

Some Calumnies Ably Refuted.

Lucien L. Kinsolving, the Protestant Episcopal Bishop of Southern Brazil, has been in Rochester, N.Y., traducing the Catholic Church. He has dealt out a lot of worn-out slanders to a confiding public. But he has not been allowed to retail his calumnies without being taken to task, for the Rev. Thomas F. Hickey, rector of St. Patrick's Cathedral, Rochester, has written the following letter, which has been printed in a Rochester paper:

"In Friday's edition of the Democrat and Chronicle, there appears an account of an address given before the Church Club of Rochester in St. Luke's parish house by the Right Rev. Lucien L. Kinsolving, D.D., Bishop of Southern Brazil. If one may judge from the press reports the burden of the address consisted in a tirade against the Roman Catholic Church with little attempt to show what actual work the Right Rev. gentleman's own church was doing amongst that apparently benighted people.

"It is about time that a protest be entered against this sort of thing, which is being continually repeated in our city. No year passes but several so-called missionaries are advertised to speak in non-Catholic churches of our city on the subject of their foreign labors, which ordinarily means, with a few honorable exceptions, an unmerciful flaying of the Catholic Church. This, of course, is well understood by the patrons of such addresses, though not announced in so many words. Moreover, the subject of such talks is invariably 'funds' or 'cash,' or whatever else you may wish to call it, and it is a well known fact that among these 'missionaries' that there is no more powerful means of opening the purse-strings of their listeners than by narrating the outrages practiced by the Catholic Church on the 'poor, ignorant and superstitious' Latin races.

"Judging from the report of Bishop Kinsolving's address, even a Bishop of the Episcopal Church is no exception to the rule; for he too would castigate the Catholic Church—let the public judge the motive.

"But, Mr. Editor, it is not so much with his motives as with his statement that we are concerned. In the first place, his 'I have heard it said,' repeated often, is nauseating to one of this century who knows the value of facts, not fables. His sweeping assertion, damning with one stroke the spiritual condition of Cuba, Porto Rico, the Philippines as well as Brazil, is too much for enlightened and fair-minded people to stomach. On the contrary, we have at hand the testimony of one of his fellow Bishops of the Episcopal Church, Mr. Peyton, delivered before a meeting of the bishops of that church held in St. Louis last year. It reads as follows:

"I found in all the towns a magnificent church. I attended Mass several times, and the churches were always full of natives, even under unfavorable circumstances, on account of the military occupation. There are almost no seats in these churches the services lasting from an hour to an hour and a half. Never in my life have I observed more evident signs of deep devotion than I have witnessed there—the men kneeling or prostrated before the altar and the women on their knees or seated on the floor. Nobody left the church during the services, nor spoke to any one. There is no sectarian spirit there. All have been instructed in the creed, in prayer, in the ten commandments, in the catechism. All have been baptized in infancy. I do world a people as pure, as moral and not know that there exists in the as devout as the Filipino people."

"How does this square with the Right Rev. Bishop Kinsolving's address, especially where he touches on the Filipinos? May not this story of Brazil be of like calibre?

"Again, the old calumny of 'image-worship' is too stale to receive attention. Does he not know that in this city of Rochester there are nineteen Catholic Churches where similar images may be found and where the same doctrine exactly in regard to them is taught year by year? Would

the bishop dare accuse the Catholics of Rochester of being idolaters? "Because, forsooth, the Latin races, in keeping with their highly emotional nature, are a little more effusive in their outward expression of reverence than an American, and, at the same time, perhaps, more lacking in human respect, would he dub them 'image worshipers'? Will the 5000 or more Italians of this city stand for that? 'These people know nothing but image-worship,' he is reported to have said.

"His 'story' of the carpenter and the image is simply disgusting and we hasten to pass it by. If the good Bishop knows so well what the Catholic Church is not doing in Brazil, how does he know what she is doing among that people? Has he been accustomed to frequent her services? Has he ever been at one of them? Would he judge the work of any Protestant or Catholic Church in this city or any other city in this land by the conduct and lives of those who are outside of these churches or at least nominal members? Would he be willing to take his opinion of the thing from the first twenty-five men he work any church in this city is done to meet on the street, regardless of whether they were church members or not?

"I haven't time to describe to you the superstitions we find there," is another master stroke of the reverend gentleman. He places himself as final arbiter of the conscience of a people with whom he has nothing in common either in nationality temperament or religion. But he knows the value of such insinuations. Only too well, to neglect them. They imply more than could be related in hours, the truth of which, to be sure, should never be questioned.

