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Another

George Kennan is not the only bizarre writer for the bizarre magazines. Just as he attempted to put upon the Catholics what blame there is for conditions in San Francisco, so Owen Wister is trying to blame the Catholics for the return of Philadelphia to machine rule. Writing in "Everybody's Magazine," Mr. Wister has the nerve to say:

"The Government of Pennsylvania has been, since the Civil War, a monopoly, an enormous trust, almost without competition like Standard Oil, but greatly inferior, because Standard Oil gives good oil, while the Pennsylvania machine gives bad government. . . . This monopoly rests upon two special causes—a special soil and a special people, coal and iron and the tariff could not by themselves have brought a community so low. It required a people ready and willing to be brought so low, and the people were there—the Pennsylvania 'Dutch,' and the Quakers. The former, to their good qualities of thrift and a certain stolid horse-sense, unite a servile acquiescence in things as they are: no 'Dutch' county has ever turned its boss out. The Quaker to his well-known good qualities adds a timidity that also acquiesces in things as they are.

. . . Well-to-do, at ease with no wish to be left undisturbed, the traditional Philadelphian shrinks from revolt. . . . After electing a reform party in November, 1905, he immediately began to notice all that the party failed to reform and to ignore all that it accomplished. . . . One year of independence was too much for him. . . .

He elected, instead of the independent candidate for Mayor, a machine Mayor, who, in the words of a machine leader, "has been taking orders for thirty years." . . . Were this Mayor wholly harmless, he would be wholly ridiculous. For this Mayor neither the "Dutch" nor the Quaker is to blame. The Irish, moved presumably by the gifts to their Church of the notorious leader of the "contractors' combine," voted for a despotism far worse than that they had crossed the seas to escape—this to the disgust of the better Catholic element. Thus has Philadelphia, like the dog in Scripture, returned to its own vomit.

The "Catholic Standard and Times" makes sharp reply to Wister. It calls attention to the fact that Weaver, the Baptist "reform" mayor, elected in 1905, was the leader in the return to machine rule last year. Thomas Dolan, supposedly, did have some part in a few of the condemned contract deals but he is only one. Episcopalians, Presbyterians, Methodists all went back to the machine. The "Standard and Times" goes on:

"Turning to the great scandal in the state, we note that in Mr. Wister's survey the Presbyterian Church is not held responsible for the action of Mr. Huston, the architect, even though he has been guided in some matters,

notably the subject of the Capitol paintings, by the advice of his brother, a clergyman of that denomination.

"In his haste to launch a dart at the Catholic Church, Mr. Wister entirely failed to note the fact that stands out most prominently in the story of the Capitol spoil. He failed to perceive that the list of names of those to be prosecuted for the crime does not contain one that suggests Irish nativity or Catholic faith. Yet he seeks not to invoke the spirit of rancor against the Presbyterian Church, the Methodist Church, the Baptist Church, or any other Church, because the men accused may be members of such Churches. He seems to be a sort of literary Cyclops, with only one eye in his head, and the Catholic church filling, for the time being, the whole field of that optic's vision.

"We have faith, however, in Mr. Wister's sense of justice. When he has had the matter placed before him from an impartial point of view, he may be enabled to see that he has been led into a false position by interested parties, and will learn that one story is good until another is told."

How To Do It

Ever since the recent persecution of the Church in France began the Catholic Journal has taken the position that when the French Catholics become accustomed to support their priests and bishops and the Church in general, just as we do in the United States, they never will regret the separation of Church and State.

In saying this we did not mean, for a minute, to approve the methods employed by Clemenceau and Briand in their raid upon religion or to condone the wholesale confiscation of Church property. . . . But we never have believed that Religion could flourish as full fruition in a country where the State subsidized and controlled the clergy as in a country where the Church was free and where the people supported it by voluntary contributions. In the former the parishioners look upon the priest as they would upon their alderman or constable—he is paid to serve them and they must pay taxes to give him his salary, while the priest has no real fellow-feeling toward his parishioners.

In this country the people voluntarily support the Church. The sacred edifices are their property and the priest, in very deed, a spiritual father. There is no government official to tell the priest how he must or must not preach, else his salary will be held up. We even go so far, in our earnest adherence to our faith, that we build, equip and maintain our own schools in addition to paying our quota of taxes to keeping a public school system whose benefits we do not enjoy.

How easy it would be for the French Catholics to support their own Church is shown by the Boston "Republic" in the following paragraph:

"The separation of Church and State in France means that gradually, but ultimately, the annual grant of about forty million francs or eight million dollars, to the clergy of the Catholic Church will stop—and the priests—numbering about 60,000—will have to get their salaries by the voluntary contributions of their people.

