

CATHOLICS IN ENGLAND. "AGGRESSIVE" AND "POLITICS."

The Catholic Archbishop of Westminster in an address recently in Hull, in support of the movement for a Federation of all the Catholic Societies of England, made some interesting observations on the charges by Protestants that the Catholic Church in England is "aggressive" and that it takes too much to do with politics.

As to the "aggressive" charge the Archbishop described it as a very easy way of getting out of the difficulty of answering an argument, and he went on to remark that at the time of the Eucharistic Congress some of the papers, not of the best repute in the religious world, were at a loss to find some solid subject of criticism, and then at last they said: "See, these Catholics are becoming so aggressive. Why, at the head of the procession during the Eucharistic Congress little children actually carried a banner with the words, 'Jesus, convert England.'"

And that was the only proof they were able to bring forward that there was something aggressive about the Eucharistic Congress. That banner, or nothing whatever to do with the Central Committee, it was not in any sense a promediated act, but if it were, what harm ought there to be in the minds of anyone, in asking Our Lord to convert England, for surely even those not of the Catholic faith must agree there was a certain need of conversion amongst us?

In making this assertion the Archbishop was undoubtedly well within the limits of moderation. Hardly anyone will deny that in some, if not many, respects England and the English people stand in much need of conversion.

With regard to the charge of "politics," the Archbishop prefaced his remarks upon it by reference to another subject before the public mind at the present time—the politics of conversion. The Declaration which the Sovereign has to make at the time of his accession to the throne. Of course, said the Archbishop, every fair-minded man has to admit that it is an outrage that any one form of religious belief should be singled out on an occasion like that, and reprobated publicly by him who is the sovereign of all his people.

Therefore no one is prepared to defend the Declaration on its own merits. But they say, "It is all very well, but you know Catholics are not like other people; they are always going in for politics. Because they are a strong political body we have to take strong measures against them that we could not possibly defend were they taken against anybody else, and so, after all, we must keep up this extraordinary Declaration."

Replying to this charge the Archbishop asserted that there is not a single religious body in England at the present time from the pulpits of which less is heard about politics than from Catholic pulpits. Complaints have recently been heard among prominent nonconformists that very often their (Nonconformist) pulpits are turned into political platforms. It is not unknown back through the past, and the Protestant Church of England prominently associated with political movements, but Catholic pulpits have nothing whatever to do with politics and the Catholic people are told over and over again by their clergy that they may have any political opinions they like so long as they keep the Commandments of God and of the Church.

The Archbishop might have added that it is strongly and impudently inconsistent for Protestants in England to charge "politics" against the Catholic clergy in face of the fact that Protestant bishops are professional and Party politicians and legislators with seats in the House of Lords.—New York Freeman's Journal.

NEWS FROM SCOTLAND.

At a great meeting of the Catholic electors of Edinburgh held to choose Catholic candidates for the School Board, addresses were delivered by Canon Stuart and Father Donlevy, the present representatives at the Board. In the course of his address Canon Stuart, who has been on the Board nine years, took occasion to refer to the outcry raised by a certain class of Protestant bigots against the proposal to grant free books to Catholic schools. Canon Stuart said that before the passing of the new Education Act for Scotland the Catholics were not in a position to get any relief from the local rate in their very hard struggle to support their schools. The new act gave the School Boards power to come to their assistance and give free books to the children attending their schools, and because the School Board thought this power should be exercised, this extraordinary cry had been raised.

Canon Stuart pointed out that there was no such thing in Scotland as national schools. They must not forget that the system consisted of Presbyterian schools, Episcopalian schools, and Catholic schools. Catholics had always been called upon to pay their share of the rates, and they had never got one penny from them in return. Now, when they were to have an opportunity of getting about two shillings per head from the rates it was received with an extraordinary outburst of condemnation. Who were opposing them? A set of religious bigots, and these religious bigots were helped to a certain extent by would-be political bosses.

It is satisfactory to note that since the delivery of Canon Stuart's speech, the School Board of Edinburgh have passed the resolution which gives free books to the Catholic schools there. The Catholic schools in Scotland, as may be gathered from the foregoing statements, are voluntary schools, and have hitherto received no aid from the local taxes, having depended entirely for their support on the Government grant allowed in virtue of the number of passes in each standard, and the contributions of Catholics themselves. The passing of the new Education Act for Scotland gives School Boards power to relieve Catholic schools of some part

of their burden. Of course there are in Scotland no Separate School Boards like those in Canada, and Catholics have not the power to divert their local taxes to the support of their own schools.

