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London, Saturday, July 11, 1891. OFFICIAL.

The annual retreat for the priests of the diocese will begin next Monday evening, July 13th, at Assumption College, Sandwich.

MUST IRELAND'S POPULA-TION FOREVER DECLINE?

The census taken on April 1 in the United Kingdom of Great Britain and Ireland shows the population of England to be 29,000,000, it having increased by 3,000,000 since 1881. The population of Ireland has decreased and that of Scotland has gained, so that the number of souls in both these countries are about even, viz., each having a population of 4,000,000. During the last fifty years the population of England has actually doubled itself. During the same period Ireland's population has decreased by one-half or more.

In 1840, when Daniel O'Connell was holding monster meetings, at one of which 500,000 people had gathered to listen to the eloquence of the popular tribune, there were over 8,000,000 of a population living comfortably and in abundance of wholesome food and respectable clothing, with pleasant homes and cheery firesides.

The Toronto Globe, in trying to account for the anamoly of growing prosperity and fabulous wealth existing in the same kingdom, alongside of starving populations and national bankruptcy, as experienced in Ireland for the last fifty years, declares that the ever-growing miseries in Ireland are "due to causes beyond human control," and in substantiation of its policy of unrestricted reciprocity says that "Decline in Ireland's trade and population is certainly not due to the that the English market is open to Irish produce and the trish market to cheap English manufactures.

The statement that Ireland's decline is due to causes beyond human control is too mediæval to be entertained in this enlightened period of the nineteenth century. Obstacles that stood in the way of human progress and civilization, and moval and quite beyond human control have been overcome of late years. Now-a-days nothing this side of the supernatural is deemed impossible of

Science and wealth, with good-will and determination on the part of those possessing both, may achieve triumphs over the impossible in Ireland, as in other lands. What the Globe means by Ireland's sad fate being "due to causes beyond human control " must be that they who govern Ireland, and who have untold wealth and all the resources of science at their command, will never possess the determination or the will to remove the causes of Ireland's continued wretchedness and declining ratio in commerce and popula-

The fact that the English market is open to Irish produce can be of no benefit to Ireland as long as the money received in exchange for the produce, is sent out of Ireland to absentee landlords. If Lord Derby, Sir W. Osborne, Earl Clanricarde and all the other nobles living in England or on the continent squander the moneys received in exchange for Irish produce how does Ireland benefit by the nearness or the prices of the English market? All the agricultural wealth of Ireland is sent weekly to Liverpool or London to be consumed by British beef-eaters in the manufacturing centres by the non-producing inhabitants of those populous cities. The returns in gold are sent out of Ireland to fill the pockets and contribute to it is evident that Mr. Allen and those the extravagance and luxuries of who are of his way of thinking, and foreign proprietors. Thus is Ireland · left destitute of money and provisions, the two great necessary conditions of hypocrites of the most pronounced progress, or even of existence, in any type. country.

causes of Ireland's decline in trade and Canada is not going to be carried out to enforce the school law in its en-

tried to remedy it by repeal of the Legislative Union. Smith O'Brien had recourse to armed revolt in order to effect a change in England's policy of exhaustion of Ireland's resources. Isaac Butt and the other Irish members, aided by Gladstone and the English Liberals, have been calling for a solution of Ireland's difficulty. And now the Tories themselves are attempting to bring about changes in the relations of landlord and tenant that will enable the tillers of the soil to become owners: so that what the Globe says about the causes of Ireland's distress being beyond the reach of human control is utterly without foundation.

If Ireland obtains full control of her own affairs-if those who toil and labor are permitted by law to retain posses sion of the fruits of their own indus try-a different story will be told at the next census from that which is now recorded of Ireland's position as to trade and population.

The fact of the Irish market being open to cheap English manufactures can benefit Ireland only so long as she has no capital to start manufactures of her own. Even in cloth, linen goods, laces, point lace, poplins and pottery we believe she can hold her own against the same products manufactured in England or Scotland. Her Blarney tweeds and Athlone woollen articles of trade are now sought for eagerly in the English and American markets. Her linens stand unrivalled in the world. In all these Ireland can victoriously compete with England or any other country.

