

The Catholic Journal

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Published in the Diocese.

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Miss Hogan, 374 Plymouth avenue.
H. Hackett, 100 Frank street.
Schofield's Cigar Store, 116 N. Clinton St.
J. Soehner, 355 Hudson st.

Weekly Church Calendar.

SUN. SEPT. 3.—Fifteenth Sunday after Pen-
tecost. Gospel, St. Matt. vii. 11-16. The
Widow of Maim. St. Simeon, Conf.
MON. 4.—St. Rosalie, Virgin.
TUES. 5.—St. Lawrence Justinian, Bp., C.
WED. 6.—St. Rega, Virgin.
THURS. 7.—St. Regina, Virgin and Mar.
FRI. 8.—Nativity of the Blessed Virgin.
SAT. 9.—St. Peter Claver, Conf.

RATHER CRITICAL.

The *Catholic Telegraph* is rather
severe on Maurice Francis
Egan's recent contribution to the
Ave Maria. It says of it:

The denouement of Maurice F.
Egan's story, "The Vocation of Ed-
ward Conway," is ludicrously absurd.
Two gentlemen quarrel in the grounds
of a residence on the Hudson River
and one of them pushes the other
over the bank down to the tracks of
the New York Central railroad. While
friends are hurrying down a path to
rescue the fallen gentleman, his tramp
brother comes along and exchanges
clothing with him. Think of one per-
son divesting and clothing again the
body of an unconscious man, lifting
that dead weight, and all in the time
that would be taken for friends to
get down from the house. Then be-
fore they arrive at the scene, a brake
man on a freight train picks him up
"near one of the Hudson River sta-
tions." His tramp brother is killed
by the cars, and, believe it if you
can, the slovenly, gaunt and un-
kempt corpse is taken for the florid,
well-fed and cleanly-kept body of the
gentlemanly brother. Even the
daughter of the gentleman had no
misgivings. And while he was in a
hospital, he could not remember even
his name and remained like a simple-
ton for months, although, after his
fall, he had regained consciousness
and recognized his tramp brother
and understood his talk. This plot
certainly required a *deus ex machina*
to make it plausible.

The many admirers of Mr. Egan
will not relish this criticism of
their favorite Catholic author; and
all will hold that his services to
Catholic literature more than
counterbalance an occasional de-
fect in his writings.

CAUTION.

Very frequently items of news,
personals, etc., are sent to this of-
fice with a request for publication.
We are always pleased to receive
such contributions and will cheer-
fully give space to them, but on-
ly on condition that they are ac-
companied by the name of the
person sending them.

The simplest personal, forward-
ed without a name attached, will
be thrown into the waste basket.
This rule is rendered necessary
by the fact that sometimes appar-
ently innocent items are sent to
newspapers with malicious intent
to annoy or injure the person
whose name is given.

On one occasion an item of that
character was sent to this paper.
While apparently harmless, its
publication caused much mortifi-
cation to the young man whose
name was mentioned.

Subscribers will understand
from the foregoing how neces-
sary it is that items be accompanied
by the signature of the person
sending them.

A GROWING FAD.

We notice with regret that
some of our young Catholics are
imitating a practice quite preva-
lent among silly and affected peo-
ple of different religions,—that of

parting one's name in the middle—
writing it for instance J. Edward
Smith, etc. This is a piece of
affectation that Catholics at least
should be superior to.

The Church is very strict in
insisting that infants presented
for baptism shall be given the
name of some saint. The child
is placed under the protection of
the saint, so to speak, and should
look upon the latter as a patron.
Why then show yourself ashamed
to bear the name of a holy servant
of God? Why drop all but one
letter of the name?

If you must imitate, imitate the
noble; the generous; the kind; the
truly refined. Do not ape the
shoddy, affected and silly mem-
bers of society.

JOB'S COMFORTERS.

Our esteemed contemporary, the
CATHOLIC JOURNAL, after publishing
last week, with approval, a review
of its own teachings which showed that
most of them are absurd, seems an-
xious to change the subject.

