

SCOTS WHA HAE

The mention of Home Rule conjures up a picture of a Dublin Parliament, but for all that Home Rule and Irish self-government are not synonymous terms. The introduction and second reading of a Scottish Home Rule Bill in the British House of Commons reminds us that there is a Scottish as well as an Irish Home Rule Question in old country politics.

Scotland and England were united legislatively in 1707. As in the case of Ireland, ninety-four years later, the union was effected by wholesale bribery and corruption. In both cases the effect was the same. Irish Legislative Union with England has been described by Mr. Redmond as "the greatest failure in history." Of the Scottish Union Lecky writes, "The Union, by making the public opinion of England the arbiter of all Scottish reforms, altered their conditions and increased their difficulties." There, however, the parallel ends. For, whereas the Irish people never consented to the Union, the Scots accepted it. Scottish members of the House of Commons accepted office in the Cabinet. Campbell-Bannerman, the late Premier, Asquith and Balfour, came from across the border. Scotland has seventy-two members in the House of Commons. Fifty-nine of these are Liberal Home Rulers, but there is no National Scottish Party corresponding with the Irish Party.

As the present bill is not a Government measure there is very little prospect that any more will be heard of it this session. The principle of Home Rule for Scotland has been affirmed by a vote of the House of Commons, and with this the Scottish members will, for the present, be content. But when the Irish Bill has passed into law the agitation for a Parliament in Edinburgh may be expected to be crowned with success. Scotch Liberals have been consistent supporters of Home Rule for Ireland, and when their turn comes to press, their own demand seriously they may rely upon the hearty support of Ireland.

The Bill, the second reading of which was carried by a majority of forty-five, is modelled mainly upon the Irish measure, but the Scottish Parliament is not to have control of the Post Office, nor will it have power to vary Customs and Excise. Unlike the Irish Bill it does not diminish the representation of Scotland in the Imperial Parliament.

COLUMBA.

NOTES AND COMMENTS

AN IRISH judge of eminence, the Lord Chief Baron Palles paid a notable tribute to the Jesuits as educators at the recent annual reunion of graduates of the School at Clongowes Wood, near Dublin. Referring to current slanders of the Society, the Baron reminded his hearers that notwithstanding all such attempts to belittle them or to destroy their influence, the Society had continued to flourish, and through good report and evil report to carry the flag of religion into the science which was most important for the preservation of religion, namely, that of education. During the centuries of its existence its course had always been progressive, and education in the hands of its members had always been linked with religion—which testimony recalls that of so qualified an observer as Sir James Mackintosh, that, with the suppression of the Society in the eighteenth century, education in Europe had declined.

LORD PALLES owes his title of Chief Baron to his headship of the Exchequer in Ireland, to which office he was appointed in 1872, and to that of England in 1892. He has always taken a deep interest in educational matters, and was for some time a Commissioner of Intermediate and National Education. At the present time he is a Senator of the National University of Ireland. The "Catholic Who's Who" reminds us that he is the "last of the Barons," since that dual office will lapse with his own tenure. That the Jesuits should always have retained the esteem and affection of pupils of real eminence such as Lord Palles, is surely one of the most striking tributes that could be paid to their moral and intellectual qualities.

THE CHRISTIAN GUARDIAN thinks our reference to the finances of Protestant missions "unfounded and slanderous." It should be borne in mind, we said a few weeks ago, that of the millions raised by Protestants

for foreign missions, a very large proportion is swallowed up in salaries and administrative expenses, so that comparatively little reaches its intended destination. We are sorry that the sensitive conscience of the Guardian editor should take umbrage at this characterization. We certainly had no thought of saying anything that was either harsh or untrue. Much less had we any intention, as the Guardian's retort would seem to insinuate, of reflecting upon the integrity or good faith of either those who contribute to their missions or those entrusted with their administration. As to the latter, it never occurred to us to doubt that, as the Guardian contends, everything is open and above board. We had but reference to the system, so elaborate, and costly, as contrasted with the more economical and (pardon us) more self-immolating practices of the Catholic missionary.

