

## CATHOLIC FEDERATION

A public meeting in the interests of the American Federation of Catholic Societies, and particularly in favor of forming a New York State branch of the Federation, was held recently in Carnegie Hall. It was one of the largest meetings ever held in that place, every seat in the house being occupied, and enthusiasm marking the speeches, and especially that of the Hon. W. Bourke Cockran, who, with others, referred frequently to the Federation as the Apostolate of Catholic laity.

Almost every Catholic of note in New York, and many from out of town attended, and the meeting was presided over by Archbishop Farley, who got a tremendous reception when he came upon the platform garbed in his purple robes of office.

The objects of the federation, according to its president, T. B. Minahan, are to agitate the question of sectarian schools and receive proper recognition for Catholics along many lines. Under the head of religious objects the federation groups the questions of education through Catholic schools and universities, literature and emigration, homes for Catholic sailors, etc. Among social questions, the labor problem and the question of divorce are made the most prominent, while under civil questions the religious rights of Catholics, taxation of Church property, and protection of Catholic civil rights are made prominent.

All of the speakers dwelt upon the fact that opposition to the Federation has been made on the grounds that it might be projected into politics. This was denied.

Most Rev. Archbishop Farley presided and made an address. The Archbishop opened his remarks by explaining that the Federation had his earnest support, because its object was to band together all the Catholic societies in America, so that they might work in unison for the general good of the Church. He then continued in part:

"The Catholic Church is the fruitful mother of suggestion. Whatever there is good in civilization to-day has had its inception in the Catholic Church. These societies in the Church are many; in fact without number, and they accomplish great good. A national union of Catholic Societies was thought necessary and hence the federation.

"Opposition I know has been offered to this Federation on the ground that it might be projected into politics. The moment that occurs the Federation sounds its own death knell. That moment my approval will be immediately withdrawn."

Congressman W. Bourke Cockran, who spoke on the purposes and aims of the Federation, aroused great enthusiasm.

"The successful combinations," said the Congressman, "keep the organization of each concern absorbed intact, and leave each one free to prove its own effectiveness and its relation to the whole scheme. It is combinations such as these that have triumphed. In like manner, in forming the Federation, it is the intention to keep up the efficiency of each organization, so as to enable it to work for the best requirements of the Christian world, and for the greatest advantage of the world, the Church and morality.

"The objects of the Federation can be gathered under three great heads. Briefly these are first, questions which only Catholics realize; second, questions which only Catholics can remedy, and, finally, questions which neither Catholic nor Protestant has solved.

"The first question comes in the form of hostility to Christian instruction, and yet the State says it is necessary for its own safety to instruct its youth in questions of morality.

"The cry is for non-sectarian education. There is no such thing. The school must be either Christian or anti-Christian, and if it is non-sectarian it is anti-Christian.

"Much of the opposition to Christian teaching has had its birth in the damnable lies that have been uttered against such teaching, and especially against the Jesuits. It has been said of these that their teachings say that the end justifies the means. No blacker lie was ever uttered by mortal lips than that.

"The evils of irreligious education have not been appreciable to any great extent as yet. Time alone can show what it will do. Its first manifestation was made clear not long ago in France.

"The sanctity of the marriage tie is another of the questions with

which we have to deal. Not long ago in the Congress of the United States the question of polygamy was agitated, and yet I say to you that between polygamy and divorce the difference is all in favor of the former. Polygamy comprehends a group of wives at one time, while divorce simply means driving them tandem.

"The polygamist must at least keep the wives he has, and there is a limitation to his endeavors even on the ground of expense, but divorce gets rid of each wife in succession. It has been said by eminent ecclesiastics and thinkers that divorce must be regulated. The Catholic goes further. He says it must be stopped.

"One of the ways to regulate divorce has been pointed out—that is, to make the law universal that divorce shall be granted for only one cause, as in this State. That simply means that the man who would be a polygamist must commit another crime to reach his end. The State has long ago recognized the family as a unit, and when that is struck at the Christian State is threatened. If it is persisted in the Christian state is doomed.

