

THE CATHOLIC RECORD.

The Catholic Record.

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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
To the Editor of THE CATHOLIC RECORD,
London, Ont.:

Dear Sir: For some time past I have read your estimable paper, and I am sure that you are doing your best to make it as good as possible. It is a pleasure to find a paper which is so well edited and so well written. I am sure that it will be a great help to all who read it. I am, Sir, very truly yours,
J. D. FALCONIO, Arch. of Ottawa.

London, Saturday, Nov. 30, 1901.

MANITOBA AND THE LIQUOR TRAFFIC.

The Privy Council of Great Britain has decided on appeal of the Attorney-General of Manitoba versus the License-Holders' Association, that the Prohibitory Act, passed by the Legislature of Manitoba on July 4, 1900, is *intra vires* (within the powers of the Legislature). The preamble of the Act shows its purpose, setting out that "It is expedient to suppress the liquor traffic in Manitoba, by prohibiting Provincial transactions in liquor." In February, 1901, the act was declared unconstitutional by the Court of King's Bench of Manitoba.

BISHOP CLANCY.

Very many people will be disappointed that the Most Rev. Dr. Clancy, Bishop of Elphin, Ireland, was unable to pay his promised visit to his friend, Rev. John Connolly, P. P. of Ingersoll. The announcement of which was made in the CATHOLIC RECORD a couple of weeks ago. The distinguished divine was obliged to set sail for the old country on November 30th. The people of Ingersoll and others who had the pleasure of listening to him some four years ago, still speak in the very highest admiration of a sermon he delivered in the parish church while on a visit to Father Connolly.

Our best wishes are cordially extended to the scholarly Bishop of Elphin, and should he ever again return to Canada he is assured of a hearty *cord mille fuisse*.

THE COLORED RACE.

The Georgia Legislature has taken a stand in regard to the equality of man independently of the race to which he belongs, which will be a surprise to those who have believed that the Southern States are a unit on the question of permanently disfranchising the colored race. The Harkwick bill providing for the permanent disfranchisement of the negro on lines similar to those on which bills of the same general character were passed in other Southern States, was defeated in the Georgia Legislature on the 19th inst., by a vote of 17 to 13, and was thus killed for the present. Two years ago, a bill to the same effect was similarly killed. As the lapse of time is rather favorable to the negroes' case, it is more probable than ever that no such bill will be passed in Georgia for many years to come.

POLITICO-RELIGIOUS TROUBLES IN GREECE.

There has been a mixed political and religious troubles in Greece arising out of a proposal to translate the gospels into modern Greek for the benefit of the people. There is an unexplained political motive in the proposal, which is said to connect it with the Slav propaganda. The students of the university are opposed to this translation, and their opposition culminated in two riotous demonstrations against two newspapers which have advocated the translation. During the riots there was a serious conflict between students and the police, and firearms were freely used, six students being killed, and others wounded. Several of the police were seriously wounded. Much alarm has been created by these riots, and the strange step of ordering the Metropolitan Procopios of Athens to resign has been taken by King George. The Metropolitan at first refused to accede to this order, but on interviewing King George and finding him inflexible, he at length agreed. The incongruity of the theory of national churches under complete

control of the State stands out preposterously in these occurrences. It is evident that under such a form of Church Government, the Church must teach what the King dictates, and not what Christ has revealed.

The funeral of the dead students, six in number, passed off quietly; but the streets were lined with soldiers prepared to suppress any new riotous outbreaks. The Metropolitan is said to be heartbroken at the turn affairs have taken, and the students demand the excommunication of those who are responsible for the attempt to translate the gospels.

SUPPRESSION OF ANARCHISM.

It is stated on good authority that Germany and Russia have agreed to call an international Congress for the suppression of Anarchism and Anarchists. The place of meeting will be left to the decision of the Governments participating; but both Germany and Russia will offer the hospitality of their respective countries to the delegates selected for the Conference by the powers.

There is no doubt that the recent assassination of President McKinley has been the immediate cause for the present action, but the assassination will not be referred to in the circular as the motive for calling the Congress; but merely as one of many evidences which show that decisive action should be taken to make such outrages impossible in the future.

CATHOLIC MISSIONS.