"Finally the good bishop, albeit unconsciously, gives us the true reason for the terrible condition of things which (according to his story) exists in Southern Brazil. The Brazilians, he says, are out and out sensualists: 'The mind of the Brazilian is saturated with sensuality.' May not that be the true reason why, although the Catholic Church has been working among this people for so long that they are not what the zealous missionary would like? Then too, would the Brazilians stand for this statement? Would the 'right' reverend bishop dare make it in his own diocese? Only last fall a Presbyterian missionary from Mexico spoke before a conference in California on the condition of things in Mexico. He, too, flayed the Catholic Church there unmercifully, rubbed the Mexican people of all intelligence, morality and decency. When the reports of his speech reached the Mexican people of his city there was trouble. The editors of papers spread it broadcast, feeling ran high, and that missionary has sought other fields of labor.

"For the information of the right reverend gentleman I would state that the reports of his address are being forwarded to his diocese in Brazil for approval or correction. "No intelligent Catholic claims his Church perfect in its human element. No one defends all things in Brazil or South America. But we deny that the Church has lost its power, that it is 'quiescent,' that there are no shepherds except 'here and there.' We deny, too, that the people have no use for the Mass, the Sacraments or a celibate priesthood, and if that were true, would it not in itself be the very reason why the people are not better, because they do not use the means the Church offers to make them better? Are they evil because they are Catholic or in spite of it?

"In conclusion I would respectfully submit to the Chamber of Commerce, a body made up of representative men of various creeds, that the gentleman who will stand before that assemblage to-night has for purposes best known to himself offered insult to a religious body numbering 60,000 of Rochester's people. I would also submit that there is no spirit of controversy intended by this communication, but that its sole object is a protest against unfair, untruthful and uncalled-for utterances on the part of a stranger in our city."

of a terrible malady. Forgetting that he had been one of the principal persecutors of religion in Toulon, he sent for two nuns during his long illness, and was nursed by them until the hour of his death, when he was heard imploring pardon from God for his misdeeds. Of course, Bremond's repentance will be smiled at by the strong men of the Free Thought school, who are above all apprehen-

sion about the next world, and only believe in this present one, with its emoluments, its prizes, its praises and its pleasures. Neither will Bremond's case have any effect on the present War Minister, who is now turning out the Sisters of Charity from the infirmary of the Hotel Des Invalides—the French Kilmainham Hospital—and from the military hospitals of Val de Grace, St. Martin's, in Paris, and those of the large garrisons of Versailles and Vincennes. The nuns will have to go in May. One of the Sisters of the Invalides is eighty-two years old. She was at the establishment when it had as governor Jerome Bonaparte, ex-King of Westphalia, brother of the first Napoleon, and father of the late Princess Mathilde. This venerable nun and her companions were completely unmolested by the Communists when these insurgents held the Hotel Des Invalides and were thinking of burning the chapel and the tomb of Napoleon. The Communists told the nuns to remain in their quarters, and they utilized the services of the Sisters as nurses for their sick and wounded.

Educational Report Of Quebec.

We have before us the annual report of the Superintendent of Education, dated March, 1904. It is a most interesting array of figures for all who have special reasons to follow educational matters in this Province. The first item of interest in it tells of the modifications of the census figures and the ascertaining of the exact population of the parts of parochial territory, which for school purposes had been annexed to one or more parishes. On account of the difficulty of this work, Hon. Mr. de la Bruere suggests an alteration in the existing law, as the task will become more difficult each year. Instead of the work being done once every ten years, it might be gone through at shorter intervals.

Another very important item of the report concerns the educational grant which decreases in inverse ratio of the increase of the population. The Superintendent thus explains that question:

"As the population of the Province is augmenting yearly, while the grant for the public schools remains stationary, the proportion is necessarily lowering at each decade. Thus, this grant, per hundred souls, was according to the census of 1881 equal to \$11.77, according to that of 1891 to \$10.74, and according to the last in 1901, to \$9.70.

It is therefore desirable that the Legislature should, as soon as possible, consider the means to be taken to increase the annual grant to the municipalities in order to further strengthen the authority of my department with the school boards, which, either from parsimony or a false notion of their attributes, do not hesitate to evade the provisions of the law."

There is an encouraging report regarding the erection of more modern schools in the various municipalities and the improvement in the furniture of these establishments. The pedagogical conferences held by the school inspectors continue to produce very good results; but he regrets the general absence of school commissioners from these conferences. There is a good report regarding the work of the school inspectors, although some of them have too many schools to visit. As to the increase in the number of schools, it is remarkably satisfactory. Last year there were 6261 schools attended by 341,722 pupils; the grand total of teachers, male and female, is 11,922, and the general school contributions amount to \$3,718,086.

