irreducible minimum of welfare that should be accorded to every worker at the earliest possible moment.

They are justified not only by the great Christian principle of the in-trinsic worth and sacredness of the human person as such, but also by the great fact of social experience that no community can afford to permit any section of its population to descend below this ethical level.

Certain observations are made in the Bishops' discussion of the legal minimum wage and of social insurance which are not always found in the writings of the advocates of these measures. The minimum wage laws should enforce a family living wage for all adult males, as well as an individual living wage for all adult temales, and the legal minimum should ultimately be high enough to enable the worker to insure himself and family against all future

In other words, it is the view of the Bishops that the workers should be in a position to provide insurance for themselves through the method of saving. Undoubtedly this would be more conductive to thrift, self-reliance and economy than any scheme of state insurance

However, the Bishops recognize that a general level of wages suffi-cient for this purpose will not be immediately attained, even through minimum wage laws; hence they are in favor of social insurance against illness, invalidity, unemployment and old age. And they maintain that the insurance fund should be drawn, so far as practicable, from the industry in which a man works, and that the administration of the law should not tend to separate the workers into a distinct and dependent class, nor offend against domestic privacy, nor threaten individual self-reliance or

The Bishops declare that they can not "entirely neglect the question of ultimate aims and a systematic program." Private ownership of capital seems to them likely to last a very long time, but it needs, they confess, "considerable modifications and improvement." Socialism they reject as at once improbable and undesirable.

The main modifications needed in the present system are those which would remove its main defects. would remove its main defects.

The only true means of acknowledging the production and distribution of commodities; sufficient incomes for the great majority of wage earners; and "excessively large incomes for a sufficient income sufficient incomes for a sufficient inco excessively large incomes for a small minority of privileged capital.

WORKERS PART OWNERS

Of these the first would be largely medied by the reforms advocated in the preceding pages, but will not be wholly abolished until the majority of the wage earners become also owners of some of the instruments of through co operative

societies and co-partnership.

This is the practical alternative to Socialism which the bishops put forward; for they insist that it is necesward; for they insist that it is necessary, not only for the sake of greater and more efficient production, but also to counteract the danger of social revolution. They seem to assume that the present divorce between the owners and the users of the tools of industry cannot survive as a permantary cannot survi

a small minority of privileged capi-talists the main remedies proposed are adequate antimonopoly laws, the restriction of such public service monopolies as remain under private operation to a "fair or average return on their actual investment,"

least living wages."

this reconstruction program has been the rather frequent comment that it is something new and almost revolutionary in the Catholic church. Many seem to assume that because the church opposes Socialism, she must uphold all the evils of capitalism. The fact is that she is against of Calvary. On the Cross Christ of Calvary. On the Cross Christ of Calvary. Waitz as a direct appeal to Almighty

social justice, and merely specify that | by the church before the Reformation tended towards a wide diffusion of ownership for the development of the unlovely thing that we call modern capitalism, and that few

sense that every thoroughgoing adaptation of old principles to new conditions must exhibit a certain radicalism of method.

THE MASS

THE SACRIFICE OF THE NEW LAW IS THE SAME AS THE SACRIFICE OF CALVARY

By Rev. B. X. O'R. in Catholic Co.

The Church has defined through the Council of Trent that the Mass is to be regarded as a "true and proper sacrifice," and she will not tolerate the idea that the Sacrifice is identical, with identical with Holy Communion.
"If any one saith that in the Mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathems." When Pope Leo XIII. declared in dogmatic Bull that Anglican Orders were invalid, he based the invalidity of the Anglican form of Consecration on the fact, among others, that in the Consecrating formula of Edward VI. there is no where an unambiguous declar-ation regarding the Sacrifice of the

The necessity of the Sacrifice arises from the relation that exists between the Creator and creature. God is Absolute and Supreme, holding dominion over life and death. By admitting God, Who is at the same time Creator and Preserver, we necessarily imply that creatures owe homage to God. God Himself could not dispense man from this obligation for God can not exist save as the Beginning and End of all creation. All came from Him and all must end in Him. To admit else would be to rob God of His very Essence, to say that God could act for an end unworthy of Himself. came the necessity of a bloody sacrifice. God Himself taught to man that as sin brought death into the world so by death alone could it be expiated. It is certain that this must be from God for man could not by any process of human reasoning get the idea that the killing of a goat or sheep would in any way atone for sin. It was because God was gracious to accept an unworthy victim when offered as a type or symbol of the one true and only worthy Victim Who was to be offered on the Altar of Calvary.

industry cannot survive as a permanent arrangement.

