

CATHOLIC AMERICAN FEDERATION CONVENTION.

In our last issue we published the preliminary proceedings of the fourth convention of the National Federation of Catholic Societies in the United States held at Detroit.

An amendment was also adopted permitting officers to hold office for more than two terms. The resolutions open with a renewal of the Federation's declaration of allegiance to the Pope, express satisfaction with the progress made in the past year by Catholic societies in Germany towards the removal of restrictions onerous to Catholics, express indignation at the treaty of the French Government in its recent suppression of religious orders in France, and in impeding free and immediate communication between the Pope and the French Bishops, and falsely accusing him of breaking the Concordat, express pleasure at the improved condition of the Indians and reiterating the Federation's pledge to make the maintenance of Catholic Indian schools its first national issue.

The resolutions commend the efforts of the men and women who are working to educate the negro, and urge generous support of the efforts to spread the light of Catholic truth among these people, and urge further efforts to provide for the Catholic instruction of immigrants arriving in this country from foreign lands.

On the Catholic Indian school question the Federation says: While we express our sense of pleasure at the improved condition of the Indian, the enactment of a more 'wise legislation and the equitable attitude of the Government in protecting his rights, we cannot fail to realize that the ultimate solution of the Indian problem must be on the basis of Christian morality.

We urge every member of the Federation to join the Society for the Preservation of the Faith among Indian children, or the Marquette League. We pledge ourselves, moreover, not to relax our efforts in behalf of the red man until the thousands still in paganism are brought into the Church of God and elevated to the condition of intelligent citizenship.

On the school question the resolution says: In the terms of our resolution of last year, we observe again with deep satisfaction the gradual growth among our non-Catholic fellow citizens of the conviction that religious instruction of some sort in the school is absolutely necessary for the welfare of our country. Witness the discussions of the National Education Association, and of the Religious Education Association, both of which fully justify the position maintained by Catholics for the vast half century. We note with pleasure that while the pupils of our Catholic schools receive a thorough religious training, their proficiency in secular studies is not inferior, but in many cases superior to that of public school children. Convinced that we are not called upon to suggest plans for the various non-Catholic denominations, we propose this solution of the educational problem as far as we are concerned:

- 1st. Let no public moneys be paid out for religious instruction in any school.
2nd. Let the educational per capita tax be disbursed for results in purely secular studies only, in our Catholic schools, our teachers receiving their salaries as other teachers receive theirs.
3rd. To ascertain these results, let our schools be submitted to state or city examinations. Thus will the great principle of our Government, "No public moneys for sectarian purposes," be preserved intact.

Better observance of Sunday as a day of rest and religious exercises is urged, and gratification is expressed at the outcome of the negotiations for the friars lands in the Philippines. On the divorce question the resolutions say: We rejoice at the public recognition which the Catholic principle regarding marriage and divorce has received in the protests of non-Catholic denominations against the present divorce legislation in the United States, and its wide interpretation, by the courts. As Catholics, we claim that Christian marriage being a divinely instituted sacrament, falls exclusively under the jurisdiction of the Church, and that civil authority

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has no right to legislate regarding the bond of marriage, although it may regulate its civil effects, especially the property rights of the married parties. Yet, in view of the religious condition of our country, and of the fact that the American law claims full jurisdiction in this matter, we call upon our Catholic and non-Catholic fellow-citizens, especially our State Federations, to use all proper necessary influence in the State legislatures to frame such laws as will effectively restrict and reduce the facility of obtaining a divorce, and bring about more uniformity in the marriage and divorce laws of the different States.

Concerning the teachings of Socialism, the resolutions say: We reiterate our urgent recommendations to study the social question, and especially the pastoral letters of Leo XIII, in which the most effective means of remedying the social evils are proposed. We condemn socialism as opposed to natural justice, since its primary object is to deprive man of the lawful possession of staple and permanent private property, which is necessary for the welfare of the individual as well as of the family. Catholics especially should take a firm stand against international socialism, which preaches the gospel of materialism and atheism, repudiates the divinely constituted authority of Church and State, and threatens to undermine family life by advocating free love and secularization of all education. We heartily endorse the endeavor of workmen to better their material condition and to promote their temporal prosperity by the formation of trades unions, but at the same time we exhort our Catholic workmen to form special associations, the object of which is to provide also for their religious and moral wants, and to instruct them properly on the social questions and a practical solution thereof, as it has been proposed by our Holy Father, Leo XIII in his encyclical on the "Conditions of Labor."

