

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 of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

My E. J. Dermody.

DEAR SIR,—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same.

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

The Northwest Review

WEDNESDAY, OCTOBER, 17.

EDITORIAL NOTES.

On the front page of this issue will be found the Evangelical of Pope Leo on the most Holy Rosary.

The Government of the Argentine Republic has just established a legation to the Holy See.

The church is a tree whose every branch, by itself, is perishable, but whose immortal trunk unceasingly reproduces new branches.

A well known statesman very aptly says: "It would be better for the country if women entered politics, but not so good for the women."

The cause of the beatification of Christopher Columbus, it is said, will again be brought before the Congregation of Rites, in a short time.

Hold yourself young man and woman superior in the eye of God by your lives, rather than common place in the plaudits of society by stooping to its follies and vices.

The egotist is performer and audience both in one. He plays to and for himself, lives sole member of his tribe, is spacious in the possession of stupidity. After all he pays for this too dearly.

Casbell's famous prelate has appealed to the Irish parliamentarians to unite for the common good of Ireland. This appeal is re-echoed in the heart of every Irishman and friend of Ireland at home and abroad.

It is reported that this month three Catholic Patriarchs of the Eastern Rite will go to Rome to lay before the Holy See the views of the disident Churches of the East respecting the projected reunion with the Roman Church.

The intellectual activity among Catholics in Great Britain at the present day is remarkable. Even on this side of the Atlantic the names of Mivart, Aubrey de Vere, Allies, Lilly, Barry, Coventry Patmore, Katherine Hinkson, (nee Tynan), Mrs. Meynell, Ward are familiar.

Living upon concession to evil habits is the most degrading. Every base compliance extorted by passion is a bond of union to evil; the greater its demands, the stronger are the links that bind you to it.

Angels in pictures are all head and wings, what they are in reality we do not know, as it is impossible to picture a pure spirit. But we do know that our earthly angels are but semi-developed, they have the heads but no wings, which many a time it is to be wished they had, so they might flee away and common earthlings be at rest.

The gunboat Machias will this month convey to Cadiz, en route for Madrid, the Columbian relics sent by Spain to the Chicago Exhibition. President Cleveland will send a letter to the Queen Regent, thanking her for the loan of the articles. The relics lent by the Vatican will be landed at Naples and, together with a letter to the Pope, will be conveyed to Rome.

The theatres are in full blast, and the barbaric and licentious posters are flaunted in our faces. They are especially interesting to the children, who may be seen drinking in with rapt faces these lessons of daggers, pistols, bludgeons and blood. Our little girls and boys cannot go to the ballet shows, but they can imbibe impurity on their way to school, and thus become imbued with villainous—all free of cost. Such is the spirit of our progressive civilization.

Our beloved children are the hope of religion and society. The future depends on their proper training. Do we think of this as they grow up to maturity? Is our advice made practical by our file? Would we have them honest? Are our dealings with our fellow-men above suspicion? Would we have them moral, pure and upright? How are our lives, so much depends on example? This is everything. Parents look into this matter as you will be judged.

A few very few indeed, of our sectarian exchanges froth at the late plea of our Holy father for Christian unity. One rabid journal pronounces the grand sentiments as the language of senility and dotage. Though the blissful day may not be near at hand for which the shepherd of his people prays, yet in God's good time, to whom a thousand years are as a day, will it come. When the impotent utterances of these journals are forgotten, this solemn warning of unity through the mouth of Christ's vicar will be read, quoted and revered as part of the heritage of the Church and will bear abundant fruit.

Mental freedom does not mean that a man may think what he pleases, but only that he may think rightly and truly of a given subject. To think rightly and truly a man's mind must be unbiassed by prejudice and passion. The Catholic has true mental freedom, for he knows what to believe and what he is to do, not carried about by every wind that blows without any certainty. If he is free in a civil sense, can he be free in a spiritual sense? It is little use for a man to know the truth, unless his heart is ready to embrace it. But how is the heart of man, addicted to evil, to aspire to the possession of truth, the grace of God does this. What truth does for the mind, grace does for the spirit. Thus we have the double liberty of mind. Paganism and the modernisms may train the mind and body, but they do not the heart. This is the grand prerogative of the true religion.

