

Catholic American Federation Convention.

From our Catholic American exchanges, we take the following extracts from the reports of the opening days of the fourth national convention of the Federation of Catholic Societies of the United States, which began last week in Detroit. The convention is pronounced a grand success in point of attendance, nearly all the Catholic societies of the country being represented. The first day High Mass was sung at St. Mary's Church at which Right Rev. Bishop Foley officiated.

THE SERMON.—From the sermon, preached by the Rev. Patrick O'Brien of Toledo, we take the following eloquent passages:

The enemies of our faith have been telling us in this country for years that the Catholic Church could not flourish in a free republic; and that liberty would kill it. The flourishing condition of the Catholic Church in this free Republic disproves that false statement. With a fair field and no favor, the Catholic Church is the most flourishing religious denomination in our country to-day, notwithstanding we are burdened with the extra expense of supporting our parochial schools, and notwithstanding the prejudice that exists against our faith. A hundred and twenty-eight years ago, when this Republic was born, there was one Bishop, thirty priests and about 40,000 Catholics in this country. There are more Catholics in the city of Detroit to-day than there were in the whole country at the nation's birth. We have now one Cardinal, 97 Bishops, 13,300 priests, and the Catholic population is estimated at about 12,000,000, though I believe it is nearer 15,000,000, with churches, parochial schools, universities, colleges, convents, hospitals, orphan asylums and religious institutions of every kind dotting the land. Let our European critics take note of that. That is a sample of true Catholic "Americanism."

The objection that the Catholic Church cannot flourish in a free republic being disposed of, the enemies of our faith will tell us that the Catholic Church is secretly opposed to republics, and that she is particularly a menace to the free institutions of our country. This false charge can as easily be disposed of as the other. There is nothing in Catholic governmental policy or in Catholic theology opposed to Republican governments. Our greatest theologian, St. Thomas Aquinas, who wrote as early as the thirteenth century, in treating of the different forms of government, says: "The choice of rulers in any state or kingdom is best when one is selected for his merit to preside over all." This is the way the Pope is selected as well as the President of the United States. The government of our Republic closely resembles the government of the Catholic Church. As each diocese has home rule and a bishop of its own, so each state has home rule and a governor of its own. Like the dioceses and the Bishops that are subordinate to a central power at Rome, so the states and the governors are subordinate to a central power at Washington. To continue the parallel, the Pope and the President are effective officers, the one by a limited term and the other by a universal suffrage. As all our citizens are equal before the laws of the State, so all Catholics are equal before the laws of the Church.

But there is no comparison between the limits of the Catholic Church and the limits of the United States. The Catholic Church is not bounded by national lines, and hence she has no national capitals. The Catholic Church is universal, with its capital at Rome. It is the kingdom of God on earth. An empire embracing in its spiritual citizenship all the countries and all the races in the world, and empire upon which it may be truly said the sun not only never sets, but it never shall set until it goes down at the end of the world never more to rise. But though the Catholic Church is not national, Catholics should be thoroughly identified with the land in which they live and they should be in harmony with their fellow-citizens of every political and religious belief. Here in this country, where our lot is cast, we should be thoroughly American in our sympathies and in our social and civil lives. The Catholic Church in this country will never be in a position to exercise an influence commensurate with her strength until she becomes thoroughly American in her social, political and patriotic life. With over 12,000,000 Catholics, we exercise less influence on the thought and legislation of the country to-day than some of the weakest

of the Protestant sects, though we number one-third of the active membership of all the churches. Why is this? It is because of our racial antipathies and consequent social disunion. We have been in the past as far apart as though we still lived in European countries, instead of living under one flag in America. It is because of our timidity and cowardice in failing to assert our Catholic opinions in private conversation, on the lecture platform, in the press, secular and religious, and in our Catholic conventions. We are afraid to open our mouths or wield our pens in defence of the Church, fearing we will offend our non-Catholic brethren, the politicians or political parties. We are more careful of their feelings than they are of ours. We will never get our rights without asking for them, and fighting for them with the arms of truth and justice. The American people admire bravery, moral or physical, and they despise the physical and moral coward. Nothing is to be gained through cowardice. In becoming thoroughly American, and going about our work in a thoroughly American manner, we do not compromise any of our religious principles. Fidelity to God and our Church and devotion to the interests of our country are perfectly compatible. They are the two great principles that should guide the lives of American Catholics.

