

to say amid the tempest, like the Master on the sea of Galilee, 'Peace, be still, to the waves of passion. But there is no such moral power to command, or even to give attention.'

His Grace here quoted from the Encyclical of Pope Leo XIII. on the subject of ecclesiastical and civil governments, in which it was proclaimed that the civil and the spiritual power is each supreme in its domain, each works in its own orbit by its native right, in accordance with the words of Christ, who said, "Render to Caesar the things that are Caesar's and to God the things that are God's."

"These words of Pope Leo are clear," said the Archbishop. "And so the entrance of the Roman Pontiff into our political affairs is impossible. I would say to all of these propagandists, that if they wish for any help in repelling any temporal power that they will find none better than the Catholics of this country."

POPE MUST BE INDEPENDENT

"But what of the Pontiff in Italy?" say some. "Has he not departed from Christlike simplicity?" I reply that while the development of the Christian faith had mainly to do with spiritual things, its propagation must necessarily touch the human things, for it must have churches and schools and other institutions in which to carry on its work. There must be enough of the material to sustain the spiritual, in order that the Church may function visibly."

"There is this back of the demand for Temporal Power," the Archbishop said, "that the Pope as a spiritual ruler of all nations must be independent, that he may speak for all men, to do which he must be free from the influence of secular powers. We may not know all about secret diplomacy and the designs of statesmanship, but when the World War broke out, England promptly sent a representative to the Vatican, a Catholic lord, probably to see if he could not bring the Pontiff over to her side. France was quick likewise to tell the Pope that now France was very good and that so long as France was fighting the Germans he must be with his 'eldest daughter.' And so everything is brought down to a sordid level."

"But it is hard for men to visualize the splendor of the One, Holy Catholic and Apostolic Church, of which the Pontiff is the head. You who have been in Rome and have visited the Vatican were ushered into the presence of a pale, worn figure, perhaps, smiling and giving his benediction to all, Catholics, Protestants and Jews alike, encouraging all on the journey of life. You saw no arms, no soldiers but a few guards in tinsel, who may kill anybody. You beheld the White Shepherd, the Pontiff of the One, Holy, Catholic and Apostolic Church, whose voice reverberates through the world, uttering the words of Christ to go forth and teach all nations. And if you realize the voice of the Master saying 'Thou art Peter,' you will feel that he must be free that he must be able to stand four square before all the world, as the representative of the Master."

"We forget; we do not realize the greatness of the grand Catholic Church. Nations and sects rise, grow and pass away, but the Church of Christ and the Apostolic faith remains. Why bother about little men who say 'the Pope is coming to seize our government?' He knows them not; he stands for the Apostolic Church of Jesus Christ. We owe allegiance to him who stands for unity of Faith, and if any see a lack of patriotism in that they do not understand Christ or His one Church."

"The Pope stands with us now, today, for the restoration of a broken world. We can hope it will be reconstructed in Christ, in faith and morals, and then will come the peace announced, the first Sunday of Advent: 'Glory to God in the highest and peace on earth to men of good will.'"

\$100,000 GIFT TO ERIE HOSPITAL

Erie, Pa., Dec. 15.—The United States Steel Corporation has made a gift of \$100,000 to be used toward the completion of St. Joseph's Home for Children now being built at Kalkwa Park in this city.

News of the gift came to Bishop Gannon in a letter from Judge E. H. Gary, president of the board of directors of the steel corporation, and official announcement of it was made by the Bishop.

Judge Gary's letter to the Bishop stated that on Nov. 27 the finance committee of the steel corporation voted the gift because of their appreciation of the efforts being made to care for the children of their employees.

The people of the Erie diocese had previously subscribed \$490,000 towards the building of the institution. Of this amount \$110,000 had been paid in and about \$80,000 is in pledges.

The original plans of the institution called for a completely equipped hospital for children in the east wing of the building, with sixty beds and provisions for doubling its capacity when the finances of the diocese permitted. The Bishop found, however, that every dollar of the \$490,000 pledged would be needed to complete the orphanage proper, not leaving him

any funds to go ahead with the hospital project. After consulting with the best authorities on children's care, the Bishop ascertained that it would take at least \$200,000 to finish and properly complete the institution. The munificent gift of the steel corporation practically assures the completion of the institution in the early summer.