All that is wanted to make Ireland turn round in the path of commerce is to retain her capital and multiply the number of her looms and spinning wheels. When employment is found for young and old in her cities and villages, and when the hardy and persevering tillers of her soil are allowed the full benefit of their industry, the tide of emigration will cease to flow westward; thousands will return from every foreign clime to their native shores, and in less than twenty years from now Ireland's population will be found as numerous as it was fifty years ago, but with far brighter prospects of solid and enduring prosperity.

A SPECIMEN FANATIC.

A bigot of the most undisguised character has a letter in the Mail of Saturday in which he openly maintains that no Catholic should ever be Premier of this Dominion; and for this reason he maintains that under no consideration should Sir John Thompson ever attain that post. It is, of course, no news to us that there are persons in the Orange lodges, and, what is equivalent, in the ranks of the pretended Equal Righters, who are of the same opinion with Mr. J. A. Allen, of King ston, whose name appears at the botton that were accounted impossible of re- of the communication in question ; but we would remind these people that Catholics have already filled the posiion of the Premiership, if not of the Dominion, at least of United Canada before confederation, and have done so with ability. The fanatical element ceased long ago to control Canada, and under confederation its power is less than it was before.

Mr. Abbot is Premier now, but even under the present Government Sir John Thompson and the Catholic members of the Cabinet will have much to say in the Government of the country, and the time may be, sooner than Mr. Allen expects, when there shall be a Catholic Premier. We have no desire to ask that any statesman shall be made Premier because he is a Catholic; but should it happen that by his ability, experience, and integrity a Catholic shall be the man most fit for the position, Mr. Allen will find that the country will not be an obstacle to the ap pointment, though the little clique of fanatics may rave. A Parliamentary majority is a possibility without this clique.

Mr. Allen should ponder on the earnest declarations made by numerous Protestant members of the House of Commons, that Mr. Thompson's religion was not considered by them an obstacle to his selection, and that they would have supported him had he undertaken the formation of a cabinet. We shall not be so uncharitable as to suppose that these gentlemen were hypocrites in making these solemn asseverations; but who proclaim themselves to be advocates of "Equal Rights for all" are

Surely these patent and obvious assured, that the Government of Government to cause the School Boards oppulation cannot be said to be above on the principle of ignoring the Cath-tirety.

The Catipolic Record. and beyond human control. O'Connell olic body; and this is possibly the explanation of the fact that Mr. Dalton McCarthy thought it prudent in the present crisis to absent himself from the country just while his patriotic constituents were expecting him to push his programme of persecution against the Catholics of the North-West. It looks highly probable that Mr. McCarthy sees the necessity of repress ing his enthusiasm in the cause of fanaticism in order that he may render himself available for a place in the Cabinet on some future turn of the political wheel.

Mr. Allen's cry of alarm that the Catholic doctrines are inconsistent with the rights of the people, is simply nonsense. These matters have been so often discussed that it is quite unnecessary to enter upon them here. The public are now too well informed to pay any attention to such rodomontade.

IMPUDENCE UNPRECE. DENTED

While we must compliment the various Canadian Protestant bodies on the fact that their synods, presbyteries, and conferences have been singularly free from passing the almost inevitable resolutions against Popery which we have hitherto found in their proceedings year after year, we are sorry to notice that the Methodist conference of New Brunswick and Prince Edward Island has prevented us from making this compliment general. The Bathurst Methodist District, Gloucester county, petitioned the conference to protest aginst the employment of a religious order to teach some of the schools of the Bathurst district, and also against "the unnecessary increase in the school-rates for the benefit of the Roman Catholic portion of the population of Bathurst.

Bathurst District has a population which is about two-thirds Catholic, as the census of 1881 shows that there were 3186 Catholics in a population of 4806. It was natural and reasonable that the School Board of the District should use their discretion in the selection of teachers in such a way as to satisfy the Catholic majority in the District that their children would be educated by the best teachers they could procure, and in a manner which would satisfy their conscientious convictions. Accordingly a religious order was selected to teach the Catholic children, and it is this arrangement to which the meddling Methodist congregation of Bathurst object, under the pretext that the school law of the Province is violated by it.

