

EDITORS:
REV. GEORGE R. NORTHGRAVE.
Author of "Mistakes of Modern Ireland."
THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Monks, Luke King, John Nish, P. J. Neven and Miss Sarah Halsey are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.
Agent for Newfoundland, Mr. James Power of St. John's.

Rates of Advertising—Ten cents per line each insertion, scale measurement.
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obituary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTERS OF RECOMMENDATION.
Apostolic Delegation,
Ottawa, June 13, 1905.
To the Editor of THE CATHOLIC RECORD,
London, Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. I strenuously defend Catholic principles and rights, and stand firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more. And its wholesome influence reaches more Catholic homes.

Therefore, I earnestly recommend it to Catholic families.
With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,
DONATUS, Archbishop of Ottawa.
Apostolic Delegation.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1905.
To the Editor of THE CATHOLIC RECORD,
London, Ont.

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.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the Catholic.

Blessing you and wishing you success.
Believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONE, Arch. of Laval,
Apst. Deleg.

LONDON, SATURDAY, JULY 22, 1905.

IRELAND'S DEPOPULATION.

It is a melancholy fact that the population of Ireland is still decreasing, notwithstanding the legislation of the last few years, which, it was hoped would render the people more prosperous and contented. Under the Land Purchase Act, it was expected that the facilities afforded the tenants to become proprietors would be of immense benefit, and such has really been the case, as many estates have already been disposed of under the Act, thus changing to a considerable extent the status of the tenantry who have become under its owners of the land.

Nevertheless during 1904 no fewer than 36,902 natives of Ireland, according to a recent issue of Reynolds's Newspaper, left their homes to seek their fortune elsewhere. These have come for the most part to Canada or the United States. These emigrants are chiefly the young and stalwart portion of the population, as the most helpless usually stay at home. This circumstance makes the case most deplorable.

It is easy to see that in such a condition of affairs Ireland cannot prosper or progress, and the causes which have operated in the past sixty years to depress the country are in operation still. The land is not passing into the hands of the people rapidly enough to give them a true interest in their native land. One of the reasons for this is that the Land Purchase Act has not a compulsory clause such as the Nationalists have always maintained to be necessary. It is true that the people are becoming proprietors, but at the same time the inducements to leave the country are becoming more and more attractive, owing to the emigration policy of America, and, besides, the charges for passage across the ocean are becoming cheaper. Both the United States and Canada endeavor to attract sturdy and intelligent settlers, and the means they have adopted to this end serve to counterbalance all the advantages offered by recent British legislation, and it would appear that this will be the case until compulsory sale be provided for under the Land Purchase Act. Against this feature of the Land Act the Government has hitherto constantly set its face; and now the proposition has been set before Parliament to redistribute the representation of the three kingdoms. The proposed bill would reduce Irish representation by 22 seats, while England would have an increase of 16, Scotland 4, and Wales 1.

In view of the constant diminution of population in Ireland the proposed abolition of 22 constituencies would be reasonable enough, and even it might be deemed liberal treatment, as by a direct representation according to population Ireland should have its members reduced by 30. Nevertheless, this

reduction will be strenuously opposed by the Liberal as well as the Irish members, on the plea that at the Union in 1801 it was agreed that the present representation of Ireland should be continuous. It was not, of course, foreseen that Ireland would decrease in population as it has done; but even now, Ireland can never impress upon Parliament its claims to just treatment; and still less will she be able to do so if her representation be diminished. All these facts point out to us the grounds upon which the redistribution bill will be opposed, and also those upon which the demand for Irish Home Rule will be continued more strenuously than ever as the only remedy which will give the country a prosperous future.

The total loss of population in Ireland since 1851 has been 3,997,913, which with the natural increase would have served to more than double the present population, if it has remained in the country, instead of diminishing by nearly one half—and by very nearly one half if we go back to 1847 when the annual diminution became a notable fact.