Delegates, we have assembled in this beautiful city of Detroit as loyal Catholic-American citizens to consult together as to the best means of accomplishing the objects for which the American Federation of Catholic Societies has been called into existence. We have come here on a mission of peace, as we employ only peaceable measures to acquire our ends. Since our meeting at Atlantic City a year ago, the Federation has made steady progress in numbers and influence. Within the past year the rations that were withdrawn from the Indian children attending Catholic schools have been restored by an Act of Congress. The "Browning Rule" has been revoked, and the right of Catholic children in the Government schools to receive instruction in their religion has been recognized by the government. While we do not claim all the credit for procuring those concessions, the Federation assisted in the good work. There is nothing secret about our deliberations. We have nothing to conceal from our non-Catholic fellow-citizens or the press of the country. There is no political intrigue in our movement. We are not a political association, and our members have no political axes to grind. If they had they could not grind them in the Federation.

But what are the aims of the American Federation of Catholic Societies? In the language of one of its founders: "The American Federation of Catholic Societies has for its chief aim, the union of all nationalities in the American Church, the promotion and defence of Catholic interests and Catholic citizenship, the creation of Catholic public opinion on all great problems of the day, and the dissemination of their Catholic solution through the religious and secular press, such as the school question, the Indian mission question, divorce, socialism, capital and labor."

As American citizens we are interested in the solution of all these questions, and many more too, but as taxpayers we are particularly interested in the school question. The school question is the burning question of the hour for American Catholics, who are unjustly compelled to support the public and parochial schools at the same time. This double taxation is weighing heavily on our poor Catholic people, who are not blessed, as a class, with an over-abundance of this world's goods. Let the Catholic laymen of America—for this is a laymen's movement—let the laymen who suffer by this double taxation rise up in one united body and demand justice at the hands of their non-Catholic fellow-citizens. You do not make this demand at the dictation of any ecclesiastical authority—no, you make it of your own accord as hard-working, honest, loyal American freemen who love their country and are willing to die for it, and you make it in the name of 12,000,000 Catholics.

Delegates, this convention has a noble mission to fulfil. Let it be worthy of its high object. Discuss the questions that may come before you honestly and fearlessly, as becomes true American citizens. Let religion and patriotism guide your actions, and may God bless your deliberations.

At the conclusion of the Mass the visiting prelates, clergy and delegates were escorted to the public armory, where Mayor Maybury, in an able address, welcomed the delegates. His closing remarks were as follows:

"You are in a truly Catholic territory, a truly Catholic city. Every day kindly intercourse between brethren of different opinions is delightful. I may be pardoned for only one incident which occurred only within the last year when our venerable Bishop, your dear friend and mine, in this diocese, observed his 70th birthday and Jew and Gentile and all communities asked the privilege of shaking hands with him and to bid him God speed. To a city with such a spirit I welcome you, and I hope you will have every possible enjoyment."

His Lordship Bishop Foley followed in an expression of welcome to the distinguished visitors. He said "It is a duty imposed upon me as the Bishop of Detroit to add my faint words of welcome to the eloquent words that have just been spoken by our most honorable mayor. It gives me, as Bishop, pleasure to welcome you, for I know the work you have in hand and the business you have, the well being of the Church and the promotion of our holy Faith. You come here to-day and every heart is open to you, and I think I can say with His Honor that the whole of the Catholics of Detroit welcoming you are the citizens of this beautiful city, for we are all engaged in the one great work of serving God according to our strength and ability in raising up our fellow men that they may prove good citizens of our glorious republic."

Mr. T. B. Monahan, president of the Federation, replied to the kindly words of welcome. He said it was in a spirit of charity and kindness that the delegates had come to Detroit to become better acquainted with its citizens and with those of the whole country.

THE PRESS.

Coleridge said that "a picture is something between a thought and a thing. It is not a thought, because it is visible to the eye. It is not a thing, because, beyond a combination of lines, lights and colors, it has no existence."

So we may say that a newspaper is something between a voice and a book. It is not a voice, because it speaks inaudibly. It is not a book because it is a mere sheet or leaf, which is scattered broadcast every day, or once a week. He that writes a book studies long, and weighs, and writes and re-writes, and lays up his work till the whole is finished. He prints it, and it is a successful author if he sells a thousand copies. Many buy and do not read, many read half and do not finish; many read and do not understand. The sphere of a book is small; and its fate is the shelf, dust and oblivion. But a newspaper is like a knock on the door morning by morning, or Saturday by Saturday. It is so short that even the idle will read it, and so plain that even the simple can understand. It speaks to thousands at once. Mere curiosity will make men read, and mere dullness will make them talk of what they have read in their newspapers. It thinks for them, and they reproduce it in their talks at breakfast and dinner and supper. It becomes a voice, and speaks wide. There is no more prompt, direct, intelligible and certain way of speaking to men in this nineteenth century than by a newspaper. Books move slowly in a narrow circle; voices are heard only in a church or in a lecture-room; but a newspaper speaks everywhere, wherever it floats by sea or flies by post. "The thing becomes a trumpet."—Cardinal Manning.

