

The Northwest Review

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NOTICE.

The editor will always gladly receive (1) articles on Catholic matters, matters of general or local importance, even political if not of a party 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 the Northwest, the Territories and British Columbia. (4) Notices of the proceedings of every Catholic society throughout the city or country. Such notices 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, 1893.

Mr. E. J. Dermody.

DEAR SIR.—I see by the last issue of the Northwest Review that you have been intrusted by the directors of the journal with the management of the same, "the company for the present, retaining charge of the editorial column."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published in 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 can not 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 are as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles which they are to be guided by. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

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

The Northwest Review

WEDNESDAY, DECEMBER 13.

EDITORIAL NOTES.

Our bright and ever welcome exchange, the Month, of New Westminster, B. C. has just completed its second year. It is a well printed and ably conducted magazine and deserves well of its patrons. We wish it God-speed in its useful field of labor and hope that it may enjoy, as it certainly deserves, many years of increased prosperity.

"Warrior, Jurist, Statesman," is the inscription on the base of the statue of General Shields placed in the National Capitol by the State of Illinois. He is the only American of foreign birth who represented three States consecutively in the United States Senate. As he was an exemplary Catholic, he proves that the better Catholic a man is the better man and citizen he must be.

When Morgan had charge of the Indian Bureau his friends asserted that the accusations of bigotry and unjust discrimination which the Catholic press brought against him were unfounded. But the recent speech which Morgan made down in New Jersey shows that every one of the accusations was true, and that the ex-Commissioner is even a blacker bigot than he was painted.—Catholic Colonian.

Another evidence of the soundness of Catholic educational ideas is found in the fact that the system of co-education of the sexes, to which the Catholic church has always refused her sanction, is falling into disfavor at the institution at which it is being tried. A contributor to one of the leading monthlies predicts that the system will be eventually abandoned and a return made to separate institutes of learning for young men and women.

A syndicate article on the probable successor of Leo XIII., which appeared some weeks since in certain secular papers, has been reproduced by one or more of our Catholic contemporaries. Among the conspicuous Cardinals mentioned as likely to wear the tiara in this article is Cardinal Battaglini. That prelate will never be Pope, though, for the very good reason that he went to the other world more than a year ago. Cardinal Alemonda also, who is favorably mentioned by this syndicate scribe, is no longer living.

The Kansas City Catholic says: John Y. McKane is the name of the "boss" whose corruption drove Brooklyn, N. Y., into the Republican ranks at the last election, and his name is so "famous" that it formed the theme for an Apait preacher to blunder about and misrepresent "Catholic officeholders." It was really too bad that the brethren

did not give that Apait preacher the "tip," as this "boss" who disgraces an Irish name is a Methodist class leader, and has been superintendent of the local Methodist Sunday school for many years.

A missionary in Alaska saw a Bible tied at the top of a stick three feet long, and placed near the sick-bed of an old man. When asked the reason for this arrangement, the man said, "I cannot read, but I know that the word of my Lord is there, and I look to heaven and say, 'Father, that is your book. There is nobody to teach me to read. Very good, you help me.' Then my heart grows strong, and the bad goes away." A very nice, pretty story, we find in one of our Presbyterian exchanges, and to which we have not the slightest objection to offer. Had it been, however, a crucifix, instead of a Bible, our brother would have dropped tears over the superstition of the poor old sick Alaskan.—Pittsburgh Catholic.

THE DEVIL'S SEMINARY.

American boys are by hundreds of thousands expert pupils in this school of which the devil is president, and whose ushers are the authors and the publishers of the dime and half-dime novels now spewed out all over the country. Murder, arson, riot, profligacy, and, if possible, fouler crimes are invested with an air of romance which appeals to the imagination; and the example of those who are represented as perpetrating such outrages is held up for emulation. Scarcely a week passes that we do not read of boys committing or attempting to commit the evil deeds to which such infernal publications allure them. Such reading dethrones their common sense, and makes them credit the impossible. Beneath its spells their power to distinguish good from evil is abdicated, and their self-respect perishes.