The loss of each Province is as follows, since 1851:

Munster	1,406,452
Connaught	659,741
Ulster	1,121,871
Leinster	699,110
Unclassified	110,734
Total	3,997,913

There is a slight decrease in the falling off of 1904 as compared with that of 1903, but we cannot as yet say whether this is owing to an improvement in the condition of the people or to accidental circumstances. If the former be the case, we may hope that the continuous depopulation will soon cease. At all events the laws need to be made more drastic to suit the circumstances of the country.

ORANGEMEN'S DAY.

The twelfth of July was celebrated all over the Province of Ontario, in distant Manitoba, and other provinces of the Dominion, and was notable for the amount of baldersdash uttered by the speakers of the day in praise of the principles of the Order which were as usual described to be contained chiefly in a determination to uphold equal rights for all British subjects. In the face of this declaration, and in direct opposition to this fictitious principle, the passage of the educational clauses of the North-West Autonomy Bill were everywhere denounced as an attempt by the French province of Quebec to coerce the new provinces of Alberta and Saskatchewan into a system of education distasteful to them. As a matter of course, the truth was kept in the background, that the desire of the Orange Lodges is really to coerce the Catholics of Canada into the education of their children without religious instruction, so that at least, if we persist in giving them a religious education at our own expense, the obligation may be imposed upon us to educate their children also. They put themselves, in fact, into the position of paupers, to have themselves freed from part of the burden of educating their own children, by imposing upon Catholics a double tax.

This was the tenor of the speeches of Dr. Sproule and other officers of the Grand Lodge at Belleville, and of other lodges at Stratford, London, Toronto, Kingston, Brandon, and elsewhere. Sir Wilfrid Laurier, and the Papal Delegate to Canada, Mgr. Sharetti, were made the target of venomous though innocuous abuse, and every effort was made to stir up dissension between the people of Ontario and Quebec. Thus one Mr. Hocken at the meeting on the Toronto Exhibition grounds declared that "Mgr. Sharetti rules Canada," while "the Orange Order stands for freedom, and we are for this branded as bigots."

Bigots the Orangemen have been from their first existence, and they were described by the eloquent and brave Protestant Henry Grattan in the Irish Parliament as "a society of bandits who ravaged Ireland, and subjected the Catholics of the country to a most barbarous and intolerable persecution."

They would do the same to day if they had the power; but they know that their day is past, and all they can now do is to spend their hydrophobic froth in twelfth of July ravings, such as the following from Mr. John McMillan, who said at the Toronto meeting:

"The autonomy bills violate the Constitution, and were forced through Parliament by a servile majority. The action of many members has shaken the country's faith in political honesty, but he hoped the country will soon speak out on this subject. Because the French settled first in this country that is no reason why they should rule it. This country should not be English Irish or Scotch, and the Orangemen are determined it shall not be French, and that the (Catholic) Church shall not control it."

This constant harping on the French origin of the people of Quebec is the

most efficacious means of keeping back the prosperity of the country. The French have no desire to rule it, but the French Canadian people are just as much an integral part of Canada as are the English and Scotch of Ontario. The only thing which make such talk as that of Messrs. McMillan and Hocken less harmful is the fact that the people of the Dominion of all creeds and races pay no attention to these ravings.

We regret to observe that a prominent clergyman of the Church of England, the Rev. Canon Cody took part in the Toronto proceedings, and encouraged Orange bigotry by declaring that Orangemen bear no malice against any one but are for liberty for all.

Canon Cody must be somewhat acquainted with the history of Orangism both in Ireland and in Canada, and he must know that until the influence of that Order was broken through the spread of intelligence, and of a better understanding among Protestants in general, of the benign work of the Catholic Church, the aim of Orangism was always in both countries to create dissension between Catholics and Protestants, and to do this it was always ready for violence, persecution, and acts of disloyalty which are recorded on the pages of history.