WHEN DEATH IS NEAR.

Referring to the delicate duty of informing a patient of the necessary fatal termination of an illness, a non-Catholic physician, addressing the American Medical Association, said: "The truth is not always so alarming to the patient, painful as it often is to the physician. In fact, it seems to me this one part of our duties that does not become less trying with increasing experience. To the sick man, whose thoughts have been turned towards the end longer than others suspect, intimation of a fatal end often brings no shock, but rather a relief from the ending of a painful uncertainty. According to the rules of the Roman Catholic Church a timely announcement should always be given, and those who have witnessed the last days of members of this faith can confirm the statement that good often follows, speaking merely from the medical standpoint, and rarely harm."

The Pope's Anniversary

(By a Regular Contributor.)

On August the fourth, Pope Pius X. celebrated the first anniversary of his election to the Pontifical throne. Only twelve short months have elapsed since the successor of the immortal Leo XIII. came from his quiet Venetian home to govern two hundred and fifty millions of the world's inhabitants. And yet in that year great things have been done. Not that His Holiness has astounded the world by any glittering pronouncements, nor that he has dazzled humanity with great and bold schemes of policy, but simply that his election and his course ever since have been the strongest evidences ever furnished of the presence of Christ with His Church and of the perpetual guidance of the Holy Ghost.

In his address on the occasion of the Cardinals presenting him with their congratulations, he said that he "might be a very good pastor of souls, a very fair minister of the interior, but that he was not suited for minister of foreign affairs, on account of lack of experience." There is much humility in this; but it seems to us that facts prove clearly that, even without the experience, he has dealt with the foreign relations of the Vatican under exceptionally trying circumstances, with an unerring and masterly hand.

Let us glance briefly over the twelve months that have just elapsed. In the first place, the election of Pius X. was a most remarkable event. He was not the one upon whom the world would have set eyes as the probable successor of Leo XIII., and yet it pleased God that he should be the one elected. As in every case of like importance, the press and the political and diplomatic critics of the world were busy with guess work regarding that election. It was sent abroad that there were two or three parties among the Cardinals; that different Powers were exercising their influences to secure the election of their respective candidates. At one time all the pros and cons concerning Cardinal Rampolla were discussed, at another it was the influence of France that was considered, and thus on through the long series of prognostications. Meanwhile God was there, in His Omnipotent and mysterious ways, and He took not into account the cabals of politicians, nor the influence of human Powers. When the time came, the Holy Ghost descended on the successors of the Apostles, and they selected one whose name had never been mentioned and whose great lights had been hidden from the gaze of the world. The humble lad, who had arisen from poverty and a lowly station to the patriarchate of Venice, was suddenly summoned to assume the sceptre of universal, and infallible government of the Catholic world. If the finger of God was not visible in that election, it was not visible in the Creation. To our mind it was one of the means used by the All Wise, in times of social and religious chaos, as we now have them, to emphasize His power and authority.

Since the advent of Pius X. we find that, without the slightest compromise of the imperishable rights of the Church, the relations between the Vatican and the Quirinal have become of such a character that much of the sting is taken out of the strained condition, and almost a "modus vivendi" has been reached. Rarely has the Papal See had to meet such a fierce and unreasonable opposition to its just rights and traditional prerogatives than has Pius X. had to face in regard to France. Yet he has kept a firm hand on the helm; the bark of Peter has not deviated one iota from its course; the breakers may have been terrible, but it faces them and rises on the crest of each succeeding one.

Then, if we turn to the enunciations of Pius X., we find them of a most simple and sublime character. Just such pronouncements as are calculated to awaken again the faith that might be falling into a lethargy. Note how he began his Pontificate by declaring his policy to be one purely of religion; to establish the reign of Christ on earth, that all might be in Christ and Christ in all. And how effectively he set about bringing on that grand era that he so much desired. From his Apostolic Letter on the subject of Church music to all to join in the golden jubilee of the Immaculate Conception, he has proven not only his own great holiness and administrative ability, but

also his infallible guidance and his claim to the exalted title of Vicar of Christ.

With the universal Church do we pray that he may be spared to celebrate many another anniversary of his Pontificate.

