

their hard earned taxes. "Five cases in the centre of the hall are devoted to the story of man, and that it can be compressed into so small a space is an indication of the scarcity of his remains, for here are displayed reproductions of all of the notable specimens that have been discovered" (Leaflet No. 52, p. 3). Really, Mr. Osborn, how did "a scarcity of his remains" grow into a "flood?" Haven't you broken the speed-laws of even salutory evolution here?

But what is this "flood?" Just four or five pieces of skulls. The Trinil ap-man, which is a hodge-podge of bones belonging to no one creature ("the first of the conundrums of history," Osborn), the "Heidelberg man," i. e., to say "jaw" (but of course Haeckel taught the left-handed, right-handed use of a part for a whole, the Pittdown skull in fragments, and utterly discredited by scientific men as one of the hoaxes of science, and last but not least, the Neanderthal man, i. e., a skull-pan (for that part of the dear old fossil is limelighted always) over whose departed self Osborn & Co. go into raptures, and one H. G. Wells has repeatedly grown sentimental. Four, i. e., one, two, three, four pieces of bone, constitute a "flood." The writer is not ignorant of course, of the few dozen skeletons which are grouped about these pivotal skulls by evolutionists. First of all, they can all be placed comfortably in the back of a small Ford delivery wagon; secondly, their worth is pivoted on the notorious aforementioned skulls, and, thirdly, even Mr. Osborn admits they might be rightly called a "scarcity," and "scarcity" is not "flood."

And what is the worth of these remains? Zero, as far as evolution is concerned. The Trinil ap-man Pithecanthropus is a pure figment, for, as Virchow said, the head of an ape, the femur, found fifty feet away, is that of a man, and neither of the two teeth belongs to that skull. The Heidelberg man, "one-half of original jawbone and 99% restoration," has been practically duplicated by Eskimo jaw and is merely an abnormal maxillary bone. The Pittdown skull is the joke of paleontologists because of all the circumstances of its finding, and the Neanderthal skull has provoked from competent authorities a dozen or more opinions concerning itself. Here are a few: The skull belonged to a human idiot (Blake, Vogt, Hoelder, Zittel); to an old Celt; to an old Hollander; to an old Frieslander and last, but not least to a Mongolian Cossack of the year 1814!

It was of these remains that Huxley said: "In no sense can the Neanderthal bones be regarded as the remains of a human being intermediate between men and apes." Dwight of Harvard says, "The Neanderthal man is not a specimen of a race arrested in its upward climb, but rather of a race thrown down from a higher position." Yet as you walk into the Hall of the Age of Man Mr. Osborn with a gesture of finality waves his hand at Case 1 and Case 2, and Case 3, and at the walls whereon his faithful understudy has painted moving scenes of sub-man life and tells you triumphantly to see how all these exhibits "form a progressive series."

Of course they do. How could they not? Hasn't the faithful McGregor used a deal of pains and care to build up the properly angled jaw on Mr. Trinil Apeman and to add a properly sloped and cramped cranium to poor Heidelberg's jaw and to pitch a nonexistent face on the Neanderthal skull pan so that it will have a lesser protrusion of chin than its predecessors have? Hasn't the valiant Knight curved each nonexistent knee as the evolutionists said it should be curved and sloped, each nonexistent femur and thigh as the evolutionists said the femur and thigh should be sloped? Of course they "progress." You schematized and made them progress. But didn't Haeckel cut off a monkey's tail to have a missing link. Think of paying taxes for the upkeep of a building wherein are depicted such phantasmagoria!

SHAFT AT CONKIN

But leaving gross anatomy and delving into more particulars is there resemblance here? Conklin said in The Times: "All the evidences of evolution drawn from morphology, physiology, embryology, paleontology, homology, heredity, environment, &c., speak for the evolution of man as much as for any other organism." First did he read Science for Jan. 20, 1932, wherein Bateson's paper may be found in which he absolutely denies before the American Association for the Advancement of Science in Toronto Dec. 28, 1921, that morphology or genetics taught any such thing? Osborn's answer in The Times, Page 2, Column 1, to Bateson's paper that "Bateson is living the life of a scientific specialist, out of the main current of biological discovery" is naive.

