

Article XI.—Until the expiration of one month from the passing of the Act of Parliament for the ratification of this instrument, the powers of the Parliament and Government of the Irish Free State shall not be exercisable as respects Northern Ireland, and the provisions of the Government of Ireland Act of 1920 shall so far as they relate to Northern Ireland, remain in full force and effect, and no election shall be held for the return of members to serve in the Parliament of the Irish Free State for the constituencies of Northern Ireland unless a resolution is passed by both houses of Parliament of Northern Ireland in favor of holding such elections before the end of said month.

Article XII.—If before the expiration of said month an address is presented to His Majesty by both houses of Parliament of Northern Ireland to that effect, the powers of the Parliament and Government of the Irish Free State shall no longer extend to Northern Ireland, and the provisions of the Government of Ireland Act of 1920 (including those relating to the Council of Ireland) shall, so far as they relate to Northern Ireland, continue to be in full force and effect, and this instrument shall have effect, subject to the necessary modifications.

Provided, that if such an address is so presented, a commission consisting of three persons, one to be appointed by the Government of the Irish Free State, one to be appointed by the Government of Northern Ireland, and one, who shall be Chairman, to be appointed by the British Government, shall determine in accordance with the wishes of the inhabitants, so far as may be compatible with economic and geographic conditions, the boundaries between Northern Ireland, and the rest of Ireland, and for the purposes of the Government of Ireland Act of 1920, and of this instrument the boundary of Northern Ireland shall be such as may be determined by such commission.

Article XIII.—For the purpose of the last foregoing article, the powers of the Parliament of Southern Ireland under the Government of Ireland Act of 1920, to elect members of the Council of Ireland, shall, after the Parliament of the Irish Free State is constituted, be exercised by that Parliament.

Article XIV.—After the expiration of said month, if no such address as mentioned in Article XII. hereof is presented, the Parliament of the Government of Northern Ireland shall continue to exercise as respects Northern Ireland the powers conferred upon them by the Government of Ireland Act of 1920, but the Parliament of the Government of the Irish Free State shall in Northern Ireland have in relation to matters, in respect of which the Parliament of Northern Ireland has not the power to make laws under that act including matters which, under said act, are within the jurisdiction of the Council of Ireland, the same powers as in the rest of Ireland, subject to such other provisions as may be agreed to in the manner hereinafter appearing.

Article XV.—At any time after the date hereof the Government of Northern Ireland and the Provisional Government of Southern Ireland, hereinafter constituted, may meet for the purpose of discussing provisions, subject to which the last of the foregoing article is to operate in the event of no such address as is therein mentioned being presented, and those provisions may include: (a) safeguards with regard to patronage in Northern Ireland; (b) safeguards with regard to the collection of revenue in Northern Ireland; (c) safeguards with regard to import and export duties affecting the trade and industry of Northern Ireland; (d) safeguards for the minorities in Northern Ireland; (e) settlement of financial relations between Northern Ireland and the Irish Free State; (f) establishment and powers of a local militia in Northern Ireland and of the relation of the defense forces of the Irish Free State and of Northern Ireland, respectively, and if at any such meeting provisions are agreed to the same shall have effect as if they were included among the provisions subject to which the powers of Parliament and of the Government of the Irish Free State are to be exercisable in Northern Ireland under Article XIV hereof.

Article XVI.—Neither the Parliament of the Irish Free State nor the Parliament of Northern Ireland shall make any law so as either directly or indirectly to endow any religion, or prohibit or restrict the free exercise thereof, or give any preference or impose any disability on the account of religious belief or religious status, or affect prejudicially the right of any child to attend school receiving public money without attending the religious instruction of the school, or make any discrimination as respects the management of the different religious denominations, or divert from any religious denomination or any educational institution any of its property except for public utility purposes and on the payment of compensation.

Article XVII.—By way of provisional arrangement for the administration of Southern Ireland during the interval which must elapse between the date hereof and the constitution of a Parliament and a Government of the Irish Free State

in accordance therewith, steps shall be taken forthwith for summoning a meeting of the Members of Parliament elected for the constituencies in Southern Ireland since the passing of the Government of Ireland Act of 1920 and for constituting a provisional Government. And the British Government shall take steps necessary to transfer to such Provisional Government the powers and machinery requisite for the discharge of its duties, provided that every member of such Provisional Government shall have signified in writing his or her acceptance of this instrument. But this arrangement shall not continue in force beyond the expiration of twelve months from the date hereof.

