

to invite you all most lovingly to Rome, that you may profit by the treasures which to you. And do not delay, in these times when all are hastening after material gain, to hasten also for faith and duty of conscience.

Remember, too, how great has been in past times the number of pilgrims of every class who have made long, troublesome, and sometimes dangerous journeys to this beloved city, and who in their desire for eternal beatitude were stayed by no discomfort. If in your journey or stay in Rome some annoyance, some discomfort comes to you not only will that, if borne in the spirit of penitence, help you to gain pardon in greater abundance, but it will be compensated by comforts of every sort. For you will see in Rome the city which the Saviour of men, Jesus Christ, chose to be the centre of religion and the perpetual seat of His Vicar, the city whence flow forth to you the purest fountains of holy doctrine and celestial pardon.

Here are awaiting you the good wishes of the common Father of you all, loved by you and loving you. Here you will find open to you most ancient burial places, the sepulchres of the Princes of the Apostles, the venerated relics of the glorious Martyrs, the temples which throughout the ages have been built in honor of God and the Saints with so much splendor and art that they have always been and always will be objects of admiration to the whole world.

A STRENGTHENING OF FAITH

And if with devotion and with due prayer you visit these Christian monuments, you will return to your countries with your faith marvelously strengthened, and your will animated with higher purpose. Nor, for that reason, will you be able to stay in Rome as do the travelers and visitors of every day. You will avoid all profane distraction, you will be imbued with the spirit of penitence farthest removed from the naturalism of today, modest in countenance, in bearing, and above all in dress, you will be thinking of nothing but the salvation of your souls. And we know well that to aid you, in your pilgrimage there will be the diligent care of your Bishops. For, indeed they themselves will preside over and accompany the pilgrimages or will appoint to them priests and worthy laymen under whose guidance they may be well arranged and carried through with religious devotion.

That these Our Letters may be more easily brought to the knowledge of all the faithful, We desire that copies of them, signed by a public notary and bearing the seal of an ecclesiastical dignitary, may be of the same effect as if the original were read.

ANDERSON FAILS TO CURTAIL SENTENCE

DENIAL OF APPLICATION FOR CERTIFICATE OF REASONABLE DOUBT MADE BY COURT OF APPEALS

(By N. C. W. C. News Service)

New York, Aug. 15.—William H. Anderson, former Superintendent of the Anti-Saloon League of the State of New York, convicted last February of forgery in making false entries in the League's records relating to funds, must serve his full term in Sing Sing according to the latest ruling handed down by Judge Benjamin N. Cardozo of the Court of Appeals of this State. Judge Cardozo denied Anderson's application before his court for a certificate of reasonable doubt. The former Anti-Saloon League superintendent is now serving a sentence of from one to two years in State's prison imposed February 8 last by Supreme Court Justice Arthur S. Tompkins.

Anderson's argument for a new trial will be heard next October when the Court of Appeals will convene, and if the former dry leader is successful in the appeal he will have gained little since his term, with allowance for good behavior, will end Christmas Eve.

Ex-Governor Charles S. Whitman chief counsel for Anderson, filed the certificate of reasonable doubt with Judge Cardozo after the Appellate Division unanimously had affirmed the jury's verdict of conviction. The decision handed down by Judge Cardozo was as follows:

"Application for a certificate of reasonable doubt.

"The unanimous affirmation of the judgment of conviction by the Appellate Division carries with it a conclusive presumption in the Court of Appeals that upon every issue submitted to the jury the evidence is sufficient to sustain the verdict (Constitution, Art. VI, Sec. 9).

"Since there are no exceptions to the body of the charge, the only rulings that remain open for review are those made in disposing of requests to charge and in admitting or excluding evidence.

"I do not find in any of them the basis for a reasonable doubt that the judgment should stand.

"1. Under the second count of the indictment, the criminal intent requisite to the commission of the crime is the intent to make a material entry known to be false (People ex. rel. Hegeman v. Corrigan, 195 N. Y., 1, 18, 14; People v. Atwater, 229 N. Y., 303, 310). The

purpose of this branch of the statute (Penal Law, Sec. 889, subd. 1) is to protect the integrity of books of account.

"2. Under the first count of the indictment, there must be an intent to defraud, i. e., to deprive another by deception of some property or right (People ex. rel. Hegeman v. Corrigan, supra). Such intent, however, is criminal whether the person to be defrauded is the employer or some one else. This is made clear by Section 3, Subdivision 5, of the Penal Law. Doubt, if there could be any, as to the application of the statute to Section 889 defining this offense, is traced to its origin (R. S. Part IV, Art. III., Chapter Title III., Sec. 46). This conclusion is in nowise inconsistent with the holding that the entry must be made by some one other than the employer (People ex. rel. Isaacson v. Fallon, 202 N. Y., 456). The reason for that holding is that to forge is to tamper, not with one's own accounts or entries, but with the accounts or entries of another (State v. Young, 46 N. H. 266).

