of the house where she first called happened to be in the kitchen at the time and asked her in Chelic if there was any talk in her parish about the proposed union between the Free Church and the United Presbyterian Church, the [ . P. church as they called it. She answered: "Yes. plenty talk."

"Well, are you in favor of it, or against

... With emphasis, "against it."

"On what grounds?"
"Well, our minister is against it and

"Ipn't you think there are any good people at all in the U.P. church?"

Not one; not one."

" Dear me, that is a sad state of affairs; do you think the Lord has any of His own in the Church of Rome?" Oh, yes; many of them.

"How do you make that out?" "Easily. In the Book of Revelation the Lord says, 'Come out of her,' that indicates He has people in, or He would not call upon them to come out, but there is no mention any where in Revelation of the U. P. church."

There was a small Catholic church here and there, with outlying mission stations, which made the priest's life one of constant toil, with its journeyings by land and by sea, and very often his services were required by the sick and dying in wild, wintry weather, when there were spongy moors to cross, and dangerous water stretches.

FATHER ANGUS MACDONALD

was a native Isleman, educated and trained at St. Andrews, Belgium and Rome. He stood six feet two inches in his stock ings, straight as a ramrod and powerful as a bull, a fine, hardy, genial Celt, bronzed and weather-beaten by exposure to the · lements, a gentle, tender hearted, companionable and sincerely devout man. When he celebrated Mass, the people would come straggling in from all the aurrounding country, assisting at the Holy Sacrifice with fervor and piety, and flocking to the Holy Table, like doves to

hour of the day or night, hurrying along, sometimes on foot, often in his gig, for his parishioners were wildly scattered, to baptize a sick child or carrying the Blessed Sacrament to a dying man. Storms of rain and wind made no difference to him when duty called. O'times he hezerded his life in his long, toilsome journeys, sometimes out all night, or leeping on a bench in a humble cottage till daybreak. One night he had to cross a tract of sand, nearly three miles across. with two rivers to ford when the tide was out, but completely covered at high water. To cross at this point saved well over two additional miles travel by land. and as the case was desperate he drove at a great pace, but was caught by the incoming tide which advanced with great rapidity. He was seen from the other side, for the night was starry, standing on the seat, with the horse swimming for all he was worth, but they landed in to an old member of his flock. On another occasion he had

A STILL MORE MARVELOUS ESCAPE. There were quick-ands in this region, well known and carefully avoided. One dark night, and the darkness in the Western Hebrides is Egyptian darkness, he was making his way on foot, and lost his bearings. Suddenly he became aware he was in the quicksands, made many efforts to recover himself, but became utterly powerless, sinking deeper and deeper, to an apparently awful death. He went stearily down till only his head was above the surface, when by one of these peculiar workings of nature not uncommon in such cases, he began

shelifiah. He had blessed himself with the sign of the cross, commended his soul to God, but there was still work for him to do. He had to labor and wait ere the final

slowly but surely to work up again, until he was thrown out like an ordinary

summons came. Methinks these are the stamp of men who have ennobled Scottish character, and made it synonymous with valor and quiet determination the world over.

One morning late in the equinoctial season be made a risky and adventurous trip. To row across the opposite headland in fair weather was only a matter of an hour or so, but to make the journey ro ind by bind over a rough country was te lions and wearisome, taking the best part of a day. The young wife of a fisher nan, after childbirth, had suddenly succumbed, and the doctor said death wis inevitable, and they had better send for the priest. She had been a great favorite in all the country side-a modest, sunny, pretty girl, with coal black hair, black eyes and rosy complexion, a type of beauty characteristic of some districts of the north. Now, the nearest available priest was Father Angus, but the weather was stormy, the sea troubled and the sky lowering. A good stout boat was launched, manned willing hands, for poor, young Nanni-Morrison's life was in the balance. They reached the other side in safety and soon had Father Angue with them ready for the return voyage. But by this time it blew a whole gale of wind, the sea was raging and covered with whitecaps and the undertaking was extremely perilons STORMS IN THE NORTH

