

look with envious eyes towards any non-Catholic institution which may seek under specious pretexts to enlist their cooperation. For it seems not unreasonable to hope that an inter-parochial union of this kind will result ere long in a permanent central organization, with a fully equipped building at its disposal which may serve as a rallying point for not only the Catholic young men of Toronto, but for those of the entire Province. That the time is ripe for such an institution, recent events in our midst have effectively demonstrated.

**THE AMERICAN FEDERATION OF Catholic Societies** is up in arms against the National Educational Association "for attempting to set up (in the United States) an educational trust as a menace to individual liberty, and to the primary rights which every American citizen enjoys of choosing the kind of education which he may wish to give his children." The protest does not come any too soon. It has long been an anomaly in the boasted "home of freedom" that any considerable section of its people should be to all intents and purposes, penalized for its faith and forced not only to educate its own children but obliged by process of law to contribute towards the education of other peoples children. The Catholics of the United States now number something like fifteen million souls. They far outnumber the adherents of any of the sects. They take a prominent part in the public life of the republic; maintain some of its largest industries and have interests as vital as any in its progress and development. Yet every year, for conscience sake, they expend millions of dollars in maintaining a system of parochial schools while paying taxes for the support of the so-called national schools. It has been pointed out that in doing so they relieve the commonwealth to just that extent of a great financial burden, and many prominent men, not Catholics, have raised their voices in protest against this manifest injustice. The time is coming when the Catholics of the United States will be sufficiently strong, numerically, to right this wrong of themselves, but for the honor of the nation, it will be to be hoped that this necessity will be forestalled by the natural sense of justice of the people as a whole.

MEANWHILE THERE is an element in Canada which would, if it had the power, plunge this country into the same vortex as threatens to engulf the Republic to the south. It is an element that is constitutionally incapable of distinguishing right from wrong where its prejudices are aroused. It is a perpetual menace to the peace and prosperity of the Dominion and a thorn in the side of every public man whose conduct is governed by a sense of justice and fair-dealing. But while ever mindful of the maxim that "eternal vigilance is the price of liberty," Catholics can afford to be thoroughly irresponsible element, and to rest secure in the national guarantees and sense of right of the overwhelming majority of the Canadian people. This has been demonstrated in the past, and we do not fear but it will be again should occasion ever arise.

**DOM OSWALD HUNTER-BLAIR**, Baronet and Benedictine, of Fort Augustus, Invernesshire, has been calling attention to the fine old Scottish home, Kames Castle, which is to be the future home of Lady Margaret Macrae, only sister of the Marquess of Bute. Kames Castle is in North Bute and has been dubbed the "oldest inhabited house in Scotland." This is scarcely accurate as, in that respect, says Father Hunter-Blaire, it probably yields the palm to Dunrobin, Glamis, and half a dozen other old Scottish castles. But at least the tower of Kames dates back to the fourteenth century. The dwelling-house is a structure of the eighteenth century, and was built by Sir William Bannantyne, who was paternally a MacLeod but assumed his mother's name on inheriting, through her, the Kames estate. He subsequently, in 1799, as a Lord of Session, became Lord Bannantyne, and under that title was known as a brilliant man of letters and an ornament of the literary society of the Edinburgh of his day. He was forced later by reason of his extravagant and unbusinesslike habits, to sell Kames, which in that way passed into the Bute family. John Scrimgeour, critic and essayist, whose life was written by Carlyle, was born in Kames castle, and it has other literary associations. It is fitting that it should now once more be in Catholic hands.

#### LORD LANSLOWNE

In the United Kingdom there will not perhaps be found a landlord who is so thoroughly disliked as Lord Lansdowne. He has always identified himself with that class who possess broad acres on which people eke out a miserable existence, whose material condition is little if any better than that of the serfs of Russia. He is, as might be expected, the champion of centralization, and the

determined foe of those who desire to trespass upon the unholy privileges of the Upper House. A manifesto recently issued by the United Irish League arraigns the House of Lords as the only obstacle to Home Rule. It describes Lansdowne as "An Anglo-Irish landlord, whose family name is written deep in that coffin ship, the Lansdowne hospital ward, and thousands of unmarked graves, where perished our people driven from the Lansdowne property in the days of the famine."

"At the door of the House of Lords," continues the manifesto, "lies mainly the guilt for all those laws for an increase in landlord power and for the rejection of all the measures for tenant relief, whereby the great famine and the great exodus were the plain and direct consequences, and to every Irishman of this generation appeal the voices of a million of our people who died of hunger and five millions driven to exile to dethrone the iniquitous body to which they owe their boundless suffering."