In announcing the gift of the steel corporation, Bishop Gannon said: "The gift reflects great credit on Judge Gary, chairman of the board of directors of the U. S. Steel Corporation, and his associates. I visited and observed the Rotarian's clinic recently in the Elk's auditorium. This clinic showed that there are 360 crippled children in Erie. I estimate that throughout northwestern Pennsylvania there are about 800. It is with the idea of rendering service to these helpless little ones that we conceived the hospital project."

The Bishop said that now that he had the splendid gift of the steel corporation, he felt confident that the additional \$100,000 needed would soon be raised. The present orphanage in Erie is accommodating 360 children at the present time. It has long been inadequate for the needs of the diocese. The new home will have accommodations for 700 children.

NATIONAL CHURCH

TO CURB CATHOLICISM, CRUSH INTERNATIONAL SOCIALISM AND EXTERPATE THE JEWS

By Dr. Frederick Funder

The ridiculous anti-climax which was the outcome of the Munich "beer garden revolution," has apparently rescued Bavaria from the menace of a really dangerous movement for the establishment of a German "National Church." The National-Socialistic movement headed by Hitler and Ludendorff is not by any means a strictly political affair. One of the major items on its program is the setting up of a "German National Church," in which they hope to unite the members of all existing religious denominations in Germany, separated, as they put it, from "Roman Catholicism and the international mind, essential Roman elements."

These leaders consider Catholicity a hindrance to the attainment of intrinsic unity for Germany and to their efforts to deliver Germany from all "foreign" influences, particularly Jewish influences. Preachers of the "National Socialism" in Munich are expounding their conception of Christianity without dogma, and seem to be particularly vehement in denying any value to the Old Testament as a source of religious belief.

YOUNG WERE MISLED

The fanaticism with which the apostles of this movement represented themselves as liberators of Germany fascinated many, especially the young people. Catholic leaders in Bavaria were much grieved to note that the doctrines of Hitler and Ludendorff made great progress among the younger students in the colleges and universities. Even though the Catholic student who joined in this movement might not agree with the religious theories of the leaders, there was always the danger that by aiding their political aspirations he would, in effect, be giving aid to an intellectual movement which more and more assumed the characteristics of a chauvinistic religious sect.

From Bavaria, the movement spread across the frontiers and found disciples in many of the German speaking communities of Czechoslovakia and Austria. Everywhere throughout this region there sprang into being organizations of young men flocking around the red flag with its cryptic insignia known as the "hooked cross." This emblem, a Greek cross with a short hook at each end of the two cross arms, apparently has some significance which is not revealed to those outside the organizations. It has, however, become the symbol of a new kind of national and religious creed which can be summed up as follows:

"The Jew and international Socialism are public enemies and only by the use of absolute authority and dictatorship will it be possible to exterminate them. The use of force in the public life of Germany is necessary to rescue it from its enemies."

Troops of volunteers were formed and were constantly parading in steel helmets and under arms, a permanent menace to the safety of those who opposed them. For a time civil war seemed to be imminent and inevitable. The religious significance of the movement becomes apparent when it is remembered that in some communities it was seriously proposed to return to the old German paganism or the worship of Thor and Odin. In other communities a vague sort of pantheism was preached.

CARDINAL FAULHABER'S PROTEST

Cardinal Faulhaber found himself compelled to declare openly against the heresies propagated by the National Socialists. Replying to a letter from the former Chancellor, Dr. Stresemann, in which the latter deplored the elements of difference between Bavaria and the German Reich, the Cardinal said:

"The Catholic Church feels it to be a moral duty to cooperate in the moral regeneration of the nation, particularly in efforts to combat

extensive love of pleasure, to cultivate respect for authority and bring about a decrease of hatred and social contrasts, as well as to promote the cause of common sense. If all the moral powers without distinction of creed, social position or party affiliations, do not stand together, how can we diminish hatred which exacerates, blindly and en masse, our Jewish fellow-citizens and other groups without presenting any evidence of guilt; which nourishes civil war, and which would bring about a new devastation of and seal the misery of our poor nation by self-laceration?"

The Cardinal expressed his hope that it would be possible "to, first of all, procure bread and work for the German people, bring about a pacific arrangement with neighboring nations, and to ward off civil war."

As a result of the Cardinal's letter the animosity of the National Socialists was directed against him in spite of his great personal popularity. Only a short time before the abortive revolution in Munich, there were alarming rumors circulated of an impending attack upon the Cardinal's palace. The people were stirred up by allegations that His Eminence had taken the part of "Jewish usurers and profiteers."

