

appear entirely from the consciousness of any man.

Rev. John Roach Straton, a Baptist minister in New York, does not believe the Baptist Church is the better off for having been the recipient of so much of the wealth of Mr. Rockefeller. In his sermon on his fifth anniversary in Calvary Baptist Church in New York, he made an attack on the influence of the Rockefeller wealth in the Christian world, particularly in the ranks of the Baptists. "I think," he said, "it is not only humiliating but also harmful to the Church of Christ and to our Baptist cause to see a Church influenced by one man's money. For one I do not believe that the Rockefeller money in the religious world is doing any good. In the radical divinity school of the University of Chicago the Rockefeller money is being used in training a generation of preachers who more and more are departing from the faith; and certainly the present situation in the Park Avenue Baptist Church demonstrates to a complete show-down that the Rockefeller money in New York is doing harm and not good." What may be the facts of the cases he refers to we do not know; but it is instructive to note the trend of opinion in cases where non-Catholic bodies have sought great advancement by means of the endowments from men of immense wealth.

#### NOTES AND COMMENTS

THE ANNUAL deluge of advertisements in the daily papers for "Protestant" teachers for Public schools, emphasizes once more the Protestant character of these schools. Of what avail under such circumstance to call them "Public" schools at all?

WHILE THREE of the leading Protestant bodies in Canada have been debating the expediency of union, Protestants in other lands have been similarly engaged. In the East Indies the discussion has reached the acute stage. A writer in a leading Calcutta paper taking part in it advocates a rather new plan. He urges unity of organization before attempting unity of creed, and argues for the inclusion of Catholics. His idea is an organization that would "consist of an interdenominational fight for the Kingdom of God against the forces of evil."

COMMENTING ON this, our contemporary, the Catholic Herald of India, puts the weakness of the whole scheme in a nutshell. Any plan that makes for the healing of divisions is welcome, it says, so long as the Catholic Church is not expected to join. "As with her 300,000,000 adherents she has all the unity she wants, both external and internal, she cannot sacrifice that unity by joining all the little churches that fell out among themselves precisely because they separated from her."

"We are often blamed for being stand-offish," continues the Herald, "but what would you, my masters? If you join us, we shall all be one, and if we join you, we shall be as many as before, and even more. It is much better for Protestants to seek unity in the Catholic Church, than for the Catholic Church to increase the confusion among the Protestants. By joining you, we give up our principle of unity, the only one left in Christendom, but by joining us you give up your principle of variety, and as you want to get rid of it, you only stand to gain. Ask any musician how he would amalgamate two choirs, one of which sings one tune in unison, and the other, two hundred different tunes at the same time."

AND, PURSUING the subject of strategic unity as advocated, in which all the Protestant churches would eventually combine without regard to definiteness of belief, its advocate forgets the diversity of opinion as to what the Kingdom of God really is, and what evil is. As it is impossible to get rid of division of creeds even amidst unity of strategy it will soon transpire that diversity of creeds must eventually wreck the strategy itself. So that as at present conceived the unity idea is simply a wheel forever whirling in space, and accomplishing nothing.

WE HAVE seen no reference in the public press of Canada to the recent festivals held in France and Italy in

honor of Renan, whom one Roman correspondent stigmatizes as the "arch-enemy of Christ." The ceremonies were somewhat of the same character as those in honor of Giordano Bruno held some years ago. Both were apostates, and sworn enemies of the Christian religion. They both knew how to sneer at things holy, and sought to undermine the very foundations of religious belief.

TO REPAIR the scandal given in Rome by these manifestations of the spirit of anti-Christ the Cardinal Vicar ordered expiatory functions to be held on Palm Sunday in four city churches—the Gesù, S. Maria in Trastevere, S. Teresa, and S. Maria degli Angeli. Concluding his letter of instructions the Cardinal said: "The faithful of Rome will gather, we are certain, in large numbers to these ceremonies of reparation and on the day—as the Holy Father said in his venerated letter—on which the Church recalls the triumphal entry of Jesus Christ into Jerusalem amid hosannas, and they will accompany the Divine Redeemer with a manifestation of their piety and repair the iniquitous denial of the blasphemous writer with a sincere and enthusiastic affirmation of their faith in Jesus Christ, true God and true Man, our King and Saviour."

