

deed"—to the great advantage not only of religion, but of the state and the public welfare.

"CONTEMPT OF RELIGIOUS LIFE."

From this disregard of the evangelical virtues, erroneously styled "passive," the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both; but that this is as false as possible from the practice and the doctrine of the Church is clear, since she has always given the very highest approval to the religious method of life; nor without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds or shall we say it is useless or hurtful to a more perfect state of life?

"A FULLER AND FREER LIBERTY."

Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious orders, cannot be the opinion of any one who has read the annals of the Church. Did not your country, the United States, derive the beginnings both of faith and of culture from the children of these religious families? to one of whom but very lately—a thing greatly to your praise—you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found how speedy and yet how fruitful a harvest of good works do they not bring forth! How very many leave home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers. Out of their number not less, indeed, than from the rest of the clergy the Christian world finds the preachers of God's word, the directors of consciences, the teachers of youth and the Church itself the examples of all sanctity.

"NO DIFFERENCE OF PRAISE."

Nor should any difference of praise be made between those who follow the active state of life from those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report these have merited and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows let them pursue such a course. It is not new in the Church nor in any wise censurable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasures, let those be held in greater esteem "who having left all things have followed Christ."

"LET THEM BE SET APART."

Finally, not to delay too long, it is stated that the way and

method hitherto in use among Catholics for bringing back those who have fallen away from the Church should be left aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by apostolic authority. The Scriptures teach us that it is the duty of all to be solicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their works of Christian charity and by earnest and continuous prayer to God. On the other hand, those who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry, by the pomp and splendor of ceremonies especially, by setting forth that sound form of doctrine which St. Paul inculcated upon Titus and Timothy. But if, among the different ways of preaching the word of God, that one some times seems to be preferable, which is directed to non-Catholics, not in churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the bishops and let them be men whose science and virtue has been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way.

"THE QUESTION OF AMERICANISM."

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

But the true Church is one, as by unity of doctrine, so by unity of government, and she is Catholic also. Since God has placed the centre and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman Church, for "where Peter is, there is the Church." Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the self-same words which Jerome addressed to Pope Damasus: "I, acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the Church was built upon Him as its rock, and that whosoever gathereth not with you, scattereth."

COPIES TO THE BISHOPS.

We have thought it fitting, beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the bishops of the United States, testifying

again that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion, and which will, by the divine assistance, continue to do still greater things. To you and to all the faithful of America we grant most lovingly, as a pledge of divine assistance, our apostolic benediction.

Given at Rome, from St. Peter's, the 22d day of January, 1899, and the twenty-first of our pontificate. LEO XIII.

DISEASE OF THE SPINE.

A Malady That Makes Life Almost Unbearable—A Nova Scotia Lady Tells How to Cure It.

Mrs. Frank Minard, of Milton, N. S., is a lady who possesses the confidence of a large circle of friends. Mrs. Minard has been a sufferer from spinal disease and attendant complications, and to a reporter she recently gave the particulars of her cure. She said: "As a result of the trouble I suffered terribly. At times the pain would be confined to my back, and at other times it seemed to affect every nerve in my body, from the top of my head to my toes. As a result I was reduced greatly in strength, and was unable to stand upon my feet long enough to attend to my household work. When doing any kind of work which required a standing position I had to provide myself with a high chair as a means of support. The medicine which the doctor prescribed for me did not seem to afford me more than temporary relief from the pain and I was gradually growing weaker and weaker. Finally the doctors suggested that I should use Dr. Williams' Pink Pills, and acting on this advice I began to take them. I had only used a few boxes when the agony I had suffered for months began to abate, and I began to regain my strength. I continued using the pills for a short time longer, and was again in full possession of my health and strength, and able to do my household work. I have never enjoyed better health than I am doing at present."

