

The Catholic Record.

"Christianus mihi nomen et Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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CANADIAN EDITORS AND POLITICAL FREEDOM

BY THE OBSERVER

If there is any place on earth where quick, accurate and sympathetic judgment might be expected, upon the claims of another country to political freedom, surely it is in Canada. We have in Canada political freedom in a fulness which stops short only at total independence. And when another country, especially one within the Empire, formulates its claims, we need only consider those claims in comparison with what we ourselves possess; and ask ourselves the questions: Do they ask more than we have? Would we be content—would we even remain in the Empire with only what they have now?

Canadian editors are eloquent champions of free democracy. When Canada is in question, their championship of free democracy is practical. When, however, they come to consider the case of others, though they still announce the theory, they decline to apply it to the concrete facts.

In general, the Canadian press is opposed to self-government for Ireland. Canadian editors in general will, of course, and do, indignantly deny this. Within a few years past, they have come to admit the theory of self-government in the case of Ireland. Not many years ago they refused to admit even the theory. But now, they are almost all agreed that it is no longer possible to deny the theory. Even amongst English Tories it is no longer fashionable to say, flatly, that Home Rule is unsound in principle.

But where do Canadian editors in general stand now? Do they favor actual self-government for Ireland? Let us see. Ireland is divided into 32 counties; and that is the only division. Geographically, historically, politically, commercially, and legally, Ireland is one country; and has been so treated and so governed always. There is no division of the country into provinces. The historical names of the old Irish kingdoms are yet preserved; but they have a merely historical significance. Not for political, or electoral, or taxation purposes; nor by any law, nor for any legal purpose, nor for any municipal or local or national, or for any purpose of any kind whatsoever, save only the purposes of history; and, we might add, for the purpose of fakery on the platform or in the press, is there any division of Ireland today by provinces.

But, we still read in Canadian papers solemn editorials about "Ulster" as though those editors had fooled themselves or were bent on fooling others, into believing that when in any country, you find five or six counties which have a county majority in religion and politics, differing from the religion and the politics of the majority in the whole country, you must then consider that country as two countries.

This is the position into which Canadian editors have been put by their being forced to recognize the principle of self-government for Ireland before they were ready to consent to its practical application. And, it is very interesting to note how far, in such a case, people can carry themselves in trying to hold an absolutely untenable position. How far have the Canadian editors been prepared to go? As far as rebellion, secession, and treason, and civil war.

Look over a file of almost any Canadian daily paper, from September 1913, to July 31st, 1914; that is, from the last introduction of the Home Rule Bill, up to Carson's last treasonable yell before the Kaiser took the job out of his hands; and what do you find?

Two things: Theoretical admission of the right to self-government; and, secondly, frantic applause and encouragement of Carson and his army and his treason, and his intimidation of the Parliament and Government, his defiance to the King; of his arming and his drilling and his importing of German rifles (in the ship "Fanny" from Hamburg; see London Times, March 31st, 1914.) and generally of all the acts of the

Tory-Orange-Bank-Railway-Office jobbers' combination. There were, in all Canada, some honorable exceptions; but that is just where the great majority of our Canadian editors stood.

Mark you now, they admitted all the while the principle of self-government for Ireland. What, then, was their justification for rebellion and "last ditch" and all the rest of it? Why, a new discovery in the science of geography; namely, that when 6 counties in a country vote against self-government, and the other 26 vote for it; and when the principle is admitted to be sound; the 6 counties must be taken to be one country and the 26 to be another; and the 6 counties are not to be bound by the majority vote of the whole 32 counties; they are to be kept separate and apart; and the fact that, in setting them apart, you set apart with them half a million who vote with the national majority, but who have been unable to carry the counties they live in.

This is the case for "Ulster." Search the Northcliffe press from 1912 to date; search the Canadian echoes of the Northcliffe press, from Sydney to Vancouver; and this is all you will find. Someone occasionally suggests that there is a religious "Ulster," a non-Catholic "Ulster." There is none. Scores of thousands commonly called "Ulster" are Home Rulers. There is not even a political "Ulster," prior to the last elections, which were abnormal, of 31 M. P.s. from the 9 counties, 16 were Home Rulers; and even 1 of the M. P.s. for Belfast was a Home Ruler. The 9 counties have about a million and a half of people; and of these, in round figures, 900,000 are Protestants and 600,000 Catholics.