At a Ku Klux Klan gathering at Niagara Falls, N. Y., special emphasis was laid by several speakers upon the fact that "Gentile Protestant Americans" were alone eligible for membership. Spokesmen of the Klan on other occasions have disclaimed any discrimination against Jews and Catholics as such. It is well that the issue should be thus cleared. The Niagara Falls declaration but emphasizes the un-American, uncivilized character of the organization. It was said before the Civil War that the Commonwealth could not exist half slave and half free. Neither can it exist half civilized and half barbarian. The K. K. K. is a menace to the Republic which if not eradicated in the germ may have disastrous consequences.

IN DISCUSSING the recurrence of the anniversary of the Battle of the Boyne the Toronto Globe moralizes on the future of Orangism in Canada and expresses the hope that now that autonomous government has become a reality in Ireland and old differences, therefore, in that much tried land are in a fair way to be forgotten, the Orange Order should devote its energies to Canadian affairs. "In Canada," it says, "there is happily no bitter sectarian quarrel, and Orangemen and Catholics have been found in the same Government," and adds: "We may hope that no division will arise in Canada to take the place of the Irish quarrel."

ASSUMING THAT with the establishment on an equitable basis of stable government in Ireland Canadian Orangism will be content to abandon the heritage of hate and oppression which has ever been its chief, if not its sole motive of existence, the question naturally arises, what possible sphere of activity lies open to it in Canada that is not already adequately occupied by other existing institutions? The Globe opines that as a paternal organization there are great possibilities before it and that it might conceivably become a social centre of a sort in some localities. Along such lines no one will object to its continuance. But as the leopard cannot change its spots it is not conceivable that Orangism can ever be other than it has always been, and if "turning its attention to Canadian affairs" means but the extension of its hostility to things Catholic, warfare against Separate schools, and the stirring into flame of every smouldering ember of religious bigotry for which it has always been conspicuous, for the good of Canada its end cannot come too soon. If, as the Globe avers, "there is in Canada happily no bitter sectarian quarrel," Orangism certainly is not to be thanked for it, for, in all dispassionateness be it said, the Lodges have left no stone unturned that could possibly contribute to the disturbance of that harmony and mutual forbearance which, if Canada is to fulfill her great destiny, must necessarily exist between the two greater divisions of her people.

#### IN APPRECIATION OF COURTESY SHOWN

AMERICANS AND CANADIANS FRATERNIZE—MEMORIAL TO HON. CHARLES MURPHY

The Ottawa Citizen, July 9

The international postal conference held in Ottawa last December was recalled and the grateful thanks of the United States postal service to their conferees in Canada was expressed on Saturday when a formal testimonial was presented to Hon. Charles Murphy, Postmaster General, by Edwin Sands, superintendent of foreign mails of the United States.

The presentation which took place in the minister's office in the Langevin block took the form of a beautiful, engrossed and illuminated address accompanied by appropriate remarks by Mr. Sands. The leading officials of the department and a number of newspaper men were present. In making the presentation Mr. Sands said:

"The principal function of the postal service is to deliver mail entrusted to its custody to designated persons provided the addresses are at the places of address to accept delivery. It is purely a question of service and in connection with the work done, which is of a practical character, rarely is there any need for an expression of sentiment.

"Whether the postal employee in British India sells quinine, the postal employee in England pays pensions, the postal employee in the United States accepts and delivers 70 pound packages of merchandise or there is sold on far away Ellesmere Island a single Canadian postage stamp, each and every employee is after all only serving the people in the different parts of the world.

"When postal employees meet within their own country or when they gather in conference abroad to discuss service measures, and it is a matter of remark that no public servants are so closely identified with their employment as those engaged in the work of receiving, handling, or delivering mail. In both our countries, the post office department is the one department of the general government that everyone comes in contact with, if not daily, then so frequently as to permit of the statement that there are many citizens of both countries who do not understand that there is any other government department conducted for their benefit.