LUDENDORFF LOSES PRESTIGE

One great benefit from the failure of the Munich revolution has been the diminution of the halo surrounding General Ludendorff which was capitalized by the National Socialists. It is becoming more and more apparent how this man who, during the World War, controlled the destinies of Germany and her allies, is limited in all his actions by the narrow-minded horizon of his anti-Catholic prejudices. To this aversion to all things Catholic has been attributed his fatal distrust of the mediation offer made by Pope Benedict XV. in 1917, the acceptance of which is attributed largely to the General's influence.

WILHELM'S RETURN CONSIDERED FROM RELIGIOUS VIEWPOINT

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Nov. 20.—If the return of the German Crown Prince from his exile in Holland was intended to counteract the growing influence of German Catholicism, there is every indication that it will fail to accomplish its purpose. It has been repeatedly stated that Frederick William's return was permitted in order to bolster up the cause of Protestant royalty, as represented by the Hohenzollerns, against the increasing popularity of the Catholic Bavarian royal house of Wittelsbach.

If such is the case, however, it is difficult to see how the Hohenzollern cause has been aided to any considerable extent. In the first place the Prussian Crown Prince was never personally popular. While it is true that there is not so much animosity toward him today as there was five years ago, and while there is a general impression that he was painted in darker colors than the truth justified, still he is far from being a figure around which the people of the former Empire would rally to demand a restoration of the Hohenzollern monarchy.

Then, too, the Crown Prince, under the agreement by which he was allowed to return to his home in Silesia, is bound to live as a private citizen and to abstain from participation in political affairs. Consequently, it would be very difficult for him to exert much influence outside of a very limited circle. In discussing the value of the former heir to the Imperial Throne to the cause of German Protestantism, it must not be forgotten that many Protestants have come to a realization that it was of doubtful value to them to have the Kaiser at the head of their church. There have been many expressions of late to the effect that the greater liberty of the reorganized "Volkskirche" is preferable to the greater pomp without liberty of the old "Staatskirche."

Unquestionably, there is a strong sentiment among the people of Bavaria, Rhineland, Westphalia, the principal Catholic States of the German federation, in favor of a restoration of the Bavarian monarchy. Indeed quite recently the Bavarian crown prince has been publicly saluted as "King." However, it must be remembered that these Catholic countries strongly supported the Hohenzollern monarchy and fought to save the Empire as long as it was possible to do so. And there is a considerable faction in these countries which would not be averse to a restoration of the Prussian dynasty, even though the Hohenzollerns profess and support the Protestant religion.

Such a restoration, indeed, would hardly be possible if it were actively opposed by Catholics throughout the Reich. Besides their unquestioned power in Bavaria, there is a strong Catholic element in nearly all of the States of the federation. If the Prussian Crown Prince hopes to counteract the rising influence of Bavaria he will be able to do so only by winning over these Catholic elements to his support. So far, however, there has been no indication of such action.

What is peace? It is the tranquility of order, it is the fruit of justice, it is the reign of God in the soul, it is the repose of the soul in God.—Bossuet.

UNITED FARMERS IN SPAIN

DICTATOR IMPRESSED BY ACCOMPLISHMENTS OF FARM SYNDICATES

By Rev. Manuel Grana

Madrid, Nov. 6.—General Primo de Rivera has had a conference with the Confederation of Catholic Agriculturists in order to inform himself concerning future plans for national reconstruction along social and economic lines. A Committee of the Confederation called upon the General for this purpose, headed by Count de la Cortina, President of the Confederation. The Head of the Directorate listened with great interest to the exposition made by the committee and asked many questions concerning the local organization of the Confederation.

The General was greatly impressed by the figures cited, which reveal the tremendous vitality of the Catholic farm syndicates. The following is a brief summary of the description of the work given by the committee:

THE STRENGTH AND THE WORK OF CONFEDERATION

The National Confederation of Catholic Agriculturists represents the Spanish farmers, who are grouped in syndicates and federations in every part of the land. The membership includes several hundred thousand farmers and farm laborers, divided into 4,000 syndicates which, in turn, form 57 federations.

