

Weekly Scotsman, offered for sale, are his sporrans and shoulder-brooch, which since 1748 have been in possession of a Highland family, whose present representatives reside in Liverpool. The sporrans are of royal purple, lined with buckskin, with silver mountings. The brooch is a large plain buckle. On the back of each is stamped "Prince Charles Edward Stuart, 1746." Both of these interesting relics were shown in the Stuart Exhibition, at London some thirty years ago, and have also, it is said, been exhibited in the United States. The announcement in the Scotsman expresses the hope that they will now find a permanent resting place in Scotland.

ANOTHER INTERESTING Stuart item refers to the recent destruction in a furious storm which swept the coast of Brittany, of the chapel at Roscoff, erected by Queen Mary on the spot where as a child she landed in 1548. Nothing but a heap of stones now marks the spot where stood this historic structure. As it stood for 374 years it was not only a visible memorial of thirteen happy years Mary spent in France, and of the strong alliance which in those days bound Scotland and France together, but as a shrine dedicated to St. Ninian, the Apostle of Scottish Christianity. Its removal now in so tragic a manner will be deeply regretted by all interested in the study of the past.

A WRITER in the Scotsman records an interesting discovery in an out-of-the-way corner of England of a practically unknown memorial to Sir Walter Scott. During a visit to the old-world village of Horsmonden, in the Kentish Weald, his hostess asked him if he had ever heard of their Scots Tower, and on being conducted to it was surprised to find a memorial to the great novelist. The Tower is a three-story structure, in the mediæval feudal style, with a battlemented roof, and over the entrance is the simple inscription, "In Honour, Walter Scott, 1858." The interior is embellished by water-color sketches of scenes in Scott's novels, portraits of his principle character, arms, etc. The building was erected by a former rector, entirely at his own expense, and may be regarded as a memorial, unique of its kind. Being now in a rather neglected condition, some wealthy Scot is urged to purchase and restore it.

A SORT of renaissance of Scottish song is evidently in progress at the present time. Addressing the National Song Society at its annual sangshaw Sir George Douglas declared that Scotland's literary genius was the genius of song, and the first characteristic of her poetry, overwhelmingly the first, because it dwarfed all others, was its democratic or popular character. Although a king, James V., wrote the best popular verse his kingdom had produced, and nobody, not excepting Burns, delineated with more power the quaint humors of a rustic holiday. James was the people's king, and his poetry illustrated and symbolized the alliance of King and Commons against the most disloyal nobility the world has ever seen.

THE BALLADS, Sir George Douglas went on to say, were the most characteristic contribution of Scotland to the world's literature. Burns was the ideal poet of the proletariat, and yet so winsome that he sank class differences and gained all to his side. "A Man's a Man for a' that" was the full and final expression of the first characteristic of Scottish literature. He submitted that their literature was not the literature of the troubadour, designed for the gilded chamber, but the literature of the homestead and the sheep-walk. And, it may be added, that is why the muse of Burns has affected the literature of all languages since his time.

SIR GEORGE DOUGLAS' characterization of the nobility of the Reformation period as "the most disloyal the world has ever seen" casts a sidelight on the whole history of that calamitous event. It was this corrupt and disloyal nobility that made of Knox a craven tool, and with him sold their country to England. It was they who brought about Queen Mary's fall, and with her fall wrecked the whole fabric of Scottish independence.

RECORD OF ROTA IN DIVORCE CASES

MSGR. PRIOR IN PRESENCE OF POPE DEFENDS WORK OF SACRED TRIBUNAL

By Mgr. Enrico Pucel

Rome.—A defense and explanation of the work of the Tribunal of the Sacred Rota was delivered by Mgr. Prior, dean of the tribunal, in an address on the occasion of the opening of the juridical year. The address was presented to the Holy Father who received the Auditors of the Rota after the Mass in the Pauline Chapel.