Corruption in politics is deplored, and all Catholic citizens are urged to use every legitimate influence to check the evil. Efforts to secure the placing of a proper representation of Catholic books in public libraries are urged, and it is stated that when a librarian is unable to make proper selection of Catholic books the Catholic citizens should demand the appointment of such a person as shall respect the rights of all. The Louisiana delegation succeeded in capturing the convention unanimously for the selection of New Orleans for the next annual meeting. The convention adjourned sine die after electing the following officers: President, T. B. Minahan, of New York; vice-presidents, J. B. Coskiers, of Newark, N.J.; Edward Feeney, of Brooklyn; George W. Steiger, of Minnesota; treasurer, C. H. Schulte, of Detroit; secretary, Anthony Matre, of Cincinnati; executive board, Walter George Smith, chairman, of Philadelphia; Nicholas Conner, of Dubuque, Iowa; Thomas H. Cannon, of Chicago; J. W. Fowler, of Louisville; F. W. Immskue of Pittsburg; Peter Wallrath, of Evansville, Ind.; H. N. Coulton of Louisiana.

IN SOUTHERN COUNTRIES.

There has been so much of slander spread about the people of the Southern countries, especially those that are well known Catholics, that one is always pleased to find a bit of the truth told from time to time. An Englishman, named H. Godding Field, who recently came to the United States from San Domingo, and who is deeply interested in the commercial development of that country, has written the account of a year's travel in the Island Republic. He points out that the great outside world knows very little about San Domingo. As a matter that must deeply interest many of our

readers, we reproduce a couple of passages from that communication. The writer says: "During my travels in San Domingo, unattended for the most part—extending over a period of twelve months, the honesty of the Dominican strongly impressed me. In this connection the following incident would substantiate these statements. Upon asking a large and prominent merchant of Santiago, an important interior city, the legal process of collecting debts under the Dominican law, he informed me that their statutes provided the means of collecting, as in the United States, but that in his long experience as a merchant he had not found it necessary to use the courts for this purpose; that his credits to Dominicans covered a large area and, in the aggregate, a considerable sum; a certain date was fixed for payment to him of these advances made—usually the payment was promptly made—but, if for any reason a debtor could not then pay, he gave his reasons, which were always satisfactory, and when payment at another date was promised, it was promptly made. I mention this conversation to show the integrity of the average Dominican farmer or laborer."

Then dealing with the religion of the people, which is Catholic, the writer (who is a Protestant) tells what follows: "It has been asserted in the press that the practice of voodooism is rampant in Santo Domingo. I can positively state that there is not a semblance of truth in this statement. The religion of the Dominican people is Roman Catholicism. I have been a witness, on many occasions, to simple acts of devotion in the most unpretentious huts in the interior and other parts of the republic. The moral standpoint of the Dominican is good. They hold as sacred the marriage vow, and from my personal observation, family relationship is everything that could be desired. Every facility and courtesy has been shown me and my associates—all foreigners—in our travels by the officials of the Government, without regard to political distinction, and it is everywhere apparent that the foreigner is accorded privileges in Santo Domingo fully in keeping with the treatment received in other civilized countries, the repeated statements to the contrary notwithstanding. There are to-day in successful operation in Santo Domingo, a number of large enterprises owned exclusively by foreigners, who are, and have been for years, availing themselves of the opportunities presented in that country for the safe investment of capital.

The Dominicans of the better class is cultured, with a charming personality. It has been my privilege to attend many delightful musical and literary evenings with Dominican families, but their apparent reserve to foreigners, in their homes, can be easily attributable to lack of large association with the outside world. The country has been, and is still, a terra incognita, but fair-minded strangers who have visited the republic cannot but admit that the intercourse with the intelligent Dominican, both from a business and social standpoint, is most agreeable.

All that is needed in Santo Domingo is capital and enterprise to develop the immensely valuable natural resources of the country. Labor is cheap—from forty to fifty cents per day, and intelligent labor at that—and it is also abundant. Vast tracts of wonderfully fertile country await merely up-to-date methods of cultivation to convert them into rich producing areas. Water is everywhere plentiful. Railroad facilities are badly needed in Santo Domingo. The present antiquated means of transportation, with few exceptions in the republic, render impossible profitable and extensive development.