THE QUESTION nevertheless arises, was our characterization a mere random shot, or a deliberate judgment based on assured facts. As to the general correctness of our statement, we had not thought it would be seriously called in question by even those most directly concerned. The cost of Protestant missions, as contrasted with results, has indeed been the theme of many animated discussions in Conference, Synod and Assembly, and of these, as reported in the daily papers, we were not unmindful in referring to the subject as we did. That Protestants, in spite of this, should continue to give so generously to their foreign missions is certainly creditable to their good will, if not quite so much so to their shrewdness and business acumen. In one department of their work certainly, that devoted to the perversion of Catholic peoples, such as the French Canadians, for instance, they year by year betray an almost hopeless somnolence and inaccessibility to reason and common-sense.

WE SHOULD be sorry to arraign anyone, however, or any system, on mere press reports. These, as Catholics especially have only too great reason to know, are not conspicuous for either accuracy or a sense of proportion. But the deliverances of those in official positions or possessing facilities for correct observation, are not in quite the same category, and not to weary our readers with a long-drawn-out discussion on what has but little concern for them, we propose to cite one or two Protestant authorities, and to give our friends on the Guardian an opportunity of looking up others for themselves. There is a vast literature on China and India (to mention the two greatest fields in the East), and not a little of this has to do with Protestant missionary effort within the past hundred years. It is, as we said, a large field, and space will not permit us to more than glance at it. Need we say that our references have in them neither prejudice or unkindness.

LET US say at once that testimony all points to the married missionary as the most fruitful source of the great cost of Protestant missions. It is perhaps a delicate subject and we have no wish to enlarge upon it unduly. Let us cite one competent authority in the person of Dr. R. N. Cust, L.L.D., the Hon. Secretary to the Canterbury Board of Missions, who in 1896 published an important book on the subject of "The Gospel Message." After saying that "it is openly asserted, and not disputed, that many persons have become missionaries to enable them to marry early," he goes on to enumerate the charges which accrue to the missionary fund through aspirants of this class. Thus: "1. Three years at a preparatory school or training college, free from all cost. 2. Pocket-money, clothes, outfit, travelling in England, passage-money; every kind of expense paid: 4. Railway or travelling expenses in the missionary field. 5. Books and instructors in languages. 6. Unmarried allowances, 144 rupees per mensem. 7. House-rent, furniture, house-servants, conveyances. 8. Medical attendance. 9. Outfit for wife, passage-money, additional furniture, toilet articles. 10. Additional married allowance, 63 rupees per mensem. 11. Medical charges for confinement, surgical expenses, a repeating item. 12. Allowance for each child, passage money of sending them out to the field, when adults. 13. Furlough, passage, allowances, to and fro. 14. Children's Home

up to age of sixteen, final grant. 15. Renewal of outfit, furniture and conveyance on return to field. 16. Retiring allowance, closing grants, pensions to widows."

SIMILAR TABULATIONS may be found in "The Middle Kingdom." (1883) by S. Wells Williams, L.L.D. (who reverts to the indiscriminate circulation of the Bible); and on Lord Curzon's "Problems of the Far East" (1894); and in the "Life of Isabella Bird," (a voluminous writer on China and Japan) by Anna M. Stoddard, published in 1906. Writing from China in 1896, Mrs. Bishop (Miss Bird) wrote: "One of the difficulties which specially afflicts me is the waste of working power. . . . Many of the best of the single women have much of their time occupied nursing the mothers five and six months after each baby is brought into the world. . . . Do the people at home contribute to send out monthly nurses—or missionaries?" "My enquiries on the subject," she adds, "are most carefully made and solely among missionaries."