Article XVIII.—This instrument shall be submitted forthwith by His Majesty's Government for the approval of Parliament and by the Irish signatories to a meeting summoned for the purpose of members elected to sit in the House of Commons of Southern Ireland, and, if approved, it shall be ratified by the necessary legislation.

Signed on behalf of the British delegation:

LOYD GEORGE.
AUSTEN CHAMBERLAIN.
BIRKENHEAD.
WINSTON CHURCHILL.
WOMERSLEY-ECHEVENS.
HARRIS GREENWOOD.
GORDON HEWART.

On behalf of the Irish delegation:
ARTHUR GRIFFITH (ARTHUR GRIFFITH).
MICHAEL O. SILEAN (MICHAEL COLLINS).
ROBERT BARTON (ROBERT C. BARTON).
E. S. DUGAN (EAMON J. DUGGAN).
SEORSA GHARGAIN U DUBHITHAIGH (GEORGE GAVAN DUFFY).
Dated the 6th of December, 1921.

ANNEX
An annex is attached to the treaty. Clause 1 specifies that Admiralty property and rights at the dockyard port of Berehaven are to be retained as at present date and the harbor defenses and facilities for coastal defense by air at Queenstown, Belfast Lough and Loughswilly to remain under British care, provision also being made for oil, fuel and storage.

Clause 2 provides that a convention shall be made between the two Governments, to give effect to the following conditions: That submarine cables shall not be landed or wireless stations for communication with places outside of Ireland established, except by agreement with the British Government, that existing cable rights and wireless concessions shall not be withdrawn except by agreement with the British Government, and that the British Government shall be entitled to land additional submarine cables or establish additional wireless stations for communication with places outside of Ireland, that lighthouses, buoys, beacons, &c., shall be maintained by the Irish Government and not be removed or added to except by agreement with the British Government, that war signal stations shall be closed down and left in charge of care and maintenance parties, the Government of the Irish Free State being offered the option of taking them over and working them for commercial purposes, subject to Admiralty inspection, and guaranteeing the upkeep of existing telegraphic communication therewith.

Clause 3 provides that a convention shall be made between the two Governments for the regulation of civil communication by air.

IS HEAVEN BARRED TO NON-CATHOLICS?

(By "M. O. L." in The Catholic Herald)

A correspondent asks if the Catholic Church teaches that all Protestants will be lost, even if they have led good lives, and that all Catholics will be saved "if they have the Faith."

A theologian has answered the question.

"The Catholic Church teaches that she is the only Church founded by Christ, therefore is the exclusive agency in the world for saving souls, and as a consequence every person in the world should belong to the Catholic Church in order to save his soul. But the Catholic Church also teaches that if it is altogether impossible for a person to become a member of the Catholic Church, there is still a possibility of that person saving his soul. The Catholic Church has never condemned any one to be lost, whether he was a member of the Church or not. Judgment belongs to God alone, and God will not condemn any person unless that person wants to be lost and repudiates Almighty God with his last breath. Catholics do not believe, nor are they taught to believe, that all Protestants will be lost, nor that all Catholics will be saved. What is the good of 'having the Faith' if we do not practise it, if we call ourselves Catholics and live like pagans, if we give scandal to others and offend God by our actions, making the name of Catholic a byword and a reproach? No Catholic can save his soul if he disobeys the laws of God and dies impenitent, in the state of sin. Neither can any Protestant. 'It is possible for a bad Catholic to die and lose his soul; it is possible for a good Protestant to die and go to heaven if he is in the state of grace. Those who, without sin, without malice, without knowledge, without

