

Catholic Progress in Scotland.

LIKE the editor of the Skibbereen *Eagle*, who had his eye on the Czar of Russia, certain Protestant bodies are keeping a close watch on the Catholic Church in Scotland. The committee instructed by the General Assembly of the U.F. Church, for the purpose of keeping that body well-informed on the subject of 'Romanism and Ritualism,' have to call attention (says the *Catholic Herald*) to certain facts which no doubt are very alarming facts from the committee's point of view. The committee recognise that in England and Scotland the progress of the Catholic Church 'more than keeps pace with the growth of the people.' There has been a decrease in the number of Catholics in Ireland, but this they perceive is due, not to conversions to Protestantism or leakage, but 'to the falling off in population through emigration.' The 'facts' referred to are contained in the report which is as follows:—

In fulfilling the instructions of the General Assembly to keep the Church well-informed on the progress of Romanism and Ritualism, this Committee have to draw attention to certain facts bearing on the striking progress of Romanism in our midst. While in Ireland there is retrocession, owing to the falling off in population through emigration, in England and Scotland the progress of the Roman Catholic Church more than keeps pace with the growth of the people. Thus in England, in 1893, there were 1,357,000 Roman Catholics, there are now 1,500,000 Roman Catholics; in Scotland, in the same year, there were 343,000, there are now 433,000; in Ireland, on the other hand, the number in this period has fallen from 3,549,956 to 3,310,028. To this last cause is due the fact that the numbers of Roman Catholics in the three kingdoms show a decrease over all of nearly 7000. Of the 760,000 of the city population of Glasgow (over 900,000 including suburbs), 300,000 are returned as Roman Catholic—a proportion, if the figures are correct, which may well startle us, for it implies that two-fifths of the population within the city boundaries are of the Roman faith.

More striking than even the growth of the Roman population is the extension of the organisation of the Roman Catholic Church. In England, for example, between 1893 and 1902, we have an increase of priests from 2588 to 3015, and of churches from 1387 to 1572; in Scotland, of priests from 362 to 482, and of churches from 338 to 354. Glasgow has increased its priests in this period from 154 to 240, and its churches from 106 to 112. To these figures are added others bearing on the multiplication of conventual institutions. The number of religious houses suppressed in England in 1536 and 1538 is given at 616. The total number now in the United Kingdom is 1453, 484 for men and 969 for women, so that the increase in recent years goes beyond anything previously known in the country, and calls for serious attention. It is extremely difficult to get statistics on the influx of the French Jesuits into this country, but Mr Walsh estimates that there are 250 Jesuits in Great Britain, besides lay brethren, of whom there is said to be a great number. The 'Church Association Almanac' gives the names and addresses of 33 persons who have passed last year from the English Church Union into the Roman Church. Of recent acquisitions the Vatican correspondent of the *Daily Telegraph* mentions Mr Charleson, late of Thornliebank, as preparing for the priesthood at the Scots' College in Rome, and says 'he is believed to be the first convert from among the ministers of that (Presbyterian) denomination to the Roman Catholic Church.' This is not strictly correct, but is very nearly so. With regard to the progress of Ritualism in England, it is said that in the Scottish Episcopal Church they have 360 clergymen, of whom 246 adopted Ritualistic practices or joined the Ritualistic societies, 6 are members of the Society of the Holy Cross, 27 are members of the Confraternity of the Blessed Sacrament, 21 are members of the English Church Union, 14 burn incense, 74 wear Romish vestments, 121 burn altar lights. The Bishops of Argyll, Aberdeen, and the Assistant of the Primate are members of the English Church Union. The last few years have witnessed growing boldness in the publicity of the Corpus Christi processions in Edinburgh, though these are prohibited by law. In view of all the facts, the committee are strongly impressed with the need of greater attention being given by the Church to the growth and efforts of Romanism around us, and to the numerous ways in which Ritualistic ideas and practices are finding an entrance even into Protestant communions.

The Archbishop of Hobart.

WHILE the famous battle of Waterloo was being fought on the plains near the Belgian capital on June 18, 1815 (says the *Tasmanian Monitor*), there was born at Crookstown, County Cork, one who was destined to gain honor and distinction in the service of the Church, and who is now the beloved Archbishop of Hobart.

His Grace entered his 88th year on Wednesday, June 18, and on that occasion received many letters and telegrams of congratulation, all breathing the hope that the aged prelate, who has long outlived the ordinary span of man's life, may yet be spared for years to come. By age and length of service he ranks next the Holy Father as the oldest prelate in Christendom—the Pope being but five years older than he.

