

The Northwest Review

IS PRINTED AND PUBLISHED AT
178 PRINCESS STREET.
EVERY WEDNESDAY BY
E. J. DERMODY.
J. K. BARRETT, LL.D., Editor-in-Chief.

ADVERTISING RATES.
Made known on application.
Orders to discontinue advertisements must be sent to the office in writing.
Advertisements unaccompanied by specific instructions inserted until ordered out.
Notice of Births, Marriages and Deaths, 50 cents for each insertion.

SUBSCRIPTION RATES.
All Postage is paid by the Publishers.
The Northwest Review \$2 a year, \$1 for 6 months.
Club Rates.—Six copies of the NORTHWEST REVIEW for six months for clubs, with the full number of subscriptions, with the cash sent at one time.
The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

Agents wanted to canvass for the Northwest Review, in every town in the Northwest. Write for terms.
A Catholic correspondent wanted in every important town.

Agents of Review.
The following gentlemen have been appointed agents of the NORTHWEST REVIEW:

Master Andrew G. Crawford, Brandon, Man.
Mr. A. A. McKinnon, Fort William, Ont. and Mr. C. Dahm, Rat Portage, Ont.

J. Barreau, Medicine Hat, N. W. T.
Subscribers in arrears will please pay them. They are also authorized to canvass for subscribers, give receipts for all monies collected on our account, etc.

Address all Business Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

NOTICE.
The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political character, (2) LETTERS on similar subjects, whether conveying or asking information or controversial, (3) NEWS NOTES, especially such as are of a Catholic character from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1883.

MR. E. J. DERMODY.
DEAR SIR.—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain,
Yours truly devoted in Christ,
ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M. I.

WEDNESDAY, JUNE, 14.

A reproduction of the Convent of La Rabida is at the World's Fair. The Franciscans desire to erect an altar in it, with a view to have Holy Mass offered up in it. The conception is a laudable one.

The Home Rule Bill is safe. Morley admits that some trouble will be caused by the Lords, but say "it won't amount to much." These Lords may, like the Orangemen, make a bluster, but they will yield rather than face a tangible sacrifice.

The "closing commencement" season is at hand. Would that the surviving graduates of our Catholic schools, colleges, seminaries and academies could be brought together or organized into a Catholic Alumni Association, to be represented at the approaching Catholic Congress in the World's Fair city! We commend the suggestion to the great—though over-taxed—Catholic education exhibit manager—Brother Maurelain.

What would the founder of Harvard University think were he alive, to see a Catholic club established in that celebrated seat of learning, and that, too, with the permission and approval of its distinguished President. The day has gone by when the annual sermon on the "errors of Popery" is preached. "In its place a Catholic prelate has been welcomed, and now comes the Catholic club of over two hundred members, students within its walls. Truth is mighty and shall prevail.

The Liverpool (England) Catholic Times has the following in its editorial column:

On the motion of the Hon. John Costigan, Dominion Secretary of State, the following resolution was enthusiastically adopted at a great Home Rule meeting recently held in Montreal: "That this meeting rejoices at the success which has attended the progress of the Home Rule Bill in Parliament, and especially at the majorities secured by the Government in the different divisions."

In another column we publish a letter from "a Christian mother," in which she points to the belief that two letters recently published in the Tribune and signed "a candid Catholic" were written

by a woman. While we are quite willing to give the utmost credit to the acuteness of our correspondent, as to the sex of the writer, of one thing we are firmly convinced and that is that he or she is not an intelligently educated Catholic. She, (assuming that our correspondent is right) knows nothing of the teachings of the church, or if she does, she deliberately misrepresents those teachings to serve some selfish or base purpose. The very fact that the Tribune has been selected by "a candid Catholic" as the medium of giving to the public his or her views on the church is sufficient to show all respectable and self-respecting people that she is not at all sensitive to her religion. The Winnipeg Tribune has been one of the most unscrupulous as well as one of the most malignant mediums of attack on our holy religion. There was nothing too vile against Catholics to be excluded from its columns. We are in possession of columns of its abuse of Catholics which would make even an indifferent Catholic jot with indignation. And yet the Tribune is selected for this purpose by a "candid Catholic." The Catholic selecting such means of conveying his views to the public is altogether too candid for he candidly admits that he is unworthy of any consideration or respect from Catholics—in fact he selects a paper that seldom is read by Catholics, and therefore, he writes to please a fanatical and unreasoning set of bigots.