One wonders how Lord Rathmore would have gone about making his island. A contemporary recently credited him with the unconsciously humorous proposition in regard to the 6 counties which vote anti-Home Rule: "Let us make a sort of island of them."

Well, if he cares to try that, of one thing he may be sure; and that is, that he can count on the enthusiastic applause of nearly all the editors in Canada. Unless, of course, the Home Rulers should turn Protestant in the meantime. That would have geographical and other effects.

MEXICAN WOMEN OPPOSED

MILLIONS OF CHILDREN IN STATES DIE YEARLY OF MALNUTRITION

Mexico City, Dec. 23.—Resolutions of protest against projected philanthropic intervention in Mexican affairs by the recently formed "Childhood Conservation League of the United States" were passed at a meeting of the Mexican Feminist Council today. The league, which, it is said, proposes with the financial backing of a group of the largest and best known magnates of the United States, to spend from two million to four million dollars annually on charitable propaganda in Mexico, is said to be a "far-sighted scheme to bring about ultimate intervention in Mexican affairs."

Senora Elena Torres, General Secretary of the Feminist Council, today gave the following statement to The Associated Press: "Mexican women hold Mexico itself to be best able to judge its own needs and to find a way to satisfy them in due time. Outside aid, however, well meant, is entirely uninvited."

"Those desiring to spend money to relieve temporary strictures in Mexico incident to the ten-year revolution may find means through Mexican institutions already organized for that purpose. Above all, before seeking external objects of charity, those benevolently inclined United States citizens desirous of relieving suffering and best take care of those 8,000,000 to 9,000,000 children which the 1919 report of the Children's Bureau at Washington declares are dying annually in the United States from hunger and malnutrition."

"The Mexican Feminist Council also holds that, aside from the gratuitous nature of the proposed philanthropic intervention, there is underlying a more sinister motive than the projected foundation of hospitals, churches, asylums, and schools in every Mexican State—as is revealed by the fact that those persons financially supporting the movement are the same individuals who have agitated most insistently for intervention and curtailment of Mexican liberties. Financiers heading the

list of patrons of the so-called Childhood Conservation League are those bankers, oil barons, philanthropists, and notable men who figure most prominently in societies and associations for the protection of American rights in Mexico."

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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NUTS OF MR. COOTE TO CRACK

While the Orange M. P., William Coote, and the persons taking America telling their tale of woe that the poor innocent Orangemen are going to suffer if England leaves them to the tender mercy of their Papist neighbors, no one has yet thought of asking them the pertinent question, "Which city in Ireland, Orange Belfast or Catholic Dublin, Cork, Galway, or Sligo, is notorious for its party riots?" and the supplementary double-barrelled one, "Can you name any overwhirlingly Orange town in the North-east that does not indulge in Orange party riots against Catholics, and can you name any single Catholic town in the East, South, West, or Midlands, of Ireland, that ever raises a Catholic party riot against non-Catholics?"

After they have cracked these few nuts, if they have any whole teeth left standing, there may be tendered to them a final one which will take the last of their teeth—especially Coote's. In Mr. Coote's Parliamentary constituency is a village called Caledon noted for its woollen mills which are owned by good Loyalists, and whose output has been patriotically supported by the terrible Sinn Fein people—whose money always smells good, no matter how odious be their principles, and their characters. The operatives in these mills were paid a miserable wage until just recently a strike was organized amongst them—organized, moreover, by a good Protestant from the North of England, supported by a good Orange foreman of their own. The operatives, both Catholic and Protestant, struck to a man, and forced the niggardly proprietors to advance their wages. Then the other half of the workers, who were Protestant, were taken back. The other half, who were Catholic, were refused work, and in their stead Protestant operatives with their families imported from elsewhere.

Not only were these imported ones given the jobs of Catholics, but the latter were notified that the houses in which they lived were required for their Protestant successors; and those Catholics who did not voluntarily resign their houses are now being evicted. No single Catholic has been spared. Every last one of them was turned down, and given the order to go—to get out of the mill and to get out of Caledon. "To Hell or Connaught" became once more the order of the day for the Catholics of Caledon.

