

gan to rise in 1915. . . . Even if the prices of goods should fall to the level on which they were in 1915—something that cannot be hoped for within five years—the average present rates of wages would not exceed the equivalent of a decent livelihood in the case of the vast majority. The exceptional instances to the contrary are practically all among the skilled workers. Therefore wages, on the whole, should not be reduced even when the cost of living recedes from its present high level.

"Even if the great majority of workers were now in receipt of more than living wages, there are no good reasons why rates of pay should be lowered. After all, a living wage is not necessarily the full measure of justice. All the Catholic authorities on the subject explicitly declare that this is only the minimum of justice. In a country as rich as ours there are very few cases in which it is possible to prove that the worker would be getting more than that to which he has a right if he were paid something in excess of this ethical minimum. Why, then, should we assume that this is the normal share of almost the whole laboring population?"

"Since our industrial resources and instrumentalities are sufficient to provide more than a living wage for a very large proportion of the workers, why should we acquiesce in a theory which denies them this measure of the comforts of life? Such a policy is not only of a very questionable morality but is also uneconomically. The large demand for goods which is created and maintained by high rates of wages and high purchasing power by the masses is the surest guarantee of a continuous and general operation of industrial establishments. It is the most effective instrument of prosperity for labor and capital alike. The only persons who would benefit considerably through a general reduction of wages are the less efficient among the capitalists, and the more comfortable sections of the consumers. The wage earners would lose more in remuneration than they would gain from whatever fall in prices occurred as a direct result of the fall in wages. On grounds both of justice and of economics, we should give our hearty support to all legitimate efforts made by labor to resist general wage reductions."

#### FAVORS SOCIAL INSURANCE

It is taken into account, however, that at the present time the worker is not in a position to cope with sickness, accidents, invalidity and old age. Social insurance is held to be the answer to this problem.

It is, however, on the subject of industrial representation and management that this program of social reconstruction fosters the most radical and far-reaching reforms. The statement on this subject follows:

"The right of labor to organize and to deal with employers through representatives has been asserted in connection with the War Labor Board. . . . In addition to this labor ought gradually to receive greater representation in what the English group of Quaker employers have called the 'industrial management.' The control of processes and machinery, nature of product, engagement and dismissal of employees, hours of work, rates of pay, bonuses, etc., welfare work, shop discipline, relations with trade unions." The establishment of shop committees, working wherever possible with the trade union, is the method suggested by this group of employers for giving the employees the proper share of industrial management. There can be no doubt that a frank adoption of these means and ends by employers would not only promote the welfare of the workers, but vastly improve the relations between them and their employers, and increase the efficiency and productiveness of each establishment."

"It seems clear that the present industrial system is destined to last for a long time in its main outlines. That is to say, private ownership of capital is not likely to be supplanted by a collectivist organization of industry at a date sufficiently near to justify any present action based on the hypothesis of its arrival. The forecast we recognize as not only extremely probable, but as highly desirable; for, other objections apart, Socialism would mean bureaucracy, political tyranny, the helplessness of the individual as a factor in the ordering of his own life, and, in general, social inefficiency and decadence."

"Nevertheless, the full possibilities of increased production will not be realized so long as the majority of 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 co-operative, productive 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 order that will be secure from the danger of revolution. It is to be noted that this particular modification of the existing order, through far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would

still be owned by individuals, not by the State."

#### NO FEAR OF SOCIALISM

The main remedies for excessive gains by a small minority of privileged capitalists are prevention of monopolistic control of commodities, adequate Government regulation of such public service monopolies as will remain under private operation, and heavy taxation of incomes, excess profits and inheritances. The precise methods by which genuine competition may be restored and maintained among businesses that are naturally competitive, cannot be discussed here, but the principle is clear that human beings cannot be trusted with the immense opportunities for oppression and extortion that go with the possession of monopoly power. That the owners of public service monopolies should be restricted by law to a fair or average return on their actual investment has long been a recognized principle of the courts, the Legislature, and public opinion. It is a principle which should be applied to competitive enterprises likewise, with the qualification that something more than the average rate of return should be allowed to men who exhibit exceptional efficiency. However, good public policy, as well as equity demands that these exceptional business men share the fruits of their efficiency with the consumer in the form of lower prices. The man who utilizes his ability to produce cheaper than his competitors for the purpose of exacting from the public as high a price for his product as is necessary for the least efficient business man, is a menace rather than a benefit to industry and society.