The second great evil, insufficient incomes, can be removed only by the provision of more income, and the particular means recommended are the legal minimum wage, and all the other reforms already set forth in detail.

The second great evil, insufficient affect the value of the Sacrifice of the New Law as did the wickedness of Jewish priests make their Sacrifices loathing to God, because Christ is the real Priest. As St. Augustine other reforms already set forth in detail.

To have fived as a child in aer and then In her loving care have died!

Hush! and with reverent is the real Priest. As St. Augustine of the sake of her obligation," or in the words of St.

John Chrysostom. "When thou beholdest the priest offering the Sacrifice consider not the pr celebrating but behold the Hand of Christ invisibly stretched forth."

There can be no question of the value of sacrifice in the Old Law. From the day when Abel offered an and heavy taxation of incomes, excess profits and inheritances."

But the principle is laid down that Paradise until the veil of the Tem-But the principle is laid down that the exceptionally efficient business man who shares the profits of his efficiency with the consumer has a right to "something more than the average rate of return."

In the closing paragraph of the Mosaic Dispensation according to the ritual which was revealed to the mosaic program, we are told that no measures of reform will prove effective That God intended that sacrifice should be continued in the New Law was offered by the priests of the Mosaic Dispensation according to the ritual which was revealed to them by the Mouth of God Himself. That God intended that sacrifice should be continued in the New Law for Hush! for Hawken who, in the for Jesus wore, The Lord of Life and Light! Hush! for Hawken who, in the for Jesus wore, The Lord of Life and Light! Hush! for Hawken who, in the for Jesus wore, The Lord of Life and Light! The dwells among the Mosaic Dispensation according to the ritual which was revealed to the most representation according to the ritual which was revealed to the Mosaic Dispensation according to the ritual which was revealed to the most representation according to the mosaic properties. The dord of Life and Light! The Lord of Life and Light! the laborer and the capitalist. The former must become converted to the principle that he owes an honest prompt us to accept this even if we principle that he owes an honest day's work in return for a fair wage, and the latter must come to realize that wealth is stewardship, and that he has no "moral right to interest until his employes have obtained at the substance, can not be without it. Wa dare not say that the Messie least living wages."

PROPOSALS NOT RADICAL

One of the most remarkable features of the reception accorded this reconstruction program has been the rather frequent comment that it the Mass is a true and many that the priesthood of Christ.

the Sacrifice of the Cross; it merely continues it. In the Sacrifice of the Mass Christ is on the Altar in the same capacity and for the same purpose for which He hung upon the Cross. It is continued in a rite, which God Himself has given us to be offered daily as a commemoration modern capitalism, and that few indictments of the abuses of capitalism have been more severe than that written by Pope Leo XIII. in 1891.

In the light of Catholic social tradition, the reforms proposed by the Altar of Golgotha. The Victim the bishops are radical only in the is still in the state of Victim; the priest in his priestly character acts is still in the state of Victim; the priest in his priestly character acts in the Name of Christ, Who is therefore both Priest and Victim. Christ is the soul of the Mass as the Mass is the heart of our religion. At the word of Consecration we kneel and worship in wonder and love the Presence that has come upon our Worship in wonder and love the Presence that has come upon our altar, that fills the silent church with light and a music that ears are not needed to hear. Our humble altar is transformed to a painless Calvan from which are diffused all. Calvary, from which are diffused all peace and grace and benediction.

A DESIRE

O, to have dwelt in Bethlehem When the star of the Lord shone bright!