frequently take days to spend their fury, and very often no boat car. live in them. But they did not he sit to Fathur Angus bade them trust in God and their strong right arms, and as he was himself a tisherman's son moisic has not been considered worth and a giant in stature, st ength and courage, he threw his coat and hat in the bottom of the boat and sprang to the laboring oar. When they got well out to sea the boar looked like a tiny si ock on the crest of a wave, or was lost to view scemingly engulfed in the trough of the sea. It was an exciting moment for the watchers on shore, but the hardy Norsemen battled on and after several hours were tlang up on the other shore. They had scarcely touched the beach when Father Augus jumped out and was speedily at Nannie Morrison's bedside. But the one-year wife did not die, but lived to have other sons and daughters, and still is the story told how our Holy Mother, the Church, never leaves us ami never forsakes us, and how the good Father Angus, at the peril of his life. braved the wistry winds and waves on that March morning to carry the consolations of religion to the humble lisher-

It is this strong attachment, this union of hearts and interests, that endears the Catholic priest to the children of the Church everywhere.

And it is such men, leading pure, selfdenying and self-sacrificing lives, as well as the nuns and Sisters of Charity, those beloved virgins of the Church, who, in time of deadly danger, during the plague, cholera or other epidemics, cheerfully give their lives in willing service, who have thrown such a halo of glory around Catholic works of faith and labors of love, that they have become the admiration of the great and good, of all classes and all creeds everywhere.

It is a sure and certain sign of an illbalanced mind, and of a heart corroded a d enervated by prejudice and uncharitableness when a difference in creed makes a difference in just appreciation. Thank God, omens are not wanting, that | music. He collected the hymns then in the fruition of the Saviour's prayer is lawning upon us-"That they all may be one.

His death was tragic and mournful. He was then over seventy years of age, with his silken hair white as the driven snow, but massive and rugged as one of his native hills.

THE LATE MRS. ALEXANDER EMERY.

ASHTON, Jan. 26th.—The mortal remains of Mrs. Alexander Emery were borne away in a long funeral procession to their last resting place. A long line of sympathising relatives, friends and acquaintances gave ample proof of the high respect in which the departed lady was held. The funeral service took place in St. Clair's Church, and the pastor, Rev. Father McGovern, officiated. About eleven o'clock the remains were lowered into the tomb in that sad but beautiful spot where lie the dust and bones of the deceased lady's parents and of many of her other dear relatives. Mrs. Emery was the daughter of

was about sixty-five years of age, and leaves behind two brothers, older than herself, Messrs. Walter and Cavanagh, and three sisters, Mrs. Weathers, Mrs. Myears and Mrs. Fitzgerald, the last mentioned younger and the other two older than she was. Another brother, Peter Cavanagh, preceded her to the grave four years ago. She was married at the age of eighteen to Mr. Alexan fer Emery. The latter still survives, but feels keenly the great loss he has sustained through the death of his faithful wife. A family of nine children. three sons and six daughters, are left to mourn, that loss irreparable in this world, a mother's death. Of her daughters all are married except one. Two of them live in Northern Dakota and were consequently deprived of a last farewell with their mother on her deathbed. Another, Mrs. White, lives in Carleton Place. The other two married daughters, safety, and the priest was just in time to Mrs. Hanrahan and Mrs. Fleming, are administer the last rites of the Church residents of the parish in which they were born. Her three sons, one of whom is married, were gathered around her when her last sad hour arrived. The predominating characteristic of this good woman was her charity for tne poor and unfortunate. No weary wayfarer who could find his way to her threshold would have reason to feel the pangs of hunger or the chills of night winds. The corporal works of mercy were natural to ber humane heart, but they became a thou sand fold enhanced and ennobled by those higher Christian motives that ever rose in her eminently Christian fold. She was a good mother, a fond and faithful wife, in tine, a model of goodness, virtue and honesty, for all who had the good fortune of being numbered among her acquaintances. He death was due to a cancerous growth that appeared on her breast about a year ago and continued to developtill life had fled. Her last few days

were spent in great agony, but she bore up through it all with that resignation characteristic of a Christian soul. The bereaved family and husband have the sincere sympathy of all in this sad hour of trial. A consolution remains for them, however, and for all who feel that they have lost a dear friend through the death of this good woman, and this consolation is the fact that the departed souls are much succored by our prayers and good works done in their behalf. Requiescat

### CHURCH MUSIC.

Outline Of Its Interesting History.

