

late of quite exceptional vigor and capacity. Although for some years an invalid, and to all appearances permanently incapacitated from work, he made a wonderful recovery in the first year of the War, and not only resumed the active duties of the episcopate, but rendered important service to his country throughout the great conflict. Born in Glasgow, of Irish parents, and educated in England, Scotland and Italy he was cosmopolitan in his sympathies as well as in his culture. It is remarkable that after what seemed a permanent breakdown he should not only have recovered his health, but in the event outlived the coadjutor (Most Rev. Dr. Mackintosh) who was chosen to succeed him.

THE PARISH priest of Buntingford, the little village in Hertfordshire, now well-known as the home of the late Father Robert Hugh Benson, has gone into the motion picture business. That is to say, that realizing the necessity of providing some counter attraction to the local public house, Father Owens transformed the parish hall, which he had himself been the means of erecting, into a movie theatre, and keeps it regularly supplied with films of an instructive and entertaining character. Although instituted primarily for his own people, it has become the resort of the whole countryside, Protestant as well as Catholic, and has gone far in the direction of solving what to most pastors is a grave problem. "I show anything," says Father Owens, "that is clean and fit for people to see."

THE TIMELINESS of such a move whether in England or in Canada is accentuated by the recent statement of a high official of the Department of Justice in regard to the prison population. This statement is to the effect that the big increase noted in the number of convictions, especially in Eastern Canada, being something like 80%, is largely made up of young men in their teens or early twenties, and that the crimes for which they are convicted are characteristic of young desperados, Robbery, with violence, the use of firearms, and housebreaking are particularly prevalent. The extent to which this current wave of crime is traceable to the class of pictures shown on the screen merits careful enquiry. Certain it is that rigorous censorship is called for on the part of those entrusted with that duty. And there is the still more paramount duty of fostering what is clean and wholesome.

WHAT HAS been termed a "prophetic" postage stamp was through the exigencies of circumstances and the somewhat supervision of the Turkish officials, issued by that country during the late War. The artistic stamp issue of 1918 was engraved and printed in London, and when Turkey entered the War she had only a six month's supply. Unable by the stress of hostilities to procure more the Turkish authorities fell back on the old stocks of declassified stamps, and overprinting them with the values required put them into use.

HERRIN AROSE the "prophecy." The overprinted design included the national insignia of the "Star and Crescent," a six pointed star instead of the Moslem five pointed species. Now the six-pointed star happened to be the heraldic emblem of Bethlehem, and an orthodox official, more observant than his fellows, pointed out that Turkey could not use a hated Christian symbol. So the issue was cancelled and another, correct from the Moslem standpoint, issued. But the Star of Bethlehem rose ascendancy as a result of the War, and the erudite of our religion was wrested from the grasp of the Moslem aggressor. Hence the "prophecy" on a postage stamp.

#### ST. ELIZABETH'S COFFIN ROBBED OF JEWELS

(By N. C. W. C. News Service)

Maribor, Jugo-Slavia. — Twelve unusually large pearls and 103 precious stones of great value have been pried from the encoffination of their setting on the coffin of St. Elizabeth of Hungary, "the greatest woman of the German Middle Ages," and taken by thieves who invaded the church which bears her name. In addition to the jewels many costly robes were stolen.

This church of Maribor was built in the thirteenth century and contains a beautiful shrine and sarcophagus of the saint whose name it bears. For the better part of the last six centuries, except when the Protestant Landgrave of Hesse, Philip the

Magnanimous interfered, this church has been constantly visited by pious pilgrims from all quarters of Europe. St. Elizabeth was the wife of Ludwig, Landgrave of Thuringia and for a time regent of Meissen and East Mark, who died while on a crusade to the Holy Land with Frederick II. Elizabeth died in November 1231, and was canonized by Pope Gregory IX. in 1235. Her remains were in 1249 placed in the church erected in her honor.

#### THE CHRISTIANIZING OF INDUSTRY

A NEW YEAR'S SERMON BY REV. JOHN J. O'GORMAN, D.C. L., P. P.

