

and does not lend itself easily to the winning of applause. But this, in our view, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those sacred orators who dedicate themselves with genuine zeal to the glory of God by the defence and maintenance of the faith, or by extolling the heroes of Christianity. But their labour presupposes labour of another kind, that of the catechist. Where the latter is wanting, the foundations are wanting, and they labour in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction, on the other hand, plain and simple though it be, is that word of which God Himself speaks in Isaiah: "And as the rain and the snow come down from heaven and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall my word be which shall go forth from my mouth; it shall not return to me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it." The same, we think, is to be said of those priests who compose laborious books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many read these volumes and derive fruit in proportion to the toil and the wishes of those who wrote them? Whereas the teaching of the Catechism, when properly done, never fails to be of profit to those who listen to it.

For (we must repeat this truth in order to stimulate the zeal of the ministers of the sanctuary) there are to-day vast numbers, and they are constantly increasing, who are utterly ignorant of the truths of religion, or who have at most so little knowledge of God and of the Christian faith that they can live as idolaters in the very midst of the light of Christianity. How many there are, not only among the young, but among adults and even those tottering with age who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is he . . . that I may believe in Him" (John ix. 36). And in consequence of this ignorance they make no crime of exciting and cherishing hatred against their neighbour, of entering into most unjust contracts, giving themselves up to dishonest speculations, possessing themselves of the property of others by enormous usury, and committing similar iniquities. They are actually ignorant that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires, so that even when they are restrained by some motive or other from abandoning themselves to sensual pleasures, they feed without any kind of scruple on evil thoughts, multiplying sins beyond the hairs of their heads. Nor, let it be repeated, are such to be found only among the poorer classes of the people or in country places, but in the highest walks of life, and among those who, inflated with knowledge, rely upon a vain erudition and think themselves at liberty to turn religion into ridicule and to "blaspheme that which they know not." (Jud. 10).

Now if it is vain to expect a harvest where no seed has been sown, how can we hope to have a better-living generation if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished throughout a large proportion of the people, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Nor will it do to say, in excuse, that faith is a free gift bestowed on each one at baptism. Yes, all who are baptised in Christ have had infused into them the habit of faith; but this most divine germ does not develop, or "put forth great branches" (Mark iv. 32) when left to itself and as if by its own virtue. Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to bring it into action. So too the Christian, born again of water and the Holy Ghost, has faith within him but he requires the word of the Church to fecundate it and develop it, and make it fruitful. Hence, the Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Romans x. 17), and to show the necessity of teaching he adds: "How shall they hear without a preacher?" (Ibid.).

Now if all that has been said serves to show the supreme importance of religious teaching, supreme also must be our solicitude in maintaining always in vigour and in re-establishing where it may happen to have become neglected, the teaching of the catechism which

Benedict XIV. described as "the most useful of institutions for the glory of God and the salvation of souls" (Cons. "Etsi minime," 13). Desirous, therefore, Venerable Brethren, of fulfilling this most important duty, imposed upon us by the supreme Apostolate, and of introducing uniformity everywhere in this most weighty matter, We do by Our Supreme authority, enact and strictly ordain that in all dioceses the following precepts be observed:

I.—All parish priests, and, in general, all those who have the care of souls, on every Sunday and feast day throughout the year, without exception, shall with the text of the catechism instruct for the space of an hour the young of both sexes in what everyone must believe and do to be saved.

II.—They shall, at stated times during the year, prepare boys and girls, by continued instruction, lasting several days, to receive the sacraments of Penance and Confirmation.

III.—They shall likewise, and with special care, on all ferial days of Lent, and if necessary on other days after the feast of Easter, by suitable instruction and reflections, prepare boys and girls to make their first Communion in a holy manner.

IV.—In each and every Parish the Confraternity of Christian Doctrine is to be canonically erected. Through this the parish priests, especially in places where there is a scarcity of priests will find valuable helpers for the Catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both through zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs.

V.—In large towns, and especially in those which contain universities, colleges and grammar schools, let religious classes be founded, to instruct in the truths of faith and in the practice of Christian life the young people who frequent those public schools from which all religious teaching is banned.

VI.—Considering too, that especially in these days adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall in addition to the usual homily on the Gospel delivered at the parochial Mass on all days of obligation, explain the Catechism for the faithful in any easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer and the Precepts of the Church.

This, Venerable Brethren, We do prescribe and command by virtue of Apostolic Authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force at your command, and to see to it that these prescriptions of ours be not neglected, or what comes to the same thing, carried out superficially. And that this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but "with simplicity of heart in and the sincerity of God" (II. Cor. i. 12), imitating the example of Jesus Christ who though "he revealed mysteries hidden from the beginning of the world" (Matth. xiii. 35), yet spoke always "to the multitudes in parables, and without parables did not speak to them" (Ibid. 34). The same thing was done also by the Apostles taught by Our Lord, of whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous" (Moral. II. xviii. chap. 26). In matters of religion the majority of men in our times must be considered as ignorant.

