



We wish our Readers

## The Compliments of the Season

### CURRENT COMMENT

With this issue we bid farewell to venerable "1905," and hang up before us one of the many pretty calendars of "1906" that are so kindly presented each year at this season. It is really thrilling to gaze on this mere cardboard. This alone gives to us a concrete idea of the ensuing year, which will mark another milestone in our march to the grave—and, awful thought! to Eternity. With a half-fearful, yet keen longing we are curious to know what "1906" will bring us, what of "praise, blame, love, kisses, tears and smiles." But we are possessed most of all by Hope. Is there ever a time so filled with promise as "New Year's"? What opportunities seem to lie latent in those three hundred and sixty-five days, squared off on twelve calendar sheets! Every new phase of the moon, it seems sure, will look upon a constant achievement of things that will amount to something glorious this time twelvemonth.

The echo of the New Year's bells will soon have died away, however, and we shall be again confronting familiar difficulties and temptations. Let us then, apply a practice of our religion while our soul is brimful of New Year's resolutions; let us examine our conscience, temporal as well as spiritual, if you wish it thus to be said. Did "1905" bring forth perfect realizations of our fine conceptions last New Year's Day? Whoever is able to be content in repeating the past year's record is a poor, purblind creature, who lacks the talent of profiting by experience. A clear glance over our path will reveal the wreckage of many cherished plans for "1905." Surely there are some New Year's resolutions to be made.

And the time is acceptable, now while the star still shines bright over Bethlehem, when "the fretful stir unprofitable and the fever of the world" seems to have exhausted itself during the busy holidays. The great body of Catholics, to whom this greeting is addressed, have made peace with their Maker and now cherish in their hearts the Divine host, the Christ-child. And for the moment as we look abroad we are not so taunted with the bitter sneers of worldly ways. The newspapers' daily tales of crime, divorce, society scandal, etc., give place, in some measure, to stories of the Christmas-tide, stories that sing to us "the still, sad music of humanity," stories of generous donations from our citizens for the alleviation of the bedridden in our hospitals, of the forgotten innocents in our orphanages, of the scattered families struggling with poverty in our cities. We even note that some of the popular magazines, which have never allowed, practically, the word "God" to appear between their covers for twelve months, forego their editorials for some milder and more seasonable reading at Christmas time. This spectacle throughout Christendom stirs our sluggish faith, and we are moved to do, to resolve.

The New Year's time is indeed the most propitious season for sincere renewals of resolutions. May they be few but true. A half-hour's meditation in solitude will discover a very few important things in the accomplishment of which we shall accomplish all things. Find out what these important things may be and then sacredly observe them. With a sincere prayer that you may receive the graces necessary for the realization of your resolutions, we extend our heartiest wishes for a Happy and Prosperous Nineteen Hundred and Six.

Each one will find certain important things to be resolved upon for the ensuing year which will be peculiar to himself and his legitimate ambitions. But there are several things that are commonly important for all of us. The New Year does not bring them fresh to us; they are familiar, but they may be forgotten. They are, chiefly, prayer and meditation. There are those who associate these practices principally with monks and nuns; there are others who feel they are such simple subjects that they do not warrant remark. There are few, comparatively, who are familiar enough with either, especially meditation, to pass upon them. We are aware that Catholics generally say "prayers" daily on arising and retiring; also, that they meditate at least as often as they confess their sins, for they must examine their conscience. But the genuine practice of prayer and meditation could, to say the least, be extended. The practice of prayer and meditation are the two strongest sureties for New Year's resolutions.

How often do we pray? Every time we kneel, morning and evening, do we pray? Do we "lift the heart and the mind to God, to adore Him, to praise Him, to thank Him for the benefits we have received and to ask Him for the graces we need"? Rather, are we not inclined to hurry through our "prayers" until it becomes a mere chatter. For instance, how many times a week does the making of the Sign of the Cross before and after our prayers recall to our mind the grand and beautiful mysteries of religion that it typifies.—The Unity of God, the Trinity of the Persons, the Redemption? How often do we pause on one of the many beautiful passages in the "Lord's Prayer," the "Hail, Mary," the "Apostles' Creed," the "Acts of Faith, Hope and Charity"?

Perhaps there are many Catholics for whom these reflections are not necessary. But how many of these, while sincerely repeating their morning prayers, offer up the actions and sufferings of the forthcoming day with such a prayer as "O my God, I give Thee my heart, grant me the grace to pass this hour and the rest of the day in Thy holy love, and without offending Thee"? And, also: "O, my God, submitting myself to the dispositions of Thy holy will, I implore Thee for Thy blessing"? These aspirations are among the most practical in all the devotions of the Church; if repeated sincerely at the bedside, they will return again and again to our mind during the day when tempted or disappointed or suffering. And what a practical practice is the daily examination of conscience in the evening at the bedside! With our day thus begun and ended we can hardly escape doing whatever is proper and right from day to day as they roll on into the completed year of "1906."