"Fret not yourself because of evil-doers," is a saying of the good book, which most nice people avail themselves of. It does indeed seem as if we Catholics practice the saying a little too well. We skip across lots when we see things going wrong in our roadway. We climb the fence and hide in the bushes when we read reports of workhouses, penitentiaries and reform schools. We try to escape by putting blinds on our eyes, cotton in our ears while the slow goes on. How long, O Lord, how long! Shall each one fret himself no more and say this funeral is none of mine. I will see to my own salvation, even if the devil claims the rest of my brethren. Here is food for thought, thought that will help to remedy the evils that afflict us. We certainly have experience, but the lesson seems to reverse itself, for experience is a lesson that usually rubs itself in.

UNFAIR FACTS. The Hamilton Spectator, after the Toronto Mail, is the most ignorant and malicious sheet published in Canada. The following, clipped from its editorial columns, will give our readers an example of what we mean.

"Laurier's hoodlums in St. Rochs continue to stone Protestants, Laurier should go home and teach his followers common decency before he undertakes to teach politics to the people of the Northwest."

For every one attack made on Protestants in Quebec, there are ten made on Catholics in Toronto. Moreover, whenever the one attack is made in Quebec, it is always provoked by some shameful insult on the Catholic church or on some of her nuns and priests, while every attack of the hoodlums in Toronto is unprovoked and inflicted upon an innocent and unoffending community. It would be just as fair to ask Sir John Thompson to go to Toronto and teach his followers there (for they are his political followers in a greater sense than the others are the followers of Mr. Laurier) common decency before he undertakes to teach politics to the people of Canada. No journal except those blended by partisanship or religious intolerance could be guilty of such unfair language. These blind partisan journals do more harm than good to their cause, in the eyes of all fairminded men. If they were not blinded by political or religious bigotry and reflected for one moment they would never make such consummate asses of themselves. To

attempt such arguments or put them forward for the purpose of injuring an opponent will have an opposite effect unless the constituency they are appealing to, be as malicious or as ignorant as themselves.

"NO MOLE OF IT WANTED."

Under the above heading, the Free Press, of this city, has the following sensible words:

"The mayor of Quebec has offered a reward of \$100 for the conviction of the rowdies who attacked the French Baptist mission, and followed up their fun with an assault upon the Salvation Army. Shortly after that disgraceful occurrence a condemnation of it came from one or more Roman Catholic pulpits, and the press of Quebec, with, so far as we know, only one exception joined in the censure. Should this general expression of public opinion be followed by the incarceration of a few of the leaders of the mob, and an official opinion given concerning the failure of duty on the part of the police, it may be hoped that for the future men of every denomination will be permitted to conduct their services in peace throughout the Dominion. The stoning of a Catholic archbishop by young Protestant hoodlums in Toronto, and the violence offered to French Protestants in Quebec are practices which should be dealt with without surplussage of words or undue tenderness of action."

At the time a Quebec mob (mostly boys) offered violence to some Protestant "evangelizers," who, as it now turns out, were the first aggressors, by using language of an insulting and abominable nature against nuns and priests, the Free Press tried to make the Catholic Bishops responsible for the mob's conduct. We demanded an apology for this conduct on the part of the Free Press and quoted the Canadian Presbyterian, a paper that cannot be charged with Catholic leanings, against the Free Press. We suppose our big contemporary finds it difficult to withdraw its language directly, and apologize for the injustice it has done to the Catholic hierarchy of Quebec, so we will have to accept the above quotation from its columns as a withdrawal of its former statements. All we will say is that we are glad to notice a change in its treatment of this subject and gladly give our space to an endorsement of its present views. We want no more of it.

EVEN GOOD RESULTS.