FALSE NOTIONS AMONG CATHOLICS.

Protestants are so constantly lying about Catholic ignorance that half-educated Catholics almost get to think that there is no learning outside of Protestantism. A Winnipeg Catholic lately was hunting all round for the solution of a problem in practical business. Several gentlemen of presumably high Protestant education could not tackle the sum. Finally one of his friends consulted Father Cherrier, who immediately solved the problem by Algebra. When the Catholic who wanted the sum done heard that a priest had done it, he was quite surprised. "Why," said he, "does he know anything about these things?" Yes, and about a good many other things too that neither you nor your Protestant friends have the remotest notion of.

DIVORCE IN FRANCE.

After twelve years experience of a law of divorce, France abolished it in the year 1816; but in 1884 it was re-established. Since that date the number of divorce cases has increased from year to year. During the space of five years the Courts have decreed close on thirty thousand dissolutions of marriage. Though the present system of severing the matrimonial bonds has been so frequently called into requisition, it is too slow to suit the tastes of the French legislators. A Bill providing still greater facilities for those who are anxious to sever the marriage tie has just been read the first time in the Chamber. If this bill becomes law a mere judicial separation can be changed to a definite divorce after the lapse of three years. Considering the progress which irreligion is making in France and remembering the French proverb that the appetite grows by what it feeds upon we can scarcely be surprised at this fresh attempt to destroy the sanctity of marriage. It cannot, however, but be a source of pain to those who are concerned for the future of the country. There is no evil more destructive of family happiness and more prolific of immorality than divorce.

THE MANITOBA FREE PRESS.

A short time ago the Manitoba Free Press celebrated the twentieth anniversary of its foundation and its Editor-in-Chief received the congratulations of his brethren of the Press on the eminent success which the paper had attained in the field of Journalism. As an evidence of its determination to hold the honored place it has won in Manitoba it has recently appeared in a new and attractive dress. Although the Free Press did not require a new dress to make it the ablest, and most attractive newspaper in the west, yet it has greatly added to its appearance and we congratulate it on the further evidence of its prosperity and success. A good reliable and efficient newspaper, directed and controlled by a man who never allows himself to be swayed by expediency, and who is governed in his actions only by a consideration of the public good, is always sure of ultimate success.

And such has been the experience of the Free Press. The Free Press has always adhered to the principles of right and justice, and rather than sacrifice those principles; rather than betray its trust as an exponent of clean government, it broke away from the men that its influence had largely contributed to place in power. For doing this and for exposing the venality of the government it has been abused by the mercenary agents of the men whom the Free Press exposed. These agents were as unscrupulous and as dishonest in their statements as the government was in its conduct. They saw nothing dishonorable in the conduct of the government in the St. Francois Xavier election pledges, although a distinguished Liberal and an honorable member of the house said, regarding it:

"I wish hereto refer to a statement

made by my honorable friend the Attorney-General, during the debate of 1890, to the effect that even if the pledge was given by Mr. Martin for the party, it did not bind the party, and that we were free to disregard it. First of all, I say that I cannot subscribe to that proposition. I say that the pledge was given in the name of the Liberal party, for a party purpose, and that it did bind them under the circumstances in which it was made. Without that promise the party could not have carried that election, and by that election alone they attained to power. That power was obtained on the faith of that solemn pledge, and it was the Liberal party, as a party, that benefitted thereby, and that accepted power and took advantage for that purpose, of the votes given on the faith thereof. In the second place even if it were felt that the promise did not bind Liberals to support separate schools at all times, I say that they were bound at all events, before making the change, to put the minority, whose support was so obtained, back into the position where they were when we took advantage of their support. The Liberal party should have resigned office and restored the minority to the vantage ground they held at the time the pledges were given. I think we made a mistake and that we ought to retrace our steps and do what is right in this matter."