THE GUARDIAN finds fault with us for intimating that a large part of the money raised for Protestant missions never reaches its intended destination, but is swallowed up in administrative expenses. In saying so we appear to have gone by the book. Dr. Cust, to whom we have already referred, is the author of this statement in his "Gospel Message." "As it is now (1896), vast sums contributed for the conversion of the heathen never get out of England. I anticipate the date when contributions will be labelled, 'not to be spent in Homes for children, or for any purpose not directly connected with the evangelization of the non-Christian world.'" The Guardian can perhaps inform us whether this state of affairs applied also to Canada or not, and if it has now ceased to be. The extract will, we trust, be accepted as sufficient evidence that we are not the authors of the "slander."

FINALLY, for the present, let us refer to Canon Taylor's arraignment of Protestant missions, in the two articles entitled, "The Great Missionary Failure," and "Missionary Finance" in the Fortnightly Review for October and November, 1888. Conditions appear not to have greatly changed since then. "It is the system of married missionaries that makes the Church Missionary Society so costly. For the same sum the University Mission is able to employ four times as many, and presumably to do four times as much work." Seventeen years later than the period of which Canon Taylor wrote, the income of the same Society was \$91,910 pounds and the expenditure \$82,600 pounds. It may have been a sight of such figures as these that led "A Chinese" to write to the North China Daily News, of 21st July, 1891, describing missionary enterprise of the kind as "a huge scheme of charity for the benefit of unemployed professional persons from Europe and America." We by no means adopt that point of view, but the Christian Guardian cannot find fault with the impression as gathered by those who are the subjects of such princely outlay. Nor can it reasonably quarrel with those at home who find occasion to smile over the boastful utterances of Laymen's Missionary Movements and kindred crusades in the United States and Canada.

THE GUARDIAN GIVES THE RECORD credit for "usually aiming to be fair." Substitute the word 'always' for 'usually' and our standard is correctly described. Can the Christian Guardian in its treatment of matters concerning Catholics and their Church say as much for itself? If so, how account for the persistent and unfounded calumnies which are served up in its columns week by week, and which, when met with a remonstrance, receive no other treatment than significant silence. That certainly is an attitude which, to put it in no stronger terms, can scarcely be described by the adjective 'fair.' The truth is that these sectarian papers seem to regard the Catholic Church as fair game, and to be none too scrupulous in their mode of warfare.

Many are they who openly boast of illustrious ancestors in order that they may shine by reflected light, ignoring the fact that, by so doing, they are acknowledging their own inferiority: that they have retrograded; that they are compelling attention to their own littleness by contrast.