The speaker reviewed some of the accusations which have been voiced against the Church by those interested in the promotion of divorce. The intention back of all these charges is to give expression to the insinuation that the Rota Tribunal, upon various pretexts for declaring a marriage null, is sapping the traditional rigidity with which the Church has maintained the indissolubility of the marriage bond. In his reply, Mgr. Prior based his arguments upon the proofs offered by the record of the proceedings of the Rota.

WEALTHY NOT FAVORED

As the first of the four charges brought against the ecclesiastical authorities, the speaker cited the allegation that the costs of matrimonial law suits constitute a discrimination in favor of the wealthier classes, who alone are able to sustain the expense incident to a trial before the tribunal.

Replying to this accusation Mgr. Prior pointed out that for the very poor, gratuitous protection is offered, and that for those, who, while not absolutely indigent, are not able to meet the customary expenses, the costs are often reduced to a voluntary offering which, in practice, is very likely to be less than the costs incurred by the Holy See in trying the case. During the past six years, he declared, in only 80 out of 117 cases were the expenses borne entirely by the parties to the suits. Of the remainder, 39 were carried on gratuitously and 9 were paid for by voluntary offerings. Thus the Rota is made accessible to poor and rich alike, he said. In this connection he pointed out that the decisions of the tribunal are rendered with absolute impartiality so far as the claimants economic status is concerned. As a matter of fact in the 49 cases in which the costs were borne entirely by the parties to the suits, only 46 favorable decisions were handed down, while in 28 cases the claimants were unsuccessful. On the other hand 32 out of the 80 cases which were tried without charge were decided in favor of the parties bringing suit. And in the nine cases where a voluntary offering was made only one decision adverse to the claimant was handed down.

The second accusation levelled against the Rota is that under pretext of nullity, the Tribunal weakens the severity with which the Church until quite recently has maintained the indissolubility of the marriage bond, Mgr. Prior said.

CHURCH NOT BECOMING LAX

In refutation of this charge he pointed out that during the past six years there were 111 cases in which the nullity of the marriage ceremony or obligation was at issue. While there were 80 decisions in favor of nullification as against 31 against it, he made it clear that this disparity does not indicate that the tribunal is at all predisposed to favor this plea in justification of the marriage bond. He pointed out that the Rota is a court of appeal and that in each case where a decision for nullification has been rendered in one of the local diocesan courts the defender of the marriage bond is compelled by law to appeal the case to the higher court. On the other hand when the decision of the diocesan tribunal confirms the validity of the marriage in question, there is no obligation to appeal, although the party who has asked for annulment may carry the case to the Rota if he so desires.

At any rate the 80 decisions for annulment handed down by the Rota in six years constitute an average of only thirteen a year. When it is remembered that the number of divorces in the civil courts of France in 1913 was 16,345 and in Germany for the same year 17,895, while in the United States in 1916 the number was 112,036 it is clear that there is quite a contrast between the strictness with which the Catholic Church adheres to its discipline in this matter and the laxity which permits the scourge of divorce to spread in so many countries.

ADHERES TO CANON LAW

As the third charge commonly made against the Rota, Mgr. Prior mentioned the insinuation that the tribunal in its interpretation of the law tends to find new reasons for annulment of the marriage bond. This accusation, he said, is equally unfounded with the others, as can be proved by an examination of the list of marriage cases discussed by the Rota.

The last accusation which Mgr. Prior denied, was that the Rota has in late years adopted less severe standards than formerly in examining the reasons advanced for annulment and that this is particularly true in cases where the plea of "ex capite vis et metus" (violence free will) is used.

