

# The Catholic Record.

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## LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1908.  
To the Editor of THE CATHOLIC RECORD,  
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.  
The matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.  
Respectfully and wishing you success,  
Believe me, to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONER, Arch. of Larissa,  
Apost. Jellaz.

LONDON, SATURDAY, DEC. 19, 1903.

## THE OTTAWA UNIVERSITY.

In connection with the terrible fire in the Ottawa University we regret to notice that another death has resulted, Rev. Father Fulham having succumbed to the terrible injuries that he received. His death is a great loss to the Oblate Order, as he was a young man of great promise.

We believe it is the intention of the corporation of the City of Ottawa to make a liberal donation to aid in the work of reconstructing this great seat of learning. We sincerely trust that the Dominion Government and the Local Legislature will likewise come to its aid. The University of Ottawa has done much for the country, and now, in the time of its misfortune, it would be an act of simple justice for the Governments to act liberally. When the Toronto University was destroyed by fire, generous donations of this character were the order of the day, and we trust that a like spirit will prevail on the present occasion.

## "GUARD THE SCHOOLS."

A new school law for Toronto comes into operation at the close of the present year whereby the whole Public educational system of the city will be brought under the control of one Board of Education.

Under this new law, the Separate School Board has power to appoint two members who will have votes on all matters relating to the Collegiate Institutes, Technical schools, etc., but not on questions which regard the management of the Public schools.

We could hardly suppose that any one should object to this arrangement, as Catholics as well as Protestants are taxed for the maintenance of the Collegiate and other Institutions, and are entitled in all justice to adequate representation on the Educational Board, and none but the most narrow-minded bigots could object to such representation.

The Toronto Telegram, of which Mr. J. Ross Robertson, ex M. P. for one of the Toronto's publishers, makes such an objection, in its issue of December 4th. Under the alarming heading "Guard the Schools," it makes an inflammatory appeal to the electors of the city to vote against all candidates for the School Board who do not "offer some satisfactory guarantee that they will keep out of intrigues that would tend to admit representatives of the Separate School Board to any share in the control of the Public schools."

The Catholics of Toronto took no part in demanding the union of the School Boards. They did not ask for nor did they want to be thrown into contact with the Board of Public School Trustees. The amalgamation which has been effected took place solely because the Public School Board clamored for it; but it now appears from the Telegram's article that some at least of the agitators adopted this course in the hope that in the melee of a change in the School Law affecting the city, the Catholic representation on the Collegiate Institute Board would be quietly got rid of. These agitators have been disappointed, and the Toronto Telegram, as their mouthpiece, raises covertly a religious cry in order that the Catholics of the city, in the face of a decidedly hostile majority on the Board of Education, may not be able to exercise their due influence in educational matters. We say that this is done covertly; for the Telegram does not openly state its designs. Its aim is professedly to prevent Catholics from "controlling the Public schools," but elsewhere in the

same article the cat is so far let out of the bag that we can see its claws and teeth. We are told that "the Separate School Board with two votes in its control might make a chairman, and the chairman might reward the appointed members from the Separate School Board with rulings that would enable them to run the High Schools at least to suit themselves."

It is acknowledged, also, that the two Catholics to be appointed to the School Board will be "a hopeless minority" of the whole Board, and that they "will be no more numerous in the new Board of Education than they were in the High School Board."

What is the trouble, then? It is lest it should so happen that the votes of the two Catholic representatives should decide the election of a chairman or any other matter when the Protestant members are so equally divided that the votes of the two Catholic members will decide the question.

This state of affairs is inseparable from representative institutions which are fairly conducted; but the Telegram wishes to nullify the intention of the Legislature by raising a no-Popery cry during the election of Trustees.

Is there any justification for this disreputable course? The Telegram asserts that the presence of Catholics on the High School Board raised "wrangles" which disfigured its proceedings, and that two (Catholic) members of that Board "raised issues which enabled the supposed terrors of the Catholic vote to be shaken over the heads of the High School Board, and virtually enabled the minority to dictate to the majority."

This is sheer nonsense. The two Catholic members under the circumstances would not constitute the minority. They would be simply part, and only a small part of the majority, and if Catholics were not represented on the Board at all, it is true the Protestant majority of the people of Toronto would be represented, but a majority of such a Board would represent only a majority of a majority, who might easily represent but a small minority—say but a few votes more than one fourth of the people. This is just the state of things the Telegram aims at—a state which would disfranchise the Catholics altogether.

