

"The Bishops and priests of the Church co-operate with Jesus Christ in the perennial manifestation which He made of Himself. He loves all His creatures with an infinite charity and wishes to make them co-operators in the various great works of His beneficence. The sublime and tender words of St. Paul bespeak this desire of the Saviour: 'My little children, whom I bring forth again until Christ be formed in you.'"

Love, then, the Church, love her priests, her Bishops and her August Head, the Pope. In you Jesus Christ manifests Himself in a spiritual Birth and Epiphany of mercy and grace, of gifts whereby you may be the children of benediction and great in the sight of God.

"In order to obtain from God that the priests and prelates may be worthy instruments of the work of Jesus Christ, the faithful should unite in prayer and other good works, according to the admonition of Christ: 'Pray therefore, the Lord of the harvest, that He send laborers into His vineyard.'—The Pilot.

YOUNGEST BISHOP

BISHOP SCHREMB'S ELOQUENT SERMON

Toledo, O., December 1.—Right Rev. Samuel A. Stritch, new Bishop of Toledo, is the youngest member of the American Hierarchy, having attained episcopal dignity at the age of thirty-four years and three months. This distinction, which comes to him in recognition of profound learning and great administrative ability, is all the more notable because in the last few years some of the most brilliant of the younger men of the Church in this country have been elevated to the Hierarchy.

BISHOP SCHREMB'S SERMON

Bishop Schrems' sermon was a powerful presentation of the historicity and divinity of Christ and of His Church. The preacher showed that no attack, whether by rationalists or atheists or "high critics" had impaired the validity of Christ's claim to Divinity.

"Nineteen centuries have passed before Him with their love and with their hate, with their problems and their longings, and each in turn has confessed, either willingly, by its successes and achievements, or constrained by its failures and its defeats: 'Thou art the Way, the Truth, and the Life,' Bishop Schrems declared.

"The triumph of Christ is manifest in Constantine, as the standard of the Cross snatched from the clouds of heaven leads his legions to victory over the pagan hosts of oppressors. It is no less glorious and convincing the dying accents of a Julian the Apostate as he hurls a handful of his blood to Heaven and cries out: 'O Galilee, Thou hast conquered.' Constantine and Julian are but types of the faith and the unbelief of all the ages.

"One of the grandest pages of the writings of the great old pagan orator and philosopher, Cicero, describes the transcendent happiness that would fall to man's lot if he were granted him to behold the highest ideal of moral excellence and perfection, personified in a form of flesh and blood. Such a living and pulsating ideal, he thought, would be a heaven-sent model, the very contemplation of which would, again and again, rouse our poor mortal conscience, and lead it safely in the paths of virtue. 'Oh, what joy and consolation,' he cries out, 'to possess a divine teacher whose lessons of unchanging truth would remove from the soul-destriving confusion of ever-changing human opinions and vagaries, and whose precepts of life would safeguard us against the caprice of the fickle human heart.'"

"Plato, too, perhaps the greatest of all pagan philosophers, thought a God alone, come to earth, could lead mankind out of its deepening misery. What they sighed after and longed for, but through impossible, has appeared on earth in the person of Jesus Christ. His person and his work alike are authenticated by the clearest and most stupendous works of divine power. His language is the language of divine authority that forced even His enemies to confess: 'Never did man speak like this man.' And yet there was a sweetness, too, in His accents, that reached to the very depths of the human soul, and stirred the long-lost chords of heavenly love. His teaching, so full of divine earnestness and overwhelming power, holding up before us the sublime motives of God-given duties and eternal responsibilities, together with the goal and sanction of everlasting reward and punishments, would at last enable man to break the spell of the bewitching siren song of earthly passions that lures him to destruction.

"The incomparable beauty and splendor of His own life is so attractive and intelligible that the simplest child may lay hold of it, and yet so sublime and exalted that the mightiest minds of all ages have stood in reverent awe and admiration. The research of modern historians has wrought havoc with many accepted stories of antiquity, and many are the fond heroes that have fallen under the mighty blows of its destructive hammer. One short period of history alone has been able to withstand the terrible onslaught and that is the short period from the year one to the year thirty-three. What do we find

here? In spite of all the combined efforts of the enemies of the religion, in spite of the mighty tunings of the highest of higher criticism, we behold the sublime image of Jesus Christ in the undiminished splendor of the historic certainty, and crowned with the indestructible diadem of His divinity. Jesus Christ yesterday, today and forever!