This accusation, he said, is also devoid of foundation. It is easy to examine the documents of the Rota and to find there in connection with the decisions the utmost scrupulousness and care in tracing each case to the very bottom. No earthly tribunal, he declared, could possibly be more severe than the Rota in ascertaining the value of the arguments brought by the opposing parties in matrimonial cases. Even the frequent approval of cases in which the plea of "ex capite vis et metus" is advanced signifies nothing, he said, except that the Church is maintaining her traditional attitude in defence of the freedom of will that should be guaranteed to those who are asked to assume an obligation as serious as that implied in the marriage bond. It is clear, he continued, that this tradition is most praiseworthy not only from an ecclesiastical viewpoint and with regard to its doctrinal soundness, but also from the sociological standpoint.

The arguments presented by Monsignor were listened to carefully by the Pope, who in conclusion expressed his satisfaction with the way in which the Rota has been conducted and was cordial in his remarks to the Dean of the tribunal.

THE GRANDMOTHER OF BRITANNY

BRETONS TREASURE SHRINE

Auray, Brittany.—The great shrine of pilgrimage of St. Anne here is a standing monument not only to the devotion of the faithful of Brittany, but to the Saint who commands more special devotion among the Bretons than perhaps any other Saint.

St. Anne has been called "the Grandmother of Brittany." The Church of St. Anne here is a great centre of devotion, and has lent an air of special piety to the very place itself. The basilica has a golden statue of St. Anne on its tower, which can be seen from miles around, and which seems to the imagination to cast a spell of holiness about the neighborhood.

The town itself is a little village which has grown up about the shrine. It has a convent, and in the midst of its various buildings there is an expansive lawn enclosed by a wall and surrounded by trees, which has been referred to as the "demesne of St. Anne."

It is not only earthly beauty that reigns in these surroundings, but spiritual splendor. There is a wealth of features to be noted by the pious visitor. One of the first things that meet the eye on the left of the entrance to the grass enclosure is a double staircase, the sides of which are roofed, meeting under a cupola. This is the "Scala Sancta," which the pilgrims mount on their knees.

THE HOLY WELL

Under the cupola is an altar, which is used for Mass on days when vast numbers of people are present. Between the stairway and the church there is a holy well, which has now become a piscine. It has steps leading to the water, which flows into stone basins. Overlooking the well is a statue of St. Anne.

A central object of the basilica is a bas-relief representing the finding of the miraculous statue of St. Anne. A little piece of this statue, which is all that remains at the present time, is carefully enclosed in a new one which has a prominent position on an altar in the right transept.

A Breton story tells how a peasant, Yves Nicolazec, took the chief part in the origins of the Shrine of St. Anne. Nicolazec was a farmer of the village of Keranna, who fulfilled his religious duties on Sundays and feast days, prayed morning and night, and carried his beads in his hand when going about. One night it is said, a bright light appeared in his room, and awoke him. Again, late one evening, after returning home, he saw the same light in a field known as Baccena, which belonged to his farm. There was a tradition that a chapel to St. Anne had stood in this field at one time.

FIGURE APPEARS

At first the peasant thought the unusual light was his mother's ghost. He often saw the phenomenon once in company with his brother-in-law, and on this occasion a figure appeared in the midst of the brightness. This continued from 1623 to July 25, 1624 which was the eve of the Feast of St. Anne, on which occasion the light was extremely bright and the figure clearer.

Then for the first time it spoke, according to the story, and said: "Yves Nicolazec, do not fear. It is I, Anne, the Mother of Mary. Go tell your pastor that in the field you call Baccena there used to be a chapel dedicated to me. It was the first in the district. Your village did not then exist. It is now ninety-two years and six months since it has been destroyed. I desire it should be rebuilt by your pains. God wishes I should be honored there again."

It is recorded that Yves obeyed the directions which had been given to him, but the priest laughed at him. The vision then reappeared and said: "Do not heed what men say. Fulfill my orders and depend on me for the rest."

"But my good mistress," Yves replied, "how can it happen, and

who will believe me when I say there was a chapel in a place where I have never seen one, and where there is no trace of it, and who will furnish the funds?"