One of the recent results of such literature (?) was exhibited a week or two ago, by the banks of the Kalamazoo river, near Otsego, Michigan. Two boys of decent parentage, named William Harvey and Thomas Wilson, whose minds were saturated with the virulence of the seminary referred to, resolved to make history and distinguish themselves. They took a dislike to a boy named Charles Matson, aged 12, they decoyed him up the river bank; they induced a ten-year old child, Henry Patrick, to accompany them, but did not tell him what they intended to carry out. Arrived at a secluded spot, they bound Matson to a tree, and proceeded to roast him to death. The victim shrieked, and with his knife cut the cords that held Matson to the tree. Matson escaped; he was pursued; he distanced his pursuers. He met a decent farmer, and told him of the devilry, and as he spoke they heard wails of agony. They hurried to the spot from which Matson had fled, and there they found little Henry Patrick, the valorous ten-year old child, tied fast to the tree to which Matson had been bound, and they saw Harvey and Wilson burning him alive as a punishment for releasing Matson. The farmer freed the child. The flesh of his limbs was almost dropping away from his bones. He may not recover. His torturers feel no compunction; they seem to regret they were interfered with.

What we present offers an object lesson to parents and to our legislators. It should excite the vigilance of fathers and mothers over their children to prevent them from reading such books, and impel them to use the scourge unsparingly if they find such reading indulged in, or such novels brought about their homes. It should force our legislators to prohibit by penal enactment the sale of such evil writings, or their exposure for sale, or their possession in our State.—Michigan Catholic.

IMMACULATE CONCEPTION.

Our esteemed contemporary, the Kansas City Catholic, in an article on the Immaculate Conception of the Blessed Virgin, Mother of God, whose feast was celebrated on last Friday 8th December, says: "The pulse that indicates the fullness of belief in the Incarnation, belief in the Christian dogma that Christ is God, is love and devotion toward His Immaculate Mother. In non-Catholic lands that once were Christian, this is at a low ebb; for it is lower among some non-Catholic so-called Christians to-day than among Mahomedans, because the common sense of Mahomedans inseparably connects the honor of Christ with the honor of His holy Mother.

Christ, being God, that His Mother must have ever been an object of complacency to Him is the dictate of right reason; and that His mother could ever at any time have been in a state of sin is abhorrent to every conception of God. Adam was created in a state of grace; how bereft of reason the Christian must be who contends that the Mother of God was created in a lesser state than Adam in his innocence. The first Adam was created free from sin, and the second Adam took His flesh from a sinless Mother, who by the special protection of the Holy Ghost was created and born Immaculate into a sin-laden

world. Grace anticipated nature, and from the first moment of her existence her substance was invested and sanctified by the Holy Ghost, and by pre-election her Divine Spouse excluded the approach of sin.

Incomprehensibly holy creature, through whom God came to us, whom God made for Himself, and whom God must have had in His Mind through all eternity, because God is, because everything is present to Him, that ineffable creation through whom He came to us must have been present to Him, in His Mind, at the foundation of every creature. This is pure reason. The Church uses the words of the Book of Proverbs for the Epistle of the Mass of this feast: "When He prepared the heavens I was there. . . . I was with Him forming all things. . . . and my delights were to be with the children of men. Now, therefore, ye children, hear me. Blessed are they that keep my ways. . . . Blessed is the man that heareth me, and that watcheth daily at my gates." (Prov. viii.)

It was for the Incarnation as their Final Cause that all things were created; it was for this event—that the Eternal Word would take flesh from an Immaculate Mother that man and all things were made. And next after, although infinitely inferior to the hypostatic union of man with God in the Incarnation, is the ineffable union of God with His Immaculate Mother. The dignity of Christ, the Son of God, maintains the dignity of the Immaculate Mother of God. This is pure reason. Infinitely below God because she is His creature, but with a dignity unspakeably above all other works of God because she is His Mother, her union with God in the closest that can be conceived next to the union of human nature with Deity in the Second Person of the Trinity, her dignity is beyond our comprehension while here below.

