

POST-MORTEM CHARITY.

A JEWISH PREACHMENT WHICH HAS AN APPLICATION TO CATHOLICS.

Ave Maria.

Cardinal Manning's declaration that it is a poor will which has not God among its beneficiaries has often been repeated in various forms, but we question whether most people are in the habit of thinking of the sentiment as being specially, popular among the Jews. Yet the Chicago Israelite writes editorially as though hequests to charity and religion were far more common among the scattered children than among wealthy Christians. We quote:

When a Jewish millionaire dies without leaving a cent to charity, his family has to blush as for a public scandal; the unanimous adverse comment reveals very plainly the existence of a public opinion, amounting to conviction, to the effect that mere decency calls for some remembrance of the poor when a man is distributing the vast accumulations of a prosperous lifetime. Among the general public this ideal of public decency does not seem to prevail to nearly the same extent. A multi-millionaire may divide his towering pile among his rich relatives without so much as the mention of a deserving charity; the newspapers do not consider that sort of niggardliness worthy of a line of comment. Perhaps statistics would show that Christian millionaires have given, even in proportion, larger amounts to education, art, religion, than Jewish millionaires have given so far; but the assertion is a pretty safe one to make, even without exact figures to support it, that the rich Jew does not nearly so often omit all mention of charity from his last will as do the rich of other faiths or unfaiths. A good deal of this is tradition and may lose some of its force as we drift farther from the Ghetto; a good deal of it is more or less unalterable temperament, the fruit of the discipline of generations.

It is commonly enough recognized that our Jewish friends take excellent care of their own sick and destitute, and we have heard that they are among the most regular and generous benefactors of the little sisters of the Poor in some of our large cities. But if the claim made by the Israelite can be substantiated, it constitutes a new title to respect for the Jewish people, and ought to clear away clouds of misunderstandings and prejudices.

Some other words of our Chicago contemporary on the subject of money-getting and the post-mortem laudation of wealthy men are equally notable and quotable. We especially like the Israelite's interpretation of the motto De mortuis nil nisi bonum:

Whenever a very rich man dies, the newspapers preach very edifyingly to the young man who wishes to succeed. They point impressively to the industry, economy and perseverance that have led, in the respective instance, to conspicuous success. The impression one generally carries away from any frank description of this kind of career is that there has been principally a certain single-mindedness which, sustained by great energy and unusual physical as well as mental resources, led straight on to conspicuous eminence. The one fact upon which the newspapers do not dwell is that economy has often more than one mean, selfish and petty aspect: that single-mindedness directed to the aim of personal advancement often involves hardheartedness to others, injustice to higher claims; that there has often gone, hand in hand with this determined specializing, an atrophy of other human interests. This will, of course, not apply to all instances; but when the success is set up on a pedestal for admiration, the errors and failings that accompanied it should have the same calcium light turned upon them as warning examples. Of the dead there should be said nothing but the truth.

CATHOLIC SCHOOLS.

A TRIBUTE TO THEIR INFLUENCE FOR MORALITY.

There is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They engrain their faith in human hearts when most plastic to the touch.

Are they wrong, are they stupid, are they ignorant, that they found parochial schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puritan Fathers were wise, then we are foolish.

Looking upon it as a mere speculative question, with their policy they will increase; with ours we will decrease. Macaulay predicted the endurance of the Catholic Church till the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned into barns.

Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapes in the unknown graves of Plymouth pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears but as inevitable from the fact that whatever a man sows that shall he also reap.—New England Journal.

We honor Mary, but we worship God.

PEACE TO LABOR.

COUNSEL OF CARDINAL GIBBONS.

New York World Aug. 24.

The following article, from the pen of His Eminence Cardinal Gibbons, is worthy of careful perusal:

"I deeply deplore the present attitude of Labor and Capital. I have never questioned the right of workmen to organize. Indeed, I am a firm believer in the efficacy of organization, especially when it is applied to working men and women. It is the one method by means of which wage earners may better their condition and enforce their rights.

"But such organization should be brought about and maintained by peaceful methods and without force to individuals. To attempt to coerce men and women to join the unions by declaring that those who do not join them shall not be employed in the same work with those who do belong is to take a step which, in my opinion, will ultimately result in disaster to the unions especially when accompanied by physical force, as is too often the case in recent labor disturbances.

"These acts of violence, whether committed by members of the unions or by those who sympathize with them, can have but one effect—the alienation of many who are now consistent friends of the workmen and believers in their right to organize for their own protection.