After having been baffled and
cornered in its controversy with
this paper; after having made a
laughing stock of itself by its
flippant comments on "Truth
Seekers" scholarly contribution;
after having twice broadly hinted
its desire to withdraw from con-
troversy with the JOURNAL, be-
cause the latter was "tiresome"
and "wearisome," the Post Ex-
press might be considered audacious
for publishing the above.
Not so, however. It is only an
exhibition of that grim humor
with which the P. E. counteracts
the bitterness of defeat, and must
be so regarded.

When the bishop of Rochester
wants to deny the authenticity of
that interview and state definitely
to the public what his policy is in re-
gard to compelling attendance at
parochial schools he can do so over
his own name.

Can this be the same Post Ex-
press that only a few weeks ago
desired to impudently catechize
the Bishop of Rochester, not only
in regard to his school policy but
regarding the teachings of the
CATHOLIC JOURNAL?

How can the Post Express make
"veiled attacks" on the policy of the
bishop when, according to our con-
temporary he treats all curiosity as
to what it is with "silent contempt?"
(Easily answered.) This is how:
In some dioceses, the policy of
holding from priests the faculty to
absolve parents who send their chil-
dren to the public schools is still
maintained.—Ex.

Name the dioceses.—Post Express.
Answer. The Diocese of Rochester.
This is only a specimen, a num-
ber like it could be produced.

Our contemporary replies to
the charge that it is the catspaw
of disaffected priests by eulogizing
the reverend gentlemen referred
to and by stating that the
editor of the P. E. is proud of
their friendship. All this is quite
proper. We are pleased to learn
that they possess so many esti-
mable qualities, and only regret
that the three who are journalists,
so frequently give way to un-
Christian resentment, coarse vul-
garity and schoolboy silliness in
their writings.

We do not wish to intrude upon
the private affairs of the editor
of the Post Express. We are
criticizing the course of his paper,
not his personal characteristics.
Be he Pagan, Jew, Protestant or
Catholic, we wish him no greater
misfortune than to spend the re-
mainder of his days in the Cath-
olic church and to die in her com-
munion, but if he lends his col-
umns to any clique that seeks to
cast odium on the administration
of this diocese, the JOURNAL will
not hesitate to rebuke its contem-
porary; and we have confidence
that our course will meet the ap-
proval of the loyal Catholics of
the diocese.

Our contemporary accuses the
JOURNAL of being impudent, re-
bellious, schismatic, and with de-
nying the supremacy of the see
of Peter; all of which charges are
falsehoods, except the first. We
are proud of being called impu-
dent, when impudence means the
courage to fight a long dreaded
bully like the P. E.

The Post Express closes with
an expression of admiration
and respect for the bishop of this
diocese. On this point we can
agree if on no other, but we be-
lieve he would find the friends
whom our contemporary recom-
mends much like Job's comfort-
ers.

SELF CONSCIOUS SUPERIORITY.

An Admirable Treatise on that Uneav-
able Trait of Character.

Written for the CATHOLIC JOURNAL by "J. P. F."