When Mr. Coote, M. P. for this pious portion of Scotch-Ireland is weeping salt tears over the imaginary fearful mistreatment of Orange lambs by Papist neighbors in a future free Ireland, he might be asked to come down from imaginings of the future to actualities of the present, and explain away Caledon. And when he has explained away that particular one, there are hundreds of cases of exactly the same kind throughout the Orange constituencies that will keep him usefully busy explaining till morning.

MR. COOTE'S STRONG POINT

A strong point that Mr. Coote is making in all his speeches, and that his predecessors in Orange propaganda have been making for years gone by, is the wonderful progress of Belfast, as compared with Dublin—Belfast which passed Dublin's population and now exceeds it by more than eighty thousand—Dublin, having a population of three hundred thousand, while Belfast has three hundred and eighty-six thousand. In contrasting Belfast and Dublin Mr. Coote and his kind always forget to tell their audiences that Belfast made its extraordinary increase in population by the simple expedient of trebling its area in 1896 and sweeping into its arms an extra one hundred and fifty square miles with all the population therein contained. If Dublin city did the same and took in just its immediate suburbs, which naturally do belong to it, it would increase its population by one hundred and seventy-two thousand, and lead Belfast by almost a hundred thousand.

BELFAST'S WEALTH

When they talk of the wealth of Belfast, too, they strangely forget to tell that the immense wealth is concentrated in the hands of the very few who grind the faces of the hundreds of thousands of miserably poor. And by a happy accident they forget to quote figures that would prove the comparative wealth of the communities as a whole—income tax assessments, for instance. The income tax figures assessed before the War, show Belfast assessed at sixteen pounds per head of the population,

Cork, a little higher, at seventeen pounds, and Dublin at thirty-six pounds per head—more than twice the figure for Belfast. What a happy thought of the missionaries to let their memories lapse upon those comparative figures.

Another index of the comparative wealth and comfort of the inhabitants of Belfast and of Dublin is afforded by the numbers of domestic servants employed in both cities. The Government returns show Dublin city and suburbs with a combined population of 447,000 people, employing a few less than 36,000 domestics. While Belfast with its population of 380,000 employs a few more than 11,000.

COMPARATIVE STATISTICS

In the statistics Belfast beats Dublin in just one point—namely, the numbers of its millworkers. The returns show that 78% of the population of Belfast is engaged in industrial pursuits, while only 54% of the inhabitants of Dublin are so engaged. But 17% of the inhabitants of Dublin city are engaged in commercial pursuits against 13% only in Belfast. And, as gauge of the intellectual measurements of the two peoples—13.5 of Dublin's population is professional, while the great, wonderful, wealthy, and progressive city of Belfast, model for the world, has 8% of its population professional! Wondering readers who might have taken with some doubt the statements of Professor Longworth (quoted some weeks ago in this column) that the great and flourishing and model city of Belfast had just one bookshop may, from these figures, glimpse the reason why.

WEALTH FOR THE NEW

Belfast is a city in which billions of money is made by the few; and a bare existence is made by the miserable, toiling, many. In Dublin there are vast numbers of moderate means who know what it is to live in comfort, and who think there are greater things in the world than big mills, and more vital things in life than money-getting. The two peoples are modelled in entirely different molds. In Belfast, with the exception of a very small, almost insignificant class of thinking people, neither rich or poor read nor cultivate the higher things. In Dublin, rich and poor are both spiritual and intellectual. And there, the most miserably poor in point of world wealth, have their hearts warmed by some glowing enthusiasm.

WILLIAM BUTLER YEATS

Talking of the intellectual, reminds one to remark that perhaps many do not know that William Butler Yeats is now a married man. He has made his home in a romantic house on the lakeshore in Connemara, so situated that he can fish from the window. He is given up more and more to mysticism of a sort. His wife makes a cult of astrology. So, it is like the Tuatha De Danann, who come again in Connaught. Yeats took the leading part in lectures and debates upon physical research, which were held in the Abbey Theatre on the Sunday evenings of last winter. Mr. Yeats' next visit to America will probably be in the character of a reincarnated Lugh Lam-fada, or an ancient Druid at least. He'll have some fascinating experiences to relate of the weird, unexplainable, mystical, wonderful things he did not see, by the shores of the Miasa-mara lake. His sisters, the Misses Yeats, are still conducting their fine tapestry weaving and embroidery industry at Cuala, a few miles outside the city of Dublin. His brother, Jack Yeats, charming artist, is residing at Donnybrook, where he relies round him a good deal of literary and artistic society.