A very important portion of the report is that in which the Superintendent points out the errors in the "Year Book" for 1902. While that volume is the best in Canada for general information on all subjects, there are, at times, mistakes that glide in and that need to be watched. For example it speaks of a Catholic University in Quebec, that of Laval, in the city of Quebec, but ignores that of Montreal, which is distinct from the other. It fails to give the names of the nineteen Catholic classical colleges in the Province, which are equal in every sense to like institutions in other Provinces. It also ignores entirely the Catholic houses of higher education for girls, such as the Ursulines, Villa Maria, Hochelaga and others, which can well be compared to the ladies' colleges of other Provinces. It states that the public schools of Quebec number 6062 and the other schools number 4376; yet it places the aggregate at 6078—thus making an error of 4346 in the total number of schools. Several glaring errors are indicated under

the heading of educational statistics. There is a lengthy report regarding the museum, and some sage comments upon the necessity of such institutions. In all countries museums have been considered as amongst the most efficacious instruments of intellectual development.

On the whole, the report is one that shows very satisfactory progress in the educational sphere. It has long been a cry that in Quebec we have not an educational system nor educational advancement equal to the other Provinces. But with the erroneous statements of the "Year Book" and the latent prejudices of outsiders it is not surprising that such should be the case. It would be well if the Superintendent's report were widely circulated outside this Province.

HOME RULE.

Taking it for granted that the Irish party is going to have a determining influence in Parliament during the next few years, one is safe in saying that some sort of home rule measure is certain to be passed. During the Parliamentary discussion of the land bill, the Irish members stated explicitly to the Conservatives that an alliance with the Government covering that matter was by no means to be understood as affecting the Irish attitude towards Home Rule. That the land act requires further amendments to provide for compulsory sale, and that the educational system of Ireland needs to be balanced by provision of collegiate opportunities such as Catholics can accept, may lead to a temporary continuance of this allowance, but can not for long put aside the dominant Irish issue. Even the present vexed problem of protection will not be allowed to scatter the Irish vote. Many of the Irish members believe that a system of protection would materially conduce to the progress of agriculture and manufacturing in Ireland, but they prefer to bend all their efforts toward securing a form of administration which will enable Ireland more fully to work out her own economic salvation.

When Home Rule once comes to the front, it will have behind it not only the Irish sentiment of nationality, but many practical administrations of which everybody nowadays sees the force. It is for instance obviously unreasonable that an Irish railway desiring to open a branch line twenty or thirty miles long should be compelled to take the matter before the Parliament of the British Empire, to send special agents to London, and to employ English solicitors at enormous fees.

Now, for a scientific development of Irish administration for Irish affairs, Sir Thomas Esmonde, in the most concrete fashion, is leading the way. Besides being chairman of the Wexford County Council, he is chairman of a representative federation of all the Irish county councils. This body has as yet no official sanction, but is doing excellent service in the way of securing to all the county councils the advantages of successful experience in the most progressive counties. It is favorably regarded by the government, and may fairly be considered the vital germ of the future of the Irish national deliberative body.

The strength of the Home Rule movement as it stands to-day is in its reality. The possibility of the complete severance of Ireland from the British Empire is entertained on the one hand, only by certain unselfish dreamers, and on the other by a group of politicians who find remunerative business in fanning discontent without regard to present facts. The considerate Home Ruler, who is now happily the dominant one, insists indeed that the Irish national genius is so distinct from the English that it should have thorough going autonomy, in some such degree, for instance, as that enjoyed by Canada, yet he sees quite as distinctly that in its large outlines the inevitable tendency of the world is toward not disintegration but unity. —Robert A. Woods in Boston Transcript.

CATHOLIC PRESS AND NON-CATHOLICS.

Here is a bit of knowledge that it would be well for all to ponder. The writer is unknown:

"I certainly think that every Catholic ought to have a standing order with his news agent to supply weekly and monthly at least one Catholic newspaper or magazine, and when read post or send it to some Protestant friend for perusal. On a recent occasion I astonished a Protestant friend by sending him a paper containing the Pope's letter on the Sacred Heart, for he admitted after reading it that he had no idea the Pope had such liberal views, and he added: 'After that I shall always put a good word in for the Pope.'"

Justin McCarthy on Edward VII.