TO ASTONISH WORLD

The vision replied that means would be found for this any other things that would astonish the world. On March 9, 1625, the voice said to him at night: "Yves Nicolazec, arise, call your neighbors, bring them to whither the torch leads you, and you will find the statue which will protect you from the laughter of the world."

He and several others then followed the torch to the field of Baccena, in the middle of which the flame stopped, rose and then fell and disappeared into the earth. The company dug in the ground, and found the wooden statue.

It is further related that on March 11 a bright light surrounded the statue, which was seen for a long distance. Next day great numbers of people came to the spot and left offerings at the foot of the statue. This Nicolazec and his friends placed on a bank, leaving it in the open until they made a little shrine of branches to cover it.

Building operations were started on the church on July 26, and in 1629 St. Anne was placed in the charge of the Carmes who lived in the building which now is the only part that remains of the early monuments. From all parts pilgrims have come to visit this shrine.

Not far from the basilica is the house of Nicolazec, which has been made a museum.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

APPEALS

Extension was never before such a centre of hope for our Canadian missions. When the general conditions of trade were favourable we poured out our resources without stint. The help we gave was greatly appreciated. But in the days of depression there was always something that could be obtained by missions for themselves. They were able to organize and with some small assistance make effective a programme that was of practical value for the future of Catholic faith in their midst. Today we scarcely hear of any new projects, and we are lucky indeed if some of the beginnings of other days may prove to be nothing more than beginnings. But without doubt the eyes of the missions are turned today to Extension to know what shall be their future lot.

It is no exaggeration to say that much depends upon what Extension can actually do. We have given to our Catholic people all over Canada the appeal of His Grace of Winnipeg. In that is traced for us the great difficulties which must be faced before results that may be looked upon as substantial can accrue. There we see the position of the Bishop who must find priests, erect churches, prepare students for the future and make provision for the needs of religion among those in no position to care adequately for themselves. This does not mean that the missions are to do nothing. It simply means that we are not to be lulled by such discouraging conditions that a beginning necessary for the welfare of souls may be indefinitely retarded. "There is a tide in the affairs of men which taken at the flood leads on to fortune." It is exactly the same in religious matters. Any field that is left fallow will produce nothing but noxious weeds. We have had examples without number of country-sides being overrun because the weeds that gathered along the road were left to grow and spread in profusion. Wide-awake farmers have long ago made war on them and consider that particular work as something of vital moment to the whole community. In more than one section progressive men have made it a matter of public comment and when there was necessity, of legislation.

We would ask you, my friend, what you are doing for the faith that, without your help, must remain almost abandoned? The needs of our own particular parish are never so pressing that there is nothing left for the spread and preservation of the Faith. We can always find the means, if we wish to do our share. For the general welfare of the Church it is ever an advantage to study the missionary parts of the country and learn of their progress. We frequently complain, and with reason, that Catholics and their aims are misunderstood and combatted. Have we ever examined all the sources of strength in the crowds that are against us? If we did some surprising comments could be made. We might often be surprised to find in the very ranks of our enemies those who should be our supporters. And why? In some cases it is due to our own deliberate neglect. It is not true that many leave a poorly provided Bishop and his still poorer missionaries, to bear the whole burden? Why should we wonder that he does not succeed? Even in the very days of St. Paul the holy apostles, though endowed with the gifts of nature and of grace, had not to bear such neglect, lack of support and indifference of all the churches towards his case.

Among the sects there is not a Church that today leaves all the missions neglected. They, one and all, are thoroughly aware of the great necessity of a plan for missionary work. Every Church is organized for that particular purpose. It is not left in any haphazard fashion either. No corner is neglected. And the results are there to show, too, that they do not labour in vain. We sometimes accuse our adversaries of failure. It would be interesting to compare in our new communities the actual conditions of the Catholics and the rest of the people to whom these non-Catholic churches make their appeal. How many have they gained compared with ourselves? Catholics who study the situation know too well that there is not in our growing churches a single weakness upon which they are not ready to seize with avidity. It certainly speaks well for their organization that they are ready with men and money for any emergency.