IRISH PEAT

Now that the fuel is so scarce, Irish peat is figuring large. Ireland has great wealth of peat—yet she is pouring out money for foreign coal. Four and a half million tons of coal, as was said, are imported to Ireland every year. And she burns about six million tons of her own peat. Now two tons of well dried peat are the equivalent of one ton of coal. So, if Ireland substituted peat for coal, in every possible place where it can be substituted, she would use annually fifteen million tons of peat. Sir John Griffith says that the Irish peat deposits are so enormous that, consuming fifteen million tons a year, the supply would last for three hundred years. Under pressure from Irish Boards, the English Government consented to appoint an Irish Peat Committee a length of time ago. This Committee sent in its reports in February and in July of 1918. And by the English Government the reports were officially buried. The silence of the tomb has settled over the matter, officially. The interests of the mine owners of England must not be interfered with, for the trivial purpose of lessening the Irish money drain. And anyhow if Ireland grew financially strong she would be apt to beset conceited notions of commercial independence.

IRELAND PROSPERING

But Ireland has been prospering financially. The reports from there, both public and private, say that

never before was there so much money in the hands of the people, nor so much money in circulation. Both shopkeepers and farmers have grown at least temporarily wealthy. A token of its permanency though is that whilst of old the very few who gathered money were inclined to hoard it, now moved by a new spirit, they are putting it to good use. Ideas of enterprize that had long been crushed out of them, are re-asserted. And financial experts predict that this is only the opening of Ireland's long deferred era of prosperity. So thoroughly and so long has the field been lying fallow, that the fruits which can be reaped by initiative energy, and labor, are now vast. Recognition of this big fact is an added incentive to the big English companies, to buy up everything in sight, in Ireland—and to buy them, too, at many times their present worth. It is devoutly to be hoped that private commercial interests in Ireland will show enough patriotism to refuse the tempting bribe, and to save the Irish field for Irish exploitation.

SEUMAS MACMANUS
OF Donegal.

THE LLOYD GEORGE OF OTHER DAYS

SCATHING DENUNCIATIONS OF RUTHLESS REPRESSION. THE TRUE BRITISH CONSCIENCE

In view of British methods in Ireland now under the Lloyd George-Long Short-Carson-French-MacPherson regime of coercion, the following utterances of the Premier of England when he was an aspiring Liberal will be read with interest:—

"SICK OF BATON AND BAYONET RULE"

"Recent by-elections prove that the country is sick and tired of Mr. Balfour's baton and bayonet rule in Ireland, and of his desperate attempts to repress by martial law legitimate aspirations of a generous nation. I had before you as a firm believer in and admirer of Mr. Gladstone's noble alternative of Justice to Ireland."—Lloyd George's election address, March 24, 1890.

"HISTORY DOES NOT AFFORD ONE EXAMPLE"

"I believe it to be a fact that history does not afford one example of a whole nation persistently complaining of an alleged grievance if there be no legitimate cause of complaint, that is, so far as dealings between man and man or nation and nation go. And yet this is what the Irish nation has been doing for scores of years, if not for centuries. "At present the Irish nation's condition is like unto Job's. She lies prostrate on the ashes of her former magnificent nationality—for magnificent it has been—covered with the sores inflicted on her by the hand of Satanic landlordism; with a host of friends lecturing to her forbearance and urging to her consideration their well-meant panacea. She is not so patient under the affliction as Job. How can she be? She recognized no Redeemer that now liveth and will not stand in vain for her."—Lloyd George in an article written by him and published in the North Wales Express, February 19, 1881.

THE END OF TYRANNY AND THE VICTORY OF JUSTICE

"What is to be done? Here is a serious state of affairs. We have a law which either drives men to be traitors or act the assassin at the mandates of tyranny. Let the British Parliament hold no parley with fear or favor, affection or ill-will, and pass a measure which will proclaim with trumpet sounds the acclamations of the world—that tyranny shall be no more. Then there will be a swallowing up of grievances in the victory of Justice, and a resurrection of life, prosperity, and happiness for Ireland."—Lloyd George in an article written by himself in the North Wales Express, February 19, 1881.

