

THE KNIGHT AND THE BOY

A MATTER OF SUPREME IMPORTANCE TREATED BY AN EXPERT

By Rev. John J. O'Gorman, D. C. L., P. P., Chaplain Ottawa Boys' Club

It is obvious to the careful observer, that while the principal activity of us Knights of Columbus as far as the general public is concerned, during the past eight years, has been War Work, our principal activity during the next period of years will be Boy Work. The programme was promulgated at last summer's supreme Convention and though its application will necessarily vary according to local circumstances, the policy there outlined will be carried out all over North America. I am not now referring to the Columbian Squires whom we have as yet in Ottawa, nor to Boy Scout Troops, of which we have already a number, but rather to another allied form of Boy Work, the Boys' Club, which certainly comes under our general programme. Where a Catholic clubhouse already exists and can be converted to this use, where Catholic priests are already engaged in work of this nature and seek our support, what the Knights should do, it appears to me, is to utilize this club house and cooperate unselfishly with their fellow Catholics, whether priests or laymen, who are engaged or interested in this work. As far as the Knights of Columbus are concerned, I believe their one desire ought to be that the boy should benefit, and that it ought to be immaterial to them whether or not they have a big K. of C. flag flying from the flag post of the building. The War Work of the Canadian Knights of Columbus was done in cooperation with the Catholic Army Chaplains who controlled the whole work overseas, and was conducted under the incorporated name of the Catholic Army Huts. Yet the Canadian Knights received full credit from the Canadian people for their share in the work of the Catholic Army Huts. In this matter of cooperation as regards Boy Work, while local circumstances will be somewhat different in each city, there will be sufficient underlying similarity to make it important that the experience of all should be made available for each. It may, therefore, be of general interest to show how the Boy Club problem was presented and solved in the capital of the Dominion of Canada.

OTTAWA ORGANIZES

The Ontario State Convention met in Ottawa, June 5-6, 1923, and Brother Barnabas, R. S. C., appeared to the Knights assembled to undertake Boy Work along scientific lines. A group of Ottawa priests and laymen, nearly all of whom were Knights of Columbus, immediately set out to start a Boys' Club. It took exactly fifteen days to organize a society, secure free of cost, subject only to mortgage of \$15,000, from St. Patrick's Literary and Scientific Society, an excellent Clubhouse worth \$75,000, obtain the approval of the Archbishop and choose the Board of Directors. While the advantages of the Club are open to all boys of the city of Ottawa irrespective of language or creed, and we believe this to be an essential feature as it shows that we are working for the whole community, the Board of Directors is limited to members of the Catholic faith which is likewise an essential feature if the club is to remain under Catholic control. On June 21st, at an open meeting of which the present writer happened to be chairman, the Ottawa Boys' Club was introduced to the public. The chairman said: "This club is to be a Catholic counterpart to the Y. M. C. A. and for boys irrespective of racial origin or religion. Catholics of Ottawa should support this work even as they support St. Patrick's Orphans Home. The Boys' Club cannot be self supporting any more than schools are self supporting. Like the school, the Boys' Club which has a capable and professional Boys' Leader in charge of it, as this club will have, is an educational factor in the community."

BROTHER BARNABAS SPEAKS

The boy problem was then presented to the people of Ottawa by Brother Barnabas, now the Executive Secretary, Boys' Life Bureau, Knights of Columbus Supreme Council. It is worth while reproducing his appeal as it is a statement of principles universally true. Brother Barnabas did not have a manuscript with him but I reproduced his ideas in my own words for the press as follows:

"One of the problems the growth in population of cities has occasioned is the education of the boys and youths outside of school hours. From six to sixteen years of age children and adolescents attend school 1,000 hours a year or scarcely three hours a day. During their school hours they are well looked after. During the same ten year period most boys have 1,000, 2,000 or 3,000 hours a year for recreation. During the hours of recreation, which on an average are over twice as numerous as the hours of school, the majority of our boys are not properly looked after. Just as parents are not able to devote 1,000 hours a year to give their child a school education, they are not able to devote 1,000, 2,000 or 3,000 hours a year to supervise and direct into the most helpful and useful

activities the recreation of their children.

