

## Protestant Boycotting

**Astonishing Facts - Disgraceful State of Affairs - Paper by the Rev. Dr. Hogan.**

The Rev. Dr. Hogan, at the meeting of the Maynooth Union on Thursday, June 23rd, read a paper on "The Attitude of Irish Protestants Towards Their Catholic Countrymen." He said: Against the fact that the Crown is Protestant, I do not wish to raise any objection, though on what grounds the King should be deprived of that liberty of conscience which is claimed for the meanness of his subjects is more than I can understand. In passing, I may also be allowed to ask why should the King at his accession be compelled to take an oath which is an outrage on the Catholic Faith and the Catholic people of the whole British Empire? Lord Salisbury himself described it as brutal and barbarous, and as a stain on the Statute Book. In no other civilized state of modern times is anything of the kind to be found. The opposition to its removal came chiefly from Irish Protestants whose only interest in the matter seems to be the satisfaction it apparently gives them to see a solemn insult addressed to their Catholic countrymen whenever a new King ascends the throne. But whilst the King must be a Protestant, what need is there that his representative in this Catholic country should be a Protestant? Not only, however, must the King's deputy be a Protestant, but when he goes to England for a holiday or for business the Lords Justices who replace him must be Protestants. Catholic judges, no matter how loyal and how distinguished, are disqualified on account of their Faith. Then the Lord Lieutenant is assisted in the government of the country by a Privy Council which consists of 60 members. Of these over 50 are Protestants and only 7 Catholics. Besides the £20,000 a year which the Lord Lieutenant receives from Parliament, his household is maintained at the public expense, and he thus gets an opportunity of surrounding himself by thirty or forty gentlemen who draw salaries according to their rank and labors. From this charmed circle Catholics, as a rule, are excluded. Now and again a few are to be found, but there are not more than three or four out of thirty or forty. Nearly the same proportion is observed in the Chief Secretary's office. The Chief Secretary, of course, himself, is invariably a Protestant, and of the officials who work directly under him the proportion would probably be about five or six Protestants to one Catholic. If you take the trouble to look into the Record Office, the State Paper Department, the Office of the Treasury Remembrancer, or Deputy Paymaster, you find everything worth having in the hands of the dominant party. In the Local Government Board, of the three principal officials, Secretary, and Law Adviser, only one is Catholic; and in the long roll of its inspectors, medical officers, engineers, auditors, and even clerks, the principle of ascendancy in its most drastic form is maintained. Some years ago two of the heads of this Board and the Law Adviser were Catholics. All these except one have now been replaced by Protestants. In the Board of Works the three heads are Protestants. The solitary Catholic, Mr. Richard O'Shaughnessy, who recently retired, has been replaced by a Protestant; and in the list of surveyors, land inspectors, draughtsmen, accountants, and so forth, the number of Catholics can be very easily counted. In a return made to Parliament on the 4th of February last, at the request of the late Mr. McGovern, the list of the officials connected with the Department of Agriculture is given, with the salaries which they receive. Some slight changes may have taken place since then; but they cannot be of much importance. Now, looking over this interesting return, I find that at the head of the Department there are five officials with salaries ranging from £260 a year to £1,350, together with other allowances which considerably enhance the value of the position. Out of these five officials there is only one Catholic, and the appointment of that single Catholic has provoked a storm of bigotry and intolerance, the like of which we have not witnessed in this country for many a day. Passing on from the general staff to the various branches of the Department, I find at the head of the Agricultural Branch three Protestant gentlemen, with salaries of £254 7s. 6d., £260, and £265 respectively, all provided with first-class railway and other expenses. At the head of the Technical Instruction Branch I find six gentlemen having salaries from £315 to £700 a year, with the usual railway and hotel allowances. They are, I understand, all Protestants. At the head of the Fisheries Branch I find a Protestant clergyman, with a salary of £900 a year, with railway fare and other expenses. This whole branch, with eight or nine officials, all well paid, seems to be an almost exclusive Protestant monopoly. In the Veterinary Branch the chief inspector, with £700 a year, and the two travelling inspectors at the head of the list, with £440 and £260 a year, wear the clerical colors, I am told, whilst a few clerks and messengers are Catholics. At the head of the Science and Art Museum, with a salary of £742 10s., is Lieutenant-Colonel Plunkett, whose sympathies are well known, and in whose office, you may be sure, the interests of the Protestants are not forgotten. In the National Library of Ireland the librarian, with £550 a year, and the three assistant librarians, with £237, £220 and £200 a year, all belong to the dominant creed. Among the attendants, paid at the rate of 74d. an hour, there are, I believe, some Catholics; but three and a half millions of Irish Catholics could not furnish even an assistant librarian to the National Library of Ireland. The keeper of the Royal Botanic Gardens, with £400 a year and other allowances, is a Protestant; and nearly all the officials of the Metropolitan School of Art, with salaries from £500 a year to £1,450, are of the same denomination. Another institution that is now under the Department of Agriculture is the College of Science. In this institution there are eleven professors, three of whom are in the enjoyment of £750 a year each, with railway and other allowances; four have £600 a year each, two have £400 each, and two have £300. Out of the whole eleven there is, I believe, a single Catholic.