Nothing could have been left undone for her that the Eternal Word, the Second Person of the Godhead, could do or enrich His Mother with holiness and grace. This is pure reason. That her will was more conformable to the Will of God than that of the angels, is a necessary conclusion from her dignity. From infancy she was the elected abode of the Holy Ghost, and consequently she must have been exempt from ignorance and concupiscence, the two sources of sin and sorrow in human nature. Her passions were even under the control of reason and grace, because the flesh that was to become the flesh of God must from the first instant of existence have been holy and pure beyond our conception and beyond all other creations of God. This, all, is pure reason.

OUIDA.

Too many Catholic females read the novels of the woman who writes over the name Ouida. Her heroes and her heroines, types of physical beauty, dwelling in regions of aristocratic exclusiveness, rich with charm and bright with culture, attract chiefly because they are represented as mocking at purity, reeling in adultery and kindred crimes. The authoress deifies lust. She laughs at the idea of a curb on passion. She casts a glamour around sin, and with a sophistry that is directed to weaken faith and to promote rebellion against the ordinances of God, endeavors to exalt it; to justify immorality.

The excuse for reading her books is: "Oh! they do me no harm; I never have an evil thought suggested to me by them; I read them for the word-paintings, which are entrancing, and for the style, which is unsurpassed." What nonsense this is. To adopt it would justify the indulgence in immodest language between the sexes: would justify the publication of the immoral literature and the immoral pictures which is suppressed by the law of the land. This leader of the volatile into crypts of lechery, is still, like the less harmful Messalina, setting her meshes for hell in the shape of new volumes of foulness before the public.

Her readers fancy that she unites the grace of a sylvia with the winsome charm of a Sappho in her personality; the vision makes her publications the more alluring. It is better to disillusionize her worshippers. She is an ugly scrawny woman of fifty-seven. There is not a particle of romance in the framework of her being. She giggles about the last cent for the sale of her publications. Her face and form would guard her as a wall of brass from the importunate admiration of the heroes she depicts. She is untidy in person, and absurd in dress. She is not admitted into society in Florence, where she lives, or anywhere. Not many years since the Florentines split their sides laughing at her, for she pressed her love on a nasty fat, perspiring lawyer, who repulsed her advances.

Such is the woman who is twining the birdlime of the devil on every branch that hangs over the path of youth. Whence this ancient maiden gathered her intimate knowledge of the immorality she gloats over, we do not feel commissioned to enquire. It is not from the innocent source from which her pen-name, Ouida, was taken. That, she tells, was the attempt made at the pronunciation of her name Louise, by

one of her younger sisters in the days of her childhood. Parents should try and exclude her ravages on purity and decency from their households.

UNIVERSITY COUNCIL MEETING.

The statutory quarterly meeting of the council of the University of Manitoba was held Friday afternoon in the university rooms, McIntyre block, with the following members in attendance. His Grace, the Archbishop of Rupert's Land, chancellor; Judge Dubuc, vice-chancellor; Rev. Dr. Bryce, registrar pro tem; Dean Grisdale, Dr. A. H. Ferguson, James G. Harvey, Dr. Montgomery, Rev. Isaac Pithblado, Rev. Dr. Sparling, Canon O'Meara, Rev. Father Cloutier, J. A. Mathray, J. K. Barrett, L.L.D.; Prof. Dr. Hendrick, Rev. Professor Hart, Dr. Goul, Rev. Dr. King, Dr. Jones, Dr. Corbett, Rev. Father Drummond, Dr. Gray, Dr. Simpson, J. A. M. Atkins, Q.C.; Dr. McDiarmid, Rev. Dr. DuVal, Rev. Professor Baird, Rev. Father Cherrier and Professor Laird.

The Chancellor announced the election of a registrar, and mentioned that Mr. D. McIntyre would not be a candidate for re-election. Mr. Isaac Pithblado was then unanimously chosen for the office.

A communication from the Faculty of the Manitoba Medical College announced that Dr. A. J. Ferguson had been appointed by the college as its representative on the board of studies.

Professor Hart read the report of the board of studies.