In the discussion on the payment of the bill for the Chinese imbroglio, several Socialists in the French Chamber of Deputies complained of the action of the Government in protecting the religious orders in the Chinese Empire. M. Waldeck-Rousseau was denounced as a reactionist whose aim is to strengthen the religious orders. It was a strange scene to find M. Waldeck-Rousseau maintaining the necessity of supporting the religious orders in the east in order to increase the prestige of France, in view of the fact that he aimed at suppressing them in France itself through the operation of the new law of Associations. It is strange also that Germany, a Protestant nation, should dispute with France the honor of protecting at least the German religious orders in the east; for it must be understood that France's claim, dating so far back as the time of the Crusades, is that she has the protectorate of all Catholic missions, whether French or not. Germany is disposed to dispute the French claim so far as German missions are concerned.

It is perplexing to know why ex-Catholic France and Protestant Germany are so anxious to be the protectors of Catholic missions.

Notwithstanding the Socialistic objections, the Chamber sustained the action of the Government in China by a vote of 358 against 183.

The Catholic party supported the Government on this vote.

ON FRIENDLY TERMS.

The trouble between Turkey and France is apparently entirely settled, and so completely have the two powers become friendly again that notwithstanding the fact that the Sultan declared most vehemently that he could never again allow M. Constans to represent France at Constantinople, M. Constans has returned to his post and is once more France's ambassador to Turkey. On the other hand, Munir Bey, who represented Turkey at Paris, and who gave great offense to the French Government by publicly celebrating the birthday of the Sultan while the troubles were at their highest, and who was in consequence told to leave the country without delay, is again in high favor in Paris, having resumed his office as ambassador there. Nevertheless it is freely asserted that the promises made to France by the Turkish Government are but delusive, as Turkish promises to pay usually are. France has not kept her hold upon Mitylene as it was threatened she would do until satisfactory guarantees of payment of her bill were given. Yet it may be that France has taken the wisest course in accepting the Turkish promises with an apparent reliance that they will be fulfilled. Turkey may be all the more willing to fulfill her engagements, inasmuch as she has not been treated with contemptuous suspicion throughout the negotiations.

FRANCE AND THE RELIGIOUS ORDERS.

A despatch from London, England, states that the Paris correspondent of the London Times points out that the practical importance of M. Waldeck-Rousseau's Law of Associations has been hitherto greatly exaggerated. It is true that the Jesuits, or at least many of them left France when the law came into operation, but the correspondent asserts that they are now returning, or are already in many in-

stances back in France doing their work as if the law had never been passed.

So far as the Assumptionist Order is concerned, it is said, they are still continuing to maintain the liberties of their order and of the people, and are employing secular writers on the press to attack the irreligious policy of the Government. Thus no stone is being left unturned to prepare for the coming general elections which will decide whether or not the obnoxious laws which have been aimed at the religious orders, and especially the Jesuits and Assumptionists, shall be repealed at once or not.

It is remarked that the religious orders which have secured authorization under the new law are thereby made stronger than ever; whereas even those which have not sought authorization, because they had not any expectation of securing it, are not prevented from continuing their work as private citizens, though they are undoubtedly much hampered by the provisions of the law. They are, however, still encouraged by the hope that a new Chamber will be elected shortly which will restore to the persecuted religious all the rights of which they have been deprived.

Even now the Socialists and Radicals are expressing dissatisfaction with the new law from which they expected so much, and are accusing M. Waldeck-Rousseau, whom they thought to be their willing tool, of being a reactionary who is trying to give a charter of liberties to the religious orders.

THE IRISH NATIONALIST DELIGHTS.

Messrs. John E. Redmond, the leader of the Irish Nationalist party in the British House of Commons, Patrick A. McHugh, M. P., and ex-Mayor of Sligo, and Thomas O'Donnell, M. P., the delegates of the Irish Nationalist Party to America, to pay before the people of this continent the claims of Ireland to self-government, or Home Rule, arrived in New York on Oct. 31, and are by this time in Chicago, having passed through Canada on their way.

They were enthusiastically received in all the cities of the United States in which they made a short stay, and promises of support in their efforts to gain Home Rule for Ireland were freely given them, both in Canada and the United States.