Characterized as the Only Art Which is Wholly the Offspring of the Christian Paith.

Mr. W. Jacobskotter, in the Catholic Times, Liverpool, contributes the f llow ing interesting outline of the history of the rise and growth of church music :-

Music is essentially a Christian art. To the present day the numerous nations of the East, the adiacrents of Islam, and those of other forms of religious belief. have no music deserving of that name, highly cultured as some of them are in many respects. Pagan antiquity has as us models of architecture and of eculpture; classical literature has at all times been the delightful study of thoughtful men but the contemporary preserving. True, Greek writers speak joined to her solemn Littingy, and to lay with enthusiasm of their national music; down rules and regulations for it. And but those who have studied music under an archeological aspect maintain that it died young, like a beautiful child, be couse the system was not capable of development, and that its death was no loss to the world. But the early Church received its fragments through the Greek converts, and allowed them to: mingle with the ancient song-forms of the Hebrews. She joined singing to her e-labration of Divine worship, and under her fostering care the scanty stock of mi sical knowledge handed over to her became the germ of a new art. "Church a usic was studied and enthusiastically provoted by the earliest and greatest amongst the Fathers of the Eastern and Western Church; it grew with the Liturgy: soon there were specially appainted singers

TO ESSURE A MORE ARTISTIC RENDERING, and in many places special singing shools were established," Such schools are believed to have existed in the time of Pope Sylvester 314; there is certainly proof of one in the time of his successor Pope Hilarius. From the fourth century onward there is no important stage in the development in the art of music which is not associated with the name of a great Churchman. St. Ambrose (397) became the first founder of a fixed musical system; he adopted four tones of Modi in music, and he arranged the best song forms of his time in them. The singing in the churches of Milan in St. Ambrose's time must have been very beautiful, for St. Augustine writes that it had often moved him to tears. St. Gregory (590 607) added four tones or Modi to the first four, making the eight Church tones, as they are still called in general use, expurgated and added to them; he founded

AN ECCLESIASTICAL SINGING SCHOOL, which continued to flourish long after him. It was the source whence other nations drew their practical knowledge of the Roman chant, and in course of time it became the fruitful mother of kindred institutions. The student of the history of music cannot help being struck with the prominent part taken in its development by the sone of that illustrious Order of which Pope Gregory himself is so great an ornament. Gregory in the sixth century fixed for ever the laws of musical expression, says Ruskin. It was the Benedictine Huchald (930) who first wrote about polyphonic music; Guido of Arezzo (1050) of the same Order perfected the taught "reading" notes on lines, and taught "reading" music by giving the notes names (solmisation.) The great Benedictine singing school of St. Gallen from the ninth century held for three hundred years

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odies filled the Church of God in all countries from sea to sea with splendour and with gladness; for their hymns, sequences and litanies became known everywhere." And, indeed, they wrote their names indelibly on the pages of the history of ecclesiastical hymnology and music, in proof of which it is only necessary to mention Notker Balbulus (900), the author of the hym "Media vita in morle sumus" and Herman Contractus (1000), the author of our "Alma Redemp-toris Mater" and of the "Salve Regina" Other names of Benedictines distinguished in music are to be found in later centuries; nor are they wanting in the one now drawing to a close.