We believe there is no provision in the New Brunswick school law pro hibiting religious orders from teaching, but if there were such it would be manifestly unjust. It ought, surely, to be enough for the Protestants of the Province that in those localities where they constitute a majority of the population they can select what teachers they please, without imposing their vill upon Catholic localities by for bidding them to engage certain ladies, or by dictating to them what teachers they must employ. It follows that the Catholics of Bathurst should have the fullest liberty to select their own teachers. Surely a lady who is competent for the position of teacher does not lose her ability by becoming a member of a religious order. Whether or not she become a religious is a matter which rests with her own conscience, and it is a piece of impertinence to propose legal disabilities against her on that account. Membership in a religious community is noth ing more than a union of persons who decide to live together under certain regulations for the purpose of perfect ing themselves in the exercise of the Christian virtues. Is this a reason why they should be incapacitated from the profession of teaching those of their own religion? Surely not; and only fanatics of the most extreme type would so regard it. But this appears to be the character of the Bathurst petitioners, and of the conference which has adopted their views.

The conference, however, though it stultified itself sufficiently by passing a resolution intended to meet the views of the petitioners, did not go to the length of specifying what particular changes it desired to be made in the treatment of the Sisters of Charity, the religious order which is teaching in Bathurst, but showed its willingness to persecute defenceless women, by passing a resolution expressing its "disapprobation and alarm on such prostitution of our school law in the interest of one particular denomina-Of one thing Mr. Allen may rest tion;" and it, consequently, "asks the

But here the conference seems to have over-reached itself in its zeal; for it does not appear that the school law has been violated at all. The object is, therefore, simply to dictate to the Bathurst School Board what teachers they shall employ to teach the Catholic children. But we are confident that their impertinent meddling will be treated by the School Board

with the contempt it deserves. The petitioners, as will be noticed from our statement of the purport of their memorial, desire also to decide for the School Board the amount of taxes which they should levy for the support of the schools under their jurisdiction. We presume that the School Board

know how much income is required to sustain their schools, and it is extremely unlikely that they have levied more than they need; but even if they have done so, it is a piece of impertinence for the conference to interfere in a matter which belongs solely to the ratepayers of the locality to decide. What would be the thought of the Presbyterian General Assembly, or of a council of the Catholic Bishops of Ontario and Quebec if they were to petition the Government of Ontario to restrain the School Board of Toronto or London in their imposition of a tax for the support of their schools? The ratepayers of these cities are the proper persons to object if the taxes be excessive, and in such case they have their redress by appealing to the courts. The ratepayers of Bathurst have the same facility to obtain redress if they imagine they have

a grievance. It is perfectly clear that New Brunswick and Prince Edward Island conference have adopted their course, simply because they desire to prohibit Catho lies from enjoying freedom of education, and it may be safely assumed that there has been no violation of the school laws by the School Board, for if such had been the case a much more efficacious method of preventing such violation would have been adopted than the passing of a resolution by a body of parsons who had no business whatsoever to interfere,

We must put down the pretended anxiety of the conference to have the school law respected as a piece of hypocrisy; for if it were not so, they would have recommended the Bathurst memorialists to have looked for redress under the provisions of the law, instead of taking the unprecedented course they have thought it advisable to adopt.

A RICHLY DESERVED HONOR

The Globe correspondent in Cobourg, writing under date of July 2nd, in forms us that a high honor has been conferred by the Victoria University. of that town, on Dr. Hingston, of Montreal. His many friends throughout the Dominion will with pleasure note this fact. The doctor has made for himself, solely by sterling merit, a name and a fame that is not confined Quebec. The following is a report of

the proceedings on the occasion: A special meeting of the senate of Victoria University for conferring degrees in medicine was held at Jackson Hall last night. After the degrees had been conferred on candidates from the Victoria School of Medicine, Mon treal, Chancellor Burwash formally tendered to Dr. Hingston, President of the Victoria School, the diploma for the degree of LL. D, which had been unanimously conferred upon him by the senate. In the course of his conplimentary remarks the chancellor re erred to the distinguished position and wide reputation of Dr. Hingston and to the pleasant relations which had so long existed between Victoria University and the Victoria School of Medicine. In eloquent language Dr. Hingston ex pressed his high appreciation of the great honor which he had just received from the university, and in turn re-ferred to the friendship of the medical school for the university which had existed so long and uninterruptedly, relationship which had been attended with mutual interest and mutual affec

Vice-Chancellor Kerr also felicitously expressed the satisfaction and pleasure with which the senate had conferred this degree. He said it was a case where the recipient would reflect honor upon the university. He welcomed Dr. Hingston to the brotherhood of Victoria's alumni, and said it must most gratifying to him to learn that this, the highest honor of the university, had been bestowed by the senate with entire unanimity and great cordiality.