Secondly, does he know, to select a few, the following differences between man and animals, including the monkey? (1) That the main tasting apparatus in animals and monkeys is on the sides of the tongue and laminated, while in man it is on the top and circumvallated; (2) That the pelvic bones of the animal and monkey are flatter and more elongated, so that it is unnatural for an animal or monkey to walk upright, since the intestines lack support, whereas in man the

pelvic bones are shorter and more inclined together at the lower extremities, precisely as necessary for an erect position; (3) That physiology does teach us a vital difference between man and monkey. Monkeys live on cellulose, digesting it and nourishing themselves thereby. Man cannot live on cellulose. This argues a radical difference in the digestive apparatus of man and monkey; (4) That genetics teach us that the female anthropoid monkey is fertile once during the year, i. e., in the summer, whereas the human female continually produces ova; (5) That the monkey has one set of ribs more than man.

Ranke (Der Mensch, 2 ed. Vol. I, p. 487) says on comparing the skeletons of man and of the anthropoid ape: "We may place side by side and compare one bone after the other, and we shall find that everywhere the same general form and arrangement prevail. But in particular there is no bone in the monkey which is not also found in the human skeleton, and vice versa. The only difference is that the monkey has a few more small, nay, not even the smallest particle of bone, in which the general agreement in structure and function would pass over into real identity. By its characteristic form we are able to tell each single bone of man from the respective bone of any anthropoid ape or mammal." And Virchow said: "The differences between man and monkey are so wide that almost any fragment is sufficient to diagnose them." (Report of the Smithsonian Institution, 1889, p. 566.) Not much resemblance there!

Another argument advanced is that of cranial development. This argument states that "the cubical capacity of the skull is an index or norm of intellectual development and mind capacity. What is the scientific worth of this assumption? The scientific worth is (1) zero, or (2) if accepted, proves a boomerang for the evolutionists. (1) Its worth is zero. Why? Because the skull with the highest cubical capacity yet found is that of a savage of New Britain, with 2,010 cubic centimeters, 45 cubic centimeters greater than Bismarck's, 507 cubic centimeters greater than the normal male skull of Central Europe, and 715 cubic centimeters greater than the normal female skull of the same territory! (In passing, a note of warning to the ladies! Since the normal female skull capacity is roughly 200 cubic centimeters less than the normal male skull capacity, a woman who holds to the principle of evolution should refrain from advocating sex quality, equal rights, female suffrage, &c., for woman is, according to this principle, in an admittedly lower stage of evolution than her superior—man! (2) It is a boomerang, because the so-called "missing links" had cranial capacities in excess of modern men, as have many savages in comparison with civilized man. Osborn himself gives 1,408 cubic centimeters for Neanderthal and 1,550-1,880 cubic centimeters for Cro-Magnon, whereas women of Bavaria now have about 1,800 cubic centimeters, and English, Irish and French women have been found with only 1,050-1,090 cubic centimeters.

SUPRA-ORBITAL RIDGES

Another argument advanced at times is that of the supra-orbital ridges. "Prominence of the ridges over the eyes is an indication of nearness to the apes." Is that so? Then our friends, the evolutionists, including Messrs. Osborn and Conklin, are nearer the apes than the negroes of South Africa. Why? Well, because, according to real, not imaginary, anthropology it is an interesting fact that the negroes of South Africa have less of a supra-orbital ridge than the men of the white race. Professor Arthur Keith says: "The Human Body," pp. 177 and ff.: "In the typical African negro the forehead, as a rule, is high and the supra-orbital ridges are distinctly less prominent than in the European. The supra-orbital ridges of the Chinaman are less developed than in the European."

Occasionally we hear of tailed men. Of such Rankin says: "In our own day observations have furnished us with an invulnerable argument that no race of men with tails exists on this earth." If any such are found, the so-called "tail" is found to be merely a genuine deformity, viz., a tumor or a reversed coccyx, &c. The evolutionists, however, have discreetly dropped this argument, for every man knows that the anthropoid ape has not a tail. We mention it, however, as we hear it offered as a popular objection at times. Even though man did have tails, that would prove nothing, for it would again be just a point of resemblance and so would be in no wise at all a proof of common ancestry.