Noting the unwarranted tendency
of some people to unconcealed con-
sciousness of self-superiority in their
meetings with others who are not so
fortunate, perhaps, as to possess a
degree of gentility, or outward polish
quite in accordance with the social
requirements of the day, one feels
it a duty to discuss the merits of the
case, with a view of reducing, if on-
ly in a small measure, the lamenta-
ble tendency above referred to. It
would seem to the close observer
that but little thought is given by
the possessors of the superior out-
ward polish, to the cause or causes
which are directly responsible for
the lack of the accomplishment in
their less fortunate brethren. Lack
of opportunity, proceeding from var-
ious causes, rather than inability to
comprehend, or insusceptibility of
refinement, is mainly responsible for
the deficiency, but this fact, this
most extenuating circumstance, seems
beneath the notice of the favored
ones, alas! To advantages, rendered
easy of access because of superior
pecuniary resources, can in by far
the majority of cases, be traced to
possession of polish or gentility—so
called. In many cases, no doubt,
careful home training, and the con-
stant contact of elevating influences
are the direct cause of the much to
be admired result. But one is forced
to admit such cases constitute the
minority. It cannot be denied that
wealth, or at least comfortable
circumstances, make easy the attain-
ment of the degree of polish neces-
sary, to place them beyond reproach
in a social way, and forgetting the ex-
istence of conscience, they seem to
think the mere ability to act as et-
quette requires, all that is necessary.
As a matter of course the gentility of
polish beyond reproach of which they
delude themselves into belief of pos-
session, is not beyond reproach of
the truly gentle, nor in fact the less
favored, until the test of contact with
those less fortunate has been applied.
If the contact results in audible ex-
pressions of contempt for the man-
ners or person of the less favored, or
the imprisonment of self behind the
bars of haughty demeanor or cold
reserve, denying the benign influence
the soothing balm of the unreserve
and still more gentle suasion which
might be the means of formulating
embryo, or strengthening already
born determination of self betterment,
sinking instead the shaft of bit-
terness into their hearts by means of
unconcealed consciousness of their
lack of social requirements—then is
the claim to gentility beyond re-
proach shattered, disproved beyond
a doubt. If on the other hand, the
contact is marked by apparent un-
consciousness of deficiency, by gen-
tle efforts to stimulate to self bet-
terment, by example rather than pre-
cept, by modest unreserve rather
than by coldness, by humble de-
meanor rather than haughty bearing,
then indeed is the outward polish or
gentleness the reflection of the gen-
tle nature beneath, from which alone
can true exterior gentleness spring.
True, the vindictiveness of an op-
posite nature may attempt to distort
true gentleness into hideous strat-
egy or deceit, but such are to be pit-
ied as representing those with whom
"conscious superiority" has become
a mania. Despite their taunts, hold
firmly to the truly gentle cause, the
scintillations of whose polish become
perpetual in as much as repeating
them selves by means of the "less
favored" they scintillate for ever.

Memorial.

Written by E. Thompson in memory of
Miss Maggie Marion.

One more strand, the cord to strengthen;
One more voice sings the new song;
One more beckoning hand to answer;
One more joined the heavenly throng.
Like a lily in the morning,
Blossoming to pure and white,
Transplanted to fair Eden's land,
There to bloom in endless light.
We shall miss her, for we loved her.
We shall mourn, but not as those
Who have no hope in Him whose blood
Saves us from the worst of foes.
We shall meet her! yes we'll meet her,
Where no parting tears are shed,
In that bright and blessed forever,
Where but Saints and Angels tread.

An obituary of Miss Marion is un-
avoidably held over until our next
issue.—[Ed C. J.]

THE CATHOLIC TELEGRAPH.

The beautiful custom in some Cath-
olic families of saying prayers at
night is common—ought to be gener-
al. The father of a home is its priest
and should lead those under him to
the throne of God, interceding for
them, and showing them by example
how to pray. Besides our Lord has
promised that where two or three
have gathered together in His name
He is in the midst of them. With
Him present, prayer is more effect-
ual than when every member of the
family prays by himself.

A portion of the ceiling in one of
the wards at St. Mary's Hospital
fell Tuesday afternoon, frightening
a number of the patients, but injur-
ing no one.

Catholic Societies.

Official Organ of C. M. B. A.
All communications to this department should
be addressed to Bro. T. H. Donovan,
BRO. H. W. DEARE.

THE VENERABLE EDITOR OF THE C. M. B. A.
WEEKLY DEAD.