"3. An intent to defraud being found, the false entry or alteration made in aid of that intent does not cease to be criminal because it falls of the desired effect. The change is not so barren of the possibility of detriment that the law will hold it innocent, irrespective of its purpose.

"4. The error, if any, in respect of the effect to be given to the defendant's narrative of his transaction with King and Mann is not challenged by exception.

"The application must be denied." Anderson in his testimony, at the time of the trial, swore that a "John T. King" gave him \$25,000, and that a "Henry Mann," a publicity agent, directed the spending of \$24,700, and was not asked to account for these expenditures. Assistant District Attorney Pecora, who conducted the trial for the State, claimed that both men were fictitious characters, and no effort was made to produce either of them by Anderson.

Anderson is now a trustee at Sing Sing assigned to teach other inmates at that institution.

GEN. RIVERA MAKES AN ACT OF FAITH

INVOKES BLESSING ON KING AND PEOPLE

By Rev. Manuel Grana (Madrid Correspondent, N. C. W. C.)

Madrid.—Something of the medieval still lingers about the famous national shrine of Santiago de Compostela, the tomb of the Apostle Saint James, the great patron of Spain and Hispano-America, whose name was the battle cry of the old conquistadores and whose temple has caused the capital of Galicia to be known as the "Jerusalem of the Occident." One of the vestiges of this medieval spirit finds expression in the traditional offering made each year by the King of Spain in the name of the nation, an offering known by the significant name of the "Vow of Santiago" and made as an expression of the piety of the Spanish people.

GEN. RIVERA MADE OFFERING

The King generally makes this offering in person or through a specially designated representative. This year the President of the Military Directorate, General Primo de Rivera desired to make the offering in the name of the King, in order to give a proof of his religious spirit and show that he is one with the people in his feeling for the Catholic faith and that he desires to maintain the religious traditions of the nation. Nothing that has been said or written, up to the present time, in the effort to describe the sentiments of the Spanish general who, no matter what his enemies may say, is directing the economic and moral reconstruction of Spain, portrays so eloquently the real nature of the man as these excerpts from the speech which he delivered in the Basilica of Compostela, before the tomb of the Apostle, in the presence of the Archbishop of Santiago, the hierarchy and authorities gathered there with him:

"Holy Apostle, Patron of Spain: I come to bow before your sepulcher in the name and as the representative of my King, of the people and of the Army, which once more make an affirmation of faith and of hope in your power; saving faith, the root of the impulse in behalf of the welfare and greatness of the Nation, the Church, and for the armed forces of land and sea which are fighting today in Africa, to open new pathways for culture and civilization. I beg Thee, O Lord, to enlighten the irreverent with the light of our glorious traditions; the blind who believe them to be incompatible with progress and, above all, those who do not understand that the primary thing in all progress is the betterment of the human being, without which science and the arts would only be diabolical means placed at the service of evil.

In prostrating myself before you O Holy Apostle, today, I am animated by firm hope in the happy coronation of the work which weighs upon me; but it would be stronger and firmer if you lend me your mighty aid and if in this province which guards your relics, as throughout the Spanish nation

which venerates them, all would prepare and be disposed to fight for the national aggrandizement. Receive my devout invocation to your power and bless the people, the Royal Family, the Army and the Navy. And to me, the most humble of all Spaniards, grant, in exchange for the offering of my life, the inspiration and wisdom which I need to serve Spain, and the forgiveness of my sins."

The Archbishop of Santiago responded with a suitable address, offering the cooperation of the Church in the work of moral and social regeneration undertaken by the Director.

SCENE IN BASILICA

The aspect of the Basilica was imposing in the highest degree. A large number of generals and high officials in the Army and Navy were present, and the prelates and knights in their ancient uniforms lent an air of picturesque grandeur to the solemn and reverent ceremony. The liturgical pomp found a fitting response in the prayerful attitude of the vast crowds of the humble faithful who mingled their prayers with those of the Military Director, while from the high vault, in the central nave, the famous "bota fumero," a gigantic censer of silver and gold which has swung from wall to wall of the great Basilica ever since the Middle Ages, wafted great clouds of incense over the multitude.