In general the Orange gatherings of this year were not characterized by the orgies and riotous proceeding which marked them in previous years. In our city of London, however, there was an incident which has stirred up some bad blood between the local members of the Order and visitors from the United States. About eight hundred Orangemen from Detroit and Port Huron were among those who took part in the celebration here. One of these being in a state of intoxication, gave utterance to contemptuous sentiments regarding Canadians, in the neighborhood of the City Hall, crying out "to h— with the Canadians." A riot on a small scale was occasioned by this language, and a number of the local Orangemen tore down the American flag which floated from the veranda of the house. Several of those engaged in the disorder were arrested.

The matter does not appear to have been of very serious character, nevertheless it has been followed by a denunciation of all who took part in it, emanating from the Orange Grand Master of the United States, Dr. Henry Hall of Boston, Mass., who has ordered the suspension of every American Orangeman who had a share in the riotous proceedings, and has called upon Dr. Sproule the Canadian Grand Master, to act similarly in regard to the London Orangemen who insulted the American people by tearing down and trampling upon the American flag.

As Shubenacadie, near Halifax, also there was a tragedy arising out of a spree in which several members of the order participated. One young man threw into the river a bottle partly filled with liquor, and another named Frank Brown, aged nineteen, jumped in to fetch the bottle to the shore. Brown sunk immediately, and when his body was recovered twenty minutes later life was extinct.

Orange gatherings are particularly likely to be attended by such tragedies for the reason that they are organized for hatred, which is one form of irreligion, and there is no religious restraint upon those who take part in such assemblages—and this is the case notwithstanding the pretence of religion which Orangism constantly flaunts before our eyes. The religion of hatred is a religion of selfishness and disorder, and must have a demoralizing effect upon those who participate in it.

NEW ATTITUDE OF THE REV. CHARLES A. BRIGGS.

The controversy which raged some years ago within the Presbyterian Church, and which threatened to rend that organization by a serious schism, can not have passed from the memory of our thoughtful readers. At that time the Rev. Dr. Charles A. Briggs, a noted Presbyterian divine, and the Professor of Biblical exegesis in the New York Presbyterian Union Theological Seminary, uttered views in regard to Biblical inspiration, which startled Presbyterians, not without solid reason, regarded as heretical, and as opposed to the traditional teaching of the Presbyterian Church and the Westminster Confession of Faith.

The General Assembly, before which the case was brought up, was violently rent between the maintainers of Church authority on the one hand, and the insidious promoters of the so called higher-criticism which has attacked the historical truth of the Bible, and even its genuineness, so that but little would be left for any foundation for Christian faith, even though some kind of inspiration would be concedingly granted to some of the moral and poetical portions of the sacred volume. The inspiration conceded to the Bible was in fact something like that which men will

grant to Shakespeare or Milton, to the Koran and the Vedas.

At some moments, it seemed that the views of the higher-critics, so called, would even prevail. But those who expected and hoped for this termination of the dispute were disappointed. The Assembly distinctly condemned Dr. Briggs, who was, however, sustained by the Faculty of the Seminary, which as a natural consequence ceased to belong to the Presbyterians as part of their system for clerical education.

But the Rev. Charles A. Briggs was not satisfied with this state of affairs, which brought strongly before him the incongruous character of a Church which endeavored to assert its authority as having been established upon a rock against which the gates of hell, that is all the powers of hell or pandemonium, cannot prevail, yet which concedes to every individual the right to interpret Scripture as he wills.

Dr. Briggs saw that he could not longer remain under the Presbyterian banner. He must find a firmer authority, and he sought it in the Protestant Episcopal Church. Is there not an Episcopal Church, an historic Episcopate, an Episcopate which claims to have come down from the Apostles by an uninterupted succession? Surely, then, authority and truth must be found there.

The reverend doctor, therefore, turned to that Church for light, and was ordained a "priest" therein by the Right Rev. Bishop Potter of New York. But, strange to say, Dr. Briggs was made a priest without being required to change his belief in the doctrines which he had derived from his "higher criticisms."