Mr. Redmond's own statement of the purpose for which this trip to America has been undertaken was thus given to a reporter of the Boston Globe:

"My object is to explain to our American friends, and especially to the people of our own race here, just how the situation stands in Ireland at present, and the position of the Irish National cause. It is well they should realize what an absolute reunion there has been in all the National forces of the old country, and what an extraordinary revival of enthusiasm has taken place among the people."
"Messrs. McHugh, O'Donnell and myself are here to explain what has taken place in Ireland during the last twelve or eighteen months. There is a united Irish Party to-day, and I shall speak in America as its accredited envoy."

There was never a time when real unity among the Irish race was more likely to be of benefit to the National cause than to-day. England to-day is not only completely isolated from the public opinion of the world, but she is divided among her own people. She is weak and despised at home, and beaten to her knees in South Africa by the brave burghers of the Boer Republics."

Mr. Redmond makes no secret of his aspirations for an absolutely independent Irish nation. Yet in his interview with the Boston Globe's representative he said, in explanation of certain sentiments to which he had given utterance in 1895:

"I defined the attitude of the Irish people on that matter in words which were endorsed by the whole Irish race, when he said: 'While engaged in a constitutional movement acting within the lines of the constitution, the most we can ask is the restoration of Grattan's parliament, but no man has the right to set the limits to the onward march of a nation.'"

To this Mr. Redmond adds: "That has been, and is to-day the attitude of the Irish people."

In the present temper of the Irish people, it must be admitted that their loyalty to Great Britain is much shaken by the persistence with which their legitimate demands have been ignored. And this is not to be much wondered at. There is no people on earth which can long be loyal at heart where they are oppressed by bad government. But we are of the opinion that if Home Rule were granted, their feelings would be very much changed toward the people of England, and that the two countries could tend harmoniously to the one goal of common prosperity.

Messrs. Redmond, McHugh and O'Donnell, on their way through Canada, spoke eloquently to crowded houses in Montreal and Ottawa. In Ottawa Mr. Redmond said candidly that

"The large bulk of the Irish population is disaffected to the present system of English rule, but the granting of free Parliamentary Government would tend to obliterate existing differences and

help to make the Irish people happy and contented."

This is our own belief, and we hope that the present trip of the Irish delegates to Canada and the United States may contribute toward the attainment of this result.

Mr. Redmond thanked the Canadians for their interest in the cause of Ireland as manifested by a former resolution of the Canadian Parliament in favor of Home Rule, and expressed the hope that a similar resolution should be passed once more, in the near future, as Canada has now an influence in England which she did not possess when the former resolution was passed.

NATIONALISM AND RELIGION.

The principle of nationalism introduced into Church matters is one of the greatest, if not absolutely the greatest danger which can arise to threaten the prosperity of the Catholic Church in any particular country, especially where the flock is made up of divers nationalities.

It cannot be denied that patriotism is a virtue, so far as its object is the betterment of the condition of the people among whom we dwell, and of whom we form a portion.

Man is by nature a limited being who cannot take the whole world within his grasp, and as a rule, the individual man does very well if he contributes toward the amelioration of the condition of the people who are around him, or with whom he comes into contact, and who are usually of one practical nationality with himself.

Nevertheless, charity is universal, and where circumstances permit, it is not to be limited to persons of the same nationality with ourselves. The charity of the good Samaritan, which was extended to one who differed from him in both nationality and creed, must ever be the type of the true charity which Almighty God wishes all men to exercise toward their fellowmen; for this is the charity of which our Lord says: "Go, thou, and do in like manner."

And further: this example of the good Samaritan is used by our Lord Himself as the second great commandment of the law put into practice: "Thou that loveth thy neighbor as thyself."

Hence, if a parish be made up of persons of various nationalities, these should remember that the rights of all are equal, and likewise that there are other parishes in the same or similar situation, and every one should consider that whatsoever his nationality may be, the Bishop of the diocese will feel it to be his duty to provide priests to administer to the spiritual wants of the parish in such a way as to do the greatest amount of good according to the capacities of the priests who are at his disposal. But he cannot always have at his disposal priests precisely of the nationality of the majority of the people of any parish in particular; and it is unreasonable to expect that this should always be possible.

It may be that at one time it is possible for the Bishop to do this; and as a rule he will endeavor to do so as far as possible. But the circumstances may be changed by deaths or the removal of priests from the diocese to which they have belonged, so that at another time it will be absolutely impossible to supply priests of a particular nationality to certain parishes. The Bishop will, however, of his own accord, send to such parishes, priests who will be able to fulfill their duties to the edification and instruction of the people; and even this may often be better provided for by priests of a different nationality from the people of the parish.