"AN ANTI-PATHY SAVAGE IN ITS INTENSITY"

"What makes the result all the more significant is the prejudice, racial and religious, which the Irish had to overcome. They had to beat down an antipathy which was positively savage in its intensity."—Lloyd George in a speech October, 1894.

"SPIRIT OF PATRIOTISM HAS BURST ABUSING PRISON DOORS"

"The spirit of patriotism has been like the genie of Arabian fable. It has burst asunder the prison doors and given freedom to those who were oppressed. It has transformed the wilderness into a garden and the hovel into a home, whether it be the remarkable struggle of Irishmen in the West or the still more striking resurrection of oppressed nationalities in the East."—Lloyd George in a speech at Cardiff, October, 1894.

TRUMPHEDED OVER ABJECT POVERTY

"In the West of Ireland the cultivators of the land live on seaweed and potatoes, and even after

being reduced to that state of abject poverty they require a corps of police, backed up by a company of hussars, to drive them out of their miserable hovels with baton and sword."—Lloyd George in a speech at Aberystwyth, December, 1896.

"WHAT HAS IRELAND ASKED FOR CENTURIES?"

"What has she (Ireland) asked for centuries, asked when her voice was choked with blood, asked from the asked on the battlefield, asked when she was dying from starvation? She asks but one thing—the freedom to govern herself."—Lloyd George in a speech at Belfast, February 8, 1907.

"Look at this ill-fated island (Ireland) What a morass its history is of racial, religious, personal misunderstanding, ruthless oppression, savage vengeance, frenzied crime against the law—yes, and by means of law—legal wrong, lawless justice; and myriads of men, women and children, sunk and struggling in it, and yet clinging with tenacious devotion to the woe-stricken land that bore them. The tardy, but true, British conscience has been awakened."—Lloyd George at Belfast, February 8, 1907.

CANADIAN HISTORY

LLOYD GEORGE WRONG ON FACTS ALLEGED PARALLELISM ABSURD

To the Editor of The Globe: Canadians must have read with astonishment the British Prime Minister's effort to draw a parallel between the political developments in Canada following Lord Durham's report on the causes of the rebellion between Ulster and the other parts of Ireland in relation to Home Rule. The verbatim report of his speech reads:

Lord Durham's attempted plan to force Quebec and Ontario to join Upper Canada in the same Parliament had to be abandoned. Separate Parliaments had to be given them, and it was only after that was done that Confederation became possible. At the beginning by forcing them together you simply created antagonism. The moment you had separation in the course of time Confederation developed and came about.

The actual facts in regard to this matter are in direct variance to those suggested by the British Prime Minister. To begin with, there was no question about forcing "Ontario and Quebec to join Upper Canada." In Lord Durham's time there was no Ontario and Quebec. These names were only applied to Upper and Lower Canada in Confederation thirty-six years later. Previous to the Imperial legislation which followed Lord Durham's report Upper and Lower Canada had separate Parliaments. Following his report in 1827, and the British Minister in one Parliament under Lord Russell's bill of 1840, each Province being given equal representation, although at that time the population in Lower Canada was largely in excess of that of Upper Canada. The French majority accepted this situation. They placed implicit trust in the English-speaking Protestants of Upper Canada. It was only in later years when the population of Upper Canada had largely increased by immigration that George Brown's agitation for representation by population or the demand for an increase in the representation of Upper Canada in the Legislature became an important political issue, and which eventually developed into the agitation for Confederation.

The actual occurrences in that early period of Canadian politics furnish a much more powerful argument for Home Rule in Ireland than the misconception of facts enunciated by the British Prime Minister. The Catholic majority of Lower Canada was always tolerant. It is singular also that the Ultramontane wing of the Church of that Province invariably voted at the polls in support of the Parliamentary representatives of the Orange Order in the other Province represented by Ogle R. Gowan, Mackenzie Bowell and Clarke Wallace. Appeals to Nationalism in Lower Canada have ever failed. Following Louis Riel's execution, Girouard and Bergeron only secured twelve followers in 1887. Henri Bourassa, with ample funds supplied by the Tory party to carry on his campaign scarcely divided the Province in 1911. Ernest Lapointe's election in Quebec East gave Nationalism its final quietus. These are historical facts which British statesmen would be wise not to ignore when they desire to draw a parallel from Canadian history in support of their policies in connection with Irish politics.

