

# THE CRISIS IN CHINA.

In view of the critical condition of affairs in China the following article from the pen of Rev. Father Doyle, C.S.I., who is well known in Montreal, which appears in the current number of the "Catholic World" magazine, will be read with much interest by our readers. It contains much statistical information which is arranged in an interesting manner. Father Doyle in opening, says:—

The question of the future of China has become one of deep interest in view of the recent manifestations of antagonism against foreign residents and the apparent inability of the Chinese government to control its own people. The chief nations of Europe, it is generally conceded, are only waiting for a good excuse to convert what are now known as "spheres of influence" into subjugated territories.

The curtain is about to fall on the terrible tragedy that has been enacted on the veldts of South Africa, and before these scenes are completely shut out the signal is given for the curtain to rise on similar scenes in the Far East.

It did not take much perspicacity to foresee that there was trouble ahead for China, but very few anticipated that China herself would be the first to invite disaster and disruption by herself drawing the sword against the hated foreigner, and throwing the torch in the midst of their peaceful dwellings. It now seems pretty certain that the government has a word of condemnation for every one else but the "Boxers," and no small measure of commendation for them in their shocking outrages against the missionaries and the native Christians.

China has an area of 4,000,000 square miles, or greater than all the United States, a population generally put down at 400,000,000, or six times that of the United States, and only 350 miles of railroad, or not one five-hundredth of the mileage of the United States. The enormous population live in simple ways, as they are obliged to do. They travel little, as there are no facilities for going far from home. They are shut in by a great stone wall from their neighbors, and what is of far more consequence, by a greater wall of prejudice against anything not Chinese, from the rest of the civilized world. Among the various classes there are certain standards of civilization which make them peace-loving and law-abiding people, and it is the testimony of merchants who have had dealings with them that they are as a general rule honest. They are, however, wedded to their own customs, tenacious of their traditional ways, and exceedingly jealous of the growing power of the foreigners. It is this latter trait that has been the cause of the late disturbances, with their sanguinary results.

As a military or naval power China is inherently weak; and this fact adds a further inducement to the avaricious nations who sit about her door to assert and maintain their now acknowledged rights within the kingdom. Of course the immediate outcome of the Chinese imbroglio will be that the nations will insist that the Dowager Empress herself will subdue the "Boxers," or, in default of this, they will land their forces and do the work for her, and insist on the utmost reparation for the damages done.

But, in the meantime, what is of the highest importance to us is, What will be the outcome of these troubles in point of view of the evangelization of the kingdom? The history of Christianity in China goes back to the days of St. Francis Xavier. It has been through these four centuries a story of heroic struggle and marvelous fortitude on the part of the missionaries and their neophytes. A long roll of martyrs attests to the superhuman endeavors that were made to plant the church among these heathen. It has been only within the last few years that some show of protection and security has been secured for the missions by the French Government. A treaty was signed between China and France whereby the Catholic missionaries were accorded the rank of mandarins, without, however, any of the governmental authority. The first paragraph of the treaty reads as follows: "The Imperial Government having authorized for a long time the propagation of the Catholic religion, and Catholic churches having in consequence been established in all the provinces of China, we are desirous of seeing our people and Christians live in harmony. To insure a readier protection, it has been agreed that the local authorities shall exchange visits with missionaries according to the conditions specified in the following articles: 1st, In the ecclesiastical hierarchy bishops shall be entitled to the same rank and dignity as viceroys and governors, and shall be privileged to interview viceroys and governors." This title made the missionaries respected, and secured for them some measure of respect from the people. As a consequence the missions have thriven. Monsiegnor Favier, the Vicar-Apostolic of Peking, reporting on the state of his vicariate in March, 1900, made the following showing:

"In 1889 the stations numbered 323; now there are 577. Ten years ago there were 34,417 Christians; to-day we number 46,894. In 1889 adult baptisms amounted only to 1,022; this year they number 2,322, of which only 638 were administered; in danger of death. In 1889 there were 1,170 catechumens; to-day they number 6,506, and if we include those who have expressed their intention of becoming Christians, the number would exceed 10,000. The annual confessions have increased from 28,464 to 31,417.