An argument formerly more in vogue than now, though frequently presented by "the man in the street," is that of rudimentary organs. It has frequently been asserted that so-called rudimentary organs in man are a proof of evolution. The rudimentary organs most featured were the pineal, the pituitary and the thyroid glands and the vermiform appendix. The main reason for calling them rudimentary or vestigial organs was that no adequate reason had or has been found for their presence. But first, is it a sufficiently good reason that because we do not know why they are within us, therefore, they have no present reason for being there? Would it not be just as reasonable for a Hot-ent to hold that there was no reason for the electric black system on our railroads, because he

saw no reason? Would not sheer common, not to mention scientific, sense urge us to recall Tennyson's fine line: "Our thin minds that creep from thought to thought," and then admit our ignorance?

Secondly, as we begin to push back the borders of our ignorance light breaks in upon us. Professor Arthur Keith, in his address as President of the Anthropological Section of the British Association, meeting at Bournemouth (Smithsonian Report for 1919, p. 448), said: "We have hitherto regarded the pineal gland, little bigger than a wheat grain and buried deeply in the brain, as a mere useless vestige of a median or parietal eye, derived from some distant human ancestor in whom that eye was functional, but on the clinical and experimental evidence now rapidly accumulating we must assign to it a place in the machinery which controls the growth of the body." Yet if one had dared a few years back to contradict the "effete side-eye" theory and had urged a purposeful presence of the pineal, one would have been called a medievalist, an obscurantist, hopelessly brainless, &c., &c. Of the thyroid gland, whose removal entails myxoedema, Huxley said: "The recent discovery of the important part played by the thyroid gland should be a warning to all speculators about useless 'organs'."

"BLOOD RELATIONS"

Argument advanced quite often is that we are "blood relations" to the apes because our blood is similar to theirs. Friedenthal, who discovered this blood resemblance, himself said that he never meant anything more than a blood resemblance in the chemico-physical sense. Again resemblance! What of it? As Rothschild and Berthelot have both shown that the milk of asses is nearest the milk of human females, we might just as logically claim milk relationship with asses.

A final point we have come to the end of our allotted space. It is the famous law of biogenetics, popularized and lying proved by Haeckel. Haeckel took a picture of an embryo turtle, made three reproductions and labeled them "fish," "turtle" and "bird." But despite Haeckel's falsification, is this law true? Not according to real scientists. Carl Vogt said: "It has been laid down as a fundamental law of biogenetics that ontogeny (the development of the individual) and phylogeny (that of the race) must exactly correspond."

"This law, which I long held as well founded, is absolutely and radically false. Again, Zittel has said: 'If paleontology be consulted, it must be recognized that this hypothesis has not been confirmed in any way.' Yet Mr. Conklin has the audacity to trot out one milkie gill slits of the human embryo! Is he really ignorant that all this nonsense was long, long ago shattered by Oskar Hertwig and other embryologists? Supposing, again, there was a real gill? Resemblance, yes. Atavistic reversion to a fish! Though not universal in occurrence, shall we say that the Siamese twins were a reversion to an atavistic condition wherein men existed as fish, or that six-fingeredness or six-toedness argue a darling hoary progenitor of like construction, or that cases of phocomelia (i. e., a condition, wherein the limbs of a human being are markedly similar to the flappers of a seal) evidence a seal ancestor? The rareness of occurrence would prove the remoteness of the ancestor, would it not?

In The Times of March 13 the Rev. H. E. Fosdick writes: "The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution." He is following "the wild and whirling words" of Osborn, Conklin & Co. (c. f. N. Y. Times, March 5, Special Features Section, p. 2, col. 1, p. 14, col. 1, and passim in the works of these and other gentlemen). Did he or they ever read the words of Professor Fleischman, zoologist, of Erlangen: "Instead of scientists having been able from year to year to produce an increasing abundance of proof for the correctness of the doctrine of descent, the lack of proof and impossibility of procuring evidence is notorious?" Or these of Professor Steinmann: "In the light of recent research, fossil discoveries have frequently appeared less intelligible and more ambiguous than before, and in those cases in which an attempt has been made to bring the descent system into an agreement with the actual facts the incongruity between the two has become obvious?"

