

**The Catholic Record**  
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**THOS. COFFEY,**  
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**LETTER FROM HIS LORDSHIP BISHOP WALSH.**  
 London, Ont., May 23, 1879.  
 DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,  
 Yours very sincerely,  
 JOHN WALSH,  
 Bishop of London.  
 Mr. THOMAS COFFEY,  
 Office of the "Catholic Record,"  
 St. Mary's, Halifax, Nov. 7, 1881.  
 I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that see. I beg to recommend that paper to all the faithful of the diocese.  
 + MICHAEL HANNA,  
 Archbishop of Halifax.

**Catholic Record.**  
 LONDON, FRIDAY, JUNE 9, 1882.

**MR. GLADSTONE'S REPLY.**

It will be remembered that when the sad tidings from Phoenix Park reached Canada His Lordship, the Bishop of London, telegraphed Mr. Gladstone in the name of the Catholic Bishops of Ontario, expressing horror of the crime, and a hope that its occurrence might not prove prejudicial to Ireland. His Lordship has just received the following reply from the British Premier.

10, Downing Street,  
 Whitehall, May 21st, 1882.  
 Right Rev. Sir—I am directed by Mr. Gladstone to convey to you his thanks for the telegram which you sent him, in the name of the Catholic Bishops of Ontario, on their receiving the news of the terrible tragedy in Dublin. He can assure you that he joins in their hope that the cause of Ireland will not suffer by the occurrence of such an event.  
 I am, Right Rev. Sir,  
 Your very respectful and obedient servant  
 E. W. HAMILTON,  
 The Right Rev. Bishop of London, Ontario.

**THE CENSUS.**

We some time ago promised our readers an analysis of the Canadian census of 1881 with the special view of showing the present standing of the Catholic population of the Dominion. Till this moment we have been unable to redeem our pledge. The last official census, though not taken in a manner entirely acceptable to us, and not free, in our estimation, from some inaccuracies, is a work, taken as a whole, highly creditable to the officials who had it in charge. The total population of the Dominion is given at 4,324,810, divided among the various Provinces as follows:

Prince Edward Island.....	108,891
Nova Scotia.....	440,272
New Brunswick.....	321,253
Quebec.....	1,529,227
Ontario.....	1,920,228
Manitoba.....	46,464
British Columbia.....	49,459
North West Territories.....	56,448

The total Catholic population of the Dominion is given at 1,791,982 distributed among the various Provinces as follows:

Quebec.....	1,170,718
Ontario.....	320,829
Nova Scotia.....	117,487
New Brunswick.....	109,091
Prince Edward Island.....	47,113
Manitoba.....	12,246
British Columbia.....	10,041
The Territories.....	4,143

We cannot, we must say, give absolute faith to the figures for British Columbia and the Territories. The aboriginal Catholic population in both places is, we believe, much larger than those figures indicate. We can, however, well understand the difficulty under which the census officials labored in endeavoring to arrive at anything like exactness with regard especially to the Indian population in these vast territories. We may also mention that had the *de jure* system been adhered to as strictly in Ontario as it was in Quebec, the Catholic population of Ontario would be shown to be much larger than the official returns make it. In Ontario the Catholic population has one of its main elements of strength in the cities and towns as the following figures show:

Toronto.....	86,413
Ottawa.....	27,412
Kingston.....	35,061
Hamilton.....	14,091
London.....	19,746
St. Catharines.....	9,831
Bellefleur.....	9,816
Belleville.....	8,836
Brantford.....	6,561
Windsor.....	5,561
Chatham.....	5,019
Brookville.....	4,408
Pembroke.....	2,820
Cornwall.....	2,280

The Counties which in Ontario

**show the largest Catholic population, are:**

Essex.....	19,401
Frescott.....	16,895
Russell.....	15,256
Glengarry.....	11,758
Renfrew S. R.....	8,947
Simcoe S. R.....	8,914
Bruce S. R.....	8,423
Kent.....	8,273
Albion.....	7,756
Waterloo N. E.....	7,180
Peterboro' E. R.....	6,999
Hastings E. R.....	6,412
Carleton.....	5,639

In Quebec the Catholic population is thus distributed amongst the various cities and towns of importance.