These conditions may arise from various circumstances, such as the superior qualifications of certain priests, their ability to direct pious souls, their zeal, the excellence of their instructions and sermons, their learning, etc., all of which circumstances may fit them to fill certain peculiar positions or parishes.

From all this it follows that the people of the parishes to be served must not be too exacting, as they are sometimes disposed to be. They should remember that the Bishop, "whom the Holy Ghost has placed to rule the Church of God," has a conscience, and will take care that the parishes shall be properly served by the priests whom he will appoint.

Especially in a country where there are many foreigners, the difficulties we have pointed out are likely to occur from time to time, and the foreigners, or those who speak a foreign language, should not be over-exacting. If a settlement of Irishmen be made in one of the Republics of South America, it may be extremely difficult to supply them with a priest whose mother tongue is English, and they should surely be well contented with a learned priest who being himself a Spaniard knows the English language thoroughly, or even fairly well. They would be very unreasonable to threaten a schism if they be not supplied with a priest from Dublin or Tipperary, especially if there

were no such a priest available in the country to which they had emigrated. It would be equally unreasonable for a Polish, German, or French settlement in Ontario or the United States to insist upon being supplied, under all circumstances, with priests of their own nationality, though there would be no unreasonableness if they respectfully requested the Bishop to furnish them with a priest who thoroughly understood their language, provided such a priest could be found.

To this spirit of unreasonable nationalism must be attributed the most baneful heresies and schisms which have sprung up. It caused the Eastern schism, and still keeps it up to this day. It frequently threatened to divide the Christian world, and it was the chief obstacle to the success of the crusades. It was the excuse of the tyrant king John for his opposition to the Pope, if we are to credit Shakespeare: "That no Italian priest shall tithe or toll in our dominions."

It was the pretext on which Napoleon I. and Otto von Bismarck endeavored to overthrow the Church of Christ in their respective countries. The same un-Christian spirit led the British Parliament to make the king and other officials, including the Bishops and dignitaries of the Church of England, swear that no foreigner—"Prince, Prelate or Potentate hath or ought to have jurisdiction spiritual or temporal, within the realm" of Great Britain. Such an oath would have excluded St. Augustine from England, St. Patrick from Ireland, and Christ's Apostles from the countries they converted, and justified the recent Boxer outrages in China.

In the Archdiocese of Posen-Gösen, which is largely Polish, the rapid increase of Germans has produced the very trouble we here indicate; but the Archbishop, Mgr. Stabilewski, has met it with an energy and equity which promises the best results.

Bishops and priests are responsible before God and the Church for all the souls committed to their care. The Archbishop, therefore, laid down two principles on which he would see the diocese served.

1. Each nationality is to be served in accordance with the ratio of its members to the whole parish.
2. Each nationality shall preserve its special Church property, so that either nationality coming into a Church which belongs to the other, shall be served in that church secondarily.

The press of all nationalities have admitted the justice of these principles, and it is expected that they will serve to solve nearly all the troubles which might arise in the parishes of that diocese.

The nationality trouble is not of such magnitude in this country as it is in Posen-Gösen, but wherever such difficulties may occur, we have every confidence that the wisdom and justice of the Bishops and priests will find an equally equitable solution of the case.

THE CASE OF MISS STONE.

The brigands who have Miss Stone in custody on the mountains of the Turkish and Bulgarian frontier have been located, being now known to be within Bulgarian territory.

It has not been satisfactorily ascertained whether or not the Turkish or the Bulgarian Government or the Macedonian Committee formed for the liberation of Macedonia from Turkish rule, has had anything to do with Miss Stone's capture, though there has been much suspicion expressed that those have all been more or less concerned in the abduction.

The amount originally demanded by the brigands as a ransom, on receipt of which Miss Stone would be liberated, was \$80,000. No such immense amount was ever demanded before as the price for the ransom of a captive taken by brigands, though on some occasions a few thousand dollars have been demanded and obtained. But the brigands believed that an American subject would be ransomed at any price, and for this reason they have demanded so large a sum.