NOTES FROM QUEBEC

(From our Owa Correspondent.)

ECCLESIASTICAL RETREAT.—The first retreat of the clergy of the Diocese of Quebec took place last week. A very large number of priests attended the exercises. The preacher was Rev. Father LeDore, Superior-General of the Eudistes, who has preached similar retreats in every diocese of France, where his eloquence has gained for him a national reputation.

TOOK SICK AT THE ALTAR.—While celebrating Mass in the parish church of St. Benoit, in the early part of last week, Rev. Father Corbell was taken suddenly ill. Several members of the congregation immediately went to his assistance. After a short rest Father Corbell rallied and insisted on finishing his Mass, which he did with great difficulty. The venerable Cure has been in failing health for some months past, and his sudden illness caused considerable excitement among his parishioners.

NUNS ON RETREAT.—The nuns stationed at the various missions of the Sisters of Charity have returned to the Mother House in this city, to attend the annual retreat which commenced on Thursday last.

SLOT MACHINE NUISANCE.—Slot machines almost without number have found their way here and are placed in restaurants, cigar stores, etc., and a considerable amount of money, much of it the hard earned money of working men, is said to have been lost on them. These machines are made to suit all, even one cent machines being provided to accommodate children and initiate them into gambling. It is surprising the number of people who literally throw away the money which they should spend on their families, hundreds of dollars being squandered in this way every week. It is high time for the authorities to step in and put an end to this illegal practice.

ANOTHER MIRACLE.—Another miraculous cure is reported from Ste. Anne de Beaupre. A young girl from Montreal named Fikon, who for four years was unable to walk, was taken to the shrine, and returned home almost completely cured.

A LAMENTABLE SCENE.—L'Univers says that at a public auction room at Amiens, France, recently, altars, tabernacles, statues, etc., belonging to a Dominican church were offered for sale. The sum realized by the sale will not swell the public exchequer to any great extent. An altar valued at 1200 francs was sold for 15 francs; two tabernacles brought 18 and 18 francs; while six altar candlesticks, valued at 200 francs, were sold for 21 francs. What a scene to witness in a civilized country!

C.M.B.A.—There is considerable excitement in C.M.B.A. circles over some of the proposed amendments to the constitution to be brought before the convention when it meets at Toronto towards the end of the present month. If present intentions are carried out the delegates from this city will receive instructions of a very pronounced nature as to how they should act when these questions come up for discussion, and final decision. Should some of them be adopted many consider that they would be placed in a rather awkward position. In the interest of the Association, every question should be carefully considered before a decision is arrived at, and nothing likely to place an obstacle in the onward march of the grand old Association should be hastily adopted.

LARGE BEQUESTS.—The will of the late Mrs. Gillow, of Holdbrooke House, Hereford, England, leaves the bulk of an estate valued at \$100,000, for purposes of education and charity, the principal beneficiaries being the Blind Asylum, Boys' Home, Girls' Orphanage and Good Shepherd convents in the Diocese of Liverpool.

Lessons and Examples

LATE MR. McLENNAN, N.P.—The death of Mr. William McLennan, N.P., of this city, in far away Italy, deprives Montreal of one of its most estimable and most promising of non-Catholic citizens. Although he had only reached the threshold of the prime of life at the time of his demise, he gave many striking evidences of literary talent of a high order. His themes were with few exceptions Canada, its possibilities, the traits and characteristics of its people. The gentleness, courtesy and spirit of toleration so prominently marked in every line of his features found expression in his written works.

Some time ago we published an ode Mr. McLennan composed in memory of a scene he witnessed in one of our parish churches on a First Communion Day in Montreal, and which he dedicated to Mgr. O'Connell, now rector of the Catholic University at Washington, D.C. We now reproduce the touching lines as an evidence of the reverence in which his non-Catholic mind appreciated Catholic practices. They are as follows:

Veiled from the world, absolved from sin,
With angel light in constant eyes,
She stands prepared to enter in
The holiest of all mysteries.
She knows no question, feels no fear,
The Faith of Ages keeps her whole,
To meet the Presence she draws near
Without a shadow on her soul.
She comes to Him, a little maid,
So young, her life is yet to be—
Who shall gain say when He has said,
"Fetid them not to come to Me."
Rome, Feast of S. Agnes, 1903.

