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Justice.

So many harsh and adverse criticisms have been made of the Knights of Columbus because the Supreme Council refused to affiliate with the American Catholic Federation that it is but fair to state that during 1907 a commission of eminent members of the order investigated this question. Its report, presented to the Supreme Council in St. Louis was adverse to the proposition. In simple justice it should be read before final criticism and we reprint it as follows:

"As the affiliation of the Knights of Columbus with any other organization and the consequent investing of such other organization with authority to act for our Order, or to bind our members, even in a limited degree do not in our judgment come within the scope of the purposes embraced within our Charter or Laws, we are of the opinion that it is not within province of either National or State Councils as such, to commit the membership within their respective jurisdictions to such affiliation, and that if the affiliation with the Federation shall take place it should be by the express authority of the members conveyed by them directly as individuals."

After stating the methods taken to ascertain the views of the advocates and opponents of affiliation, the report continued: "While the replies that were received—some hundred and twenty-five in all—represented but a small proportion of the membership in the Order, yet every state and territorial jurisdiction were heard from and the expression of views thus obtained we can safely assume to be fairly representative of the temper of our members on the subject. Of the whole number of replies but thirty-three were favorable to affiliation, thirteen were non-committal and seventy-nine were decidedly against the movement. It is fair to assume that the advocates of Federation in the Order were sufficiently interested to reply to our inquiries, but, judging from the few replies which were received, this element represents but a very small percentage of the membership. In many instances the answers were merely perfunctory, but in others and they were not a few, the zeal and spirit displayed by the writers showed unmistakably where they stood. The advocates of federation were no less forceful and enthusiastic in supporting their side than those opposed to it were in deprecating the wisdom of such a course."

Reference was made to the votes of various State Councils on the subject of affiliation, and to the readiness and willingness of the Knights of Columbus to undertake and assist at all times in works of charity and education after which the report concluded as follows:

"We deem it worthy of special note to state that it seems to be almost the universal sentiment of our members, as communicated to us, that this Order will be able with twenty-one prelates in all, Cardinal Moran heads the list

stitution and to accomplish more and better work along the lines which it has followed in the past, if it be kept free from connection with any other society. We can see no serious objection, however, to subordinate Councils identifying themselves with the Federation if they see proper.

"In conclusion, we respectfully submit that in view of the objects of our Order as defined in our Charter and Laws of our direct and active work and our participation in works of charity and education and of the work now in contemplation by us, and after having carefully considered the replies to the inquiries sent out by us, as well as the claims of the official representatives of the Federation, we are of the opinion that it is not expedient at this time for the Knights of Columbus, as a National organization, to affiliate with the Federation of Catholic Societies.

"Before closing this report we desire to say that we fully recognize the praiseworthy character of the objects of the Federation, and that in our judgment we should and ever will stand ready to co-operate with it to the extent of our ability in the spread of intelligence, in the uplifting of our people, and in everything that shall conduce towards a better and higher American citizenship."

The report was adopted, except so far as it related to subordinate Councils joining the Federation. A resolution giving them permission to do so was defeated.

Noteworthy

Studying out the lessons of the recent Eucharistic Congress in England. The "Catholic Citizen" of Milwaukee is convinced that the Irish are indeed an omnipresent race. In the Catholic hierarchy of the world are 147 prelates of Irish name and descent, representing every nation on the globe so says the Freeman's Journal.

The specific details are so interesting that they may well be summarized here. The list includes three cardinals, the cardinal archbishops of Armagh, Sydney and Baltimore and six other archbishops.

In Ireland, naturally all the prelates are Irish. There is one cardinal, Cardinal Logue, three archbishops—Walsh of Dublin, Fennelly of Cashel and Healy of Tuam. The number of bishops is 24.

In England there are five Irish bishops—Bishops Fenton, Westminster; Lacy, Middleborough; Cahill and Cotter, Portsmouth; and Keating, Northampton. In Scotland, Archbishop Maguire of Glasgow; is an Irishman.

The list of prelates in the United States is prolific with Irish names. Heading the list is Cardinal Gibbons. Then follows eight archbishops, as follows: Archbishops O'Connell, Boston; Quigley, Chicago; Keane, Dubuque; Farley, New York; Ryan, Philadelphia; Glennon, St. Louis; Ireland, St. Paul and Riordan, San Francisco. To give the list of bishops of Irish birth or extraction would be too much of a tax on space. Suffice it to say that they number fifty-five out of a total of ninety.