When these gentlemen, like all true evolutionists, raise their fanfare that no scientist disputes the fact of evolution, one is really puzzled to know whether they are ignorant of the matters wherein they claim to be specialist or are deliberately asserting what they know to be false. The dilemma seems complete.

OSBORN AGAIN UNDER ATTACK

The apogee of illogicality was reached by Osborn when he said in The Times (p. 2, col. 5): "It would not be true to say that evolution of man rests upon evidence as complete as that of the horse." That is pre-eminently true, and therefore Osborn saw off, very limbo which he is seated. The horse-evolution at best, according to many specialists, "is scarcely more than a very moderately

supported hypothesis." Of the horse's ancestors (and few agree on them), (1) the proved ones are all real horses; (2) many have never been seen but are postulated; and (3) the non-horse ancestors really existent in the past have not been proved to be related to the horse at all. Yet man's evolution is less authenticated than the horse's. Then, why assert man's evolution as an indisputable fact? For the sake of his own cause Osborn should have omitted that sentence. He deceives none but the ignorant.

To resume and to conclude: Man knows no non-man ancestor, and it is high time that all this twaddle about "cave-man stuff," "atavistic reversions," "animal heritage," etc., etc., should stop. To teach the evolution of man as a fact or as a scientific hypothesis is as rank nonsense as it is to teach two and two make five. The great biologist, Eric Wasmann, S. J., said: "It is a criminal sporting with the truth, out of remains so incomplete and admitting so many explanations as to construct an 'evident proof' for the animal descent of man, and all this with the purpose of deceiving a wider public."

No wonder Kentucky has become excited. The present writer, of course, holds it would be unquestionably impudently for Kentucky or any other State to make such a law, for he has ever before his mind the saying he once found attributed to Ruskin: "Darwinism has a mortal fascination for all vainly curious and idly speculative persons, and has collected in the train of him every impudent imbecility in Europe, like a dim comet wagging its useless tail of phosphoreous nothingness across the steadfast stars."

SOCIAL UNIVERSITY IN SPAIN

KING ALFONSO JOINS WITH BISHOPS IN PROMOTING GREAT PROJECT

By Rev. Manuel Grana

In a joint pastoral letter signed by every prelate in Spain, the Spanish Hierarchy has initiated a great social campaign which has been welcomed with enthusiasm by the great mass of Spanish Catholics. The plan to organize the Catholic forces to undertake a far-reaching social and cultural work, including the establishment of a "Social University" of Spain.

TO HAVE SCHOOL OF JOURNALISM

El Debate has been selected by the bishops as the most important Catholic paper in Spain and has been put in charge of the publicity for the nation-wide campaign. Some months ago this daily sent several representatives to the United States to study American methods of administration and propaganda, and in particular schools of journalism, since one of the principal departments of the new University is to be that in which young men can study all subjects bearing on the editorship, administration and technical inspection of newspapers, periodicals, reviews and publications of every kind.

POLITICAL AND ADMINISTRATIVE SCIENCE

The "Social University" contemplated by the Hierarchy is intended to give practical training to young men in political science, administrative and social science, and to fit them for the holding of public offices, for journalism, and propaganda, cultivating also, in other sections, modern and traditional studies; the multiplication of Catholic primary and professional schools; the harmonious and well-directed systematization of social propaganda, both by speech and writing for the purpose of opposing a barrier to the diffusion of syndicalism and revolutionary ideas; the establishment, in cooperation with the State, of old-age pensions for the parish clergy; the collecting of a sum sufficient to support and promote labor unions and agricultural unions, and to protect existing diocesan work.

The plan of the Spanish bishops is a vast one and the Social University is a very important part of it. This university will have two faculties, one for political, the other for administrative science, and two schools, a school of journalism and a school for social propagandists. There will also be a section for modern studies and one for traditional studies and special courses for the training of labor propagandists and women propagandists.

TRAINING FOR PUBLIC OFFICE

In the two faculties young men will be trained for public office and politics in general, as well as for the consular and diplomatic service and public office of an international character. They will also be trained for higher posts in the administration of the government, for provincial and municipal offices, for the administration of syndicates, federations, mutualities, cooperatives and social work in general and for the direction of banks and in-

dustrial and commercial institutions.