Dr. Hingston is a native of the Province of Quebec, and has received degrees from many institutions of learning, including the degree of D. C. He is also a chevalier commander of the Order of St. Gregory the Great. and has long since attained the first position in his profession in the Province of Quebec Some years ago ne married the second daughter of the

tario, brother of the Hon. John Sand- continent, to seek and save the Irdian field Macdonald, the first Premier of races." The first-named Jesuits, he Ontario.

QUARRELSOME

Dr. Douglas, Methodist - "Passing over the charge of intolerance as unanctioned by fact, we may safely challenge all comers to supply a word in public utterance that reflected on the of Christ are in danger of anctities of the Catholic Church.

Nobody has charged you with doing this. You are defying contradiction to an assertion you have not made. The charge of intolerance is, however, sanctioned by fact. The report of your speech, as it appeared in the public press, and which you have not declared to be erroneous, constitutes the fact. Sir John Thompson was once a Methodist and is now a Catholic. You have declared that on this account he was not to be trusted. If this is not intolerance, pray tell us what it is.

Dr. Douglas - "Religious faith, ven in its most credulous forms, is a thing too sacred in our estimation to be assailed by the shafts of ridicule, since spirits immortal are building on it their best hopes of a blissful here-

Then why do so many of your brother preachers, in season and out of season, employ these shafts of redicule when speaking of the faith of your Catholic fellow-citizens. In the dull season, between camp meetings and holiness meetings, strawberry festivals and love feasts, missionary meetings and conference meetings, your brothers of the snow-white ties and uplifted eyes indulge in the unlovely pastime of pitching mud at the Vatican, and, worse still, when you tire of the work, you employ or give place in your churches and meeting-houses to such professional peace-breakers as the eatish Chiniquy and the so-called exmonk Widdows, whose clothing, for the greater part of his career, has been supplied at the public expense, and the stripes of which have varied most decidedly in color. But this is not all. Take thought for a moment. Have you not likewise given countenance to that other institution known as the "Escaped Nun," travelling with all the paraphernalia of a side-show to a circus, and furnishing, for a small charge of admission, a species of literature as remarkable for its lack of

truth as for its odor of the slums. DR. Douglas - "When reference was made in a western conference to a vell-known gentleman we never questioned his inalienable right to renounce Protestantism and accept Catholicism in its Ultramontane form.

If Sir John Thompson had a right to do all this why did you oppose his occupying the highest post in the ountry? As a Catholic is he not as e belonged to the Methodist fold? ould not be quite so keen, so bitter and so resentful. We can quite understand your feelings. Sir John Thompson as a Methodist was no doubt a very clever as well as a most estimable man. As a Catholic, do you not believe he is equally so? If as a Methodist he would adorn the Premiership how comes it that as a Catholic he would not be equally honest, equally upright, equally brilliant, equally a competent captain that would guide the ship of state safely through all the shoals and breakers that might beset its course.

Dr. Douglas-"We simply expressed the conviction that obtains throughout the great commonwealth of Ontario as well as elsewhere in the Dominion that a gentleman who had espoused the principles of Jesuitism, and who had evidenced his admiration and approval of its policy by sending his sous to Stonyhurst was not the man to be designated as eader of the Government of the Domin-

ion. Would you have Sir John Thompson. a Catholic, send his son to a Methodist college? Would you, a Methodist Doctor of Divinity, send your children to a Catholic institution of learning? espoused the cause of Jesuitism, why should be be singled out for special condemnation? What have you to say regarding the very many of your own fold who voted "yea" with Sir John when the division bell rang? Will you declare that they there and then rendered themselves unfit to