We would not, however, have it supposed that this studied simplicity of preaching does not require labour and meditation; on the contrary, it requires it more than any other kind. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist able to impart instruction in a manner entirely worthy of praise. It must, therefore, be carefully borne in mind that whatever facility of ideas and language a man may have inherited from nature, he will never be able to teach the Catechism to the young and the adult without preparing himself thoughtfully for the task. It is a mis-

take for a man to suppose that, owing to the rudeness and ignorance of the people, he may perform this office in a careless manner. On the contrary, the more uncultured the hearers, the greater is the necessity for study and diligence, to bring home to their minds those most sublime truths, so far beyond the natural understanding of the multitude, which must yet be known by all the learned and the unlettered alike, in order that they may attain eternal salvation.

And now, Venerable Brethren, be it permitted us to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me" (Ex. xxxii. 26). We pray and conjure you to reflect on the ruin of souls which is wrought by this one cause, ignorance of divine things. Doubtless you have established many useful and praiseworthy undertakings in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence all the zeal, all the assiduity that is possible for you, see to it that the knowledge of Christian doctrine thoroughly penetrates and pervades the minds of all: "Let every one," these are the words of the Apostle St. Peter, "as he has received grace, minister the same one to another, as good stewards of the manifold grace of God" (1 Peter iv. 10).

Through the intercession of the most blessed Immaculate Virgin, may your diligence and your energy be rendered fruitful by the Apostolic Blessing, which in token of Our affection and as an earnest of Divine favours, We impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's on the 15th day of April, MDCCCXCV., in the second year of our Pontificate.

PIUS X., POPE.

MAN'S MOST CRITICAL AGE

Very often the vital resources are small at forty-two, but if not then, between fifty-seven and sixty-two years of age there is a strange slowing-down and loss of vitality. It is important that this transient period of decay should be checked; strength must be imparted to the tired brain, the weakened nerves must be fortified. The wise man will use Ferrozone whose potency is peculiarly applicable to these critical periods. Ferrozone quickens the whole being, imparts vigor and power, pushes back the onset of senility in a very manifest way. It's because Ferrozone gives strength, vitality and vigor that it is useful to old men. Try it. Price 50c.

A JEW WHO BELIEVES IN THE CONFESSIONAL

Through it he has just regained a \$500 Diamond Pin Stolen Years Ago

Here is another object lesson for those who are prone to think the confessional an evil thing, says the Chicago New World. Eight years ago at the Great Northern Hotel, Chicago, Mr. Nathan Jacobi, a well-known Jewish merchant, had a diamond pin stolen from him, and all efforts to locate it were fruitless. The value of the stone was about \$500.

The years went by and Mr. Jacobi had virtually forgotten his loss. On Jan. 15 a letter postmarked St. Louis, Mo., was handed him, and opening it he read with amazement:

Dear Sir—A party called on me some time ago in reference to making restitution. The stolen property is a diamond and it is supposed that you are the rightful owner. Will you give me a description of the article and tell me when and where it was taken from you; also its probable value, so that I may be convinced of your identity. Upon receipt of such information I will forward the article to any address you mention. I am, sincerely yours

PATRICK DOOLEY,

St. John's Rectory, St. Louis.

The owner was able to describe the property lost, and now it is safely in his possession. Is there need to say that this Jewish merchant is a firm believer in the confessional? He certainly is. But this instance, we are convinced, is only one out of a thousand to come to light. It might never have become known had not Mr. Jacobi, in his joy, shown the letter to Rev. Father Tonello, of Joliet, who kindly gave the New World these particulars. The Chiniquys, Slaterys and such like may slander the Catholic confessional, but such happenings as this convince thousands outside the Church that it is an excellent tribunal and more effective than many courts of law.—Michigan Catholic.

IMMACULATE CONCEPTION.

Austin St., near C.P.R. Station

Pastor, Rev. A. A. CHERRIER.

SUNDAYS—Low Mass, with short instruction, 8.30 a.m.

High Mass, with sermon, 10.30 a.m.

Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.

N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m.

On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

BRANCH 52, WINNIPEG.

Meets in No. 1 Trades Hall, Foulds Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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(In Faith and Friendship)

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President Hon.-Secretary

TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Port Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 0
20 00		8 30

WEST

7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	18 40
8 50	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	17 00
Tr'n's Pass.	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West	Tr'n's Pass.
9 20	Kootenay.....daily	19 00
9 40	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	15 20
16 40	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	12 20
Imp. Lim.	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	Imp. Lim.
22 00	Kootenay.....daily	55

NORTH

16 00	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Port Garry, West Selkirk, Clendy, Netley, and Winnipeg Beach.....Tues., Thurs., Sat.	9 45
17 15	Winnipeg Beach.....Mon., Wed., Fri.	8 45
14 00	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sun	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thurs., Sat.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points.....Mon., Wed., Fri.	16 15
10 45	Fork River, Winnipegosis, Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.	16 30