"Fifty years ago the bold word was spoken, 'Jesus Christ is a fable; He is a myth.' Renan and Strauss, and their unholy tribe of scoffers, thought to have disposed of the very existence of Christ. And now, today their greatest disciple, towering high above the masters, Harnack makes this acknowledgement: 'The chronological framework within which tradition has co-ordinated the great charter deeds of Christianity is, in all its main points, from the Pauline letters to Irenaeus, correct, and constrains the historian to cut loose from hypotheses that deny this framework.' Thus speaks Harnack, who, while denying the divinity of Christ, yet feels constrained by the overwhelming force of historical evidence to accept His existence.

MOST IMPORTANT DATE IN WORLD'S HISTORY

"The Hon. Houston Stewart Chamberlain, one of the noted socio-political writers of the last century, in his great work, 'The Bases of the Nineteenth Century,' uses these remarkable words: 'The birth of Christ is the most important date in the world's history, and unless a regeneration be soon effected through the contemplation of the Crucified One of Golgotha, there must follow a cataclysm of science and of society.' The same Mr. Chamberlain calls Christ 'the absolute religious genius.' Such is the confession of the rationalist philosopher Chamberlain. Now all this is simply impossible if Christ be a mere man. Chamberlain even goes one step farther when he makes this daring apostrophe: 'Do then certain professors take us for fools when they assert that Socrates was the equal of Christ, and that Buddha must be placed along side of Christ? Surely they cannot believe that they have idols for their hearers.' 'Christ then is and ever will remain the greatest educator, the only Saviour of the world. However much the science and the culture and the progress of the world may go on increasing, and however much man's mind may expand, the transcendent sanctity and the sublime morality of Christ, as it shines forth in the gospels will never be equalled, much less excelled. To Christ then must our century turn for inspiration. He alone can be its Saviour.

WHAT THINK YOU OF CHRIST?

"And now a last question. What think you of Christ? In union with the million of Catholics today, in union with the Catholics of all ages, in union with Peter, the chief of the Apostles, we proclaim it fearlessly and loudly: 'Thou art the Christ, the Son of the living God.' Thou hast the words of Eternal Life.

"Whoever would destroy or shake this confession of faith, to him do we say with Tertullian: 'Parce spei totius mundi'—Spare, oh, spare the only hope of the world.' Of what use would be the Christ of the infidel or the rationalist, made up out of the torn shreds of the gospels—of what use a Christ that did not come forth from God and does not return to God—a Christ born of the spirit of the world, and like it doomed to death? Such a Christ is a mere shadow, an empty thing, and the world will never accept his yoke. Let me here quote a remarkable extract from a sermon preached recently by the Rev. Charles Edward Stowe, a Congregationalist minister and a nephew of the famous Henry Ward Beecher.

"Our Puritan fathers never would have made the break that they did with Catholic Christianity, could they have foreseen, as a result thereof, the Christless moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin. Thank God this is not true of all Protestantism! The great doctrines of Catholic Christianity are still believed and preached in many of our churches. But, alas! it is only too true that the heavenly city, which our Puritan fathers yearned for and sought with prayers and tears, has become to many their Christless descending, a frigid city of ice palaces, built of pale negations, cold, cheerless, shining in a pale winter sun, with an evanescent glitter of a doubtful and unsubstantial intellectual worth.

"As the icebergs from the frozen north floated with the ocean currents only to be melted and disappear in the warm waters of the equator, so shall these transcendental ice mountains melt in the warmer currents that the Holy Spirit will bring to human hearts from our crucified, but now risen and glorified Lord.

"The full, rich, glorious Christ of Catholic Christianity has been dragged from His throne by these 'Advanced' thinkers God save the mark and reduced to beggary. A pale, bloodless emaciated Syrian ghost, He still dimly haunts the icy corridors of this twentieth-century Protestantism, from which the doom of His final exclusion has been already spoken.

"Then in their boundless arrogance and self-assertion, they turn upon those of us who still cry with Thomas before the Risen One, 'My Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then, for me, most gratefully and lovingly, I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city.

"We are hungry for God, yea, for the Living God, and hence so restless and dissatisfied. The husk of life's fruit is growing thicker and its meat thinner and dryer every day for the vast majority of our people. In many and important respects life was brighter in the so-called 'Dark Ages' than it is today. The seamless robe of Christ is rent into hideous fragments and trampled in the dirt."

ADDRESSES NEW BISHOP

"Bishop Stritch, you are indeed now a bishop of that blessed Catholic Church which has never surrendered the faith, and to which the earnest believers of all shades of faith outside the Catholic Church are turning. The same glorious shield of Christ's divinity once held up by the hands of the great Apostle St. Peter to the wondering gaze of a pagan world must shine with undimmed splendor in your hands as a successor of the Apostles. In the holy blessedness of that faith begin your episcopate."

