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# Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MARCH 31, 1906

VOLUME XXVIII.

LONDON SATURDAY, MAR. 31, 1906.

The Catholic Record.

TIS AN OLD TALE AND OFTEN

At a dinner given some time ago in Mark Twain said:

Mark Twain said:

"But I am seventy, seventy and would nestle in the chimney corner, and smoke my pipe, and read my book, and take my rest, wishing you well in all affection, and that when you is your turn shall arrive at pier No. 70 you may step aboard your waiting ship with a reconciled spirit and lay your course towards the sinking sun with a contented heart."

But it were a pity to account.

But it were a pity to encumber ourselves when we step aboard our waiting ship with luggage that may be subjected to heavy duties at the great clearing house. "Innocents abroad" may have to undergo a very critical examination. The author may advance in justification of his gross irreverence the plea of ignorance or lack of education. He may call attention to his youth and to the favor which his jokes found as an excuse for trailing in the dust things sacred in the eyes of many of his fellow-countrymen. But he is seventy now and should nestle in his chimney corner and read his book and re-write his chapters which seem to him to be of permanent value to the literature of laughter. But he ought not to wax choleric on the Belgian administration of the Congo. For excitement is dangerous to the old, and wild writhing and tilting at wind. mills and agony of eyes and torturing of fingers does not befit a man of threescore years and ten. During his life he has known of persons unjustly condemned, and that should impel him to weigh in the scales of his experience the charges against the Belgians. But he weighs not: he talks and says noth. ing that has not been uttered by other calumniators. He has made himself a sewer through which flows the stream of vilification that spring from the English merchants and traders who have more regard for money and rubber than justice and humanity. In writing on the Congo he is about in the same predicament as when he edited an agricultural paper and told the subscribers "tarnips should never be pulled: it in ures them. It is much better to send a boy up and let him shake the tree." He knows, too, what happened to the Rev. Leonidas Smiley who had the jumping frog and the "yaller one eyed cow that didn't have no tail only just a short stump like a bannanner." That reverend gentleman was "bluffed," but a veteran like Mark Twain should not allow the outsider to beat him at

the national game. Then as Rev. Walter Shanley notes, the campaign of slander carried on by English merchants induced the king of Belgian to have a commission of investigation instituted. The commission formed of Swiss, Italian and Bel the investigation. Their report issued some time ago is loud in praise of what has been accomplished in the Congo in twenty-five years, and enum erates the schools, hospitals and orphanages which have contributed to the

civilization of the Congo. The Commission emphatically declares that there is no proof whatever of mutilation of the natives by whites that mutilation is an old native cus-

# FEDERATION-AGAIN.

Where are the plans for the Federation of our Catholic societies? When we broached the matter, about three years ago, we were assured that Federation would be realized in a few months. Last year some of our Bishops gave such an impetus to the movement that for a time we believed the goal was near at hand. To-day the plans are no longer visible and their framers, erstwhile so enthusiastic, are silent.

It seems to us that the laymen should take the initiative in this matter. In Canada there are men not unknown to fame and others whose sterling commonsense and energy are guarantees of success; and we are sure that any at tempt on their part to weld us together and to enable us to exert our influence in a systematic manner would be endorsed by our spiritual chiefs. There is no need to waste time on discussion as to the utility of Federation. Its aims, which were outlined in these columns,

are sufficient to disarm any opposition.

any worthy cause - that would make this year memorable in the Catholic annals of Canada.

The Catholic who takes no interest in his fellow-Catholics, who holds out no helping hand to those who are celebration of his seventieth birthday struggling for a living, is a poor and contemptible member of the household of the faith. The laity, as Bishop Hedley pointed out, are bound to interest themselves in the means of promoting God's glory, forwarding the interests of our Saviour's Passion, and saving the souls for whom He died. Some of us understand this; others do not. And these others are what are termed "snobs." They are distinguished by their indifference to Catholic interests. Society absorbs their time. Sometimes, on the strength of a passport of much money, they are allowed to enter its portals: more frequently, however, they hang on to its fringes content with invitations to "At Homes." The male "snob" is a munificent donor of sympathy just before elections. But as he sends his boys to the Y. M. C. A. we may be justified in saying that he sells what he seems to give. It may be, too, that he experiences a change of heart at regular intervals, and it may be that he is convinced of the efficacy of the policy of the sonorous phrase and of his ability to use poor deluded us as stepping-stones to fortune. Wind, however, as an organization diet is not nutritious. And the gentlemen who use us as whetstones to give an edge to political razors will discover ere long that we need the oil of sympathy and