Because the Free Press did see dishonor and treachery, falsehood and duplicity in this conduct of the government, it was roundly abused by the government and its hiring organs, and charged with being in the pay of the Catholic Hierarchy. Because pay was the price of their dishonor, the Alpha and the Omega of their existence, they found it hard could to believe that a journal be guided by honesty and the public good, without getting pay for it. Although the Free Press repeatedly and in terms the most explicit, denied this; although His Grace, the Venerable Archbishop of St. Boniface, and the head of the Catholic Hierarchy in this western portion of Canada, in words both solemn and emphatic, publicly denied it, yet the vile hirelings that fatten at the public trough, and have no higher principle than pay, kept on repeating this falsehood, until at last a reverend gentleman named Hogg, who, from oft hearing those statements, supposed them true, or assumed so to believe, had the temerity to say that he knew they were so. By the time the Free Press got through with that gentleman and his assumptions, the general public were pretty well satisfied that the statements made against our contemporary were untrue and that Mr. Hogg was deserving of either contempt or pity. Since then the Hierarchy yarn has fallen so flat that even the local organ has dropped it. Anything to discredit the Free Press has been the policy of the government of Manitoba and its paid organs, but so discredited are they both, that the Free Press has remained unharmed and is the very terror of those evil doers. It is today, in its new dress, what it has been in the past the fearless exponent of a clean, honest and honorable policy—a policy which used to be a distinguishing mark of the Liberal Party but which, under Greenwayism, has been entirely banished. The Free Press to-day, is a living example of the prosperity and success which attend an able, honest and honorable journal, despite all that malice and falsehood could invent or diabolical hatred execute. Such an independent and able journal is a blessing to the country where it exists. Its beneficent influence is felt everywhere, despite all the evil against which it contends. Its principles, being just and right, are bound, sooner or later, to be acknowledged, and we confidently predict that our contemporary will yet be endorsed and its policy approved even by the men who are now doing their level best to make of this fair western land a home of narrow, intolerant and hateful bigotry. Although we are quite conscious that the Free Press has been actuated by nothing but the ordinary feelings of right and justice in its defence of the Catholic minority; although we are quite aware that it would do the same for any other minority, similarly placed, regardless of race, color, or creed, yet its conduct has been so many, so disinterested and so unlike what we Catholics are unfortunately accustomed to receive at the hands of many of our fellow citizens in Manitoba, that we would indeed be wanting in manhood were we not moved to gratitude for such, we might say, unique conduct from our contemporary. Catholics are sensitive, painfully sensitive to what affects the honor of the church or the principles of their faith, and although they are accustomed to hear the one abused and the other derided, yet they resent the calumny though they pity and forgive the calumniator. For this reason they feel a proportionate gratitude towards those who treat them with justice and their principles with respect. This our contemporary has done and in the name of every Catholic in Manitoba, we offer it our grateful thanks and are pleased at its prosperity and success.

THE UNIVERSITY CONVOCATION.

The number of candidates for University Examinations is growing every year, and the increase this year has been greater than ever before. More than two hundred and fifty students were examined in Winnipeg, Brandon and Regina. In proportion to the population of Manitoba and the Northwest this is a relatively larger list of University candidates than any other section of the Dominion can furnish. In fact, on

Convocation Day, the Chancellor, guardedly but still emphatically, pointed out that there were too many aspirants to degrees, and the Lieutenant-Governor, in his admirable letter to convocation rather deprecated the prevailing idea that University training was the sum and substance of complete education.

The young lady contingent also continues to increase. This year there were between twenty and thirty ranging from "sweet sixteen" to the extreme limits of mature juvenility. Taking all in all, their success was not remarkable, and some of those who passed with the lowest possible marks, probably owed it to the indulgence of their examiners. They seem all to prefer the Modern Language Honors course, which is undoubtedly the easiest and the best suited to the feminine gift of tongues. In the senior year of this course there were just three girls; so they had it all their own way; and yet only one of the three managed to get into the First Class. In the junior year were six girls and three young men. One of the men came out first and one of the girls second. Apart from this solitary instance, the girls did not, in any of the examinations, compare favorably with the men. In subjects where memory is paramount they did fairly well; but in Composition, which is the test of judgment, all the girls dropped into Third Class in both years, and one of them seems to have failed utterly. These results show that it is a mistake to urge even ordinarily clever girls to undertake a University course; they must be very far above the average before they can hope for success without weakening their health at a critical period of their growth or without relying on those special favors which their winning ways are only too likely to elicit from those of the examiners who are dominated by feminine influences.