Justin McCarthy, writing in the Independent recently, on 'King Edward VII and His Parliament,' says:

The general effect of all that one can hear from anything like authoritative and trustworthy sources is that the King has entered upon a career of genuine and high-minded statesmanship, and is doing his best to make his reign memorable by enlightened and upright measures. Every evidence on which we can place any reliance shows that he is determined that full justice shall be done to the rightful claims of Ireland, and, indeed, this was to be seen from the very moment when he appointed Sir Anthony MacDonnell Chief Secretary to the Lord Lieutenant of Ireland, a position which is practically the chief working place in the Irish Government. As Mr. McCarthy is a good Home Ruler, and was for many years vice-chairman of the Irish Party, his words must have weight on this subject.

He believes that if there had been at the opening of the session a strong and energetic Liberal Party in opposition, the Government would probably ere this have been forced to dissolve Parliament and take the verdict of the country by means of a general election. As things are, however, continues Mr. McCarthy, "the work of genuine and vigorous opposition has been left altogether in the hands of Mr. John Redmond and his gallant and united band of Irish Nationalist members. One fact at least may be taken as certain that, however the movements of Parliament since King Edward came to the throne may have affected the Conservative Government or the Liberal Opposition, they have enabled the Irish National Party to raise itself to a more commanding position in the House of Commons than it ever held since Parnell reached the zenith of his power. While writing this article I have actually received the news that Mr. Redmond has in the debate on the estimates for Irish Education inflicted a positive defeat on the Government. He carried a motion for a reduction in one of the estimates by a majority of 11. The Government may affect to think lightly of this defeat as a mere casual incident, but every cool observer must know that it carries with it something like a death warning."

The news just now is that Chamberlain is returning from Egypt in an improved condition of health, and if he does really come back to the House of Commons at once, it is certain that he will add new life and new interest to the struggles of the wrecked and wrecking parties. From the point of view of the unconcerned observer, I, at least, should be very glad of Chamberlain's return, because we should then begin to have some clearer understanding as to what the rival Conservative parties were expected to do. It has to be said for Joseph Chamberlain that when he speaks he never fails to give you the clearest understanding of what he means to do at the time. I am far from suggesting that any policy which Mr. Chamberlain may describe as his policy this day may safely be regarded as his probable policy for this day twelve months, but what he intends to do at the moment he can always set forth in language which the duller cannot fail to understand. Our present difficulty is that many of the leading men on both sides of the House do not seem to have made up their minds as to what course they intend to pursue, or, if they have thus made up their minds, are not able to put their resolves into words which the ordinary mortal can understand. When Joseph Chamberlain speaks we shall at all events fully know what he means us to understand.

The public life of Great Britain will be much poorer by the withdrawal from it of Sir William Vernon Harcourt. Sir William is the last of that group of really great politicians to whom belonged Gladstone and Disraeli, Bright and Cobden, and the

eloquent Lord Derby, the "Rupert of debate." I can well remember all these men, and it is not too much to say that Sir William Harcourt fairly deserves to be ranked among them. If he was not one of the greatest among the group, his career as a statesman and a parliamentary debater must always be associated with its fame. Harcourt won distinction, as did Gladstone and Disraeli, in other fields besides that of political warfare. He was eminent as a legal advocate and as a writer before he entered the House of Commons. He won high reputation by an important series of essays which appeared in the Times under the signature of "Historicus," essays which, afterwards published in a volume, went through many editions, and found readers all over the world, and he was one of the most brilliant writers in the Saturday Review during that periodical's earliest and most brilliant days. I followed with interest the greater part of his career in the House of Commons, and was well acquainted with him during the many years when I was entitled to occupy a seat there. He was in every sense a great Parliamentary debater. He could hardly claim to be regarded as an orator in the highest sense of the word—an orator, for example, of the order of Gladstone or Bright, for he wanted something of that gift of imagination which is needed for the noblest style of eloquence, and in this quality he resembled perhaps Disraeli rather than Gladstone or Bright. But as a debater he has not had for many years a superior and has hardly, indeed, had an equal in the House of Commons. His appearance, his manner and his voice were impressive; he was ever quick with reply and retort; he always made himself thoroughly a master of his subject, and he had a ready and happy gift of sarcasm which he sometimes used as unsparring as Disraeli himself could have done. Then, he was unquestionably a statesman with an especial gift for finance, and his celebrated "Death Duties" Budget brought in a few years ago, when he was Chancellor of the Exchequer, was an event in the history of English financial administration. I have heard many men complain that his manner was overbearing and that he was difficult to approach. I can only say that I had ample opportunities of becoming acquainted with his ways and his deportment in the House, and I never found him anything but fair-minded, genial and ready to give his fullest attention to every reasonable suggestion. The Irish National Party, of which I was a member, was often at one time brought into keen antagonism with the Liberal administration to which Sir William Harcourt belonged, and we always found that even when our political attitude was most antagonistic he was ever ready to give a full and fair hearing to any representations which we had to make where the especial interests of our country were concerned.