of consistent support. Most of the questions, says Bishop Hedley, on which Catholic combination is required, do not admit of discussion-They are settled even in their details by principles of the Divine law, which it is the business of the Bishops of the Catholic church to interpret and to apply. It is the duty of all intelligent Catholics to make themselves acquainted with the decisions and pronouncements Bishops on the practical questions of the day, and to put themselves in a knowledge and heartiness.

We believe that Federation would eliminate many a prejudice. We may pardon our non Catholic friends for thinking that we are out of touch with the times, and that for several reasons. We permit public meetings to come and go without our attendance. We—be it events and dynasties and cycles strange due to apathy or to a "don't-care" policy-are not seen as often on public platforms as we should be. And we are not in this country on suffrance. Its liberty is ours and its prizes are not withheld from us. The past is dead. What of its bigotry? It were a pity to revile dead men or to deny them praise for their work in the upbuilding of Canada. The present is ours, and we should improve it by being anywhere and with any section of citizens, wherever there is question of contributing our quota to the betterment of the community. That way lies the good of the church. Let us keep our principles in sight all the time. It is all very well to have these speeches which are acclaimed by our brother members and described as " eloquent and powerful," but so far as the outer world is concerned-and upon it we should, and must, make an impressionthey are meaningless and valueless.

Said Mr. Charles J Bonaparte in

recent address : A Catholic tried and found wanting in any field of public or private duty inflicts an injury on the honorable standing and salutary influence of the Catholic church in our country in her Catholic church in our country which no learning and eloquence in her defenders can repair. Our fellow-countrymen not of our faith believe that Catholics can be men of honor and patriotism when they see such men: unless we can show their eyes the wholesome and abundant fruit, we shall preach to deaf ears while we extol the tree that bears it.

The Liquor Power. "The liquor power should be totally eliminated from American politics. The aims of the saloons are selfish; its methods are slimy and criminal. It thrives by despoiling men of their reason and firing their passions. Its reason and firing their passions. Its fruits are the moral and physical wrecks of humanity that crowd our jails and poor-houses. In order to prosecute with fuller treedom its dire work, it seeks the control of politics, reduces them to its own level, and, if Suppose, then, we work instead of talking? A chain of societies from East to West, cemented together by the bond of concord, nouristed by an interchange of thought and aspiration, bent on showing that the church has a solution for every problem, and that we armarks of the l quor dealer."—

are ready to encourage and support THREE CENTURIES OF IRISH LITERATURE.

DR. HYDE AT ST. IGNATIUS' COLLEGE.

DR. HYDE AT ST. IGNATUS COLLEGE.

San Francisco Monicor.

The select audience which crowded
St. Ignatius' College hall, San Francisco, on the atternoon of February 23,
recalled to the spectator the appreciative crowds who attended the recent
golden jubilee celebration of that insti-The students of the Collegiate course, their friends and the invited guests of the Jesuits had gathered to near the President of the Gaelic League lecture upon the last three centuries of

Hon. Frank J. Sullivan, through whose zeal and generosity the lecture was arranged, introduced Dr. Hyde to the members of the Jesuit order before the exercises, and occupied a seat on the stage during the lecture. The Alumni Association of the College formally welcomed the lecturer through their spokesman, Peter F. Dunne, who was introduced by the President of the association, Ex Judge Jeremiah F. Sullivan. The speaker and the auditors were also welcomed by Very Rev. John P. Frieden. A noteworthy feature of the occasion was the hearty and unceremonious manner in which the Jesuit Fathers welcomed all who attended the exercises; it was evidently the wish of the Jesuits to make every one feel at home during the afternoon, and they ac complished their intention admirably. At the end of the lecture all were invited to shake hands with Dr. Hyde,

and few failed to accept the invitation.
St. Ignatius' College being in reality State to grant University degrees, Dr. Hyde realized that he ought to speak on that phase of Irish history which would be most appropriate under the circumstances. Therefore, he chose to speak upon the Irish literature of the seventeenth, eighteenth and nine-teenth centuries. Of that period he

said in part:

"A consideration of the last three centuries of Irish literature becomes of more importance to us at the present moment than it ever was before. Up to the present time our literature was regarded merely from an archaeological or, at best, from only an academic standpoint. Consequently, the last three centuries of it have been too much disregarded because they were not antique. Now, however, we begin to see that the latest literature of the race is of more immediate and practical of the Sovereign Pontiff and of the importance to us in our movement than even its oldest literature, because we want to make the literature which we are now producing a national continuaposition to take them up, not merely tion of it, and the nearer it is in time with sleepy acquiescence, but with and spirit to ourselves the better we can experiment it and understand it. can assimilate it and understand it.

"The moment an English reader embarks on the sea of the older Irish literature he finds himself in absolutely unknown waters. It is not merely that the style, the phraseology, the terms of speech, the entire poetical and metrical system, are as unlike English as though and unknown to him, and he thus suddenly finds himself launched into a new world whose existence was by him be fore perfectly unsuspected. In fact, an Englishman learning our language and embarking upon our literature, might nearly as soon find himself in

"This lends to Irish literature a peculiar value and a great enchantment, for its fibers were twined deep in the soil of Ireland, knit close to the ancient history, mythology, topography and romance of the island. Upon the other hand, in the literature which we are with such success creating to day, ogical, topographical, racial, and so forth, with which he is familiar, and almost the only difficulty to be come is the language itself, and the branches of the Gaelic League are engaged in overcoming it.
"It was with Molyneux, born in Dublin, son of a Cromwellian, that English

iterature first became a power in Ireland. He was the forerunner of the Swifts, Grattans and Floods, who in the eighteenth century, dwarfed for the first time in Ireland the Gaelic race. Of course it was not difficult to dwarf them under the conditions of that age, since all the best Gaelic families of the four provinces, in whom lay the edu cated brain of the nation, had been rooted out, slain, or banished, and all those who were left were deprived by law of almost every chance of bettering themselves, and had their life possibilities stifled at the birth by being de prived of education. Hence, as the eighteenth century—filled for our nation with pain and shame, agony and degradation — dragged itself slowly through, all eyes were fixed on our brilliant Swifts, Grattans and Floods, on Charlement and his volunteers, and on our House in College Green, while the Gaelic race seemed to be almost effaced from the earth. But it was not so. During all this time the dwarfed, unnoticed, unheeded Gael, the bone and sinew of the Irish nation, the fathers of those men who outside of Northeast Ulster to day are the Irish nation, had a system of education of their own, a large if furtively produced literature. education of their own, a and a race of poets, who, in one thing at least — in the extreme delicacy of their ear, and in the rhythm and music of their language - surpassed even the palmiest days of their predecessors, and produced the most sensuous attempt at conveying music in language that the world probably ever witnessed. "We find in the first half of the seven-

science and literature. This was the half century that produced in rapid succession Jeoffrey Keating, the four or perhaps six masters, and Duald Mac Firbis, by far the greatest prose writers of their day—men of whom any age or any country might justly be proud men who amidst the war, rapine and conflagration that stalked through the island at the heels of the English soldiers still strove to save, and did save from the general wreck, those records of their country which to-day make the name of Ireland honorable for her anti-

eyes of every scholar in Europe.

Of these men, Keating, as a writer, was the greatest. He is a literary man, a poet, professor, theologian, and historian in one.
"It shows how little we know about

our own literature when I say that until Father McErlean published our one thousand six hundred lines of Keating's poetry for the Gaelic League, no one who has written to Ireland knew that he had composed more than a couple of short poems. Born in Tipperary, not of Gaelic race at all, but of an ancient Norman family, as he takes care to in-form us, he was at an early age sent abroad to be educated for the priest-hood. There in a foreign cloister his young heart was rent with the accounts
of English robbery, plunder and confis
eation, as chieftain after chieftain were
driven from their homes and patrimony,
and compelled to find shelter and asylum from the magnanimous Spaniard.
"The bardic schools were in existence

as far back as we have any means of tracing our literature, and they lasted, though with ever-diminishing prestige, until the close of the seventeenth centhat century were reared. Even Keating frequented them, and wrote beautiful verses in the bardic meters, though he was one of the first to eventually break loose from their fetters."