"We made an appeal to the devotion of the Marist Brothers. Ten

years ago there were none in the vicariate; there are now 18. Thanks to their zeal, a college for Europeans has been opened in Tien-Tsin; a Franco-Chinese college in the same city has been confided to them by the municipal authorities. 75 pupils attend. The college in Peking, together with its branch, numbers 155 pupils, and has already turned out more than 50 good interpreters who fill important positions in the post-offices, railroads, telegraph offices, etc.

"The establishment of the Trappists is not only self-supporting, but is making steady progress. In 1889 there were only three priests, 6 choir religious, and 22 lay brethren; the community now includes a mitred abbot, 5 priests, 18 choir religious, and 33 brothers. The resources have not increased proportionately, and the monastery is poor.

"Besides the large institution of the Holy Childhood, which supports 400 to 500 persons a year, the Sisters of Charity maintain 2 European and 3 Chinese hospitals and 2 homes for aged men. They have, besides, a children's hospital and four dispensaries.

"The congregation of the Sisters of Saint Joseph, composed of native sisters, numbered 38 members in 1889; now there are 62. There were only 4 houses; now there are 11.

"In 1889 we possessed 16 large European churches; we now have 31. Many of these vie with those in Europe. The cathedral of the Holy Saviour, in the centre of the imperial city, was constructed at the emperor's expense, and cost \$160,000; the church of Saint Joseph, in the eastern part, cost over \$80,000; the old church, in the southern part, was renovated at a cost of \$10,000. The cost of the other important churches varies from \$10,000 to \$20,000.

"In 1889 there were 136 minor churches; to-day the vicariate possesses 216. The number of oratories has increased to 272.

"In 1889 the large seminary numbered 12 pupils; the attendance is now 23. The attendance of the small seminary has increased from 36 to 88. The pupils belong to our best Christian families; and if some do not complete the course, the reason is incompetency or illness. Every pupil supported by the mission cost \$20 a year; fourteen to fifteen years of study are necessary for the ordination of a Chinese priest.

"Instead of 2 colleges, we have 5; instead of 135 pupils, we number 325, most of whom are under our direct charge. The number of free schools has increased from 153 to 370, the number of pupils from 2,727 to 5,503.

But the success of the missions only added fuel to the antagonism of the "Boxers," and while the expressions of comity were very profuse on the part of the authorities, yet the Tien-Tsin (Society of the Lord of the Earth) understood very well that they might pillage and murder, and nothing in the shape of any condign punishment would be meted out to them. When complaints are made at Peking, the invariable response is that "orders have been issued to the local authorities to protect all Christians." In spite of these so-called orders the outrages go on, so that to the looker-on it does seem that there is an implicit understanding between the "Boxers" and the authorities to persecute and pursue and wear out the Christians until apostasy, and thus give a permanent set back to the work of conversions.

The outcome of it will be the invasion, if not the ultimate partition of China. In the meantime Christians will be slaughtered by the score. The massacres of 1870 will be repeated again. War with its iron heel will trample down much of the fruit of the most heroic labor. But we cannot believe that there will be any element of permanence in this set back. There are eddies in every great stream, and there is no great forward movement but has its set-backs at times. No one can see the end of a Chinese war, if such is fated to be European wars, by the logic of circumstances, will be involved in the conflict. If what are now "spheres of influence" become subjugated territory, how much will our own country be involved? Treaties with China guarantee to us an "open door." From a commercial point of view this places us on a perfect standard of equality for all time to come with all other nations. But the guarantee can only be carried out by the preservation of China as an independent power. It is to our advantage, then, to save China and resist the policy of partition. Our position in the Philippines gives us a coign of vantage. With it, and in view of the fact that our commercial interests are involved, can we keep out of the struggle?