For myself I can only say that I knew him privately as well as publicly, and that I never received anything at his hands but courtesy, kindness and friendship. He always seemed so full of vital power and energy, so unlike a man conscious that he is bending under the weight of years, that it greatly surprised me to hear of his positive resolve to withdraw altogether from public life. "Happy the man," says Thackeray, "who quits the field in time and yields his broken sword to Fate, the conqueror, with a resigned and cheerful heart." But then, Harcourt's sword was not broken, and, so far as one could judge, he is just as capable of wielding it now with strength and skill as he was in any of his brilliant fighting days. My American readers will remember that Sir William Harcourt married as his second wife the daughter of your famous historian, Morley. His son, Lewis Vernon Harcourt, a man of high capacity and culture, who has just been elected to a seat in the House of Commons, is also married to an American wife. It seems to me that the House of Commons could never look like the same place after Sir William Harcourt's retirement that it used to be when his stately presence was conspicuous there.—Boston Pilot.

A CATHOLIC HEIRESS.

The greatest Catholic heiress in England is Lady Margaret Crichton Stuart, the only sister of the Marquis of Bute. The father of the Marquis of Bute was so very wealthy that he was able to leave his daughter an enormous fortune without di-

minishing the large revenues of the marquessate. Lady Margaret cares little for society, and is very fond of yachting. Each year she visits the Holy Land. Her father invested a great deal of money in Jerusalem, and a part of Lady Margaret's legacy consists in ground rents in that historical holy city.

PROSECUTING NUNS.

The wretched man Bremond, one of the directors of the Toulon Naval, Military and Civil Hospitals, and who was the foremost in promoting the complete secularization of these establishments, where nuns acted as nurses, died recently from the effects

of a terrible malady. Forgetting that he had been one of the principal persecutors of religion in Toulon, he sent for two nuns during his long illness, and was nursed by them until the hour of his death, when he was heard imploring pardon from God for his misdeeds. Of course, Bremond's repentance will be smiled at by the strong men of the Free Thought school, who are above all apprehen-

CHAPTER III. — C

The O'Kane's, as I have once seen better days, were small, and Nellie, years the elder, well their pleasant home in a tiny village. They had nothing then, and a husband could not be found that consisted of six members, although not a child of parents, was a true sense of the word and ted. Their father, too, to a good family, but his fondness for strong drink the first years of his life and his affection for children kept him in the only on rare occasions any signs of his indulgent habit, but when he did chiding of his wife always him to true repentance.

Everything went pleasant. Cecilia, the youngest, was the oldest son, a bright, cheerful, and well-learned man, who after weeks of suffering died. It was a terrible loss to the father, and instead of himself more faithful, mending ones and trying his wife, who felt the loss keenly than himself, he began to drink, and this beginning of his downfall, years, during which Mrs. Harcourt had suffered found herself a widow home, and her health began to fail. She was left her for support. St. Margaret's, also organized a class for older pupils, and did quite well; but unfortunately she was persuaded to go where she was promised a French teacher, and awaited her; a strange place, she failed the pupils she had expected with great difficulty to support herself. The girls she kept in school, Charlie, her son, two than Cecilia, gave up his thirteen and declared that he would support himself. The mother and sisters pined for him, but he had always been a wild only themselves knew how his hours he had caused.

Charlie secured a position in a grocery store, but he was so hard, so that he soon was of the firm. But like his father, he was destined to fall into temptation. In less than three large sum of money was the store, and suspicion fell on him. Instead of waiting for his mother, he was prepared to wait, when his mother died of the theft. To her denial of the knowledge of the theft, he refused to answer any question to him by the head of the stolen silence he left behind when his mother went to him he could not be found never since been heard from. Real thief was could never so suspicion still rested.

This was another blow ready broken-hearted wife health failed rapidly notwithstanding, she continued to give lessons in French at the end of her life. The school her daughter had assisted her much in this. Nellie, having seen Cecilia as correspondent firm, who allowed her to work at home, left her to the regret of her mother heart was set upon seeing her well educated. It was between them that Cecilia, under any circumstances, gave up until she had given less than a year after Cecilia's death. The two orphans were left to the world alone. The disgraced mother had brought on the over them. Eager to be those who knew them, their residence, taking rooms in a secluded suburb. Here Cecilia entered school as good as the world, while Nellie continued by constant labor which far into the night Nellie earned a comfortable livelihood and her sister.

Cecilia knew in part her sister was making a mistake, she was resolved to pay