Another feature of this Convocation was the striking success of the Winnipeg Collegiate Institute in the Preliminary, three of the four scholarships being won by its students. While heartily congratulating these young men on their well-earned laurels, we feel bound to enter a decided protest against the system which enables the Winnipeg Collegiate Institute to achieve such triumphs. If this Institute were a private enterprise or a representative body supported by the voluntary contributions of some section of the people, like our denominational colleges, there would be no occasion for protesting. But the Winnipeg Collegiate Institute is a High School supported by the compulsory taxes of the people; it is a public school turned into a University coach; it is therefore an expensive luxury which the government indulges in just at a time when the people are complaining of the insufficiency of the elementary school grant. To foster such a school at such a juncture is like feeding a ploughman on trifle and champagne. It may be very palatable; but there is no muscle or sense in it. Besides, there is a deeper principle involved, and that a socialistic one. As soon as you extend public-school instruction, that is, instruction provided from general taxation, beyond the simplest elementary education required by all and attainable by all, you enter on the road that leads straight to socialism.

The candidates from St. Boniface college, though not numerous, met with their usual success in the Previous, the Junior B. A. and the Senior B. A. Joseph Desourdis won a \$50 scholarship for French and History. Joseph Trudel secured the \$200 in the first year of Mental and Moral Science. In the second and final year the four candidates graduated First Class, and would therefore have had a right to four scholarships had there been so many to distribute, but as there were only two, these were awarded to the two students who had highest marks. Joseph Bernier and Gustave Dubuc richly deserved this honor. For two successive years they have been bracketed, and in the total marks of the two years, very high up in First Class, the difference between them was much less than one per cent. In view of this practical equality they divided the two scholarships, of \$100 and \$50, between them, each getting \$75. Moreover, owing to their having been bracketed last year as well as this, the University bestowed on each of them a silver medal, though the second medalist has ordinarily to be satisfied with bronze. This has happened but once before in the history of the University of Manitoba. Fortunat Letourneau's marks came very near those of Gustave Dubuc. These two, together with Bernier, also distinguished themselves in the B. A. Pass subjects. Pass matters do not affect the honor standing. A candidate might be listed last in a Pass subject and yet he might win a first scholarship. The natural tendency is, therefore, to scamp pass work. But this natural and somewhat dishonest tendency has always been successfully checked in St. Boniface College. Time and again in past years St. Boniface students have beaten all competitors in the Pass subjects. This time in Trigonometry, out of 39 candidates from all colleges, Dubuc was second and Letourneau third, both being in First Class. In Statics, out of 37 candidates from all quarters the only ones in First Class were three of our four men in the following order: 1st Dubuc, 2nd Letourneau, 3rd

Bernier. This is a conclusive proof of the thoroughness and honesty of the work done by our four 1893 graduates, who, by the way, were strangely equal not only in merit but even in age, all four being eighteen years old.

FEAST OF THE SACRED HEART OF JESUS.

On the 17th of June 1689, our Lord Himself, in one of his revelations to Blessed Margaret Mary, asked for the consecration of Christian society to His Divine Heart. Last Friday was the feast of the Sacred Heart and is kept as such by the wish of our dear Lord Himself. He told Margaret Mary that the first Friday after the octave of Corpus Christi was to be the feast of the Sacred Heart.

There never was a time more opportune for Catholic parents in Manitoba and the Northwest to consecrate their families to the Sacred Heart of Jesus. By an iniquitous law, the government of Manitoba has tried to deprive our children of the means of a Christian education. Catholic parents are required to see that the schools their children attend are not detrimental to their faith and morals—in other words—they are bound in conscience to send their children to approved Catholic schools. The object which the government had in destroying our schools was to destroy or weaken the faith of our children, and what better means, what safer precaution, can we take than to consecrate those little ones to the Sacred Heart of Jesus. We, therefore, publish this approved form of an

ACT OF CONSECRATION.