Anyhow, it is evident to the most superficial observer that we are on the eve of the most tremendous events. Before the curtain falls on the lurid drama of war some most important historical events will have taken place.

## O'CONNELL AND THE TIPPERARY BOYS.

At Tipperary, brave Tipperary! they wanted to take the horses from O'Connell's carriage and draw him themselves upon his way. "This will never do," he said to his daughter-in-law, "their intentions are excellent, but they'll get so excited that we'll find ourselves in the ditch presently." Bursting open the carriage door, in a moment he was out among these gigantic Tipperary men, just as big as any one of them. "Now boys, be reasonable," he said; "leave the horses under the carriage." "But shure we'd rather pull you along ourselves, Sir," was the reply as the preparations for so doing went rap-

idly forward. "All right, on your own heads be it," cried O'Connell good humoredly, and throwing off his coat he set to with pugilistic intent, boxing them right and left until he got them to desist. Their amusement and delight knew no bounds, and when on regaining the carriage he doubled up his hand and shook it at them, with a beaming smile and a twinkling eye, the air was rent with enthusiastic shouting, and he drove off even a greater hero than when he had come.

To understand the above scene and to thoroughly appreciate it one must have Irish blood in one's veins. It was not so much the daring of the act that stirred the people up, for, of course, he knew they would not lay a hand upon him, but it was the originality of it, the fun of it, in point of fact, what they themselves have called the "divilment" of it that won their hearts and made him more popular than ever before.—Donohoe's.

## OUR CURBSTONE OBSERVER

### IN A CRITICAL MOOD.

About ten days ago I travelled to town upon one of the boats that plies between Montreal and some of the surrounding villages. During the space of an hour I was in conversation with a gentleman who is a notary by profession and a resident of a town not many miles away from the city. He is comparatively a young man. He had made a course of studies in one of our provincial colleges, and had been indentured to a prominent notary on St. James street. In 1889 he was admitted to the profession. I give these facts simply to show that he is what we would call an educated man. We conversed about French law and legal forms; he had Pothier almost by heart; he knew all about the "Coutumes de Paris"; he was well read in the history of French law, from the days of Justinian down to the last commentaries of Aubry et Rau. In the ordinary way that people glide from one subject to another, we came to speak about the number of Canadian journalists and professional men who have entered public life. I mentioned that very often men became members of a profession for the simple purpose of having a certain standing in the community. I said that I was under the impression that McGee had himself admitted to the Bar, more to have the name, rights and privileges of a lawyer, than to seriously practise the profession. In fact, his literary, editorial, and political engagements were such that he could never have expected to sit down in a law office and follow the routine of a practitioner. At this point my friend, the notary, said: "McGee? Ah! that is the man that once made a great Orange speech. Was he for them or against them?"

"For or against whom?" I asked. "The Orangemen," was his reply. And he immediately asked, "I mean, was he a Protestant or a Catholic?" I was so astonished that I scarcely knew whether to enlighten him on the subject, or to leave him in blissful ignorance. For the fun of it I said: "He was about as much of a Protestant as George Brown was of a Catholic." He made no reply for a moment; he was apparently turning the matter over in his mind. At last he said: "George Brown is dead I am told." "Yes," I said. "He was killed in his office." I got no farther in my explanation, when the notary interrupted me by saying: "I never heard that; I was told he had been ill for some months. He was a good many years with the company, and promised to hold a very high position some day, if he had lived. He was a very nice man, always willing to do what he could for people." At first I was a little puzzled to know what he was talking about, when it suddenly dawned upon me that he was speaking about a gentleman who had been an old and kind friend of my own; an employee of the Richelieu and Ontario Navigation Company, who died after some months' illness about half a year ago. Needless to say that I did not attempt to pursue the conversation beyond that point.

