on, but to see some. vel to them. ng and going of the general practice, for ell that they should s, and we know that he hostility of the still a deep-seated calian people. They tseers generally who

NE 17, 1905.

ent states also that Catholic Church is the continent. We the results of the he Church and State have been deplorno fear but the rerestoration of piety been under a cloud itside the two coun. Church is making ward, as in Belgium, , Austria, and even

correspondent thinks and reading of the be in the language

uctions are all given the people, and that which the Scriptures eople. But the pub-Church, that is to n Latin, just as it is There are solid mong which we may ing: Church is universal,

that in the principle h services a universal e used so that where. be foreign Catholics ervices, they may be as if they were in ention of the Latin

flicial services of the changeable doctrines thout change, which case if these services mutable modern verwho travel in foreign

e to celebrate Mass, espers and give the he Most Holy Sacracharist without any a manner understood just as if they were se services given by wn nationality.

other reasons as good ese will suffice, with emark that the uniems it advisable that generally a universal thus becomes specially the Church. Local as the Lutheran, Methodist, etc., are with local languages. the language in which Church are celebrated r of Church discipline; is of the opinion that reservation that there neral language for the of the Church, and is preserved for these minor devotions the e used.

THE FAITH BY Y STAGES.

ced recently that the assau, N. Y., intended the General Asse ian Church which met Indiana, a proposition the abolition of the nfession of Faith and therefor of the brief ch has already been Church. Many reasons this change should be rincipal one advanced nfession as adopted by divines, and made by of Great Britain and doctrinal standard, as a Being of cruelty

es whom He has unordained to suffer for. which He had foreey should commit. . Samuel T. Carter of the chief promoter of The doctor had written ptember, 1904, an open to the Presbytery in

ed certain doctrines of

h, as he asserted, "are

the eternal punishment

generally believed by d that for the penning . Carter would be proesy. He appeared, the Presbytery, and so d his contention that nduced to overture the ly to the effect above

as brought before the dingly, but it was not hat the desired action on a subject thus sudefore it, and the petil by a large majority. rstood that the Nassau

d Economical

overture was quite in accord with the prevailing sentiment of the Assemby; for it has been conceded for years that the Presbyterians generally now reject the Confessional doctrines on reprobation and infant salvation, which have been hitherto the distinctive doctrines of their Church and which are derived from Calvinism. It is, indeed, because such has been the case that the revision

of the Confession was demanded at all-The Free Presbyterian Church of England years ago rejected these doctrines by the adoption of a shorter Creed from which they were expunged. The American Church has done similarly by adopting a like shorter creed, but it has followed the unique course of still professedly adhering to the Confession, to which it has attached some explanatory clauses to show that the condemned clauses are not to be interpreted as they have been for two and a half centuries. But it is well understood that this has been done with a view to drop the damnatory clauses gradually out of sight till they are in fine totally repudiated by the Presbyterian body.

Dr. Carter and the Nassau Presbytery desired that this dropping process should take place at once, and it should be promptly proclaimed that the Westminster Confession is dead, and that its decent burial should take place without further delay. To this request the General Assembly has not thought proper to accede, and the Nassau proposition has been rejected by a very large majority, though the whole world knows that the corpse of the Confession has been merely consigned to the mortuary house till it shall have been out of sight long enough that it may be buried without attracting much public attention. The time for open obsequies has not yet come. In the meantime, once in a while we may expect to hear repetitions of Dr. Carter's strong protest: "Every fibre of my moral being rises up against this God - dishonoring theology-with the utmost fervor of my soul I reject this God (as described in the Confession) and as fully as I do so, so gladly do I receive the God of the Gospel of Jesus Christ-the Father in the great parable who runs forth to meet His wretched but repenting son, falls upon his neck and kisses him.'

We are compelled by the strenuous ness of Dr. Carter's language to modify and mollify it to make it suitable to our columns.

The Assembly received and discussed

the Nassau overture, but rejected it by a large majority. We are not to conclude from this that the delegates were not in sympathy with the petition; for it is well known that a large majority is in full agreement therewith; but they are not prepared so soon after having maintained that the Confession is to be still accepted with an explanatory supplement, to put into record their actual belief that it should be set aside entirely. This would imply that they stultified themselves by their action of only two years ago. But the trend is evident enough in spite of strategical mar convreing. The purpose is to bury that revered but antiquated document by degrees so that the public may not notice what is taking place, and it is only when some outspoken cleric like Dr. Carter gives his plain appreciation of the case in spite of all efforts to bear the real opinions of the major - tion of the labor problem is the co-operakeep him silent, that we shall "pious fraud" is to be kept upon the public for a while, after which a virtuous mood will come upon some future General Assembly, and such an appeal as that which has just been made by Dr. Carter and the Presbytery will be successful; for, it will be said, why should we retain any longer this mouldering document which is now of no utility, since we have long had 'the Shorter creed' which contains the real faith of the Presbyterian Church? Therefore, let the obsolete creed be declared obsolete once for all. " And this will be passed with practical unanimity, notwithstanding that the recent proposition to the same effect has been voted down.