"My attitude in this respect has always been clearly defined. I believe not only in the right of workmen to organize, but I believe it to be their duty to do so. Membership in such organizations should, however, be purely voluntary. Anything resembling coercion in that connection should not for a moment be tolerated, whether that coercion be moral or physical.

"I do not wish to be understood as accusing the leaders or members of labor organizations of actual participation or even of inciting the many acts of lawlessness or violence which have recently occurred in various parts of the country, and which seem to be increasing in frequency and malignancy. In fact everything indicates that it is rather the work of those who sympathize with the men who are engaged in the struggle, and to this extent at least it may be said to create a prejudice against labor organizations not justified by the facts.

"It may also be said that the course of the leaders of the unions in denying to non-union workmen the right to seek and obtain employment whenever and wherever the non-unionists see fit, is to no little extent responsible for the many acts of lawlessness which are committed by outsiders, who are but carrying to its logical conclusion the indefensible position of the organization and labor leaders in that respect.

"To demand the dismissal of non-union men for no other reason than that they are non-unionists is, in my opinion, but a modified form of coercion, which naturally begets actual violence in the struggle that frequently follows the refusal upon the part of employers to comply with such demands.

"As an earnest friend of the laboring man I can but wish that he and his leaders shall adopt less coercive measures. Let them gain their end by peaceful rather than by forcible means, by persuasion rather than by threats, by arbitration rather than by strikes and lock-outs. Labor is strong enough to be just, and unless I am much mistaken, union workmen will ultimately find it to their advantage to increase the membership in their organization by voluntary enlistments brought about by the education of their fellow-laborers to an appreciation of the manifold advantages resulting from union of interests rationally and lawfully applied."

RELIGIOUS EDUCATION THE ONLY TRUE EDUCATION.

Next to providing the child with the necessities of life, such as food and clothing, the most necessary thing to give him is a religious education. This is a most sacred obligation on the part of parents toward their children. The child is God's, and has been made for heaven, and religion is the link that will bind him to his Creator during the days of his earthly pilgrimage.

Education must be twofold in its character—religious and secular if it be worthy of the name. The heart must be developed and trained as well as the head to make education complete. The child must be taught to know, love and serve God, as well as to know the things of this world and the things that are in it.

So the Church has her colleges and academies everywhere to impart the perfect education, and for the great masses of her people she has the parochial schools. To provide religious men and women for the religious training of the young the Church is unceasing in her efforts, through her bishops and priests, to foster vocations and to encourage the bright of mind and pure of heart and generous of soul to take up the work and to go forth and labor in union with our Lord. Who will be teaching through them. Who said, "Learn of Me," and commanded that the little ones be allowed to come around Him, saying: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

The school is the nursery of knowledge and childhood is the seed-time of life. "Train a child in the way he should go," says Holy Writ "and in his old age he will not depart therefrom." How important, then, that the school be Christian, and that the life of Christ be held up as the model life which the child is to be encouraged to copy his own, and how necessary that His divine words be the first seeds that will be sown and cultivated in the youthful heart.

Nearly everything for a pupil's success depends upon the teacher's knowledge and ability to impart it; for, with ordinary application, a child must grow and advance under such an instructor. As this is true with regard

to secular instruction, still more is it true with regard to religious instruction, for the home is closer between teacher and pupil and the influence stronger and greater. There is a kind of heart to heart understanding. The innocent child sees in the teacher an exemplification of all that is beautiful and noble in character, and its impressionable soul easily and unconsciously takes on the same and it is one of the sweetest memories of its after life the days spent under such holy influence. The truly Christian teacher in our Christian schools is indeed a powerful factor in the perfect training and forming of the child, and many a prayer will be said for the teachers in after years by their grateful pupils.

How important it is that Catholic children be sent to Catholic schools, where everything is done to give them an unsurpassed secular training while religious education is faithfully watched over! How unjust and how unwise for parents to deprive their children of that greatest of blessings—a religious education! The foundation of temporal as well as eternal success for the Catholic boy or girl is a Catholic education. They will be only half educated in any other school—and a Catholic to be a Catholic cannot do anything by halves. They must be fully equipped if they would conquer in the battle of life and take a leading and successful part in the struggle for existence. Those Catholics who have succeeded in life and are the glory of their Church in the high positions they have attained in the professional, literary and business world are, almost without exception, the products of Catholic education.

Let Catholics, then, be a unit on the necessity and advantages of Catholic schools. Let them use no other and do all they can to maintain them and bring them to the highest excellence, and the result will be not only the betterment and advancement of Catholics themselves, but likewise the improvement and betterment of the whole world, for though the drop of yeast is little, it will be in the providence of God the leaven that will leaven the whole mass.—Bishop Colton in Catholic Union and Times.