The work of these organizations is not one of hatred and class warfare, but of peace and social unity and is not intended for the mere advancement of material interests but for education and spiritual uplift. The collaboration of all those who till the ground is sought in order to bring about the uplift of the rural soul, and the economic and professional regeneration of the agricultural classes. Credit organizations have been founded (rural banks, federal and Confederation banks) with a capital of 200,000,000 pesetas representing the savings of the members, and this capital and other sums of cooperative endeavor have been put at the disposal of the members. Collective buying and selling have been organized. Annual purchases, made on the cooperative plan, of fertilizer, farm machinery, seeds and other necessary articles, amount to 60,000,000 pesetas, while cooperative marketing has attained a remarkable volume. Collective buying and selling have been organized. Annual purchases, made on the cooperative plan, of fertilizer, farm machinery, seeds and other necessary articles, amount to 60,000,000 pesetas, while cooperative marketing has attained a remarkable volume. Collective buying and selling have been organized. Annual purchases, made on the cooperative plan, of fertilizer, farm machinery, seeds and other necessary articles, amount to 60,000,000 pesetas, while cooperative marketing has attained a remarkable volume.

Some federations have succeeded in organizing a service for the direct marketing of produce and live stock. In the matter of insurance against fire and crop failures, it is interesting to note that the insurance written represents a capital of 38,000,000 pesetas. The section of apiculture has now 1,500 members, to whom material is supplied, and the annual sale of honey and wax nets 100,000 pesetas.

There is no other apicultural organization in Spain which can boast of such real and hopeful achievement.

PLAN OF SOCIAL REFORM

With this report of past accomplishment, the Committee presented a plan of social reform which is now being studied in detail by the Directorate. This plan gives a solution of the old problem of agricultural credit without the creation of banks and without burdening the budget. As regards private property, following the same principles of social Catholicism, adequate measures are suggested for the co-existence of private and collective property and large and small estates in suitable proportion. Measures are under way to facilitate legal transfers of property and render such actions less onerous, the establishment of inalienable family patrimony and the legitimization of arbitrary breaking up of new ground, not by radical terms which would confer complete ownership of the land and enrich those who might undertake to hold it by force, but for the protection of the poor, the division of property, and the constitution of a family patrimony above-mentioned.

Other interesting measures refer to contracts and leases, the reform of the tributary order, the reorganization of official agricultural services so as to give the greatest possible development to agricultural education of a practical nature and combat ignorance and routine methods in the cultivation of the land.

This work of the Spanish Catholics which is perhaps unique in the world, will serve as a model for the measures planned by the Military Directorate which now rules the destinies of the nation. The splendid practical work accomplished along

the line of cooperation, the economic and juridical improvement of agricultural conditions, the distribution of property, the manufacture of products, the increased use of fertilizers and farm machinery and all the measures taken for the progress of agriculture command respect by the irresistible eloquence of facts and figures.

The difficulties through which the nation is passing have not diminished the strength and expansion of these powerful organizations of Spanish social Catholicism.

KING HONORARY PRESIDENT

In Toledo the Catholic syndicates of the province have just opened a fine "Casa Social" or social headquarters and have entirely displaced the "Houses of the People" which were the meeting places for the few groups of the socialist party. In the religious order, these syndicates have done much to awaken the faith of large sections of the population. The Toledo Federation has 40,000 members. At a recent meeting a large number received Communion from the hands of Cardinal Reig who, with five bishops, later witnessed a procession in which the various groups took part, each group carrying its own banner.

The King of Spain has accepted the Honorary Presidency of this Federation.

GODLESS EDUCATION CRITICIZED

Washington, Nov. 21.—The time has come for "definite action by our church" to combat materialism, declared the Rev. James S. Russell, D.D., archdeacon of the Episcopal diocese of southern Virginia, addressing a mass meeting last night in the Episcopal Church of the Epiphany, which was a part of the program of the seventh synod of the province of Washington. Secular education, he said is all very well, but "it loses its permeating value" unless there is religious training as well.

Archdeacon Russell declared religious instruction should be insured by increasing the number of existing day schools of the church, since "religious education is barred from the Public schools." He said the lack of religious training is also evident in higher institutions of learning, young people returning home from college with unsettled religious ideas, and not infrequently as infidels.

Citing as an instance results of a series of questions circulated among students at a junior high school in West Virginia, Archdeacon Russell pointed to what he termed the "surprising ignorance of the simplest facts relating to religion" among the young people of today. Of the students who were questioned regarding various religious truths, names and places prominent in religious history, but 7 per cent. could name five books of the Old Testament, while only 20 per cent. could name five books of the New Testament. But 9 per cent. knew who spoke the Beatitudes and could quote one of them. They confused the name Jordan with a well-known make of automobile, and Carmel with a kind of candy. He said such an instance emphasized the great need for religious training, and also another lamentable fact—the lack of home religious instruction "at the family altar." Through religious training, the speaker told his hearers, young men and women are made better citizens and better men and women. Dr. Russell, who is principal of St. Paul's Normal and Industrial School, Lawrenceville, Va., said that religious training is made the basis of work at that school which has an enrollment of 610. Although he spoke on the topic of religious education among the negroes, being archdeacon in charge of that work for southern Virginia, Dr. Russell made the majority of his observations as applicable to needs generally.