Cath. pop.	Total pop.
Montreal.....	107,579
Quebec.....	56,250
Three Rivers.....	8,200
Sherbrooke.....	6,822
St. Hyacinthe.....	5,165
Hull.....	4,241
Levis.....	3,185
Sorel.....	2,529

In the following counties of Quebec, the Catholics are in a minority as compared with the aggregate of all other denominations: Argenteuil, Compton, Stanstead, Brome and Huntingdon. In the counties of Argenteuil and Huntingdon, however, the Catholic population is so steadily and rapidly increasing that at the taking of the next decennial census there will be left but two or three counties in Quebec without a Catholic majority. In the county of Bellechasse we find but one solitary Protestant; in the county of L'Islet there are two; in Kamouraska three, in Montmagny four; Montmorency, blessed with an even dozen, Vercheres fifteen, and Charlevoix seventeen, all cede the palm to Rimouski with thirty, and Nicolet with thirty-two. Maskinonge claims 79 Non-Catholics, St. Maurice 109, Yomaska 116, and Laval 122. In several other counties the total Protestant population does not reach five hundred, and in others again does not aggregate one thousand. The Province of Quebec is undoubtedly one of the most Catholic countries in the world. Its Catholicity is not merely nominal, it is highly practical. In its educational establishments, its eleemosynary institutions, and its ecclesiastical edifices it is certainly second to no country in the world. Coming to New Brunswick we find a large and rapidly increasing Catholic population. In the city of St. John the Catholics number 8,701 out of a total of 26,127. The counties having the largest Catholic population are:

Gloucester.....	18,745
Kent.....	15,709
Westmorland.....	14,771
Victoria.....	10,692
Northumberland.....	10,667
St. John's.....	8,223

In Gloucester, Kent, and Victoria the Catholics are in an overwhelming majority over all other denominations combined.

In Nova Scotia, the centres of Catholic population are:

Halifax city.....	11,705
Inverness.....	15,933
Cape Breton.....	16,442
Richmond.....	11,667
Antigonish.....	15,346
Digby.....	8,824

In the counties of Inverness, Antigonish, Richmond and Cape Breton the Catholics form a majority of the total population.

In the three counties of Prince Edward Island the Catholic population is thus divided:

Prince.....	16,732
Quebec.....	19,269
Kings.....	13,794

Charlottetown, the capital of the Island, has, out of a total of 11,455, a Catholic population of 4,384.

In the Province of Manitoba there has been, within the last ten years, a remarkable increase of population. The Catholic population is, however, at a comparative stand still, but may soon be expected to show a gratifying increase. The present Catholic population is thus given in the census:

Selkirk.....	2,851
Provencher.....	4,714
Lisgar.....	2,296
Marquette.....	2,687

In British Columbia the total Catholic population is set down at 10,043 of which there are 3,078 on Vancouver's Island. With the early completion of the Pacific Railway the Catholic population in this Province must rapidly increase. The same remark applies to the North West Territories, the Catholic white population there being as yet quite insignificant in point of numbers. Taken as a whole the figures of the census of 1881, as far as they concern the Catholic Church, are satisfactory indeed, not only from their demonstration of the actual strength of Catholicity in the Dominion, but their indication of a steady and undiminished growth of our population for the time to come.