There is one truth, however, that gives all Catholics courage to face the future with well-grounded hope for success, no matter how small our efforts. Christ is with His Church at all times and under all conditions. Through His Holy Spirit He gives our work for the spread of the Gospel a force that is far beyond all human power to originate or imitate. "Christ is head of the Church. He is the Saviour of His Body." "One body and one spirit; . . . One Lord, one faith, one baptism. One God and Father of all, who is above all and through all and in us all."

Membership in the Church places us in a condition to unite easily with Christ. Outside that body the Catholicity which Christ founded cannot be obtained. The Church alone is the true interpreter, the infallible guide for men in their journey to Eternity. She both points out the way to God and gives men, if they will but use them, the means that are effective to reach Him. When Catholics guided by the Vicar of Christ undertake any work for the welfare of the Church, they are in immediate connection with the source of power and grace which will make their programme effective for the objective to be gained. Their work carries with it the whole promise of Our Divine Lord Himself. It is little wonder that we see such results from their efforts for the Faith. But we must remember that God intended His Church to live in the world through the ministry of men. Constant as are His graces for the welfare of souls, these reach the individual through the active ministry of the Bishops and priests who are Christ's ambassadors. Our place, therefore is with them. When through Extension they call for our helping hand, can we not accuse ourselves of sloth and carelessness in performing a duty to the Faith? God through them calls to us. Are we going to turn a deaf ear to that message? Extension lives with the approbation of the Vicar of Christ to place the call of the mission before all Catholics in Canada. This enables them to give intelligent assistance for the preservation and spread of the Faith. What are you going to advance the programme of Extension?

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"VERY MUCH AT SEA"

Statements credited to George Harvey, United States Ambassador to England, in a recent address in London to the effect that religious literature and teachings indicate a belief that women have no souls, have been attacked by the Rev. Gabriel Oussan, Professor of Ecclesiastical History at St. Joseph's Seminary. The Ambassador, Father Oussan declares, "in the field of Biblical exegesis" is "outside the three mile limit" or, in other words "very much at sea."

In his London address at the Authors' Club Ambassador Harvey is said to have discussed the fundamental religious books of many systems of religion including in his discourse references to the Pentateuch, the Koran, the Zend-Avesta, and the Talmud. He claimed that in the decalogue there is no recognition of the possession of souls or rights by women and that the Ten Commandments were written to reply exclusively to men. Father Oussan's statement in reply reads:

"We are inclined to be charitable and give Mr. Harvey the benefit of the doubt, regarding his speech as an attempt to amuse rather than to instruct. Mr. Harvey may know a great deal about women—he has written a book about them—but his knowledge of the teachings of the Bible about women is elementary and crude, to say the least. "In the field of Biblical exegesis, Mr. Harvey is undoubtedly outside

the three mile limit and therefore very much at sea.

"Mr. Harvey is mistaken in his assumption that because the Bible speaks of woman as being formed from the rib of man it teaches her inferiority or that she has no soul. "If woman is inferior to man just because she was made of the rib of man it would follow that man is inferior to clay because he was made of clay. It was the immortal soul infused into both men and women that made them essentially equal.

ELOVISTIC VS. JEHOVISTIC

"Whether we accept the Elovistic or the Jehovistic narrative of the creation of the first woman the fact remains that in the mind of the writer of the Book of Genesis, woman was equal to man, created by God to be his helpmeet, companion and co-worker.

"This is so truly Biblical that in not a single passage of the Old or New Testament is there any direct or indirect allusion to women not having souls nor to the essential inferiority of woman's soul. The thing is so obvious that not a single Jewish or Christian Bible commentator ever raised the question.

"The creation of woman from man's rib, in the mind of the writer implied not the absence of soul in woman nor her inferiority, but the interdependence of man and woman—their close relation.

