

WHAT IS A CATHOLIC?

A FEW PERTINENT REMARKS ON THE QUESTION.

DIFFERENCE BETWEEN NOMINAL AND REAL CATHOLICS.

(From the San Francisco Monitor.)

A question has been sent to the query column of The Monitor the importance of which, we think, demands more than a categorical reply. Though we treat the question at some length we shall begin by apologizing that necessity compels us to touch it at all. The Catholic must feel humiliated that a sad state of affairs necessitates the discussion of the topic. If all those who claim to be, were in reality true Catholics there would be no occasion for it. If all were sincere and none whited sepulchres; if everyone were sound, or at least not altogether rotten; if all were true, and if there were found no hollow mockeries in the Church; if all were honest and if we had no jockdaws dressed up in peacock feathers, this question would never occur. It is depressing, it is humiliating, it drives the mind down to the very brink of pessimism, to think that we should be forced to discuss a question which baldly and nakedly puts before us the sad fact that there are those who, called to the high vocation of the true faith, yet ignore or despise the fundamental duties of that grand calling and whose only assertion of Catholicity occurs whenever there are any temporal benefits or privileges resulting from membership in a Church against which they have risen in rebellion. This we blush to acknowledge and we apologize that we are forced to admit such a lamentable state of affairs is actual.

STATE OF THE QUESTION.

The question is simply this: There is a certain widespread and influential organization membership in which is confined to Catholics. That condition for membership is, of course, in no way narrow or smacking of intolerance. It seeks to antagonize no sect or creed. It is merely a benefit society composed of Catholics and of course it is expected that the organization will produce among its members a healthy Catholic opinion. Now, the constitution of this society made no other demands except that the candidate should be a Catholic. At the time the organizers had no doubt about what a Catholic meant. But afterwards when the society waxed powerful; when by the exertions of the good and true men who laid its foundations and nursed it into full manhood it became a strong factor in social life and membership became, from a worldly standpoint, most desirable; when, in other words, it grew to be a good investment; forthwith all of the "jelly-fish" who had practically abandoned Catholicity and personified the despicable operation of amputating their Catholic backbone knocked at its doors for admission. They were Catholics, which means of course by some accident or through the pity of their Catholic parents they were baptized in a Catholic Church, or by a priest; but when the time came for them to put in practice the solemn promises recorded by proxy at their sacred entrance into the Catholic Church they thing promises and Catholicity to the winds, and many of them would for the sake of a little gain deny that they were of the faith of Christ.

COMMON MARK OF A PRACTICAL CATHOLIC.

Now is the society to recognize those as Catholics? Is it to admit them to membership? They can lay no claim to the name of "practical Catholics," but they say they belong in some vague way to the Catholic Church. There is a most imperative law commanding every Catholic to make his peace with God and receive his Redeemer in the Holy Communion at least once a year. The observance of this has become the distinguishing mark between a nominal and a practical Catholic. If the question of a man's religion be enquired into whose name would lead one to believe that he is a Catholic but who neglects this duty, the answer comes unbidden to the mouth, "He should be a Catholic," implying of course that in their belief he is not. Thus public opinion has settled on this as the distinguishing mark of a Catholic.

CHURCH LAW ON EASTER DUTY.

Of course we in no wise wish to deny that such a man is and continues to be a member of the Catholic Church. The Church is a visible society. It contains within its fold saints and sinners. There is and must be room for all. Now the end for which the Church is instituted is man's eternal salvation. It is a society whose only aim is to sanctify man in this life and so prepare him for eternal rewards. Christ Himself has instituted many channels of grace for that purpose and the Church dispenses His grace through these channels. Now instituted for a spiritual end, making use of correspondingly spiritual means, the Church, seeking the sanctification of everyone of its children, has legislated that all should make their peace with God at least once a year. The words of the Council of Lateran are, "Let every single one of the faithful of both sexes, having arrived at the age of discretion, reverently receive the Holy Eucharist at least once a year at Paschal time, unless perhaps by the advice of his pastor on account of some reasonable cause he should abstain." The Council of Trent repeated the command and formulated in a canon the doctrine on the question: "If any one should deny that all and each of the faithful after arriving at the age of reason are bound to communicate at least once a year in accordance with the mandate of the Church let him be anathema."

ANALOGOUS CARES.