"To the routine nature of postal duties, it is a happy circumstance to be able to add occasionally something of brightness to what might otherwise be a very dull picture. Such an occasion was presented at the First International Postal Conference held here in December last, where friendships were formed between postal employees of our two countries that will last during life, and I am sure that there will be a better understanding arrived at between the post office department of Canada and that of the United States out of which a still more sufficient service will ultimately result to the benefit of the people of both countries.

With the conclusion of the conference at Ottawa and the return of the United States delegation to Washington, there were many expressions of desire on the part of each delegate to show you their appreciation of all the courtesies shown them when they were your guests here in Ottawa.

GOOD-WILL OF ALL

"First one thing was suggested and then another. It was finally agreed upon that an expression be made in writing of all that was in our minds, and it ultimately took the form of this memorial now before you. In that memorial we have endeavored to express all that was in our hearts of concern, of interest, and of friendship for all met with here in Canada. You perceive that the memorial is signed by the seven delegates from the United States, but please understand that the sentiments conveyed are not intended to be restricted to the delegates, but the sentiments are intended to be the expression of good will on the part of all postal employees in the United States who have been fortunate enough to come in contact at any time with their fellow public servants in Canada.

Mr. Minister, and members of the Canadian delegation, I present to you this memorial on behalf of the United States delegation to the First International Postal Conference, at the same time voicing the hope that it may, as an expression of good will, help to strengthen the bonds of friendship that already bind together the people of Canada and the people of the United States."

THE MEMORIAL

Mr. Sands then presented the testimonial beautifully illuminated with the flags, and coats of arms of the two countries, the maple leaf and acorn, with an inset miniature of Benjamin Franklin, who established the first postal route between Montreal and New York. The finish was in gold, silver, red and blue on parchment and the words as follows:

"Be it remembered that the undersigned representatives of the post office department of the United

States journeyed to Canada in December, nineteen hundred and twenty-two, and discussed at Ottawa with the Honorable Charles Murphy, K. C., M. P., Postmaster General of Canada, and his associates the need for improved postal facilities between the respective countries.

"That they went as strangers and were received as friends. That in their entertainment nothing was omitted that could make for comfort of mind or body. And in memory of the friendships then formed, of the hospitality shown and of the cordial official relationships established at this the first international postal conference between the United States and Canada on December fourth and fifth, nineteen hundred and twenty-two, those comprising the American delegation extend their thanks with grateful appreciation to their Canadian conferees, and subscribe themselves as friends.

"Done at Washington on the second day of January, nineteen hundred and twenty-three. Hubert Work, Postmaster General; W. Irving Glover, third assistant Postmaster General; John H. Edwards, solicitor, post office department; Edwin Sands, superintendent of foreign mails; P. J. Schardt, superintendent railway mail service; C. Riddiford, inspector in charge, Spokane; E. K. Burlew, private Secretary to the Postmaster General."

Hon. Charles Murphy made a felicitous reply expressing his thanks for the testimonial referring to the utility of the postal services, the benefits to both countries accruing from last year's conference and alluding to the international postal relations as the most powerful agency in cementing friendship and good will between these two neighboring nations.

#### RELIGIOUS IDEALS OF INDIA

By Rev. Michael Mathis, C. S. C.

My peregrination and studies in India brought me into touch with the Apostolic Delegate, the majority of the hierarchy, many of the clergy and most of the leading Catholic laymen. The Apostolic Delegate has been in America for several years on behalf of provision for the spiritual welfare of Italian immigrants. His Excellency's grasp of mission problems in India and his apostolic spirit are penetrating and contagious. His high estimate of the hierarchy in India is a tribute and a description that is both gracious and true.