Hon. W. W. Deare, Editor of the C.
M. B. A. weekly, died Tuesday, Aug.
22, 1893 at his residence 116 Glen-
gary avenue, Windsor, Ont. Deceased
was born October 21st, 1880, at
Bath near Bristol, Eng. His mother
died when he was but a few days
old, and he was given to a dear
friend of the family, who later moved
to London, Eng., where he was ap-
prenticed to the brush making trade.
He arrived in New York, October
27th, 1847, and remained there and
in Brooklyn several months. In 1848
he emigrated to Michigan and settled
in the Township of Hamtramck near
Detroit. He was a representative in
the State legislature in the years
1863 and 1864, Judge of Probate for
Wayne County for four years, Sup-
ervisor of the Township of Hamtramck
seven years, school inspector and
teacher for a number of years. He
was also a prominent member of civic
and benevolent societies. Deceased
was the first president of the St.
John the Baptist society, a member
of the Lafayette Benevolent society
and a member of various religious
societies of St. Ann's church. He
acted as one of the pall bearers of
Rt. Rev. Bishop P. P. Lefevre. He was
brought up in the Episcopal church
and embraced the Catholic faith in
1854. On the 15th day of May 1854
he married Ann Lyons, an adopted
daughter of J. B. Campau. In the
spring of 1876 he removed to Wind-
sor, Ont., and taught school until
1878, when he removed to Amherst-
burg, Ont., and accepted the princi-
palship of the boys Roman Catholic
School, which position he held for
four years. During that time he es-
tablished the Dominion Yeast Com-
pany with his son and nephew. He
resigned the principalship and en-
gaged in mercantile pursuits. He re-
moved from Amherstburg and set-
tled in Essex Centre, and there be-
gan the publication of the C. M. B. A.
Monthly on June 29th, 1886, and
on July 1st, 1870 the Monthly was
merged into the C. M. B. A. Weekly
of which he became the editor and
acted as such up to the time of his
death. He was one of the origina-
tors of the St. Anthony's male or-
phan asylum, and took an active
part in all church and school matters
of our church. He was a delegate
to the Baltimore Catholic Congress,
and appointed a delegate to the Co-
lumbian Catholic Congress to be
held at Chicago, Sept. 4th, 1893. He
became a member of the C. M. B. A.
at Amherstburg, Ont., and held the
office of secretary and president, and
represented the branch at several
conventions, when he removed to
Essex Centre, he was transferred to
branch 20, Maidstone, Ont., and be-
came its president. He subsequent-
ly removed to Windsor, Ont., and
became a member of branch No. 1,
and continued as such until the Can-
adian difficulties, when he obtained
his transfer to branch 7, Detroit,
Mich., of which he was a member at
time of his death. He has attended
all of the supreme and grand coun-
cil conventions since the organiza-
tion of the C. M. B. A. He was
grand chancellor, and appointed Su-
preme Deputy at Large in 1892. He
was also appointed special deputy
for the purpose of organizing the
grand council of Quebec. He was
the author of the first constitution of
the L. C. B. A. and attended their
first Supreme Council convention at
Titusville, Pa., April 9th, 1890. He
organized several branches of the
C. M. B. A. in Montreal and in the
Province of Quebec. He had just
returned from an extended trip
through New York and Canada on
which he contracted his illness, which
took a malignant form, and after be-
ing confined to bed about ten days,
and after receiving the Holy Sacra-
ments from the hands of his beloved
pastor, the Rev. Dean Wagner, he
died on Tuesday afternoon, Aug. 22,
1893. He was buried from St. Al-
phonse's church, Windsor, Ont., on
Thursday morning, Aug. 24th, 1893,
and interred in Mt. Elliott Cemetery,
Detroit. Branch No. 7, C. M. B. A.
of Detroit, took charge of the re-
mains of their deceased brother and
directed the funeral which was large-
ly attended. Deceased leaves a wi-
dow, a daughter and a son; also a
large circle of friends and acquaint-
ances to mourn his demise.

Seminary Notes.

The priests of the diocese are hold-
ing their annual retreat at the Semi-
nary this week.

The large bronze statue of St.
Bernard presented by the Rosary,
Scapular and Altar Societies of St.
Mary's church to St. Bernard's semi-
nary, has been placed in position in
the niche over the entrance to the
seminary. The statue weighs 1,200
pounds. The seminary will open
Monday.

THE BLESSED VIRGIN.

Songs of Angels Were Heard at Her Death.
A Beautiful Tradition.

Many beautiful traditions concerning
Our Lady's death and burial are still pre-
served in the Holy Land and are record-
ed by the early fathers and historians of
the church. These traditions tell us that
the angel Gabriel was sent to announce
to Our Lady the tidings that the days of
her exile had drawn to a close and that
she was to be united again to her divine
Son. The angel presented her with a
palm branch in token of her triumph,
gained by crushing the serpent's head.