"Many theologians, of course, regard the story as allegorical merely, but whether it is regarded as allegorical or literal, the thought conveyed is not important in this instance as in either case no spiritual inferiority in woman is implied. The inferiority of woman referred only to her social and political status, to the role she occupied in relation to man in commerce, politics, etc., not to her spiritual life.

EQUALITY OF SEXES ARGUED

"Furthermore, Mr. Harvey is wrong in assuming that the decalogue was promulgated only for men. Just because woman is not specifically mentioned it does not follow that women are not expected to observe the laws laid down. In Matthew, xix, 5, where Christ forbids a man to put aside his wife and marry another woman. He also intends to apply the same law to women, namely, that no woman may put aside her husband to marry another man, even though 'woman' is not mentioned. In the mind of Christ what was morally lawful or unlawful for the man was lawful or unlawful for the woman because of equality of man and woman.

"Mr. Harvey's remarks about Moses and his handsome looks and the temptations women felt toward him are irrelevant. In the thought of Moses the decalogue was to be applied to men and women alike. If man was not to be permitted to steal neither was woman, and if man could not covet his neighbor's wife, neither could woman covet her neighbor's husband. In fact, in those days, greater indulgence was granted to men than women. In the usual phraseology of lawmaking the word man covered both sexes, meaning, in fact, person.

OLD CONTROVERSY RECALLED

"This discussion reminds us of an old controversy which was revived several years ago in which the Church was accused of denying woman a soul. In the Atlantic Monthly of December, 1915, W. L. George wrote:

"Men have been found to deny women an intellect; they have gone further, and I seem to remember that in the Middle Ages an eccumenical council denied her soul."

"A more explicit statement about this matter is to be found in Babel's book, 'Women and Socialism.' 'Babel writes: "At the Council of Macon in the sixth century they debated the question whether woman has a soul and pronounced against the view favorable to woman."

"This is an example of the misunderstandings that have frequently arisen in regard to the Bible and the statements of the Church.

"Most people know the explanation of this particular misunderstanding. But as some may not have heard it I will repeat it once more.

"The Council of Macon held in 585 was not in fact an ecumenical council. Not all the bishops of the Church were present. Those who took part were to the number of 43. The council passed legislation explicitly looking to the well being of women.

"How, then, did the story of women not having souls originate? It is wearisome to tell it again, but here it is:

"At this council one of the bishops pointed out that according to the Old Testament, 'God created man (male and female created He them.)' He said that this seemed to say that woman could be called 'man,' and he asserted that woman could not be called 'man.' The other bishops explained that by 'man' was meant not sex, but race, and the objecting bishop then accepted the Biblical wording.

"In all this there was not a word of women not having souls. The discussion was in fact rather of a grammatical character. But through misunderstanding the denial on the part of this one bishop that woman would be called 'man' was perverted in time to mean that this one bishop had said she was not a human being. If she were not a human being she did not possess a

soul. In this garbled and twisted manner the tradition arose that the Church had denied that women have souls."

HOME

No word in the English language approaches, in sweetness, the sound of this group of letters. Out of this grand syllable rush memories and emotions always chaste and noble. Certain men are almost invincible against the onslaughts of the many base allurements which cause misery on all sides of us; why are they so firm? It is because the influence of home has aided their endeavors; its glorious example has stood before their minds, teaching them the wisdom of virtue and industry.

The strongest fortification which the human heart can throw up against temptation is, aside from the grace of God, home. It is a common saying that "Manners make the man," and there is a second, that "Home makes the man." Home is the first and most important school of character. It is mainly in the home that the heart is opened, the habits are formed, the intellect is awakened, and the character moulded for good or evil. Where the spirit of love and duty pervades the home when head and heart rule wisely there, we may expect from such homes healthy, dutiful and happy children, capable, as they gain the requisite strength of following the footsteps of their parents, of walking uprightly, governing themselves wisely and contributing to the welfare of those about them.—The Missionary.

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