The speaker viewed Irish books and

writers of the three centuries so as to give some idea of the more salient characteristics of their prose and poetry —a literature produced almost furtively, in the teeth of nearly overwhelming difficulties. In conclusion Dr. Hyde

said:
"Understand well that if the effects of the Gaelic League fail, we shall be driven to hear the awful words 'Too late.' For if we neglect to preserve now for the Ireland of the future, the most interesting and valuable portion of our race heritage, generations yet to come shall curse our supineness.

"But I believe the old Irish race has

vet enough of common sense, of patriotism, of firmness to see to it that our half million of Irish speakers shall never grow less, but continue to hand down for the delight of multitudes in a free and prosperous Ireland of the future the speech and accents of a great and historic past."

# LENTEN PASTORAL LETTER.

CICHAEL FRANCIS, BY THE GRACE OF GOD ARCHBISHOP OF ST. JOHN'S, NFLD. To all the Faithful, Clergy and Laity, of the Archdiocese. Health and Bene

Dearly Beloved in Christ:

It is now two years since we addressed to you a Lenten Pastoral Letter, having been absent from the country this time last year on a visit to Rome in connection with the reception of the pallium. We need not here refer at any length to the great event of the elevation of the Diocese of St. Lohn's to the dignity of an

of St. John's to the dignity of an

ARCHIEFISCOPAL SEE.
the institution of the ecclesiastical
province of Newfoundland; the nomination of St. John's as the Metropolitan See of the New Province, and all the great ceremonies and festivities con nected with the conferring of the pal lium. All these have been fully dwelt upon and explained in the Pastoral issued by us at the time. The cele bration of that memorable occasion is fresh in the minds of all. The event is one which marks a great epoch in our church history, and the memory of it will be handed down to posterity, by the erection of a memorial window to be placed in the centre of the grand facade of the cathedral.

On our return from Rome we spoke to you of the kindly and sympathetic reception given us by our Holy Father,

POPE PIUS X,
whom it was our happiness to see then whom it was our happiness to see then for the first time, and we gave you, as commissioned by His Holiness, his Apostolic blessing. This was repeated during the summer in all the ports and harbors at which we made our diocesan

It is our duty, dear people, at the

opening of the HOLY LENTEN SEASON to call upon all members of our flock to avail of the graces and spiritual aids which our holy Mother Church holds out to you at this time of prayer, fasting, and penitential works. In order to procure the greatest amount of spiritual grace and comfort, to make the strongest and most lasting resolu-tions of amendment, one of the very best methods is to make a review of the past year, to look closely into our ner we have spent the year that has gone over our heads since the last Lentgode over our neads since the last Lent-en season. We must begin by remem-bering and bringing home closely to our hearts and consciences the words of Holy Job: "Behold, short years pass away, and I am walking in a path by which I shall not return." (xvi 23.) If there is one truth which comes home to each of us in a manner so forcible that teenth century the Irish, handicapped as they were, making strenuous efforts to keep abreast of the rest in Europe in years are flying swiftly from us, and the century that there are some (we will not true that there are some (we will not say many) mong our people and our Jesuits.

that those which have gone can never be recalled—they are gone irrevocably. How have we spent them? Have we wasted them by idleness and frivolity? Have we, worse still, prostituted and desecrated them by vice and sin? The consideration of the past years will not avail to recall them, but it may help us to amend our ways for the future. It is for each individual soul to ex

amine into the recesses of its own con science. The salvation of each soul is a personal work. Almighty God will demand of each one of you on the last day an account of your administration of that sacred trust which He has con fided to you - your immortal soul. "Keep therefore, your souls carefully" (Duet. iv. 15.) As for us, pastor of souls, we have, indeed, a great respon-sibility. It is our duty to "preach the word . . . in season and out of season; reprove, entreat, rebuke." (2 Tim., iv. 2.) Nevertheless, unless you yourselves determine, individually, to mend your lives, to give up vice, and live a life of sobriety and purity—all our preaching will be in vain.