But we will not follow the Rev. Doctor. Throughout his letter the same narrowness and insincerity is everywhere apparent. He endeavors to point out a difference between the

claims, are the troublers of nations, and are at this hour troublers in Canada No doubt, indeed, is there that they have been the troublers of nations. Wherever infidelity lifts its horrible form to view - wherever the fleck

being enmeshed in the snares of Freemasonry-wherever immorality is found inflicting its hateful and horrible curse in the midst of the flock of Jesus of Nazarethwherever sin in any of its hideous phases is found to exist, like the seeds of contagious disease, the members of the Company of Jesus seek it and find it and stamp the life out of the hideous monster. In this regard, and this only, are the Jesuits the troublers of nations. Good men have never feared the Jesuits. Creatures of passion and pride and avarice and immorality. from Henry the Eighth down to Crispi and Balmaceda, have always feared the sons of Ignatius, because they know well that they are perfectly-equipped warriors of Christ, who will carry His word to the uttermost parts of the earth as long as the sun shines from the heavens above us; and their influence and their power will be felt and their glorious deeds will be manifest to the world for ages and ages after the century-old faith of John Wesley will have decayed from men's minds and will have been placed in its grave with all the other forms of theological oddities which have sprung up from time to time to obstruct the onward march of that Church the cornerstone of which was laid by our Blessed Redeemer.

EDITORIAL NOTES. THE Rev. Dr. Briggs, of New York

Union Theological Seminary, is still giving annoyance to the Presbyterian body. The faculty of the institution have resolved, by a vote of 18 to 2, to keep him in the chair of Biblical Theology. Twenty-one members of the faculty were present at the meeting, but one left the room without voting. The students also adhere to him generally, and the institution will go on as usual, notwithstanding the decidedly adverse vote of the General Assembly. Matters are further complicated by a new defiance on the part of Dr. Briggs, who has published a review article, in which he obstinately maintains the opinions advanced in his inaugural speech which caused the trouble. It is his persistence in repeating the offensive doctrines, and the defiant tone which he assumed in reasserting good and as honest a man now as when them, which in great measure excited the majority in the Assembly to Must we not conclude, then, that his decisive action, and there is no doubt Catholicity is the sole cause of attack that his repetition of the offence now at your hands? We would hold you in will rouse still more the spirit of John greater admiration if you were a little | Calvin which animates the Presbyteries more straightforward and write upon generally, and the result must be an your banner "No Catholic Need effort on the part of the General Apply." Had Mr. Thompson been always Assembly to put the college faculty out a Catholic no doubt your opposition of the synagogue. The Assembly can ot take action till its meeting ne year, but the seminary will probably declare itself an independent institution if the Assembly proceed to the extreme measures which, from present appearances, it must adopt unless it give up its claim to be the supreme authority in the Church, which it is very unlikely to do.

In Holy Trinity (Anglican) Church, Winnipeg, on Sunday 28th ult., a sensation was caused by an interruption of the sermon preached by Rev. Mr. Pentreath. The clergyman maintained that the righteous dead are the guardian angels of their living friends, and that they offer up prayers for them in the other life. These are unusual doctrines in the Anglican Church, and a prominent member, unable to control his indignation, rose up excitedly, and, brandishing a Bible in his extended hand, shouted out, "Prove that from Scripture-prove it." The preacher paid no attention to the interruption, but continued his discourse. If this had occurred in Ontario there would be scores of letters in the columns of If Sir John Thompson, a Catholic, had the Mail accusing the Rev. preacher of Ritualism and Popery, notwithstanding the fact that the doctrine is the preacher's own novelty, yet not a novelty so dangerous as the Unitarian doctrine that Redemption is a myth, which was recently tolerated and virtually approved of by a New York Episcopalian clergyman. Oh! occupy the highest place in the land? whither is Protestant Christianity drifting?

> THE Boston Herald says of the late Encyclical of the Holy Father:

"He speaks with the authority of a universal Bishop, and his opinions will Postmaster-General of Canada, subsequently Lieutenant-Governor of On-weary foot, traversed the wilds of this XIII. has shown a notable disposition to