In the School of Social Propaganda young men may acquire a knowledge of philosophy, law and religion and the technicalities of propaganda and social organization. The department of modern studies will include a study of the position of Catholicism in the world since the Great War, the international situation of the Holy See, missions, the political constitution of modern nations, and the political parties and men of these nations, their great social organizations and international public life.

The doors of the Catholic University of Madrid will be open to all Spanish-speaking students. A study will be made of the civilizing work of Spain on the American continent and the history of the Latin-American nations. The most eminent men of those nations will be invited to give courses or lectures in the University, and university extension travel will be organized to the ancient colonies of Spain in America.

LEGAL POSITION OF WOMEN

The Catholic University will devote special attention to the study of the present legal position of women and will point out opportune reforms in the present laws that affect women. A study will be made of the present social and economic situation of the Spanish woman and special attention will be paid to the training of women as propagandists and for public life in general.

The University will also offer courses for working men in order that they may increase their general culture and fit themselves for propaganda work and citizenship.

A library will be founded in connection with the University, not for the students alone, but for the other higher educational centers of Madrid, and with certain restrictions, for the public in general. Near the University will be the "House of the Students" with study and lecture halls, recreation rooms, restaurant and dormitories.

The professors will be specially selected men. In the departments of philosophy, theology, and ecclesiastical science they will be priests, and in the other departments they will be official professors of recognized ability, experts in social action, journalism, industry, banking, etc., both Spanish and foreign. The University will encourage scholarship exchange with foreign countries as well as exchange professors.

"We believe," says the Pastoral, "that the time has come to do something important and definite. Since there are happily apparent in our beloved Spain symptoms of religious, social and civic regeneration, it is necessary to take advantage of the moment in which the nation, rendered wiser by the sad happenings which we all recall, has searched its conscience, examined its errors and formulated the proposal to reform."

PRESS PRAISES PROJECT

The Catholic press has, of course, published the historic document before the boarding the train for Lucerne I shall have time to run over to the post office wicket, and try my luck. There is no doubt that "Hope springs eternal in the human breast." Each mail-day brings with it the joyful possibility of encouragement. The little consignments of business letters (and bills!) maybe varied by some unexpected remembrance or generosity that will help us on our weary way. Then we shall steam up to Lucerne in good humor, and make the rounds of those who are, or should be, and could be if they only would be, or parishioners.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

A WESTERN MISSIONARY'S NOTES

There is, it is true, a proverb which tells us that Absence makes the heart grow fonder. There is also another proverb, seemingly contradictory, which shall be the text of my discourse this week because, in the experience of the missionary, it is the one which, in real life, proves but too sadly true.

When we leave civilization our friends are sincerely sympathetic. They forget our faults, and magnify our virtues. They say the nicest things about us, promise to write to us—well, nearly every day—and apparently forget us as soon as we have taken the train!

There are, of course, exceptions to the rule, but, on the whole, our mail delivery tells its sad tale of forgetfulness. We go down to the post office with joyful expectations, and we come back, more often than not with our newspapers—and "No Letters."

Father Louis said to me the other day: "There is something that you might write about in the Register, when you have finished writing about me, and that is our intellectual isolation. Tell those good priests and people down East what it means to be 'cut off,' by distance and poverty, from all those nice new books and magazines which keep one in touch with the life of the Church."

I know that the good man spoke feelingly. Paradoxically he is a book worm. After many wanderings on weary trails he loves to come back to the shack, and let the stove burn down while he drifts into his modest library, or peruses a Catholic paper before putting it away for re-distribution. Yet neither he nor I nor any of the missionaries from here to the North Pole and back can afford to spend much on books. How wonderful it would be if some of our prosperous confreres would occasionally put paper and string around a good book or magazine, and give us the pleasant surprise of a parcel in the mail!

I have just come back from the chapel (at Jasper) where I have been arranging the "altar" (save the mark) for the Lenten season. To the original background of red bunting I added two wings of purple crepe paper, and that, as the ladies say when they put their feet down, was that. The next thing was to rehanging the Stations of the Cross which had to be removed last year, when our chapel was let to the Public School Board and everything that savored of "Popery" had to be relegated to the sacristy. On Ash Wednesday I hope we shall have the Stations of the Cross, and keep our pictures where they belong.