UPPER SILESIA

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

CATHOLIC PARTY FORMED

Cologne, Germany.—Steps towards the organization of a People's party in Polish Upper Silesia to take the place of that which lost its connection with the German Centre were taken at an early meeting in Koenigsbuehne early this month. The slogan of the new party will be "Silesia for the Silesians."

In the manifesto adopted at this meeting it was declared that, as a result of the "unlawful" separation of the Catholic People's party has been deprived of its former affiliation with the Centre Party, and a new party must be founded, comprising all ranks, classes, nationalities and creeds represented in the population of Upper Silesia.

The fundamental principles of this new party, it was declared, should be, first parity, so that all Upper Silesians, Poles, Germans and others, should enjoy complete equality in respect to political rights and appointments; second, Christianity to insure that the ideas and ideals of the State and the government be Christian; third, autonomy, to guarantee to the Polish parts of the Province full self-government within the Polish state; fourth, democracy, that justice and liberty be proclaimed and all classes of the population be permitted and exhorted to work for the undertakings of the state and society; fifth, social progress, that the party may be brought to strive for the realization of the social aims of the times.

RELIGIOUS DIVISIONS

Cologne, Germany, November 16.—As more than a third of Upper Silesia hereafter will be Polish territory, American Catholics would doubtless be glad to learn something of the Province whose final disposition has been a subject of so much strife.

The whole territory comprises 338 parishes and 31 benefices called curacies. Of these 108 parishes and 15 curacies will go to Poland, while Germany retains 230 parishes and 16 curacies. There were in all 549 priests in Upper Silesia. Three hundred and forty-nine of these will remain under German control.

Catholics in Upper Silesia numbered 1,800,000. As a result of the partition, 974,000 will be in Polish territory and 826,000 will continue as citizens of Germany. The non-Catholics in Polish Silesia number 64,000 and those in the German part of the province 109,000. Thus about one half of the total population of the original province goes to Poland.

The districts awarded to Poland are relatively more populous than those allotted to Germany. The condition of the priests in the Polish territory is not, however, so favorable as is that of those in the German parts. In the latter a curate embraces 3,849 Catholics, while in the Polish districts there are 7,482 Catholics in a curate and an average of one priest for each 4,571 Catholics.

A small part of the German territory belongs to the Archdiocese of Olmuetz, that is, the "Kommunisariat" Kaschau, with 41 curacies, 68 priests, 78,253 Catholics, and 4,196 non-Catholics. There are now 2,420,000 Catholics in the German part of the Archdiocese of Breslau instead of the 3,300,000 living there prior to the separation. As there are not many non-Catholics in the new Polish district, the German territory under the jurisdiction of the Archbishop of Breslau will hereafter be much more a diaspora than it was in the past. Whereas the Catholics in this district were formerly 25% of the population they are now scarcely 20%.

Germany has lost by alienation of her territory more than 7,000,000 of inhabitants, of whom 5,000,000 were Catholics. This takes no account of the Saar district. Always a minority, the Catholics of Germany are still further reduced in numbers. Their proportion to the whole population has shrunk from 36.7% in 1920 to about 30%, which means that henceforth they are only a third of the German people.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR GREAT WORK

The world needs peace and the Holy See for a cessation of those conditions which have left behind them destruction and famine, with the endless social and religious difficulties that are inevitably the result of great wars, seems to get a hearing from the great personalities on whose judgment the conditions that prevail in human affairs largely depend. When the Pope issued his plea for peace amid the clash of arms, the response was negative. Today the whole world, grumbling with the burdens of conflict and satisfied that a basis of permanent peace exists, has now turned to define the terms which will make possible continued good will among nations. It needs no demonstration that the working out of the necessary details will take time. In the meantime it is important that all should recognize the genuine necessity of individual co-operation. No matter what may be the mind of legislators, the best laid plans will be frustrated where adequate support is not given by the people concerned. It is consoling that the general attitude is favourable, nevertheless it is equally important that it be maintained.

The Holy Father, not unmindful of the present deliberations of statesmen, points out the position which religion must necessarily occupy in the affairs of the world. In an allocution to the Cardinals in secret Consistory, Nov. 21st, His Holiness said with reference to the Washington Conference:

"In striving for the good and well-being of the peoples through the operation of reason and experience, it would be a mistake to count alone on these means and not invoke the aid of God.