"The former problem, that of education during school hours, parents solve with the cooperation of the State by building schools and handing over the children to the school teachers, who are representatives of the parents, and in their name, assume responsibility for the children during school hours. The latter task, that of supervising and guiding, and educating children and adolescents during their hours of recreation, is one which, in cities, parents on the whole, are unable to perform alone. Therefore, just as to provide schools it was necessary that parents should organize and unite their efforts, so also to provide efficient and permanent guidance of boys during their free time, it is necessary that parents should organize. The community does a little of this, but leaves the greater part of it to religious and philanthropic institutions.

"It is remarkable that Catholics, who throughout the centuries by their institutions for the sick, the orphans, the aged, the Magdalenes, the lepers and all other unfortunate, have presented to the world the unique spectacle of a worldwide charitable organization endowed with the prerogative of perpetuity, have nevertheless, in our own land and province, fallen behind in preventative welfare work for boys.

"The result of the comparative lethargy of Catholics in boy work in Ontario, for example, is only too sadly reflected in the juvenile Court statistics. The Catholic proportion of juvenile delinquents in the two leading cities of the province, Toronto and Ottawa, is larger than the Catholic proportion of the population. This is not a record of which one can be proud. The salutary humiliation of this public confession should spur us on to find and apply the remedy.

"Our children have more powerful means of divine grace at their disposal and receive a longer and more accurate religious instruction than others and yet, among our underprivileged boys at least, the proportion of juvenile delinquents is greater. Why? Largely because during the recreation time of our children, which is necessarily twice as long as the time given to religious and school education, we Catholics by our lack of organized effort have allowed them to be over-exposed to influences and environments which in many cases undermine the Christian character which, with the help of divine grace has been carefully formed. The street corner, the vacant lot, the companion at play, exercise nearly as great an influence for the formation or deterioration of character as the home, the school and the church. Nor must we imagine that the comparatively small proportion of the population which constitutes the juvenile delinquent class are the only boys who are never guilty of any offence against the laws of the land, who are successful pupils of our Catholic schools, and give every promise of being worthy citizens of our native land, abandon all ambition, drift into blind alley occupations, lose or fail to acquire a taste for literature, art or science, give up the struggle for self-improvement and consider themselves incapable of doing anything to help their neighbor, to build up the community and to spread the Church?

"The remedy of this leakage and wastage is systematic guidance of the boys outside of school hours. A large number of Catholic parishes all over North America have built and equipped boys' clubs. In most places the clubs finally have proved failures. On the other hand, the Protestant Y. M. C. A. conducts a chain of clubs all over America which, despite the fact that religiously they are unsatisfactory to Catholics, offer such other advantages that there are more Catholic boys frequenting the Y. M. C. A. than frequenting Catholic Clubs. The Y. M. C. A. succeeded first, because each Y. M. C. A. building had a trained secretary who had this as his profession in life, and gave all his time to the work; secondly, because the Y. M. C. A. organized its supporters so well that they contributed generous and consistent support."

Brother Barnabas stressed strongly this double need of trained leadership and permanency of organization, without which no Catholic Boys' Club could hope for success. There was an opportunity for Ottawa to give a lead to Canadian Catholics in the question of Boys' Clubs, not merely because it was the Capital, but also because it possessed a vigorous society which had, in St. Patrick's Hall, a ship all ready for its voyage waiting only for the arrival of its pilot who would take it out of port. That pilot must be a professional boy leader, otherwise the ship, laden with the most precious of all cargoes, the red-blooded Canadian boy, might drift onto the rocks. He complimented the Ottawa Boys' Club for its willingness to help also non-Catholic boys, for it is a characteristic both of Catholicity and of charity, that they were no respecter of persons.

THE CLUB OPENS

As a result of that meeting it was agreed to open the Ottawa Boys' Club on October 1st, 1923. Letters patent of incorporation were granted by the Government of the Province

of Ontario and an efficient professional supervisor, highly recommended by Brother Barnabas, was obtained from Montreal in the person of Mr. Fred McCann. The club is now a member of the Boys' Club Federation (International) whose headquarters are in New York City. It is already a success.