As of old, when the message of the in-
carnation was brought to her, so now,
too, the humble Virgin answered:

"Behold the handmaid of the Lord.
Be it done unto me according to thy
word."

Then, when the heavenly host that ac-
companied Gabriel had departed, Mary
told St. John, the son whom Jesus had
given her from his cross, and St. John
informed the Christians of Jerusalem
that the mother of the church was to be
taken from them.

All the apostles except St. Thomas
were gathered in Jerusalem to be pre-
sent at Our Lady's death. We are told
that the humble Virgin knelt to receive
the blessing and kiss the feet of these
princes of Christ's church. After this
she consoled the faithful who bemoaned
their loss, and promised them her aid in
heaven. Then, when the moment of her
departure had arrived, her divine Son
came himself to summon her. Bowing
her head, she repeated his words: "Into
thy hands, O Lord, I commend my spir-
it," and breathed forth her soul into the
hands of her Creator. "Her death," St.
John Damascen tells us, "was painless.
It was caused by the vehemence of her
love, whose transports human nature
could no longer sustain."

The heavenly song of the angels that
came to receive the soul of their queen
was heard by all those who were pre-
sent at her death, although the hosts of
the blessed were not themselves visible.
During the time that elapsed between
the death of Our Lady and her burial,
the angels continued their song of tri-
umph. The apostles joined in the glad
strain and reverently kissed the feet of
the blessed body that had been the taber-
nacle of the incarnate God. The fathers
tell us, following in this the ancient
traditions, that many of those who were
afflicted in body begged the privilege of
venerating Mary's relics. Their devo-
tion was instantly rewarded, for the
blind received their sight and the deaf
their hearing, speech was restored to the
dumb, and the power of motion given to
those that were lame.

When the time for the funeral had
come, the apostles bore the sacred body
of their queen through the streets of the
city. All the faithful accompanied them
in the procession with lighted torches.
A celestial perfume filled the air. When
the funeral procession had reached the
house of Caiphas, the Jews impeded its
progress and insulted those who took
part in it. One rabbi had the boldness
to place his hands on the funeral bier.
The moment they touched it they were
separated from his arms and fell to the
ground. Filled with terror, he confessed
his fault and begged pardon for it. St.
Peter bade him bend down and bring
his mutilated arms close to his hands.
He did so, and the hands were at once
joined to the arms. St. John Damascen
recounts this tradition and adds that
the rabbi became a Christian.

When they had come to Gethsemane,
the apostles placed the body of Our Lady
in a rock hewn tomb, the door of which
they closed with a great stone. During
the time following the burial they kept
watch at the tomb in turn, and the an-
gels continued their heavenly songs
about the resting place of their queen.

At the end of three days St. Thomas
reached Jerusalem. Learning of Our La-
dy's death and burial, he besought the fa-
vor of a last look upon the face of Christ's
mother. The apostles wished him to have
this consolation, and they proceeded to
the tomb. After praying before it they
rolled away the stone, but in place of
the body they had buried there they
found only the linen clothes used for the
burial.

An exquisite odor filled the tomb with
fragrance. They saw at once that no
human power could have removed the
body while they kept watch at the tomb,
and they understood that our Lord
wished to preserve his mother's body
from corruption and to honor it by a
glorious life of immortality before the
day of general resurrection. Thus does
St. John Damascen speak, and the Cath-
olic church confirms his words by in-
serting them in the breviary office dur-
ing the octave of the assumption of the
Blessed Virgin.—Messenger of the Sacred

Death of a Pontifical Zouave.

Sergeant Roucault, an old Pontifical
zouave, has just passed away to his re-
ward in France. For a time he was
preparing for a religious life, but volun-
teered for the service of the church un-
der arms when the pope called for vol-
unteers. In succession he was an artillerist
and a dragoon and afterward
joined the regiment of De Charette. At
Montana he distinguished himself. He
was a dead shot and laid 14 Garibaldians
low before the combat was brought to a
termination. For six hours he discharged
his rifle or that of others and never re-
ceived a scratch. He served the king of
Naples in skirmishes against brigands in
the Abruzzi. In 1870-1 he made the
campaign against the Germans and the
commune.