As the Protestant people of Toronto have succeeded in gaining the point at which they aimed, that the Public schools shall be under the same management with the High schools or the Collegiate Institutes, they must accept the conditions under which they have attained their purpose, one of which is that the chairman who presides over all the deliberations shall be elected by the representatives of all tax-payers who contribute toward the maintenance of the schools.

It is well-known that Toronto is a decidedly Conservative city; and it was the Conservative party of Ontario which in years gone by conducted the provincial elections in three successive campaigns under the no-Popery banner, with one of the actual Chief Justices for Ontario for its leader. On each successive occasion the party lost the election more ignominiously than ever before.

We do not doubt that there is still much of the old leaven of bigotry existing in Toronto as well as elsewhere, and there are journals which interest themselves in stirring it up to vitality whenever they have an opportunity. Among the second rate organs of the party the Toronto Telegram stands in a fairly prominent position. Are we to infer that the no-Popery flag, which has for a number of years been consigned to the dark chambers of oblivion, is to be brought out again in order to introduce political and religious issues into the schools as well as the parliamentary elections? If this is what is intended, we shall know how to act under the circumstances.

THE CATHOLIC RECORD has carefully stood aloof from all merely political polemics, and will continue to do so; but it will not hesitate to sound the note of alarm when it sees indications that the no-Popery banner is to be raised again, and we warn the electors of Ontario that if that banner is to be set to the breeze now under the fallacious pretence of "guarding the Public schools," the consequences may be more far-reaching than those who raise it anticipate. If the ball be once set rolling in the direction indicated by the Toronto Telegram, there is no knowing what magnitude it may attain.

The wrangles on the High School Board, referred to by the Toronto Telegram, were not caused by the Catholic members of the Board. These members rightly protested against the arbitrary conduct of a majority on the Board who taboed a Catholic teacher who was reported to be the most suitable of all the applicants for a position under the Board, and if similar circumstances should arise again, the Catholic members of the new Board should again assert themselves as they did faithfully, though fruitlessly on that occasion.

There is no danger that the small Catholic representation on the new School Board will override the decisive Protestant majority of 12 to 2 and they have no wish to do so. The danger is altogether the other way, and we do not hesitate to say that the Catholic representatives should sound the trumpet "to arms" should a similar occasion arise. They would fall short of their duty if they should neglect to do so.

There is not the least danger that the Catholic members will seek to control the Public schools, as they will not have even a minority vote on questions which concern the Public schools. The note of alarm sounded by the Telegram arises out of sheer bigotry with ulterior designs in view.

## MR. JOHN REDMOND'S SALE OF HIS ESTATE.

Any plea on which the enemies of Ireland can found an argument to show that the people of Ireland have not the ability to legislate for themselves is seized upon as a Godsend, for it is made a basis for the assertion that the people of Ireland are not deserving of the Home Rule which they have so persistently demanded.

The recent sale of Mr. John Redmond's Wexford estates does not come under the designation of a want of legislative ability; but if it could be shown that he has proved to be as grasping a landlord as any who have hitherto oppressed the people, and who have been denounced for imposing on their tenantry heavier burdens than they could bear, the inevitable inference would be that some who have posed as Irish patriots, having the cause of Ireland at heart, were in reality not deserving of the confidence which has been given them.

The justice of the Irish cause does not depend upon the fidelity of any one man. Hence, even if it could be shown that Mr. Redmond, who has been for years and is still the leader of the Irish Parliamentary party had undue confidence placed in him, the justice of the Irish demand would not be any the less strong. But we are pleased to be able to say that the charges of oppression and greed brought against Mr. Redmond have no foundation, in fact, notwithstanding that Mr. Timothy M. Healy said in a speech delivered at Dundalk, that Mr. Redmond is getting by far too much for his land, and advised him to discontinue the sale on the present terms. Mr. Healy said that if Mr. Redmond does not follow this advice, "the story of the sale of his land will re-echo throughout Ireland, and stink in the nostrils of Irish tenant farmers."

There are, of course, some differences of opinion regarding what is the intrinsic value of land in general, and there may be such differences in the specific case of Mr. Redmond's estates.