ANOTHER TRIBUTE.—Day in and day out we are meeting with striking tributes paid to the Catholic Church by eminent Protestants, especially large-minded and well-informed ministers of the Gospel. The wonder to us is that so many of these men continue to remain outside the Church; yet we find not a few of them coming into the fold. One of the most recent tributes is that of Rev. B. F. Dimmick, a Methodist minister, of Columbus, Ohio. In the Wesley Chapel of that city he delivered an address on "What we Owe to the Catholic Church." He spoke of debt that all Christians owe to the Catholic Church for having preserved the essential doctrines of Christianity through all the centuries of darkness and heathenism; for giving the world such hosts of saintly martyrs and apostolic missionaries; for getting and holding the poor, and for solving the question of how to reach the masses; for the numerous public services in her temples, and her ability to bring the people to them as a sense of duty, and not, as is often the case in Protestant churches, merely on account of music and oratory; for her charities and her religious orders; for her organization, the most perfect in Christendom, and for her steadfast upholding of her authority; for her opposition to divorce and her success in holding her followers to the sanctity of the marriage bond. Here are a few of his remarks:

"Roman Catholicism has never wavered from her steadfast adherence to the divine incarnation of the Son of God, in His vicarious death, His resurrection from the grave, His ascension into heaven and in His divine rulership as the King of Kings and Lord of lords over the world.
"I would not want an exact duplicate of her ecclesiastical machinery in the Protestant churches, still we cannot but admire a church that is able to hold in her grasp with such loyal devotion the many millions which are within the pale of this great Church."

Not long since President Hall of Union Theological Seminary spoke in a like spirit of the gladness with which the multitude of the children of the Catholic Church flock to her altars, in large centres like London and New York, and in small towns and even in far-off places on the prairies or in the forests. He says the people are not mere tools, nor fools; nor are they drawn by the pomp of ceremonial, but by the Blessed Sacrament, the "God with us." These are tributes that are well deserved and that speak volumes for the sincerity and keen appreciation of those who make them.

The fourth session of the ninth Parliament was prorogued on Wednesday afternoon.

The children of Victoria, Australia, are carried to and from school free of charge on the street cars.

THE CATHOLIC

Few who have had the opportunity of comparing the present that originally selected pronounced in favor of the been carried to completion from the main approach of the Cathedral is a combination of grand In Sunday's brilliant twin white spires tapestry of Italian blue and ideal architecture for such a situation and such a situation of statues of the apostles main entrance add to appearance of the west set off the great central advantage. The scene a session of Cardinals, Big clergy was passing into a turesque, the rich vestrastrating well with the stone work above, and side. There are numerous entrances to the building either tower and others septs.

The interior of the Cathedral is peculiarly suited to such as that of Sunday. It is enough for the most monumental. The length of is 208 feet, and its breadth the transepts 120 feet, is 114 feet in length, the feet, and the breadth chancel 75 feet. The square of 38 feet, and to the ceiling is a height. The style of gothic adds to the monument and beauty of the interior sets off the mosaic decorations. This mosaic on the walls, originally from considerations of efficient mate economy, has proven most striking and beautiful of the Cathedral, and subject of special attention vast congregation.

A few who had been during the preceding we aged to secure some of shaped cubes of pottery been lying around after pletion of the work, a treasured carefully as the occasion. The gilt the mosaic, however, built up of glass specis prevent tarnishing had easily procurable. The pects of the mosaic work to the light, are wonderful, and the subjects to been selected with a view appropriateness for th they occupy. Thus ir-Chapel the south aisle is devoted to scenes fr St. Brigid, whilst the windows are enriched w on a gold ground with intervals, containing gen of the Sacred Fire, Church, and similar sub blue ground.

In a niche at the gate is a figure of St. Colum rounded with foliated angels in the spandrilis scription in Irish bet Columville, pray for Joseph's Chapel in the nd treated with similar ap the scenes depicted on a including the "Flight "Dream of St. Joseph tion of the Child Jesu ple," "Espousal of "Presentation of the B Mary in the Temple," of St. Patrick occupi wall, with the inscrip "St. Patrick pray for it is gratifying to find. Ar d'Teanga Fein about though one could wish ment were stronger in Cathedral. The mosaic epts is similar to the Chapel, but the gold h ted, medallions are int work, and the gable w gels with scrolls. The richly ornamented and foliated scrolls in color The spandrilis over the are filled with medallio tron saints of twenty St. Patrick, St. Finis St. Patrick, St. Finis St. Macartan, St. Eup achy, St. Colman, St. Adamnan, St. Laurence St. Edan, St. Kyran, St. Matthew, St. Bren St. Moredach, St. N Brigid, all of which a beautifully executed on Immediately over these tory, are the arms of shield, arranged in pan ed angels holding the