We cannot say we are much surprised at this, for Protestant Episcopalianism and its sister, or mother faith, as you will, Anglicanism, are made to cover many faiths—birds of various foliage and nature, in one nest, almost from the non-faith of Tom Paine to the vigorous decrees of the Council of Trent, or of the long line of Popes.

But the Rev. Doctor is evidently uneasy in such a nest. The New York Sun of July 7 even goes so far as to assert that the Doctor "whose higher criticism of the Bible caused his withdrawal from the Presbyterian Church, and his entrance into the ministry of the Episcopal Church, seems to be preparing to go a step further in his search for authority, and to render adhesion to the Pope."

Well thought of! The Catholic Church is ready to receive all wandering sheep, who really intend to place themselves under the pastoral care of our Shepherd Jesus Christ, and of His representative and Vicar on earth the successor of St. Peter to whom Christ committed the care of His whole flock. Christ Himself invites them to return to the one fold under one Shepherd. But if the rev. gentleman is to return he must become an obedient disciple. He must no more wander in unwholesome pastures. He must accept the teaching of the one true Church without reserve and he will be welcome.

The last North-American Review has a paper from Dr. Briggs on "Reform in the Roman Catholic Church." In this essay he says:

"Pius X. makes Jesus Christ Himself the centre and mainspring of Reform, and as this is exactly what the most enlightened Protestants desire for their own churches, what more can they ask for the Church of Rome? If now the Pope as the 'Head' of the Roman Catholic Church, owing to the reverence and obedience given him by that whole Church as the successor of St. Peter, and the living representative of our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the Protestant Churches will have to beat themselves to keep pace with it."

The doctrine of the Immaculate Conception, he does not deem a real obstacle to the return of Protestants to the Church; for many Protestant theologians think this dogma to be a necessary consequence of the doctrine of original sin.

The infallibility of the Pope, he imagines, will not be a great obstacle to the return of Protestants to Christian Unity, for it is so limited and hedged in to sure dogmas that it will rarely be necessary for the Pope to exert the prerogative with which this dogma invests him.

On the other hand, "the reformers—all of them—were greatly mistaken in their interpretations, and the faith of Protestantism to-day would not be recognized by any of the reformers. The dogmatic differences with Rome either no longer really exist, or are in different forms, and concerned in different questions."

In fact the rev. gentleman admits that the government of the Catholic Church is thoroughly scriptural. Its degrees of order are found in Scripture in the forms of "Bishop's parochial, diocesan, and provincial, and even the Pope, in the judgment of many historians."

The Sun comments on these sentiments:

"Utterances like these seem to suggest that Rev. Charles A. Briggs is turning his thoughts in the direction of the Church of which the Pope is the Head on earth. All along it has appeared evident that if he did not follow the lead of his teaching into square rationalism, he was bound to fetch up at Rome."

We cannot say whether the surmises of the New York Sun are correct, but if the rev. gentleman is in earnest, and accepts the truth from his heart, he would be welcomed by all who hold already in the Catholic Church, "the faith once delivered to the Saints."

Has Dr. Briggs discovered fully the hollowness of Episcopalian claims to a real and historical Episcopate with Apostolical Succession?

THE POPE AND THE EMPEROR OF AUSTRIA.

It was stated some weeks ago by a number of leading newspapers of Europe and America that the Emperor of Austria had made arrangements to visit the King of Italy in Rome, and that the Pope had consented to this, thus breaking, in favor of Francis Joseph, the rule which forbids Catholic monarchs to recognize the Italian usurper by this act of amity.