prejudice, remain outside the Catholic Church, may save their souls if they die in the grace of God. But it is difficult for them to be sure that they have that grace, whereas Catholics have the assurance of the Sacraments. Therefore, Catholics invite non-Catholics to investigate the claims of the Catholic Church, to remove any possibility of remaining outside the one true fold of Christ, and thus endangering their eternal salvation.' Non-Catholics who doubt the teachings of their own sect, or who are not satisfied that Christ founded their own Church, are bound to investigate the claims of the Catholic Church, otherwise they are in bad faith. The command to believe is binding, and wilful disobedience to a Divine command cannot be regarded by the most 'broad-minded' person as a passport to eternal life. Hence to remain contentedly and wilfully in a state of doubt and uncertainty on matters of eternal salvation is to remain on the brink of destruction. As St. Augustine has said, it is not imputed to us as a fault that we are ignorant against our will, but that we fail to seek to learn that of which we are ignorant. Unfortunately, there are non-Catholics who have not the will to believe; they are more interested in difficulties than in evidences, and too self-sufficient to make an act of unreserved faith in the word of God. Others are not interested in things spiritual, but give all time, thought and energy to things material; they will take any amount of trouble to learn a language if such knowledge will help them along the path to fortune, but they do not care about learning what is the true religion, and how best God may be served; if He did leave a true Church to guide and teach, it does not seem to be their concern where and what that Church is, and they make no effort to find it. And yet Protestant divines themselves formally admit the criminality of certain forms of ignorance, one of them indeed asserting that neglect and want of concern about the discovery of the truth is moral depravity, and that if men had merely cause to think that a religion might be true, it is their duty to examine it. Ignorance is excusable only in those cases where a man has not the means or the opportunity of knowledge. It is clear from Scripture that Christ appointed the Catholic Church as the only way to eternal life. He did not appoint two ways to Heaven, nor build one Church to save some, and another different one to save others, and three hundred more, all different, to save the rest of mankind. It is the duty of those who desire to be saved to find that one Church, to hear it, as Christ commanded, and to obey its teaching. 'He that heareth you, heareth Me.' There is evidence enough for a moral conviction that the Catholic Church, and none other, is the Voice of God, writes Newman. The evidence requires to be brought home or applied to the mind, and if belief does not follow the fault lies with the will. The Church teaches that God will not condemn any one who is not wilfully, and therefore sinfully, ignorant. 'Salvation is impossible only for those who deliberately, sinfully, wilfully and without any extenuating circumstances remain outside the one, true Church established by Christ for the salvation of mankind.'

BIRTH CONTROL

ARCHBISHOP HAYES ISSUES STATEMENT

Archbishop Hayes has issued the following statement on birth control:

As a citizen and a churchman, deeply concerned with the moral well-being of our city, I feel it a public duty to protest against the use of the open forum for the propagation of birth control. This I do in no sectarian spirit, but in the broader one of the common weal.

My protest is made in the name of ten national organizations of women with a combined membership of nearly a million, as well as in the interest of thousands of other indigent women and distressed mothers who are alarmed at the daring of the advocates of birth control in bringing out into an open, unrestricted, free meeting, a discussion of a subject that simple prudence and decency if not the spirit of the law, should keep within the walls of a clinic, or only for the ears of the mature and the experienced.

The Federal law, excluding birth-control literature from the mails, and the New York Penal Law making it unlawful to disseminate information on the subject, reflect the will of the people most emphatically.

The latter law was enacted under the police power of the Legislature for the benefit of the morale and health of the community. I submit that illegal information was given and the law made a mockery of by clever evasion at the meeting, held in Town Hall, October 27, under the auspices of the Voluntary Parenthood League. The holding of this meeting evidently has been lost sight of by the public. The stenographic report of that meeting, disposed to me illegal information on the subject that I never had before. Representative women of this city, all citizens and working for the social welfare of the community, have requested me to endorse their protest against such future public expressions. I do so now publicly.

OPPOSED BY SCIENTISTS

The law of God and man, science, public policy, human experience are all condemnatory of birth control as preached by a few irresponsible individuals, without endorsement or approval, as far as I know, of a reputable body of physicians or medical society, whose province it is to advise the public on such matters.