BISHOP CONROY'S APPEAL

Though sixteen of the twenty-four directors of the Ottawa Boys' Club were members of Ottawa Council Knights of Columbus, and five others belonged to other Councils of the Order, the Knights as a body had not yet officially lent their co-operation. It was felt that it was wiser first of all to undertake an educational campaign in favor of boy work and let the Club develop for a few months till all could see what it was like. When five months had passed, it was decided that it was time for the Knights to get behind the movement. The case for the Boys' Club was presented to the Ottawa Council, the Provincial Council of the Province of Ontario, by Right Reverend J. H. Conroy, D. D., Bishop of Ogdensburg, at a public luncheon held in the Chateau Laurier on February 28rd, 1924. The impression caused by Bishop Conroy's address may be accurately estimated from the following editorial of the Ottawa Evening Journal, one of the leading Canadian dailies.

MAKING BOYS INTO MEN

"No one who heard the address of the Roman Catholic Bishop of Ogdensburg before the Ottawa Knights of Columbus on Saturday could be other than impressed with its force, with the compelling case which he made out for a greater effort on the part of all to mould the character of boys. A broad-gauged prelate who would not circumscribe the boys work within the limits of creed, and himself one of the most salient figures in the boy movement in the United States, what he said, while directed particularly to Catholics, yet carried a message for all in the community. Briefly, that message was that under the changed conditions of the home, under the changed social and economic conditions that modern industrialism and modern tendencies have imposed, the work of safeguarding the boy, of guiding him through the pitfalls of youth into a good and useful citizen, is among the greatest of challenges to all peoples.

"Ottawa, fortunately enough, is showing realization of the problem. Already there are several worthy and active organizations making the care of boys a special endeavor, and now the Knights of Columbus, whose war organization work showed of how much they are capable, are setting themselves to the same task.

"It is a work in which there is room for all. It is a work that is wider than creeds; and with co-operation, with a shunning of sectional and racial and class distinction, with hearty co-operation between all the organizations concerned, a great work can undoubtedly be achieved. Certainly there could be no finer, no nobler task to arrest the attention of good citizens. For, in the last analysis, it is but to answer the challenge that has thundered down the centuries: 'Am I my brother's keeper?'

OTTAWA COUNCIL ACTS

Three days after the Bishop of Ogdensburg had made his moving appeal, Ottawa Council Knights of Columbus passed unanimously the following resolution:

Whereas the Supreme Council of the Knights of Columbus at meeting in Montreal, August 7-9, 1923, declared that it was the duty of us Knights of Columbus as citizens and as Catholics "to contribute our full share to the care, training and development of the youth of our land," and that "experience has taught that trained leaders are as necessary for the boys in their recreation and play as for their guidance and mental development in the work of the school room,"

Whereas Brother Barnabas, now the Executive Secretary, Boys' Life Bureau, Knights of Columbus Supreme Council, having urged the formation of Boys' Clubs at the Ontario State Convention held in Ottawa, June 5-6, 1923, a group of Catholics of this city, acted on his advice, organized the Ottawa Boys' Club, secured possession of St. Patrick's Hall as a clubhouse and obtained the services of an efficient professional boy leader in Mr. Fred McCann,

Whereas the Ottawa Boys' Club, incorporated by letters patent and approved of by the Archbishop of Ottawa, who appointed the Chaplain to the Board of Directors, and by the five English speaking parish priests of Ottawa, who are members of that Board, has already during the five months of its existence proved its worth and its need,

Whereas the 24 Directors of the Ottawa Boys' Club two thirds are members of Ottawa Council, Knights of Columbus

And whereas the Directors of the Ottawa Boys' Club, while welcoming the support of every charitably inclined citizen of Ottawa, for the advantages of a Club are, by its charter, open to all boys of this city irrespective of racial origin or religion, have invited the official and permanent co-operation of the Knights of Columbus, the Catholic Women's League and the Catholic Girls' Club,

Be it resolved that Ottawa Council, No. 485, Knights of Columbus,

without thereby incurring any legal obligation, pledges itself to do its share towards helping the Directors of the Ottawa Boys' Club to maintain and develop that institution; and be it further resolved that a Committee of this Council to be known as the Boy Club Committee shall be formed forthwith, the Members of which shall be named by the Grand Knight and shall hold office during the tenure of his office or till their successors be appointed; And that a copy of this resolution be given to the press.