Amongst three-fourths of the Irish people you cannot get as much as a Professor of Chemistry, or a Professor of Mathematics. Turning away now from these Government Boards and Departments, which are far from being exhausted, let us direct our attention for a moment to the great professions of law and medicine. In the legal profession you had not long ago an Irish Catholic judge in the Court of Appeal of the House of Lords. He has now been replaced by an Englishman and a Protestant. In 1881 the Lord Chancellor, the Lord Chief Justice, the Lord Chief Baron, and about half the judges of the higher courts, were Catholics. Now, out of sixteen, three remain Catholics. Out of four Recorders only one is a Catholic. Out of twenty-two County Court judges, only seven are Catholics. Out of forty-four Benchers of the King's Inns, only nine are Catholics. In the Land Commission, out of three estate commissioners only one is a Catholic. Out of six Legal Commissioners, only two are Catholics. According to a return made to Parliament in 1902, at the request of Mr. MacVeagh, M.P., out of 68 resident magistrates there are 49 Protestants and only 19 Catholics. Of the four Dublin City Police Magistrates only one is a Catholic. Out of six police inspectors promoted to be resident magistrates by the present Government, not a single one is a Catholic. Out of 1,372 justices of the peace, there are 1,014 Protestants and 358 Catholics. No information could be obtained as to the religious belief of the Court officials, taxing masters, receivers, accountants, registrars, and so forth. Religion is never inquired into when making these appointments. Why should it? What is the necessity when the information is supplied gratis, and through the most reliable channels. I should not forget to mention that in the Court of Appeal, where cases of the greatest delicacy and of the utmost practical importance to Catholics are decided, there is now not a single Catholic judge. How the heavens would resound if the case were reversed; or, rather, if the small minority of Protestants in Ireland had no representative in the highest Court of Appeal in the land! Then all the law officers of the Crown, as far back as the eye can reach, are of the dominant creed. At their head you have an Attorney-General and a Solicitor-General, both of them remarkable for their hostility to Catholics, and both of them ready to stop on the Bench to administer justice to the people whose interests they have hitherto been trampling under their feet. After them come the Serjeants-at-Law, the Crown Prosecutors, and the Crown Counsel, and nowhere do you see any grounds to hope that things will not go from bad to worse as the years go by. In the medical profession the two great institutions which have been empowered by statute to examine and grant diplomas—the Royal College of Physicians and the Royal College of Surgeons—are both absolutely dominated by Protestants. In the case of the College of Physicians the Charter has been rather cleverly grafted on to an old foundation of Sir Patrick Dun, and the spirit of the pious founder can be judged from the fact that when Henry Grattan in the old Irish Parliament asked that at least the Chairs of Anatomy, Chemistry and Botany in Trinity College should be thrown open to Catholics he was met with the objection that these Chairs had been privately founded by Sir Patrick Dun on the express condition that they should never be occupied by Catholics. Such was the spirit of the real founder of the Royal College of Physicians; and you can judge as to whether that spirit has been observed, notwithstanding the charter which this institution has received from the State, and the vast amount of money it has received from Catholics for diplomas and otherwise. It would be almost a waste of time to inquire what footing Catholics have got in it. They have no footing proportionate, either to their numbers, their education, or their abilities. Some of the most distinguished Catholic doctors in Dublin have been blackballed for the Fellowship. Out of 65 of its Fellows only 11 are Catholics. Out of 41 appointments made to them this year 38 went to Protestants and 3 to Catholics. The various boards and committees are so manned that Catholics can be kept in perpetual subjection, if they can no longer be excluded according to the wish of the pious founder. The College of Surgeons, which got large grants of public money even as far back as the days of the Napoleonic war, is, apparently, as complete a monopoly as the College of Physicians. It is governed by a council consisting of 21 members, of whom four are Catholics. Out of 16 professors of the college, only one is a Catholic; and out of 24 examiners 24 are Catholics. In addition to the money contributed by Parliament, this institution draws large sums from Catholics in fees for lectures and for diplomas, and the return it makes is to keep Catholics almost at the door. But all the monopolies of which I have been speaking sink into insignificance in comparison with the monopoly of higher education. Here you have the kind of thing, for whilst the door has not been honestly slammed in our face, it is evidently thought that we can be put off with false and deceptive promises for another generation, if not indefinitely. We are under the heels of an oligarchy, and there we shall be kept even we are prepared to fight for liberty.



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## HOW BOB'S MONEY GREW

(By Sally Campbell.)

Bob was tired. He was tired of everything.

"I know what I'll do. I'll count my money."

He went into the shed and pulled from under the kitchen steps a little broken-mouthed pitcher. This was his bank. Sitting down, he poured out the pile of pennies and nickles, and counted them.

"Fifty-six!" said Bob, in surprise.

"Maria," he called, "how much is a tenth of fifty-six?"

"Fifty and some over," answered Maria.