"For this reason we view with pleasure how the representatives of several nations have met in Washington with the aim of reaching an agreement for the reduction of armaments and not alone do we warmly hope that their labours may have a happy success, but, unitedly, for the good of all, we pray God that He may aid them with light, that they may determine not alone how to lighten the heavy burdens of the peoples, which is no small thing, but a thing which matters much more—to make as remote as possible for evermore the dangers of new wars."

Without doubt this expresses the attitude of Catholics. But we must immediately reflect that this entails upon all very definite duties. If we are to expect that men will recognize the necessity of divine guidance in such supreme moments we must constantly remind them that our duties to God are matters of every day concern. The providence of God is with us always whether sunshine brighten our path or cloud overshadow us. For your Father knoweth that you have need of all these things. Hence the very definite appeal to the Conference is directly an appeal to all people to seek in God the answer to many of our questions rather than to depend entirely upon ourselves and our environment.

The Catholic Church keeps constantly before our minds the truths which the Holy Father proclaims to all in the allocution pronounced when such important events are being enacted. And she keeps them alive by fulfilling the divine mission imposed upon her by Our Lord Himself. The seed is the Word of God. He ordered that it be sown everywhere in the world to bring forth in due time an abundant harvest.

This distinct command imposes upon the Church the duty of preparing and sending the sowers. Christ has handed over to His ministers the same work which He Himself was sent to do. "As the Father hath sent me I also send you." The ordinary means of converting souls to God is through the power of the ministry of the priesthood. They are to offer sacrifice, to administer the sacraments, to bless, to preach the word of God and to organize the whole work of the Church. When they are present, when they are faithful to their sacred duties, then all may expect that peace which the world alone can never give. Without their ministry nations would never learn nor practice the divine commands. The results would be disastrous for the spirit of good will among men. Before the days of Our Saviour there was the only law which men generally obeyed. The idea of a common Father of all uniting men in the love and fear of Him, came into being only through the preaching and practice of Christian virtue. But this became possible only where the ministers of Christ were able to carry on the work which Christ Himself commanded.

It is exactly this view and necessity which has given in our day such impetus to missionary endeavours. It is this which has made all realize how the work of Extension is an essential part of the every-day life of the whole Church. Like the vine to which Our Lord compared her, she, when alive, naturally brings forth new tendrils. The new church and the young priest become, then, the best evidence of life and energy that have their source in the never failing graces promised through the abiding presence of God the Holy Ghost. A well-known journalist, writing of the outlook in North America, says: "When America is known to the world as 'Catholic America,' one of the most potent influences which will have contributed to that desirable end is the influence of Home Missionary enthusiasm, which the Catholic Church Extension Societies have engendered." He adds that "the phenomenal success of the societies' work seems to stamp them with Heaven's approval for no purely 'ornamental' work could have secured national patronage and have retained it."

We ask our friends to not forget therefore the great needs of our missionary dioceses. We appeal especially for our Burses for the education of missionary priests. To us they are our greatest asset. Good men in the field are the real hope of the Church.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed:

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CHINESE MISSIONS

CONDITIONS DESCRIBED BY MGR. DE GUEBRIANT (By N. C. W. C. News Service)

Paris, November 24.—Mgr. de Guebriant, superior general of foreign missions, who has just returned from a trip to the Far East, made the following interesting statements to a Parisian newspaper man concerning the present situation of the Catholics in China. "There are about two million Catholics in China," said Mgr. de Guebriant. "This is a little and it is a lot. It is 'little' compared with the total population, although here some reservations are permissible; people easily speak of 400,000 and even 470,000,000 inhabitants in China. These figures are absolutely fantastic, for there has never been a census in China.

"Before the War, the Almanach de Gotha, which is generally well informed, gave the figure of three hundred million inhabitants in China. In view of the earthquakes, plague, cholera, famine and civil wars which have decimated the country since 1914, the figure of three hundred million would seem much nearer the truth than that of four hundred million.

"Nevertheless, two million out of three hundred millions is little. But if we take into account the persecutions and difficulties of every nature which have hindered missionary work in China it is really 'a lot,' especially since the progress of Catholicism both in the towns and in the country is slow, even if sure and continuous.

"We must acknowledge here that the new government is more benevolent, more tolerant and more liberal than the old regime.

"The number of vicars apostolic in China, that is to say, the number of missionary bishops increases steadily. Only yesterday two new ones were created, one in the Peking district and the other in a southern province. At the present time there are nearly sixty vicars apostolic.