**THE EGYPTIAN CRISIS.**

Public attention is now being centred upon a country which has more than once occupied a prominent place in the world's history. Ever since the completion of the Suez canal, Egypt has been in a special manner the subject of study and solicitude on the part of European statesmen and diplomatists. The immense extent of the country, the extraordinary fertility of its soil, the variety of its products, the inexhaustible character of its resources, its favored position in a military as well as commercial sense, and especially its possession of the richest stream on the face of the earth, would at any time make, and have in fact, at all times made Egypt an object for the cupidity of conquest, the ingenuity of diplomacy and the forecast of statesmanship. History shows that the great conquerors of old, from the days of Cyrus to those of the Caesars, as well to enrich and enlarge as to secure and perpetuate their dominion, lost no time in acquiring either absolute sway or paramount influence over Egypt. No empires with commercial or military interests to further and promote on the Mediterranean, could indeed afford to look upon the establishment of a rival state in the richest land upon which the light of day smiled. From an early period in the world's history Egypt has been often, indeed, unfortunately for its people, the prey of bitter strife. Under Greek and Roman sway it, however, acquired a marvellous degree of prosperity, attaining a commercial importance that made some of its cities the greatest marts in the world. Alexandria was at one time, as we all know, not alone one of the most famous centres of commercial greatness but also of literary culture and intellectual activity. The importance of Egypt attracted, not long after the fall of the western Roman Empire, the attention of the rapacious Mussulman then just entering on his career of conquest. Wrestling it from Christian sway, he has held it under one form or another, with but a brief interval, ever since. Under Mahomedan rule Egypt has not, it need scarcely be said, prospered. In ancient times, the home of an immense population, it is to-day one of the most sparsely peopled countries in the world. But there is evidently in store a great future for this historic land. Its present position is simply untenable. The construction and completion of the Suez Canal make Egypt a country of world-wide importance, and destined it to be the granary of the crowded populations, not only of Southern Europe, but Western and Southern Asia. Its present political position is that of a province nominally subject to the Ottoman Empire, but really independent as far as the rule of the Khedive or Viceroy is concerned. The present Khedive is Mohammed Tewfik Pasha who, in 1879, at the early age of twenty-six, succeeded Ismail Pasha, a man of extraordinary ability and unbounded ambition, who lost his title, dignity and power by seeking with limited means to accomplish too much. The area of Egypt proper is estimated at 212,000 square miles, but there is besides an immense territory to the South, called the Sudan, supposed to contain fully 750,000 square miles, subject to Egyptian control. The population of Egypt proper is set down at 5,517,000, of whom there are about 600,000 Christians, native and foreign, the latter amounting to 68,653. The chief exports in 1880 were grain, £147,850 stg.; beans, £778,000; cotton, £7,648; sugar, £758,000; skins £102,500; feathers, £104,000. The total exports for 1881 were £13,307,783; imports £6,713,680. The total revenue for 1881 was £10,524,270, the expenditure £10,386,080. From these figures it will be readily ascertained and understood that even under despotic rule Egypt is a country of no mean importance. The difficulty which now disturbs the internal peace of the country would seem to have its origin in the machinations of Arabi Pasha, a bold and unscrupulous man who has evidently acquired undisputed control over the army of the Khedive, whose power he is desirous of reducing in the interests of the government of the Sultan. The fact is, that ever since the ex-

**tension of the French sway over Tunis, the Sultan has been moved by jealousy of European intervention in Africa and has daily become more intent upon the centralization of governmental authority there in his own hands. To this desire of the Sublime Porte, may, we believe, be attributed the present difficulties in Egypt. Arabi Pasha is the trusted agent of the Sultan and will, if necessary, bring about the deposition of the Khedive in order to accomplish his master's ends or force upon him the acceptance of conditions from the central government, which must greatly curtail his authority. Arabi Pasha may, of course, have still more ambitious designs in view. But he dare not, through fear of foreign intervention, manifest them. One thing is certain, neither France nor England will permit either the erection of an independent sovereignty in Egypt, or the repudiation of the acknowledged debt of the present, by any future government that may be formed. Tewfik Pasha may be superseded as Khedive by some more energetic and devoted partisan of the Sultan's interests, but no further than this will the present movement go. It now indeed looks as if tranquility may not be restored without bloodshed. But restored it will be, if necessary, by the strong arm of foreign power, and maintained till some one of the great European nations feel itself strong enough to take possession of Egypt. That country, under a just system of government, might easily sustain a population of 40,000,000, and become, what it once was, as we trust it may soon again be, one of the greatest grain-producing regions in the world.**