A very large portion of the earthly destinies of perhaps the majority of the human race is shaped by the struggle for wealth. Today, in the civilized portion of the world, the competition for wealth is industrialized. The big industries affect directly almost our whole urban population and indirectly yet very powerfully the rural population. The general attitude of "industry," since present conditions became common over a century ago, has been to set as if it were independent of religion. As a result: "A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." That phrase was not written by a Socialist or a Bolshevik, but by Pope Leo XIII. in his Encyclical on the "Condition of the Working Classes." The same Pope spoke of "the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes."

What is the remedy? The remedy is the Christianization of industry. I was very glad to see an editorial in the Citizen a few days ago preaching this very doctrine. I so usually find the editorial page of that paper advocating or implying a philosophy of life, or a social philosophy, "Weltanschauung," different from that which the Catholic Church has preached and, in the measure of her opportunities, also practised for nineteen centuries, that with pleasure I note that on this fundamental question as to the need of the Christianizing of industry, we are at one. Says the Citizen:

"Industry must be filled with the spirit of Christianity and religion if we are to secure cooperation, which is so essential to industry and which comes only through good-will. Only the spirit of religion will solve the great problems of industry, and also the problem of attaining greater wisdom in the use of wealth. The great need of this hour is to put religious ideals into industry, and the solution of most of our industrial ills will depend on the extent to which this is possible by the action of the church, employers and workers."

As a Catholic priest, I agree with every word of that. I now propose showing how this general principle, which is necessarily vague, may be made more precise. In a Statement of Social Reconstruction put forward in England by the International Labour Conference of Social Service Union, a document in the preparation of which the Catholic Social Guild of England collaborated, the general principle is thus more completely stated:

"The contributors of Christianity to social reform is of a spirit rather than of a set and dried programme. It may appear vague and general when compared with the precise and detailed recommendations of the politician. But it certainly supplies two great needs for the lack of which as much effort in the past has been mischievous or barren: it gives us guiding principles and a compelling motive."

1. No social work can ultimately be of value unless it is based on secure principles. Men must be clear as to their aims before they can profitably discuss methods. Our manner of treating our fellow-men will depend upon our opinions as to the nature and destiny of human personality. Our housing schemes will be conditioned by our Christian ideal of the family. The Christian spirit should affect man in all circumstances of his life, and the application of Christian principles to social conditions will give a unique coherence and security to our work."

2. Moreover, the motives for social reform supplied by Christianity are of undoubted power. It is recognized that, however important legislation, whether restrictive or positive, may be, real social progress depends throughout upon the deepening and broadening of the sense of personal responsibility. The Citizen stated that "industry must be filled with the spirit of Christianity." This "spirit" of Christianity acts through guiding principles, compelling motives, and religious aids. Leaving aside for the moment a consideration of religious, that is supernatural, aids, namely grace, consider the question of principles and motives. The Citizen rightly says: "The methods employed by industry are of secondary consideration to the underlying principles and motives of industry." The Christianizing of industry is then principally the Christianizing of those "underlying principles and motives of industry." Christianity gives first of all "guiding principles." Now the most important practical guiding principles are the Ten Commandments. They apply not merely to individuals, but to corporations and unions and nations. "Thou shalt not steal" condemns in advance de-

priving the laborer of a living wage, and also cheating, profiteering and usury. The command "Thou shalt not lie," condemns false advertising and false labelling of goods. The commands "Honor thy father and mother," and "Thou shalt not commit adultery," forbid in advance those economic conditions which condemn women and children to modes of life detrimental to their morals, or which prevent the maintenance of the privacy and security of sanitary Christian homes. "Thou shalt not kill," forbids types of industry that are destructive to body or soul. "Thou shalt not take the name of the Lord thy God in vain" should prevent the worker against the profane and filthy speech of associates in industry. "Remember that thou keep holy the Sabbath day," condemns unnecessary servile work on Sunday. "Thou shalt not covet," takes away the motive from social revolutionaries, and finally the first Commandment brings industry face to face with the fundamental fact that the Creator is supreme and that His creatures must be treated with justice and respect.

