

the virtue of sympathy. The more he can do for the benefit of others the more he gets out of it. If he is fortunate enough to be one of several children, he will come to think of the mutual interests promoted by this use of his spare time with more pleasure than any other feature of it. This will be increasingly the case after he reaches his teens.

The evening's programme must not be exhausting and must not be so exciting as to make him dream of being tomahawked or chased by tigers. Nor must he be allowed to think he is being driven into a grown-people's programme. This will take time. But I don't know any first-class boy who is not worth time and all the time there is. It will take a great deal of ingenious forethought and planning and arranging, but if there is any boy worth doing it for it is your boy.

There are other things besides play that he can do in his spare hours. It is a good time for him to ride his hobby if he has one, and if he has not it is a good time for him to hunt one up. His dominant taste will show itself enough for a wise pair of parents to help him find the very one he needs. So many things in science and mechanics are now brought within the comprehension of children that it will be easy to interest him in something that may prove of value to him all the rest of his life.

One thing more, and of vast moment: He must be taught to minister in an unselfish way to the needy, and some of his own time ought to be spent that way. If spare moments are the gold dust of time for men, they are for boys as well. If men ought to practise active benevolence, they can not learn to do it well unless they begin when they are boys. This note of service to others is of vital importance in the training of your boy. Fathers and mothers it is up to you.

MEN'S COUNCIL CONVENTION

LAY AND CLERICAL LEADERS ENTHUSE MASS MEETING

Washington, D. C., September 26.—The call for courageous Catholic leadership in all that makes for the best in national life will be voiced by representative Catholic laymen in all parts of the United States as a result of the inspiration furnished by men high in the councils of the nation and prelates of the church at the annual convention of the National Council of Catholic Men held here last week.

Forty church dignitaries listened to Senator David I. Walsh of Massachusetts sound that call in an eloquent address delivered to more than two thousand laymen who gathered at the great mass meeting in the Catholic University.

"The time has come," said Senator Walsh, "for the laity to take its own place in the work of service; in the work of giving; in the work of doing, here in the United States. It is a difficult undertaking; it is a tremendous responsibility. It is easily misinterpreted; it is easily misapplied; but no man ever accomplished anything in his life without courage, and no cause ever succeeded that was led by a band of cowards."

"This movement must first of all have the unqualified, enthusiastic support of our spiritual leaders, our God-given guides, the hierarchy of the Church. It must be another army in their pioneer work in America for the promotion of principle."

The meeting, which voiced the sentiments of assembled delegates, reiterated at various phases of the convention held in the Willard Hotel, also was addressed by Archbishop Edward J. Hanna of San Francisco, chairman of the administrative committee of the National Catholic Welfare Council, Bishop Joseph Schrembs of Cleveland, chairman of the Department of Lay Organizations, and Admiral William S. Benson, K. S. G.

Admiral Benson spoke on behalf of the Catholic laymen of the United States.

"If, a year hence," he declared, "it can be said that the Catholic manhood of this country is truly mobilized under the direction of the hierarchy, it will be unnecessary for us to assemble in small groups at any place in this broad land of ours to register our protests against actual or contemplated violation of our birthright and heritage."

Archbishop Hanna blamed the modern drift of education toward materialism as the fundamental cause for the present unrest.

"For more than a century," he said, "the princes of the earth, the great captains and scientists, have stood up against Christ and have proclaimed the mastery of science. Their dream was shattered by the war and men now looking for a return to sanity in the world turn to religion."

Senator Walsh was introduced by Bishop Schrembs, who declared that

"it is gratifying tonight that we have with us one who has not feared to raise his voice in the Senate of the United States to declare that Ireland as well as other nations has the right to be free."

BISHOP SCHREMS' SERMON

It is an auspicious beginning that you are making for this meeting of yours which should be pregnant of great things for God, for the Church and for country. You are asking me for a message, a message that you might carry into your deliberation to stir you to the very depths of your souls, and to point to you the pathway of successful work. And even as I knelt in the presence of the adorable Sacrament of the Altar and asked Our Lord to give me the message that I might translate it to you, it seemed to me as though the Master whispered to me that wonderful message which He delivered nineteen centuries ago when, on the occasion of the parable of the unjust steward He gave to His Apostles and to us that wonderful lesson. The children of this world, the wisest in their generation than the children of light.