At the gala banquet offered to the Director by the district, and attended by the prelates and representatives of the local authorities, the General made some further statements of a religious character. Some of the enemies of the Directorate, the majority of whom are also enemies of the Church, accuse the Director of being reactionary. General Primo de Rivera declared at the banquet that "as the immense majority of the country loves and venerates the Church, the Directorate, which is essentially democratic, must be in unison with the majority of the Spanish people and love and venerate it also. Furthermore, as the Directorate is in authority, it must also protect it."

A great ovation greeted these words of the General, who, each day, gives additional proof of his understanding of the economic, political and religious aspirations of the Spanish people.

FAVORING RELIGIOUS SCHOOLS

By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.)

Powerful Protestant aid has at last been obtained for the Catholics' determined fight for the retention of the German Confessional, or religious, school. While the Catholics were carrying this fight to the Reichstag, subscribing money to carry it on and holding numerous meetings, the Protestants of the country seemed indifferent. Now, however, the Protestants themselves are holding meetings throughout the country to discuss the problem, and are taking a deep interest in it.

As a result, it now may safely be said that most of the Protestants of Germany, having studied the issue, are inclined to oppose the interdenominational school plan and support the Confessional school. This was the sense expressed at recent large meetings at Cologne and Jülich.

Most notable of the Protestant expressions is that which comes from the Reichelsheubund, or National Parents' Union. At the last meeting of that body, at which it was reported that it has been expanded greatly and now has more than 3,000,000 members, the Union voted to accept the program of the Protestant Parents' Movement which is favorable to the Confessional school. The resolution was as follows:

"The positions of the Parents' Union and the Evangelic churches, taken together, are important because both, by their determination to save the Confessional school, are in vigorous opposition to the demand for the Einheitschule and Gemeinschaftschule, made by many Protestant teachers. (The Gemeinschaftschule is a sort of consolidated secular school, but with some provision for religious instruction, and the Einheitschule is a proposed institution similar to the public school in America. The Parents' Union and the Evangelic churches, then, in order to preserve the great good coming from the religious schools, will work side by side with the Catholic Church and the Catholic Parents' Union for the total, and unrestricted retention of the Confessional school in the School Act. Since the necessity of the hour demands that Act, we hope that it will be passed in the near future."

LINEN FOR SHRINE ALTARS PLEDGED BY SISTERS

Washington, D. C.—One of the most touching gifts yet presented to the National Shrine of the Immaculate Conception here was tendered when, at the close of a special Mass in the Shrine crypt, 350 Sisters, representing seventeen different communities, pledged their orders to provide three sets of altar linens each for the fifteen altars in the crypt. The Sisters were just completing the annual summer course at the Catholic University of America on the

campus of which the Shrine will stand.

All forty-five sets of linens will be at the Shrine by the first of September, the Sisters promised, in time for the Masses during the Holy Name convention. It is expected that all will be the work of the Sisters themselves. Officials at the Shrine regard the gift as eminently fitting. It will be the simplest yet holiest, the least costly yet richest donation the Sisters could give, it is said.

Temporary altars are to be installed in the Crypt, and will be ready by September 8, the feast of the Nativity of the Blessed Virgin. At that time also the remaining ten stained glass windows will have been installed.

By September 15, the entire crypt will be ready for use for the many Masses in connection with the Holy Name convention. The frame work enclosing the three apses will take away the rough floor in the south part of the crypt will be completed, and the whole interior, extending 204 feet long and 163 feet wide, will be thrown open.

GREAT IRISH APOSTLE

Paris, France.—The city of Luxeuil, in Franche-Comte, has celebrated with great festivity the thirteenth centennial of Saint Columban, the great Irish Apostle who spent twenty years of his life in that district where he founded a large abbey on the ruins of the old Roman baths of Luxeuil, before being sent into exile for having incurred the displeasure of Queen Brunhild by his condemnation of her evil conduct.

After leaving Franche-Comte, to return to the British Isles, Columban was acclaimed all through France by vast crowds wherever he passed. At Nantes all the sailors but one refused to take him on board their vessels in order not to deprive the country of so beloved an apostle. The one sailor consented, but his boat was thrown back to the coast by the waves. Columban then set out in the opposite direction and went to Lombardy, founding there the monastery of Bobbio where he died.

Twenty thousand persons took part in the procession of the relics in the streets of Luxeuil. The Archbishop of Besancon, assisted by various other prelates and about a hundred priests, presided. Mr. Calchi-Novati, Bishop of Bobbio, came to Luxeuil himself to present a relic to the Archbishop of Besancon, and his automobile followed the chariot bearing the relic, which was enclosed in an artistic shrine.