The necessity of keeping up this rule arises from the need of the Pope's independence of every civil authority, in the government of the Church. Until the occupation of the States of the Church by the Italian Government he possessed such independence. It would be most unkind in any Catholic sovereign to recognize the right of the usurper, and so the visit of President Loubet to King Victor Emmanuel was a disgrace to the nation which from the days of Pepin, was the mainstay of the Pope's temporal power. The traditions of France were violated by this act, and it was declared that France is to be hereafter always ready to stand aside when the rights of the Holy See are invaded.

But the statement of the Press in regard to the Emperor Francis Joseph, it now appears, is without any shadow of truth. The Emperor, though he was not prepared to go to war to maintain the Pope's rights, at least, never by any act of his consented nor appeared to consent to the usurpation of the Pope's territories. The lie has been traced to its source by the Osservatore Romano, and that source is M. de Bonnefon, an always unreliable French journalist who is constantly seeking for sensational items to make his paper more interesting. But there is another design in M. Bonnefon's conduct. He aims at prejudicing Frenchmen against the Pope, and people of other nationalities also, by making it appear that the Pope treated M. Loubet and France unfairly by taking offence at what he was ready to agree to where another country was concerned in the matter. Lies are the most effectual means of raising this prejudice, and therefore M. Bonnefon uses them for the purpose. No Catholic potentate should visit the Italian king till the Pope's independence in his own territory be ensured.

CHURCH AND STATE IN FRANCE.

It may not indicate much change of mind for the better on the part of the French Chamber of Deputies that by a vote of 243 against 14, a government bill was passed granting amnesty for those who were condemned in 1899 as guilty of a revolutionary conspiracy for the restoration of the monarchy, Paul Deroulede, who figured in the farcical defence of his castle in the midst of Paris, against thousands of troops, and who was finally overcome by streams of water poured in upon his domain by means of fire engines, and who is now an exile in Spain, will be permitted under this amnesty to return to France.

Along with this amnesty, the sentence inflicted on religious congregations for violations of the Law of Associations, and all the punishments connected with the drawing up of secret reports on army officers under the regime of espionage of M. Combes and General Andre have been cancelled. It can scarcely be supposed that it was merely through a sense of shame for the meanness and misdeeds of the Combes Government that the present Government of M. Rouvier has taken this step. Premier Rouvier and his colleagues were as responsible as M. Combes himself for the misdeeds of Premier Combes as they were among the firmest supporters of the latter, voting for all his measures and policy.

It is evidently as we believe, the fear that with a general election in sight there will be an uprising of the people against the persecuting policy of the past, that they have come to the conclusion that they must now be more moderate in their dealings with the Church. They wish, as we believe, to appease the feeling they have aroused, by a somewhat more moderate policy than that which they have hitherto followed.

It is much to be regretted that no Catholic leader has risen up with the courage and ability combined of Herr Windthorst who withstood Herr Otto Von Bismark in Germany, and finally succeeded in obliging the "man of the iron and blood" to retrace his steps and finally to repeal all the anti-Catholic measures he had previously adopted, so that Germany stands now in her relations with the Church, as she stood in 1870. We again express our confidence that the French Government will be similarly forced to retrace its steps, notwithstanding that the horizon is still clouded. We do not, indeed, expect that the Rouvier Government will do this. It is too closely identified with the anti-Christian policy of M. Combes for this; but we very much doubt that it can retain power beyond the next general election which will take place early in 1906.

The Bill for the separation of Church and State, as already passed by the Chamber of Deputies, has been committed to a committee for consideration, and is thus advanced a stage. It has been modified to some extent by the provision that the lay parochial committees to which is to be committed the administration of Church affairs must be believers in the tenets of the Catholic Church. Even in this form it is a most anti-Catholic provision, yet it is less objectionable than it was originally introduced, when practical Atheists might have been elected to office. The retreat of the Government even from this outpost is a proof that they had found themselves going too far for the people; but it is stated that the alterations made have not made the Bill acceptable to Catholics, while it has excited determined opposition from the Radical deputies.