Some Nationalists believed that not more than eighteen years' purchase should be paid the landlords of Ireland, while others have thought that the evils of landlordism would be cheaply got rid of at 53 or 25 years purchase. At all events, the present land law has so arranged that considerably less than twenty five years' purchase will be required as the average price at which Irish landlordism will be got rid of, and part of that amount will be paid by the Government itself in order to put an end to the evil.

Mr. Redmond's estates come under three different classes termed first term and second term rents, and non-judicial rents which were not fixed by the courts, for the reason that they were never entered for judicial action.

The prices which Mr. Redmond is to obtain on these three species of property are respectively twenty-three years', twenty-four and a half years', and eighteen and a half years' purchase. He has, besides, of his own accord, wiped out two years of arrears amounting to \$20,000. Furthermore, the rentals have been reduced on the three classes of property by 20, 25 and 40 per cent. respectively so that the actual amount to be received by him is very much below the amount provided under the Land Act, while the terms of repayment have been extended to sixty-eight and a half years under the same Act, and the interest is reduced from the 4 per cent. required under the Ashbourne Act to 3½ per cent. These conditions are not, of course, attributable directly to Mr. Redmond. They are, nevertheless, an essential part of the agreement, and are in a sense partially attributable to him, as it was the Nationalist agitation which brought about the Land Purchase Act. Thus, if Mr. Redmond had sold his land under the Ashbourne Act, the tenants would have had to pay much more than they will now need to do.

Mr. John O'Callaghan, the National Secretary of the Irish League of America, speaking recently on this subject, in vindication of Mr. Redmond, remarked that some persons do not regard the extended period of repayment as any great benefit to the Irish farmer.

In reply to this he points out that if the farmer wishes to pay off his debt earlier, he is at liberty to do so, if he can. To this we may add that the liberty to choose between two alternatives is itself an advantage, as sometimes one course is preferable and sometimes another, according to the varied circumstances of the cases in point.

Our inference is that Mr. Redmond has acted not only fairly, but even generously with his tenantry.

## ORIGINAL SIN AND ITS REMEDIES.

J. J., Strathroy, Ont., asks us regarding the Catholic doctrine of the necessity of Baptism to salvation, and wishes to know if it can be reconciled with the attributes of justice and mercy which belong essentially to Almighty God, that unbaptized infants should be condemned to the everlasting punishment of hell for a fault which is in no way attributable to them, viz., the disobedience of our first parents in eating the forbidden fruit of the tree of knowledge, as related in Genesis ii. 17.

We must inform our correspondent, in the first place, that it is not the teaching of the Catholic Church that children who die without Baptism are condemned to everlasting punishment, or to any actual punishment whatsoever. They are, indeed, excluded from heaven and the beatific vision of Almighty God, because they have not fulfilled the conditions laid down by our Lord Jesus Christ for admission to His Kingdom: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." (St. Jno. iii. 5.) It should be noticed that the expression "a man" here signifies any human being or person, as the Greek original gospel uses the word *tis* which has this meaning, being not limited to any age or sex.

It was the teaching of Calvin that non-elect children are condemned to eternal punishment, being so predestined to damnation; but Catholics generally hold that they lose God and the happiness of heaven, but are not punished further. They thus resemble children who have never seen their mothers, and (probably) feel the loss of God the less for this reason.

Other passages of Holy Scripture might be cited to show that original sin is transmitted from our first parents to the human race, and that in Adam we have all sinned. We shall refer to only one passage on this point wherein this is stated clearly, viz., Rom. v. 12-21.

But is it not an injustice to deprive unbaptized children of heaven for the sin committed by Adam?

It would be an injustice to deprive these children of what is due to them by nature; but salvation is due by grace, not by nature. It is a favor from God—a supernatural gift from God—that is a free gift above nature.

Adam was the head of the human race, and we are bound to him as children to a parent, or a branch to a tree, and through the sin of Adam we lose whatever human nature itself deserves to lose on account of sin. Thus by the disobedience of our first parents, they forfeited for themselves and for all their children the sanctifying grace which God had bestowed upon the human race from the beginning.