I have just related a simple fact. Yet to my mind it is suggestive of very serious thoughts and reflections. I could never have imagined that a man who was perfectly versed in the affairs of his profession, who was born within cannon-shot of Montreal, who had spent nine years in a college, and who had studied a profession and was admitted to the same could possibly be ignorant of what McGee was, or of George Brown was. Still here was a practical proof of the fact that such a person did and does exist in this province. And if there be one such, it is but reasonable to suppose that there may be many of them. I do not for a moment pretend that it should be part of a professional man's education to know all about the public men of thirty, or even twenty years ago; but I scarcely could believe that any person, of ordinary historical or political information, should know so little about the men who played very conspicuous roles in the country's political past.

There must be a screw loose somewhere or other. I am not able at this moment to place my finger upon the one, but I feel confident that a lack exists which could be easily remedied if only the proper means were taken. I blame, almost entirely the want, in our schools and colleges of a class, in which the history of Canada—especially the contemporaneous history of the country—is thoroughly taught. At all events, such a class would be of far more practical use in after years for the student. For the moment we have simply to empty the milk into another vessel and then to have the pitcher ready for the morning; while at that work I will merely call the attention of all whom it may concern: possibly they may be anxious to get the class. I am in

hopes that the next generation will know something about the great and remarkable men of to-day; if not, then, surely is your "Observer" doomed to oblivion after death.

## CATHOLICITY AND SCIENCE.

It is becoming monotonous and very wearisome to have men, who are absolutely ignorant concerning the history of the Catholic Church, constantly proclaiming the so-called antagonism of the church towards science—especially astronomy. They never tire of quoting "Galileo," "the imprisoned and tortured," "we would beg of such writers to recall the fact that Galileo was confined in a ducal palace, and was less a prisoner than is Leo XIII. to-day. His attitude towards the church may be read in the facts that his children were carefully educated in the Catholic Faith, and that he died a Catholic. Referring to what the church has done for astronomy, we find an English exchange stating:—

"From the earliest times illustrious Catholics were working in the field of astronomy. St. Bede, Doctor of the Church, wrote a treatise on astronomy, and was one of the first to teach that the shape of the earth was globular; that the ebb and flow of the tides was due to the pull of the moon. He showed the true cause of eclipses of the sun and moon, and condemned superstitious astrology as false and pernicious. Abbot Aleuin showed that what were thought to be portentous and erratic movements of the planet Mars was his natural course previously not understood. Pope Sylvester II., better known as the celebrated Gerbert, was a leading astronomer of his day. Albertus Magnus, the great Dominican theologian, before the invention of the telescope, taught that the Milky Way was a vast assemblage of stars, and that the figures on the moon were the ground-markings of its own surface. Copernicus was a monk, dedicated his great work to Pope Paul III., and published it at the earnest entreaty of his friend Cardinal Schomberg. The first observation of a planet's transit across the sun's disc was made by the Abbe Gassendi. The first of the asteroids was discovered by the Abbe Piazzi. The great names of Clavius, Grimaldi, Boscovich, Mayer, De Vico, and La Caille are all Catholic priests. At the present moment the Catholic Church possesses more astronomical observatories than any country or any government. Beginning with the Vatican Observatory at Rome, founded out of the private purse of Pope Leo XIII., they are found all over the world even, in such countries as China, Patagonia, and the Philippine Islands. Our own Stonyhurst Observatory is an example near home. This is a meagre statement of what Catholics have done for astronomy and knowing much more we feel insulted when bigoted correspondents are permitted to ignorantly assert otherwise.

Decidedly this is only a very limited statement of what members of the Catholic priesthood and laity have done to carry the science of astronomy to perfection. It has been the same with all the other sciences; if you search for their organization, development and diffusion, you must look to the Catholic Church.

