

passed from this life united in charity with God.

We do, moreover, concede, that travellers by land or sea may gain the same indulgence immediately they return to their homes, provided they perform the works already noted.

To confessors approved by their respective ordinaries We grant faculties for commuting the above works enjoined by Us for other works of piety, and this concession shall be applicable not only to regulars of both sexes, but to all others who cannot perform the works prescribed, and We do grant faculties also to dispense from communion children who have not yet been admitted to it.

Moreover, to the faithful, all and several, the laity and the clergy, both secular and regular, of all orders and institutes, even those calling for special mention, We do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in the cloister, provided the confessor they select be one approved for nuns) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and fulfilling all the other works requisite for gaining it, may on this sole occasion and only in the forum of conscience be absolved from all excommunication, suspension and every other ecclesiastical sentence and censure pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to Us or to the Apostolic See, even in cases reserved in a special manner to any body whomsoever and to Us and to the Apostolic See; and they may also be absolved from all sin or excess even those reserved to the Ordinaries themselves and to Us and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows, even when taken under oath, and reserved to the Apostolic See, (except those of chastity, of religion and of obligations which have been accepted by third persons); and with the said penitents even regulars, in sacred orders, they may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said orders and promotion to higher orders.

But We do not intend by the present Letters to dispense from any irregularity whatsoever, or from crime or defect, public or private contracted in any manner through notoriety or other incapacity or inability; nor do We intend to derogate from the Constitution with its accompanying declarations, published by Benedict XIV. of happy memory, which begins with the words "Sacramentum poenitentiae," nor is it Our intention that these present Letters may or can in any way avail those who by Us and the Apostolic See or by any ecclesiastical judge have been by name ex-communicated, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless they do within the allotted time satisfy or when necessary come to an arrangement with the parties concerned.

OTHER INDULGENCES NOT REVOKED.

To all this We are pleased to add that We do concede and will that all retain during this time of jubilee the privilege of gaining other indulgences, not excepting plenary indulgences, which have been granted by Our predecessors or by Ourselves.

We close these Letters, Venerable Brothers, by manifesting anew the great hope We earnestly cherish that through this extraordinary gift of Jubilee granted by Us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of faith the

Immaculate Conception of the most Blessed Mother of Christ, it seemed, as We have already said, as if an incredible wealth of grace was poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, so that we may well make our own the lamentation of the Prophet: "There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it." (Os. iv., 1-2). Yet in the midst of this deluge of evil the Virgin Most Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: "I will set my bow in the clouds and it shall be the sign of a covenant between me and between the earth." (Gen. ix., 13). Let the storm rage and the sky darken—not for that shall we be dismayed. "And the bow shall be in the clouds and I shall see it and shall remember the everlasting covenant." (Ibid. 16). "And there shall no more be waters of a flood to destroy all flesh." (Ibid. 15). Oh, yes, if we trust as we should in Mary, now especially when we are about to celebrate with more than usual fervor her Immaculate Conception we shall recognize in her that Virgin most powerful "who with virginal foot did crush the head of the serpent." (Off. Immac. Conc).

In pledge of these graces, Venerable Brothers, We impart the Apostolic benediction lovingly in the Lord to you and your peoples. Given at Rome at St. Peter's on the second day of February, 1904, in the first year of our Pontificate.

PIUS X., POPE.

A GHOST'S POINT OF VIEW.

"Phew!" gasped the Spectre, collapsing into a chair at my bedside, "you did give me a start."

"If it comes to that," I replied severely—for the first intimation I had had of his presence had been the touch of his icy finger on my forehead while I was asleep—"if it comes to that, you gave me a start; you nearly frightened me into a fit. I wish you would learn to be more careful what you do with your hands."

The Spectre eyed me doubtfully. "Do you mean to tell me," he said, "that human beings are frightened when they see ghosts?"

"Did you think they were amused?"

"I always imagined that they took a purely scientific interest in the matter. Of course, we are simply terrified when we see you."

"What! A ghost is frightened when he sees a human being?"

"Out of his wits. Did you not know that? Dear me. Well, well, we live and learn."