"How wise, most opportune, and worthy of this Federation it would be, if, in the name of the purity and sanctity of the American home, all classes and all creeds might be brought to crystallize into law some statute that would wipe out forever the blighting, corroding curse of the institution of divorce."

Mr. Cockran combatted the political idea in conjunction with the Federation. Politics and the Church, he said, had nothing in common. Politics dealt with multitudes, while the Church dealt with souls and individuals.

Monsignor Mooney said in part:

"The Catholic Church has made unparalleled progress in America, particularly in the natural sense. But the Catholic Church has not yet taken the place in the life of the nation to which she is entitled from her dower of everlasting truth. Has the Federation any help along these lines to give? I am persuaded it has, and as such it is entitled to our full faith and support."

Walter Savage Smith, of Philadelphia, spoke on "The Objections to the Federation Answered." He told of the early history of the Church in America, when there were few Catholics in the land, drawing the contrast with the present day, when, he said, Catholics formed an integral part of the wealth, intelligence and power of the community.

He said there could be no objection to the Federation from Catholic sources. The opposition would come from other sources, and the greatest danger to the idea of federation came from loss of faith. The day of bigotry was past, the speaker said, and in its place was indifference to religion. To meet this indifference, to band Catholics together to resist the opposition of indifference, the Federation had been formed.

Alphonse G. Koelble spoke on the "History, Plan and Scope of Federation." He represented the German element in the Federation, he asserted. Through the Federation he hoped that the Germans, the Irish, and all nationalities could get together on common ground. The Germans clung to their language because it was in that tongue that they learned their religion. Why the Germans and the Irish generally stood apart he could not understand. But now the Federation had been affected, all could, and would, come together as good Catholics and Americans.

It was explained that, while it was the purpose of the Federation to bring all the Catholic societies into one great union, each was to preserve its autonomy. Among the societies represented at the meeting were: The Holy Name Society, St. Vincent de Paul Conference, Knights of Columbus, Catholic Benevolent Legion, Ancient Order of Hibernians, Arch-Masonic Union, German Catholic State League, German Catholic Central Verein, Catholic Knights of America, Catholic Mutual Benevolent Association, Catholic Club and Catholic socialities and clubs.

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## CARING FOR CHILDREN

(By a Regular Contributor.)

There are few subjects of more vital interest to the country than that of the care of children. It is at the very basis of the entire social structure. We do not mean the education of youth, but the treatment of children of tender years by their parents. The other day we noticed a press account of the great distress of a certain mother, because a society for the protection of children had taken her seven year old son away from her and placed him in an institution. The mother appealed to the courts, and claimed a parent's rights as well as a parent's affections. The loss of her boy was breaking her heart, and it certainly looked, on the face of it, an act of tyranny on the part of the members of that society. But when the other side of the story was heard it turned out that the mother frequented disreputable houses and even kept a disorderly one at home. It was to save the child from being contaminated by the vices of the mother that the society stepped in. Here we have an extreme example of the wrong done to children by bad parents.

It must not be forgotten that if children have duties and obligations to perform towards their parents, those little ones have also their own rights and privileges. And if the parents expect their children to obey them, and to love them, they must know how to properly enforce their authority and at the same time cultivate both love and respect, for them in the hearts and minds of the children. Over indulgence on the one hand, and over-severity on the other will ruin those young lives. It demands no small degree of tact to be able to strike a fair medium between the two extremes; and yet it is only by means of that medium that parents can expect to succeed in the training and cultivation of their little ones. Their conduct should be uniform in regard to their children, and, above all, they should avoid any partiality. That strange favoritism that some parents display in regard to their children is often the source of disappointment and miserable lives. Not only should they never harshly rebuke their offspring, but they should avoid all traces of anger when they punish or reprimand them. If a parent is very vexed at something done by a child, it is wise to allow that anger to pass away before either censuring or punishing the child. Then care should be taken to judge of a child's motives and disposition. Some children do wrong through thoughtlessness, others through obstinacy; the treatment is quite different in such cases. Above all should the parents never forfeit the child's love for them, nor make the child detest home life. If a boy or girl cannot have free and proper enjoyment at home, they will go out to find relaxation and amusement, and if they come to so fear that they dislike their parents, the very moment they grow too old for corporal punishment and are big enough to make their own ways in the world, they will leave home and parents and go into life for themselves. Then, when old age comes on, the parents will miss the affection and help of their sons and daughters; and their very loneliness and neglect will be the punishment due to their lack of proper care for their children when they were young.