After Vespers, the procession passed through the gardens of the abbey which now occupies the site of the ancient abbey of Luxeuil. The statue of the Saint really seemed again to take possession of the scenes from which he had been driven by the anger of the Queen of the Franks. After the ceremony Mr. Calchi-Novati left for Ireland, desiring to complete his pilgrimage by a visit to the native land of Saint Columban.

DEATH OF VERY REV. D. M. MACADAM

The community was shocked to learn of the death on Aug. 11th of the Very Rev. D. M. MacAdam, V. F. pastor of Sacred Heart Church, Sydney, N. S. Although he had been in failing health the past two years, Father MacAdam carried on as pastor of Sacred Heart Church, and even yesterday morning was attending to his duties, being up town early in the morning.

Born in East Bay, February 3rd, 1867, Father MacAdam received his early education in the schools of that district, later entering St. Francis Xavier's College, in Antigonish, where he completed a brilliant course, graduating with the degree of B. A. Later he entered McGill University, Montreal, where he studied Science. He attended Harvard University and lectured in that institution for a short time.

Upon his ordination to the priesthood on August 6th, 1890, Father MacAdam taught in St. Francis Xavier's College for six years. He was made parish priest of Pomquet in 1899 being transferred to the parish of Sydney in 1900 where he has been pastor until his death. It is less than a week ago since Father MacAdam celebrated the thirty-first anniversary of his ordination to the priesthood.

In 1921 he was appointed rural dean of Cape Breton South and Richmond with the title Very Reverend. Two years ago Father MacAdam on the advice of his physicians, took a complete rest. He went to Montreal where he entered the Royal Victoria Hospital for treatment. Later he went to Halifax where he remained for a while. Before returning to Sydney he sailed south to Bermuda.

In 1914, Rev. Father MacAdam accompanied His Lordship Bishop Morrison to Rome where he had an audience with the Pope. Before returning to Canada he visited in England, Ireland and Scotland.

In July of this year after the annual retreat at Antigonish, Father MacAdam went on a motor trip to Prince Edward Island and it is felt that the exertion was too much for him, and his health steadily failed him.

During his pastorate here Father MacAdam had done much to build up the community and many build-

ings today stand as a mark of his zeal and energy. Shortly after assuming the pastorate of Sacred Heart seeing that the church was becoming too small to house the fast growing congregation he had two wings built to the present edifice. Later an addition to the Confessionals of the Holy Angels was built making it one of the finest buildings in the city. Among other buildings that have been built under his administration are the St. Joseph's school, Constantine school at Ashby, Sacred Heart school on York Street, the Lyceum building on George Street, the Westmount Church, St. Mary's Home and the Ross Hospital.

Father MacAdam was an ardent Gaelic speaker, and was an authority on Scottish History in Canada. He was also a member of the Knights of Columbus, the C. M. B. A., the A. O. H., The League of the Cross, Scottish Catholic Society of Canada, and other societies throughout the diocese.

Besides his brother R. J. of Halifax, Father MacAdam is survived by two sisters, Mrs. Katherine Martin of Sydney and Mrs. John D. McGillivray of Glace Bay.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE NEEDS OF THE WEST

By the President of the Society

Following is a letter of appreciation sent by the Bishop of Victoria to the benefactor of one of his priests, offering thanks for a donation, giving a concrete example, in his diocese, of Catholics living without the ministrations of a priest and suggesting a solution of the difficulty if financial assistance could be furnished.

Victoria, B. C., Aug. 8, 1924.

Dear Father Minehan: I received \$100.00 from the Extension Society, your donation in favour of Father Beaton of Comox. The cheque was sent to him pronto. Will you permit me to say that you are a real benefactor and doing a great deal to make one section of this diocese very efficient. Would God that twenty such donations came to the poor parishes at least once a year. If I could give a subsidy of \$250 a year to poor places, it would be possible to open up seven or eight new sections and give the scattered population a chance of hearing the word of God regularly. Victoria is surrounded by islands. The Protestants have two first-class motor boats going from island to island and the preachers are ministering to soul and body. We discovered one place, Gabriola Island, and found thirty-seven Catholics; some of the children had been baptized by a priest years ago and some by a kindly minister within a few years. They were all pleased to see a priest and had their marriages settled and made ready for a new start. The priest now attends to their wants each month and stays with them a few days giving instructions. From what I learn there are a number of such places with a sprinkling of Catholics that never saw a priest. The motor boat is the solution. Good-by and God bless you and yours. In Xto., T. O'DONNELL.