"THE VICTORY WHICH GOD IS PREPARING FOR HIS CHURCH."

THE HOLY FATHER REPLIES TO THE ATTACKS OF PERSECUTORS OF THE CHURCH IN LANGUAGE BREATHING AN APOSTOLIC SPIRIT.

Six thousand of the faithful from various parishes in Rome were admitted the other day to an audience, and addressing them His Holiness said: "We are in times of tribulation for the Church of God. Many on the right and by every means wish to crush us. The wicked are numerous, but none of us is quite free from fault. We should then recognize our failings and bear the cross which the Lord has laid upon us with that resignation of which He has given an example. Let us pray and humble ourselves in the sight of God: this will be our strength in the victory which God is preparing for the Church." The Holy Father, it will be observed, uses no words of proud disdain. The terms are not of the kind employed by those who hold worldly power. Yet though they are full of meekness, St. Paul himself could not display greater confidence in the issue of a struggle for the faith. God, His Holiness firmly declares, is preparing a victory for the Church. He is not then in the least degree dismayed by the anti-Christian policy of M. Combes.—London Catholic Times.

CARDINAL VANUTELLI'S LOVE FOR CHILDREN AND THE POOR.

If Ireland captivated the Cardinal, His Eminence took the people's hearts by storm during his nineteen days sojourn among them. Says the correspondent of the Dublin Freeman:

He gave further proof of this beautiful characteristic in his nature at Headford Junction, when the train stopped there while he was on his way to Killybegney. The people gathered at the railway carriage window to see the Cardinal, and when he appeared, to kiss his ring, among them a little girl of five or six years, apparently alone. She raised up her arms towards the Cardinal, but as she was so small her hands could not reach his ring. The Cardinal at once beckoned to one of the men present to lift up the little one in his arms, and when this was done he gave the child his hand and ring to kiss and patted her affectionately on the head and blessed her. This is only one of the many instances which he gave during his tour of his consideration to all, and especially towards the young and the poor.

Another instance of that kindly consideration for the gentle and the weak he gave when he had just left the pulpit in the Thurles Cathedral. After giving the Pontifical blessing a young girl was struggling with all her strength to get through the crowd around the pulpit in order to kiss the Cardinal's ring. He saw her, turned back, and forcing himself through that crush of stalwart Tipperary young men, almost as tall as his own six feet two inches, he thrust out his arms over their heads and gave the young girl his hand so that she might kiss his ring. Everywhere he seemed quite at home with the people.

A Little Heroine.

Miriam Cline, a little girl of eleven years, saved six families from a terrible death in a burning apartment house in the West End, Boston, last Sunday, by running through the building and giving the alarm. She was the only one of the building to overcome by the smoke and almost unconscious. But little Miriam comes of a race famous for its heroic women ever since the brave and resourceful first bearer of the name, while still a child herself, saved the life of baby brother, later the Lawgiver of the Chosen People.—Boston Pilot.

QUESTION BOX ANSWERS.

By Rev. Bertrand L. Conway.

"Is not your doctrine of infallibility opposed to liberty of thought?"

"Is not a Catholic hampered in his search after truth by his blind, degrading obedience to the claims of an infallible Church?"

The doctrine of infallibility is opposed to the false liberty of thinking error, but not to the true liberty of thinking the truth. This objection is based on the false notion that unrestricted liberty of thought is a good thing, and that every man has a right to think just as he pleases. The Catholic Church maintains, however, that no one has a right to believe what is do what is evil. Christ plainly tells us that error and sin imply not the liberty but the slavery of the intellect and will. "You shall know the truth, and the truth shall make you free" (John viii. 32). "Whoever commits sin, is the servant of sin," (ibid. 34).

Universal liberty of thought is impossible, for every principle and fact of reason or revelation that we acquire must necessarily restrict our liberty of thinking the opposite. Once we clearly grasp any truth we are bound by the law of our reason to accept it. No intelligent man to-day would consider himself free to deny the fact of wireless telegraphy, the existence of bacteria, or X rays, the phenomena of hypnosis, or the earth's movement around the sun. No man of sense, even if he had never travelled beyond his own little village, would question the testimony of others regarding the existence of London, Pekin or Calcutta. Speculation is useless, and opinions are absurd, when we are face to face with undoubted facts. A man full of prejudice, ignorance, and error may think himself free to believe many calumnies against the Catholic Church. He may believe that Catholics adore the saints and worship their images, sell indulgences, pay money for confession, and the like. He may believe that they teach that the end justified the means, that it is lawful to lie to heretics; that the Pope can do no wrong. But surely he is not to be congratulated for this freedom of believing what is not so. Such liberty of thought is not a blessing, but a curse, to be done away with as soon as possible by a knowledge of the truth.