God's justice was appeased in regard to the sin of our first parents by the wonderful atonement made by our Lord Jesus Christ Who took upon Himself all human infirmities that He might atone for the sins of mankind. The Justice of the adorable Trinity in insisting upon adequate atonement is thus made manifest and His mercy is also vindicated and manifested in that same atonement. By Baptism, children are restored, not by their own act, but through the faith of their parents, to the inheritance which they forfeited by the sin of our first parents. Thus in the whole mystery of original sin and its remedy through our Redeemer, the justice and mercy of God, instead of being voided, are made glorious, and the words of the royal prophet David are verified:

"Mercy and Truth have met each other: Justice and Peace have kissed. The Lord will give Goodness. . . . Justice shall walk before Him."

The Strathcona, Alta, Plaindealer, in its issue of December 4th states that "the haste with which the United States government has recognized Panama as an independent republic and justifies her action through Secretary Hay, brands it as guilty of the rankest hypocrisy and as a reviver of the long since exploded Jesuitical doctrine that the end justifies the means." Scholars now a days admit that the Jesuits never taught that the end justified the means. We must therefore conclude that the editor of the Plaindealer is not a scholar.

There never was an idea started that woke men up out of their stupid indifference but its originator was spoken of as a crank.—O. W. Holmes.

## MORE PERSECUTION IN FRANCE.

Premier Combes of France is again on the warpath against the Religious Orders who are engaged in the work of education. Down to the present, his warfare was against the Orders which had not been authorized, but now he has practically announced his intention to close the Schools taught by the authorized orders.

It was already seen that the plea that the Communities he suppressed were not authorized and were therefore deserving of the summary suppression to which they were subjected, for when seventy five orders applied for authorization, it was denied to them all amid insult superadded to injury, when the matter came up to be acted upon by the Chamber of Deputies. The mockery of authorization is now more evident than ever since the Premier is at present preparing to close 3500 schools which are taught by authorized orders.

By order of the Government, the Prefects of the Departments examined how many of the schools now in operation could be supplanted at once by godless secular schools. The reports of the Prefects are to the effect that 1900 of these schools can be closed, as there are teachers and buildings available to take the places of the Religious teachers and their schools, whereas 1600 schools cannot be replaced immediately. It is, therefore, understood that the 1900 will be closed, and the remaining 1600 will be allowed to remain in operation for a time until everything is made ready so that they may be closed likewise.

The reports of the Prefects are to be submitted to the Chamber of Deputies, that action may be taken at once on a Bill to provide for the discontinuance of teaching by the authorized Orders, and as there is a servile majority in the Chamber which will sustain the Government in any act of barbarity which it may see fit to perform, the closing of the 1,900 schools may be expected by the end of the current month.

Religion has been persecuted by the French Government before now, and was afterward gladly restored in order to save the country from "race suicide" and ruin; and we have no doubt that history will repeat itself, though we expect the reaction to come from the outraged people of France at the next elections, rather than from the present Atheistic rulers of the nation, but unless the ravages of Atheistic teaching be quickly stopped, it is to be feared that the country will be greatly demoralized before the time of retribution comes.

## THE DREYFUS CASE AGAIN.

The Dreyfus case, which has already been the cause of much excitement in France, and in which party feeling had an opportunity to display itself to an intense degree, is likely to be reopened once more, though it is not to be expected that there will be the same amount of high feeling exhibited as was previously shown in the matter.

The Jewish influence in France is powerful owing to the wealth of many Jews who feel it to be a slur on their nationality that Dreyfus, who was a captain in the army, and a Jew, was found guilty of treasonable correspondence with a foreign country, which is known to be Germany. The accusation was to the effect that the military secrets of France were made known to the foreign Government by Dreyfus.

The ex-captain was deprived of his position in the army, and condemned by court martial to a long imprisonment in the penal settlement at Devil's Island, a French possession near the South American coast. He was set free after a revision of the trial at Rennes, though the justice of the sentence was reaffirmed, and he was not restored to his military position. It was thought that he had suffered sufficiently, as the sentence was a severe one, and had been secured owing to the fact that forged documents had been used against him in his trial.

His Jewish friends are not satisfied with the result, and wish the accused to be reinstated in the favor of the French people. As these friends are for the most part earnest supporters of the present Government of France, they have been again able to secure a new investigation into the circumstances, in the hope that he will be completely exonerated if a new trial be granted.