The Pittsburgh Catholic, one of our ablest exchanges, has the following on "Praise from non-Catholic writers," every word of which we endorse: At times the Catholic furnishes its readers with words of praise of the Church from non-Catholic writers, and we notice that some of our exchanges weekly give place in their columns to these extracts. The influence of Catholicity upon the non-Catholic education of our day is curious and instructive. Our leading denominational writers, both in England and America, are forced to recognize the existence and the doctrines of the Church. The old threadbare appellations of superstition, priestcraft, Romanism and the Scarlet Woman have no place among respectable writers, except in a few instances of third-rate backwoods ministers writing to their evangelical sheets. Even the editors of these papers are disgusted, but they must give this mushy stuff space or else have a subscription lopped off. Mammon prevails. We do not assert that the literary men of the age are as a class more favorably disposed towards Catholicity than those of former days, but only that they are forced, whether willingly or not, to bear witness to its presence and power. They cannot ignore it without omitting the most striking feature of modern times, and at the same time proving themselves incapable of touching the deepest questions relating to history and mankind. In the wise designs of Providence, these writers are doing a work for the Church which tends to the bringing of many within her fold. Blind guides they may be, but many, very many, more than we imagine, reading these tributes to the Church, are attracted towards her and a study of her doctrines. These students do not belong to the class whose judgments are warped by mere outward exhibitions which address the feelings through the medium of the senses. Were there not something deeper in Catholicity than external forms, it assuredly would never convince their reason or captivate their hearts. The most independent and boldest thinkers of the day in Europe and America are found among those who have become converts to the Church. Nor can their conversions be attributed to a love of form and taste of ceremonies which drew them to the Church, where ceremonial religion exists in all its perfection. Their reason was convinced and their hearts captivated by something deeper in Catholicity than external forms. They have found the Church attractive because God instituted her to attract souls to His likeness and representative upon earth. "Praise from non-Catholic writers," in His designs have aided to draw these souls to Him.

SECULAR SCHOOLS

At the time the Greenway government acting under coercion from His Grace, the Archbishop of Rupert's Land, on behalf of the Anglicans, and Rev. Dr. King, on behalf of the Presbyterians,

changed its policy of making the schools secular to that of Protestant, we warned these leaders of Protestantism that the dishonesty and injustice of their conduct would one day bring ruin on themselves, without, in a religious sense, doing any damage to Catholics. We pointed out to them that secular schools, pure and simple, would be the outcome, and that when that day would come it would find them powerless and even contemned by the force of public opinion. Even their own people would become convinced, one day, of the dishonesty and injustice of their conduct and would resent the insult which their action had brought upon Protestantism, by compelling Catholics to pay, for the education of Protestant children. That day has arrived and the government press have implied that the government are going to secularize the schools. The announcement has been received with joy by the entire provincial press as well as by the Free Press and Tribune. What are the two great, though dishonest and unjust, leaders of Protestantism going to do about it? The Archbishop of Rupert's Land and his entire church, by strong resolutions of their synods, are bound to oppose the change, while the Rev. Dr. King and his Presbyterian brethren are in exactly the same boat. But public opinion, when once aroused at the grave and outrageous act of injustice done to the Catholics, will not stop to listen to the words of the men who were the primary cause of that injustice. Catholics will be no worse off than they are now, by the secularization of the schools, but Protestantism will suffer by it. These men heartlessly and unflinchingly abandoned the golden rule, when the Catholics were the sufferers. They sowed the wind of dishonesty and injustice, now they are reaping the whirlwind of secularism, that is, godlessness in the schools of their children. Catholics have submitted to the outrage of paying their taxes to Protestant schools. The making of the schools secular cannot make them do more than this. Secular schools, although not acceptable to us, are infinitely more preferable than the present Protestant schools, therefore, we can afford to look on with indifference at the outcome of the struggle, with the grim satisfaction of knowing that its storms and winds cannot affect our comfort and happiness. When we pointed out to the men who have inflicted this wound on religion and morals that this would be the outcome, they treated our warning with indifference and even contempt, and placed upon our shoulders an unjust and galling yoke. Now their turn is coming and it wont be us, but their friends, the Greenway Government, who will load them down and treat their protests with contemptuous indifference. Had they been honest and insisted that the system of Protestant and Catholic schools then in use, and which were perfectly fair to all concerned, be not interfered with, they would have been saved this humiliation and loss. Now, we fear, it is too late, and the wound they inflicted on us is going to be given to themselves, not by us, but by their own people. And whose fault is it? Can they hold themselves blameless?

LEO XIII, POPE.

RELIGIOUS NOTES.

Items of Interest to Catholic Readers Gathered from many Sources.

Rt. Rev. M. Tierney, D. D., Bishop of Hartford, has promoted Rev. J. A. Muleahy, of Waterbury, to the dignity of a Vicar-General.

The decision of Monsignor Satolli upon the report of Archbishop Hennessy who was delegated to examine into the difference between Bishop Bonacom and his priests has been made public. It is entirely in the Bishop's favor.

A Jesuit Father, Rev. Ambrose Amirdam, was killed in June last by the idolaters whom he was trying to convert near Laticoom, India. He was a Spaniard, very zealous and charitable, and more successful in missionary work than any of his companions.