**GOOD NEWS.**

It is with special pleasure that we chronicle the statements of the able member for Sligo, Mr. Sexton, that there is no division in the ranks of the Irish party, nor any desire to supersede Mr. Parnell in its leadership. Whatever differences of opinion there may have been previous to his arrest as to the wisdom or unwisdom of his course, the Irish leader has shown by his firmness and moderation since his release, that he fully realizes the responsibility of his position. To his moderation is due the introduction of the Arrears Bill, and the success it has already achieved in the House of Commons. The arrears of rent due in Ireland at this moment are estimated at the enormous figures of \$75,000,000, an amount entirely beyond the capacity of the tenants to meet. The Arrears Bill provides for the payment of one half this amount from public funds, and the unconditional obliteration of the remainder of the indebtedness. The measure admits and affirms a principle which we have, since the present land agitation commenced, advocated, viz., that it is the bounden duty of the state to step in between a privileged class and the mass of the people for the protection of the latter from injustice and rapacity. To hear some speak of the rights of property one would imagine that the rights of the landowner to property has precedent over the rights of the state, and may hamper the latter in the discharge of its obligations to its subjects. The Arrears Bill dispels this absurd and untenable view. The bill has already been sustained in the Commons by enormous majorities, and will, no doubt, become law. The repression bill is meeting with the united opposition of the Irish party, and though it may be eventually passed, will certainly be amended in many important particulars. What the Irish people just now particularly require of their representatives is close, vigorous and combined action. Mr. Parnell has, since his release from Kilmainham, borne with no small amount of obloquy in his endeavor to do his duty in one of the most painful and critical periods of Irish history. His conduct has, indeed, throughout, been marked by that self-possession and decision which are essential qualities to the right discharge of the high duties of his position. The cruel assassinations in Phoenix park here, it will be found, but momentarily delayed the day of the complete triumph of the cause he has so ably upheld. Everything

**now indicates the early approach of that triumph.**

**GARIBALDI.**

The death of Garibaldi removes from earth a prominent, if not estimable character. Few men ever had such opportunities for the display of the genius of the soldier and the skill of the politician, and no man could hardly have so egregiously failed to improve splendid opportunities as did Garibaldi. Allying himself at an early age with the secret associations which honey-combed Italian society, he became an ardent hater of the christian religion. In fact, throughout his life he hated the priesthood more than he loved Italy. One of his last, if not his last, public expression of opinion on the occasion of the celebration of the late anniversary of the Sicilian Vespers, was blasphemous in its impiety, and satanic in its deadly bitterness against the Catholic priesthood. In his early youth so deeply imbued was he with prejudice against the Holy See, that he denounced Rome as the "capital of a sect" and formed the resolution of wresting it from Papal control. Completely given over to revolutionary projects, he soon after took part in a futile insurrectionary movement in Genoa, and had to fly for life itself. Escaping to France he spent some time in Marseilles, and then sailed for South America, where unceasing political troubles gave his restless spirit the occupation it so much needed. The revolutionary movement throughout Europe in 1848 recalled him to Italy, when he took active part in the Roman republican movement against the Papacy. A more unjust and unjustifiable movement was never before set on foot. Pope Pius IX. had shown himself a liberal and progressive monarch in the best sense of these terms, and decided on removing every grievance from which his people suffered, and alleviating every wrong from which they complained. But the agents of the revolutionary party, though clamoring for liberty and reform, would have neither liberty nor reform at the hands of the noble-hearted Pontiff. They sought his dethronement and by diabolical machinations, in which Garibaldi and Mazzini ignobly figured, brought it about, but fortunately for a brief period. His struggle against the troops despatched by the French republic to restore order in Rome and re-establish the Pontiff in the exercise of his indisputable rights, was marked neither by brilliancy or skill. The triumph of the French was speedy and complete. Garibaldi, overwhelmed by misfortune fled to America, and on Staten Island lived for a time as a soap and candle manufacturer. But an occupation so useful and honest had but little charm for a revolutionist by profession. He again returned to Italy to take part in the conflict against Austria in 1859. Though refused a regular command, he was permitted by the Sardinian government to lead an irregular body of men known as the Alpine Chasseurs. The history of that war is well known. But for the intervention of France Austria had achieved complete success, and the schemes of Cavour fallen to the ground. French arms, however, gave another turn to affairs, and forced Austria to a peace upon terms truly humiliating to the Sardinian government, which owed whatever standing it had to revolutionary conspiracy and diplomatic duplicity. The peace of Villafranca, in 1859, gave Lombardy to Sardinia, but France, for its assistance in the struggle, was rewarded by the cession of Nice and Savoy. To the revolutionary party Ferdinand, king of the Sicilies, had long been an object of hatred. Insurrections were in 1860 fomented in various towns in his kingdom. His army itself had become disaffected, through the activity of the revolutionary agents, and the rebels consequently had little to fear. Knowing exactly the state of affairs in the Neapolitan kingdom, Garibaldi, at the head of an body of desperadoes, hastened from Genoa to Sicily, to assist the insurgents against a sovereign without an army, and amongst a people who had been taught to hate the rule of their monarch. His triumph was indeed an easy one. The kingdom of Naples, once destroyed, the smaller sovereignties of Italy soon fell before the irresistible rapacity of revolution. The Papacy alone remained to resist the fury of the storms which evil men