Dr. Williams' Pink Pills cure because they supply the blood with its life-giving properties and strengthen the nerves. All diseases due to either of these causes are speedily cured by the use of this medicine. Sold by all dealers or sent by mail, post paid at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

I have used Ripans Tablets with so much satisfaction that I can cheerfully recommend them. Have been troubled for about three years with what is called bilious attacks coming on regularly once a week. Was told by different physicians that it was caused by bad teeth, of which I had several. I had the teeth extracted, but the attacks continued. I had seen advertisements of Ripans Tablets in all the papers but had no faith in them, but about six weeks since a friend induced me to try them. Have taken but two of the boxes and the bilious attacks have disappeared. I have never given a recurrence of the attacks. Have never given a testimonial for anything before, but the great amount of good which I believe has been done me by Ripans Tablets induces me to add mine to the many testimonials you doubtless have in your possession now. A. T. DEWITT.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of the boxes I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 538 Newark Ave., Jersey City, I took Ripans Tablets with grand results. MISS BESSIE WINDMAN.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, and was greatly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared with the indigestion which was formerly so great a burden for her. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets. ANTON H. BLAUER.

A new style packet containing THE RIPANS TABLETS packed in a paper carton (without glass) is now for sale as one of our special offers. This low-priced sort is intended for the poor and the economical. One dozen of the new-style packets (12 tablets) can be had by mail by sending forty-eight cents to the Ripans Chemical Company, No. 16 Spruce Street, New York—or a single carton (three tablets) will be sent for five cents. RIPANS TABLETS may also be had of some grocers, general druggists, news agents and at some higher stores and barber shops. Their banish pain, induce sleep and prolong life. One gives relief.

SAVED THE CRUISER "BUFFALO"

By Rev. D. D. Babcock

[This story wins the prize of \$50 offered by The New Voice for the best article of 1000 words submitted by a preacher during the month of January.]

A motherless boy of 18 obtained the reluctant consent of his father—an advocate of the peace principles of the Religious Society of Friends—to enlist for the war to liberate Cuba. Being a fine shot and something of a "rough rider," he joined a company of cavalry. Not long afterward he made application, and was transferred to the navy and given the appointment of assistant electrician on the cruiser Buffalo, named after his home city. He had worked himself thru the various departments of an electrical manufactory, and had served some time in the adjusting room for the finished products of the factory. So, as assistant electrician, he had charge in his watch of the electric light of the six decks and of the great flash-light.

His boyish imagination had pictured a patriotic company of young men, the ship's crew with whom he should find noble fellowship. When he found them all given to the use of intoxicating drinks, tobacco, profanity, and obscenity, he suffered keen disappointment, and was much inclined to let down his standard a little to find sympathy and fellowship. He had smoked cigars for a week when one day he stood alone with a cigar in his mouth, thinking of his brothers and sisters, and the sainted mother whom he could scarcely remember. He took the cigar from his lips, and, as he wrote his father, "I threw it away and made up my mind to go thru alone."

On Nov. 6, 1898, the Buffalo left New York with a crew of 350 men and 400 extra sailors for Dewey's fleet at Manila. When about 600 miles out, the great November gale struck them, and about midnight "all hands" were called out, and the assembled men were informed that the ship had received such damage that she was filling with the prospect of foundering, unless

some means could be devised to stop the leakage.

Most of the men fell into a panic and with cries of childish terror many ran to provide themselves with life-preservers and to secure control of the ship's boats. A few heroic men resolutely set about the work of plugging the leak and repairing the damage.

The young electrician looked for a moment at the strange conduct of the unthinking mass, and turned away to find something to do in the dynamo-room. As he reached the hatch the chief electrician rushed past him crying frantically, "The ship is sinking! The ship is sinking!" and disappeared among the life-preservers.

In the dynamo-room he found the machinery deserted, and devoted himself to the task of keeping up the ship's lights. For 12 anxious hours he worked on without seeing a human being, or hearing from the workers who were trying to save the ship. Some time after 12 o'clock the executive officer made a visit to the dynamo-room to thank the electrician for the splendid service of the lights which had made it possible to save the ship with its human freight. Then he learned that a hungry and sleepy boy who had determined "to go thru alone" would like to be relieved.

The electrician was found hiding in one of the ship's cutters, surrounded by a pile of life-preservers, not yet free from the terror of the night. He was court-martialed and dismissed from the service in disgrace. The Buffalo returned to New York, and after repairs in the dry-dock started again for Manila.



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