It may be said that, up to the end of the 16th century, music as an art and its

science was almost exclusively CULTIVATED IN THE SINGING SCHOOLS

of monasteries and cathedral cities. There were short periods when certain styles of profane vocal music were assiduously cultivated, such as that of the Jongleurs and of the Troubadours in the South of France, or of the Minnesingers and Meistersingers in Germany; but the best of music that lasted was made by the Church or for the Church. Given that ten names are to be mentioned of mentioned of men whom the world considers the greatest of all in the fine arts, and Palestrina has to be one of that small number. Palestrina, of whom his son could say: "My father has spent seven y years of his life in singing the praises of God" (Preface to a posthumous edition of the ninth v lume of Masses ) Great changes in the development of music came in the 17th and 18th century (Oratorio Opera), but of course they were based upon what had been achieved in the past, and it is simply the teaching of history, to quote the words of an eminent composer and essayist, that "music is, strictly speaking, the one only art

which is wholly AN OFFSPRING OF THE CHRISTIAN FAITH: it is music alone which is entirely the product of Christianity" (Richard Wag ner's essay on "Religion and Kunst.")

On every ground the Church therefore has a right to say with anthority what \*tyle of music is the most suitable to be it behoves Catholics to know her pre cepts, and to remember that they are binding in conscience, of which, it seems, there can be no manner of doubt.

Most religiously-disposed people agree -Catholics, at all events, readily admit -that not only the miderial fabric, but everything in the house of God, and connected with Divine worship, ought to be of the best it is in our power to give. What is the best in music? Our great English asthete speaks of

"THE GREAT PURPOSE OF MUSIC,

which is to say a thing you mean deeply in the clearest and strongest possible way" (Ruskin, "Fors," 1x. 15; and "Sesame and Lilies," p. 79;) and he has the following beautiful passage: 'The finest models in art are the truest, simplest, usefullest. Note these epithets, they will range through all the arts fry them in music, where they might think them the least applicable. I to confession, because his acquaintances say, the truest, that in which the tell him "confession is for old women," notes most closely and faithfully express the meaning of the words, or the character of intended emotion; again the simplest, that in which their ruin accomplished. the meaning and melody are attained with the fewest and most significant notes; and, finally, the usefullest, that memories, each with its own glory of sound, and which applies them closest ine Church music, the Gregorian,

THE COMPOSITIONS OF PALESTRINA and of his faithful imitators, as a recent Decree of the Congregation of Rites puts it, and it will be seen how beautifully the rule and the application cover one another. But also for the music which has found its way into most of the churches throughout England and made itself at home there! Only a total oblivion of the laws of etiquette could allow a creature in such an uncourtly garb to enter the portals of the King.

How seldom the music which is in vogue up and down the country can be said to be in conformity with the Decree of the Fourth Synod of Westminster bearing on it! We stand in great need of a diffusion of the knowledge of the ecclesiastical precepts concerning Catholic Church music, and of an earnest effort loyally to obey them. Given the two, and only then our Church music will be rendered as it should be: Digne! Attente! Devote!

PRINCE BISMARCK.

Prince Bismarck, who has just completed his 82nd year, is reported to be a martyr to neuralgia. A correspondent of a German journal recently communitheir windows.

Peter Cayanagh, a veteran of the You could meet Fatner Angus, as he war of 1812, and a native of was affectionately called, at almost any Kels, County Meath, Ireland. She learning, who by their songs and mel-following manner: "The most disagree cated an interview which he held with

USE ONLY ...

# Finlayson's Linen Thread

... IT IS THE BEST.

able symptom in the Prince's condition is his neuralgis, the pains in his face speech is out of the question, as the Prince is not able to open his mouth. He is wont to remark humorously, "That is quite natural for it is not able to open his mouth. That is quite natural, for it is with my mouth that I have sinned most, in eating, drinking and talking." Absolute relief from these neuralgic pains is only to be had by the application of hot water compresses or from indulgence in

alcoholic drinks. Brandy or arrack works most quickly. "Dr. Schweninger won't hear of that." Only beer and wine are allowed, the working of which is of course much slower. The reaction, however, after such a cure is always in the form of still more acute pains, so that a still stronger dose must be taken, and so on. The result is naturally sleep-lessness and "nerve bankruptcy," as the Prince calls it.

#### TRIMMERS.

From the Church News.