## BROOKLYN'S DEMOCRATIC LEADER.

Probably nine out of ten of those to whom the name of McLaughlin is familiar take it for granted that the Brooklyn Democratic leader is an Irishman, says a writer in the New York "Sun." Hugh McLaughlin was born in Brooklyn, of Irish parentage, and has lived there all his life. Unlike most of the Brooklyn McLaughlins, he is essentially a product of Brooklyn. No one knows exactly how old he is, but 74 is very near the right mark. Within the past five years he has aged considerably, and those who have not seen him within that period will be impressed by the notable change which he has undergone. His step now lacks that springy character which stamped him hale and hearty at the age of 70. He still retains that remarkable ruddiness of complexion so rare in men of his age which seems to promise many years of active life. His figure is as straight as an arrow. He stands 6 feet high, and the tall silk hat which he wears, winter and summer, makes him appear still taller.

He dresses faultlessly, but plainly, and no one would ever think of calling him other than a fine-looking man. His hair, somewhat thin on the top of the head, is white and inclining to be wavy, and he has a white mustache. His keen, bright eyes, still undimmed by age, indicate unusual shrewdness and the ability to read character, two qualities which he undoubtedly possesses in a high degree. Those who know him intimately say that his natural character is one of extreme amiability, and that the habitual sternness familiar to those who have come in contact with him in a political way is merely assumed. Those who have observed with care the boss's physiognomy will be inclined to credit this. There is a gleam of invincible good nature in his eyes which seems strangely at variance with the reputation the newspaper men give him.

Wonder has often been expressed at Boss McLaughlin's extraordinary power over men. Those qualities which give a man a kind of absolute despotism over his fellows are an exceedingly interesting study, and yet when they are analyzed they are found to consist of very simple elements. McLaughlin owes his success to an intense shrewdness of a rather commonplace order united to extreme caution and backed up by a sense of strict honor in his dealings with his political associates. He has never been known to fail in his word or wittingly to have disappointed the hope of those who have placed their trust in him. His word is always literally as good as his bond. His reputation of unswerving fidelity to his promises has stood him in wonderful

stead during his whole career, and has been a very considerable element in his great success.

It is not necessary to point out that such a characteristic is not at all common among the run of politicians though it will invariably be found in those that deserved to be placed in the class with the Brooklyn boss. This quality of personal rectitude in dealing with subordinates goes hand in hand with a policy of remarkable cunning, astuteness and diplomacy which would compel admiration if it were not essentially provincial. It is a well-known fact that McLaughlin's influence has always been circumscribed by the limits of Brooklyn. He has never attempted to extend his influence to State or national politics and this has occasioned no small wonder among those who have watched his career. The faculty of inspiring loyalty among his followers is possessed by Hugh McLaughlin in an extraordinary degree. His principal lieutenants place an almost childish reliance on his opinion, and his word with them is absolute law. Events of the past have shown that this implicit trust has not been misplaced very often, for it would be difficult to produce a parallel for McLaughlin's long career of almost unbroken success.

The manners and habits of the veteran leader are extremely democratic. His office at 13 Willoughby street has become famous. The interior of this office building is as prepossessing as possible. The place was formerly known as "Kerrigan's auction shop," and those who wished to confer with the recognized head of the Democratic party in Kings county were obliged to pick their steps among old furniture before they reached a humble-looking desk in the rear of the place, at which the boss held his state. All sorts and conditions of men find their way to this dingy shrine of Democracy. District leaders in search of jobs for constituents, lawyers and even clergymen elbow one another within the narrow confines of the auction shop waiting hours for an audience. These audiences are usually short and to the point. Tales of woe are poured into the ears of the chief, and disputes without number are "fixed up." In cases of disputes between rival leaders the arbitrament of the boss is final.