"True to its iniquitous history the House of Lords alone to-day stands against the path of Irish victory. Its fall is the rise of Ireland. If this election is won the battle for Home Rule is won."

Referring to the "Dollar Bagey" the manifesto says: "No American dollar for the cause of Irish freedom: millions of American dollars for the sacred rent: such is the cry of the Tory party."

#### UNDIGNIFIED

We were much surprised to notice in a despatch from Hamilton that the Episcopal Bishop of that See, Right Rev. J. P. Du Moulin, had made a pronouncement in regard to certain female members of his communion in England, known as "Suffragettes," which was not in accord with the dignity of his position. While we think the Bishop would have been justified in criticizing adversely the unbecoming escapades of the English women who have entered upon a mimic warfare with the authorities with a view to obtaining the franchise, it is unfortunate that he employed such coarse terms. He called them "terragettes," and advised that the policemen should deal with them as they would with a hyacinth and a hose. "If that would not do," continued His Lordship, "fifty bags of rats should be taken from the drains of London, and they could imagine the rest." May we ask: What action has Dr. Ingram, Bishop of England's Metropolis, taken to stem the tide of this scandal. Would it not be reasonable to suppose that at least a majority of the Suffragettes are members of his flock? Does he feel that the doctrine of private interpretation of the Scriptures has shattered his authority? While he might quote Scripture to prove that the disorderly fair sex are entirely wrong, he cannot deny them the "cherished privilege, as by law established," to also quote Scripture to prove that they are entirely right. If the "demonstrators" were members of Father Vaughan's flock, we may feel assured he would be heard from, and the disorderly ones would take heed, for Catholics obey their pastors.

Further remarks by His Lordship in regard to old country politics lead to the conclusion that he is a strong "Unionist," and would, were he in England, be found doing battle for the House of Lords. He adds sneeringly that the Commons "still has the Irish gang." But the Bishop should remember that it is not the fault of Irishmen that the "gang" are still in England; which has been brought about by means which have placed a blot on English history which even time cannot eradicate. It is a pity the Bishop of Hamilton is not more sedate in his language. He should consider the dignity of his office.

#### A CHARITABLE WORK

The Paulist Fathers of New York are about to give a mission in St. Paul's church, Toronto. One week we are told will be for the benefit of non-Catholics. This is a most charitable work, and we hope to see it extended to all parts of the Province of Ontario, where ignorance of Catholic belief and practice prevails to a degree at which we have sometimes been amazed. The most characteristic demagogue will present himself before some non-Catholic congregations, and given the collection, will tell stories about the Catholic Church having as much foundation in fact as the productions of the dime novel writers; and, sad to say, many a one carries home these ridiculous romances, and will remember them as statements of truth. On the road now there is a degenerate from Ottawa. He is touring under the wing of the Baptist sect. No other would adopt him. The Baptists are not particular as to the quality of the material they use. The unfortunate we have in mind, poses as an ex-monk, but such he never was. While connected with the Capuchin Order, he advanced very little further than a janitorship. But what he tells

will gain credence because his hearers, as a rule, are kindly disposed towards any story that reflects on the Catholic Church.

#### IRELAND NOT IN IGNORANCE

REPLY TO REV. MR. BOYD A BAPTIST MISSIONARY

To the editor of The St. Thomas Journal: Periodically there comes to this city so-called evangelists whose stock in trade consists of misrepresentation and slanders of Catholic people and Catholicity. This is not surprising when one considers that these men are dependent upon the support of the people in these parts for Ireland. Where their so-called missions are located is usually the stronghold of Catholicity, and as missionaries, they must be supported from districts where Protestants predominate. It is necessary, therefore, that some pretence be advanced in support of their claim, otherwise their, too often, positions would be speedily terminated. Working in exclusively Catholic countries: not always profitable, as the people detest proselytism and have much to say for those whose deities they work for of that sort. Hence the money must come from other quarters and certain churches in this city have congregations who cheerfully respond for appeals coming from evangelists of the sort mentioned. It is somewhat surprising that people do not give those appeals a little thought. If this were done these easy-money chaps would be side-stopped by those who so gladly hand over their hard earned cash with either thought or question. Why should the meek and lowly Christ when his hatred of those they profess to love stamps them in their mission and why should it be supported? A careful review of the moral standing of Catholic countries where the Catholic Church is in the hands of irreligious people, shows conspicuously that the moral condition of the people is considered better than that of the people where Catholics are in the minority. Take, for example, Ireland, and compare it with either England or Scotland. There is less crime in Ireland than in either of the others and, what is more commendable as regards religion, there is a wholesome respect for religious authority. Divorce is almost unknown, and notwithstanding the poverty of the people in some parts of Ireland, due to a system of persecution by irreligious people, there is more real happiness and contentment than is to be found in countries which flourish from a commercial standpoint.