The present Government, under President Morales—a far-seeing and intelligent and careful administrator

is fully alive to the fact that desirable immigration is also necessary to bring about any radical change in the present conditions of Santo Domingo. Whatever the policy of the United States Government will be, it can be reasonably supposed that a country of such unsurpassed resources, known even to the Spaniards of the fifteenth and sixteenth centuries with such immensely profitable results, can no longer remain a sealed book.

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PROVINCE OF QUEBEC, MUNICIPALITY OF THE Parish of Longue Pointe. To the Inhabitants of the Aforesaid Municipality: PUBLIC NOTICE is hereby given that at a meeting of the Council of the Municipality of the Parish of Longue Pointe, to be held at the ordinary place and hour of the meetings of the Council on the sixth day of September next, instead of the 16th day of August, 1904, a by-law authorizing the company known as "The Suburban Tramway & Power Company," to lay out and construct its railway, on, upon and alongside the public highway of the said municipality from the eastern limits of the town of Maisonneuve to the western limits of lot No. 401 of the cadaster, not including, however, the village of Beauvillage of La Longue Pointe, will be taken into consideration, and that the said Council will hear those who will appear to be heard as to the advisability of passing such by-law. Given this second day of August, 1904. P. Z. GUY, Sec.-Treas. True Copy. P. Z. GUY, Sec.-Treas.

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Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1846. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Rec. Secy., Jno. P. Gunning, 718 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street, M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in the hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, P. Keenan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. O. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. Conigan, 825 St. Urban street; Treasurer, J. H. Kelly; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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PART SECOND

CHAPTER VIII.—Continued

"You are right, but it is only as women of a religious order are criticized on every side, the greatest prudence, respect, public and among strangers, you do not think of applying?" "I would like to, Sister." "Better not, Cecelia. Remember would not approve it."

"For charity, Sister, do not just. I feel he would speak to me." "On the impulse of the moment she was gone, and her own looked sadly after her, filled with misgivings. She knew that girl's motives were good, but could excuse this act of disobedience on the part of a postulant of the habit? And then she thought of the pretty, winning face and voice which was too apt to be the notice of strangers, especially the opposite sex. Cecelia, contrary to her wishes and could only breathe a silent prayer. Another dread, sad groan from the man as Cecelia stood over them as she spoke what was intended as a word of consolation. A he was silent, then quickly he dropped from his face, he turned and springing to his feet, looking straight into her eyes, Sister, fearing that Cecelia, treated a madman, hastened to rescue. Cecelia was spellbound by the man's glance, and there responsive tenderness in her eyes. To the Sister the most stranger he said, sadly and confronted by Allyn St. Urban. Unheeding the presence stranger, he said, sadly and fully:

"Cecelia Daton, how can you before me in your nunish robe try to speak words of consolation after having broken my heart once believed you to be all good and true in woman, but mad love for you I made a mistake. The only woman who true heart was my own mother she is gone now, gone forever my confidence in woman is her grave."

Cecelia dared not speak, but getting into the arms of her companion, she looked into her face as imploring expression, which she take her away. With arms and a hardened face she stood looking after them went to a seat some distance to await for the boarders, who assembled. When they formed line and walked away he left plot where his mother had rested less than a week and followed distance, as if unwilling to look for her whom he still loved, out of the convent closed her.

"Lost, lost forever," he murmured in bitter tones. "It was enough to have my mother away so suddenly (Mrs. St. had been ill but a day, but she spurned my love must come to the detestable robes of a Convent and mock my distress while tending to give sympathy. For fully half an hour he stood in the corner of the street opposite the convent, then walked up and in front of the building for some time, but for what purpose he did not know. He was fully aware that would be no chance of seeing her, but there seemed to be some comfort in gazing at the building which he knew sheltered her, himself growing faint and for he had taken scarcely any sleep and had been unable to sleep his mother's death. The police on the beat passed him once twice, eyeing him suspiciously, was anything but pleasant to his sensitive nature. Trembling violently from within he tried to walk to a car, would take him home, but in the corner just in time to see a man pass, and it would be fully ten minutes before another came, was a large church on the corner and he was about to sit down on the steps to wait for the car, he noticed that the door was ajar, thinking that he would draw attention inside, he entered was quiet here and had his mind untroubled, he would have