The Government has granted a Commission to investigate whether or not a new trial should be granted, and the Commission has completed the examination of documents bearing upon the case. The official report will be ready in a few days, and will be submitted to the Ministers of War and Justice, after which the Government will decide whether or not a new trial shall be granted.

The conclusions reached by the governmental commission have not yet been made public, but it is the general belief that a revision of the trial will be recommended, and that the

Government will accede to the recommendation.

It might be supposed that after the three trials to which the ex-captain has been subjected, the Government would not deem it either necessary or expedient to grant a fourth, but the Jewish influence is exceedingly powerful, and it has been sufficient to induce the Government to yield to its persistent solicitations in regard to the disagreeable matter.

The delays which have occurred are highly favorable to the accused ex-captain, at the present moment, as many of the witnesses who were examined before are dead, and others are out of the country. If a new trial be granted, and the former verdict be set aside, the public generally will still be hardly convinced of the innocence of the accused. However, it is to be hoped that the matter will be settled once for all time, and in such a way that the case shall never more be brought up to disturb the peace of the country.

One source of trouble has been so far, that there was part of the evidence kept from the public owing to the fear that it might disturb the peaceful relations at present existing between France and Germany. For this very cause, the public can never know in its completeness the evidence on which Dreyfus was convicted, and there will be room for opposite opinions in regard to the case.

## NON-CATHOLIC MISSIONS.

The New York Apostolate gave a mission at the Church of the Immaculate Conception, Port Jervis, N. Y., recently, and it was a more than ordinarily enthusiastic mission. The men, who are largely trainmen and engineers, made great sacrifices to attend the services. During this mission, was noticed a fact that frequently occurs, but it is more frequently overlooked viz. how the virtues of honesty and sincerity attract the non-Catholic. Many of them fancy that these virtues are overlooked, in fact unheeded by Catholics. Hence, when they hear Catholics urged and commanded to be sincere, honest, and just in their dealings with their fellow-men, they lose much of the stony prejudice and dislike which they formerly bore against the Church and Catholics, and consequently better prepare themselves for the claims of the Church of Christ. There may be some foundation for this striking prejudice. If so, it would be well for those who offer it to observe how far-reaching and how serious an obstacle and stumbling-block become their dishonest and unjust dealing.

At this mission a "Mason," when he heard how insulting to God was a rash and unjust oath, felt his offence toward God and his disloyalty to the Church, and renounced his allegiance to that body. There were eight converts at this mission, and a class of ten were left in preparation.

At the next mission, given at St. Joseph's Church, Yorkville, N. Y., the very first night found the Church crowded. There were twelve converts at this mission. When we return here for the non-Catholic missions we hope for a large harvest of souls.

At St. Michael's Flushing, L. I., there were four converts received.—The Missionary.

## THE WORST PITFALL.

Two grave, quiet-looking men stood on the steps of a big house in Washington some years ago. They were watching four bright children get into a cart and drive down the street, throwing back kisses and "good-bye" to papa and papa's friend, the General.

The younger man, the father, was General Phil. Sheridan—"Fighting Phil," as he was known in those days. The General, the old friend, said:

"Phil, how do you manage your little army of four?"

"Don't manage; they are mischievous soldiers, but what good comrades! All the good there is, if they bring out. Their little mother is a wonderful woman, and worth a regiment of officers, John. I often think that pitfalls are in waiting for my small brave soldiers, all through life. I wish I could always help them over."

"Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?"

General Sheridan leaned his head against the doorway, and said soberly:

"It would be the curse of strong drink. Boys are not saints. We are all self-willed, strong willed, maybe full of courage and thrift and push and kindness and charity, but woe to the man or boy who becomes a slave of liquor! One of my brave soldier boys on the field, when he gave me his message to his mother, if he should be killed: 'Tell her I have kept my promise to her. Not one 'drink' have I ever tasted.' The boy was killed. I carried the message with my own lips to the mother. She said: 'General, that is more glory for my boy than if he had taken a city.'"

## For Night Workers.

The example of Rev. Luke Evers of New York, who secured permission from Rome for a Mass at 2 o'clock in the morning for the benefit of newspaper people and other night workers, has been followed by Archbishop Quigley of Chicago, who has decided to have an early morning service on Sunday at one of the down town churches.

## More Sisters Removed.

By a summary decree, the French Government has removed all religious Sisters who were employed as nurses in the naval hospitals.

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