To have sheltered the holy wanderers On that blesséd Christmas night; To have kissed the tender wayworn

Of the Mother undefiled, And, with reverent wonder and deep

Hush! such a glory was not for thee; But that care may still be thine; For are there not little ones still to

For the sake of the Child divine? Are there no wandering Pilgrims now To thy heart and thy home to take? And are there no mothers whose weary hearts

You can comfort for Mary's sake? O to have knelt at Jesus' feet. And to have learned His heavenly lore!

To have listened the gentle lessons He taught On mountain, and sea, and shore! While the rich and the mighty knew

Him net, To have meekly done His will :-Hush! for the worldly reject Him yet. You can serve and love Him still. Time cannot silence His mighty

And though ages have fled away, His gentle accents of love divine Speak to your soul today.

O to have solaced that weeping one Whom the righteous dared despise! To have tenderly bound up her scattered hair.

Hush! there are broken hearts to soothe. enitent tears to dry, While Magdalen prays for you and

From her home in the starry sky. O to have followed the mournful way Of those faithful few forlorn!

And grace, beyond even an angel's The Cross for our Lord have borne! To have shared in his tender mother's grief.

To have lived as a child in her home,

Hush! and with reverent sorrow And learn, for the sake of her Son

The sorrows that weigh on thy soul unite

With those which thy Lord has orne, And Mary will comfort thy dying Nor leave thy soul forlorn.

Hush! for He dwells among us still, And a grace can yet be thine,
Which the scoffer and doubter can

never know,—
The Presence of the Divine.
Jesus is with His children yet, For His word can never deceive; Go where His lowly Altars rise And worship and believe.

> MAKE PILGRIMAGE FOR REUNION OF COUNTRY

TEN THOUSAND TYROLESE TAKE PART IN REMARKABLE DEMONSTRATION AT THE SHRINE OF ABSAM

AN IRISH CHRISTMAS NIGHT

Oh, come we'll twine the holly boughs
And deck the house again, And let the glist'ning barries, red, And let the glist hing berries, red, Lay 'gainst the window pane; And when the golden dawn appears They'll sparkle in its light, Whilst you and I old times recall This Irish Christmas Night.

The Yule log's blazing on the hearth, And in its ruddy glow I still can see two faces, dear, We loved long years ago. There's Nora baun' and blue eyed

"Kate," Oft made the burden light; God rest them in afar off lands This other Christmas Night.

A stoireen, but you're weeping now, Sure we are left alone; Your heart beats for the crathurs still— There's grief within my own—

But they are safe from earthly wile-From care and sor ow blight; O'er you and me they'll vigil keep This Irish Christmas Night.

For you and I are old and gray, We've borne the load of years; Together we have lived and loved And shared life's joys and tears. How gladly would we rest us now 'Neath Winter's snow flakes, white, 'Longside our dear one's, ever more. This Irish Christmas Night. -T. D. SULLIVAN

WHERE CATHOLICITY STANDS

Henry M. Tichenor, author of "Roman Religion," is a master at mixing truth and falsehood. He

'All orthodox creeds in Christen dom are enemies of the working class in its efforts to capture the government of the world, but the Ro Catholic Church is especially out-spoken. *** Christianity of today walks cheek by jowl with the kings of the earth, the money lords and the world's oppressors. ** In this struggle the Roman Catholic Church is united, organized and disciplined, while her numerous Protestant spawn is divided into various sects and therefore weak. It is agrecially. and therefore weak. It is especially, therefore, the Roman Catholic Church and her priests to whom Capitalism turns for help in the hour of its death

struggle."

Tichenor is editor of the Melting
Pot, and one of the most forceful
writers of our time. Though a Scribe of the scribes, he speaks with authority. He wrote a satirical history of God Almighty and is one of the most uncompromising Atheists in the world.

He recognizes the fact that Catholicity obstructs the progress of Socialism, and says that it is to "the Sociatism, and says that it is to the Roman Catholic Church and her p iests Capitalism turns for help in the hour of its death struggle." We learn from Bebel, Marx and Engels that "mortality, law, religion,"

and the "modern form of marriage," together with the "bourgeois family, must perish with Capitalism. This being true, Tichenor pays the

Catholic Church and its priesthood the highest possible compliment. In fighting Socialism the Church be-comes the bulwark of Christian Civilization, and its priests the champions of law, morality, religion, the American Home, and the dauntless defenders of the Republic of Washington and Jefferson.