W. T. R. PRESTON
Port Hope, Ont.

Love is in all things a wonderful teacher. There is no school in which a pupil gets on so fast as in that.—Old Curiosity Shop.

CATHOLIC NOTES

Rome, Dec. 8.—To provide work for the unemployed, the Vatican will construct a huge boarding house for visiting pilgrims, besides other buildings.

Catholics have a particular interest in the Shantung question. It is the seat of the Bishop Van Anzer and the headquarters of all the splendid missionary work in China of the Society of the Divine Word, whose American mother-house is at Techny, Ill.

The spread of Catholicity in Scotland is notable as is evidenced by the statistics published in the Western Catholic Calendar, which is just out. The Catholics of the Archdiocese of Glasgow now number 400,000; the baptisms during 1917 were close to 13,000, while the school population is almost 75,000.

New York.—While complete figures have not yet been forthcoming regarding the success of the Knights of Columbus in restoring discharged soldiers, sailors and marines to civilian status and securing employment for them, it is generally estimated that more than 100,000 demobilized men benefited by their activities.

In a citadel at the foot of Mount Sinai is a church and a monastery that have been uninterruptedly used for more than thirteen hundred years. The light before the tabernacle has been burning all those centuries. The church was built by St. Helena, mother of Constantine, and is on the traditional site of the burning bush where Moses heard the voice of Jehovah.

Upon the invitation of the Rt. Rev. Bishop William T. Russell, D. D., Secretary of the Administrative Committee, and Chairman of the Committee on Catholic Press and Literature of the National Catholic Welfare Council, the Catholic Press Association of the United States and Canada will meet in Washington on January 23rd and 24th.

The number of vocations to the priesthood has shown a marked increase in Ireland during the past few years. At present all the Irish seminaries are overcrowded. Maynooth College, which usually has slightly over 500 students, has now over 600. The Chinese Mission Society, established two years ago from Maynooth, has received this year over 300 applications from students for its new college near Galway.

In accordance with the wish of Father Serafin, O. F. M., Director-General of the Order of Friars Minor, property has been purchased near the Catholic University, Washington, by the Friars of the Province of the Most Holy Name. A house of studies is shortly to be erected for students in philosophy and theology of the province and where accommodations will be provided for priests from other provinces wishing to take a post-graduate course at the University.

Cardinal Kakowski, Archbishop of Warsaw, and Cardinal Dalbor, Archbishop of Posen, are making arrangements for a great ceremony when they return to Warsaw January 11th. The Polish Bishops and clergy and the civil and political authorities of Poland will participate in the ceremony at which will be read a document from Pope Benedict expressing the Holy Father's satisfaction at being able to witness the liberation of Poland and imparting to the country his apostolic benediction.

The joint Pastoral Letter of the American Hierarchy concerning the problems now confronting the Church in this country will be issued early in January. It will be the first pronouncement of its kind since the Third Plenary Council of Baltimore in 1884. The letter will be read from every Catholic pulpit throughout the United States on the same Sunday. A movement is now under way, approved by Bishops and priests, and rapidly spreading throughout the country, to have all Catholics receive Holy Communion on the Sunday when the Pastoral Letter will be read.

A great international basilica to be erected on Mount Thabor, the Mount of Transfiguration, where St. Peter proposed to Our Lord that they build three tabernacles. The Castles of the Holy Land has already approved the plans; and it is estimated that a million dollars will be required to complete the sanctuary. It will be international, because every country is to contribute its chapel and claim it, too, in the event of any future possibility of the Turks or any anti-Christian or anti-Catholic power obtaining possession of Palestine once more.

The biblical district of Palestine now comprises Jerusalem, Lebanon, Acre and Nablous. It stretches from the frontiers of Egypt and Arabia in the south to Syria in the north, and from the shores of the Mediterranean in the west to the Syrian desert in the east, and covers an area of 11,000 square miles. Its population is calculated to amount to 700,000 souls, i. e., 475,000 Mohammedans, 150,000 Jews and 75,000 Christians. The latter are divided into 25,000 Catholics, i. e., 14,000 Latins and 11,000 Uniates, and into 50,000 non-Catholic, i. e., 35,000 Greek Orthodox and 15,000 Oriental Schismatics and Protestants.