In looking over the Pastoral letters predecessors in the episcopate for past half century, we find that they have never ceased to follow the instructions of the Apostle: "In season and out of season" have they and we "reproved, entreated and rebuked," the public vices and crimes of the public vices and crimes of the wayward, and the burthen of our words has always been turned upon the same string — impurities, drunkenness, blasphemy, thieving. Even as the Apostle in the early days of the church cried out, Let us walk honestly as in the day, not in rioting and drunkenness; not in chambering

and drunkenness; not in chambering and impurities; not in contention and envy" (Rom. xiii. 13). In a lengthy "Report," presented by Bishop Mullock to Rome as far back as 1851 he writes as follows: "The people in general have no vice except that common to all sailors of swearing by the Holy Name, and sometimes of drinking to excess of spirituous liquors. They live honestly and chastely, and in St. John's, where there are some twenty thousand inhabitants, and often as many as two thousand vessels in port, there is not one sand vessels in port, there is not one improper house, nor one abandoned female publicly known!" Can this testimony be borne with truth of the present state of morality among us? Alas! We fear not. In fact we know it is not so, for we have in our posses sion a list of immoral houses in the town, and the names of those who have been found by public officials, frequent-ing them. It is true that due allowance must be made for the change that has ecurred in our affairs since that time. We are paying dearly for what is called

THE MARCH OF CIVILIZATION. Our population has nearly doubled since then. Our wealth and means of procuring luxuries have also immensely increased. The great Genius of the stretched forth its gigantic tentacle and drawn us into its poisonous embrace. It has indeed held out to us all the allurements, the electuaries of modern luxury and comfort, but they are un-fortunately tainted with the fatal Upas Virus of the voluptuous epicureanism of present day society. Hence we find a relaxing of the bonds of Christian morality; a blunting of the sense of honesty; a sentiment of lawlessness and recklessness among the rising generation, and an excessive and altogether inordinate love of pleasures, and sports and amusements of all kinds.

We must also make due allowance for the false and infattanted and amusements.

the false and infatuated matter in which OUR PUBLIC PRESS

exaggerates, distorts and reiterates every event which may in any manner tend to degrade and cast a slur upon our social and national character. The smallest and most insignificant disturbances which occur in the sums or back lanes of our city, and under the dark-ness of night when all respectable citizens are peacefully at home and at rest, are dragged into the glaring light of publicity, are dressed in the most lurid and prurient language, the most loath-some details dwelt on with a gloating atisfaction almost satanic in its ghoulishness, each event is repeated in each one of our numerous daily papers, and same paper. And these vile and un-Christian papers are received into our Christian households, and placed in the hands of our innocent children. are filed on the tables of our clubs and reading rooms. Is it to be wondered at that the pure and simple minds of our rising generation are become contamin ated and depraved by the perusal of ated and depraved by the perisar of such reading matter, thus daily filtered into their minds and hearts? Is it not a sad thing that the press, one of the noblest and most glorious inventions that has brightened the face of the world, that powerful instrument which should be the handmaid of church and state; the upholder of the law and order; the beacon of honor, honesty and morality, should, through the de pravity of human nature, become the disseminator of an evil influence and corrupt sentiment, debasing to a man and a Christian ! It is fully time that some move should

be made to apply an antidote to this moral poison—some step taken either by the churches, the public clubs and institutions, or by private families, or by all combined, to show that our people do not desire such foul literature, will not any longer tolerate it. But, allowing a large discount on the extravagant and highly-colored newspaper ints, we must confess that there TOO MUCH CRIME

flock who secretly stain the purity of their lives — men who have before the altar of God solemnly plighted their troth in the holy sacrament of Marriage, who, by entering the sacred arena of matrimonial life, have, in a certain sense, consecrated their bodies to the virtue of conjugal chastity; who have sealed by a most solemn oath the pledge and compact of fidelity to the pledge and compact of fidelity to the chosen spouse whom they have led to the altar, to whom they have sworn to be faithful "till death do them part," and yet who, forgetting all those sacred ties, go forth from the sanctuary of the Christian home, and by crimes, which cannot be characterized as otherwise than brutal and dishonorable, prostitute the charity of the nuptial thalamus. There are those, we are sorry to say, who hold a high head and shameless face before the world, who occupy respectable and respected places in our community, who pass as faithful hus-bands and model citizens, and yet who, if at this moment the veil were drawn from their private lives—if we were to reveal their names as forwarded to us—