The Bill has still to run the gauntlet of the Senate, where it will be opposed on the same grounds on which it was opposed in the Chamber of Deputies, so that its fate is still uncertain. The Government, however, declares that it will have it passed before the dissolution of the Chamber.

A CHICAGO UNIVERSITY PROFESSOR ON THE BIBLE.

The University of Chicago, notwithstanding the fact that it professes to be a Baptist denominational institution, has become notorious for the strange freaks of its professors and for the insidious attacks these gentlemen have made from time to time on the foundations of the Christian religion.

Not very long ago the ladies in attendance at the institution objected to a body against the slang which was habitually used by one of the faculty in his lectures. They very properly maintained that such language is not a suitable medium of instruction in a supposedly high institution of learning.

We do not know what has become of the professor against whom this complaint was made, but we presume the evil complained of has been eradicated.

But a greater evil than slang is the undermining of the Christian Faith of the students which is taking place there surely through the anti-Christian teaching imparted there under the disguise of Higher Criticism, and Progressiveness.

Real Christianity is what Christ taught, and not what men have invented to take the place of His teaching, such as what Professor Herbert L. Willet taught in a recent lecture to the Students on the Bible and Monuments.

He said:
"The Bible is a failure both as an artistic production and as a source of historical information. The Bible is a fragmentary book, and as an example of this we find twenty years of the greatest importance in the reign of Samuel over Israel, passed over in two verses, and the reign of Solomon is passed over in a similar way."

No doubt, the reigns of Samuel and Solomon would furnish much interesting matter if the events thereof were more fully recorded in the Sacred Scripture; but it must be borne in mind that it was not to gratify the idle curiosity of students who look no further than to know of the wars and other vicissitudes through which the nations of antiquity have passed, but it is not the main purpose of the Bible to furnish such information. The Bible gives indeed a condensed history of the chosen people of God, but its main purpose is to show in what manner the Hebrews served God, and how they were rewarded, and how punished when they were disobedient, so that by their example all generations might become more earnest in the service of their Creator. For the attainment of this end it was not necessary to enter into all the details of the doings of kings and courtiers, and the historical details given us of the judges and kings of Israel and Judea are few in comparison with the length of their reigns. But there is enough given for the purpose for which the Bible was written, to be a message from God to man, with our salvation in view as its purpose. It is, therefore unseemly in a Professor of a

religious university to say such things as these. The professor concerned in the New Testament is a complete history of the reason for this is concerned with political. The reason given is the correct one, sufficed to explain apparent surprise. It tells us at the close of the record of our Lord. We need not, indeed, that this record, the sublime doctrine, whereby our redemption is clearly laid out, is clearly laid out, the means which to bring about this kind. Thus the whole Bible was accomplished. I employ other means, information if we names and man, nations which had the dominion of under Augustus C. sors. And even life of Christ, it know what has the work he can plish, which is out. The professor's knowledge period in question from other sources says:
"We have been other facts, not from tablets and God has given reason precisely by our own research. We should be our faculties in knowledge, with God's mode of h. It is, therefore, teacher of a university to say the Bible as an failure, whereas the purpose for. It is not to be of the students University, go armed infidels, ready to betray they are supposed their institution to promote.

HOLY C

President Roosevelt the sixty second Holy Cross Mass., and add a considerable length with equal force own country.

"In this case developing a new type known old-world race springs, and Each stock that something of country as a stock we have furnishing of Holy Cross word which on willing to hear."

"Here I was scholarship, along a certain three years I interested in literature, and a creditable public, which large a Celtic leave it to C. zens to be of literature."

"I want to Harvard and where we can chairs for the ture."

Bishop graduates of Lowell, Mass. "Religion in hand for when He ap teachers of them: "Go all nations, teachers, and "Baptizing t Father and o Ghost." Y of your par Church and i which you l lives here, f will be your forget as the and depart f were reared times engn cation you

In a rece statement, c are a relig Glass, pres lege, Los A "My dear church-goin the time me the sad fact in this coun rampant,