

The World's Catholic Population.

Some months ago, in answer to a correspondent who wrote us with reference to the number of Catholics in the British Empire, we promised to publish complete Catholic statistics at the earliest opportunity. It has been exceptionally difficult to obtain the necessary information in order to make reliable estimates. We have, however, secured some data upon which we can now make a fair and a tolerably accurate approximation of the world's Catholic population and its distribution. The total number of Catholics has been variously estimated up to 260,000,000; and, as we compute it to be 245,000,000 only we cannot be charged with over zeal or exaggeration in this matter. Where there has been a conflict as between different authorities we have taken what we have considered the more reliable. Regarding the position of the Catholic Church in the Christian world, Catholics have every reason to be pleased with it.

The latest statistics show that the total population of the world is 1,500,000,000, of whom 506,000,000 are Christians. The following table shows the percentages of religious denominations to the total number of Christians:—

Catholic Church	48.4
Greek Orthodox Church	19.4
Protestant Churches	32.2

100.0

The strength of these Christian denominations is respectively as follows:—

Catholics	245,119,800
Greeks	98,300,000
Protestants	163,300,000

506,719,800

It is worthy of remark that the Orthodox Church is frequently, if not commonly referred to as the "Greek Catholic Church." It is now not merely schismatical, but heretical as well, although in doctrine it differs from the Catholic Church on a few vital points only. They have the same sacraments and the same external worship as Catholics. If we, therefore, efface the line of demarcation, and add together the figures for the Greek and Catholic Church respectively, we find that there is a solid phalanx of 343,000,000, or 68 per cent. of the total number of Christians arranged against those who profess Protestant doctrines.

According to our computation, the Catholic population of the world is distributed as follows:—

Europe	169,982,000
America	61,772,800
Oceania	6,720,000
Asia	3,945,000
Africa	2,700,000

Total

These millions are distributed over the various countries of the world, in each of the continents, as follows:—

EUROPE.

France	37,740,000
Austria Hungary	33,800,000
Italy	31,100,000
Spain and Portugal	22,700,000
Germany	18,600,000
Russia	9,600,000
Belgium	6,000,000
United Kingdom	5,310,000
Holland	1,999,000
Switzerland	1,223,000
Roumania, Servia, Greece, Bulgaria, etc.	1,068,000
Turkey in Europe	421,000
Luxembourg	200,000
Malta	160,000
Roumelia	80,000
Gibraltar	16,000
Scandinavia (Norway, Sweden and Denmark)	10,000
Montenegro	5,000

Total

ASIA.

India	2,000,000
Chinese Empire	1,000,000
Indo-China	700,000
Asia Minor, etc. (estimated)	200,000
Japan	45,000

Total

OCEANICA.

Philippines	5,500,000
Australasia	900,000
Java, etc.	220,000
Other places	100,000

Total

AMERICA.

South and Central	45,600,000
United States	11,000,000
Canada	2,672,800
West Indies	2,500,000

Total

AFRICA.

Including Algeria (400,000), South American State (400,000) etc.	2,700,000
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We wish to remind our readers that since the Spanish-American war of 1898 the United States of America has acquired the Philippine Islands and other territories with an almost exclusively Catholic population. Thus the number of Catholics now under the protection of the "Star Spangled Banner" is, approximately, 17,000,000. The Catholic population of the United States has been estimated by some as nearly 12,000,000; others set the figures down as 10,000,000; and we have struck the "happy medium," taking the number as 11,000,000.

As to the figures for the British Empire, the estimates range from ten up to twelve millions. The figures for the different British possessions are as follows:—

Ireland	3,310,000
England and Scotland	2,000,000
Canada	2,672,000
India, etc.	2,590,000
Australasia	900,000
Malta	160,000
South Africa	40,000
Gibraltar	16,000
Other places	150,000