There was not much, else to be done. After all one cannot make bricks without straw, and there is not much to do or undo in our tiny meeting place. I looked at the altar—it is really a chest of drawers—with its odd candlesticks, and its tawdry attempts at decorations; and I thought to myself how nice it would be if we only had some of the discarded treasures that are littering up the sacristy cupboards of so many parishes elsewhere!

Meanwhile we haven't got a statue of any kind, nor are we likely to have any unless some of our Eastern benefactors come to our aid. Our ladies are working hard for a bazaar which will enable us to build a church in this place, which in the summer season is getting to be as well known as its southern counterpart at Banff. Thanks to Extension we have at least vestments and a decent place to say Mass—and that is more than we have either at Brule or Lucerne, where we have to carry everything we want to the dance-hall or the school-house as the case may be.

Some time ago the head of a good Irish Catholic family from the States showed me, with pardonable pride, the picture of the memorial chapel which he had erected to the memory of his wife instead of spending an equal amount of money upon a mass of marble for a cemetery monument. Would to goodness some of our pious mourners might economize on costly "caskets," expensive flowers, and extravagant monuments, in favour of the many missionary points which are without the decencies of worship!

III

Well there is one thing about it and that is—tomorrow is mail day! Before boarding the train for Lucerne I shall have time to run over to the post office wicket, and try my luck. There is no doubt that "Hope springs eternal in the human breast." Each mail-day brings with it the joyful possibility of encouragement. The little consignments of business letters (and bills!) maybe varied by some unexpected remembrance or generosity that will help us on our weary way. Then we shall steam up to Lucerne in good humor, and make the rounds of those who are, or should be, and could be if they only would be, or parishioners.

In any case we shall get our Register with its weekly record of generosity to our Western Missions, and we shall realize as its readers must realize, that there are many who are worse off and more out of sight and mind than we are. After all we can get into Edmonton when we are more dispirited and "fed up" (in the classic sense) than usual. Our lot is not to be compared with that of the first-class heroes and heroines—the Oblate Fathers and the Grey Nuns, whose isolation posts are dotted out on the mission map from here to the North Pole. Had they a chronicle in English as they have, since the advent of Father Duchaussois, in French, the records which I have written would fade into insignificance. All that I can hope to demonstrate is, that if our isolation is tiresome, then theirs must be well nigh unbearable. Try, dear readers, to break its monotony with the letters, and parcels, and packing cases, for which "Extension" asks you.

IVOR HAEI

Wanted two chapels immediately, one for Brule, \$500, plus \$75 for

altar, and one for Lucerne at the same figure. We take the liberty of saying that the Women's Auxiliary of Extension shall be delighted to supply the vestments, etc.—Editor of C. R.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 47 Bond St., Toronto.

Contributions through this office should be addressed:

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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 thirty-five 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 Bursar. Gratefully yours in Jesus and Mary.

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THE MASS

IS THIS YOUR PICTURE?

The priest enters the sanctuary and begins Mass: some people are only leaving their homes. The Collects, the special prayer for the congregation: They reach the church steps. The Gospel: They manage to find places, and then they draw a serpentine line with their thumbs from forehead to breast. The sermon: Their minds are very busy applying its lesson to their neighbors. The Offertory: Seated, they get a chance to look around and take in the sights. They note what "so and so" is wearing. The Elevation: They are taking great care of their clothes. This done they bow their heads and stare blankly at the floor or pew ahead. The Communion: They watch those who receive. The "Agnus Dei": "Take your leave, the Mass is over." They take the priest at his word. They prepare to leave, so after blessing they make something like a genuflection in the direction of the altar and are not long in finding the door. The Last Gospel and Prayers after Mass: They are not far from home—and yet the Holy Sacrifice of the Mass is the unbodily renewal of the redeeming sacrifice of Calvary. No other work can be performed by the Faithful so holy and divine, as devout assistance at this tremendous mystery. And devout assistance chiefly means the behaviour we expect of visitors to our own homes.—Introibo.



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