THE OTTAWA BOYS CLUB

This generous and unselfish act of Ottawa Council, K. of C. and the equally generous and unselfish co-operation of the Catholic Women's League and the Catholic Girls' Club guarantee the future of the Ottawa Boys' Club. The advantages which will accrue to the boys of Ottawa are obvious. For while there are many organizations already helping to form the boy during that part of his day when he rightly enjoys the greatest liberty and initiative—his hours of play—it is recognized that no city is fully equipped unless it possesses one or more Boys Clubs. The non-parochial professionally conducted Boys' Club has come to stay and Bishop Conroy in his recent lecture here denounced with episcopal frankness the narrow-minded short-sighted parochialism which would stand in its way. Such a club in no way interferes with those parish activities which also provide supervised recreation, such as the parochial skating rink, hockey and baseball teams, Boy Scout troop, and whatever religious and social parish societies may be engaged in this work. In a city the size of Ottawa there is room for and need of all. Already the Ottawa Boys' Club has reduced Catholic juvenile delinquency. Whole gangs have been transformed into enthusiastic Club boys without any way endangering the other boys of the club who, after all, often sit in the same seats with them in school. All are being helped to become ambitious citizens of the community. Catholic boys are no longer tempted to go to the Y. M. C. A. either for a winter club or for a summer camp, for at much less expense to the boy we are providing for both.

Already the Ottawa Boys' Club offers the boy athletics, basketball, boxing, group games, hockey, shower baths, billiards, game room, reading room, library, group club parties, outings and hikes, Boy Scout Troop, carpentry class, self-governing groups, employment bureau, vocational guidance, clean atmosphere of the club, personality and friendship of 15 voluntary leaders, house visiting, supervision of expert boy worker and a summer camp in July and August. Medical examination of the boys is about to be introduced. About 10% of the cost of this club is borne by the boys themselves, the remaining 90% or about \$9 per boy per year, are provided by the voluntary subscription of the supporters of this club. The club has already 865 members and will go on absorbing members gradually till it reaches the 1,000 mark. The yearly budget of the club is \$10,000 a year. The work is a fascinating one and possesses unlimited possibilities of development.

THE KNIGHT AND THE BOY

While the advantages of such a club to the boys are great indeed, since it is a most useful auxiliary to home, church and school without attempting to infringe on their territory, it also reacts beneficially on all the workers who contribute to its success. The knight who becomes a big brother to a boy helps himself as much as his little friend. Undoubtedly we have here an application of the words of Our Lord preserved for us by St. Paul: "It is more blessed to give than to receive." When an organization halts in the work of helping others it begins to go into dry rot. This decay has already begun in some councils of our order. The Knights of Columbus cannot hold their place in the nation merely as a Fraternal Benefit Society. Providing its members with insurance and social entertainment and adding thereto merely occasional philanthropic, educational and religious activities, will not justify its existence nor prevent its disintegration. The general public, accustomed to the war-work of the Knights of Columbus and observing that even mushroom club takes as its motto "Service" and rushes into the limelight to proclaim how much it is unselfishly doing for the community at large—the general public rightly expects of the Knights of Columbus some peace work not unworthy to compare with their war activities. A large army, when a war is over, if there be no further work for it to do, must demobilize. The Knights of Columbus, over three quarters of a million strong, have, in Canada at any rate, finished their war work; they must not demobilize. Noble principles are not sufficient to hold them together. In addition to their already existing activities, they must have a new and wider programme for the application of their principles of Charity, Unity, Fraternity and Patriotism, one which will require of them personal sacrifice and service. This new programme is the one adopted by the Supreme Council in convention at Montreal, namely the care, training and development of the youth of our land outside the home, church, and the schoolhouse. It is as worthy a crusade as ever any knight of old embarked on. Popes for centuries