FALLON HALL

THE NEW RESIDENTIAL SCHOOL FOR BOYS IN LONDON

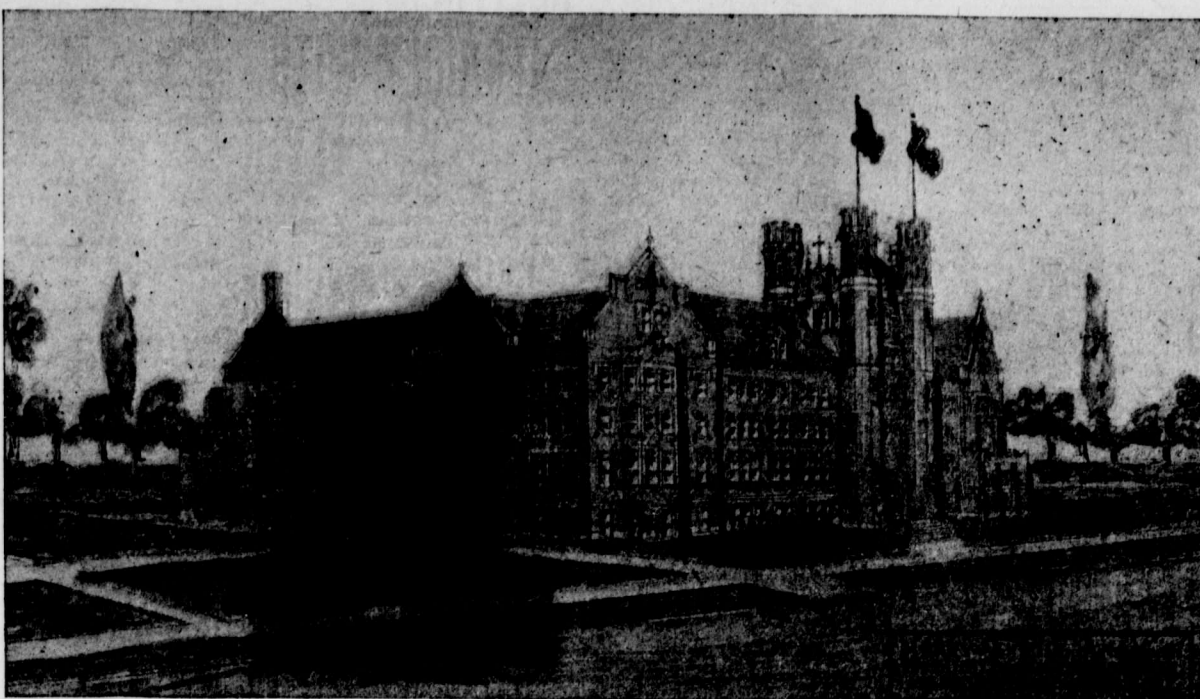
The establishment in London of a residential school for boys, in the known as "Fallon Hall" was among the interesting announcements made at the beginning of the year by His Lordship Bishop Fallon. Readers of the RECORD will be pleased to hear that the plans for the new institution are already well under way and that work will be started at an early date. The site of the new school is a most delightful one in the north end of the city a little to the west of Sunshine Park, the site for the new St. Peter's seminary. The plot selected contains about eleven and

a quarter acres and has a frontage of two hundred and fifty yards on the Thames River.

THE SCOPE OF THE NEW INSTITUTION—HOW IT WILL PROVE A GODSEND

Fallon Hall is the gift of a Catholic lady who was prompted to establish it by a desire to provide facilities for the education of Catholic boys who for one reason or another would otherwise be denied the advantages of a thorough elementary training under Catholic influences. There are Catholic families in out of the way places who are cut off from both church and school for whom Fallon Hall will prove an undeniable blessing. Then again cases often arise where death has intervened or where religious differences divide the household and the problem of

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educating the boys in the principle and practices of the Catholic faith becomes a matter of the keenest anxiety both to priest and parent. In such emergencies—and every priest in the ministry knows they are not rare—the outlook is far from encouraging, unless some such institution as Fallon Hall is available to meet the need. Hence it will be seen that a very large field is open to Fallon Hall. It will be hailed with satisfaction in Ontario and in Canada generally as there are no English schools doing its work. There are indeed residential schools for boys in Ontario but the Protestant atmosphere of these schools bars them to Catholics. In Quebec the French Catholics have a number of such schools while in the United States there are also a number of

schools of this class doing excellent work. THE SCHOOL CONFIDED TO THE DIRECTION OF THE URSULINES

In compliance with the wishes of the donor, the new school will be entrusted to the direction of the Ursuline nuns who at present conduct "The Pines" at Chatham, and whose work in the educational sphere entitles them to a foremost rank among the teaching bodies of America. The fact that these nuns already conduct at Cleveland, Ohio, a successful residential school for boys along the lines proposed for Fallon Hall encourages the hope that their management of the new seat of learning will amply justify the most sanguine expectations of its members.