"We have in all one thousand native priests, that is to say, Chinese who have been converted to Catholicism and who have been ordained priests. Some of them are former bonzes. We also have about one thousand three hundred and ninety European priests of various nations and belonging to various congregations: the Lazarists, who are the most numerous; the priests of the Foreign Missions of Paris, the Jesuits, the Franciscans, the Foreign Missions of Scheut-les-Bruxelles, the Missionaries of the Incarnate Word, the Dominicans, the Foreign Missions of Saints Peter and Paul of Rome, the Augustinians, the Foreign Missions of Parma, the Salesians of Don Bosco and some Missionaries of the diocese of Macao, in all an average of one priest for one hundred and twenty-five thousand Chinese for a population scattered over a country larger than Europe."

Questioned concerning the Protestant Missions, Mgr. de Guebriant said: "The Protestant Missions, both English and American, have more resources than ours. This is a well known fact. Thanks to their means of action they have been able to create in China various educational institutions, professional schools, colleges, commercial schools, courses, conferences, etc.

"These establishments are attended by the children of the lettered middle classes, and in this way the Protestant missions exercise an undeniable influence over a

large part of the Chinese middle classes.

"The Chinese authorities were at first satisfied with the creation of these educational institutions. But little by little they changed their attitude, for political and nationalist aspirations became mingled with the religious teachings in these missions.

"The following is an example: A few weeks ago a Catholic bishop was consecrated in Korea. The governor of the province attended the religious ceremony and the banquet which followed it. At the banquet he made an address in which he paid a significant homage to the Catholic missionaries 'Who,' he said, 'never mix religious propaganda with political and nationalist questions, while the same cannot be said of certain other missionaries.'"

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

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J. M. FRASER

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FRENCH PAPER FINED FOR LIBELING CLERGY

Paris, Dec. 11.—A Communist paper of Blois, and its printer have been condemned by the court for having put up posters containing insults against the clergy.

Last August when a statue of Joan of Arc was solemnly unveiled at Blois in the presence of delegates of the American Legion, the Communist paper Le Progres published a poster attacking the priests and accusing them of having been the accomplices of all the great injustices of history.

In the name of the clergy of the town, Abbe Chechereau began a suit against the paper and its printer. The court has just rendered its decision on the case. It recognizes that Le Progres and its printer are guilty and condemns them to a fine of 16 francs and costs. It also orders that the judgment of condemnation shall be made known to the public by means of posters at the expense of the paper.

URGE READING OF CATHOLIC PAPERS

London, Dec. 5.—Striking references to the duty of the laity to read Catholic newspapers were contained in the pastoral letters of the Archbishop of Cardiff and the Bishop of Aberdeen published for Advent.

"It would be well," said the Archbishop of Cardiff "if on Sunday more time were given to reading Catholic newspapers rather than those that are known as Sunday papers, which as a rule are neither helpful nor conducive to faith or morals. If we wish to keep our faith a real living faith we must make use of those means which we have at our disposal, the want of which was the cause of the loss of faith to the Catholics of Wales after the Reformation. There are some excuses for their losing the faith, but for us, who have so many helps to keep our faith alive, there will be no excuse."

The Bishop of Aberdeen made a plea for wider distribution of Catholic literature, pointing out that many good Catholics ascribe their conversion to pamphlets sent them by friends or picked up at some Catholic church door.

POPE LEO'S WORDS ON DISARMAMENT

In view of the great movement among statesmen and people for general disarmament, the words of Pope Leo XIII., written nearly fifty years ago, may be profitably recalled:

"We behold the condition of Europe. For many years past peace has been rather an appearance than a reality. Possessed with mutual suspicions, almost all the nations are vying with one another in equipping themselves with military armaments.

"Inexperienced youths are removed from parental direction and control, to be thrown amid the dangers of the soldier's life; robust young men are taken from agriculture, or ennobling studies, or trade, or the arts, to be put under arms.

"Hence, the treasures of States are exhausted by the enormous expenditure, the national resources are frittered away, and private fortunes impoverished; and this, as it were, armed peace, which now prevails, cannot last much longer. Can this be the normal condition of human society?

"Yet we cannot escape from this situation, and obtain true peace, except by the aid of Jesus Christ. For to repress ambition and covetousness and envy—the chief instigators of war—nothing is more fitted than the Christian virtues and, in particular, the virtue of justice; for, by its exercise, both the law of nations and the faith of treaties must be maintained inviolate, and the bonds of brotherhood continue unbroken, if men are but convinced that justice exalted a nation."

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