## LAYMEN AND THE CHURCH.

The question of the status, the rights and privileges of Catholic laymen in the affairs of the Church is one that affects every diocese, every parish, every family. The priesthood is the administrative body of the Church, established to carry on the work of Christ; created to administer the Sacraments and spread the truth. But, if there were no faithful to receive the Sacraments, the priesthood would be empty for itself. But Our Lord instituted the Sacraments and the priesthood for the people. Consequently the layman has his important place and important functions in the Church. Rarely have we ever found this subject more clearly, concisely and logically treated than in a letter signed by the Most Rev. John J. Glennon, and published in a Catholic exchange. After showing how the Church always invites to co-operation, and the activity of the lay element, Mgr. Glennon makes an appeal to history. It is this part of his letter that so

impresses us, that we will give it in full.

"When days of trouble came to the Church, when men strong and devoted were needed to protect Christendom from the savages of the north and the Mohammedans of the east, it was to the Catholic layman that the Church turned for her defence. That very tomb that was offered by a layman as a resting-place for the Saviour in the long ago, became during these ages an inspiration to the Catholic laymen of the west to go forth and rescue it from the hands of the Saracen. Hence, we see that gallant band unite with all the fervor of religious consecration, and with all the valor of the knights of old, to go forth to battle for the Cross, bearing on their breasts the red cross of the Crusaders, and beneath these crosses hearts as brave as ever beat in the history of humanity. I need mention only Tancred, Godfrey of Bouillon, or our own glorious St. Louis, to bring to your minds what in days of old, the knights did for religion and humanity. These were laymen, and they were the real defenders of Christendom. And when the tide finally changed, when the last stand had been made for Christian or Saracen dominion, was it not with the sword of that grand Polish leader, John Sobieski, that the Turks met their final defeat?

"If the Church had no use for the Catholic layman, what think you would be the idea of Sir Thomas More, who appeared almost to stand alone to brave and answer the passion of a tyrant king, and who resigned all rather than betray his faith. Even the last century witnesses the recrudescence of Catholic faith in France, under the guise of Chateaubriand and Count de Maistre and the emancipation of Catholic peoples under the great laymen and leaders, O'Connell and Windhorst.

"Just as in the days of the past so to-day we need strong men and true, the stronger and truer from the very strength of the temptations that beset them. These temptations arise from political, commercial and social conditions, which have become in these days so complicated that old principles of honesty, fair play and equal rights appear to be fast disappearing, leaving only the principles that they who succeed, no matter what the manner of their success, shall be crowned, and those who fail, no matter in what good cause, shall be consigned to oblivion and decay. When you are told that it matters not the means you employ, what the shrewdness of the plot, or the secrecy of the execution, if you emerge therefrom rich and successful; that it is not the world's intention to reason why, but to crown you with success; indeed, it looks as if there were almost a bribe given to dishonesty, deceit and fraud.

"We need men who will withstand the temptations, who will die rather than betray the trust their manhood and their God imposed on them; who realize that it is only noble to be good; that to live pure; speak true, right wrong, and to follow the King even though that should mean crucifixion and the grave. This, after all, is the duty to be done by those who realize their Christian faith and place it before the world, as Christ expected his followers should do."