HOLY FATHER GREETES TEN THOUSAND CHILDREN

Rome, June 17.—The most solemn spectacle that has been seen in the Vatican for many months was witnessed there on Sunday last, when the Pope gave audience to ten thousand children who had just received their first Holy Communion, and to five thousand others. These fifteen thousand persons filled the vast court of San Damaso. When the Holy Father, surrounded by a numerous retinue, appeared he was greeted by deafening cheers. He seemed to be deeply touched by the enthusiastic welcome thus accorded to him. Having bestowed his apostolic blessing, he attentively listened to the singing of popular hymns by the first communicants accompanied by two bands. Then His Holiness delivered a brief address to the children, exhorting them in a strong, clear voice to perseverance in their devotion to our Lord in the adorable Eucharist, after which he withdrew amid renewed applause while the Pontifical March was played. I have been informed by several of the prelates who were present that His Holiness appeared to be in splendid health.

FREEMASONRY UNDER THE WHIP

If it is true the Italian government would gladly see the Pope depart from Rome to-morrow, it is also true that Italian Masonry would desire to see both Quirinal and Vatican disappear from Italy. For forty years Masonry has tried, and often successfully to persecute the Holy See openly, while with regard to the monarchy it is said to be merely biding its own good time. Some time ago M. De Broqueville, the Minister of War to Belgium, denounced Masonry as an enemy to the monarchy in his country, and to prove his allegation he quoted the address of the grand master of the secret society in the prosperous little nation. After impressing upon the brothers of the triangle the necessity of secrecy, Grand Master Reiss continued: "Remember, brothers the sensation of pride which we felt on learning news of the Portuguese revolution. Within a few hours the throne was destroyed. The people triumphed. The republic was proclaimed. It was a lightning stroke for the public, which has been quite ignorant of everything. But we, my brothers, knew the admirable organization, the indefatigable canvassing, the persevering and tenacious activity of our Portuguese brethren."

"The day on which our country shall be freed from the tyranny that oppresses it we shall have the same satisfaction of affirming that Belgian Masonry has been the chief agent in obtaining the liberty of the nation."

Seeing, then that Masonry is being now regarded in Italy as an enemy of Church and State, nobody feels surprised the dark society is meeting with its deserts. The truth of the old Italian saying is verified: "If God does not pay on Saturday night, He will surely pay on Sunday." On all sides the lash is raised above the shoulders of Italian Masonry. With merciless vigor the whip is being brought down upon the cowardly society, the lying sect that has battened upon trickery so long. The

five thousand army and navy officers who are Freemasons are told by the Minister of War to come out of the dark net and win promotion as soldiers ought. General Fava abandoned it before the outbreak of this storm, for his life as a Mason had become insupportable. He was worried to death for promotion by inferior officers who happened to have achieved a higher degree in Masonry than his was. And this morning Signor Baracca, an ex-Freemason of Italy, commences a series of articles in which he promises to reveal everything he learned about Masonry during the dozen years he belonged to the society. No one dreamt three months ago that Italy could experience such a revulsion of feeling against the sect.—Roman Correspondent in the Philadelphia Standard and Times.

FOREIGN MISSIONS

From The Field Afar for June

CHINA

Four Virgins of Purgatory recently came to the convent which Father Fraser has built in Taichowfu, China. They will prove a valuable aid to our good friend in his mission work. The mandarins of Yuenchow, in China, have recently turned over to Bishop Fatigue a large hospice,—buildings, income, inmates and all. The income, however, is small and the inmates—one hundred and three old men and cripples—must be supported. So the good Bishop is hoping for another kind of gift which will make the first one profitable.

Father Pacificus Thomas, the zealous director of the printing press at Chefoo, China, is making a special plea for funds to enable him to carry on his work more effectively. He is anxious to purchase machines and enlarge his buildings, that by the spread of Catholic books and papers he may counteract the influence of Protestant literature, and not lose the splendid opportunity which present conditions offer to missionary effort in China.