Irish Catholics Not Intolerant.

The Irish Catholics are sometimes
spoken of as intolerant. Some among
them may be, but these are so few that
they bring into relief the general breadth
and magnanimity of the feelings of the
Catholic population. They are conscien-
tious in their convictions and inflexible
in their adherence to their own faith,
but they do not seek to trample on that
of others. In Mary Tudor's reign the
Catholic merchants of Dublin rented and
furnished 74 houses for fugitive Protest-
ants from Bristol. Ireland is the only
country where Christianity was intro-
duced without bloodshed and where the
Jews were never persecuted.—Catholic

Sibley, Lindsay & Curr.

A new era: Fall of 1893.

First frosts may be here before
the month is over. Prospect gives
new life to every department of
the store; makes business move
with a snap, which attracts your
attention. You have wants to
supply.

Dress Goods.

The dress goods panorama is
before you. What it would take
an hour to show, at the counter
may be seen in a minute in one of
the Main Street windows.

The back ground and side is
devoted to the little folks. Many
plaid patterns in bright colorings,
show at a glance that they'll make
the warmest kind of frocks.

In the foreground are represen-
tatives of the season's novelties
for older folks. Don't think you
see all there—many more inside.
Some you have heard about, others
have not been mentioned.

In the latter class are some elegant
printed cashmeres, just the
choicest patterns for tea gowns,
including such color combinations
as black grounds with either blue,
lavender, yellow, or rose figures;
also cardinal with black figures.

Fur capes.

Suppose you buy a fur cape to-
day; perhaps its two weeks or a
month before you intended to
invest. But this is your opportunity.
Preparatory sale figures are still in
force. These cut the prices right
in two.

\$5.50 Black Coney cape for \$3.85.
\$8.50 Black Coney cape, with as-
trakhan collar, for \$5.00
\$9.00 Seal cape for \$5.
\$13.50 Cape Seal cape, with Mouf-
flon collar, for \$5.
\$12.00 Black Opossum cape for \$5.
\$8.50 Nutria capes for \$5.
\$22.50 Cape Seal capes, with gray
krimmer or astrakhan collar, \$9.
\$17.50 Gray Krimmer cape for
\$11.50.
\$22.50 Natural Beaver cape for
\$19.50.

Gilmore's Germicide.

Gilmore's Germicide is a perfect
deodorizer; kills germs, prevents
contagion; is one of the most
rapid disinfectants known; it is
also practically odorless.

Crockery.

Fall is a crockery time, new
dishes for dining room, new dishes
for kitchen and besides the neces-
sary light for long evenings. We
touch at length on lamps.

Entirely new shapes in semi-
porcelain dinner sets with dainty
spray and wreath decorations,
\$7.50.

English semi-porcelain tea sets,
in dove blue and brown colors, fine
spray decorations, \$3.50.

Decorated vase lamps, with cast
foot, large burner and seven-inch
decorated shade, complete, \$1.25.

Nickel or brass, sewing and
reading lamp, heavy cast foot,
central draft burner, \$1.50.

Hall hanging lamps with ruby
or pink globes, highly polished
brass trimmings and double chain
for \$1.50.

Brass banquet lamps with heavy
cast foot, spiral column stand,
embossed brass head and fount,
complete with royal central draft
burner, \$1.50.

Vase or parlor lamps with heavy
cast foot, removable fount, best
central draft burner, ten-inch de-
corated shade, \$2.25.

A few brass piano lamps with
removable fount, extension stand,
large umbrella shade, \$2.50 each.
Jelly tumblers; 1.3 pint, 23c a
dozen; 1.2 pint, 27c a dozen.

Mason's fruit jars with glass or
porcelain tops; Pints, 58c a dozen.
Quarts, 66c a dozen. 1.2 gallon,
90c a dozen.

Carpets.

Merely a word, more later.
Sibley, Lindsay & Curr have a
carpet department where carpets
are sold at one price to all and
that the lowest.

Fall patterns are already un-
rolled. Make a note of it.

Sibley, Lindsay & Curr.