called forth the crusaders to defend the holy places; today the Pope calls forth the heirs of the crusaders to defend what is even holier—the Christian boy. The Knights of Columbus, once they got started going, surpassed the Y. M. C. A. in helping the soldier; they can and must surpass that same Protestant society in helping the boy. Already at the request and within the sight of the Vicar of Christ they are doing this work in Rome. They must where requested by ecclesiastical authority, do it all over North America. Great as was the soldier's need during the War and its aftermath, still greater is the boy's need today. Magnificent as was the achievement of the Knights in helping the soldier to carry on, still more wonderful will be their charity in assisting boys to become Christian citizens. Let the Knight and the Boy be henceforth inseparable.

CREATED KNIGHT COMMANDER

His Royal Highness Prince Alphonse, Bourbon, Hereditary Grand Master of the Order, has created Mr. Louis H. Wetmore, a Knight Commander of the Constantinian Order of St. George. This is the oldest and one of the most exclusive decorations in Europe, as there are but two hundred lay Knights in the world, of whom five are kings. Nine Cardinals of the Church wear the Grand Cross of the Constantinian Order, including His Eminence Pietro Cardinal Gasparri, Papal Secretary of State, Raphael Cardinal Merry del Val, Secretary of State under His Holiness the late Pius X., and Victor Cardinal Ranuzzi dei Bianchi, Cardinal Protector of the Order. Mr. Wetmore is the first American layman to receive this great honor.

Mr. Louis Hoffman Wetmore is a former editor of The New York Times, and has written and lectured extensively on literary, sociological and religious subjects. Two years ago at the request of Bishop Michael J. Fallon of London, Ontario, he gave a series of lectures throughout English speaking Canada, including lectures in Toronto, Hamilton, London, St. Thomas, Windsor, Chatham, etc. Mr. Wetmore comes from one of the oldest American families, being a direct descendant of Cotton Mather, the seventeenth century Puritan leader of Massachusetts, and of Increase Mather, first President of Harvard University. For many years the Wetmore family have been well known in New York, Newport, and Southampton society. Mr. Wetmore was received into the Church in 1913, and was confirmed in Rome in 1914 by His Eminence Cardinal Gasparri in the Cardinal's private chapel attached to his apartments. He is Secretary of the National Catholic Converts League of the United States and engaged in many other Catholic activities.

The Constantinian Order of St. George was founded by the Emperor Constantin after the battle of the Milvian Bridge in 312 A. D., and had its origin in a group of Knights who guarded the first Christian Emperor's standard in battle. The Knights of the Order recaptured in 615 A. D. the True Cross from the King of Persia when that barbarian monarch carried the precious relic off from Jerusalem into Persia. Thus the possession of the True Cross among Catholics is due to the valor of the Constantinian Knights of St. George. The Constantinian Knights distinguished themselves greatly during the Crusades, and in 1453 at the fall of Constantinople before the Turks, the Grand Master and many of the most distinguished members of the Order fell in defense of the Imperial City. The seat of the Order was then transferred to Naples, Italy, and after the extinction of the Greek Imperial line, the Grand Mastership of the Order passed, with the permission of the Popes, first to the Farnese family and then to the family of the Bourbons. Twenty Popes have proclaimed in Bulls and Encyclicals the virtues and valor of the Constantinian Knights to the Catholic world, and the Order has been granted many honors and favors and precedences by the various Sovereign Pontiffs. In the Basilica of Santa Croce in Rome there is a gorgeous Chapel built by the Constantinian Knights at the request of Pope Pius X. in which the services of the Order are often celebrated.