We can readily see how non-Catholics, whose religion disclaims infallibility and rests on the shifting sands of private judgment, should quarrel with any certain teaching in religion. They cannot agree among themselves about the most fundamental doctrines of Christianity, and their belief rests on mere opinion, logically is uncertain, hesitating and questioning. The result with those who carry matters to their logical conclusion is socialism, indifference and unbelief.

The Catholic, however, believing in a Church authority which, like Christ, is divine and infallible, speaking in His name and with His authority, gladly welcomes the revelation of God's voice; with a certain, unhesitating assent. The Church to him is Christ's speaking. "He that heareth you, heareth Me" (Luke x, 16), and therefore he knows she cannot deceive nor be deceived. A Catholic, therefore, would no more question the doctrine of auricular confession, transubstantiation, the Trinity, eternal punishment, than a mathematician would the fact that two sides of a triangle are greater than the third.

The submission of the Catholic to the Church is not "a blind, degrading obedience" to a mere human authority, but the assent of faith to a divine authority, which he can prove proclaimed to the world all the teachings of the Saviour. He knows by reason that God hath spoken; he believes by faith all that God has said, because He is the Infinite Truth. "If we receive the testimony of men, the testimony of God is greater" (1 John v. 9).

The Catholic is not hampered in his search for truth any more than the scientist is hampered by any ascertained principle or fact of science. Indeed, the certainty of revealed truth gives him a greater confidence and freedom in the pursuit of new truths. Many things are left open to speculation, outside the domain of defined dogma. With an infallible guide, he calmly views the progress of science, carefully distinguishing opinion from principle, hypothesis from fact, and does not change his doctrines to meet the shifting views of unproven scientific theories.

Infallibility, therefore, is the corrective of ignorance and error, and the foe to uncertainty about the dogmas revealed by God. As Cardinal Newman wrote: "It is a supply for a need, and it does not go beyond the need. Its object is, and its effect also, not to enable the freedom or vigor of human thought, but to resist and control its extravagance" ("Apologia," p. 253).

And the Protestant writer Mallock: "It (the doctrine of infallibility) is not a fetter only; it is a support also; and those who cling to it can venture fearlessly, as explorers, into currents of speculation that would sweep away altogether men who did but trust to their own powers of reasoning." "Is Life Worth Living?" (Ch. xii, p. 310).

"Is not your Church a spiritual despotism in which men must surrender their private judgment in religion to men like themselves?"

If the Church were a mere human authority that undertook to give its own views of Christ's teachings, like Luther, Calvin, Wesley, Fox, Solesius, Mrs. Eddy, Dowie, a rational thinker might indeed call it a spiritual despotism when it attempted in the slightest degree to command in matters of faith or morals.

But the Catholic Church is a divine teacher, commissioned by the Almighty Son of God to teach all nations till the end of time in His name and with His authority, and guaranteed as "the pillar and ground of the truth" by His abiding presence and the Holy Spirit's (Matt. xxviii. 18-20; Mark xvi. 15, 16; John xiv. 16; xvi. 13; Luke x, 16; 1 Tim. iii. 15, etc.) There can, therefore, be no question of any intellectual

or moral slavery for a man to submit to her authority, which is God's. "He that heareth you heareth Me." (Luke x, 16).

"It is not the Church that established spiritual despotism; it is she who saves us from it. Spiritual despotism is that which subjects us, in spiritual matters to a human authority, whether our own or that of others—for our own is as human as another's—and the only redemption from it is having in spiritual matters a divine authority. Protestants themselves acknowledge this when they call out for the pure word of God. The Church teaches by divine authority; in submitting to her we submit to God, and are freed from all human authority. She teaches infallibly; therefore, in believing what she teaches, we believe the truth, which frees us from falsehood and error, to which all men without an infallible guide are subject, and submission to which is the elemental principle of all spiritual despotism. Her authority admitted excludes all other authority, and therefore frees us from heresies and sects, the very embodiment of spiritual despotism in its most odious form" (O. A. Brownson's works, vol. x, p. 128).

Indeed, what is the fundamental reason to-day of the downward trend of Protestants towards infidelity? Is it not the fact that intelligent men are beginning more and more to realize the slavery of being subject to a sect's human and fallible version of Christianity? How many Protestants to-day, for example, hold to the original doctrine of Luther or of Calvin? Very few even deny the essential dogmas Christ taught, viz.: the Trinity, the Divinity of Christ, eternal punishment, and the like. A pretty conclusive argument this that either there is in the world to-day a teacher divine, infallible, and authoritative even as Christ, namely the Catholic Church, or no man living can be certain that he possesses the complete Gospel that the Saviour taught.