Here we may also mention that the recent General Assembly has voted unanimously, or almost unanimously, to receive into full unity with itself the Cumberland or Reformed Presbyterian Church of America. The latter, how ever, has not responded favorably to the invitation, though it has approximated to the larger body on one point of comparative unimportance, by its recent vote, to permit in strumental music in its divine services. But on the point of adhesion to the Westminster Confession it is still inflexible. It is unwilling to become absorbed into the big Church which has practically repudiated that Confession, and only two presbyteries of the Cumberlan lers have voted in favor of such a union. It is not at all probable that they will submit to be absorbed by the larger body, which retains the Confession only as a blind.

THE SOCIAL QUESTION.

At the annual meeting of the Contral Verein, held March 19th last, Very Rev. Father Francis, the Superior of the Franciscans, gave an address by request on "The Social Question." His address was attacked in the Social istic paper in such language as forbade any notice to be taken of it. We are glad to be able to give our readers a translation of the plain, sensible and practical address of Father Francis:

At the present time a universal dis-satisfaction is manifesting itself among mankind, and especially among the laboring classes. The reason of the laboring classes. The reason of the complaint lies in the fact that in spite of the abundance of all kinds of indus-trial products, the great majority are not enjoying the prosperity they desire. Hence the important question is put: How are we to help the working class so that they may obtain a decent liv-ing? How are we to protect the work-ing man against the over-reaching policy of grasping employers? How shall be successfully overcome the dangers, arising from the modern method of production, which are a menance both to his health and morality? Therein, precisely, lies the social evil of our time. If we view this misery with a careful

eye, we shall detect a twofold ailment in the body social of to day: a physical disease and a moral cancer. physical disease is a condition brought about by modern discoveries. Steam, electricity, all kinds of labor-saving machinery, and an increased population so operate that in many cases workmen become superfluous, and, consequently, are idle; or, because so many hands yearn for work, the consequence is that wages are cut down. Poverty, hunger and distress are the result. The moral cancer, however, becomes apparent in that many among mankind are no longer aware of their duties and responsibilities in life. They work through compulsion like so many enslaved servants; they labor only to squander again their wages. Many there are, on the other hand who shirk labor; they are unwill. ing to work even though they could obtain employment. Add to this the desire to satisfy their every wish and whim. They all want to live high. They all want to epjoy the comforts of the modern way of all want to indulge in the joys and

pleasures of the day.

But how are we to remedy the evil? How are we to counteract this twofold ailment so as to effect a cure? When standing at the bedside of a friend who is down with a severe ill-ness, it becomes at once evident that a cure cannot be hoped for unless all factors and circumstances combine to bring about a restoration to health. patient must secure the services of a good physician, receive the proper medicine along with careful nursing; and finally he must be still possessed of some vitality, so as to be able to resist sickness. In like manner, to solve the labor problem, all factors must be the labor problem, all factors must be the solution of the favorable and co operate so as to check the social misery afflicting human so-ciety, viz., the working man, the em-ployer, the family, the school, the state and especially the Church: all must unite in concerted effort to bring about

cure of the social disease. 1. Every workman must, in the first place, help himself. He is obliged to develop his talents and aptitudes and to make a good use of his powers, so as to excel in his branch, at least to become thorough in his work. Moreover, he must be saving, watching carefully his expenditures. If he be the father of a family, he is under a double obligation of being economical; for he has to support wife and children with his

Therefore, he must forego whatever is not necessary, so as to be able to lay by something for a rainy day. What you have saved has a double value. Furthermore, let the workman be content with his state of life. Let him often think of the words of the poet:

"What God hath given thee, enjoy; Forego what proves a loss. No state there is without alloy, No state without a cross. ity of Presbyterians on the situ-ation. In fact, as the case stands a "ipious fraud" is to be kept upon the should be of a sufficient amount to enable the workman and his family to live decently, and, at the same time, to make it p ssible that a certain percentage of the earnings may be laid by for a savings account. The boss owes his workman humane treatment; the his workman humane treatment; the working man is no brate, nor a piece of a machine, but a fellow being, and a child of God like himself. Wherefore, the employer ought to have at heart the welfare of his workmen. Demands that are just he ought to grant willingly. He ought not to take it ill should his employees strive to obtain higher wages or better livelihood, just as he himself is constantly taking pains to derive a greater profit from his business. There never ought to arise between employer and employees difficulties which cannot be settled in the spirit of justice and charity. Strikes and other excesses, as history proves, are occasioned mostly by the hardness of employers.