On the Archbishop's birthday anniversary a deputation, representing the laity of the diocese, waited on his Grace at the Archiepiscopal residence. It consisted of the Hon. E. Mulcahy, Minister for Lands and Works; Mr E. A. Counsel, Surveyor-General and Secretary for Lands; Mr Leventhorpe Hall and Mr Osmund J. Roper, Crown Lands Department; Messrs J. L. Forde, G. E. Kelly, J. Davern, Pierce J. Keating, M. Parer, and H. J. Harvey. The Right Rev. Bishop Delany, the Revs. M. Neagher and Martial Mary were also present. His Grace had no notice of the

deputation and was taken quite by surprise, though he was not the less pleased at this unexpected evidence of the people's goodwill towards him.

Mr Mulcahy, in explaining the purpose for which the deputation waited on his Grace, remarked that it was notable that while the chief Bishop of the Church at Rome—his Holiness Leo XIII.—was now 92 years of age, here, at the uttermost end of Christendom, a venerable prelate, only five years the junior of the Pope, ruled the Church. He respectfully urged on the Archbishop that he ought to live at least as long as the Pope, otherwise his death would be a serious reflection on the climate of Tasmania as compared with that of Italy. He assured his Grace that all his people throughout Tasmania—and he was glad to say a great many outside his own flock—rejoiced that God had spared his life so long, and they hoped he would remain amongst them for even many years yet to come.

His Grace Archbishop Murphy, in acknowledging the congratulations on his attaining his 87th natal anniversary, expressed his warmest appreciation of the kindness and thoughtfulness shown by the visit, and, in return, wished those present and their families every happiness. Speaking of the age of Pope Leo XIII. and himself, he said that twenty years ago he was at Rome and had an audience of the present Pope. In taking leave of his Holiness, the Pope said to him: 'This is the last time we shall meet in this world.' Ten years later he was again at Rome, and in conversation with the Pope, reminded him of what he had said when he had last had an audience, and he told the Pope that in that matter, at all events, he had not been infallible. Well, ten more years had gone by, and the Pope and he were still alive, and if he were at Rome again he would remind his Holiness of his non-infallibility concerning the period of either of them going to heaven.

Facts About Martinique.

THE island of Martinique, whose principal city, St. Pierre, was utterly destroyed by the volcanic eruption on Thursday, May 8, is one of the French West India Islands, Windward group. The volcanic mountain whose eruption proved the destruction of St. Pierre was the island's loftiest summit, being 4,450 feet high. Martinique (says the *Sacred Heart Review*) is of irregular form, high and rocky, about 45 miles long, and 10 to 15 miles broad. Its area is 380 square miles. There are six volcanoes on the island. Extensive masses of volcanic rocks cover the interior, rise to a great elevation, and extend from the mountains to the shores of the sea, where they form numerous deep indentations along the coast. Between the volcanic rocks occur broad, irregular valleys of great fertility. The mountain-slopes are in many parts covered with primeval forest. Numerous streams flow from the heights, most of them mere rivulets.

It has several good harbors, the best of which is Port Royal on the southwest side of the island. St. Pierre was on the northwest side.

Politically, the island is a French colony, and is under a governor and municipal councils with elected general council. It is divided into 32 communes. It is represented in the French parliament by a senator and two deputies. The island has had a varied political history. It was discovered by the Spaniards in 1493. It was settled by the French in 1635, was taken by the British in 1794, and restored to France in 1802. Again taken by the British in 1809, it was restored a second time to France at the close of the war of 1814.

Though St. Pierre was the principal commercial centre, it was not the seat of government. Fort de France is the capital. In this town there is a law school with 76 students; 3 secondary schools with 487 pupils; a normal school; 38 primary schools with 10,304 pupils; also 13 clerical and private schools. The population of Martinique in 1895 was 187,692 (90,373 males and 97,319 females), with a floating population of 1,907. Only 1,307 out of this population were born in France.

Sugar, coffee, cacao, tobacco, and cotton are the chief culture. Martinique was the birthplace of Empress Josephine, Napoleon's wife. Her statue stood in St. Pierre, and her memory was cherished by the inhabitants of that doomed city.

Protestant writers describing Martinique have been naturally much annoyed at the Catholicity of the inhabitants, and habits of devotion and piety, misunderstood by the Protestant mind, have been set down as unadulterated idolatry. That Martinique, before the recent catastrophe, was the most interesting of the West Indian islands, is attested by a Protestant writer in the *New York Observer*, who says:—

'Martinique, however, contrasted favorably with the islands belonging to Great Britain. The people had an air of thrift and self-respect, which found expression in the cleanliness, dress and taste displayed in their streets, houses and costumes. There was none of the abject poverty and beggary which met one at every turn in the English islands.'

Mr Williamson (says the *Sydney Catholic Press*) has entered into a fresh engagement with Miss Amy Castles. The Perth concerts were so successful that two more concerts are to be given in West Australia, and Queensland is to be visited. The residents of leading country towns are anxious to hear Miss Castles. At first Mr Williamson could not entertain their offers, but it is probable that before Miss Castles returns to the old world he will make an effort to meet their wishes.

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