The tenets of birth-control are in direct opposition to the opinion of most distinguished scientists in the world, who have been aroused to make a serious study of the causes of the impending deterioration of the race as foreseen by well-known biologists. At the recent International Congress of Eugenics, held in New York last September, prominent scientists in attendance emphasized the necessity, if the race was to be better born, of the protection of monogamous marriage with limitation of divorce; more children in the families of the well-to-do as a moral duty; earlier marriage; a more sheltered life for members; better safeguards against the marriage of imbeciles and the marriage with special genius; and an interval to catch a cold and to avoid the danger of a palatial route, but I have heard Father Louis say that there are other reasons sometimes up that famous branch! At any rate, my reason was the train. Most of our trains pass the prosaic scenery of Edison in the day time, so that they can permit the sybaritic tourist to sup his matutinal coffee amid the first splendours of the Rockies. It had been too late to get the stove going, and I had cooked myself into anesthesia amid the delicate aroma of Standard Oil. (Advt. Iawokein the small wee hours with a slight headache, and a distinct feeling of resentment against the railway schedule-makers. I turned on the electric-light over latest luxury, and then—in the eerie silence of the shack I heard a "co-co-ri-co," which made me think at first that some enterprising rooster, misled by the sudden illumination, was halting a premature dawn! I listened hard, and nervously. Then once again the queer noise was repeated, and this time I located it in our kitchen. My common sense flew to the rescue of my bemuddled brain, and I said to myself, 'I'll bet you that's Father Louis.' I opened the kitchen door and there he was, the dear man, all in his Sunday-go-to-meeting clothes, just back from Edmonton, and still in triumphant possession of the strident cough which I had sent him into town to cure! Believed of my nocturnal nervousness, I invited him into my bed-room, and, of course, got a scolding for burning the midnight oil. Father Louis doesn't approve of extravagance. Then we settled down for half-an-hour's gossip until it would be time for the west-bound train. The good soul was wide awake. I am sure he didn't take a sleeper on the train, and I know that after a few hours he would take another train and doze up the railroad seat while it pursued the rocky road to Mountain Park. So, like the Knight of "Alice in the Looking Glass," we talked of many things. Of missions and of missionaries, of spiritual wants and temporal needs. In other words, we had a spiritual stock-taking; and the comparison is not inapt when one realizes that we were wandering missionaries with our valises (especially Father Louis with his portable paraphernalia) are often mistaken for our Syrian fellow-travellers with their burden of treasures for isolated households! Since we parted I have been thinking over what we realized on that and other occasions of informal conference, and I venture to hope that the readers of the "Register" who have been so kind as to like my Impressions De Voyage, may also be led to pursue the salutary reflections which are now, I hope, to be presented as deftly as our mothers used to give the powder in the jam!

THE CATHOLIC CHURCH

EXTENSION SOCIETY OF CANADA

A SPIRITUAL STOCK-TAKING

I laid me down to sleep the other night "on" and not "in" the bed which forms so important an item in our domestic furniture. I repeat the shade of meaning previously noted in these memoirs, because I want the reader to realize that there are many occasions upon which the itinerant missionary cannot afford to get inside the bed-clothes. Sometimes because he has to get up again in a short while to catch a train, and sometimes because he has to rise again after an interval to catch a cold and to avoid the danger of a palatial route, but I have heard Father Louis say that there are other reasons sometimes up that famous branch! At any rate, my reason was the train. Most of our trains pass the prosaic scenery of Edison in the day time, so that they can permit the sybaritic tourist to sup his matutinal coffee amid the first splendours of the Rockies. It had been too late to get the stove going, and I had cooked myself into anesthesia amid the delicate aroma of Standard Oil. (Advt. Iawokein the small wee hours with a slight headache, and a distinct feeling of resentment against the railway schedule-makers. I turned on the electric-light over latest luxury, and then—in the eerie silence of the shack I heard a "co-co-ri-co," which made me think at first that some enterprising rooster, misled by the sudden illumination, was halting a premature dawn! I listened hard, and nervously. Then once again the queer noise was repeated, and this time I located it in our kitchen. My common sense flew to the rescue of my bemuddled brain, and I said to myself, 'I'll bet you that's Father Louis.' I opened the kitchen door and there he was, the dear man, all in his Sunday-go-to-meeting clothes, just back from Edmonton, and still in triumphant possession of the strident cough which I had sent him into town to cure! Believed of my nocturnal nervousness, I invited him into my bed-room, and, of course, got a scolding for burning the midnight oil. Father Louis doesn't approve of extravagance. Then we settled down for half-an-hour's gossip until it would be time for the west-bound train. The good soul was wide awake. I am sure he didn't take a sleeper on the train, and I know that after a few hours he would take another train and doze up the railroad seat while it pursued the rocky road to Mountain Park. So, like the Knight of "Alice in the Looking Glass," we talked of many things. Of missions and of missionaries, of spiritual wants and temporal needs. In other words, we had a spiritual stock-taking; and the comparison is not inapt when one realizes that we were wandering missionaries with our valises (especially Father Louis with his portable paraphernalia) are often mistaken for our Syrian fellow-travellers with their burden of treasures for isolated households! Since we parted I have been thinking over what we realized on that and other occasions of informal conference, and I venture to hope that the readers of the "Register" who have been so kind as to like my Impressions De Voyage, may also be led to pursue the salutary reflections which are now, I hope, to be presented as deftly as our mothers used to give the powder in the jam!