"But surely," I said, interested by this time, "I should have thought that you so constantly saw us—"

"Ah but that is not the case. We see you as seldom as—apparently—you see us. Why it is I don't know. There are fellows at the club who could explain it to you. It is something to do with planes or dimensions or something. I remember that, because we were discussing it only the other evening. Jones—I don't know if you have ever met him; tall, handsome man with a dagger sticking in his chest—maintained that there were no such things as human beings; said they didn't exist, don't you know. He said that the cases cited where ghosts had actually seen them were in reality pure hysteria. A ghost goes into a house which he knows is haunted and naturally he imagines that every shadow is a human being. Jones is a thorough sceptic—hard-headed man

you know: won't believe a thing till he sees it. Smith, on the other hand—I think you must have met Smith, or at any rate heard him. You would know him by his get-up. He is a dandy, is Smith. Faultless winding sheet, chains on his legs, and so on; carries his head in his right hand and groans."

"Ah," I said, "I have heard the groans."

"Yes, I thought you must have done. He's always practising. groans bass in our choir, you know. Well, Smith maintained that some of the hundreds of cases quoted must be authentic. How, for instance, did Jones account for the haunted rooms at Blamis Castle?"

"What was that?" I asked.

"Oh, it was rather a painful affair. The castle was said to be haunted, and a young spectre, who scoffed at the idea, offered to walk the night there. They allowed him to go, stipulating, however, that directly he saw anything supernatural he should ring the bell."

"Oh," I interrupted, "then ghosts can ring bells?"

"My dear sir," said the Spectre, a little testily, "we have many limitations, but we can do a simple thing like that. You might just as well ask if a ghost can wind up a night watch or write a dead letter. Well, at the stroke of midnight a violent peal was heard. They rushed to the room, and there lay the poor young fellow senseless. Some time after he had entered, it seemed, he had suddenly become aware—how, he could not say—that he was not alone, and, looking around, he saw a man standing in the doorway. The apparition advanced slowly, and, to his unspeakable horror, walked straight through him. Then he fainted, and knew no more until he found himself being given spirits in a spoon by his friends. He was never quite himself after that."

"And did that convince Jones?"

"Not a bit. He simply said that owing to the stories connected with the place it had been hypnotically suggested to the young fellow that there was a human being in that particular room, and the rest had followed naturally. But I know what would settle him."

"Yes?"

"If I could bring him here and show you to him. Could you excuse me for one minute?"

"Certainly."

"Then I'll just run and fetch him."

And he disappeared. I think something must have gone wrong with the dimensions, for though I waited long he never returned, and to this day I have not seen him again.—Punch.

HE WAS THE SMELL.

Dr. W. N. McVicar, Episcopalian bishop coadjutor of Rhode Island, tells a funny experience at a recent visit to Boston. He saw some boys trotting down Tremont street and keeping close together. One of them kept saying "Chug! Chug! Chug!" and another occasionally said "Toot!" The bishop asked what they were doing, and was informed that they were playing "automobile." The one saying "chug" was the engine, the one saying "toot" the chauffeur, and the one saying nothing was a friend taking a ride. The auto moved on, and the bishop noticed a fourth boy, running along about fifty feet behind the others, and asked him what he represented. "Oh, I'm the smell," was the perfectly serious answer.

As a lad "Uncle Joe" Cannon was much about the old Quaker meeting houses, for he was brought up in a Quaker community. He acquired many of the fervent religious phrases. Sometimes they crop out in his speech.

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Yesterday the speaker mounted the marble rostrum at the noon hour and called the House to order. Then drawing his handkerchief, he proceeded leisurely to mop his brow. The House was standing, expecting the Chaplain's prayer. That worthy gentleman was waiting for the word to start. Mr. Cannon became aware a moment later that the legislative wheels were not moving properly, and then he noticed that he had not given the Chaplain word.

"Brother Couden," said he, "will lead us in prayer."

There was a suppressed giggle among the members, standing with bowed heads for the morning devotions.—E. L. Scharf, Washington D.C.

Possibly Your Wife

Doesn't look so young and pretty as she used to. If her cheeks are hollow and pale, if she is tired and nervous she needs Ferrozone, which is noted for restoring the bloom of health to sickly girls and women. Complexion quickly becomes rosy, spirits rise and strength increases daily. Health and vigor will soon return to your wife or daughter if Ferrozone is taken. It's the best tonic made, and costs 50c. at druggists.