THE CATHOLIC CHURCH EXTENSION SOCIETY

36 King Street West, Toronto. Telephone Main 4280.

DONATIONS

Previously acknowledged \$7,811 87
St. Mary's Club, Toronto 5 00
Friend, Ottawa 5 00
Friend, City View 5 00

MASS INTENTIONS

Friend, North Sydney 2 00
Friend, Roslin 8 00
M. E. M. 1 00
John A. McIsaac, Butte 2 00
A. McC., Windsor 12 00
Mac, Montreal 2 00
Friend, Ottawa 4 00
Bryson 1 00
Catholic 2 00
Friend, London 8 00

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,978 18
Mrs. E. MacDonald, 10 00
Antigonish 5 00
Friend, City View 5 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,677 95
IMMACULATE CONCEPTION BURSE
Previously acknowledged \$2,896 98
Mrs. Frank Keegan, Bayfield 5 00
J. O. A. G. 20 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$451 45
ST. JOSEPH, PATRON OF CHINA BURSE
Previously acknowledged \$3,244 38
M. C. D. 4 00
Wm. Gillis, Old Bridgeport 5 00
Rev. A. MacPherson, Broad Cove Chapel, N.S. 10 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$491 05
ST. FRANCIS XAVIER BURSE
Previously acknowledged \$403 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$829 00
HOLY SOULS BURSE
Previously acknowledged \$1,782 89
Mrs. C. Gannon, North Sydney 2 00
Mrs. J. McKinnon, Stanley 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$1,206 19
A. B., Windsor 2 00
Mite Box, Mrs. R. B. Comerford, Hearts Content, Nfld. 8 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$3,066 95
Mrs. Frank Keegan, Bayfield 5 00
Nellie Walsh, Goulds Bay, Bulls Road, Nfld. 25
Mite Box, Mary Cairns, Vernon River 2 00
Mite Box, North Telegouche 5 00
Mrs. Alex. D. MacLean, Baddeck, in thanksgiving for favors received through the Sacred Heart 4 00
Miss M. M. Gannon, North Sydney 2 00

WEEKLY CALENDAR

Sunday, March 30.—St. John Climacus, while still young, made such progress in learning that he was called the Scholastic. He retired to Mt. Sinai to study the lives and writings of the Saints. At the age of seventy-five he was made abbot of Mt. Sinai. His most noted book is called the "Climax, or Ladder of Perfection."

Monday, March 31.—St. Benjamin, deacon and martyr, suffered in Persia during persecution under Varanes, the grandson of Sapor III. He was thrust into prison for a year and then released and commanded not to speak again of religion. When he disregarded this command,

Good Bonds are a Real Asset

The investment is safe and the interest is prompt. Denominations range from \$50 to \$1,000.

Let us send you a list.

Wood, Gundy & Co.

ATLAS VELTEX BRICK

A hard, durable brick, which produces a most effective finish in the facing of all buildings. Colors are natural — cannot fade — Red, Buff, and Fire-Flashed.

Before you build

see this new Veltex Brick — attractive texture — a range of beautiful shades.

Interprovincial Pressed Brick

INTERPROVINCIAL BRICK CO. OF CANADA, LTD.
HEAD OFFICE: 30 TORONTO ST., TORONTO

If it be consoling to be much in the thoughts of a revered earthly friend, what must it be to occupy the thoughts of One, better than the best, more loving than the most loving human relative? An earthly father writes to his son in a distant land. "You are never absent from my thought." Such, too, is the comforting declaration of our Father in heaven. The humblest and lowliest of His children on earth can say, "I am poor and needy, yet the Lord thinketh upon me."—Macduff.

New Issue
\$382,500
The Essex Border Utilities Commission
5% Coupon Bonds
Dated 1st February, 1924
Due 1st February, 1925-54
Principal and annual interest (1st February), payable at the Canadian Bank of Commerce, Windsor, or Toronto at the holder's option.
Denominations: \$1,000 and \$500

Subject to Legal Opinion of E. G. Long, Esq., K. C.
The bonds of the Commission are a direct charge upon the Municipal Corporation of the City of Windsor and Towns of Walkerville, Sandwich, Front City, Gilmour, Riverside, and part of the Township of Sandwich West, which municipalities are made parties to the Commission.
The district comprising the Essex Border Municipalities possesses so many natural advantages, and in addition such exceptional transportation and shipping facilities, that it has become to-day one of the most important, progressive and rapidly expanding industrial centres in Canada.

PRICE: Par and Interest
Yielding 5 3/4%

Full particulars on request

A-E-AMES & CO
MONTREAL, TORONTO, NEW YORK, VICTORIA, B.C., CHICAGO, ILL.