Unlike some men of strong character and stubborn instincts, Hugh McLaughlin has the faculty of forgiveness. Some of the men closest to him to-day, through whose efforts some of his greatest triumphs have been won, were at one time his bitterest enemies. This utter lack of the implacable in his character has proved an inestimable benefit to him during the course of his long management of the Brooklyn Democratic machine. His policy has always been to conciliate a powerful foe rather than to exasperate him, and with this end in view he has at times made concessions which were thought to be ruinous by his colleagues, but in the long run have never failed to vindicate his judgment.

Mr. McLaughlin's extreme reticence as regards interviewing has almost passed into a proverb. He is said to be the most difficult to approach of any man in public life. An interview with him is esteemed a prize, and the man who can get one of these coveted talks with the "Boss" is looked up to with considerable envy in Brooklyn. Innumerable are the devices resorted to in the endeavor to make "the old man" talk, as the phrase goes. Once in a while a daring writer calls at his house for the purpose of interviewing him, but he seldom calls for the second time. Scant consideration is shown to the newspaper man who tries to beard the boss in his private home. He has made an inexorable rule that all political business must be transacted in his office in Willoughby street, and this rule is one that he never departs from. There was a time, however, when it was possible to see him at his home, and a few may still remember the strange scene that used to take place in front of the Reimsen street residence.

In those days the Willoughby street auction shop had not yet become the established Mecca, and the politicians who wanted to see the boss on business were accustomed to troop down to Reimsen street and take up their station in line in front of the house, where they waited until it was the pleasure of the leader to come out and confer with them. When he was good and ready he was wont to confer with his satellites, one by one, as they stood ranged along the gutter like a string of gallery gods in front of a theatre. No one seemed to take umbrage at this rather inhospitable custom, for it was well understood that under no circumstances would the boss be willing to profane his private home with the discussion of politics. Composing that line along the gutter were some men who have since arrived at con-

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derable prominence, and it is doubtful if they would care to remember the days of the "Reimsen street chain gang," as some war once termed the expectant line of statesmen.

Mr. McLaughlin has a remarkable memory that does not become impaired by age. It goes back to the earliest campaigns in which he was associated, and extends to the smallest details. His position in his party naturally brought him in contact with many well-known men of political history, and his stories of campaigns of the past and politicians long since passed away are extremely interesting. He has a remarkable memory for faces, and even for names, and it was once said of him by an admiring follower that, "like Caesar, he knows the name of every man in his army." Notwithstanding his very wide acquaintance, he has made very few intimate friendships. He is essentially a home man, and most of his time not taken up by political affairs is spent with his family.

The habits of life of the veteran Democratic leader are extremely simple, and his longevity and rugged health are due in no small measure to this simplicity. He never uses liquor and never smokes.

Mr. McLaughlin has seldom been seen at a theatre. He has, however, attended performances given in aid of the charities in which his wife was interested. For society he has little taste, and the only social function which he attends, and has never missed, is the annual ball of the Emerald Society, given for the benefit of the Brooklyn orphans.

One of his chief diversions is dominoes. He is an expert domino player, and it used to be a common thing to see him in the evening deep in his favorite game in the meeting rooms of the C. A. R. in the borough hall. Such an occasion was interesting for the chance spectator. The boss would mingle freely among the grizzled veterans and seemed to be personally known to all. His partners at the game are the objects of special envy, and the man who can beat him has made his reputation.

Hugh McLaughlin stands high in the estimation of the Roman Catholic clergy. He is a practical Catholic himself and his family has from the beginning of his career been intimately associated with the charitable enterprises of his religion. Most of the pastors of Brooklyn are personally, and some are intimately acquainted with the noted politician. It is very often through the intercession of clergymen that political favors are obtained. Appeals of this kind made to the boss are understood to have a special efficacy, for however brusque he may be in his intercourse with the majority of those who come in contact with him, he always shows marked courtesy to the priests of his Church. The result of this consideration is seen in the almost universal esteem which he enjoys among the Roman Catholic clergy. He has contributed generously to the support of his Church, and is a familiar and prominent figure at the various fairs, lawn parties and enterprises of like nature.

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