Meditation is less common than prayer,—if it can be very well separated from genuine prayer. "One must either abandon tepidity, or abandon meditation," says St. Teresa, "that marvelous mistress of the interior life." Some mighty temptation pursues an earnest Christian for days, perhaps weeks, even months; he is oppressed by this incubus, ever present; he drags its ugly corpse about with him wherever he may go, and yet a few moments' meditation would annihilate the dread thing. He will suffer its discomfiting overtures, its irritating doubtings, when he might instantly destroy it if he would only withdraw himself into solitude for a few moments there to contemplate the facts of his being, the truths of Christianity, his creation, his last end, how his Saviour suffered, the eternal reward, etc. Thus in meditation we find an unflinching guardian of our heaven-sent aspirations, aspirations that may take shape in our souls at this New Year's time.

So well does the following Christmas-tide reflection express our sentiments, that we print it in toto:—

No pessimistic thought should intrude in the merry Yuletide. So accustomed are the elders to preach, giving sage advice and pointing out evils, that now they would do well to lay aside censorship and see things in a bright and rosy color. In sooth it is rare to find the optimist; the pessimist is in the majority. But, there was no

pessimism on that happy Christmas morning, when the hills around Bethlehem were all aglow with supernal light and joyous angels sang the song of peace and good will among men. No one who loves his fellow-men will deny but that it is right to hold the mirror up to nature; but all things are not distorted and awry, and if they look so the fault is in the glass, designedly grotesque. Doubtless this is a wicked world, and they who fondly imagine that they are of the elect delight to don the moralizing cap and magnify existing evils. How unctuously they talk. To be candid, we discount these sages almost to the zero point. We don't believe that all men in public office are, through necessity, corrupt. There are many good men in office here and throughout our grand country; a very great many who uphold, not only ideal but practically civic virtue. We don't believe that niggardliness is the rule, sweet, gracious charity is never wanting until the cup runneth over, when the call is made. We don't believe that women are capricious and given to pettishness. The land is filled with splendid women, whose lives are the honor of the sex; grand mothers, raising their children in the fear and love of God; noble maidens, chaste and pure; devoted women, consecrated to God in all good works.

We don't believe that our young men, because they love a game of billiards, take an interest and participate in athletic games, and may, perhaps, spend a dollar for a walking cane, wear a high collar, seek an evening of amusement, are on the swift descent to Avernus. We don't believe that every pious man is a hypocrite and every thoughtless one lacking common sense. We don't believe that our separated brethren are bigots and despise us, imagining us to be superstitious and idolatrous. In good truth, we are vividly impressed with the idea that the world is a very good one, as it goes, and that the people in it are about as honest and correct as poor nature can conveniently be under the temptations to which it is perpetually subject, and this without making any possible excuse for it, or attempting a self-pleasing palliation.

Let us, then, in unity and harmony, cultivate a joyous Christmas spirit. It will do every one of us much good. Dispel the vapors; get rid of megrims; look on the bright side. Then your voices will have the hearty "Happy Christmas" ring, and your faces the genuine Christmas smile that won't come off, and your hearts the gracious spirit of the unalloyed Christmas charity, that will not forget the "Little Ones," our orphans in Idlewood. A Merry, Happy Xmas to all our readers.—Pittsburgh Catholic.

### Clerical News

During 1905, reports the Messenger, 6,375 converts were received at the Jesuit mission at Shanghai. There are 1,189 churches in the mission, attended by 145,200 Christians, while the schools number 1,162 with an attendance of 23,535. Nearly 50,000 baptisms were administered during the year.

The Bishop of Richmond (Va.) has issued an injunction to the effect that "in future no marriage of Catholics shall be allowed to take place in the churches of the diocese later in the day than 4 p. m." It is said that the tendency toward display, crowding and frivolity at evening weddings is the cause of the order.

Pope Pius has refused the offer of a fine automobile, made by an American company. His Holiness in declining, with thanks, remarked that this mode of locomotion was not entirely to his personal tastes. The enterprising firm thereby lost a grand advertising opportunity.

Distinguished Englishmen have incorporated a society for the purpose of providing funds for the French Catholic Church, after the government shall have withdrawn the present subsidies.

The society numbers such men as Sir Robert Herbert, of the Foreign Office; Mr. Chamberlain, of the Peninsular and Oriental Steamship Company; Duff-Miller and other prominent Englishmen.