Society is full of trimmers, or men who endeavor to catch every breeze and sail with every successful party. Trimmers are not only found in the political arena, where men change their principles as often as they do their coats, but even under the banner of religion we find these weather vanes, whose principles may be compared to snow, ever ready to dissolve under the sunlight of patronage.

There are many kinds of trimmers. Some are ready to give up the last vestige of principle to receive the approval of friends, or the influential, while others are careful to guard against a wholesale abandonment of cardinal principles, but do not hesitate to minimize important articles of faith so that they may be regarded as broadminded.

We have heard of men calling themselves Catholics who deprecate the slightest censure of such an evil as "modern journalism." They are quick to advise a conciliatory policy, so as not to arouse ill feeling. They torget that it is always right to attack customs tending to destroy the faith or morals of men.

One of the most pitiful objects is the Catholic who labors to convince his Protestant friends that he thinks their religion is just as good as his own, and that with him one religion is as good as another. Such a man is not only a disgrace to the Church, but an enemy of those he calls his Protestant friends, for from his words they will learn to hate the Church and cling more closely to their errors.

While there is no need of a man rendering himself obnoxious to his acquaintances because he differs from them on religious topics, there is no excuse for the man who objects to a denunciation of dangerous evils because so many in lividuals are interested in their exist Nor is there any excuse for the Catholic who, when asked a question concerning his faith, minimizes doctrine and endeavors to have others believe that there is not much difference be-

tween truth and error. If men will only remember that the trimmer cannot long succeed in his deception, there will be but few willing to surrender their manhood and their independence in order to float with the tide. The world may, for a time, be deceived by a trimmer, but soon it will learn to despise him, for it loves strong characters, men upon whom reliance can be placed in the hour of trial.

The Catholic who, when in company with a non-Catholic, would refuse to raise bis hat while passing a Church containing the Blessed Sacrament, is not a strong man. The young man who al lows himself to be ridiculed out of going is not a strong character. These men may win ephemeral praise, but in tile their weakness will be exhibited and

A strong man respects the honest convictions of others, and he demands respect for his own. The strong man, if a music which makes the best words most | Catholic, has no use for the Protestant beautiful, which enchants them in our or Catholic trimmer, the men who are ashamed of their principles and willing to patronize principles they believe to to the heart at the moment we need be false. The strong man loves those like them." Measure by this standard genubineself, who, while ever careful to rehimself, who, while ever careful to re spect the rights of others, hesitates not to detend his own rights. He insults no man for his religious or political views, and allows no one to disparage his principles with impunity. We want more strong men, men who will ever maintain what they believe to be right, and denounce what they conceive to be wrong

> A Member of the Ontario Board of Health says: "I have prescribed Scott's Emulsion

> in Consumption and even when the digestive powers were weak it has been followed by good results."-H. P. YEO-MANS, A. B., M. D.

> HOW PEOPLE COME TO BE RIGHT-HANDED.

A popular article on a scientific subject of general interest. Prof. Kavanagh shows that old theories regarding right handedness have been overthrown and disproved by experiments of modern scientists. Tests show that brain and hands act oppositely, right-handed pec-

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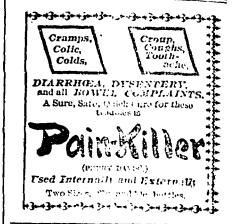
the the state of the the the the the the the the

ple being left-brained and vice versa. This led many scientists to believe that often becoming so acute that he is obliged to press the fingers of both hands with all his strength on his temples and cheekbones for minutes together in order to get relief. During these attacks appears in out of the question as the right-handedness was due to the development of faculties in the left lobe of the

### A WONDERFUL MATHEMATICIAN

Z-rah Colburn, born in 1804, was the most remarkable natural mathematician ever known. He was able to raise 8 to the sixteenth power, this comprising 15 figures, and was right in every particular. Once he was requested to name the tactors which produced the number 247,483 and immediately gave the correct answer. He was asked the square root of 106,929, and before the figures could be written down he gave the answer.

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