Moreover, the family, also, must do its share, so that the workman may be content with his wages. In the family a great task as to the solution of the social misery falls to the lot of the the social misery falls to the lot of the housewife, the mother. She should know how, and take the pains to keep husband and children at home. Being the mistress of the home, she should see to it that the meals are well prepared and that order and cleanliness reign in her household. She should know how to make home a place where know how to make home a place where all the members of the family prefer to spend their leisure time, and where they pass the happiest hours of rest and recreation. Father and mother must constantly endeavor to bring up their children to habits of obedience,

our youth, occupies a far-reaching in-fluence in the solution of the social question, is evident. The rising gener-FRANCISCAN SUPERIOR SUGGESTS REME ation must be brought up to become Christian and to fear God. The first

and most important duty of a teacher is to instill into his pupils the spirit of laith, the spirit of obedience and diligence. The mission of the school is to in the hearts of children a desire and love for work, and to imbue school to respect, esteem and obey spiritual as well as temporal authority. It your youth is brought up under such an influence, then, as a result, we shall get well-behaved young men, who, in time, will mature into energetic and useful members of human society. Would to God we had everywhere this kind of education! There would be no reason then to fear that our youth

would drift into the camp of socialists. The State, also, is one of the principal factors in the right solution of the labor problem. Just as the State has the task to care for the well being of its subjects, so also it becomes its especial duty to protect the laboring class. It is the duty of the State to prevent, by wise legislation, the oppression of, as also an unjust taxation or discrimination against, working men, and to protect them against a too harsh treatment on the part of their employers. The State should look out for the material welfare of the working man; therefore, it should cated in this regard are so brutish that I promote societies and institutions which make for the common good of the labor.

And yet in spite of the awful con-

ing class, and seek to have the laborer share in their profits.

Aid societies, such as the Central Verein institutions, pensioning disabled workmen, etc., should be advocated and recommended by the State. The State must also see to it that strikes be avoided, or, at least, settled as soon as possible by arbitration. But where do we find a State which realizes this great duty under which it is placed? Or where do we find a common wealth

The last, but also the most im-6. The last, but also the most important factor in the solution of the labor problem, is the influence of the Church which Jesus Christ founded. The Church is the mother of all, of the rich as well as of the poor. She inculcates upon all that which God desires in the Seventh Commandment, namely, to give to everybody his due. She to give to everybody his due. She calls the laboring man and says: "Perform your duty in your work." Of the employer she demands that he act humanely towards his workmen and treat him as a brother with kind regard. The Church demands of all obedience to lawful authority, because it represent God. The Church forbids all disobedience, all rebellion against authority. Ah, if but the precepts of the Church were regarded and observed, the social question would soon be solved in a

manner pleasing to God. My dear friends, it is precisely the Church which recommends to human society the above mentioned means for the solution of the social question. But, alas! the majority of the poor people will not hearken to the admonition of the Church; they rather give credence to the delusive words of Socialists and

Communists.

And how would Socialism have the And how would Socialism have the labor problem solved? The Socialists, indeed, demand a complete destruction of the existing order of things. In the first place, they say, personal property must cease to exist. Everything shall be owned in common. All shall work, but not long, and all shall perform an equal amount of work. Food, clothing and dwelling—everything shall be held in common. Money shall cease to exist. Each one will receive an order for only so much as he needs. Is, however, such a utopian commonwealth possible? a utopian commonwealth possible? Alas! these fine sounding theories mili-

tate in reality against the innermost impulses of human nature. Suppose that the condition of affairs had actually been inauguarated in which all goods were held in common. Such a state of things could never endure. For all men are not equally frugal, equally industrious, and equally contented. How long would the industrious slave for the indolent and lazy? Moreover, it is industrial for man to look upon what he natural for man to l acquire something as his property, which others cannot claim as their own. Give the tender child a plaything, say a doll to the little girl, or a hobby horse to the little boy. Immediately they will cherish these things as their sagged property. And how that will sacred property. And how they will protest, should you take these objects

away from them ! Just as you cannot find equality in the animal world, so also the Lord God feriors, employers and laborers, mas-ters and servants. The poor often become wealthy owing to industry and other circumstances; while often, on the other hand, the rich lose their wealth and lapse into dire penury, perhaps through their own fault, or, maybe, because of untoward accidents. This difference between poor and rich will ever continue to exist, just as we shall have good and bad at all times

and in all ages.