ATTACKS BY ORGANIZED ENEMIES

Oh, how often Church history has illustrated this fact, to the detriment of the Church militant upon earth! How often we have seen the human element of the Church sink down to the lowest level, because the enemies of the Church were alert, were organized, unified, had a plan, and followed that plan consistently, and therefore a small but well organized and well equipped body was able to beat into submission and to tread down the phalanx of the Church militant upon earth, which was not organized, but each man walking his own way and caring naught for the great work going along to the very middle of the eighteenth century, when the Church seemed to be completely paralyzed and its soul almost gone out of it.

Need I go back, for instance, to but little more than one hundred years, and in Germany we see a small band of atheists, haters of God and religion, because they believed that God and religion stood in the way of the realization of their dreams, of their ambitions and of their passions, and this conscious band of men were able to influence public opinion in Germany and in Austria. They succeeded in grappling to themselves the power of legislation, and they almost wiped out the Church in both of these countries. The saddest pages of history of these countries are to be found during the end of the seventeenth and at the beginning of the eighteenth centuries, and going along to the very middle of the eighteenth century, when the Church seemed to be completely paralyzed and its soul almost gone out of it.

Go over into France, and you have a similar spectacle. You have the Encyclopedists, a band of God hating infidels and rationalists whose one aim and object was to poison every well-spring of public opinion, to poison every well-spring of morality, to poison every well-spring of intellectual thought and activity, and constantly they hewed to their course, with the result that Rousseau, Voltaire, Diderot and their confederates were able to see even in their own lifetimes the well-springs of Catholicism conscious of thought almost wiped out. And oh how their seed bore bitter fruit in the French revolution and all that followed thereafter!

"The children of this world are the wisest in their generation than the children of light." Have we not learned the lesson yet? Are we still blind? We look around us today in the world. Do we not see the Church militant surrounded by numbers of great problems? Do we not see her surrounded by bitter enemies? Do we not see the surging mob—no, I will not call it a mob; it is a well organized body of God haters, of sensualists, of materialists, united together still with that old war cry of Voltaire, "Let us crush out the life of the Church!" It is like that, eh, like that very echo, that old, old war cry that resounded thousands and thousands of years ago to the walls of the Heavens above, when Lucifer, at the head of Heaven's hosts, flung the challenge against the very Throne of God, "I will not serve!"

There was another in these days and of the challenge, St. Michael, the Archangel, gathering about him the faithful hosts, and raising on high his power and his might, met the challenge of Lucifer with that other war cry, "Who is like unto God?" And in the might of right and justice drove Lucifer and his hordes into the bottomless pit of darkest damnation and hell.

FUNDAMENTAL EVIL OF TODAY

Do you know, my dear men, that the fundamental evil of this day, and God knows there are many—I dare say that a correct analysis will prove to you that the fundamental evil of our day is ignorance and negligence of religious truth. Men have learned to forget the truth of God's revelation, they have pushed them out of their lives, and even as the body is dead when the soul has gone out, so civilization is dead today because God has been cast out of it, and our civilization today begins to smell, begins to stink, and this stench rises up to Heaven even while it fills the nostrils of men's bodies. It breathes of the stench of our civilization, it breathes from the columns of our daily papers, with their reports on the latest

orgies and crimes, it breathes from the hands that are drenched in blood of our murders in civilization today, for never was there an age when murder was so common and men imbued their hands in the blood of their fellowman; it breathes from the phosphorescence of an obscene, loose stage, where the last decencies of human life and of the differences of sex have been cast aside in the effort to tickle and rouse men's passions; it breathes the stench of modern civilization, or, rather, of a decadent civilization; it breathes, I say, of the whole life of the nation, no matter where you commute. It is like a dead carcass, for men, notwithstanding their tremendous activities and all their material progress, which is real, and which I am the last to deny, notwithstanding all this material progress, and notwithstanding all this enormous expenditure of human activity, despite it all, men have forgotten God, men have forgotten His law, men have forgotten His revelation, men have ignored the very essence and the very purpose of their existence, and because they have done this they have been struck by the death of materialism, and all the great living monuments that we see about us, the monuments of man's genius and of man's power, will in their day be as the ruins of the power of the Grecian and Roman civilization, which fell into complete decadence and ruin because of this appearance of irreligiosity, Godlessness and materialism.