THE "CASSET" AND ITS EDITOR.

We learn with regret of the dangerous illness of the editor of the Casket of Antigonish, N. S., the Rev. David V. Phalen of North Sydney, N. S. Though issued in a relatively small Canadian diocese, the Casket, because of the character and ability of its editor, is justly considered one of the leading Catholic papers. The Western Watchman of St. Louis, whose editor, the Rev. D. S. Phalen, is a near relative of the Canadian priest, says in its last issue: "No one reading that paper, the Casket, for the past eight or ten years would suppose for a moment that it was edited all the time from an invalid chair. But such was the fact. Father Phalen has been not only a sick man, but a dying man, for ten years, and that he is alive is a marvel to all his friends. Father Phalen was only a few years ordained when that dread disease, consumption, that has no pity for bright eyes and brighter spirits, fastened itself upon him, and he has fought its ravages in every most salubrious spot in both countries. He spent some years in Colorado and New Mexico, and made several lengthy visits to this city. But he got too weak to travel, and finally settled in his native town, North Sydney, to wait and prepare for death. It is a pity that so good and so accomplished a young priest could not live longer. His death will create a striking gap in the ranks of American writers, and it will be long before we look upon his like again.—Sacred Heart Review.

AMERICA TO BE CATHOLIC.

Rather a startling pronouncement was that of Rev. Mr. Talmage, pastor of the Chambers-Wylie Presbyterian Church, Philadelphia, last Sunday morning. He was speaking of play grounds for children and in closing his remarks referred in the following terms to the Catholic Church:

"Now I am going to say something you may not agree with me in, and which will shock some of you here present. The only Church which is dealing with the spiritual development of her little children aright is the Catholic Church. The Catholic priest says, 'Let me mould the child up to twelve years of age and I care not who has the child after that.' A few weeks ago four Presbyterian writers of the free-brand variety undertook to make it topical for the 'Romish Church' in the diocese of London, Canada. Presently two of the C. D. L. heavy-weights swooped down on the Calvinists and put all of them out of commission in quick succession.—Chicago New World.

"And when I say this I am not attacking the Catholic Church. Mr. Beecher used to say that some people had two requisites for heaven: 'First, do you believe in Christ? Second, do you hate the Catholics?' Well, then, pass into heaven. Like Mr. Beecher, I am no bigot. I would infinitely prefer one of my children to be a Catholic rather than to have him go to no church at all. Indeed, I would prefer one of my boys to be a good Catholic rather than a poor Presbyterian, although I would prefer to have my children good Presbyterians than good anything else.

"But whether I like the Catholics or no, one fact is certain, the Catholics train their children for the Church. The result: the Catholics are simply going ahead by leaps and bounds. The coming universal creed of this land is the Catholic creed, unless we as a Church have the brains of the Catholic priest and put the chief emphasis of our spiritual work into moulding our children under twelve years of age for God."

WAS HE A HERO.

Many years ago a young priest went to live with the Coeur d'Alene Indians in Northern Idaho. He left his white companions, his friends, his home, and went among a strange people in a strange land.

These new companions with whom he chose to live were a savage people who delighted in wars. Often their tomahawks were dyed red with human blood, and their belts were ornamented with the scalps of their victims. They did not love the peaceful pursuits of farming and they knew nothing of the good God who made the mountains and all nature around them.

This young priest carried no guns or knives with him; he went armed with the Crucifix and a mind full of love for the souls for whom Christ died. He taught the people about their good Brother and Saviour Who wished them to give up war and learn to till the soil. He showed them how to build houses and how to read.

Now the Northern Pacific railroad goes through the country, and the passengers can see the first church which these Indians built for the good "Black God." It is forty years since this church was built. Not a nail nor a piece of iron was used, and yet it stands today.

The St. Paul Globe said of this holy priest, Father Joseph Joset, a Jesuit: "He was not known outside the little world in which he lived for nearly two generations. He sat by the bed of the sick and the dying and spoke words of comfort. No night was too dark, no road too wild and rough, or too long, to prevent his attending every call. "He was an upright man, and he conquered a people by peaceful means. He found them savages, living by war and the chase. When he died they were living from the produce of their farms, and many of them had bank accounts."