In view of this fact how can any man And, though veiled to faithless sight,
To have known, in the form that

Jesus wore,

The seed of this fact how can any man

Support the Menace, or join the antiCatholic crusade and pretend to be a
patriot? Instead of encouraging patriot? Instead of encouraging bigotry, and trying to destroy the confidence in the Catholic Church and her priesthood we ought to go down on our knees and thank God that in this great world crisis we have this mighty organization, this great conservative force, arrayed on the side of all that is high and holy, true and virtuous. right and just. true and virtuous, right and just, noble and exalted in Civilization.

But for the Catholic Church in Germany Bolshevism would have overthrown the New Republic founded by Ebert and Erzberger. Catholic ea by Boert and Brzberger. Catholicity was the rock upon which the pirate craft of Bolshevism, commanded by Karl Lebneicht and Rosa Luxumburg, was dashed to pieces.—From Editor Windle's Lecture on "Bolshevism, Its Cause and Cure."

THE BUSINESS OF KEEPING HOUSE

the church opposes Socialism, she must uphold all the evils of capitalism. The fact is that she is against Socialism for the same reason that she is in favor of social reform, namely, for she sake of genuine human welfare.

Were those who express surprise at the contents of the bishops' program (and they are not all non Catholics) acquainted with the traditional social principles of the church, they would realize that this program is merely an adaptation of those principles to the conditions and needs of the time in which we live.

They would know that, in the words of Cardinal Gasquet, the traditional basis of property as taught by the Catholic church is not individualism. Its mortiss carrifle of the Mass does not add to supply any deficiency of the gathering was pictured in his sermon by Coadjutor Bishop Dr. Waitz as a direct appeal to Almighty and these panels of Lalmighty and the searned and basely annexed parts of the South Tyrol, which the iniquitous Pacul says, "For by one Oblation He hat perfected torever them that forever according to the order of the Mass is, as the Council of the world." The difference between the Sacrifice of the Mass is, as the Council of the World." The difference between the Sacrifice of the Mass is, as the Council of the Sacrifice of the Mass is, as the Council of the Sacrifice of the Mass does not add to supply any deficiency of the gathering was pictured in his serving by the Catholic children in the gathering was pictured in his serving by the Catholic children in the gathering was pictured in his serving by Coadjutor Bishop Dr. Waitz as a direct appeal to Almighty dot toward a reunion of the separated and basely annexed parts of the South Tyrol, which the iniquitous Pacul says, "For by one Oblation He hat perfected torever them that bout by the Catholic object to the fill be always and interest of the Mass is an time and quaint city of Hall. The gathering was pictured in his serving the the data the gathering was pictured in his detect appeal to Almighty dot toward a reunion One trouble with women-with many of them at least-is that they

American priests, who studied in Innsbruck and who have many times made the pilgrimage to Absam, will surely give this important petition of of their pleasent quondam hosts the support of prayer at the altar of God.

American priests, who studied in arranged about the house that every thing will go like the tractional clockwork. It is no trival matter, this, of planning to become a good housekeeper. Not only does the happiness of woman, as a class, depend upon it, but she also holds in her hands the comfort and happiness her hands the comfort and happiness her hands the comfort and happiness of many besides herself. Her home will be very largely what she makes it. Much domestic infelicity begins in careless houskeeping and the disregard of others' comfort and wel fare. Marriage is a partnership in which each member has special duties. The duty of the one is to provide; of the other to make wise use of this provision. If a husband provides liberally he has every right to expect the best use made of his provides liberally he has every right to expect the best use made of his provision: and this use underlies all questions of domestic economy and thrift. Economy does not mean stinginess: it implies the best and wisest use of the means that are given: and since it is a question that comes into every phase of life, public and private, no one ought ashamed to practice it .- Catholic

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