The missionaries in India also are unique. They are marked by a quiet enthusiasm which has been schooled and tempered by the hard facts and the murderous climate of this Hindu and Moslem land. The Indian native priests and nuns seem more enthusiastic and self-reliant than those of other Oriental lands. The educated laity is keen on taking its part in Catholic life. The flourishing conditions of four or five dioceses now manned entirely by native bishops, priests, and sisters and the gradual formation of others is a striking illustration of the far-reaching consequences of papal insistence on the development of a native clergy. The execution of this direction has been favored in India by the nationalist movement. Perhaps this is the most notable way in which the political agitation has affected Catholic Indians.

A RELIGIOUS LAND

The most striking feature of India's life is the religious character of its people. India is the most religious land in the world. By this sweeping generalization I do not wish to underestimate religious development in other countries, nor to insinuate that other peoples have not a finer concept of the true religion, or that the gradual formation of others is a striking illustration of the far-reaching consequences of papal insistence on the development of a native clergy. The execution of this direction has been favored in India by the nationalist movement. Perhaps this is the most notable way in which the political agitation has affected Catholic Indians.

The tendency of Westerners to regard this rich religious life of India as purely external and a matter of hoary custom is gradually giving way to an apparently truer estimate; there is something deeper in it all. Indians themselves that it is a struggle to reach union with God.

POLITICAL LEADER A SAINT

Even politically India is swayed by religious considerations. It is a most humiliating fact, at least for spiritual leaders in the Christian West to realize that at a time when so-called "Christian" peoples are banishing religion from Western politics, India should be led, in her political aspirations, by a Mahatma (i. e. a saint), by Mahatma Gandhi who preaches a gospel of non-resistance. No matter what we think of the political merits of the nationalist movement in India, all religiously minded men must admire the striking fact that India has been aroused and directed by one whose regard as a saint, a humble man whose word can even now

drench India in Western blood, and yet a man who will not speak the word because he believes that killing is evil and that true principles will prevail in the death of their sponsors rather than in the killing of their enemies.

#### "IF PROTESTANTISM IS TO SURVIVE"

SEEKS U. S. MONEY TO AID PROTESTANT CHURCHES ABROAD

"If individualism—that characteristic which differentiates Protestantism from other beliefs—is to continue, Protestantism is doomed today," declared Dr. Adolf Keller, secretary of the Central Bureau for Relief of the Evangelical Churches in Europe and of the Swiss Protestant Federation, Zurich, Switzerland, who spoke at the Hanson Place Methodist Episcopal Church, Brooklyn, on "Protestantism and Europe." Dr. Keller said he believed Protestantism is passing through a crisis as critical as any since the time of the Reformation. "There is a widespread saying in Europe," he declared, "that from the military standpoint France won the War; from the political standpoint, Great Britain; from the cultural point of view, the Jews, and from the religious point of view, the Roman Catholics. And Catholics everywhere openly proclaim that Protestantism lost the War."

"In a large sense," said Dr. Keller, "this is true. In 14 countries of Europe the churches are fighting hard for their very existence. Church buildings, not only in France, but in Galicia and Latvia, are still in ruins or badly damaged. And the pastors and their families and other church workers are in actual want. In Saxony, Brunswick, Lippe, and certain parts of Czechoslovakia, Austria and Hungary, the parishes are unable to give the pastors sufficient funds to protect their families from hunger, and the pastors are obliged to earn their living as clerks in banks and offices during the week and preach on Sunday while others, less fortunate, go into the mills and mines."

In some countries such as Austria, Poland and Hungary, Dr. Keller said, evangelical schools are being closed on account of lack of funds to carry them on, and the religious press is daily growing weaker. In one country, during the last four months, 800 periodicals have disappeared, he said. To buy books or even to subscribe to a theological periodical has become impossible for thousands of pastors and students, even for many instructors in the universities. He declared the condition of Europe has its resultant disastrous effect on the middle class, which is the mainstay of the Church. He described the vanishing of the middle class as a social phenomenon of far-reaching significance. The degrading poverty of the last six years has demoralized them. They are not merely discouraged, they have lost their faith and belief in the love of God and Man. Dr. Keller told the congregation that he has been sent to America to obtain assistance not in the name of any denomination but "in the name of Protestantism."

