

work is carried on in Italy, did the same. The worth of Signor Crispi's triumph, therefore, may be calculated without difficulty. Meantime, the Count Campello, a Roman nobleman, has ventured to dissent from the directions given by the Holy Father. He has given some scandal by writing a letter to a Liberal paper, in which he assigns the abstention of Catholic electors as the cause of the anti-Catholic legislation that has taken place. Catholic feeling, however, is with the Pope, and Campello is generally condemned. Indeed, he has placed himself in an unenviable position. His Catholicism shuts him out from the sympathy of the anti-Catholic party, and his presumption in offering advice to the Pope has offended Catholics, who, so far, had regarded him with respect. Such weaknesses, however, must now and then occur while human nature remains unchanged.

FRAUDULENT STATISTICS EXPOSED.

(From the Boston Pilot.)

THERE is a class of Protestants—for the honour of human nature, be it said, a small one—whose hatred for the Catholic Church cannot be accounted for on human reasons. It is devilish, and expresses itself in devilish fashion—chiefly by an active propaganda of falsehood.

Bold ascriptions to prominent authorities of pronouncements against the Church which they never made; garbled quotations, dishonest statistics; misrepresentations of Catholic doctrinal and moral teaching, are unblushingly put forth; and, however often and authoritatively refuted, are practically never retracted.

It is true that the story of the decision of St. Thomas Aquinas (A.D. 1226, 1274) on the Constitution of the United States has been laughed out of print; and that Dr. Worcester, of Boston, has expunged from his "Christianity in the United States," language falsely attributed to Archbishop Ryan, of Philadelphia.

These are the exceptions, rarer than angels' visits.

We trust, however, to see Father Alfred Young's "History of a Fraud," in current *New York Freeman*, so widely disseminated that, the dishonest statistics of Mr. Dexter, A. Hawkins, John Jay, *et al.* will be shamed out of reputable publications.

In the school question symposium, in a recent number of the *New York Independent*, the Rev. Wayland Hoyt, D.D., of Minneapolis, made this statement:—

"It seems, according to the following statistics, gathered by Mr. Dexter A. Hawkins, from the census of 1870, that there are furnished to every 10,000 inhabitants in the United States:—

	Illiterates.	Paupers.	Criminals.
By Public Schools of State of Massachusetts,	71	69	11
By Public Schools of 21 States.	350	170	75
By Roman Catholic Schools.	1,400	410	160

"In the State of New York the Roman Catholic parochial school system turns out three and a half times as many paupers as the public school system."

Dr. Hoyt, in answer to Father Young's telegram, stated that he took these figures from documents published by the Evangelical Alliance, and that they could be found in a paper read at the Evangelical Alliance Conference, Montreal, October, 1888, by the Rev. J. M. King, D.D., entitled, "Jesuitical Romanism in Relation to Education."

Tracing them further, Father Young finds that they were first sent by the late Dexter A. Hawkins, who, by the way, was notoriously anti-Catholic and anti-Irish, to an English publication, the *Educational League*. Finally, they were embodied by Mr. Hawkins in a lecture, "The Relation of Education to Wealth and Morality, to Pauperism and Crime" which was printed in pamphlet form in 1883. Mr. Hawkins' statistical table reads:—

	Illiterates.	Paupers.	Criminals.	Inhabitants.
Parochial system	1,400	410	160	to the 10,000
Public school system in 21 States.	350	170	75	„ 10,000
Public school system in Massachusetts.	71	49	11	„ 10,000

Then, in order to compare "the effect of pauperism and crime of the two systems of education," he takes the poor cared for by the department of charities and correction from 1871 to 1875, and the number of police arrests from 1860 to 1875 in the city of New York, and makes the sum total of "Irish" paupers and criminals in the former case exceed, and in the latter almost equal, that of all other nationalities combined.

Society, he declares, under the parochial school, produces twenty times as many illiterates as under the public school. A child trained up in the parochial school is three and a-half times as likely to become a pauper, and during life more than three and a quarter times as likely to get into gaol as the child trained in the free public school. Dr. Hoyt's tables improve on Mr. Dexter's tables by substituting "Roman Catholic schools" for "parochial system," and he plainly intimates that the results were obtained, as Mr. Hawkins did not pretend they were, from returns of Roman Catholic schools in the United States.

Now, in the Census Report of 1870 there are no statistics whatever concerning illiteracy, pauperism, or crime, in any way made referable to parochial or Catholic schools, either in the whole country, in the twenty-one Northern States, in the State of Massachusetts, or in any other State.

Mr. Hawkins' statistics are his own unwarrantable inferences from the Census Report of the illiteracy of foreign and native-born people in the United States, which showed, by the way, that the percentage of illiterates among the foreign-born was but three and a half in excess of that among the native-born.

His anti-Irishism comes out strongly here; as he assumes that the foreign born are mostly Irish, and were, of course, educated in parochial schools, forgetting that Ireland has no parochial schools.