The Christianizing of the Belgian Congo has been entrusted to three renowned missionary societies, namely—the Belgian missionaries of Scheutveld, who have founded six very flourishing stations; the White Fathers, founded by Cardinal Lavigerie, and the Belgian Jesuits.

The order of the Most Holy Trinity since its foundation has redeemed 200,000 slaves and counts 9,000 martyrs. In the chapter general held in Rome it was decided when the number of religious should be sufficient to resume the work of the redemption of slaves in Africa.

At the earnest request of the Hungarian Catholics who watch the progress of the civil law marriage with dismay, the Sovereign Pontiff has been pleased to approve specially of a prayer imploring the intercession of St. Stephen and Our Blessed Lady to save the country from all possible dangers both to faith and morals.

The first fruit of Pope Leo's encyclical on the reunion of Christendom is the visit to the Vatican of a delegation of Anglican clergymen. His Holiness spoke of the joy which recent submissions to the Catholic Church had given him, and declared that the English people were the pioneers of truth in their sincere spirit of religious craving.

Cardinal Vaughan in opening the Catholic conference in Preston, Eng., spoke concerning the reunion of Christendom. The movement had been so rapid in the Anglican Church within the last fifty years, he said, that it had been difficult to distinguish often the Roman and Anglican Churches. The movement was spreading fast in the United Kingdom.

The Catholics of Hungary are facing the Masonic and Jewish enemies of the church with a courage worthy of the traditions of a heroic people, and splendid efforts are being made to arouse that display of popular unity and determination which will make clear the impotency of the group of political conspirators who control the affairs of the kingdom.

A worthy imitator of St. Vincent de Paul and Don Bosco passed away recently in the person of Mr. Lorenzo Pintonzi of Brescia, who devoted many years to the education of poor boys, gathering the most abandoned on feast days into the Oratory of St. Benedict and making himself personally acquainted with their families whom he visited in the lowest slums.

The Congregation of Rites has decided in favor of the validity and relevance of the inquiry instituted by the Bishop of Gap as to the sanctity, virtues and miracles of the Venerable Benedicta Benenard, a Dominican tertiary Sister who died in the odor of sanctity in that diocese. A similar decision has been given respecting the cause of the Venerable John Nepomucene of Tachiderer, Prince-Bishop of Trent.

Little Sisters of the Poor Defended.

The self-sacrificing Catholic sisters who collect alms for charitable uses ought not to be spoken of disrespectfully by our Baptist contemporary, the Christian Inquirer. It is a shame to call them beggars. They are no more beggars than those Baptist ministers who solicit money or take up collections for their own support. Through the humble labors of these pious and worthy women, hospitals are supported, suffering is alleviated, children are educated, and the helpless poor are comforted. Not for themselves do they ask alms, but for the afflicted, in whose service they spend their blessed lives. They give to many people the opportunity to make many small contributions, which they would not otherwise have the opportunity of making. They touch the heart where other means would fail. These meek sisters give lessons in charity and devotion. Their benignant presence is ever welcome in thousands of business places and households of the city. All honor be to these good and grand women, the merits of whom are known in heaven.—N. Y. Sun.

And with the same Apostolic earnestness with which we complain of and condemn this execrable deed do we urge the Christian nations, and especially the Italians, to preserve inviolate the religion of their ancestors, which is a most precious inheritance, to defend it strenuously and to be careful to further it by conduct always honorable and worthy of the creed they profess. We desire then for this reason also, that during the whole month of October individuals and religious societies should exercise their zeal by paying honour to the great Mother of God, the powerful protectress of Christianity, the glorious Queen of Heaven. On Our part, We renew and confirm with all Our heart the sacred indulgences previously given for this purpose.

Venerable brethren, may God, Who "in his bountiful mercy provided for us such a mediatrix" (St. Bernard de XII. Prærogative, B. V. M., n. 2), and Who "has desired that we should receive everything through Mary" (Id. serm. in Natv. B. V. M., n. 7), bear our common prayers through her intercession and favor, and fully satisfy our hopes. As a token of this receive the Apostolic Benediction which We impart lovingly in the Lord to yourselves and to your respective clergy and people.

Given at St. Peter's, Rome, on the 8th of September, 1894, the seventeenth year of Our Pontificate.

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NIGH TO DEATH'S DOOR.

How a Young Lady was Cured of a Terrible Malady When Near the Brink of the Grave.