Total

A striking anomaly is apparent in respect to the statistics of the United Kingdom. For, although Ireland remains, as ever, steadfast in her devotion to the Catholic Church and the number of Catholics in England and Scotland has increased from 1,384,000 in 1881 to 2,000,000 in 1901, the figures show an actual decrease of 26,000 in the total Catholic population since 1881! A word of explanation is, perhaps, necessary. In 1881 the population of Ireland was 5,174,836, but it had declined to 4,456,546 in 1901, suffering a loss of 718,290 in twenty years. Through this diminution in population the number of Catholics, which was 3,952,000 in 1881, declined to 3,310,000 in 1901. The actual loss to the Church in Ireland due to emigration was 642,000. Now, during the same period the Church in England and Scotland gained 616,000, or say 26,000 less than Ireland's loss. The Catholics who emigrated from Ireland were not, however, lost to the Church. They left their native land to swell the Catholic population of the United States and Canada principally, whilst some—not many thousands—found their way to Australasia and other parts of the world. It is of interest to note that despite the excessive emigration of Catholics from Ireland, and the immigration of many thousands of non-Catholics, the percentage of Catholics in Ireland to the total population of the country suffered only a trifling diminution. Taking the figures for the British Empire as they are now, and comparing them with those for any past period it is abundantly clear that the Catholic Church has made a great and substantial advance in the countries ruled over by King Edward VII. This steady increase in numbers, despite religious and racial prejudices hoary with age and intensely bitter, shows that not alone in Australasia, but in Britain itself the religious future is with the Catholic Church.—The Monitor, Lancaster, Tasmania.

IN HONOR OF THE PONTIFICAL JUBILEE.

All the foreign powers have sent special Ambassadors to the Eternal City to offer congratulations to the Holy Father on the occasion of his Pontifical Jubilee. From England, bearing the good wishes of His Majesty King Edward VII., the Earl of Denbigh, accompanied by the Hon. Everard Fielding, Mr. Philip Somers-Cox, and Mr. George Pereira, D.S.O. The German is represented by His Excellency Baron General Walter Von Loe, accompanied by Major-General Corrado di Hausman, and Prince di Salmi-Salmi. France is represented by His Excellency Armando Nisard, Ambassador to the Holy See, Bavaria by His Serene Highness Prince Oettingen-Oettingen and Oettingen Spielberg, Grand Master of the Royal Court of Bavaria, Baron Edward di Riederer, Chamberlain of His Majesty the King of Bavaria; Count Francesco Poggi and Baron Edmond di Wuerzburg, Gentlemen-in-Waiting to His Majesty the King of Bavaria; Austria sends an Extraordinary Ambassador Count Nicola Seessen di Tem-

erin; Spain is represented by His Excellency Senor Alessandro Pidal y Mon; Portugal by His Excellency Don Michele Martius d'Antas; Belgium by His Excellency Count de Merode Westerlo, Count du Chastel Audelot (Lieutenant-Colonel of Cavalry), and Count Augusto d'Urso; Saxony sends His Excellency Baron de Frisen (Minister of Saxony to the Court of Bavaria, Envoy Extraordinary), and Baron Egone de Schonberg-Rot Schonberg (Chamberlain of His Majesty King of Saxony); His Excellency M. Costantino Gonbassow (Counsellor of State) is sent by Russia as Extraordinary Envoy; the Principality of Montenegro is represented by His Excellency Count Luigi Vornovich, Extraordinary Envoy; His Excellency M. Carlo Calvo, Minister of the Argentine Republic, is also Envoy Extraordinary of that Government; Brazil sends His Excellency Don Augusto Ferreira de Cosima as Extraordinary Envoy; Peru is represented by His Excellency Don Giovanni Mariano De Goyeneche, Count di Guaquil, Extraordinary Envoy; Costa Rica sends His Excellency Senor Emmanuel Peralta as Extraordinary Envoy; Holland sends His Excellency Count Enrico du Monceau, General and Head of the military staff of Her Majesty the Queen of Holland, in the Lower Counties, as Extraordinary Envoy. Rome is very crowded.

Catholic University Commission

The Royal Commission on University Education in Ireland has issued a second report. It consists of a submission to the king of the evidence taken during November and December last. Of the witnesses heard the most important were the Lord Chief Baron, Mr. Lecky, M.P., Dr. J. P. Mahaffy and Dr. W. J. M. Starkie, Resident Commissioner. Most Rev. Dr. O'Dwyer, Catholic Bishop of Limerick, also sent in a memorandum as a draft of the plan of university reform "in harmony with the views of the hierarchy."

The Lord Chief Baron most emphatically replied in the affirmative to the question:—"Is there need for additional provision for the higher education of Roman Catholics?" "He entertained a strong opinion that the ideal solution of this question would be the foundation of a college, with suitable endowment, which should be within the University of Dublin, and which should be as Roman Catholic as Trinity College is Protestant. He did not see how an additional university could be established in Belfast, having regard to the attitude lately assumed by the Presbyterians. It was therefore necessary that the Royal University should continue, and he should reconstruct it in such a manner that the authorities of the Belfast Queen's College should form the major portion of the Senate. He thought it of the highest importance that encouragement should be given to commercial and industrial teaching."