The document concludes by saying that our immense war debt constitutes a particular reason why incomes and excess profits should continue to be heavily taxed. "In this way," it says, "two important ends will be obtained; the poor will be relieved of injurious tax burdens, and the small class of specially privileged capitalists will be compelled to return a part of their unearned gains to society."—N. Y. Times.

#### ENDEAVOURS OF PONTIFFS

##### FOR PEACE OF NATIONS

RIGHT ADVANCED FOR PAPAL PARTICIPATION IN PRESENT CONFERENCE EFFORTS FOUNDED IN HISTORY

The opponents of the Catholic Church have succeeded in preventing the participation of the Holy See in the establishment of a league of nations and of peace. Yet no sovereign and no State has a greater right to a seat in the council of nations than the Pope, none better authorized mission than he to deliberate on and to help accomplish a league of nations. To support this contention we do not need to base our claims on the position of the Pope as the Shepherd of mankind given him by Christ Himself, nor on the fact that he is considered a sovereign by so many States, including even such as are non-Christian and non-Catholic. The right of the Holy See to co-operation can be proven historically also; it can be deduced from the events recorded on the pages of history. It was the Pope who, before even the earliest outlines of international law were known applied the principles which are now the basic ideas of the law of nations, and who sought to promote the principle of arbitration and permanent peace. It is to these achievements that attention should be called at this time.

#### PAPACY'S CLAIMS TO PARTICIPATION

An age which like the present is torn with social storms and social changes has a special interest in knowing whether or not the Papacy has merited the right to sit in the council of the nations, even if past merits of other powers are not considered a prerequisite for participation. Of all the powers in the world none has less reason to dread such an examination as the Papacy. If credit for having done away with the absolutism of the princes and the States, and for having paved a way for democracy, they are really lagging behind in the race, for the Papacy is found at the head of the fighting line in the struggle for the freedom of the people against the absolutism of the rulers and the omnipotence of the States, which have vainly imposed arbitrary laws on the people. War was declared against State omnipotence in all its forms in the command: "Thou must obey God rather than men!" and by the same dictum mankind was delivered from an incubus which would have smothered and destroyed all life. The Papacy has waged this war, and it is its undying glory that it has done so. With the same cry: "Thou must obey God rather than men!" the Pope of the centuries of persecution took up the struggle against the Roman Caesars. They fell under the sword of the executioner or were torn asunder by the jaws of the beasts in the circus, but the idea for which they sacrificed their lives remained victorious.

The idea of absolutism did not disappear with the Roman Caesars; it celebrated its revival in the Byzantine Empire. While the Pontiffs at Rome continued their struggle, without respite and without wavering, against the absolutism spreading out its arms from Constantinople, the Orient, in separating itself from

Rome, succumbed to the almighty power of the State. In the embrace of the State the Church was degraded to the rank of a maid, and hence it is that the Russian-Greek Church has accomplished nothing socially and culturally, while the people dropped off into that stupid sleep of death from which the Bolshevik revolution has now roused them.

#### POPES AS OPPONENTS OF ABSOLUTISM

The recollection of the practically unlimited political power of the Roman Emperors ever constituted a dangerous temptation for the German Emperors and the occidental rulers. Many of them yielded to this temptation. Thus the aim of the Hohenstaufens, of a Barbarossa, of a Frederick II., was the re-establishment of the ancient State omnipotence, of an absolutistic world empire. But the Popes were the guardians of the freedom of the nations: the names Gregory VII. (1073-1085), Alexander III. (1159-1181), Innocent III. (1198-1216), Boniface VIII. (1294-1303) denote the more important epochs in this gigantic struggle. Inspired by the same ideal, Pope Innocent X. (1644-1655) voiced a protest against the treaty of Westphalia, because the peace document contained the absolutistic principle that the ruler could determine the religious adherence of his subjects. "I am happy," writes Doellinger, "that one man could still be found in Europe at that time who filed a protest against the peace of Westphalia in the name of God and of Christian conscience, and that this man was no one else than the bearer of the supreme ecclesiastical office on earth."