The large, pretentious brick residence at 86 Miami avenue, in this city, is the home of the heroine of this interesting story. She is Miss Margaret Stenbaugn, and her interesting experiences during the past four years are published here for the first time.

"Four years ago," she said, "I was a sufferer in all that the term implies, and never thought of being as healthy as I am to-day. Why, at that time, I was such a scrawny, puny little midger, pale and emaciated by an ailment peculiar to us women, that my father and mother gave me up to die. The local practitioner (I was that time living at Scotland, Brant Co., Ont.), said it was only a matter of days when I would be laid away in the church yard, and as I was such a sufferer I carried not whether I lived or died; in fact I think I would have preferred the latter. "I could not walk, and regularly every night my father used to carry me up stairs to my room. I remember my telling him that he wouldn't have to carry me about much longer and how he said with tears in his eyes that he could only have me with him. It was evidently foreordained that I should not die at that particular time, as a miraculous transformation in my condition I read, of the wonderful cures that were being wrought by Dr. Williams' Pink Pills for Pale People, and my father went to Brantford, where he purchased a couple of boxes from Jas. A. Wallace. I commenced taking them, and I thought for a time that they did me no good, as they made me sick at first, but very shortly I noticed a great change. They began to act on my trouble, and in the short space of six months I was able to walk. I continued taking the pills, and in six months I was in the condition you see me now. I fully believe that they alone saved me from the grave, and you will always find myself and balance of our family ready to talk about the good Dr. Williams' Pink Pills did for me."

Sworn and subscribed to before me this 15th day of December, 1893.

D. A. DELANEY, Notary Public.

Wayne Co., Michigan.

Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

High Church Didos.

To be a Protestant Monk—Imitation of the Genuine Article.

We find the following piece of ex-Judge Leslie W. Russell and a member of a well known and wealthy Boston family, has renounced the world and at St. Chrysostom's Episcopal chapel, Seventh and Thirty-ninth street, New York, took the vows of poverty, chastity and obedience, and was ordained a member of brothers of the church. He will be known hereafter as Brother-Hugh.

The ceremony was a very impressive one. Cishop Potter, who handled the new brother the silk girdle, was assisted by Rev. J. Harris Knowless, Rev. Thomas H. Sill and Rev. Dr. Ralph H. Baldwin. There were present in the chapel Brother Gilber, superior of the Brothers of Nazareth; Father Daniels, of the church of the Advent, Boston, and Rev. Drs. Oliver, Walpope, Body, Keilly and Jewett.

During the ceremony the novitiate, robed in a long brown cassock; knelt at the altar while Bishop Potter conducted the service.

It is expected that Brother Hugh will be joined by another young man from Boston shortly. The habit of the brotherhood is the long brown cassock, with a black cross on the breast and bound with a girdle. For street wear the cassock is shorter. The vow is taken for five years and may then be renewed.

Prayer to St. Joseph.

By Pope Leo XIII. to be Offered During the Month of October.

To thee, O Blessed Joseph, do we fly in our tribulation, and after imploring the help of thy Most Holy Spouse, we ask confidently for thy protection. We beseech thee with the Immaculate Mother of God, and by the paternal love with which thou hast encircled the Child Jesus, and suppliant we pray that thou mayest regard with benignant eyes the heritage which Jesus Christ has won by His blood, and that thou mayest aid us in our necessities by thy power and help.

Protect, O Most Provident Guardian of the Divine Family, the elect race of Jesus Christ; banish from us, O Most Loving Father, all plague of error and corruption; do thou, our strongest support assist us from the height of Heaven with thy efficacious help in this struggle with the powers of darkness; and, as formerly thou didst rescue the Child Jesus from the greatest danger to his life; so do now defend the Holy Church of God from the treachery of her enemies and from all adversity, and cover each one of us with thy lasting protection, so that, following thy example and supported by thy help, we may be able to live holly, die piously, and obtain eternal happiness in Heaven, Amen.

The Successful Young Man.

The young man who hires a seat in a church pew for himself, and occupies it every morning at high Mass, and who joins a Catholic society and is faithful to its obligations, is very apt to succeed in this world as well as to save his soul for the next. He is made of the right stuff. He wants to know his duty and to do it. He will keep straight, avoid vices, shun bad company, be industrious, become thrifty and make a home for himself. He ends right because he begins right. He is mindful of his obligations to God and therefore will be apt to be true to his responsibilities toward man.