It was unanimously resolved that the most cordial thanks of the university be tendered to the Rev. Professor Hart for the long, faithful, and valuable services which he had gratuitously and cheerfully rendered as secretary of the board of studies.

Dean Grisdale reported that the university site committee had met three times, and had received a number of offers of sites, but had not been able to meet the local government to ascertain their intentions, and it was therefore not prepared to report formally, and that it asked leave to continue. Request granted.

Dr. Bryce presented the report of the committee on the payment of examiners.

The committee to report on the adoption of a LL.B. hood recommended the following: Black hood for Manitoba university; Black silk stuff, lined with white silk, edged with narrow rabbit's skin, and a narrow green silk braid along the border.

It was also recommended that the university should insist on all books being made after models to be obtained from Harcourt's, Toronto.

Dr. Bryce submitted a report from the finance committee recommending payment of a number of accounts; it was adopted.

The report on the question of fitting up the library was adopted with the proviso that the expense of taking care of the books purchased by the government be limited to not more than \$75, to be appropriated if the government refuse to make provision for the same.

A committee was appointed to revise the order of business at the meeting of the university council. Mr. Atkins, Dr. Ferguson, Dean Grisdale, Dr. Barrett, and Professor Baird to be the committee, Mr. Atkins to be convener.

On the motion of Dr. Good, seconded by Dr. Barrett, it was unanimously resolved: That the cordial congratulations of this council be tendered to the chancellor of the university on his election to the honorable and distinguished position, in his church, of Archbishop of Rupert's Land, and Primate of all Canada.

The mover spoke briefly of the energy which the chancellor had devoted to the cause of education, and said that this educational body wished to convey to him their appreciation of the work done.

The chancellor thanked the council for the vote and for the very warm feeling with which, as chairman of the council, he had at all times been treated.

LEO XIII. AND HIS MEMOIRS.

It has been time and again announced that Leo XIII., is busily engaged in editing his memoirs in order to hand down to posterity the exact record of the manifold and important events which have taken place during his Pontificate, and in order to induce his successor to follow the line of policy adopted with regard to the French Republic. The correspondent who first published this information in Le Temps is usually well informed, and receives his news from most reliable sources. We are, however, informed that there is no foundation for this particular report. The Holy Father has not the time to occupy himself with anything outside the affairs of the Church. Besides this, the Pope makes history, and leave to others the task of writing it. Finally, no one can attribute to Leo XIII. the ridiculous project of controlling the will of his successor.

One day, it was towards the close of his life, Pope Pius IX. happened to speak about his successor with Monsignor Czaeki, who was then secretary for Extraordinary Ecclesiastical Affairs. He made some remark which called forth the question from the Prelate: "Does your Holiness earnestly desire that the future Pontiff should continue in the same line of policy?" "My successor," replied Pius IX., "should continue my devotion to the Church and my desire to do good; but as to the rest, everything has changed. My system and my policy have had their day, and now it is necessary to follow another path." And added: "Would it not be insane of me to try and bring about changes myself? I am too old now."

All things considered, would not the wise and profound words of that beloved Pontiff be found on the lips of all the Popes.

THE CATHOLIC CHURCH AND THE PRINTING PRESS.

"The Catholic Church and the Printing Press" was the subject of the Very Rev. Dr. Casertelli, M. A., in a recent lecture delivered in Salford, England.

Dr. Casertelli said: "There was a Protestant legend that the press was intimately connected with the Reformation, and an English historian had styled it 'The great hammer of the reformers, by which they broke to pieces the great power of the Papacy.'"

"In its origin and early history printing was essentially a Catholic art. Its inventor was John Gutenberg. The new art was disseminated with astonishing rapidity and religious enthusiasm, not as a commercial speculation, but as a means of propagating Catholic truth. The names of 1,000 printers, mostly of German origin, who worked between the years 1462-1500, had been preserved. The art was introduced into Italy by two German printers, Conrad Sweynheym and Arnold Pannartz, who set up their first printing press in the great Benedictine Abbey of Subiaco, whence later on they proceeded to Rome under the special patronage of the Holy See.