In the British possessions, to the north, we find three archbishops of Celtic lineage; Archbishop McCarthy of Halifax; Archbishop Howley of St. John's, and Archbishop O'Connor of Toronto. Five of the Canadian bishops are Irishmen.

But the list does not stop here. In the far flung islands of the Pacific ocean we again find Irishmen—ruling the Church. The archbishop of Manila is Most Rev. J. J. Harty. Two of the bishops in our island possessions are of Irish extraction—Bishop Dougherty of Nueva Sogobia and Bishop Hendrick of Cebu.

In Australia, the rulership of the Catholic Church is all Irish—headed by twenty-one prelates in all. Cardinal Moran heads the list

followed by Archbishops Keeley of Sydney; Moran, Adelaide; Dunne, Brisbane; Delaney, Hobart; Carr of Melbourne, and fifteen bishops. In New Zealand, three of the bishops are Irishmen.

Nor is the Celt found absent in the government of the church in the tropical continents. Crossing over to Africa, we find Most Rev. Joseph Colgan, archbishop of Madras. And here is the list in darkest Africa: Archbishop O'Neill, St. Louis, Mauritius and Bishop McSherry, eastern district, Cape Good Hope; Bishop Rooney, western district; Bishop Gaughan, Orange river; Bishop Hanlon, Uganda; Bishop Miller, Transvaal, by us, as well as the claims of the official representatives of the Federation, we are of the opinion that it is not expedient at this time for the Knights of Columbus, as a National organization, to affiliate with the Federation of Catholic Societies.

Jacob A. Riis

Readers of the Catholic Journal will recall that on several occasions we have referred to the valiant battle which has been and still is waged by our old friend, Rev. James B. Curry against proselytizing in the East Side of New York by the "social settlement workers."

The Catholic Journal also has told of the violent protests made "Father Curry's interference" as he put it, with settlement work by President Roosevelt's great friend, Jacob A. Riis. A Catholic exchange prints the following which is interesting because of the directness with which it exposes the personal and commercial reasons which so often actuate the self-advertising "reformer for revenue only":

"Father Curry of New York is out in a bitter attack on Jacob Riis and the social settlement in that city. His charge against the settlement workers is that they 'steal the souls' of Catholic and Jewish children. This is done he maintains, by entertaining the child in various ways, by vacations and out-of-door exercises, while they are required to attend religious exercises of a faith other than their own.

"A May walk is delightful, yes, indeed," he writes, "but not when a child whose appetite is made keen by healthy exercises in the open air, is fed against the rules of his church, the Catholic boy with meat sandwiches on Friday and the Jewish child with ham sandwiches on any day of the week."

Father Curry closes his little pamphlet with a story about Mr. Riis. According to the priest, the people of Greenfield, Mass., who desired to provide a town club for their boys, interested Mr. Riis, and they arranged for him to lecture, because they believed his whole heart and soul were in the work of helping boys. He was put down for a lecture, and tickets were sold at 50 cents each, but the net receipts were only \$25.

"The difficulty, then," writes Father Curry, "was not the club nor the gymnasium, but how to procure \$100 to pay Mr. Riis for his lecture. The good people of the town, however, solved the difficulty by calling in the South Carolina minstrels, who must have given a much more interesting entertainment than did Mr. Riis, for the lacking \$75 was netted, and Mr. Riis received his even hundred."

An exchange finds proof that the vigorous defense of our faith made by the Catholic press of the United States in conditions described as follows: "Another Baptist minister has brought out a book on the 'errors of Romanism' but a notable sign that such works are not so palatable as they once were to Protestants is seen in the following passage from a review of the book in a Baptist weekly: "A grievous defect of the work is that it fails to give specifically enough references to authorities for the charges and statements it makes. Scores of averments most damaging to the character of that Church are offered, and the reader is taxed to accept them as

true on the authors's statement." Time was when a mere statement damaging to the Catholic church on the part of a minister was all that was necessary. It was at once believed. Now even Baptists want some proofs. They are not willing to take a minister's word for it.

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