Again, the Socialists declare openly that in the future commonwealth which they are planning, every man will have to work a short while every will nave to work a snort while every day, and that the executive authority will assign to each one his work. From this we see that also the Socialists ad-vocate the motto "He that will not work, let him not eat."

work, let him not eat.

But what a great difficulty—to employ all equally in the same degree!

The Socialists' executive authority cannot ask each individual: "Do you their children to habits of obedience, industry, economy, in a word, to a habit of virtue. Happy the family in which there reigns discipline and peace. No fear of the social misery for such a family; there the social question has been solved.

4. That the school, the education of

gentle must also do hard work. Suppose a house is being built. To-day we see the building master, or architect, walking about in charge of the plans. To-morrow, however, he is compelled to carry the hod and to lug the building material on his shoulders up the ladder, whilst in the meantime the negro has taken charge of the plans and is exercising the office of building master. Should men refuse to work, they are taken prisoners, and made them with a sense of the obligation to they are taken prisoners, and made work. The child must be trained in slaves of and compelled to suffer hunger. Getting anything to eat is entirely out of the question. I ask you frankly: who will submit to such

tyranny? Finally, Socialism intends to destroy in the future commonwealth, matrimony and family life. What frightful con ditions must necessarily follow! How keenly does not every honorable man feel the want of a peaceful, intimate, affectionate family life? After having borne the burden of the day, the fati-gued workmen longs for the affectionate circle of his family. He hastens home to the dwelling where his loving and provident wife sojourns in the midst of his dear children. They are awaiting him, and, being heartily fond of him, seek to give him joy and gladness in every possible manner. But this hap-piness is to exist no longer in the future state as planned by Socialism. There is to be married life, no family life. The principles which are advo

as to which the tenets of Social ism lead, there are thousands of men who profess them. The followers of these doctrines give credence to the these doctrines give credence to the smooth attractive pleas of the Social-ists; they read their writings which are sent broadcast over the whole country. I know of a certain maga zine which has eighty thousand readers. This, however, is but one of such publications. The deladed readers of these writings give them implicit faith Or where do we find a common wealth actually putting forth an honest endeavor to discharge its duty in this endeavor to discharge its duty in this regard?

6. The last, but also the most iminto the camp of Socialism, defend its into the camp of Socialism, defend its into the camp of Socialism. doctrines and even have a hatred for those who appear as opponents of so-cial democracy, Here in the United in the United is spreading m States Socialism rapidly. Its leaders are very well aware of this fact. When during last summer a Belgian Socialist agitator landed in New York to visit the World's Fair, he remarked in an interwiew that in America Socialism was making such strides that the young men of this country shall see the day when the Republic will march under the folds of the Socialistic banner.

From what has been said it must be evident that for every Catholic it is matter of conscience to combat Socialism. But how is this to be accomplished. I answer, it is to be done in a twefold manner. Through education and by means of the ballot box. As to the latter, there is no need of any further explanation. The American knows very well what it means, if he cannot figure on the Catholic vote. Let us act accordingly. Never g your vote to a candidate for an office Never give whom you know for certain that he holds Socialistic maxims; otherwise these principles, no doubt, will be grafted on the social fabric of everyday

ife. The most effective way of cor batting Socialism, however, consists in the proper enlightenment of the people concerning the real principles and aims of Socialists. Every Catholic citizen nowadays ought to be well informed on the subject of Socialism and make known in his circle of activity the real nature of the Socialistic system.

Wherefore, let us all take the firm

resolution to wage war against the impious and destructive teachings of Socialism. Let us persevere in this fight for the defense of our personal for the safe-guarding of the family and the entire commonwealth, and especially for the protection of our spiritual Mother, the holy Roman Catholic Church.

country as the Roman Catable voting country as the Roman Catable voting the property of the country as the Roman Catable voting the property of the country as the Roman Catable voting the property of the country as the Roman Catable voting the Ro light is at last breaking on the sumbering senses of the people in many places. They are beginning to get a glimmering of the truth that without religion in education they cannot have religion in education, but there may become time when a common enemy may be one time when