The bell that in America warns us to hide from a wandering scissor-grinder or umbrella-mender, is often used in China to herald the approach of our good Sisters. Sister M. Bernadine of Chefoo, thus describes this custom:

"Led by a native Christian who rings a bell, we enter heathen villages, often travelling as far as fifteen miles in order to reach them. At the sound of the foreign bell the dogs bark and the frightened people run out of their houses to see what is going to happen. They are told that we are 'doctresses,' who will treat their ailments free of charge. At first only two or three are courageous enough to approach us, but soon we are completely surrounded. It is now that we begin our real work. We baptize dying infants, and when we find old people dangerously ill we instruct them in the necessary truths, and give them baptism if, as is nearly always the case, they wish to receive it. In this way we often save as many as ten or fifteen souls in one day."

INDIA

Father Merkes, in India, sends us good news of his new school and Catechism class. He writes: "My Tamil school is at last a reality and over seventy children are attending it regularly."

"On Sunday afternoon we have Catechism class here in Archbishop's House, which, as you know, serves at the same time as parish church. Well-educated native Catholic gentlemen have undertaken the work of voluntary catechists and though they are caste people, they do not refuse to teach my poor pariah children, and are really kind to them. This institution of voluntary catechists—is a new one and full of promise."

TO SUCCEED JUDGE MORGAN WHO IS RETIRING JULY 1st, 1913

There are already many aspirants for the Toronto position. For the appointment the name of M. J. O'Connor, K. C., of Ottawa, is mentioned. Mr. O'Connor is a graduate of the University of Toronto and a member of the University Senate representing St. Michael's College. He was the first inspector of the bilingual schools in Ontario and practiced law with Lennox and Lennox in Toronto.—Toronto Daily Star, June 20, 1913.

ENGLISH CHURCH RESTORED

Of all the famous churches in London that of St. Bartholomew the Great in Smithfield is the most interesting and the most stimulating to the imagination. It stands in Smithfield close to the hospital known to all students as "Barts."

Since the monastery was founded by Raherus or Rahere in 1123, this church, which once was only the choir of the monastic church, has suffered strange vicissitudes. In the northern transept a blacksmith had his forge and a fringe factory was but recently at work in the Lady Chapel. So well has the necessary restoration been done that to the eyes of the uninitiated it is not apparent.

The tomb of the founder is on the north of the choir. Dressed in the robes of his order, Rahere lies with folded hands and straightened limbs, in calm contentment, a monk kneeling in prayer from an open Bible on each side of him, and an angel at his feet. Within the tomb his skeleton and part of a sandal were found a few years ago.

The oriel on the south side of the choir may have served as Prior Bolton's pew, or it may have been the place whence the sacristan watched the altar. In any case, it was built in the sixteenth century, and is adorned with the Prior's rebus—a bolt through a ton. Under the Lady Chapel is a crypt, a dim and solemn place now used as a mortuary chapel. Tombs and monuments, inscriptions and ornaments are all intensely interesting, but what remains clearly in the memory is the solemnity, the massiveness and the enduring beauty of the building.

SOUND LOGIC

Why should one Church relinquish its rights in any one field to another? A non-denominational religious director is an impossibility. Logically, if a man is a Methodist he should think the Methodist creed the one and only true creed. Otherwise, why should he be a Methodist? If he does so believe, how can he be a consistent Methodist and try to help Presbyterians to be better Presbyterians or Catholics to be better Catholics? Should he do that he would be influencing others to affiliate themselves with Churches which he must

Haste is the negation of dignity.

THE EUCHARIST

The sound of a low, sweet whisper
Floats o'er a little bread,
And trembles around the chalice
And the priest bows down his head
O'er the sign of white on the altar,
In the cup, o'er a sign of red.

As red as the red of roses.
As white as the white of snows!
But the red is a red of the surface
Beneath which a God's blood flows.
And the white is a white of the sunlight,
Within which a God's flesh glows.
The sight of a host uplifted!
The silver sound of the bell!
The gleam of a golden chalice.
Be glad, sad heart, 'tis well,
He made and He keeps love's promise
With thee all days to dwell.

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