#### ENDEAVOURS OF BENEDICT XV.

Inspired by the same thought a Pope, Pius VII. (1800-1823), opposed the despot Napoleon, a Pius IX. (1846-1878) struggles with a Bismarck and a Pius X. with the Jacobin regime in France for the preservation of the rights of conscience of Catholics. And was it not a Benedict XV. who, when the waves of martial enthusiasm still rolled high in the warring countries, raised the cry for peace and did not let it weaken? Was it not he who laid down principles by which a peace founded on justice could be obtained?

The refusal of the Pope to permit himself to be degraded into court chaplains of absolutism has earned for them an abundant harvest of hatred and vilification on the part of those who courted the favor of princes; it has also earned them an undying claim to the gratitude of the people of all nations for having taken on their shoulders the heavy yoke of the service of liberty. And thus, ignoring all other considerations, they merit a title to participation in the league of the peoples of the world. This is the opinion of the entire Catholic world.—G. B. of the C. V.

#### DOUGHBOYS BETTER MEN

##### FORMER OFFICER OF THE SIXTY-NINTH TELLS OF CHANGES

By Major Joseph G. Fogarty, of the 7th Division, formerly of the 69th

There may be lines in the faces of those in the 7th Division whom you know, there may be different expressions in their eyes, you may even find gray hairs on the heads of some. But you will be surprised at how much they are the men you watched march away.

There is one thing of which I am absolutely sure. The Americans who fought in France have learned how to live as well as how to die. They are going back to you better men.

The majority of men returning will never be cynical. If they have gained nothing else from the vivid experiences they surely have gained a faith in humanity they never knew before. They have seen men whom they never believed capable of anything noble or brave go forward with a laugh or a joke to almost certain death. They have seen suffering men refuse aid until more seriously wounded were comfortable and cured.

Over here in the fields they have learned to love America and to hunger for her. They came to miss America with all the feeling of separation from one they loved. The picturesque towns, the fields, and the scenery of France were matched time and again with the homeliness of America and America always won. And so through the fighting and through the dark days of German offensives they all came to know America better and to love her as she should be loved. Those who have learned to love their country by fighting for her, enduring hardships, going through hell for her that no one can imagine, will not, I think, make bad citizens.

Outwardly the War has had little effect on the religious life of the men who fought. It has not stirred religion in them, nor is it a foundation for predictions of a religious revival among them.

When these men are mustered out there will be no wave of dissipation, no overflow of immorality and drunkenness. Of course no one will say that there won't be a short period of celebration when they get into civilian clothes again. But I don't think even this first feeling of a long wished-for freedom will bring scandalous results. The men who fought over here are going back to their homes the cleanest morally of anybody their size in the world. Immorality is a rare thing among the combatant forces.

It was not so long ago that many American mothers watched their sons go away with secret forebodings that they would come back brutalized by the things they would have to do and see. It has worked out the other way. There is a peculiar gentleness among frontline soldiers. This characteristic is so general that a man back of the lines who is roistering and "hard boiled" invites the belief of those soldiers who see him that he never has been under fire.—N. Y. Times.

#### THE WORLD'S CORDIAL

There never was a time when belief in immortality was so necessary as now. This conviction, expressed by a writer in the May number of the *Red Cross Magazine*, has become a vivid truism for all Christians. But the statement is true in a sense rarely touched upon in the secular literature of the day. There was doubtless need of a firm faith in a future life for the soldier fixing his bayonet to storm the enemy trenches amid the deadly hail of machine-gun bullets. There was need of a boundless hope in the mother's heart as she opened with trembling hands the fatal mislaid, "Killed in action." But there is equal need of a living, energizing faith and a hope no less strong on the part of all of us as we see the old order crumbling and face the work of reconstructing a new and better world.