Thus the Council of Lateran has commanded Paschal Communion and the Council of Trent has placed outside the pale of the Church anyone who would presume to say that the Church has not the power of thus legislating. The man who neglects this duty is a dead and rotten member and is amenable to the gravest punishments of the Church. If such a crime were committed against the State the offender would be almost outlawed. If such an offence were done against the by-laws of any society by a member he would be immediately spurned from its doors. But he continues to be a mechanical member of the Catholic

Church though he is utterly opposed, to the great end of that Church, viz., personal sanctification.

The case is exactly similar to the following: A man joins some Republican league and after being duly created a member he simply drops all the active work expected of these enrolled. Election day comes but this Republican is seen near no polling booth. Not only that, but he works for Democratic principles. His influence is thrown on the side of the latter. Now would any benefit societies for Republicans alone admit him to membership on the simple plea that once he wrote his name on a Republican roll-book. Assuredly not.

Between the two cases there is a striking similarity. For the nominal Catholic, by his influence and example, is leagued with the powers of darkness that are always in opposition to the true Church. Not only does he negative the work of the Church within himself, but the scandal of his life will make the faith of others cold.

OBJECTIONS ANSWERED.

It may be objected that we are dealing too harshly with such a one, that we cut him off from the only hope of final repentance. For him we have the most sincere compassion, but we do not allow our pity to run away with our better judgment. When Catholic opinion will regard such a man as a renegade there will be better hope for the observance of the Church's discipline and the attainment of her end.

But the society may be accused of being narrow-minded for refusing membership to this kind of Catholic. The Catholic society that would be open to all persons who through no fault of theirs were baptized by a Catholic priest is deeply dyed with bigotry. It discriminates between the baptism of priest and preacher though one is as valid as the other. If as a Catholic society it has any *raison d'être* that should be manifested by some mark of Catholic sentiment, if it is to be truly Catholic, it should at least demand the minimum required to account any man a practical Catholic.

If a society opens its doors to all baptized in the Catholic Church why be so intolerant as to exclude these good and honest men who sympathize with our Church and defend her from hostile attacks. Is not one Washington Gladden worth ten million nominal Catholics? Why not allow men of his manly honesty to membership? The reason such men, although sympathizers with us, are excluded from membership is that we strive to foster a healthy Catholic opinion. It is one of the ends of such organizations that association and reunion will promote a feeling of confidence in all Catholics, make them proud of the old Church, and encourage them to observe its laws and rules. We should like to know what goal will be accomplished by admitting those who never are inside a Church nor never kneel to confess their sins.

MR. FARLEY

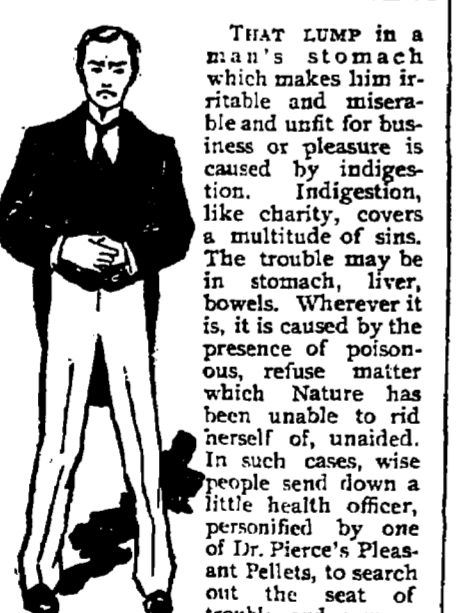
Appointed Auxiliary to Archbishop Corrigan.

The Rev. Mr. John M. Farley, Vicar-General of the diocese of New York and rector of the St. Gabriel's Church, has received word from the Archbishop that the request of the Archbishop in his letter to the Pope, Sept. 14, asking for the elevation of Mr. Farley to the episcopate as auxiliary Bishop of New York, has been acceded to.

The letter of appointment was dated Rome, Oct. 2, and the nomination was made at a special Papal audience on Oct. 6. As Vicar-General Mr. Farley assisted the Archbishop in the government of the diocese.

As auxiliary Bishop, he will be of still greater aid, especially in the performance of episcopal functions.

The pre-emptation of the Roman Curia in the case is an evidence of the high esteem in which the Bishop-elect is held by the Holy See, especially as it is only



That lump in a man's stomach which makes him irritable and miserable and unfit for business or pleasure is caused by indigestion. Indigestion, like charity, covers a multitude of sins. The trouble may be in the stomach, liver, bowels. Wherever it is, it is caused by the presence of poisonous, refuse matter which Nature has been unable to rid herself of, unaided. In such cases, wise people send down a little health officer, personified by one of Dr. Pierce's Pleasant Pellets, to search out the seat of trouble and remove the cause. One little "Pellet" will remove a very big lump and act as a gentle laxative. Two "Pellets" are a mild cathartic. A short "course" of "Pellets" will cure indigestion permanently. It will cure constipation. After that, you can stop taking them. A good many pills act so violently as to derange the system, and in its disordered state, digestion will not go on without a continued use of the pills. That's the worst feature of most pills. Dr. Pierce's Pleasant Pellets never make slaves of their users.