1432

would be obliged to bury their heads in shame, or to fly from the gaze of their fellow-rent. If so, then, how are they to face the judgment of God, and the exposure, on the great day, of all their crimes before the whole world? Let them hearken to this word of warning, and neglect not this holy season of pen-ance. "Now is the accepted time. Now is the day of salvation" (2 Cor. vi., 2.) Let them look into their hidden souls; accuse themselves of their wicked lives, and presenting themselves at the tribunal of penance, receive the purifying waters of the holy absolution, which can blot out their sins, were they as numerous as the sands of the sea.

and wash their souls as white as snow, were they as red as scarlet. "And if they be as red as crimson, they shall be white as wool" (Isai, I, 18) Now, as to the vice of

DRUNKENNESS.

In this matter, too, the caterers to the daily press use all the ingenuity of exaggeration and distortion, to degrade and blast the good name of our people their own fellow-countrymen. The few cases of riot and disturbance which occur in our streets at night are reported and repeated from one paper to another, so that to the outside who knows not the names or places de scribed, each case becomes multiplied three or four times.

CONTINUED ON PAGE FIVE.

# CATHOLIC NOTES.

Bishop Blenk, who has been appointed to succeed Archbishop Chapelle in the metropolitan see of New Orleans, is a native of that city, where he was born fifty years ago.

Cardinal Gibbons received a letter of congratulation from the Pope on March 20, on the centennial of the cathedral. The communication will be given a prominent part in the opening ceremonies of the anniversary next month.

Probate Judge Daman of Napoleon and Miss Uellie Brown, court stenographer of Putnam county and also of Napoleon, were married in Chicago last week by Rev. D. F. McGuire, pastor of the Church of the Visitation on Gardell benjayard. field boulevard. The judge is the son of a Lutheran minister and the bride's Catholic religion was the cause of family objections, but instead of riding away and musing hereafter on "what might have been," the judge clinched the matter by a Catholic marriage, and it is to be heared they will live hanny ever is to be hoped they will live happy ever

The following account of an interesting conversion is published in the Mexican Herald: "On Sunday, Sept. 10, Archbishop Ridolfi, Apostolic Delegate to Mexico, received into the Catholic Church, Mrs. Elizabeth Maria de Lavoire, a young American lady, highly related by family ties, and heretofore member of the Lutheran Church. After abjuring all heretical beliefs, she received baptism, confirmation and the Holy Eucharist. The ceremonial was imposing and made an impression on all The church of the Salesians, present. where this took place, was full of riends and acquaintances of the neophyte.

The Congregation of the Propaganda has lately endeavored to compute the exact number of Catholics. They amount to about 230,000,000, we are told, and they are thus distributed among the different nations of the world: Italy numbers 30,000,000; Austria Hungary 36,000,000; France 38,000,000; Germany 22,000,000; Russia 14,000,000; Spain and Portugal 19,000,000; Belgium and Holland 6,000,000; Smitzeland and Turkey 19,000,000; Seigrum and Holland 6,000,000; Switzerland and Turkey 2,000,000; Northern Africa 4,000,000; other parts of Africa 2,000,000; the United States of America 15,000,000; Central and South America 30,000,000; Asia 2,000,000; other parts of the world 10,000,000.—The Missionary.

Prince Rainer of Bourbon, son of the claimant to the throne of Naples and nephew of the late King of the Two Sicilies, has joined the Order of Jesuits and entered upon his novitiate. brother of the Infant Charles of Spain, and, like him, received his edu-cation in Spain, being brought up, in fact, at the expense and under the direction of the Queen Mother, Christiani, who has been extremely kind to all the many children of the Count of Caserta, the title by which the Neapolitan pretender is known to most of his American friends, and acquaintances at Cannes. Prince Rainer is twenty three years of age, holds a commission as a cavalry officer in the Spanish army, and has experienced an mmense amount of difficulty in per-