Our Holy Father, Pope Benedict XV., gloriously reigning, in an allocution pronounced on the eve of Christmas day of this past year, sounded the note of warning of five great evils that eat away the life of the nations of the world, and he signified them as a revolt against all authority, human and Divine, as the rising up of man against man, brother against brother, in a fratricidal class hatred, a strange and abnormal aversion to work, which is the law of life, an insatiable thirst and desire for the pleasures of the senses which degrade and stifle and kill, and last, but not least, the death of materialism which throttles and kills the spiritual ideals and aspiration of man, for which he was created.

MR. BECK'S REVELATIONS

And only just the other day the Honorable Mr. James Beck, a member of the American Bar Association, in the city of Cincinnati, at their great convention, perhaps in many respects one of the most notable conventions of the whole year, comprising as it does the legal lights of the bar and the bench of the whole United States, this learned gentleman stood before that association of thinking men, men who held in their hands the statistics of crime and the statistics of immorality, and he pointed out to them with a clarity that must have been striking and overwhelming, these five evils enunciated by Pope Benedict as the real diagnosis of the world today, and taking up one after the other of these five specifications he built them up with such an array of facts taken from our contemporary American life as might shock our country today into a realization of the real conditions. I hope to God that this speech, this wonderful address of the Honorable James Beck may be printed and spread broadcast by the millions through our country, so that not only may that convention of legal rights have been shocked into an understanding of the actual conditions, but the people at large of our country may have their eyes opened to what we are confronted with.

I will give you only a few of his specifications. For instance, he tells us that in a short period of about six years, crime, serious crime, indictable crime, has increased in such huge proportions that the channels of the Federal courts of the United States today are choked with the volume of criminal cases, and are not able to dispose of them. In 1914, I believe, there were some ten thousand cases, criminal cases, before the Federal courts of the United States. Today, in 1921, there are over 70,000 criminal cases awaiting action of the Federal courts of the United States, and the man is not living that has dared to approach the task of giving us the statistics of our State criminal courts. These are only the statistics of the Federal courts of the United States.

NEEDS OF THE HOUR

What do we need? What do we want? Gentlemen, I will tell it to you in two words. What we need now, in the stress of present day conditions, is, first of all, a compact and intelligent union of all Catholic men and Catholic women, filled to the brim with the enthusiasm of their holy faith, conscious of the strength and power as the army of the Lord, and thoroughly disciplined to effective organized work, under the guidance and the leadership of the Divinely constituted Hierarchy of the Church, which has been placed by the Holy Ghost to govern the Church of God. That is the first need.

And the second need is an intelligent, strong, vigorous Catholic press, alive to all the great questions of the day, and ready to carry the lesson of this wonderful body of men and women to the furthest corners of our lives, into every Catholic home, to bring that message home to every mother's son of the Catholic Church of the United

States of America. That is what we need, and that is why you are gathered here today. You have come to be the nucleus, to be the seed germ of that wonderful body of enthusiastic, Catholic laymen, filled with the knowledge and the love of the Holy Catholic faith and ready to do the work of the Lord.

PRIEST-SCIENTIST CAUSING STIR

COMMON LANGUAGE ROOT OF PRIMITIVE RACES PROVEN

By Dr. Frederick Funder

Vienna.—Father Wilhelm Schmidt of St. Gabriel's training college for missionaries near Vienna, has made philological and ethnological discoveries that have been creating something of a sensation in intellectual circles.

Dr. William Oehl, a professor of the University of Fribourg, in Switzerland, has been making a study of the epoch-making researches of this priestly scientist and has just published his conclusions in the Contemporary Review of Frankfurt. According to Dr. Oehl, Father Schmidt's discoveries are a scientific achievement of the highest importance to the Christian religion and certain to win for their author great fame. They are a great step forward, Dr. Oehl declares, toward the conclusion that all languages used by mankind were derived from the same source and they also prove, Dr. Oehl asserts, "that the old inherited monothemism of the primitive races is an ethnological fact which is not to be doubted."

