

ance to religion itself, education as one of the chief factors in forming the character of the individual, the virtue of the citizen and promoting the advance of a true civilization. Therefore we are committed to a sound popular education, which demands not only physical and intellectual, but also the moral and religious training of our youth. As in the State schools, no provision is made for teaching religion, we must continue to support our own schools, colleges and universities already established, and multiply and perfect others, so that the benefits of a Christian education may be brought within the reach of every Catholic child within these United States.

"We also recognize among the three great educational agencies, besides the church and school, the Christian home. 'The root of the commonwealth is the home of the people.' Whatever imperils its permanency, security and peace is a blow aimed not only at individual rights, but it is an attempt to subvert civil society and Christian civilization.

MORMONISM UNJUSTLY TREATED.

"Therefore we denounce the existence and development of Mormonism and the tendency to multiply causes of divorces *a vinculo* as plague spots on our civilization, a discredit to our government, a degradation of the female sex and a standing menace to the sanctity of the marriage bond. We likewise hold that it is not sufficient for individual Catholics to shun bad or dangerous societies, but that they ought to take part in good and useful ones. The importance of Catholic societies, and the necessity of union and concert of action to accomplish aught, are manifest. These societies should be organized on a religious and not on a race or national basis. We must always remember that the Catholic church knows no North or South, East or West, no race, no color. National societies, as such, have no place in the church in this country, but, like this congress itself, they should be Catholic and American.

"We commend the plan and form of the St. Vincent de Paul Society as a typical Catholic Society. It is impossible to enumerate all the societies whose labors have done so much in the past to succor the poor and alleviate human misery; and it must therefore be left to individual action to select the field in which each shall aid in religious and charitable work. As our young men, however, are the hope of the future, we especially commend them to the support and encouragement of Catholics. As these were commended in a special manner by the Plenary Council, we recommend the establishment of these societies throughout the land and urge upon the laity the importance of supporting them by every means within their power. We recommend the extension of societies designed to assist the widows and children of deceased members, societies for the relief of the poor and distressed, not forgetting measures tending to improve the condition of inmates of our penal institutions.

THE GREED OF CAPITAL CON- DEMNNED.

"Another danger which menaces our republic is the constant conflict between capital and labor. We, therefore, at all times must view with feelings of regret and alarm any antagonism existing between them, because thereby society itself is imperiled. With the Church, we condemn Nihilism, Socialism and Communism, and we equally condemn the heartless greed of capital. The remedy must be sought in the mediation of the Church through her action on the individual conscience and thereby on society, teaching each its respective duties as well as rights. As stated by His Eminence Cardinal Gibbons, 'Labor has its sacred rights as well as its dignity. Paramount among the rights of the laboring classes is their privilege to organize or to form themselves into societies for their mutual protection and benefit. In honoring and upholding labor the nation is strengthening its own hands as well as paying a tribute to worth; for a contented and happy working class is the best safeguard of the Republic.'

"We disapprove of the employment of very young minors—whether male or female—in factories as tending to dwarf and retard the true development of the wage-earners of the future. We pledge ourselves to co-operate with the clergy in discussing and in solving those great economic, educational and social questions which affect the interests and well-being of the church, the country and society at large.

"We respectfully protest against any change in the policy of the government in the matter of the education of the Indians, by which they will be deprived of Christian teaching. That the amelioration and promotion of the physical and moral culture of the negro race is a subject of the utmost concern, and we pledge ourselves to assist our clergy in all ways tending to effect any improvement in their condition.

WORKS OF NATIONAL VIRTUE.

"We are in favor of Catholics taking greater part than they have hitherto taken in general philanthropic and reformatory movements. The obligation to help the needy and to instruct the ignorant is not limited to the needy and ignorant of our own communion, but we are concerned, both as Catholics and as Americans, in the reformation of all the criminals and the support of all the poor in the country. By mingling more in such works of national virtue as our non-Catholic citizens are engaged in and taking our proper share in the management of prisons and hospitals we might exert a Catholic influence outside of our own body, make ourselves better known and infuse into those good works something of supernatural charity, and at the same time that we are solacing the unfortunate and reforming the erring; and we should be able to insist on Catholic inmates being freely ministered to by their own clergy. We must assert and secure the right of

conscience of Catholics in all institutions under public control.

"There are many Christian issues in which Catholics could come together with non-Catholics and shape civil legislation, for the public weal. In spite of rebuff and injustice and overlooking zealotry we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath we can bring the masses over to the moderation of the Christian Sunday. To effect this we must set our faces sternly against the sale of intoxicating beverages on Sunday. The corrupting influence of saloons in politics, the crime and pauperism resulting from excessive drinking, require legislative restriction, which we can aid in procuring by joining our influence with that of the other enemies of intemperance. Let us resolve that drunkenness shall be made odious and give practical encouragement and support to Catholic temperance societies. We favor the passage and enforcement of laws rigidly closing saloons on Sunday, and forbidding the sale of liquors to minors and intoxicated persons.

THE FREEDOM OF THE HOLY SEE.

"We not only recommend Catholics to subscribe more generally for Catholic periodicals, quarterly, monthly or weekly, but look with eagerness for the establishment of daily Catholic newspapers in our large cities and a Catholic associated press agency. If our Catholic literature is not equal to the standard by which we measure it, this is due, at least in part, to the slight encouragement now given to Catholic writers of the better type. If the best Catholic books were extensively purchased and read, more would be written which we should be proud of. We recommend, therefore, the work of Catholic circulating libraries and reading circles and also efforts to have the best Catholic books and periodicals introduced into public libraries. But we do not call all books Catholic that are written by Catholics, nor a journal which is Catholic on one page and infidel or immoral on another.

"As fast as practicable we hope for the introduction of proper church music in all our churches where other music is now heard. The music should help devotion at the divine service, and not be such as tends to divert the mind from heavenly thoughts. Efforts should be made to have the congregation join in the singing—a Catholic custom formerly, but practiced in only a few churches nowadays.

"We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments. We protest against the assumption by any such government of a right to affect the interests or control the action of our Holy Father by any form of legislation or other public act to which His full approbation has not been previously given, and