That work calls for courage, the courage of Christian men and women. "Is a life worth while," men ask, "that is subject to such enormous destruction and calamity? Is a race worth continuing whose members can contend and ravage so brutally? Yet, the War itself was but the lesser test of faith. What of the flood of anarchy let loose since then that is now deluging Europe, the confusion worse confounded that seems to know no climax but continues spreading with increasing violence over all the face of the earth? Surely there is need of the cordial of faith, of a strong belief in the eternal destiny of man, the immortality of the God-created soul, not a belief in the inanities of Spiritism, but in the infallible word of the Son of God, in the Church which He has founded for the guidance of mankind."

Why is the world gone mad after greed and pleasure? Why is woman so often derelict in duty? Why are divorces increasing with such tremendous rapidity? Why is the home, the unit in every plan of civic and national salvation, made desolate at the very moment that the cry of reconstruction is on the lips of everyone? Why are the peoples of the earth uprooted everywhere, the standard of anarchy at a time when there was never greater need for quiet, earnest and constructive action to build up a world in which men shall find the measure of the same human happiness that is possible here below? It is because they are wanting in the unifying hope that faith bestows on them and are losing even the small good they possessed while frantically grasping at the empty shadows of pleasure, loot or gain. For a world at the point of fainting there is need of the cordial of supernatural faith. To aid in setting this to the world's lips is the instant and urgent duty of every Catholic.—America.

#### ON THE OLD COURSE AGAIN

A few weeks ago an Italian radical leader solemnly proclaimed that it would be futile for the anti-clerical forces to assail in the future the patriotism of Catholics, for after the demonstrations of the past few years there would be none gullible enough to believe the slander. But the mockery of that profession is now plain. After all, it is difficult to step from the beaten track, though it leads nowhere. The habit persists and we now find the anti-clericalist asking members of the Italian Populist party, recently organized by the Catholics of the country, what their attitude would be in the event of a clash between the Government and the Holy See.

This early emergence of the old tactic should awaken from their foolish dream those who believe that the old ghost of bigotry has been downed forever by the fervor with which Catholics the world over espoused their country's cause in the recent conflict. The sons of the very men who fought at Chateau Thierry, St. Mihiel and the Argonne will hear the very taunt that was flung at their fathers a few years ago. War would have to be incessant if the glow of Catholic patriotism were to remain stamped on the public mind. Nothing is wiped out as quickly. Persistently as we seek to impress it, others are at work attempting to erase it. It is entirely erroneous to suppose that only the ignorant are arraigned against the Church. Ignorance is merely the clay in the molder's hands, giving bulk to the enmity against religion. Shaping the minds of the ignorant against the Church are the malicious who find God's law between themselves and their purpose. To believe otherwise would be to hold that the children of the world had passed with biblical days. The Church will continue to have enemies, none the less bitter or shrewd than before the War. A million Catholic lives lost in the nation's defense would not weigh against their cry assailing our patriotism.—Chicago New World.



FATHER FRASER'S CATECHISTS

#### FATHER FRASER'S LETTERS FROM CHINA

We are now giving to our readers some of the Father Fraser's letters which for one reason or another were not published at the time they were received. These realistic pictures of active Chinese missionary work are, we believe, well calculated to stimulate interest in the later and still more important phase of Canadian participation in the glorious work of the conversion of China to which Father Fraser is now consecrating his energy and his zeal enlightened by a rich experience.

Catholic Mission  
Taichow, April 17, 1917.