"The Brothers of the Common Life set up a press in their house at Rostock, and issued their first printed book as early as 1476. The Brothers of the same Order at Brussels, also set up a well-appointed press in their convent of Nazareth, where they worked between 1476 and 1484. At Ansburch, in the Benedictine Abbey, Abbot Melchior set up a press in 1472.

"In the monastery of Erfurt, Abbot Gunther, with the support of many other monasteries, established a press in 1479. "Of the Abbey of Ottenbren press Maurus Feyereabend said: 'At this time the immortal Abbot Leonard, assisted by the learned Ellenbog, set up a printing press in his monastery, wherein, with the exception of Marc Eland, a monk from Fussen, who cleaned the forms, only the monks of the monastery itself were employed.

"At St. Alban's, in England, the monks had a press, where, between 1480 and 1486 eight works were printed by an unknown master called 'The Schoolmaster.'

"The Carthusians, of Cologne, printed a considerable number of books from 1490 onwards, and had also a press at Strasburg.

"In 1477 there were printing presses at the Minorite monastery at Venice, and that of the Carthusians at Parma, while about the same time at Savona, near Milan, in the Augustinian convent, one of the Brothers known as 'Bonus Joannes' was engaged in printing the Consolations of Boethius, the Prior Venturinus correcting the proofs.

"In the far east of Europe the work of the convent presses was still more important. Duke George of Montenegro, whose father had founded the monastery of Cettinge in 1485, set up therein in 1494-95 a press where the monk Macarius printed with finely cut Venetian letters. Duke Bozidar, of Serbia, between 1519 and 1528, had liturgical works printed at Venice, aided by the monk Pocomius from Montenegro, two other monks and a priest.

"It is shown by the historian Falk that there were printing presses used by the following religious houses prior to the Reformation:—The great Abbey of Cluny, about 1493; St. Michael's Abbey, Bamberg; the Cingatis monastery, Barcelona, about 1489; the Franciscans at Southeim, near Frankfurt, 1511-12; the Premonstratensians at Magdeburg, about 1504; that of the Holy Trinity at Miramar in Majorca, 1495; that of St. Eusebius in Rome, 1470; the Benedictine monastery at Yrier de la Perche, near Limoges, and that of Ginna or Cenna, 1492; the Abbey of Lantani in Brittany, 1480; that of Santa Maria della Grazia, 1499; and that of Saint Ambrogio in the same city, 1486; the Carthusian monastery of Namur, 1485; the Premonstratensians at Schessenried in Swabia, 1478; the Hieronymites in Valladolid and Montserrat, the Carthusian monastery at St. Andreas in Littore, in Venice, 1508; the Convent of the Sisters of Penance in the same place, and finally the celebrated Swedish Convent of St. Bridget, in Wolstena, about 1491.

"The first printer in Venice was a priest, Clement of Padua, 1471. At Milan, Naples, Florence, Rome, Vicenza, Trent, Barcelona, Basel, Breslau, Brescia, Brunn, Copenhagen, Leipsic, Catalonia, Metz, Mainz, Luboc, and even in Iceland, where the first press was erected by Bishop John Arnason in 1534, the priests were actively engaged in introducing and working the press.

Cardinal Garaffa, in 1469, invited distinguished German printers to Rome and by 1475 the Eternal City already possessed twenty printing presses, from which 925 printed works were issued before the end of the century.

"There is a Protestant myth about Luther 'discovering' a Latin Bible in the library of Erfurt University. The scene was placed in 1506. Now, of all the works printed by the 1,000 printers whose names were still preserved, before the year 1500, no less than 100 editions of the Vulgate Latin Bible had appeared and Janssen has shown that at that time the ordinary number of copies per edition of a printed book was about 1,000. Five years before the Erfurt episode was alleged to have taken place

the printing presses of Europe, all Catholic, had issued at least 100,000 copies of the Vulgate or Latin Bible in addition to the translation in German, which the faithful were exhorted to study.

DUNBOW BRASS BAND.

DINNER AND PRESENTATION.