The Rev. William E. Gardner, D.D., executive secretary, department of religious education of the national council of the church, speaking on the "Youth Movement," said that young people now are looking for higher standards of recreation that will not be incompatible with religion.

PUBLIC SCHOOL CHILDREN TAUGHT RELIGION

Minneapolis, Nov. 21.—Religious instruction was introduced this week as a part of the program of the city schools. About 700 pupils received religious instruction for the first time in the history of Minneapolis. If the experiment is successful, officials stated, religious instruction will be extended gradually to include all the city schools.

The schedule adopted by the board of education and the Minnesota Council of Religious Education provides for excusing boys and girls of three schools for half-hour periods twice a week to permit them to receive religious instruction in churches nearby. The classes were opened in Baptist, Lutheran and Christian churches. They are supervised by an interdenominational committee of Minneapolis clergymen. Six teachers who are employed to teach the classes in religious instruction have qualifications equal to standards required by the board of education, it was stated by officials of the Hennepin County Sunday School Association.

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BRYAN SUPPORTS BISHOP LAWLER

Washington, Dec. 14.—The statement that "the public school system is the only effective agency in our country to turn out good citizens," contained in a resolution introduced during the meeting here of the Advisory Council of One Hundred on Indian Affairs, precipitated a debate in the course of which Protestant, Jewish, and Catholic leaders opposed the sentiment expressed.

BISHOP LAWLER TAKES EXCEPTION

The Right Rev. J. J. Lawler, Bishop of Lead, S. Dak., speaking in opposition to the resolution said in part:

"The only true and complete education for the Indian as well as for the white man is education in which religion is included. There must be enlightenment for the mind and there must be guidance for the heart. The Indian should not be treated as if he were all body and no soul, as if he were an animal intended for this earth alone and not a spirit also destined for an existence in the eternal hereafter. The physical nature, the intellectual faculties, the moral and religious nature, the whole human being must be developed harmoniously. Head training and heart formation must go hand in hand would we have the best citizens, the noblest types of men and women. Religion in education is a principle for which the Catholic Church has always stood fearlessly, and it is gratifying to note that prominent educators and patriotic people everywhere are beginning to agree with her and to declare that religion in education is the only salvation for the individual and for the nation. It is a truism that high intellectuality and low morality may exist together in the same individual. It is needless to remind a committee of this kind that the mission school, the school in which mental instruction and religious training are united, was at work civilizing the Indians of our country long before the public school system came into existence."

"I am ready to give due credit to our public school system with any man, but I say emphatically that the whole history of our country is a protest against the contention that it has a monopoly of good citizenship. That the mission school is producing the most satisfactory results among our Indians is a claim to which the well informed on this subject will not take exception."

BRYAN SUPPORTS BISHOP LAWLER'S VIEWS

Following Bishop Lawler's address, William Jennings Bryan, also a member of the Advisory Council, spoke in support of the Bishop's statement.

"I think it would be a great mistake if in our series of resolutions adopted here the word 'religion' and the thought of religion were not incorporated," Mr. Bryan said because religion is just as much the basis of the life of an Indian as it is of the life of a white man.

"It is not sufficient to educate Indians, any more than white men," Mr. Bryan continued. "We have good scholars enough in penitentiaries to equip all our colleges with faculties. Education is not sufficient. If the heart goes wrong, the mind decays with it. I say of the Indian what I say of the white man; if he is going to be a scoundrel the less education he has the better."

"I want religion in the schools. I want religion outside the schools. I want it remembered that religion is a necessary part of a life, and I want it known that this committee commends the government and the Secretary of the Interior and the Commissioner of Indian Affairs for their attitude, their broad attitude, in which they encourage all acts and all education in their effort to bring religion into the thought and life of the Indians."

There must therefore be something behind the mere fact of energy if life is to be all it can be, and that something is consecration. Religion furnishes the highest aim which souls can conceive, and plans a house for you to build in which you can live without regret, honored on earth and approved in heaven. Religion is consequently a necessity.

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