"Call it six." And he laid off six pennies. "Those are for missions or something else good." He counted again. "Fifty,—and there have to be sixty."

With ten more cents he could buy the book of beautiful pictures in the window of Mr. Spooner's store.

"Bob, Bob!" cried Maria. "Uncle Mat is driving in!"

Bob was away like a flash. Maria had gone. All the family were in the lane when Timmie Bowles came. He had to walk around Bob's money to go up the steps. He did not think anything about it at first, but after he had knocked and nobody had answered, and he felt the silence in the house, a queer look came into Timmie's eyes.

"Gran," he muttered, "is awful sick. There isn't a drop of medicine in her bottle, and there isn't any money. Gran won't ask people for things, and she won't make debts. I know what to do."

Timmie knocked again with all his might. But nobody heard. He had his back to the broken-mouthed pitcher and the heap of coins, but he could see Gran sitting by the fire, shivering under her blanket shawl. He doesn't care for that money.

He leaves it where any tramp could get it. If—

But Timmie did not finish. He caught up his milk-bucket and ran, and never stopped until he was halfway across the field. Then he sat down on a big rock. Gran herself could not have been shivering more than Timmie was.

"Gran would rather die," whispered Timmie, "than have a thief in the family, and—and I felt like being one, I did."

Timmie laid his head down on the careful patch which Gran had put in the knee of his knickerbocker. It seemed as though he could never lift it up again.

The Bowleses have always been honest. Everybody trusted them, and nobody got cheated. But now—

Poor Timmie!

"I don't see how it happened. Gran says her folks don't have much money, but all they do have they come by right. She says she likes that better than money. Every morning she tells God that she's thankful for his care of us so long, and she supposes he will another day. But to-day he—"

Timmie lifted his head, and looked straight at the thin new moon.

"To-day God did!" he cried. He laughed aloud in the big field, he felt so pleased and safe. "I didn't touch a single penny—God didn't let me."

Back to the kitchen door went Timmie. Bob came running to answer his knock. The cows were not milked yet. Timmie must wait. So they sat down on the steps and talked.

Timmie did not know how it happened, but soon he had told about his grandmother, and how much he was worried.

Bob gathered up his money and put it into his pocket.

"How much does her medicine cost?" he asked.

"Fifty-five cents when she takes the bottle."

"Then I have enough for a bottle full. Come on, I'm going to buy it."

"Oh, no!" said Timmie, but his face grew bright.

"Yes," said Bob, "she must have it."

"But Gran won't let you; she's proud."

"Yes, she will," insisted Bob. "I am her neighbor. Your neighbors help you. Come on."

When they got to Gran's room Timmie lurked behind, but Bob walked in boldly.

"It's too bad you feel sick, Mrs. Bowles," he said. "I want to get some medicine for you in your bottle."

Gran looked at him.

"You can't," she said. "I can't pay for it."

"I'll pay," said Bob, rattling the coins in his pocket.

"Who sent you here?" asked Gran Bowles.

"Nobody. Timmie felt so worried that I told him we'd go and get your medicine." He was surprised. He



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**The Gunpowder Plot**

The Gunpowder Plot has given rise to such fierce controversy that any new evidence relating to the period will be eagerly availed of. The MSS. of Mr. W. Clarke-Thornhill, which have been published in the same volume as the foregoing, contain numerous references to the Treshams, Vaux, Catesbys, and Montagu. They consist almost entirely of the correspondence and other papers of Sir Thomas Tresham, owner of Rushton Hall in the reign of Elizabeth. The MSS. were only discovered in 1823, in a partition wall of Rushton Hall and from the fact that the latest paper is dated November, 1605, it is supposed that they were written in the alarm following the Gunpowder Plot, and the arrest of Francis Tresham. Included amongst the papers is one of the greatest value, which gives an account from the Catholic side, of the conference held at the Tower on August 31, 1581, between Fr. Edmund Campion, S.J., and the Deans of St. Paul's and Windsor. The "Rambling" in 1857, printed a report of the conference from the MSS. in the British Museum. It is extremely probable that this is the one document missing from the Museum set.

Idleness is the bane of body and mind, the nurse of naughtiness, the chief mother of all mischief, one of the seven deadly sins, the devil's cushion, his pillow and chief reposal.

**Cardinal Vannutelli's Visit to Ireland**

In view of persistent rumors that Cardinal Vincenzo Vannutelli has been entrusted with a mission to France on his way to Ireland to attend the consecration of the new Armagh Cathedral or on the return journey, his Eminence has decided that he will not come back by way of France. Cardinal Vannutelli also does not intend to stop in Paris on his way to Ireland unless he finds himself fatigued by his journey, in which case he may spend a night in Paris as the guest of Cardinal Richelieu, Archbishop of Paris. Cardinal Vannutelli expects to arrive in England on the 19th instant. He will be awaited by the Marquis MacSwiney Christmas, his Chamberlain, who will arrive before him, and he will leave London for Armagh on the 21st instant. The Cardinal is taking with him a present from the Pope to the Cathedral, which it is believed will take the form of a magnificent gold chalice.