had conjured up against the principles of legitimate authority and social order. Garibaldi made several unsuccessful assaults on the possessions of the Roman Pontiff, acquiring neither honor nor fame by those attempts. His participation in the war against Austria, in 1860, showed him in his true light as a commander. In that campaign he suffered humiliation as bitter as ever befel a soldier. In 1870 he was given a command in the French Republican army, and brought additional disgrace on French arms. Since that time he has kept more or less out of public observation. But for his election to the Italian Parliament and his proposal of an impracticable scheme for the drainage of the Roman Campagna, he might indeed have been entirely forgotten. His name cannot, at all events, be honorably associated with the historian with any of the great events that took place in the course of his chequered life. Whatever merit there is in the inauguration of Italian unity, it must, in justice, be ascribed to Cavour, not to Garibaldi. When implacable hatred is mistaken for heroism, then only can the name of Garibaldi be honored by posterity.

**SECRET SOCIETIES AGAIN.**

The following item of news dated Santa Fe, New Mexico, June 2nd, may be read with some interest: "Father Raverdy, Vicar General to the Bishop, has refused to allow the rites of the Catholic Church to be administered over the remains of the late congressman Otero, for the reason that he died a mason. The members of the Masonic order, assisted by an Episcopal clergyman, conducted the burial services." The refusal of the Vicar General of Santa Fe to permit the celebration of the Catholic funeral rites over the remains of one who died out of the communion of the Church, is in strict accordance with Catholic practice and teaching. In fact, the Vicar General could not do otherwise consistently with his duty. Mr. Otero had during his lifetime voluntarily severed his connection with the Catholic Church by joining a body repeatedly and emphatically condemned by the Sovereign Pontiff. He well knew that in becoming a Mason he ceased to be a Catholic. He died as he had lived, out of the communion of the Church, and was, therefore, justly deprived of Christian burial. We pointed out last week the absurdity of the position taken by those who pretend to hold that a man may become a member of a secret society and yet remain in communion with the Church. Secret Societies have proved themselves the enemies of human society, of which the Church is the minister and the guide. They stand in the way of the free action of Christianity and cannot claim support or participation in their membership by any child of the Church. Those who violate the commands of the Church in becoming members of any such associations, by that very act exclude themselves from her communion whilst living, and merit when dead opprobrium of refusal of Christian burial, as occurred in the case of the late Congressman Otero.

**The Health of the Holy Father.**

A Rome correspondent writes: "I have just returned from the Vatican, where an intimate friend of the Pope, whose family have for five generations—in fact from the time of Clement XIV—been born in and connected with that Palace, assured me that his Holiness is perfectly well. This afternoon he went for his usual drive in the Vatican gardens. Leo XIII. despite his normally sickly appearance, enjoys an abundant measure of health. Like his brothers, he suffers from an organic defect of the aorta, which obliges him to incline to one side; but, except an occasional cold from sitting out too late in the garden conversing with his Cardinals, nothing ever ails him. His Holiness quite prides himself on his constitution. Last autumn, when a monsignor of his court returned from his villeggiatura complaining of having been unwell, the Pope rallied him, saying, 'I who remain here am healthier than all of you who go away for your health.'"

**Two Distinguished Converts.**

The Bishop of Coire, in Switzerland, Mgr. Rampa, received on Sunday, April 30, in the Abbey church of Einsiedeln, the abjuration of two members of the most ancient and most important Protestant families of Zurich, viz., M. Orelli, the banker, and Dr. Pestalozzi.

A bare-foot is a good tacks collector; but the owner groans as the iron enters his sole.

It isn't because a woman is exactly afraid of a cow that she runs away and screams. It is because gored dresses are not fashionable.