## Prussian Education Act

Protestant Prussia has now before its Diet a Bill affecting primary Schools. The provisions of it are too long to give in full, and a summary of it is almost impossible. But as a contrast with the contentions of the public school advocates in England, the United States and Canada, we will take from a correspondent to the Catholic Times a few of the provisions of that Bill. It would be too long to deal with the clauses affecting the cost of primary education. As an evidence of the work done, likewise, by the great and active Centre party, we give two extracts from that correspondence. The first refers to separate or denominational schools.

**DENOMINATIONAL SCHOOLS.**—"That is to say, not only have the teachers to be of the same denomination as the pupils, but also the local inspectors (who are, as a rule, the clergy), the religious instruction, the history and reading books—in fact all books that can be denominationally colored. The Feasts are to be kept, and worship to be conducted in the church of the denomination, and so on. Everything must be strictly denominational. As to the teachers, they are brought up and instructed in denominational teachers' seminaries. A representative of the Bi-

shop is present at their final examination and examines them in religious subjects, and at their installation later on he swears them in. They are also continuously supervised by the parochial clergy with regard to their religious and moral matters. For this right to have the best denominational schools coreligionists—I mean the members of the same denomination in any place—will in future, by law, not have to pay a penny more than if they were under denominational. Hitherto where they escaped the need of extra payment it was only by favor. As readers of the Catholic Times know, two-thirds of the inhabitants of Prussia are Protestants and one-third Catholic. Generally speaking, there are only these two denominations, as the few Jews and Old Catholics do not count. Moreover, some parts of Prussia are almost entirely Protestant and others are entirely Catholic. The denominations are mostly mixed in large towns and industrial centres. Therefore it is not very difficult in Prussia to make the primary schools denominational; not at all so difficult as in England, where there are more denominations. But still there are in Prussia, especially in rural districts, with a sparse population, some cases in which it seems impossible to keep the schools strictly denominational on account of the heavy costs or the long journeys the public would have to make daily. As the same difficulty is experienced in England, I need not say more about it. In such cases denominational schools are more or less a necessity. In those cases, however, according to the resolution mentioned, the pupils of the different denominations must still have denominational religious instruction to be paid out of the government rates.

**JUSTICE TO CATHOLICS.**—"The Centre party has long fought to have justice done the Catholics in school affairs.

"There have been times when the prospects were less favorable; when the clergy were expelled and excluded from the schools and prevented from giving the religious instruction and from holding the inspection of the schools; when there was made a strenuous attempt to favor undenominational schools wherever they seemed possible. That was the fearful time, when the Prussian National Liberals were in power in Parliament. But now they are so reduced in number and power that they themselves thought it a wise policy to take part in forming and voting the resolution mentioned. The history of the development of the Prussian primary schools proves clearly that the Prussian Catholics, though in the minority, owe the favorable results achieved in church and school matters entirely to the Centre Party. I was therefore glad to see several times a proposal made in your valuable paper to organize the English Catholics in the same way for the same purpose. On account of the smallness of the minority in which they are the English Catholics would not, of course, be able to send many Catholic members to the House of Commons, but there may be many constituencies where they have casting votes and where they can utilize them, as is done in many Prussian constituencies, when the Catholics are in the minority, to make the candidate who desires their votes promise to work and vote in the House of Commons for denominational schools."

## STOOD THE TEST.

A dentist received a call the other morning from a couple whom he soon had reasons to believe were lovers.

The girl had an aching tooth, and as they entered, the young man said: "Now, darling, the worst is over; just take a seat and it will be out in a minute."

"Oh, I daren't," she gasped. "But it really won't hurt you at all, you know."

"But I'm afraid it will."

"It can't. I'd have one pulled in a minute if it ached."

"I don't believe it."

"Well, then, I'll have one pulled out just to show you that it doesn't hurt."

He took a seat, leaned back and seemed to be selecting a tooth to open his mouth, and the dentist seized with his forceps, when the girl protested.

"Hold on! The test is sufficient! He has proved his devotion. Move away, Harry, and I'll have it pulled."