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IT IS THE BEST.

a few months since he was created a Prothonotary Apostolic.

As the brief will not arrive before the end of November, it is most likely that his consecration will occur some time in December.

The appointment will no doubt be most pleasing to the clergy of the diocese, as the Monsignor has been for nearly twenty-five years identified with its administration, having served twelve years as secretary to the late Cardinal Archbishop and for the last five years as Vicar-General, besides having been for a long time a member of the Archbishop's Council.

Mgr. Farley studied at St. John's, Fordham. He spent two years at St. Joseph's Seminary, Troy, and four years in the American College at Rome, where he was advanced by Cardinal Patrizi on June 11, 1870.

He was assigned to St. Peter's Church, New Brighton, Staten Island, on his return home. He was secretary to Archbishop, afterwards Cardinal McCloskey, from 1870 to 1884. He was made Monsignor in 1883, Vicar-General in 1891, and Domestic Prelate in 1892.—N. Y. Catholic Review.

THE IRISH BISHOPS

ON THE EDUCATION QUESTION.

FULL STATEMENT OF THE CATHOLIC CLAIM.

The following resolutions in reference to the Education Question were unanimously adopted by the Archbishops and Bishops of Ireland at their General Meeting on the 16th of October:

Resolved,—That we renew the protests which the Bishops of Ireland have long been making against the great injustice with which we Catholics are treated in educational matters.

In the first place, with reference to University education, we have to complain that while the wants of other religious bodies are amply and even lavishly supplied, we who are the immense majority of the population are condemned to the intellectual and material loss which the deprivation of higher culture entails on a whole nation, unless we consent to accept it on conditions from which our consciences revolt.

This position of inferiority is rendered more difficult by the fact that we, the Catholics of Ireland, although the majority in numbers, are by far the poorest portion of the population. In other countries, as in England, the land is held by those who profess, on the whole, the same religion as the people. But with us, it is not so. The whole island is practically owned by the minority who differ from us in religion, and consequently we are unable by private benevolence to supply this want of State endowment.

Yet the efforts which the Catholics of Ireland have made in their poverty, and in their persistence in the face of great discouragement, and through every phase of political change, in pressing their demands, are sufficient to prove their earnestness and the importance which they attach to the settlement of this question.

As an illustration of the continuous protests of the Bishops of Ireland, and as a full and accurate expression of our views at the present time, we now re-publish the following resolutions, advanced by us on several previous occasions:—

I. As regards University Education, we renew the often repeated protest of the Catholic bishops, clergy and people of Ireland as against the unfair and oppressive system of higher education, established and maintained in Ireland by State endowments in the interests of non-Catholics, and to the grave social detriment of Catholics.

Catholics demand equality in university, as well as in intermediate and primary education, in so far as those systems are sustained and endowed by the State. They demand that their educational grievances, which have extended over 300 years, and have been a constant, evergrowing source of bitter discontent, be at length redressed; and they appeal to all sections of Parliament, without distinction of political parties, to legislate promptly, and in a just and generous spirit, in this all-important matter.

We abstain from formulating the university system which would best satisfy our claims. We will merely observe that these would be satisfied substantially:—

(a) By the establishment and endowment in an exclusively Catholic, or in a common university, of one or more colleges conducted on purely Catholic principles, and at the same time fully participating in all the privileges and emoluments enjoyed by other colleges of whatever denomination or character.

(b) By admitting the students of such Catholic colleges, equally with the students of non-Catholic colleges, to university honors, prizes, and other advantages; and,

(c) By securing to Catholics, in the senate or other supreme university council of a common university, should such be established, an adequate number of representatives enjoying the confidence of the Catholic body.

II. As to the system of Intermediate Education, it is keenly felt as unfair to Catholics, that the Catholic members are in a minority on the Intermediate Education Board.

This unequal treatment of the Catholic body is the more striking and the more obviously indefensible, inasmuch as the pupils of the Catholic schools have for many years carried off far more than 50 per cent of the prizes, exhibitions and medals awarded by the Intermediate Education Board.