My Dear Friends,—I gave a retreat to my catechists. They came from the four quarters of my parish, from distances varying from ten to sixty miles. Five days of sermons, meditations and prayer instilled into their hearts great fervor and zeal. I took a picture of the group, thirty-three in number, a notable increase from the last photo two years ago which only contained twenty-one. I am anxious not only to retain this army of catechists in its present strength but through your kindness to increase its numbers, for there are many other towns and villages—hundreds of them—in need of catechists to preach to them the glad tidings of the Gospel and lead them into the port of salvation. A catechist baptizes the new-born babes of the Christians in the absence of the priest and the dying infants of the pagans, instructs the converts, big and little, in Christian doctrine and teaches them their prayers, protects them against the vexations of their pagan neighbors, leads the prayers and preaches a sermon on Sundays, propagates the Faith among the pagans, visits the sick, procures for them the last rites of the Church, conducts the funerals according to the rules of the Church and prays over the remains of the dead; in a word he is a makeshift for a priest in a place where, through the great lack of missionaries, it is impossible to have one.

I have formulated some rules for my catechists and the retreat this year gave each a copy. They will give you an idea of the work we exact of them and convince you that the money spent in this way is not spent in vain.

1. Every day to go out visiting to propagate the Faith.
2. With the utmost zeal to strive by word and prayer to induce the pagans to enter the Church.
3. To preserve a becoming gravity in conversation with people of every age and condition.
4. Once a month to visit every Catholic family.
5. When impeded by grave cause to leave the house, to read pious books.
6. Every Saturday afternoon to prepare the morning's sermon.
7. In preaching on Sundays to hold a book of doctrine open in the hand (this to increase the confidence of the audience in his words).
8. To recite daily, morning and evening prayers, the Rosary and little office of the Immaculate Conception.
9. To visit the sick daily and prepare them for a happy death.
10. To recite the prayers for the dying at the sick person's bedside and "Communion of Saints" prayers (a special set of prayers) over the dead.
11. To teach converts and children catechism and prayers.
12. To read a spiritual book every day for half an hour.
13. To go to Confession and Communion each time the priest visits his chapel or he visits the priest.
14. Not to visit his home without the permission of the priest.
15. Not to engage in commerce or other employment to make money.
16. Without the permission of the priest not to engage in lawsuits, nor write to nor visit the mandarin.
17. To enter all names of Catechists and Catholics in the chapel books.

18. To diligently enquire into proposed marriages that they be in accordance with the laws of the Church.
19. To assist at the marriages of the faithful or of catechisms.
20. Every day to enter his doings in the "Journal" and present this Journal once a month to the priest on the occasion of receiving salary. (They are paid \$50 a year—not much you will agree for such arduous duties).

Yours sincerely in Christ and His Blessed Mother.  
J. M. FRASER.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

##### ANNUAL MEETING

The Annual Meeting of the Catholic Church Extension Society was held in the Offices of the Society last Wednesday, May 7th.

The President reported to the Governors of the Society a most satisfactory condition in the affairs of Extension. The Record of the Chartered Accountants—Fred Page Higgins Co.—was placed before the meeting and met with the entire approval of the Governors.

The revenue account of the Catholic Extension Department of the Society showed an increase from \$17,484.28 in March 1916 to \$120,885.04, March 1919. In three years this means an advance of over \$103,400.00. Last year the accountants reported \$61,682.52. This year the Society's revenue was practically double this sum.

During the year a most substantial and helpful addition was made to the revenue of the Society by the Women's Auxiliary. These Catholic ladies donated vestments, linens, etc., to the value of \$6,480.10. If there is in Canada today, (the Catholic Extension Society is able to state without fear of contradiction) a mission without sufficient vestments and linens for the celebration of Mass and the administration of the Sacraments, the blame cannot be placed at the door of Catholic Extension. We are in a position now to supply every needy mission with the necessary equipment. We are able to do this through the generous co-operation of the Catholics in this Eastern section of Canada.

During the year the Society invested over \$7,000 for the educational work of the Church—education of Seminarians, etc., for the missions.

The entire expense of conducting the Extension Society was borne by the Catholic Register with the exception of \$287.41. Again we owe this remarkable feature to the generous action of our Register subscribers.

