

AT HIS OLD TRICKS.

'MADRID, February 12.—Anti-Jesuit riots have taken place at Madrid, Valencia, Granada, and elsewhere in Spain. Great discontent prevails on account of the approaching marriage of the Infanta Maria De Las Mercedes, Princess of the Asturias, with Prince Charles, second son of Count Caserta, of the Neapolitan Royal house.' So runs the cable message. But the sunken wire 'sometimes carries truth, oft lies.' And to the ungentle cable-rigger truth is, indeed, stranger than fiction. There is about as much foundation for the story of the 'anti-Jesuit riots' in Spain as there is for the fiction of anti-Eskimo riots in Christchurch or Dunedin. There are no Jesuits resident in the Spanish peninsula—not even a Jesuit in disguise. Political intrigue and the underground workings of the Masonic and other dark-lantern associations long combined during the nineteenth century to make the foot-hold of the Jesuit in Spain a very precarious one. After the re-establishment of the Society by Pope Pius VII. in 1814, its members were restored to their former rights and property by Ferdinand VII. A few years later the revolutionary kettle boiled over. This was in 1820. With its temporary success the learned and zealous sons of St. Ignatius were banished for a time. They returned with the restored monarchy in 1823. Thereafter successive Spanish administrations blew alternately hot and cold upon them. The Society was suppressed in the Spanish dominions in 1835. It was re-established in 1844. The plundering military adventurer Espartero banished the Jesuits from Spain in 1854. O'Donnell, Duke of Tetuan, recalled them in 1858. After the revolution of 1868 the Jesuits were as a consequence of political and anti-religious intrigues, driven finally and completely out of the Spanish peninsula, and were permitted to exist only by sufferance in the colonies. Truthfulness is a lost art with the cable-rigger. But he might learn at least to lie plausibly—say, after the manner of Mark Twain, who said of himself: 'I never could tell a lie that anybody would doubt, nor a truth that anybody would believe.'

THE CHURCH IN AUSTRALASIA.

In Australasia the Catholic Church is growing rapidly in numerical strength as well as manifesting its vitality by splendid work in the cause of education, of church extension, and of that 'top and zenith of all virtues,' sweet charity. We compile the following from two statistical tables which appear on pp. 307-308 of Mr. T. A. Coghlan's valuable work, *A Statistical Account of the Seven Colonies of Australasia, 1899-1900*. The figures given are estimates by this noted statistician of the numerical strength of the Catholic body and of three of the leading Protestant denominations at the close of 1899.—

Denomination.	N.S. Wales.	Victoria.	Queensland.	South Australia.	W. Australia.	Tasmania.	New Zealand.	Australasia.
Church of England	608,710	413,600	173,600	105,200	78,670	88,420	285,910	1,777,740
Roman Catholic	825,000	253,620	108,540	58,750	41,070	20,170	105,150	916,880
Presbyterian	181,500	167,580	57,890	29,390	7,700	10,390	107,490	563,430
Wesleyans and other Methodists	116,520	154,730	41,490	70,470	17,270	24,430	77,920	532,700

The Catholics in the seven colonies thus number 916,880 in a total population of 4,482,980.

THE CHURCH IN AMERICA.

THE *Independent*—a leading American Protestant weekly—breaks out in a statistical rash in January of each recurring year. casts its eye abroad over the land, enumerates all the membership of all the jarring creeds within the States, and mottles its columns over with the results. This year again the Catholic Church in the United States holds the pride of place. Excluding the semi-foreign Lutheran Church and the colored population, the five most numerous Protestant bodies in the United States (consisting of some forty-two different and independent sects) make a combined count of about 8,300,000 church members. These various sects estimate on communicants, and in order to have something like a common basis for comparison, a return is made of Catholic communicants also. But even with this limitation the white Catholics of America are numerically greatly ahead of all the leading sects combined, numbering in 1900, according to the *Independent*, 8,610,226 communicants as against 6,242,267 in 1890—a gain of 2,367,959 in the decennial period. The total Catholic population of the United States is given by this year's *Catholic Directory* at 10,774,989. This, however, is an underestimate, for, as we have shown on the authority of leading American statisticians, the number of our co-religionists within the borders of the United States cannot be at the present time less than 12,500,000 to 13,000,000. 'North of Mason and Dixon's line,' says an American contemporary, 'the Catholic Church membership undoubtedly outnumbers all of the leading Protestant denominations above listed combined, and also the Lutherans, who number 1,700,000.'

CATHOLICS IN THE EMPIRE.

THE statistics of Catholics in the British Empire are given as follows in the English *Catholic Directory* for 1901: 'In the United Kingdom and its colonies and dependencies there are 28 archiepiscopal and 195 episcopal sees, 27 vicariates-apostolic, and 12 prefectures-apostolic, making a total of 172. Besides the 133 residential archiepiscopal and episcopal sees, 25 of the 27 vicariates-apostolic are held by bishops of titular sees. Four episcopal sees, one vicariate-apostolic, nine coadjutors, and four bishops-auxiliary, the number of archbishops and bishops now holding office in the Empire is 168. There are also a few retired, or without episcopal office, of whom three are in England.

Occupying these sees there are in Great Britain: In England and Wales, the Cardinal-Archbishop of Westminster; the 15 bishops of the suffragan sees, with a bishop-coadjutor at Plymouth and bishops-auxiliary at Westminster and Hexham and Newcastle. In Scotland there are the Archbishop of St. Andrew's and Edinburgh, with three suffragan bishops, the see of Dunkeld being vacant; and the Archbishop of Glasgow, with a bishop-auxiliary. There are also in England one archbishop and two bishops of titular sees who are not included in the above summary. Under these there are 3298 priests of Great Britain. Of these 308 are of the secular clergy, and 990 of the regular clergy. Of the secular priests, 152 are invalided, retired, or unattached; and among the regulars many are in colleges, novitiates, or houses of study. They serve a total of 1886 churches, chapels, and mission stations, which number is exclusive of those not open to the public.

The estimated Catholic population of the United Kingdom is nearly five millions and a half—namely, England, 1,500,000; Scotland, 365,000; Ireland (according to the census of 1891), 3,549,950. Including British America (with a Catholic population of about 2,600,000), Australia, India, and all other possessions, the total Catholic population of the British Empire is probably about ten millions and a half.

There were 41 Catholic peers; 15 Catholic lords who are not peers; 52 Catholic baronets; 26 Catholic knights; 17 Catholic members of the Privy Council; 4 Catholic members of the House of Commons for England, and 73 for Ireland.'

GRASS-GREEN travellers of a certain class 'ALL GENTLEMEN' have 'got off' as much grotesque fiction IN SPAIN.

Edward Webbe wrote about the court of Prester John, and Mandeville about the countries of the glowing East. It is mostly evil-tempered writing, based on Barrow and Bædeker and penned with the juice of bitter aloes. But for Spain as for Mexico—that other land of anti-Catholic myths—the tide is turning. Books like *A Corner of Spain* (by Miriam Coles Harris) are written with a more sympathetic appreciation of the country and its people; and a truer estimate of their character is to be occasionally met with even in the newspaper Press. A non-Catholic writer in a recent issue of the *London Morning Leader*, for instance, tells us that 'all Spaniards,' from the nobles to the laborers—hidalgos and pecheros, caballeros and peons—are gentlemen, and that 'all education, from the university downwards, is free.' He sums up his opinion of the country and its people in the following words: 'Take it all in all, Spain is one of the most delightful countries in the world, full of romantic scenery and historic interest, rich in local coloring; a blend of the past, the medieval, and the present; a rich country as yet undeveloped; a people who know how to be respectful without subservency.'