A little more than half the amount demanded has been sent by kind-hearted people to the American Consul, who it is now stated will be ready to pay \$75,000 for the lady's release, though the collections have not reached nearly this amount. It is also stated that the brigands have at last reduced their demand to \$100,000; though at times it was stated that they were about to increase the amount of ransom required.

Hitherto Mr. Dickinson, the American diplomatic agent, has besought the Bulgarian Government not to pursue the brigands with troops, as it was feared they would murder Miss Stone if they were hard pressed, so as to cover up all traces which might lead to the discovery of those who had actually perpetrated the crime. The most recent reports regarding the matter state that now Mr. Dickinson is urging the Bulgarian Government to surround and capture the brigands and thus effect

Miss Stone's release. He appears no longer to fear that the lady will be killed. The truth is, it is hard to say which course will tend most to the captive's rescue. On the one hand, her ransom at so large a figure may embolden the brigands to future outrages of the same character, while on the other, the captive is in imminent danger of being killed, or of dying through the hardships she will have to endure if she be not ransomed soon.

It is understood that the Turkish and Bulgarian Governments will be held strictly responsible by the American executive for Miss Stone's safety, and both Governments have been notified to this effect. Nor will they be released from their obligation of paying a large indemnity by the fact that they may plead that they cannot suppress brigandage.

It is held in international law that each country is bound within its own boundaries to protect the subjects of foreign countries, and if it fails in so doing it is liable for all injuries inflicted which result from failure to protect. According to this rule, both Turkey and Bulgaria are responsible in the present instance, as Miss Stone was at first captured within Turkish territory, and was afterward carried into Bulgaria where she is now. It is said that President Roosevelt feels very strongly on this matter, and is determined that American citizens shall have protection wherever they may be; and if full protection be not given them, the Government responsible for such neglect shall be held to account for such an indemnity as will teach it that American citizens are not to be injured with impunity. There is little doubt, therefore, that in reference to Miss Stone, whatever may be that lady's fate, a heavy penalty will be insisted upon from the two Governments referred to, to punish them for their negligence or incapacity as evidenced by the whole history of the case.

There was in the beginning a strong suspicion that the capture of Miss Stone was the result of a plan laid by the Turkish Government to secure back again the \$80,000 which it had been obliged not long before to repay to the American Government for injuries inflicted on American missions and missionaries during the Armenian outrages. If Turkey is really responsible to this extent in the case of Miss Stone, it has probably overreached itself by its greed. The bill of indemnity for the outrage on Miss Stone will far exceed whatever sum may be paid for her ransom. As the brigands or the Turkish Government, or both, have placed the life of an American citizen at so high a figure, they need not suppose that the American Government will put the same at any lower value, or that it will reckon as a mere trifle all the trouble, anxiety, and expense to which the American Government and American citizens have been put to secure her safety. President Roosevelt, it is said, is determined to put the indemnity so high that barbarous governments will find it an unprofitable task to try to squeeze a large sum of money out of the American Government or from American citizens by committing outrages on Americans.

The notoriety given to Miss Stone through the event of which she has been an unwilling heroine, has had a curious and unexpected effect, the denouement of which will be looked for with considerable interest.

A despatch from Paris announces that two American girls have been so worked upon by the tragic situation in which Miss Stone is placed, that they have conceived the notion to go to Turkey to be also captured by brigands, that they may obtain a fame similar to that to which Miss Stone has attained. The names of the two girls who are said to be now on their way to carry out this foolish plan, are Miss Delaney and Miss Stetson.

It is needless to say that this will be a case of disappointed ambition. In Miss Stone's case, the lady in question was discharging the duties of the office of a missionary, which she had taken up through a motive of benevolence. She did not unnecessarily or through any spirit of bravado expose herself to capture and it is quite in the nature of humanity that the sympathy of the public should be extended to her in the unfortunate position into which she has been placed not by her own fault. In fact, even if she had been somewhat imprudent in exposing herself to danger by going thoughtlessly through dangerous localities, such imprudence would not be an obstacle to the general sympathy extended in her case, as the danger could not be clearly foreseen or avoided. But this is very different from the hair-brained mission which these two American girls are said to have undertaken with the sole design of getting themselves talked of, and of creating a sensation in the world.

We may, indeed, be sorry for them, and we may pity them if they meet with the hardships to which they are foolishly bent on exposing themselves; but should all this occur, we can only come to the conclusion that, after all, it serves them right.