Divine Heart of Jesus, behold us prostrate before Thee, in deepest gratitude for all Thy blessings and with fervent love for Thy unspeakable goodness.

O Jesus, to make answer to Thy call, and to hasten in our land the rule of Thy adorable Heart over society, we consecrate to Thee, under the protection of the Immaculate Heart of Mary and the patronage of St. Joseph, our entire family. May our home, like that of Nazareth, be the lasting abiding-place of honor, faith, charity, labor, and prayer, and of household order and peace. Be Thou the Sovereign Ruler of all our actions and the watchful Protector of all our interests.

We consecrate to Thee, O Jesus of love, the trials and the joys, and all the happenings of our family life; and we beseech Thee to pour out Thy best blessings on all its members, absent and present, living and dead. We entrust them forever to the watchfulness of Thy Divine Heart; and, if one among them should ever have the unhappiness to grieve Thy holy love, we now make atonement for the sin. In the name of Thy Sacred Heart, O Jesus, accept our reparation and grant him mercy.

We pray Thee, also, for all the families of the world; guard the cradle of the newborn, the school of children, the vocation of youth; be strength to the weak, a staff of support to the widow, a father to orphans; do Thou Thyself watch in every home at the pillow of the sick and the dying.

But, most of all, O Jesus, Thou fulness of mercy and of love, we beseech Thee to aid us in the hour of death; then, more closely than ever before, unite us to Thy Divine Heart and the Immaculate Heart of Thy gracious Mother; be our shelter and our refuge, and our resting-place; and when, one after the other, we shall have fallen asleep in Thy blessed bosom, O Jesus, may each of us in Paradise find again all his family unbroken in Thy Sacred Heart. Amen.

This consecration may be made by families at any time, either in common in the church, or in their private houses. A picture of the Sacred Heart, religiously kept in every household, will make lasting the memory of the family consecration. Mothers, most of all, cannot too often repeat over, in the name of their family, a consecration that is so powerful a safeguard of the best interests of their beloved children. For this purpose we would suggest to them to cut out of the columns of the Review this "act of consecration" and keep it in their books for frequent use. In order to impress upon our Catholic readers the great spiritual benefits to be derived from this beautiful devotion we herewith publish:

THE PROMISES OF OUR LORD

To Souls Devout to His Sacred Heart.

1. "I will give them all the graces necessary in their state of life.
2. "I will establish peace in their houses.
3. "I will comfort them in all their afflictions.
4. "I will be their secure refuge during life, and above all in death.
5. "I will bestow a large blessing upon all their undertakings.
6. "Sinners shall find in My Heart the source and the infinite ocean of mercy.
7. "Tepid souls shall grow fervent.
8. "Fervent souls shall quickly mount to high perfection.
9. "I will bless every place where a picture of My Heart shall be set up and honored.
10. "I will give to priests the gift of touching the most hardened hearts.
11. "Those who shall promote this devotion shall have their names written in My Heart never to be blotted out.
12. "I promise thee in this excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months, the grace of final penitence; they shall not die in My disgrace nor without receiving the sacraments; My Divine Heart shall be their safe refuge in this last moment."

Thirty-five years before Columbus discovered these shores, Pope Nicholas V. wrote a letter to Irish Bishops on the subject of sending Irish missionaries to Greenland. Ireland is the evangelizer of the English speaking world today. Patrick's faith—the faith of Rome of the Popes—is the inheritance of the Irish race, at home and abroad.

COMMUNICATION.

To the Editor of the NORTHWEST REVIEW.