In the application of guiding principles to the Christianizing of industry, Catholics can make a special contribution. Ireland and the like admit that the Catholic Church possesses clear and consistent principles. There is a complete Catholic system of life, in which the application of philosophical and theological principles to daily conduct has been synthesized by these same generations of subtle thinkers. Unfortunately it is frequently the case that those who have the best principles are in many lines the least active in putting them into effect, while those working most actively for social change are often led by enthusiasts, half thought out theories, catch cries or the desire to compromise or to revolutionize. There is nothing exclusive about Catholic social principles and there is no reason why they should not be adopted by anyone who wishes to help in "Christianizing industry." They may be found in such brief and popular pamphlets as, Leo XIII's "Condition of the Working Classes," Cardinal Newman's pastoral "On the Nation's Crisis," in the Reconstruction Pamphlets of the National Catholic War Council of America, in the Joint Pastoral Letter of the Archbishops and Bishops of the United States, issued September 1919, and in the various publications of the Catholic Social Guild of England. No serious Christian social worker, no matter how much or how little of traditional Christianity he possesses, can afford to neglect these Catholic statements of principle. In English speaking countries, apart from Ireland, Catholics are in a minority, and the control of big industry, of labor unions, and of the machinery of social uplift is chiefly in the hands of non-Catholics. Catholics frequently fail to pull their own weight in the best in many movements for economical betterment and so regards the organization of effort in these lines have much to learn from non-Catholics, but on the other hand, Protestants, and non-Catholics generally, would gain enormously in their social efforts if they studied, in first hand sources, the Catholic principles of social reconstruction.

Christianity not merely supplies guiding principles, for the Christianizing of industry, it also gives "impelling motives." The Catholic Church urges these motives with an emphasis and insistence, which set apart from being denied, is often ridiculed. She is frankly supernatural in her outlook. The motives and sanctions she presents are fundamentally other-worldly, and make it fit to be members of Him who is the Lord of Eternal Life. She prefers, indeed, cooperation to competition. Cooperation should undoubtedly, gradually, practically supplant competition, and thus give a more practical example of Christian brotherhood, but meanwhile as long as industry is based on competition, and we are living in the present, a living and just wage must be obtained by all.

Now there are workers in this city who are not receiving a living wage. In many stores given a criminally low wage. In one Departmental Store on Bank Street girls work from 8.45 a.m. to 6 p.m. with one hour and a quarter at noon, that is eight hours. The parcel girls are paid from \$4 a week up. A woman in this store may be solely for over a year and over eighteen years of age and get only \$6 a week. Now \$6 a week is not a living wage, and it is a sin against justice for the employer to pay it.

In this store during the week before Christmas, the salesgirls worked, not merely from 8.45 a.m. to 6 p.m., but also apart from one hour for supper, till 10 p.m., that is eleven full hours a day. Despite the huge amount of extra business done at Christmas time, the girls received not one cent of extra pay for this extra work. When, however, they arrive late they are docked. We have here a case of the sweated labor of women crying to heaven for vengeance. "A woman worker," we read in the booklet entitled "A Christian Social Crusade," published by the Catholic Social Guild, "has a right to a personal living wage on precisely the same grounds, religious, moral and social, as a man, and as in the case of male wage earners, this right is primarily against the employer. Women doing the same work with the same degree of efficiency as men in occupations where both sexes are

employed, have a right," writes Dr. Ryan in his Living Wage, "not merely to a woman's living wage, but to the same remuneration as their male fellow workers."

Who will say that a woman can obtain decent lodging, sufficient nourishment, adequate clothing, necessary transportation, sufficient reading matter, reasonable recreation, and sufficient leisure and opportunities to enable her to lead a full and happy human life and fulfill the claims of religion, on \$6 a week? Yet these eight conditions are all necessary to a living wage. Nor is the list exclusive. Let all the women and girls employed in stores in Ottawa join the Retail Clerks' Union. Employees should have sufficient esprit de corps to unite to defend their own vital interests. Next let the officials of the Retail Clerks Union demand at once that the Minimum Wage Board, recently formed under the Ontario Minimum Wage Act of 1920, immediately investigate the wages paid women and girls in Ottawa stores and establish for such employees a minimum legal wage. If called upon to do so I shall be ready to prove before the Board the accuracy of the charges I have made against a local store. The Board might next profitably turn its attention to other employers of cheap female labor in Ottawa. Meanwhile if any departmental store in Ottawa is giving a minimum wage of \$12 a week to all the girls and women it employs apart from mere apprentices, who have been employed less than a year, it could secure an excellent advertisement of its January sale by publishing the wage scale of all its employees. Women who do a day's work have a right to strict justice to a personal living wage, whether they live at home or have to board out. In each case, "The laborer is worthy of his hire." Those who live at home and help to support a big family have even more need of a living wage than those who have but themselves to support.