III. On the subject of Primary Education, we beg especially to call attention to two grievances, which we have repeat-

edly complained of, individually, and at our meetings, and which have been specially set forth in several official reports, notably in the report of the Powis Commission of 1888-70, and in the report for 1886-87 of the Educational Endowments' (Ireland) Commission, as urgently calling for reform.

We renew the claim so frequently put forward by us for the adoption of the recommendation made in the Report of the Powis Commission, in reference to the removal of restrictions upon religious freedom in schools that are attended exclusively by Catholic or by Protestant children, in districts where sufficient school accommodation is provided for all the children, in separate schools, under Catholic or Protestant management respectively.

We have also to complain that the existing model schools, although strongly condemned by more than one Royal Commission, are still maintained, at a heavy expense to the State, mainly for the benefit of middle-class Protestants.

The following additional resolutions were also unanimously adopted:—

1. We feel called upon to express our deep regret at the repeated refusals of the Irish Government to allow effect to be given to the resolutions adopted by the Commissioners of National Education in Ireland, for the amendment of their existing code by the withdrawal from it of rules imposing restrictions upon religious freedom in schools in which the maintenance of such restrictions cannot be justified on the score of their serving to protect the interests either of the Catholic or of the Protestant children of the locality in which the schools are situated.

2. We beg to bring under the notice of Her Majesty's Government the recommendations unanimously adopted by the Royal Commission of 1885-89, that suitable provision be made for the education and maintenance, in denominational institutions, of blind, deaf, and dumb, and imbecile children, three-fourths of the requisite sum being contributed by the Imperial Exchequer and one-fourth from the local rates, it being compulsory on the Poor-law Guardians of each district, on the application of the parents, to send children of those afflicted classes to the institutions provided for that purpose.

We earnestly trust that Parliament will be found willing to give legislative effect to these most useful recommendations of the Royal Commission.

AN IRISH REBEL CAMP IN '98.

A Relative of Lord Wolseley Fought There.

The memoirs of Admiral Wolseley, who took a large share in the naval battles against France towards the end of the last century, and to whom Viscount Wolseley is related, have been just published. They are edited by his granddaughter, and they contain a great deal that is of interest about Nelson and the state of Ireland in 1798. At the end of 1794 Wolseley returned to England; his ship was paid off, no new appointment was offered, and he went on half pay. Towards the end of the following year he was married to Miss Jane Moore, youngest daughter of Mr. John Moore, of Clough House, County Down. He was residing with his wife near Clough when the rebellion of 1798 broke out, and both were the guests of Lord Moira on the 13th of June when the defeat at Ballinacree practically ended the insurgent movement in the County Down. Wolseley commanded a corps of volunteers at the engagement. The insurgent leader, Munro, a shopkeeper in Lisburn, showed great skill in his dispositions for the battle, and at one time he was quite near success. A curious picture of the insurgent camp is quoted. Requisitions had been sent out to the local gentry and farmers for provisions which were carried to the camp in considerable quantities. One of the party, which included several females, went on this mission, and we are told that—

Nothing could surpass the delicacy and kindness with which those female visitors were received and conducted through the camp. When those of our party entered the field they were immediately lightened of their burdens and escorted along with them to a particular part of the ground where the provisions were placed under the care of persons appointed to receive them, and two or three young men offered their service to conduct us through the field. Everything was explained to us; pikes of different construction were pointed out and their uses explained; the cannon and ammunition were shown; and the tremendous effects glanced at which they were calculated to produce. The leaders were also pointed out, the more distinguished and the greater favorites among them, with pride and exultation. A mixed and motley multitude met the eye, some walking about, others stretched listlessly on the green turf or along the field, and numbers sheltering themselves from the scorching sun under the shade of trees, and many sleeping on the grass. They wore no uniform, yet presented a tolerably decent appearance. All concurred in the wearing of the green, almost every individual having a knot of ribbons of that color, sometimes intermixed with yellow in the hat. The leaders in general wore green or yellow belts, and some of them green coats. Decorations of various kinds were displayed, such as the harp without the crown, the British lion and unicorn in a falling attitude, and corresponding inscriptions expressed the wishes and feelings of the people—"Liberty or Death," "Downfall to Tyrants," "Freedom to Ireland," and others of a similar character. Their arms were mainly formidable pikes, old swords and pitchforks. Those of the higher class had guns. There were also seven or eight pieces of cannon, mounted on common cars, which, however, did not seem calculated to produce much effect.—Catholic Union and Times.

GOOD STE. ANNE.