Bishop O'Donnell's experience is the same as that of the other bishops of the West. Isolated families and small groups of families are to be found all over the country. Settlers have come in, taken up the best land they could find and began the task of clearing and working it. But why, you ask, do they settle on land in so remote a district where there is no church and no possibility of receiving spiritual care? You forget my dear readers, that they are settling in a new country. It is a country of hope. Everyone expects that a line of railway will run near his land, he has visions of a town springing up with a school and priest and church. Year after year he toils along as his family grows. Gradually and sorrowfully the notion of a town is given up, perhaps somewhere in the neighborhood a school may be erected, but all hope of church is at length abandoned. Their land has not become valuable, and, just as in the beginning, they merely eke out an existence. They do not know how far away the nearest church may be and have ceased to care. During all the years they have not seen a priest.

Imagine, if you can, a good Catholic father and mother living in such an environment where they have kept up their fervor, where family prayers are recited morning and evening, where they live in the presence of God, consoled by the memory of the happy past and bringing up their children in the spirit of religion. These are only imaginings—such families do not exist. No matter how great their fervor in the beginning, and God knows that in many cases it was quite the contrary, when the means of practising religion are wanting—Holy Mass, Confession, Blessed Eucharist, priestly instruction—it is impossible to bring up children in the spirit of religion or even for parents to retain it themselves. While the habit of prayer is persevered in there is some hope, but little by little this is neglected, they become indifferent, and what is left? The parents, in some measure, realize still their respon-

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sibility, still feel that their children should have some religious instruction and should there be a non-Catholic Church in the vicinity they are, in all probability, sent there to learn something about God—they argue that it cannot do any harm anyway and it is better than nothing—where there is none, they simply grow up without religion of any kind, and in either case are lost to the Church.

Now the Catholic Church Extension Society has been established for the purpose of helping to overcome this difficulty and to assist in closing up what is a great source of leakage to the Church in the West. Its business is to help in the erection in these sparsely settled districts, of little Chapels where Mass may be offered at regular intervals, the Sacraments administered and proper religious instruction given; to assist in the education of priests for these missions and to be able to make it possible for the priests engaged in the missionary work to live and carry on where the offerings of the faithful are insufficient to procure for them the poorest kind of a living. Extension is able to carry on this work just in the measure in which it receives donations from those who have been more fortunate both spiritually and temporally. In other words you place the money in our hands and we, through the Bishops of the different dioceses dispense it for you. The vast majority of people are not sufficiently endowed with this world's goods to enable them to give without making a sacrifice, but sacrifice is the very thing that renders their gift more pleasing to God. Do not read this article and wish you had a lot of money that you might be able to offer something worth while. Give of what you have, and do it now. Give generously for the love of God, to make possible the salvation of souls who were purchased by the last drop of the precious Blood His only Begotten Son on the Cross and He will not be outdone in generosity. If God has been pleased to allow you to acquire wealth, He wants you to spend a part of it in promoting His work. He wants you to invest it in something which will be of profit to you for eternity. If you have little, remember how pleasing in His sight was the widow's mite.

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

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MASS INTENTIONS Rev. S. J. Crumley, Blackville, N. B. 50 00 F. A. M., China Point, P. E. I. 4 50

WORKING WOMEN SAVE TO ATTEND CONGRESSES

London, Eng.—Attending International Eucharistic Congresses is the vacation hobby of three Lancashire working women, who have just returned from the Congress at Amsterdam. By their frugality they managed to save enough to travel from the North to London for the Congress in 1904. The following year they went to Cologne, and two years ago they made the journey to Rome.

They missed Montreal because they can secure only two weeks' leave of absence from their work. For the same reason they are afraid they will not be able to get to Chicago.

"We might find a way," said one. "We have two years to think about it."

The women live frugally when they are traveling, getting their own meals to keep expenses within the limits of their means.

CATHOLIC ORPHANS TO BE TAKEN FROM NEAR EAST RELIEF

Washington, Aug. 16.—Owing to the success of the Right Rev. Monsignor R. Barry Doyle's lecture tour on behalf of Greek orphans and refugees, Bishop Calavassy has been able to purchase and pay for a large building in Athens which has

been turned into a temporary orphanage under the title of the Little Flower Orphanage.

Bishop Calavassy has notified the officials of the Near East Relief that he is prepared to take care of all Catholic orphans in the Near East Relief orphanages of Greece. The officials of the Near East Relief have accepted Bishop Calavassy's proposal and the orphans are being transferred to the Little Flower Orphanage at Athens.

The Little Flower Orphanage is the first Greek Catholic institution to operate in Greece since the Schism.

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.

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