DR. COURTENAY'S EULOGY.

Methodist Minister Pays Tribute to the Old Church.

Catholic Columbian

A noteworthy occurrence of a week ago was a sermon on the Catholic Church delivered by Rev. A. M. Courtney, pastor of the Methodist Episcopal church at Chillicothe, O., a sermon characterized by unusual breadth of view and sympathetic treatment. Dr. Courtney's utterances as reported in the Chillicothe papers were substantially as follows: In opening, Dr. Courtney chose his text from the Epistle of Paul to the Philippians 2—"Look not every man on his own things, but every man also on the things of others."

He began by saying that individuals working for their soul's salvation, should work unitedly and not as broken fragments. Separation engenders ignorance of other's belief and practices. Ignorance begets envy and suspicion and suspicion hatred.

In dealing with this question, the Roman Catholic Church, Dr. Courtney said he would not be controversial, but he was not raking up dying embers, and without taking one iota from the fair name and glory of those who had fought the great battle for a larger individual liberty, the subject of the evening was to be treated without recounting the differences incident to the past conflict.

The subject was to be treated from a comparative standpoint, as to the good in the Roman Catholic Church. He said there was no fear of the Roman Catholic Church getting possession of the land to the detriment of the sects. He held that the Church had had its opportunities in this country before the Protestants set foot on American soil, that the first act of Christopher Columbus upon landing was to set up the cross. The Catholics had settled the south eastern and north eastern coast in the persons of the Spanish and French, before the Protestants had landed, and they were loyal to their country. He stated that one-half of the rank and file of the Pennsylvania troops in the war of the Revolution were Catholics, and they were among those faithful to the end in that conflict.

He passed from these points to the beauties of the Catholic Church, expressing his belief that the word Catholic was appropriate as it signified universal, but thought that the word Roman segregated it and destroyed its universality. Still Catholic was better than any other word, unless it might be "Christian." The word Roman, however, carried with it much to be respected and to be admired, for promulgated the Roman code of law through the Church and there was more perfect system than the Roman Church showed and lived up to. Christian world owes an everlasting debt to the Catholic Church, because that Church preserved the form of the old ages, and it had endured through those terrible shocks. The Protestant Church owes all that is best in the Catholic Church, and that Church will continue to flourish.

"If I could destroy the Catholic Church to-morrow as easily as I can turn over my hand," said the pastor, "I should not do so, for it has a great mission to perform, and it performs it. The Protestant Church could not do, finds a place for every person, be he religious enthusiast, the worker, mercy, the distributor of charity, or recluse. It places these persons where they may do the most good, and the Protestant Church does not do. Writers and theologians, Thomas Aquinas, for instance, are a foundation of support to all Christians, and its organization is the most perfect in existence." "Protestantism owes much to Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. ought to thank God that in many respects this Church can hold masses of whose sudden release from this life I have wondered. The Church for its foremost of the sanctity of the rite, and staunch opposition to divorce. Lax divorce laws are nation's curse."

"Again the Catholic Church turns out her children. She turns them as babies, and though they become the veriest outcasts, she comes to them, and she cares to come, whenever they may care to come, and they may be degraded as she becomes. I wish we had some such on our people. The Roman Catholic Church is exceedingly wise in its elusiveness."

"It has only been a few years since the Methodist Church began to build hospitals. The Church of the Holy Houses of Mercy at the beginning of its foundation, and its devoted faithful Sisters are the admirers of the world."

"The Catholic Church will disintegrate. Dynasty after dynasty has fallen into dust, and the Popes go on. And it will flourish and in the ages to come. McCaulay's New Zealanders stand on London bridge and view ruins before him, he would still be Catholic Church."

THE FRUIT OF PERSECUTION.

Pleasant Picture of Catholic D in a Dutch Village.

Maastricht, Holland, Sept. 9. It is interesting to learn from a recent letter that a French con written on Dutch Catholicity. Huysmans, well known to the world as the author of many works, has lately edited the *Lydwine*, of Schiedam. Before this little factory town, that is center of the Protestant movement to give a last polishing touch work on the very spot where turies ago Lydwine lived an saint. Such was the sanctity forth from her humble abode stood out clear and bright like in that dark age of general e The last chapter of his