PUBLIC POLICY SHOULD OPPOSE THIS PROPAGANDA

Our public policy, in the spirit of "safety first," must set its face against the methods of birth-control propaganda, just because this movement as conducted is one of the worst dangers of our disordered times. This month's issue of a current review carries an indictment which states: "There is something almost terrifying in some of the criticisms now being passed on American life by American thinkers." James M. Beck, solicitor General of the United States; Owen Johnson, the novelist, and Mary Roberts Rinehart, the writer, warn against the lawlessness and the irresponsibility of our day with the new "freedom and changing standards." Current opinion p. 17.

Confronted with such social problems as the gangster, the drug addict, girl traffic and the like, our welfare agencies, public and private, are sadly depressed to see tolerated for a moment the danger of spreading, among our unmarried youth of both sexes, the immoral lure of passion and irresponsibility lurking in the present birth-control advocacy that aims at making the marriage relation more lustful and less fruitful. Social evils hardly imaginable will follow in quick order and with terrible consequences.

The Catholic Church's condemnation of birth control (except it be self-control) is based on the natural law, which is the eternal law, of God applied to man, and commanding the preservation of moral order and forbidding its disturbance. Therefore the Church has but one possible thing to do, namely, to accept and obey the will of the Supreme Law Giver.

May Divine Providence inspire America to fix its canon against self-slaughter at the very source of human life lest the sacred and highest end of the family—mother and child—vanish from our house, and the stranger, alien to the American ideal, who however obeyed God's command to increase and multiply, enter to possess the land.—The Tablet.

NOTED IRISH DOCTOR TO HEAD DEPARTMENT AT TORONTO HOSPITAL

Dublin, Nov. 24.—Dr. W. Magner, who has been appointed Director of the Pathological Department of St. Michael's Hospital, Toronto, belongs to a Catholic family prominently associated with public life in Cork County and City. He is a cousin of the late Canon Magner, murdered just twelve months ago by a member of the Auxiliary Police Force.

Dr. Magner also holds an important position in the Pathological Department of the University of Toronto. He is a graduate in medicine, surgery and obstetrics of the National University of Ireland. He

joined the Royal Army Medical Corps on the outbreak of the European War and was severely wounded at Seva Bay. After his recovery he was attached to the Central Bacteriological Laboratory at Alexandria. On his return to Ireland he resumed his former post of Lecturer on Pathology in University College, Cork.

to group its scattered children around the belfries of new settlements which recalls that pious, well-ordered existence which is the glory of our Mother Province; and we wonder when the still more scattered settlers who are, or will soon inevitably be, of English speech, shall be shepherded by priests who hail from the English-speaking communities of the Catholic East. We have, it is true, a certain number of these. Not many years ago they were described by a Winnipeg lawyer in the London Tablet as "rarinantes in gurgite vasto." At the time of writing there is still plenty of room in the spiritual swimming-pools of this tremendous territory. Where, then are the young men and women, sons and daughters of our fine Catholic families in the East, who could and should be preparing to help us as priests, lay brothers, teachers, nuns and nurses? All these categories are necessary—and we can surely find a noble outlet here for many who would otherwise fall short of the mark intended for them by God, and waste their lives in the shallows and miseries of overcrowded professions. Here the boy who is scratching for a living, in peddling real estate, could become, if not a priest, then the intelligent co-adjutor of a priest in the school—or on the mission. Here the girl who is herding with the alumni of High schools in the promiscuities of the "Business College," could find a means to sanctify her spinsterhood, and carry on the work that many French and a few Irish or Scottish nuns of different orders and congregations have already done for many strenuous years. Surely there can be no reason why the fine steelments of Eastern Canada in general, many of them almost as ancient as Quebec, should not emulate the great record of that Province.