SIR,—After reading your article entitled, "Lost, strayed or stolen?" I am convinced that you have not read with care those two letters of "a candid Catholic." While I quite agree with you that the writer shows a lamentable ignorance of the teaching of the church on education; an ignorance sufficiently marked to lead you to believe it the work of a non-Catholic; yet I am strongly convinced that the writer is a woman and Dr. Bryce always spoke of his "prominent Roman Catholic" in the masculine gender, and, I am sure, Mr. Editor, that even you would be loathe to think that the learned gentleman would be on such familiar intimacy with any other. But you may say, why this singular suspicion about the sex of your friend, "Candid Catholic?" Had you the quick instincts of our sex, you would never ask that question. But, like most men, you will say, it is all imagination and it certainly is, nevertheless I believe I am right. Why, sir, read that letter yourself and you will see that I am right! For, although a certain brusqueness of style proclaims that the writer of those letters was not educated in a convent school, yet there is in the whole article the mark of a woman's striking disregard of logic, that convinces me you have blundered in attributing it to a man. The writer is, no doubt a little strong minded as her flippant reference to that "little boy" shows. If you were to ask me for a pen portrait of her I would say; (1) she never had a "little boy"—nor girl, either, (2) It is decades since she was sweet sixteen—and yet she is a maid; (3) she has probably red hair and squints; (4) If a Catholic, she must have been educated in a public school; (5) or, she may have spent years in teaching in one. This might be one of her reasons for being so "candid" and disinterested.

A CHRISTIAN MOTHER.

THE BURIAL OF A TRAPPIST.

The Simple Obsequies that Mark the End of a Useful Life.

As Manitoba is blessed with a Trappist monastery, the following clipped from the columns of our able and esteemed contemporary, the "Pittsburgh Catholic," will prove interesting to our numerous readers: [Ed. Review.]

Circumstances uncontrollable have transported me to Gettsenanti, Nelson county, Ky. I am resting for a time at the hotel of the Trappist monastery. I have just witnessed the sight which would have interested you greatly—the burial of a Trappist monk. He was laid out on a bier in the abby church in his habit without coffin or shroud, with his face fringed with the cropped gray beard, uncovered. All the monks, in number about sixty were in their places. Rt. Rev. Father Abbot with his assistants robed according to the rite of the church, performed the funeral service with solemn chant, accompanied in responses by the voices of all the choir monks. The procession filed through the cloister corridor, through the chapter room, chanting as they went, while two noble looking monks tolled the bells in a most graceful manner. They could not have done it more impressively if they had actually posed for effect. The cemetery on the brow of a rocky hill just behind the church is surrounded by a brick wall and is laid out in walks fringed with flower beds, among which rise the black wooden crosses about five or six feet high. On these are inscribed the names of the dead brethren.

When the chant was finished and the service at the grave completed, four monks stepped forward and raised the body from the bier. Straps of white cloth were placed under it and it was lowered gently and laid on the hard bottom of the grave. A monk descended and pinned the cowl and habit over the face of the dead, the abbot dropped a shovelful of earth on the body and then the earth was thrown in until the grave was filled. The absence of the dreary noise of stones and dirt that shocks us so much at burials in coffins, was quite a relief.

After the grave was filled a clear voice rang out with the beautiful antiphon "Chorus angelorum te suscipiat." "May the angelic choirs receive thee," etc., and it was taken up by all present with a spirit that conveyed the idea that a faithful and laborious servant had entered into the joy of his Lord. Suddenly all fell on their knees and bowed almost prostrate, while in low, impressive tones, was chanted three times, "Domine miserere super me, peccator." "Lord have mercy on me a sinner." It was an impressive sight, something medieval, that made one forget the nineteenth century, the World's Fair, the roaring crash of our age of machinery. The placid face and noble form of the abbot made you think that Bernard of Citeaux stood before you. Many a learned and distinguished character is often under the Cistercian habit and there are some at Gettsenanti. I looked from face to face, every one that of a hero, of a man who had sacrificed all that human flesh and human pride holds dear, for a principle, and I felt moved to reverence and awe.

"Religious Spongers."

The following paragraph clipped from the Michigan Catholic strikes about right:—Some Catholic families who are not extremely poor have no pew in church, take no part in any parish entertainments, belong to no parochial society, shrink their share of every expense for church and school, and begrudge the cent that they put on the collection plate on Sunday. Yet they expect and demand every ample attention in their need of the Sacraments and Sacraments. They are of the sort of people that never take a Catholic paper, or that, after subscribing, never pay for it. They are religious spongers.

Constipation causes grief, But the trouble need be brief, For Ayer's Pills give prompt relief

Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., was for years a martyr to headache, and never found anything to give her more than temporary relief until she began to take Ayer's Pills, since which she has been in the enjoyment of perfect health.