Our Dunbow correspondent writes as follows: The 27th of November was marked as a red letter day in the history of St. Joseph's Industrial School, Dunbow, near Calgary. The brass band celebrated the feast of the patron of musicians for the first time; the occasion was also the second anniversary of the organization of the band. In the boys' dining hall the tables groaned under the weight of a sumptuous dinner prepared by the good Sisters of Charity. The Rev. Father Naessens, principal of the school, and Mr. Dennehy, assistant principal, both of whom are members of the band, and Mr. Scollen, director of music, occupied seats at the table, which was attended to by the Sisters. Oceans of good things and good cheer were the order of the day.

After dinner the boys adjourned to their study hall, and after an hour of fun, took their seats to introduce a new feature in the band, viz., to form themselves into a society. The Rev. principal was voted to the chair. When he had taken his seat Mr. Isidore Ledoux walked forward, and read the following address:—

To the Rev. Principal of St. Joseph's School, Rev. Father Naessens.

We have met here to-night to celebrate for the first time the feast of the holy patron of musicians, St. Cecilia, and also the second anniversary of the organization of our band.

While we wish with all our hearts to honor that great saint, and pray that she may help and inspire us to progress in the beautiful art of music, we do not intend to allow this occasion to pass without thanking you, to whom we owe so much, for the proud position we hold today as a band.

You have worked with untiring energy, and have seized every opportunity to forward in every manner our organization, of which you have been gracious enough to become a member, thus by your presence in the circle, taking lessons with us, on our trips through the country, and at engagements where we have played giving us courage to persevere. And who would not be encouraged when he has his priest and principal in the ranks with him.

Yes, rev. father, we are proud, and we thank you again for the pleasure you have given us, and the interest you have taken in our brass band. May we be a band when the Feast of St. Cecilia comes again and again, progressing more and more in company with you, yet under the gentle sway of our kind Father Naessens.

Signed on behalf of the members of the brass band,

ISIDORE LEDOUX, WM. MCGIRR, SEVERI CALLIHOO.

The Rev. Principal made a beautiful and touching reply. He thanked the boys for the kind feelings embodied in the address, told them how pleased and proud he was to know the efficiency they had attained in music. He encouraged them to persevere, and congratulated the bandmaster, Mr. Scollen, on the manner in which his labors were crowned.

The election of officers then began with the following result:—Patron, Rev. Father Naessens; president, Mr. Isidore Ledoux; vice-president, Mr. William McGirr; secretary, Mr. John Ledoux; committee, L. Dennehy, S. Callihoo, A. Stevens, G. Robinson. The young president then took the chair, and the business went on. On the motion of Mr. Scollen, seconded by Mr. Robinson, it was resolved that the society be known as the St. Joseph's Choral and Dramatic Union.

Assistant-principal Dennehy acted as secretary pro tem.

An exhibition of views was given with a magic-lantern, operated by the principal and his assistant, to the assembled pupils of the institution. The Rev. Sisters of Charity attended, and with them a distinguished visitor in the person of the Assistant Mother-General of their Order. Several selections were rendered by the band under the able leadership of Bandmaster Scollen. The music played by these boys, and the manner in which it was played was truly marvellous when one considers that two years ago their only idea and conception of music was the tom-tom of a Blackfoot camp, or the see-saw of a wheezy fiddle in a half-breed's shack. And music is not their only accomplishment. These boys are thoroughly conversant with and excel in various branches of manual labour. Their conduct and deportment is a credit to the institution in which they are trained. And it is Catholic.

CHRISTIANOS.

The custom of bottling tears is peculiar to the people of Persia. There it constitutes an important part of the obsequies of the dead. As the mourners are sitting round and weeping the master of ceremonies presents each one with a piece of cotton wool or sponge with which to wipe away the tears. This cotton wool or sponge is afterwards squeezed into a bottle, and the tears are preserved as a powerful and efficacious restorative for those whom every other medicine has failed to revive. It is to this custom that allusion is made in Psalms lv., 8, "Put thou thy tears into thy bottle."

Four of the professors at St. Bernard's ecclesiastical seminary of the Diocese of Rochester, N. Y., are former pupils of Mgr. Satolli, the apostolic delegate.