IVOR HAEI.

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:

EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

DONATIONS Previously acknowledged \$4,888 15 Friend, B. C. 3 00

MASS INTENTIONS Marie and Therese de la Plante, Montreal. 23 00

Mrs. C. F. McGillivray, Reserve Mines. 2 00 W. F. C. Sydney. 10 00 R. J. C. Grand Falls. 5 00

WEEKLY CALENDAR

Sunday, Dec. 11.—St. Damasus, Pope, who after putting down the schism of Ursinus, turned his attention to the extirpation of Arianism in the west and Apollinarism in the east. He drained all the springs of the Vatican and decorated the sepulchres of many martyrs before his death in 84.

Monday, Dec. 12.—St. Finian of Leinster, who was instructed by the disciples of St. Patrick. He converted many in Wales and later returned to Ireland and was consecrated Bishop of Clonard. He died in 552.

Tuesday, Dec. 13.—St. Lucy, virgin and martyr, whose mother, through the intercession of the saint, was healed of an issue of blood. Lucy was sentenced to die, but the flames kindled around her could not harm her. Finally a sword was plunged in her heart and she expired.

Wednesday, Dec. 14.—St. Nicetas, archbishop, and his companions martyrs. When the barbarians sacked Rheims, he went from door to door, encouraging all to patience. He finally exposed himself to the sword of the infidels, who cut off his head.

Thursday, Dec. 15.—St. Mesmin of Verdun, who was appointed abbot of a monastery by the Bishop of Orleans, and who, during a

terrible famine, fed nearly the whole city with grain from his own monastery without perceptibly diminishing his store. He died in 520.

Friday, Dec. 16.—St. Eusebius, born of a noble family in Sardinia, and who served the Church of Vercelli with such zeal that he was appointed bishop. He fought against heretics, who banished him to Egypt in the fourth century. Here he suffered so grievously as to win for himself the title of martyr.

Saturday, Dec. 17.—St. Olympias, the glory of the widows of the eastern church. She was married when quite young, but her husband dying within twenty days of the wedding, devoted the remainder of her life in Constantinople to prayer and good works.

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.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary.

J. M. FRASER.

QUEEN OF APOSTLES BURSE Previously acknowledged \$2,191 80 P. Lynch, Andover, N. S. 1 00

ST. ANTHONY'S BURSE Previously acknowledged \$1,292 15 J. A. McGregor, Appleton 5 00

IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,542 48

COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$388 50

ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged \$2,193 84

BLESSED SACRAMENT BURSE Previously acknowledged \$333 05 Friend, St. John, N. B. 5 00

ST. FRANCIS XAVIER BURSE Previously acknowledged \$301 80

HOLY NAME OF JESUS BURSE Previously acknowledged \$245 00

HOLY SOULS BURSE Previously acknowledged \$1,262 00

Friend, Killaloe. 1 00 Member S. H. Lergue, Alexandria. 50

Friend, Pakenham. 1 00 Hannah Devlin, Indian River. 25 00

Friend, Bainsville. 5 00 C. Hickey, St. John's, Nfld. 1 00

LITTLE FLOWER BURSE Previously acknowledged \$765 34

Friend, Antigonish. 5 00 J. A. McGregor, Appleton 5 00

SACRED HEART LEAGUE BURSE Previously acknowledged \$2,011 82

Friend, London. 2 08 Member S. H. League, Alexandria. 50

J. A. McGregor, Appleton 5 00 Reader of Record. 5 00

Those who never retract their opinions love themselves more than they love truth.—Joubert.

The consciousness that we possess the sympathy and affection of one being, when all others have deserted us, is a hold, a stay, a comfort in the deepest affliction, which no wealth could purchase, or power bestow.—Dickens.

RUGGLES TRUCKS have won!

RUGGLES TRUCKS have won the foremost place in solving Canada's Transportation problems because they are built by men whose motor truck building experience is unequalled.

"There's a Ruggles for every purpose."

RUGGLES MOTOR TRUCK CO. LTD.

LONDON - ONTARIO

"Canada's largest exclusive truck builders."