

have not hesitated to seal with their blood the truth of her doctrines. "Whenever it is resolved," says Montalembert elsewhere, "to strike at the heart of religion, it is always the Religious Orders that receive the first blows." How can Catholics refuse the tribute of their love and respect to those bodies of men and women, active and contemplative, who have done, and are still doing, so much for God's Church?

An example will shew us how inconsistent we are. We grow enthusiastic over the disinterestedness and bravery of the volunteer who goes to fight for his sovereign in a foreign land. Our good wishes follow him beyond the ocean. Every item of news of his doings on the field of battle is read with palpitating interest: every deed of valor is heralded with frantic cheers; a vast empire is proud of him. If he falls a monument is raised to perpetuate his memory.

No one blames this enthusiasm. It is the secret of great deeds and deserves our respect and admiration. But are Catholics too exacting when they ask the lesser tribute of respect and love, be these never so platonic, for the soldiers who are enrolled in the armies of the King of kings; for those men and women who leave home and kindred, not for a few months, but forever; who suffer hunger, thirst and fatigue, not once or twice in a passing skirmish, but for years; whose lives are one long, rude campaign; for those who work not to gain provinces, nor to capture towns but to save souls for heaven and for eternity? When we look at the functions of the Orders in this light, are not the volunteers of Christ just as deserving of praise as the soldiers of a queen?

And still while the latter are the heroes of the hour