Mr. Lecky's opinion, which he gave simply as his own, and not as embodying the views of others, may be thus summarized:—

"He had come with great reluctance to the conclusion that it is the duty of the State to give further encouragement to sectarian and, practically, exclusive Catholic university education in Ireland. He did not believe that the Irish Catholics would ever obtain as good an education as they could have obtained under the mixed and undenominational system in Trinity College or in the Queen's Colleges. They were very unlikely to find teachers representing as high a level of scholarship and ability as were now to be found in Dublin University. In his opinion by far the simplest and best means of gratifying them was through the Catholic college in St. Stephen's Green. This college was originally set up by private subscription for the express purpose of giving the kind of education they desired. It was modelled after the University of Louvain, which is looked on with special favor by the heads of their Church. He thought that the endowment ought to be direct and to be largely increased. He should be glad to see the college made a wealthy college, in proportion to its numbers, a residential college with prizes that would enable its more intelligent pupils to win by examination a gratuitous, or almost gratuitous, education, with well-equipped libraries and laboratories, and all the appliances of good education. He thought that, except in theology, the students of the Catholic college should go, as at present, to the Royal University for their degrees."

And thus the matter now stands awaiting future developments.

Notes From Rome.

I will not do more than reproduce a few extracts from the last letter of the Roman correspondent of the "Catholic Standard and Times," which gives some most interesting details on the situation, and which actually suggested to me the few remarks I have made.

"The episcopate of Apulia had sent a protest to the Senate and Parliament in December; early in January came one from the episcopate of the Abruzzi, a second from the episcopate of Campania, a third from the Bishop of Ceneda, a fourth from the episcopate of the Benevento, a fifth from the Piedmontese and Ligurian episcopate a sixth from the Sicilian, a seventh from the Calabrian, an eighth from the Emilia and the Romagna, a ninth from the Venetian, a tenth from the episcopate of Salerno and Lucania, an eleventh from the episcopate of the Cimino (patrimony of St. Peter). The Tuscan and other Bishops had protested previously; all these protests were official, being addressed to the Minister of Grace, Justice and Worship in a few cases and in the rest to the Senators and Deputies of the kingdom. They read like letters of protest from St. Basil, St. Augustine, St. Ambrose, St. John Chrysostom or St. Athanasius; they made as clear as noon-day the mind of the Catholic Church."

THOUSANDS OF PROTESTS.

"Meantime thousands of other protests, official and unofficial, were being uttered by, say, the Beato Spinoza Club at Genoa, the Catholic Democratic Club at Novara, the Catholic minorities in such municipal councils as that of Padua, the Catholic majorities or totalities in municipalities as that of Vicenza, the Catholic working peoples' societies at such places as Bergamo; public meetings headed by such conservative Liberals as Senators di Sambuy, Spinelli, di Revel, Bava Beccarello in Turin (but such extraneous aid was a rare exception), by petitions to Parliament signed by 16,000 persons, as in the diocese of Girgenti, the ancient Agrigento. This case calls for attention. If in backward Sicily and a little diocese like that of Girgenti, sixteen thousand persons signed the protest, six thousand in the city and ten thousand in the surrounding parts, and if more than fifty Catholic societies sent protests to the Parliament, we have at once a measure of the agitation and proof that the Government was not kept in ignorance of Catholic feeling. And in Catania, another Sicilian diocese, a vibrant protest was signed by four clubs, one trades union, six archconfraternities, seventeen confraternities, three conferences of St. Vincent de Paul, two societies, two associations, nine 'congregations' or sodalities; the Pia Lega against Blasphemy, the Apostolate of Prayer, the Schola di Religione di San Filippo Neri and the Young Men's Society of St. Aloysius and St. Stanislaus!"

"A UNITED ITALY—Long has 'United Italy' been the battle-cry of the sectaries; but to-day they behold a united Italy, but it is a Catholic one, and they know not what side to turn to in order to avoid the avalanche that threatens them from the Alpine heights of sublime Catholicity. The day of reckoning is at hand, and the present Pontiff may even live to behold the emancipation of the Church from the yoke of infidel tyranny."

A Costly Archbishopric.