"If Protestantism is to survive," he said, "America can no longer hold aloof. If she refused her assistance, we will have to give up completely."

#### ENGLISH MARTYRS

Cardinal Bourne recently visited the Birmingham Archdiocese, for the purpose of opening a new church dedicated to the English Martyrs in Birmingham City. The new church will place on the festival of the English Martyrs, Blessed Sebastian Newgate and Blessed Humphrey Middlemore, and it was noteworthy that among those taking part in the ceremony were two direct descendants of the illustrious Martyr Blessed Sebastian Newgate, who suffered under Henry VIII for his devotion to the Unity of the Church.

It is a curious thing, that after having given a martyr to the Catholic Church the Newgate family passed into Protestantism, and it was only in the person of the father of the present generation, who was formerly an Anglican clergyman, that this branch of the Newgates returned to the Church of their fathers.

Cardinal Bourne's sermon on the occasion was a powerful plea for a proper knowledge of a country's Catholic history in the education of its Catholic children, particularly in England, where the cause for which the martyrs stood has meant so much.

Bring up your children to know—said the Cardinal—to love, and to honor these Blessed English Martyrs. It is necessary for every proper Catholic education. Make known these lives to your non-Catholic fellows. These English Martyrs must know both the strengths and the weaknesses of our race. They can teach us how we yield to those weaknesses which are characteristics of the English people, and they can teach us how best to utilize, how best to make still more potent, those sources of strength which belong to our race.

Speaking later in the day on the matter of church architecture, Cardinal Bourne declared that the boldness of the designer of West-

minster Cathedral had set a new fashion, and had given a higher direction of thought to all ecclesiastical architects throughout the country.

#### LAST LINK IN CHAIN

HISTORIC EVENTS OF A FINE OLD PARISH

In recent weeks the historic parish of St. James, in South Adala, has been the scene of two events of interest not only to the residents of the parish itself, but to the Catholic community and others as well. On May 26th Rev. Gregory Kelly, only surviving son of the late Mr. Joseph Kelly, who was a life-long member of the parish, was elevated to the priesthood in St. Michael's Cathedral in Toronto; and on June 3rd he celebrated High Mass in the parish church of St. James in which he was baptized.

The event was made the occasion of a large assemblage of his relatives and others, both clergy and lay, many of them from distant places. The deacon and sub-deacon were also natives of the parish, the deacon being Rev. E. Ronan, who was ordained in 1922, and the sub-deacon, Rev. F. McKenna, who was ordained on the same day as Father Kelly; the assistant priest was Rev. R. Walsh; the celebrant's cousin, Gerard McGlone, was censor-bearer, and his nephews, Joseph and Francis Delemere, were acolytes. The sermon was by Rev. Father Reardon of St. Augustine's Seminary. The officiating and other clergymen present and a large number of the immediate relatives of Father Kelly were entertained afterwards at dinner by Mr. and Mrs. J. McGlone, of Tottenham. Mrs. McGlone being an aunt of Father Kelly and Mr. McGlone an uncle of Father McKenna.

The other event was the celebration of his first High Mass on Sunday, June 24th, in St. James Church, by Rev. John Keogh, C. S. S. R., also a native of this parish, who was ordained at the Redemptorist College, at Basopus, N. Y., on Sunday, June 17th. Again there was a wonderful gathering of relatives and friends of the young priest, from the parish and beyond. A unique feature of the occasion was that those assisting in the ceremony were all relatives of the celebrant and natives of the parish. His uncle, Rev. M. V. Kelly, C. S. B., was deacon; a cousin, Rev. Father Gregory Kelly, sub-deacon; another cousin Right Rev. Monsignor Kidd, President of St. Augustine's Seminary, assistant priest; another cousin Mr. Charles Kelly, C. S. B., master of ceremonies, and another cousin, Master Gerard McGlone, censor-bearer. Other priests present were Rev. C. O'Hara, C. S. S. R., of Quebec City, who delivered the sermon; Rev. R. Walsh, pastor of St. James; Rev. P. Gallery, C. S. S. R., Rev. Father Deasy, recently of Maynooth College, Ireland, and Rev. E. Ronan, Father Keogh's three days' stay in the parish was made the occasion of a great reunion of his numerous relatives and friends at the home of his parents, Mr. and Mrs. Frank Keogh, who on Sunday entertained at dinner more than one hundred guests, almost all of whom were of, or nearly related to the family.