A Visitor to Beauport. Relates What He Saw at that Famous Shrine.

Mr. Cleveland Moffett, who lately visited Beauport, in a paper contributed by him to Godey's Magazine of this month, writes very interestingly of what he saw at that famous shrine. After describing the origin of the shrine, and giving some figures to show how rapidly the number of pilgrims to it is yearly increasing, he thus speaks of his journey thither from Quebec:

"The car in which I sat contained a number of nuns who had in charge many young girls. There was also a sprinkling of priests. Since the night before, not one of them had tasted food, nor could all the beauties of river or mountain divert their thoughts from the great event in which they were about to participate. The priests sat with bowed heads, their lips moving silently; the nuns read their books of prayer, hardly lifting their eyes, while the girls repeated 'Hail Marys' without intermission. Above the roar of the train sounded the murmur of their voices repeating again and again in unison the familiar appeal to the Virgin.

"No one seemed the least surprised or embarrassed. Those who were praying prayed on unconcernedly, no matter what happened; while those who were traveling for business or pleasure seemed to take it all as a matter of course. People got on and off, the conductor took up the tickets, the brakeman made his calls, the tourists stared at Montmorency Falls, the engine shrieked, cinders blew in through the open windows, and still the heads remained bowed, the lips prayed silently, and the chorus of 'Hail Marys' went on as smoothly as the calm St. Lawrence.

"When the train stopped at the Ste. Anne de Beauport station seven or eight hundred pilgrims got off, more than half of them being led from the Brothers' School of St. Roch, in Quebec. The little fellows, decked out in gold-embroidered collars and red sashes and with emblematic hearts on their breasts, formed in line promptly and started for the church in procession, singing as they went. Behind them came the women and a miscellaneous crowd, in which were invalids and cripples, some helped along by friends, some hobbling on crutches—all hopeful that 'Good St. Anne' was about to work a miracle and relieve their afflictions.

"Arrived in the church, which they nearly filled, everything went ahead like clock-work, the priests beginning the Mass at once, after a special litany in honor of St. Anne.

"Then came the Communion, each man, woman and child looking with awe-stricken but appealing glances at the tall statue of St. Anne as they passed by it with folded hands to the chancel rail. Those who went up with crutches came back as they went, and no miracle was wrought on this occasion. Still the lame ones were comforted by the sight of two great pyramids of crutches which stand near the door.

"The statue of St. Anne, with the infant Virgin in her arms, stands in the main aisle directly in front of the communion rail. It is of wood, finely carved and painted in brilliant colors, mainly blue and gold. Crowns of massive gold rest upon the head of mother and child. The height, including the white pedestal, is about twenty feet. The base is literally covered with golden hearts and crosses left by pilgrims whose prayers were answered. Candles burn on either side and flowers bloom all the year round, and enclosed in a glass case just in the front is a piece of whitish stone as large as a billiard-ball, which the inscription says is a fragment taken from the cave where St. Anne gave birth to the Virgin Mary.

"One of the Fathers, after kindly showing me the various relics and valuable pieces (including a souvenir in silver and gold, left by the Count of Paris, on the occasion of his visit in October, 1890), told me of strange things that had happened in the church within his own knowledge.

"The church of St. Anne de Beauport, quite a new building, was dedicated in 1889.

"Back of the altar is a fine painting, by Lebrun, representing St. Anne and the Blessed Virgin. The chapel stands near the church and is chiefly remarkable for having been constructed from the stones of the old church, torn down to be replaced by a larger edifice.

"So much for the shrine and the miracles of good St. Anne. It is not claimed that any visions or apparitions have ever been seen there. I myself saw nothing wonderful except the absolute faith of many intelligent people. I saw hundreds of pairs of crutches, quantities of spectacles, belts, trusses, and other objects supposed to have been left behind by pilgrims cured of their ills. Of course, these objects may have been placed in the church merely to deceive, but such a trick seems too simple to account for this deep-rooted and almost universal confidence. During my stay in Quebec and Montreal I spoke with men of fine understanding, business men, journalists, politicians, all dispassionate observers, not likely to be superstitious and not particularly orthodox in their religious views. They one and all expressed their firm conviction that the cures effected by good St. Anne are not 'all humbug,' not ordinary 'faith cures,' and that things are happening at Beauport every year which nobody can explain on a basis of what we call rational law."

Coroner: You say you told the servant to get out of the house the minute you discovered the fire, and she refused to go? Mrs. Burntout: Yes, sir; she said she would have a month's notice before she'd think of leaving.

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