We have much pleasure in adding for the encouragement of our readers the following statement taken from and approved by the Page Higgins Co. Chartered Accountants' Report:

EXTENSION SOCIETY INCOME	
Contributions.....	\$34,174 61
Chapels & Altars.....	12,097 40
Church Goods.....	6,480 10
Mass Intentions.....	67,435 85
Interest on Loans.....	358 32
Interest on Investments.....	338 76
	\$120,885 04

##### EXTENSION EXPENDITURES

Donations.....	\$18,596 71
Chapels & Altars.....	9,795 10
Church Goods.....	6,480 10
Masses.....	67,435 85
Extension Expenses.....	287 41
Hotel.....	67 94
Investments, in banks and in special Funds.....	18,221 93
	\$120,885 04

The above Report as given to the Governors of the Extension Society is put before our readers for two purposes. We believe you as efficient supporters have every right to know what we have done with your funds and that the publication of these facts shall urge you to continue and to increase your gifts in favour of the Catholic missions of Canada to the Catholic Church Extension Society.

Donations may be addressed to:  
Rev. T. O'Donnell, President,

## Tablets as Tributes

The placing of appropriate bronze memorial tablets upon the walls of church, lodge, college or club promises to become quite as general here as in "dear old England."

In so doing we honor the memory of those who have fallen in their country's service and at the same time inspire others to a like faithfulness to the call of duty.

These tablets we now make in our own workshops, and are glad to furnish designs and estimates to those who are interested.

**Ryrie Bros.**  
Limited  
134-136-138 Yonge St.  
TORONTO

Catholic Church Extension Society,  
67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION,  
CATHOLIC RECORD OFFICE,  
London, Ont.

DONATIONS  
Previously acknowledged...\$1,943 75  
E. McGinnis, Wallaceburg... 1 0  
E. O'Connor, Wakefield... 10 0

MASS INTENTIONS  
A Friend, Windsor... 6 00  
Jas. McDonald, Bedford, P.E.I. 5 00

#### FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding bureaus for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bureau. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary  
J. M. FRASER.

I propose the following bureaus as subscription.

#### SACRED HEART BURSE

Previously acknowledged...\$2,756 14  
A Friend, Holmesville, N.B. 1 00  
James Morrison, Markdale... 2 00  
E. O'Connor, Wakefield... 10 00

Miss Sadie C. Collins, Bras  
d'Or..... 1 50  
Mrs. C. Fortune, for son's  
good of late Jos. Fortune,  
Dublin, Ont..... 100 00

A Friend, Cape Breton... 60  
L. A. A. & H. of Div. No. 5  
North Sydney..... 5 00

#### QUEEN OF APOSTLES BURSE

Previously acknowledged...\$1,427 28  
J. A. Chisholm, Macleod,  
Alta..... 5 00

#### ST. ANTHONY'S BURSE

Previously acknowledged...\$354 70  
Mrs. Johannah Walsh..... 1 00  
Miss Jennie Hewlett..... 50  
Nellie Walsh..... 50

#### IMMACULATE CONCEPTION BURSE

Previously acknowledged...\$255 00  
Children of Mary, Reservoir,  
Mines, C. B..... 16 00

#### COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged...\$80 20  
ST. JOSEPH, PATRON OF CHINA, BURSE  
Previously acknowledged...\$955 07

#### BLESSED SACRAMENT BURSE

Previously acknowledged...\$93 60  
ST. FRANCIS XAVIER BURSE  
Previously acknowledged...\$214 80

#### HOLY NAME OF JESUS BURSE

Previously acknowledged...\$152 00  
St. John's, Nfld..... 2 00

#### HOLY SOULS BURSE

Previously acknowledged...\$241 00  
E. McGinnis, Wallaceburg... 1 00

#### LITTLE FLOWER BURSE

Previously acknowledged...\$148 15  
Mrs. James Chadder..... 50  
Sister Rosary, for favors  
received..... 5 09