The ordination of these two young priests recalls the fact that already St. James' Parish has given more than twenty priests to the service of the Church, while a still greater number of young women from this same parish have entered the ranks of various religious communities. Another circumstance is that these two young priests can very truly be said to be of that well-known parish; for in the cemetery adjoining the church lie the remains of all their grand parents, of all their great grandparents but one, and of two of their great great grandparents, as well as of the parents of Rev. Gregory Kelly, all of whom were members of the parish.

#### WASHINGTON LETTER

Washington, D. C., July 9.—An indirect plea for religious tolerance and mutual respect among members of Christian denominations, made by George Washington in a letter to the bishops, clergy and laity of the Protestant Episcopal Church in 1789, has been discovered in the early records of that church, according to an announcement made here by the National Council of the Episcopal Church in America.

Washington's letter, which bears out other substantial evidence of the high regard which the first President had for "genuine religion," is a reply to congratulations on his election as President. In part the letter is as follows: "The satisfaction arising from the indulgent opinion entertained by the American people of my conduct will, I trust, be some security for preventing me from doing anything which might justly incur the forfeiture of that opinion. And the consideration that human happiness and moral duty were inseparably connected, will always continue to prompt me to promote the progress of the former, by inculcating the practice of the latter."

"On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion."

"It affords edifying prospects indeed to see Christians of different denominations dwell together in

more charity, and conduct themselves, in respect to each other, with a more Christian-like spirit than ever they have done before in any former age or in any other nation.

"I receive with the greatest satisfaction your congratulations on the establishment of the new constitution of government; because I believe its mild, yet efficient operations will tend to remove every remaining apprehension of those with whose opinions it may not entirely coincide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism and wisdom of the present Federal legislation seem to promise the restoration of order and our ancient virtues—the extension of genuine religion—and the consequent advancement of our respectability abroad, and of our substantial happiness at home."

#### \$250,000 CITY HALL FOR CORK

The Black and Tans during their reign of terror burned the City Hall in Cork to the ground. The building had been built about thirty years. A new City Hall is about to be erected by the Municipal Council at a cost of about \$250,000. In response to an invitation by the Council thirteen architects submitted designs.

First place was secured in the competition by Messrs. Jones and Kelly, Dublin, who, though quite young to the profession, have been successful already in similar competitions. Both partners are earnest and energetic workers in Catholic movements in the metropolis.

#### 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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Previously acknowledged \$2,992 33  
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M. M., Prescott..... 2 50

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Previously acknowledged \$460 05  
Jack McGillis, Edison..... 2 00

ST. FRANCIS XAVIER BURSE  
Previously acknowledged \$878 30

HOLY NAME OF JESUS BURSE  
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HOLY SOULS BURSE  
Previously acknowledged \$1,637 39  
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#### The Pulp and Paper Industry in Canada

Nowhere else in the world are there such ideal conditions on such a splendid scale for the foundation of a great and enduring industry.

In the matter of capital invested, the pulp and paper industry already towers over every other manufacturing industry in Canada. The capital invested in 1919 was over \$347,000,000. This had increased to over \$379,000,000 at the end of 1922. In the matter of value of annual production, there are only four industries with an annual output valued at over \$200,000,000 according to the latest comparative figures available. Among these is the pulp and paper industry.

With capital invested and annual production in mind, the pulp and paper industry may fairly be said to be Canada's most important manufacturing industry.

Circular on the pulp and paper industry, with chart showing how steadily Canadian production of newsprint is increasing production in the United States, and with brief comments on some of the leading companies, on request.

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