This puts an end," Dr. Oehl declares, "to all theories of evolutionism which are haunting so many minds, and the absurdity of the tales of beast-like men without religion is shown once more."

PERSISTENT STUDENT

Father Wilhelm Schmidt was born at Horde, in Westphalia, in 1868, the son of a teacher. He first studied natural sciences in Berlin. Later he took up the study of oriental languages. Forty-two years he had been teaching as a professor of ethnology and philology at the training college of St. Gabriel of the Society of the Divine Word. His scientific range includes the American, African, Asiatic, Australian and Oceanic languages. His specialties are the families of the languages of Southern Asia and Archipelago. Thousands of languages and dialects of the most heterogeneous origin mix here. By carefully comparing these most difficult and original languages, which are widely disseminated, Father Schmidt recognized them as being of the same historical origin; that is to say, to have branched off thousands of years ago from the primitive language which for ages has been extinct.

In the same way the Indo-Germanic single languages for the Indo-Germanic language family or the Semitic single languages of the Semitic family. Father Schmidt made the discovery that the languages of the people in further India forms the connecting link between the races of Central Asia and those of the East Indian Archipelago. He also discovered that the people of the islands of the western coast of Africa, down to the Philippines from the Himalaya to Tasmania, belong to one large family with regard to their languages, the common origin of which is to be found in the idioms and dialects of savage and semi-savage tribes. Father Schmidt has furnished the most convincing scientific proof of this matter.

Based upon Father Schmidt's discoveries, the scientist, Konrad, quite recently, traced the relationship existing between the Indian languages and those of further India with the languages of Indo-China.

TASMANIA'S ANCIENT LANGUAGE

Another great result of Father Schmidt's important researches is to have thrown a light upon the languages spoken in Australia. Until recently next to nothing was known about them. Difficulties with regard to these studies were the greater because the scientists engaged in studies of this kind only took up some of these languages. In this way, only inadequate, insufficient results existed, which often were contradictory, concerning whole domains of languages. Father Schmidt has proved that on the Island of Tasmania one of the most ancient languages of the world is spoken. The result of this research has not been published yet, but is ready for publication in the desk of the scholar of St. Gabriel.

Just as important as Father Schmidt's philology statements are his researches in ethnology and their results. Atheist scientists are trying to convey the idea of the primitive man's lack of religion. According to their doctrines, religion is a product of a larger human imagination in which the beast-like primitive man is said to have been wanting. Religion, therefore, is said to be something subsequent, originating in human nature, not innate, and transmitted to posterity by researches made by the primitive man.

PYGMY RACES MONOTHEISTS

In a succession of large works, the priestly scholar of St. Gabriel now is demonstrating that the

pygmy races of the interior of Africa, of South Africa, South Asia and of the South Sea, all belonging to the primitive races of mankind, possess a pure monothemism, and, it is quite amazing to observe, a high moral philosophy which includes the practice of monogamy. He especially studies—from a scientific point of view—the religion of the autochthones of Southeast Australia, proving irrefutably that monothemism is the most ancient manifestation of all human religion.

Father Schmidt has published a large part of his researches and their results in the periodical *Anthropos*, founded by him in 1906 in Vienna. Father Schmidt is another Mezzofanti. He thoroughly knows a number of oriental languages and also English, French, Polish, Czech-Slovakian, Croatian, Italian and Spanish.

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 un baptized! 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 Bursary of \$5,000 will support a student in perpetuity. Help—to complete the Burses.

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THE FIRST SCHOOL

MORAL PRINCIPLES MUST BE INCULCATED BY THE PARENTS

Now that the children are again at school parents should not presume that their own responsibility for the children's education ceases. The home is the place where much harm is done. It should be made a place to correct a child's selfish tendencies, not to develop them; to eradicate a mean disposition, not to encourage it; to discipline false pride not to foster it; to blot out the dark spots caused by contact with the world by tactful correction.

Under watchful eyes a child will develop naturally, if he be given practical lessons in honor and rectitude. If he is shown a proper attitude in his relations to others, he will become properly deferential without fawning; outspoken without giving offense; considerate of others rights and views without sacrificing his own principles.

The school can never take the place, nor do the work of home. Home is not merely a place to live, it is God's workshop for the correct moulding of human beings into men and women. The moral principles learned by the child in school are mere abstractions and meaningless until they are applied and become real, living factors in his life. Where can this be done better than at home, under tactful guidance of parents?