FEW DON'TS FOR CHURCH-GOERS.

Don't talk in church—it shows a lack of faith and very bad breeding.

Don't chew gum in church—it's an indication of "ragger" habits and back-fence leaning.

Don't ignore the collection basket—it makes you look very cheap and ungenerous, whether you feel so or not.

Don't make only a half genuflection. If it is not worth while bending our knees to the floor in adoration to our Lord, it is hard to understand what brings us to Mass.

Don't come up to the altar rail after everybody has received Communion and the priest has returned to the altar. Such actions disclose a carelessness that cannot be explained.

Don't stay in the back seats when you can get one near the altar. When you go to see your neighbors you don't stand or sit at the door—you go in the best room. Why can't you treat our Lord with the same respect?

Don't say it's too hot to go to church during the summer months. It's not too hot for anything else, why should it be too hot to serve God?

Mr. Devlin Complimented and Our Society Commended.

Canadian Associated Press Despatch.

London, Aug. 23.—A recent issue of the Connaught Champion says: "Galway should be proud of Mr. C. Devlin, M. P., who leaves no stone unturned to push forward the interest of his constituency."

The President of the Midland Temperance League in a letter to the Birmingham Daily Post says: "The expenditure on alcohol per head in the whole of Canada is exactly 25 per cent. of what is spent in England. It wants but little imagination to picture the condition of things in the home country if the people here lived as thriftily and intelligently as the Canadians."—Toronto Globe, August 24.

The Curse of Secret Societies.

Secret societies brought about the seizure of the Papal States; secret societies caused the fall of Napoleon III. In Ecuador they assassinated Garcia Moreno; by their machinations they drove Dom Pedro from Brazil after he had freed his millions of slaves. Yesterday in Guatemala they caused the pagan gods of Greece to be worshipped by public school pupils; to-day in France they are driving out the religious orders. Wherever they exist around the earth they are either ridiculous or dangerous and ought to be abolished by law. The principle upon which they are based is unchristian, since they endeavor to procure by hook or crook privileges for the initiated of which all other people must stand deprived.—New World.

CATHOLIC KNIGHTS AND SECRET SOCIETIES.

At the convention of the Catholic Knights of Wisconsin, held at Madison recently, the contention over the admission of persons who are members of non-Catholic secret societies assumed such importance that Archbishop Messner spent a day before the convention adjusting the matter. He imposed secrecy upon the members, owing to the fact that the names of four societies are now before the court of Rome, undergoing examination and awaiting judgment. In his address he laid down the general rules as follows: 1. The Odd Fellows, Good Templars, Knights of Pythias, the Sons of Temperance, whose rituals and practices have been examined, are explicitly condemned. 2. All societies that require an oath or promise upon honor of absolute secrecy so that the member cannot give testimony before a State tribunal, or divulge anything to ecclesiastical authority, are implicitly condemned. 3. Any organization whose ritual inculcates doctrines or requires devotions that are not Catholic are implicitly condemned.

Even after a society has been condemned a dispensation may be granted by the Apostolic Delegate to insurance members who innocently joined it before it was explicitly condemned, and cannot leave the same without great financial loss, upon condition that he shall not attend the meetings, but may continue to pay his dues so as to keep his insurance good.

The constitution of the Catholic Knights of Wisconsin was amended so that hereafter no member can belong to any secret society either explicitly or implicitly condemned by the Church.

Dean McNulty's Strenuous Methods.

The Very Rev. Dean McNulty of Paterson, N. J., continues his strenuous war upon saloon keepers who transgress the law. On a recent Sunday morning he made an unexpected and, presumably, unwelcome visit to the saloon of Alderman Daly on Grand street. The priest knew that if he attempted to enter the place by the same door as the patrons he would be debarred, so he went upstairs and, meeting a member of the household, asked and received permission to go down a rear flight of stairs and into the rear yard. In this way he got into the saloon. When the priest walked into the bar-room there were a number of men lined at the bar drinking, but they soon scattered. No doubt the Dean by this time lodged a complaint against the proprietor of the place. The aged priest also tried to get into several other saloons, but in each case the watcher succeeded in bolting the door before he got inside.

The Catholic schools have justified themselves to critics and even to bitter enemies by their fruits; and are sure to show a larger enrolment than ever at the opening of the new scholastic year.—"In the Family Sitting Room," Boston Pilot.

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