How much of a hardship this will be remains to be seen. In the United States, the Catholic population not only does what French Catholics will be asked to do, that is, support their pastors, but in addition to this, American Catholics are building many new churches every year, and supporting a system of parochial schools, wherein over a million children are educated. The latter burden will not be placed on the shoulders of the French Catholics, as the State pays all the school bills. Neither will French Catholics be obliged to support the many private charities conducted by religious orders, which Catholics in this country maintain. If, among the forty million people of France, there are thirty million Catholics—that is to say, six million Catholic families—an assessment of seven francs per family (that is, \$1.40), will fully make up the loss to the Church of the annual State grant."

It is announced that a Catholic priest, Father McKeon, of Stratroy, Ont., who gave the impetus to the first "Old Home Week," in a desire to honor Hon. Edward Blake, who was born in that town,

Editorial Notes.

According to the "Catholic Transcript," the London "Tablet" finds the "English Churchman" a little difficult to please. It seems that the "Churchman" is in the habit of explaining that the Catholic Church flourishes on ignorance and obscurantism; but now it is disturbed because the pupils of convent schools are too successful at public examinations. It fears, too, that Oxford will be overrun with Papistic students; and so it invites its devout readers to "invest their tens of thousands to maintain the Protestantism of the country." Protestantism seems to be threatened because convent schools teach successfully, but why should the "Churchman" repine, since, in its own philosophy, enlightenment will be the death of the Catholic Church?

The Akron "Times," in a timely and well-considered editorial on the over-crowded curriculum of the public school in that city, calls the attempt to introduce professional training in the common school course "an abuse of the power of taxation and an unwarranted interference with the relation between parent and child." Placed on this ground, the frills complained of become not only impractical, which has been the burden of the complaint against them, but unlawful and demoralizing as well. "It may give the mother more leisure to attend her numerous clubs if her daughter is taught sewing and cooking at school instead of at home, but why," asks the Akron editor with cruel concreteness, "why should the taxpayer be made thus to furnish time for club meetings?"

Lord Marlesford, one of the characters in Mrs. Craigie's last book, "The Dream and the Business"—left almost finished when she died—says: "All the same, to be a Roman Catholic in a Protestant country requires more tact than I possess. At every instant something is said or done which affects the question of faith or sentiments which I hold. Whether one speaks of art or politics or science or literature, the embarrassment is the same, because the Catholic religion affects the whole life. I am more at home, therefore, with a bad Catholic than with the best Protestant that ever walked."

The Catholic Fortnightly Review quotes a distinguished nun as being opposed to commencement exercises. In her opinion there is too much time taken from study, on the part of the pupils and teachers, in order to provide entertainments and such like. . . . We are not inclined to indorse this proposition in its entirety. Such exercises inspire children with confidence in themselves. They are a direct demonstration to our non-Catholic critics that Catholic schools cannot compete with them on their own grounds. Moreover, they help swell our school funds and, dear knows, that is needed.

Says the "Catholic Standard and Times": "Vanity Fair" declares that Home Rule for Ireland must come, and that the sooner it comes the better for Great Britain. "Vanity Fair" is no mean authority. It knows what is passing in the mind of Mayfair, where all the wealth and intellect of the ruling caste meet to exchange ideas and compare notes. Though it treats life as a jest, it is no fool. The court jester often knew the mind of the monarch better than the Prime Minister."

"Church Progress" sums it up when it says: "No money for sectarian purposes, is the slogan of the mushroom statesman. But he never opposes the appropriation for the salary of the legislative chaplain. What wonderful obtuseness!"

The Pittsburg "Observer" is sound in this prediction: "The real political issue of the near future will be whether a federal judge is to be allowed to flout the sovereignty of the state in which he exercises his brief authority.

In the untimely death of Rt. Rev. Frederick Z. Rooker, bishop of Jaro in the Philippines, the Church loses a valiant son. Bishop Rooker was a brilliant scholar and a talented executive who will be missed in the insular colonies.

Sarcastic but to the point is the "Catholic Messenger" of Worcester when it says: "The Rockefeller Baptist Church, Fifth Avenue, New York, has imported an English pastor. Was it because Americans are not sufficiently well versed in the varying degrees of respect to be paid to different grades of wealth and social position?"

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Why is it that so many of our fellow churchmen are mentioned for office by one party and so few by another?

"The devotion of the fifty-two Sundays is of precept and is therefore more binding than any devotion that is voluntary," says the Catholic Columbian.

The number of men and boys in the United States is almost exactly the same as the number of women and girls. Polygamy, therefore, is repugnant to nature. So, likewise, there should be no reason for any man, fit and free to marry, to be unable to secure a wife.—Catholic Columbian.

The faculty at the Catholic University announce the appointment of Dr. P. J. Lennox, a distinguished scholar and professor of modern literature of Ireland, to succeed the Dr. Maurice F. Egan, who recently resigned his chair of English literature to accept the position of minister to Denmark.

The "Catholic Mirror" is amply justified in this protest: "What wonder there are misunderstandings about the Church among those not of the faith, when a journal like the Baptist Commonwealth writes of 'Gil Blas,' and unspeakable Parisian periodical, as 'A French Catholic Priest!'"

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