Parents cannot delegate to the school the tasks which they are obliged to assume themselves. The fundamental truth is being ignored more and more in our day.—The Echo.

He does not really believe who does not live according to his belief.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ON THE TRAIL

Canadians cannot too often learn of the magnificence and grandeur with which our vast Dominion is adorned. It occurred to us that while portraying to our readers the great necessity of carrying on with noted zeal the missionary work so necessary in many parts, it would be of distinct advantage to hear from the men in the field who can give us a detailed account of the missionary life of those who are promoting the interests of the kingdom of God among our pioneers. We can follow them on the trail, understand their difficulties and incidentally learn more and more about Canada itself.

Our first missionary story of this class comes from the far-famed Rockies, and though we withhold, at the request of the writer himself, the name of the missionary, the account will lose none of its stirring interest for all our readers. The account opens with a description of the district.

STYLE AND EXTENT OF COUNTRY

My district extends along the C. P. R. from Revelstoke east to Alberta—roughly 160 miles. From Golden, on main line of the C. P. R., south to Windermere—about 160 miles; from Revelstoke south to within 12 miles of Nelson—about 160 miles. This gives me, approximately, a district 160 by 160 miles. It takes in three distinct and parallel mountain ranges, separated by rivers, valleys and lakes, including the Windermere, Arrow, Slokan, Trout and Kootenay Lakes, bodies of water, ranging in size from 15 miles by 2 miles to 150 miles by 5 miles. In these valleys we have several scattered ranches, and in the mountains many mining camps where copper, lead, silver and zinc are produced in greater or lesser quantities, according to the nature of the mine and the condition of the metal markets. As a rule, the country is hilly, but in many places the land is fairly level.

COMMUNICATION

On the main line travel is easy and comfortable, as we have two or three transcontinental trains each way daily, but no highway for autos, etc.

On the Arrow Lakes there is a tri-weekly steamship service (C. P. R.) and no highway. In the Windermere Valley, i.e., south of Golden, a bi-weekly train service with a good road. On the Kootenay Lake a daily C. P. R. boat service, but no roads. On the Slokan Lake a tri-weekly boat service and no highway. On the Trout Lake no regular service and no highway. From Noksap, on the Arrow Lake, to Kaslo on Kootenay Lake, a distance of 80 miles, a tri-weekly C. P. R. train and no highway. In a word, the highway system in my

district consists of a number of disconnected links and a very poor train and boat service. We have to be very careful not to miss connections or face long walks and carry a heavy grip.

MISSION CHURCHES AND STATIONS

In this district there are 9 small churches, the largest about 50 by 80 feet. My largest congregation, of about 14 families, is in Kaslo. Most of these churches are in fairly good condition and tolerably well equipped. Two of them have come into existence recently and I can see where a couple more are urgently needed. Besides these miniature parishes I have probably 50 stations scattered over the district, ranging in size from one individual to several families.

THE PEOPLE AND THEIR OCCUPATIONS

They are a very cosmopolitan lot—from true-born Canadians to Ruthenians, who are, of course, of another rite. I have Scottish, Irish, English, Americans, French-Canadians, French from France, Italians, Germans, Austrians, Bohemians, Slavs, etc., etc. They are engaged in mining, lumbering, saw-mill work, farming, trapping, road-making and every kind of general work. The people are as a rule very versatile and can take their place at anything. Many are railroad section men. The nature of the country makes them all handy men and its newness demands that to make a living they take whatever work is offered.

THE FAITH

The people may roughly be classed as church and non-church goers. The former we may subdivide into strict, easy and careless. The strict are just as strict as any in the East and make great sacrifices to hear Mass and receive the Sacraments. The easy and careless are what the words imply and are the religiously happy-go-lucky type. The non-church goers do not go, and as a rule do not intend to go and will not go, no matter what be the missionary's efforts. These have their own ideas of churches, clergymen, etc., and to their way of thinking the world would be perhaps better without such appendages. Socialism and other isms are common and radical here. On the whole Faith is at a low ebb, but in spots very strong and indicating good things to come.

CONCLUDED NEXT WEEK

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