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igious teaching we much doubt." Thereupon the "Lutheran" very properly corrected the doubter and put the real question that is to be dis-cussed, not the false one that the "In-dependent" raised. Neither Oatholics dependent "raised. Neither Catholics nor Lutherans ask that religion be taught in the Public schools. The "Lutheran" said: "The Independent is entirely

orrect when it supposes that Lutherans would not favor changing our present system of Public schools so as to hand over the matter of religious instruction to the State. It is the business of the Church, and not the State, to teach religion. But many Lutherans, who realize that Parochial schools, as at present conducted, will never become popular in America, and that the brief nour on Sanday is totally inadequate to give our youth the religious teaching they need, believe that the teaching they need, believe that the Public schools could easily afford to yield one half day in mid week when the various churches might have in charge all the pupils that naturally belong to them and make provision for their in-struction in religion. All such pupils as could or would not be thus classified should be provided for in some other way. With Lutherans it is not a question as to whether or not the State should teach religion, but as to how should teach religion, but as to how much time the Church shall be allowed

among our youth on this fundamental matter, and it is high time that something be done."
Some men betray a dogged tenacity in sticking to an exploded theory. The theory on which the Public school system, as it exists at present, rests is that there is no other way out of an inthat there is no other way out of an in-soluble difficulty. Only by avoiding the religious question altogether, where so many religious are involved, can the differences be reconciled—to put it in a Sir Boyle Roche sort of way. But it is altogether forgotten, or ignored, that other countries have had the very same other countries have had the very same difficulty to face and have met the difficulty to face and nave met the situation in an honest and sensible way —Germany, for instance, and England. One of the bitterest foes of the Catholic position was Harper's Weekly.

to teach it. There is woful ignorance

It was for years rancorous and insult-ing, in almost every issue, over that position. A blessed change has some how come over it of late. Recently it became alarmed at the general turpitude, and began to search for the causes. Then it wrote:

"Tae apparent, if not actual lawlessness, the prevalence of graft, the con-fessed materialism of many of the graduates of Public schools as now congraduates of Fubic schools as now con-ducted, are mixing many so called secularists ask whether quite all is being done that may be done in the schools to train the children and youth in right conduct; and so acute is the feeling that many who for themselves dissociate ethics and religion are now willing to have the two associated for others, if haply good may thereby come to the community as a whole. Consequent the time of the community as a whole. equently the times are more propitious than they have been for a long time for some movement toward increasing the State's provision for religion and ethics in State-supported schools. Contemporaneous with this is, of course, the steady pressure of the Roman Catholic Church here as elsewhere for State support of parochial schools, or for some m eivendi by which religious instruction may be given to Roman Catholic children in State supported schools—a compromise that has been accepted in some countries and may have to be in the countries, and may have to be in this country as the Roman Catholic voting increases and as the American

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ion when churchgoers are interested in doctrinal sermons. When I was a young man young people were inter-They discussed ested in these things. them and they liked to hear them dis-

cussed. Such is no longer the case. "When I was graduated fifty years ago about 50 per cent. of my classintended for the ministry." I believe that on the average 10 per cent. of the college classes that graduate to-day intend to take up the ministry. There is no reason apparent to the minds of young men why they should, with the splendid opportunities that are now open to them in commercial life. Congregations are so small, and the ministry offers such poor rewards. so far as this world's good are con-cerned, that the churches can not pay young men enough to make it an inducement for them to enter the ministry.
"Theological seminaries no longer

have their full quota of students. They are run at a loss. In my correspondence I am constantly getting letters from elergymen in the South and West, as well as nearer home, asking me why, in my opinion, young people can not be induced to go to church; why ministers of unquestioned ability find it impossible to draw large congregations can not reply to these questions. I do not understand them."

Those questions are easy to answer. The non-Catholics in the United States are losing their faith and giving up the practice of religion because there is no moral training in the Public schools. The young have not been taught to know and serve God and to Him, now that they are grown, they are strangers. Why should they worship and obey Him? Why should they deny themselves? Why should they not enjoy their sports on His day? For want of Christian education, they have no answers to these questions. parents and teachers had trained them to be practical Christians, they would not go to the devil, as they are doing, with all their might and main.—Catholic Columbian.

Americans are most enthusiastic over the fact that the bones of John Paul Jones, the early naval hero, are to find a resting place in American soil. They will be a supported for the property of the property hail the event as one of great Yet many of them accuse Catholics of idolatry because they show a similar honor to the remains of the saints. But it is only another illustration of non-Catholic ignorance of the Catholic Church.—Church Progress.

DIOCESE OF LONDON.