According to the "St. James Gazette" it is quite as costly to become an Archbishop as to become a member of Parliament in England. That organ tells how when Dr. Temple took over the primacy he found himself with a bill of nearly £900 to meet. Giving some of the details the account runs thus:—

"The sum is split up in an extraordinary way among a list of officials of all sorts, many of whom have nothing to do with the primacy from the beginning to the end of his official career. The creditors of a new primate include eight doorkeepers—the Clerk of Parliaments, the Gentleman Usher of the Black Rod, and a long procession of somebodies and nobodies at Canterbury, Bow Church, and the House of Lords. The Board of Green Cloth receives thirty pounds and four pence for 'homage fees,' the auditor of the Dean and Chapter of Canterbury receives £20 10s. as an 'election fee,' and the Crown Office draws the considerable sum of £112 for the 'restoration of temporalities.' The royal license costs £140, nearly half of which goes to the Home Of-

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see, and another £76 17s. 6d. must be paid for the royal assent."

We have no doubt that the Archbishop would prefer not to have anything to pay for the honor and emolument of his conspicuous position. But when it is considered that this is the only price he has to pay for the possession of Lambeth Palace and an income of fifteen thousand pounds a year, we feel that His Lordships deserves very slight sympathy. We personally know a goodly number of curates, vicars, presbyters, incumbents, ministers—of every grade and class and denomination, who would be only too glad to pay out an equal, or even greater sum for the possession of such a remunerative office as that held by Primate Temple. Strange, it is otherwise with our Catholic hierarchy. The emoluments of office have naught to do with the spirit of the prelates.

NEW IMMIGRATION LAWS.

A Berlin despatch says:—The North German Lloyd and the Hamburg-American steamship companies have had so much expense in returning emigrants from the United States who have been excluded under the American immigration laws that they have now entered into an arrangement with the Prussian railway authorities under which the latter companies agree to refuse transportation to persons from Austria and Russia who fail to meet certain requirements. Russian emigrants, according to these requirements, must have a pass, a steamer ticket to an American port and \$100 in money. Austrian emigrants must be similarly provided, except for the pass. They must present a certificate from the examining agents of the companies at Ratibon and Myelowitz.

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AN HISTORICAL ROMANCE
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Times of
Queen
Elizabeth.

There was a little while between Pooley and the other two, Thomas and Arthur Gregory, they would be happy to us. We were to know too much of those later on; I took an from the very first to Phillips, a red-haired sharp, ferret eyes, and once strongly marked by pox. All three were scarcely older than our conversation, so that glasses of canary had been allowed. In the his high spirits Babineto inclined to disclose his guests, who evident draw him. I was obliged to him, by 'reading of the table, not to hour later he would recall.

Finding that Babineto over with their master's three guests took the said all they could in how it certainly was no that Catholics were so with. They declared Lord was to blame for that; singham, he had for some been striving to form a Parliament, to bring about of the more stringent Catholics. It was all that the Queen had pe many priests, and the ex the two seminary priests since, had been entirely ley's doing. It was ob so astute a politician ham would be desirous well with the Catholic because each year made probable that Elizabeth ry, and give a Protesta the English throne. On hand, there was almost that the captive Queen would ascend the throne and this was reason of Walsingham should incline more to the side of the. In fact, they thought he be sorely displeased, Stuart were to escape fity, if only to spite Lor Of course we drank in formation eagerly, as it a clue to Walsingham's friendliness. Then it was fington was on the eve o all our schemes. I was in time to prevent this, tending to him, as I ha vigorous kick. I then that every lover of justio to see the Queen c at liberty; but I could that the Protestant pe tolerate a Catholic suc the throne. In that ca be seen how patiently th had borne the heavy yotradition to the Pu would soon rise in arms "papist" Queen.

Our guests laughed, and shly some fanatic migh sword in his zeal for the majority of the pe take their heads again ly to Mass.

"In that respect," ob ey, "we are far more p you Romanists. Just as serve then Sir William C serve Mass piously in the Queen Mary the Catholi days, he and Walsingham sands more would go to at the Queen's comman were a little more time would fare much bette your religion better se by bearing fines and in not to speak of wor that are always hanging heads."

Such was the gist of sation, as we sat over the private parlor into host of the "Anchor" us. We shook hands o Robert Pooley being friendly. Babineto man pointment with him to on the Thames that aft When at length we re Tichbourne was waiting to hear how we had far told him of Walsingham diality, he was by no much gratified as we ha thought it was all know to deceive and entrap u