It is a mistake to suppose that a legal minimum living wage is the usually the full measure of justice. As the four American Bishops stated in the first Reconstruction Pamphlet of the N. C. W. C.: "In a country as rich as ours, there are few cases in which it is possible to prove that a worker would be getting more than that to which he has a right, if he were paid some thing in excess of this ethical minimum. Why then should we assume that this is the normal share of almost the whole laboring population?"

The Citizen, in an editorial at the time, after quoting with approval the above sentence of the American Bishops, concluded with the following except from that same source. It shows that even the fair wage is not the end of all the Christianizing of industry:

"Nevertheless, the full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through cooperative production societies, and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and above sentence of the American Bishops, concluded with the following except from that same source. It shows that even the fair wage is not the end of all the Christianizing of industry:

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other hand, in business and in sport, in societies and in social intercourse, in the municipal council chamber and in the House of Commons Catholic and Protestant laymen associate daily in friendly intercourse. If the Catholics, who are in business or in politics, have an intellectual grasp of their religion and all its teachings, then they can, in their social and business intercourse with their separated brethren guide themselves and, in the measure of their opportunities, help to guide their neighbours, by the moral law of the Catholic Church. There is nothing exclusive about the moral teaching of the Catholic Church. It is for all men. But individual Catholics, who are in public life, whether as aldermen or as controllers, or as labor officials, or as members of Parliament, cannot share those principles and motives with others, unless they first possess them intelligently and practice them faithfully themselves.

As long as they are doing that, they deserve intelligent support from all, both Catholics and Protestants. The only way in which we Catholics can to some extent disarm the ignorant and stupid suspicion of us which is ever latent and often patent, is to see that a proportional representation of practical and efficient Catholic laymen enter public life and thus bear a fair share of the burden of those who by their public position can help to make our city, our province and our country a happier one by Christianizing not merely our industry, but our whole civilization. For "Society," said Leo XIII., "can be healed in no other way than by a return to Christian life and Christian institutions."

THE CATHOLIC CHURCH  
EXTENSION SOCIETY  
OF CANADA  
A RUTHENIAN CAMPAIGN  
To introduce a Ruthenian appeal under the title of Catholic Church Extension will not, we believe, be great news to any of our readers. Yet we wish them to note one of the important results of the work of Catholic Church Extension among these people. The Ruthenians are organizing. They are organizing along Catholic lines and with a Catholic object in view. They are seriously interested in their Yorkton centres of education, St. Joseph's College, founded and fostered by the Catholic Church Extension Society.

For the Ruthenians to attempt by unity of effort under their Bishop to accomplish one particular object connected with their religious and secular needs is no small advance. It is the outcome of the work of Catholic Church Extension and we feel grateful that our readers will know enthusiasm has been aroused among these people for the solution of questions vital to their community interests. We believe the following letter will be read with profit by all those interested in home mission affairs. It is written in view of the campaign begun by the Ruthenians among their own people.

Winnipeg, December 27th, 1920.  
The Rev. Father Thomas O'Donnell, President of Catholic Church Extension Society, Bend Street, Toronto, Ont.

Very Rev. and Dear Father:  
St. Joseph's Ukrainian College at Yorkton, Sask., was founded in 1919 by The Catholic Church Extension Society, His Grace Archbishop Neil McNeil of Toronto, yourself and myself.

The total cost of land, building and equipment was in the neighborhood of \$100,000. The annual cost of operating this college is about \$25,000, only \$1,000 of which goes to pay the salary of the Ukrainian lay teacher. The other four teachers belong to the Order of the Christian Brothers, and serve gratis. This college accepts Ukrainian boys from any part of the Dominion of Canada, and it is safe to say that there is no other institution of its kind in North America, which provides both board and tuition for Ukrainian students. The college accommodates 100 boarder students and 50 day students. A fund-raising campaign is being inaugurated to extend over the next five months for the purpose of paying off the debt already contracted in the purchase of the property and the building and equipping of the college and also to place the college on such a footing that students can be taken from the primary grade right up to the completion of the High School course and matriculation into the University, thus preparing them for entrance into the various professions of law, medicine, engineering, teaching, etc. To develop the wonderful resources of Canada, the best education available is necessary, and it is intended to equip the college with libraries, botanical, physical, agricultural and biological laboratories. Also students may receive in addition to the usual education, courses in manual training and agriculture.