Why, then, these so-called Evangelists so mightily concerned for the spiritual welfare of a people, whose condition, spiritually, is superior to those who reside in districts where Protestantism predominates? There is one answer—the missionary life is easy and the remuneration good, too long as the people permit themselves to be hoodwinked by so-called missionaries to Catholic countries, who, too often, show a wonderful disregard for truth. The Rev. Mr. Boyd, an Irish evangelist, recently in the Centre street Baptist Church recently, and tearfully related to those present the alleged deplorable condition of the Catholic people in Ireland, and that they were without bibles, and that they were otherwise under the heel of a despotic spiritual ruler, in the person of the general postmaster of Rome, Pius X. It is really too bad bibles are so scarce in Ireland, but what benefit would bibles be to people who do not hold to the Catholic faith? The Rev. Mr. Boyd? It is more to the reading of the word of God alone that grace is sustained and supported, but in the doing of the word, the Bible is an excellent tool and if any one is inclined to read it often. It is God's inspired word—that is the complete bible—not the King James, made-to-order version Mr. Boyd peddles so indifferently, and it is well for all to read the Scriptures prayerfully and with proper dispositions, but it is a dangerous book to those who ignore commands, and Mr. Boyd is in that class. He does not do as the bible commands, but instead prefers to attack the faith of people whose practice he does not understand. The bible distinctly states that if any man in the priests of the Church, and let them pray over him anointing him with oil in the name of the Lord, etc., (James V. 14) Does Rev. Mr. Boyd and his church believe in that? Oh, no, he does not pay attention to commands to be found even in the Protestant version of the bible. The bible says: "Hear the church: which is the pillar and the ground of truth." Does Mr. Boyd believe in that? He does not or he would give the church her place as the proper authority to interpret the Scriptures. Mr. Boyd just wants to circulate bibles. He apparently is not concerned as to what the bible commands. He draws his remuneration as a missionary to the poor, unintelligent Catholic people and is happy. We pity the church that keeps men in such unworthy service. Let him come in contact with Catholic people and he will very speedily learn, to his consternation, that they do read the Bible, and what is more, follow its commands. It is too bad people tolerate the so-called missionaries, who for the sake of money, will misrepresent and slander against the Catholic Church, and let them know the commands, which apparently he does not observe; otherwise he would not bear false witness against his neighbors. But what can be expected from men whose stock-in-trade consists of abuse of his fellow-man. As a preacher he has a spurious ring, and as a Christian he is also a counterfeit. For his enlightenment we thank him, but the sermon delivered by him with the eloquent and charitable discourses delivered the same day by Rev. Mr. Drummond in Knox Pres-

byterian church. Hundreds were turned away and those who were admitted heard words of comfort and clarity. The contrast will do Mr. Boyd good, and incidentally the Baptist people, who support and encourage people, who brand of evangelists to entertain them on a band which should be set aside for prayer and Christian thought.—K. of C.

#### A VERY HARD HITTER

BUT THE BLOWS ARE DESERVED

In the great political contest now raging in England, Mr. Lloyd George is a noted figure. His speeches, directed against the House of Lords and the aristocracy, are full of biting invective, and all the more destructive for they are to the Unionist cause because built upon hard facts. A late London dispatch says:

Speaking in the East End of London, Lloyd George said the various schemes for the reform of the house of lords should be considered by the government at their leisure. Under that admirable Lord Lansdowne every Liberal bill would be sent to the referendum. The government would have none of these shams. The chancellor was in excellent form and his wit was biting as ever. The huge hall wherein he spoke was filled with the Tories' sarcasm about Lloyd George remarked that their boyhood was a German invasion. Since last time was a German invasion. Lloyd George had the British aristocracy started despising American dollars, which had buttressed many a tottering noble's house. Regarding the constitutional issue, no country in the world would stand for the British second chamber. It was like he said, running a horse car and electric car on the same track.

Lloyd George, referring to the proposals of reform by the peers, said the lords were now crying "Don't shoot, we are coming halfway down." His message, as he over and over again declared, was to all men, at all times. To say that the teachings of Christ are impossible of fulfillment is to attack Christianity. A Master, a good, could not have placed impossible conditions upon his disciples; a Master, all-wise, would not have. We can imagine the lords, at least, that men might believe and might obey. The teachings of Christ were to men, not to their eternal destiny. His message, as he over and over again declared, was to all men, at all times. To say that the teachings of Christ are impossible of fulfillment is to attack Christianity. A Master, a good, could not have placed impossible conditions upon his disciples; a Master, all-wise, would not have. We can imagine the lords, at least, that men might believe and might obey. 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