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"The story of his privations and dangers will never be told; his name will not live in books with heroes of daring, but chance incidents; but he was a hero whose heroism covered a time extended far beyond the average period of human life.

The dusky faces of his parishioners were sad when he was laid to rest, but they will remember to pray for him as he taught them to pray for the dead. Many a soul was saved by Father Joset, who gave his life for souls. What faith he had, what love for God, when he turned his face toward an unknown land and sought a home among the savages; but greater faith and greater love was shown when he lived and labored among them for years, and then died. Was he a hero?—Catholic Advance.

CATHOLIC DEFENSE LEAGUE.

CATHOLICS OF CANADA HAVE EXCELLENT PLAN FOR NAILING MISREPRESENTATIONS AND FALSEHOODS.

Canada possesses a Defense League that is unique in its aim as well as in its plan of action. Its raison d'être is not to create a religious war but to render one unnecessary and impossible.

Its object is to reply promptly to every anti-Catholic article appearing in the secular papers, and this is accomplished by printing the Catholic reply in the same columns in which the slander was printed.

The tone of all Catholic Defense League (C. D. L.) correspondence is expository, but not acrimonious. The plan of action is simplicity itself. The subjects of debate are distributed between twelve different departments, and at the head of each department is placed a writer who is a specialist in the subjects assigned to him. Press scouts are on the watch everywhere for offensive editorials and letters. Archbishop Donatus Sbarretti, D. D., Apostolic Delegate, is the moving spirit in the league and the Rev. Albert McKeon, S. T. L., parish priest, St. Columban, Ontario, is the general secretary.

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Bought Her A 1900 Washer

One of our Readers Tells How Her Husband Learned

What Wash-Day Means to a Woman

Dear Editor:—Most men have no realization of what "Wash-Day" means to a woman. My husband is one of the best men that ever lived, but he laughed when I asked him one day to get me a 1900 Gravity Washer. I told him it would wash a tubful of clothes in six minutes. "Why, wife," said he, "a washing machine is a luxury. And, besides, there's no better exercise than rubbing clothes on a wash board. It's good for the back. I think we had better wait till we get the farm paid for before flying away money on such untried things as washing machines."



That settled it. I gave up the idea and kept right on washing in the same old way. I confess I felt hurt, but I knew John had no notion how hard it was to do the washing for a family of five—three of them little tots. I am not very strong, and the washing with all my might, the better of me. I had quite a headache and my arms ached.

So one morning he started in. "My! what a commotion there was in the kitchen. From my bedroom I occasionally caught a glimpse of poor John struggling with that mountain of dirty clothes.

If ever a man had all the "exercise" he wanted, my husband was that man! Couldn't help feeling sorry for him and yet it made me laugh, for I remembered how he made fun of me when I hinted so strongly for a 1900 Gravity Washer. When he finally got the clothes done and on the line he was just about "all in."

That evening John came to my room and said kind of sheepishly: "What's the name of the firm that makes those Washers you were telling

me about?" I looked up their advertisement and found the following address:

C. E. N. Bacher, Manager, The 1900 Washer Co., 837 Yonge St., Toronto, Canada.

That's all he said, but he lost no time in sending for his Free Washer Book. The book came in due time, and with it an offer to send the 1900 Gravity Washer on thirty days' free trial. My husband jumped at the chance to try the Washer without having to spend a cent. "We'll have four weeks' use of the Washer anyway, even if we don't desire to keep it," he said. So he told the company to send on the Washer.

It was sent promptly, all charges paid, and the 1900 Washer Company offered to let us pay for it in little easy payments. The next week I felt well enough to use it. It is the nicest Washer I ever saw, and it almost runs itself. Takes only six minutes to wash a tubful, and the garments come out spotlessly clean.

We were all delighted with the Washer, and wrote to the company that we would keep it and accept their easy payment plan of 50 cents a week. We paid or it without ever missing the money, and wouldn't part with the Washer for five times its cost.

If women knew what a wonderful help the 1900 Gravity Washer is, not one would be without it. It saves work and worry and aches. Takes away bills, the dread of wash-day. I feel like a different woman since I got the use of the Washer. I hope, Mr. Editor, you will print for the benefit of the women readers of your valuable paper. Sincerely yours, MRS. J. H. SMITH

The Secret of the easy operation of the 1900 Washer is the peculiar "S" shaped links, which no other washer can have; then it has no iron to come in contact with the clothes! and also has a removable tub, which is a great convenience.

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