The only source of revenue at present is from fees paid by the students. St. Joseph's is not asking donations for herself; she is asking donations for the Ukrainians of Canada. Each donation given will be returned in service fourfold. Work done for the Ruthenian boys is work done for Canada. There are 800,000 Ukrainians in Canada today who have a well merited reputation for being industrious, frugal, law-abiding, and are, therefore, valuable assets to the country. While it is true that some of the adults do not speak the English

language, it is also a fact that they are without exception anxious that their children should do so. Thus in education lies the solution of the problem of absorbing these people by giving them a broader vision of Canadian ideals.

The important position which you have the honor to hold with so much dignity to yourself and so great a satisfaction to the people, and the interest which you always evince in educational matters, has prompted me to invite you to become a patron of this campaign, and to give us permission to have your name used on all stationery and literature as one who endorses the object of the campaign. The weight of your name together with the hearty co-operation of the Ukrainian people themselves, will assure the success of the campaign.

Thanking you in anticipation and awaiting your early favourable reply and with the season's best greetings, I have the honour to remain, Yours very sincerely,  
NICHOLAS BUKKA  
Bishop of the Ukrainian Greek Catholic Church of Canada.

But Catholic Church Extension still has its program to complete. We have advanced \$50,000 to this work and are striving to collect that sum, what can you do to advance our list?

Donations may be addressed to:  
Rev. T. O'DONNELL, President,  
Catholic Church Extension Society,  
67 Bend St., Toronto.  
Contributions through this office should be addressed to:  
EXTENSION,  
CATHOLIC RECORD OFFICE,  
London, Ont.

DONATIONS  
Previously acknowledged \$4155 83  
Malcolm O'Hanly, Little  
Harbor..... 1 00

MASS INTENTIONS  
Reader, Soe, Ont..... 3 00  
Mrs. D. H. McGilivray,  
Reserve Mines..... 2 00  
M. F. M., St. John, N. B..... 1 00

RUTHENIAN APPEAL  
A. P. Halifax..... 1 00  
W. A. T., Iroquois, Ont..... 5 00

FATHER FRASER'S CHINA  
MISSION FUND  
APPEAL FOR FUNDS

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 six 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 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 BURSAR  
Previously acknowledged \$1,852 97  
A Friend, Newcastle..... 50  
J. A. O'Halloran, Bloom-  
field..... 3 00  
A Friend, Lachine..... 3 00

ST. ANTHONY'S BURSAR  
Previously acknowledged \$1,077 45  
IMMACULATE CONCEPTION BURSAR  
Previously acknowledged \$2,249 58  
A Friend, L. B. O'R..... 5 00

COMPORTEUR OF THE AFFLICTED BURSAR  
Previously acknowledged \$835 60  
Nurse, Halifax..... 1 00  
ST. JOSEPH, PATRON OF CHINA BURSAR  
Previously acknowledged \$1,749 19

BLESSED SACRAMENT BURSAR  
Previously acknowledged \$585 05  
Subscriber, Newfoundland..... 2 00

ST. FRANCIS XAVIER BURSAR  
Previously acknowledged \$270 80  
HOLY NAME OF JESUS BURSAR  
Previously acknowledged \$225 00

HOLY SOULS BURSAR  
Previously acknowledged \$890 25  
Friend, Oshabeg..... 1 00  
W. A. T., Iroquois, Ont..... 5 00  
Malcolm O'Hanly, Little  
Harbor..... 1 00

LITTLE FLOWER BURSAR  
Previously acknowledged \$487 19  
SACRED HEART LEAGUE BURSAR  
Previously acknowledged 1,167 95  
S. M. I., N.I..... 2 00  
Friend, Oshabeg..... 1 00  
A Gospel Reader..... 1 00

KIND THOUGHTS  
Kind thoughts imply a close contact with God, and a divine ideal in our minds. Their origin cannot be anything short of divine. Like the love of beauty, they can spring from no baser source. They are not dictated by self interest nor stimulated by passion; they have nothing in them which is invidious, and they are almost always the preludes to some sacrifice of self.—Faber.