She took the chair, had the tooth drawn without a groan, and as she went out she was saying to the young man:

"Now I can believe you when you declare that you would die for me." And yet every tooth in his head was false.—Exchange.

## IRISH EXHIBITION AT ST. LOUIS.

Recently the grounds and buildings of the Irish Industrial Exhibition at the World's Fair were thronged with crowds of people anxious to participate in the demonstration which marked the opening of Ireland's first exhibition of her products in a foreign land. The crowd was a representative one. Dignitaries of the church, United States Senators, Congressmen and civic officials mingled with an assemblage in which were Irishmen who held high places in the world of commerce and science. All were happy. Their motherland was sending forth a display which made their hearts beat high with pride.

The dedication ceremonies were held in the theatre. Nearly two thousand people were present. On the stage were His Grace the Most Reverend John J. Glennon, Archbishop of St. Louis, Hon. David R. Francis, President of the Louisiana Purchase Exposition; Hon. Rolla Wells, Mayor of St. Louis; T. P. Gill, Secretary of the Department of Agriculture and Technical Instruction for Ireland; Rev. Timothy Dempsey, Thomas F. Hanley, President of the Irish Exhibit Co.; Hon. Thomas Carter of Montana, President of the United States Commission; Edward Hoarn, Supreme Knight of the Knights of Columbus; T. W. Rolleston and J. Clibborn Hill, of Dublin, together with many prominent priests and laymen.

Mr. Edward Devoy opened the proceedings with a short address in which he reviewed the objects of the meeting, and he called upon Rev. Timothy Dempsey, State Chaplain of the A.O.H., to invoke a blessing on the enterprise. Addresses were then made by Hon. Rolla Wells and Hon. David R. Francis in which these gentlemen paid high tribute to the Irish exhibition and to Mr. Hanley, its promoter. Mr. Francis said he considered the Louisiana Purchase Exposition the most universal of any that had ever been held, inasmuch as it had the first distinctively Irish industrial exposition that had been organized. He was astonished at the richness and extent of the varied industries here displayed, and felt that the Louisiana Purchase Exposition was under a debt of gratitude to Ireland for giving it an exhibit which was one of the most interesting features of the grounds.

The oration of the day was delivered by Archbishop Glennon of St. Louis. As he arose to speak, the great assemblage arose like a single person and the air was rent by cheers and acclamations.

The Archbishop praised in unmeasured terms the entire Irish Exhibition. He had known Mr. Hanley in Kansas City, he said, and held him in high esteem. He hoped Mr. Hanley, who had gone deep into his pocket to make the exhibition possible, would not only get his money back, but a good sum besides. The enterprise was a credit to the general exposition. His Grace eulogized the genius of the Irish race—"Take Ireland from the map," he said, "and you would remove the pulpit from its Burke, its Archbishop, its O'Connell, its Swift, its Keats, and you would remove from the stage, the bar, from science generally the most shining lights. Take Ireland from the map," he laughingly added, "and England herself would be in a bad predicament. She would have trouble in finding men to lead her armies—that is lead them to victory." The stone work of the panes in the new Cathedral, the Archbishop promised, would be brought from Ireland. The vestment to be worn by the priests there and the chalices would be wrought by Irish hands, which were as sacred as any hands in the world. He congratulated the Exhibit Company on the size of its audience, saying that he had attended the most important congresses held in the exposition and none of them compared in size and enthusiasm with that attending these dedication ceremonies.

Mr. Hanley, the promoter of the enterprise and the President of the Irish Exhibit Company then came forward and received an ovation which lasted several minutes. He made a short address in which he assured the Irish people that no feature, except the most creditable, would be tolerated in the theatre or any other portion of the exhibition.

Irish songs were sung by Miss Marie Narelle, Mr. McCormack and other members of the Irish Theatre Company.

One hundred and fifty members of the uniformed rank of the A.O.H. acted as a guard of honor.