Mr. Hawkins carefully suppressed the heavy percentage of illiterates in the Southern States; probably, says Father Young, because they were neither Catholic nor Irish.

He also suppressed this paragraph from the Report of the Commissioner of Education, 1870, page 467:—"Some say: 'The illiterates are mostly foregoers from countries, where, in the interests of despotism the people are kept in ignorance.' This is true of only a small portion of the emigrants from Europe. Besides, our illiterates are, most of them, native born."

He has dealt with equal dishonesty with the statistics of pauperism and crime.

But dishonest as are Hawkins' statistics, they have been made worse by the malicious manipulation of the Hon. John Jay, who, in an article in the *International Review*, put them in the shape in which Dr. Hoyt found them. He made Hawkins' figures for New York City apply to the whole State, and changed "parochial system" to "Roman Catholic Schools."

Then the late Rev. Thomas B. Thayer, once editor of the *Universalist Review*, took up the Hawkins-Jay statistics, and spiced them with an ignorant fling at Catholic moral theology. The Revs. Philip S. Moxom and J. M. King, Senator Blair, and the Evangelical Alliance vigorously disseminate these falsehoods, and make use of them in pulpit, forum, and press to stir up fratricidal strife among American citizens.

Father Young finishes his response to John Jay's challenge by expressing his readiness for the conclusive answer which that gentleman promises.

But Mr. Jay writes in the same issue of the *Freeman*; and, without having seen Father Young's article, declares that "his evidence, whatever it may be, is delusive, and his charges wanting in truth!" What hope for the opponent who is determined to stick to the lie at all hazards!

AFRICAN EXPLORATION AND CANNIBALISM.

(Liverpool Catholic Review.)

ONE is, it need hardly be said, predisposed to refuse credence to the horrible charge preferred by the Arabic interpreter, Assad Farran, against the late Mr. Jameson. Easterns are, we know, endowed with extraordinary powers of imagination, and had Assad Farran's story been allowed to stand by itself there are few would consider it other than a wicked invention. But a letter from Mr. Jameson himself, written just before his death, has been published by his widow, and in this the writer makes astounding avowals as to the part he played in connection with the shocking cannibal feast. He was, he says, assured that a dance which had been indulged in was usually followed by "a lot of people being eaten." He professed to be sceptical, and an Arab said, "Give me a bit of cloth and see." He gave "a small piece of six handkerchiefs," and then followed a horrible scene of cannibalism. Mr. Jameson asserts that he deemed the Arab's request merely a plan for "getting something out of him," but we think that by his own evidence he could not have been deceived as to the object for which the gift was sought. The entire revelations which Mr. Stanley has made are one more illustration of the inhumanity of which civilised men are capable when they come in contact with savage races. We are glad to see that the *Spectator* demands that the recurrence of such dreadful scenes as were witnessed in the Yambuya Camp must be prevented, even if Parliament has to pass a strong measure forbidding British subjects to organise expeditions in Africa. Every day has been bringing fresh horrors to light; and some of the worst stories, stories which no one would be justified in believing without the strongest evidence, are practically proved by the exculpatory letters written by the relatives of the accused persons in the hope of clearing their characters. The British public had little idea, when they followed with such keen interest the fortunes of the Emin Relief Expedition, that the expedition was in great part composed of slaves, obtained from the men-stealers, and only prevented from escaping by the lash, the fetter, and the bullet. Of course, under such a system, horrible cruelties were certain to be committed. We can understand the reluctance of Mr. Stanley and others to bring these things to light, especially as two of the Englishmen most deeply implicated have since died. But it is a thousand times better that the truth should be known; for it is tolerably certain that Englishmen will not in future subscribe money for an African expedition without some guarantee that it will be conducted on principles very different from those on which the late Major Bartleot thought fit to act.

EXTRAORDINARY CURE OF A RELIGIOUS AT LOURDES.

(From the *Ava Maria*.)

AMONG the most remarkable of the recent cures at Lourdes was that of Sister Josephine-Marie, of the Congregation of the Sacred Heart, of St. Aubin, attached to the female orphan asylum of Goincourt, near Beauvais. She belongs to a family in which pulmonary consumption seems to be hereditary, her brother and sister having died of the disease. The incipient symptoms of this generally fatal malady became apparent in Sister Josephine-Marie some years ago, and increased alarmingly, notwithstanding medical care. She was seldom free from a cough, her breathing was oppressed, she spat blood frequently, had night sweats, and finally became reduced to a state of complete exhaustion by fever.

Sister Josephine-Marie was plunged three successive times into the piscina, during which she experienced a salutary change throughout her system: she could breathe freely, the cough suddenly stopped, and new life seemed infused in her. The following nights she slept well; her appetite also returned and she ate heartily, although for eighteen months previous her sole nourishment had been a small quantity of milk. At the examination before the medical bureau (composed of fourteen physicians from all parts of France) not the slightest trace of any organic lesion in the lungs was perceptible. After her return home she resumed all the duties of her laborious