### Are Good Looks Valuable?

If nature had her way every complexion would be clear and delightful. But many allow their blood to become weak,—hence pimples, sallow skin, dark circles under the eyes. To have a beautiful complexion use Ferrozone regularly. It brings a rich ruddy glow to the cheeks, nourishes the blood and thereby destroys humors and pimples. For beauty, health and good spirits use Ferrozone. Your appearance will improve a hundred fold. Fifty cents buys a box of fifty chocolate coated Ferrozone tablets—Don't put off—get Ferrozone to-day.

### Persons and Facts

It is observed by the London Tablet that from a Hohenzollern Kaiser, in the land of Luther, come words of counsel to his troops that many a Catholic ruler might be proud of uttering. To the recruits who were sworn in at Potsdam the other day he gave the signal of the cross: "When the Emperor Leopold of Austria handed over the supreme command of his army to the famous Prince Eugene and gave to the latter the Marshall's baton, Prince Eugene seized the Crucifix and held it aloft with the words, 'This shall be our Generalissimo.' I expect similar sentiments from you." A great expectation, no doubt; but insisted upon yet again: "I want pious and gallant soldiers in my army not mockers."

A striking testimony to Father Cherrier's business ability and to the confidence reposed in him by the public of this city is his unanimous election by all the shareholders of the York Loan Company in Winnipeg to represent their interests in Toronto. At the first public meeting of the shareholders whom rumors of insolvency had made very anxious, no one seemed to know what to do till Father Cherrier, himself an investor in that company, proposed the formation of a committee of investigation. His outline of a proposed policy of representation and research was so clear and businesslike that he was immediately and unanimously chosen first of the three representatives that were to go to Toronto. This was before a recent judicial decision rendered that journey doubtful. But even since that time, at a more recent meeting of the York Loan shareholders, four of the six practical resolutions proposed and accepted were moved by Father Cherrier. We feel at liberty to mention this because the Reverend Father is no longer connected with the Northwest Review. This verdict of business men corroborates the unanimous verdict of the Board of Studies of the University of Manitoba, which recently elected Father Cherrier, for the twenty-fifth consecutive year, as its chairman, and of the University Council which recently confirmed his protest against an unwise vote by the Board of Studies and reversed that vote.

Mr. Phillips has indeed put two decent cars on the St. Boniface line, but this is only half the outfit and the two old cars remain unattended. Last Wednesday in one of the old cars there was only one strap and that broken. Fancy 30 people obliged to stand with only one broken strap between them. Either Mr. Phillips or the car ought to be properly strapped.

The Salesian Fathers are deeded property valued at 3,000,000 francs in the will of the late Mme. Eugenia Turina Costamagna, of Turin, Italy, who died recently.

Cardinal Richelmy, Archbishop of Turin, Italy, has accepted the presidency of an international committee which is being formed in Italy for the commemoration of the fourth centennial of the death of Christopher Columbus, on May 20, 1906, by the erection of a monument in the Vatican to the great discoverer of America.

Archbishop Christie, of Portland, Ore. has been presented a magnificent ciborium by Pope Pius as a personal gift in recognition of the Archbishop's service to the Church and to education.

Andrew Carnegie is trying to buy for \$300,000 Ruben's famous canvas of St. Roch, now in possession of St. Martin's church, Alost, Belgium. The picture represents the Saint interceding with the Saviour to appease the plague at Alost, and leading artists are seeking to induce the government to buy the painting. The church must sell the canvas in order to restore the edifice.

The work of the Apostolic mission in the States is spreading. The Catholic Converts' League has just appropriated the sum of \$500 for the support of a missionary to non-Catholics. There are now eight such missionaries in the South and West, where the Catholics are few and scattered.

St. Joseph's Protectory at Pittsburgh has a printing plant and bakery in connection which are operated by the boys. The products are purchased by merchants in the city.

The New World, of Chicago, in a tribute to the late Marshall Field, Jr., remarks his exemplary home and public life, while an heir to one of the largest estates in the world. Before his marriage he became a convert to the Catholic Church and was a faithful member.

A large majority of the 224,000 Jews converted to Christianity in the nineteenth century, became Catholics, reports the Jewish Chronicle.

Following the creation of a nunciature at St. Petersburg, the Emperor of Japan is sending one of his councillors to Rome to accept the proposal for a nuncio at the Japanese court.

The Cathedral of the Sacred Heart, at Richmond, Va., built with a donation of Thos. F. Ryan, the New York financier now at the head of the Equitable Insurance shareholders, will be dedicated during Lent.

When Fathers Magevney and Boorman, Jesuits from St. Louis, gave a mission in Honolulu, they met a Protestant minister who was frank enough to acknowledge that after working seventy years, from 1820 to 1890, in the Hawaiian Islands, all the Protestant sects together had not made more than 10,000 converts, and that, at that time, in the year 1901, they had a membership of only 1,700. The Catholics, on the other hand, had 30,000 bona fide members.

The Catholic Foresters, of Monterey, Ind., canvassed the parish of St. Ann in that city, recently, and found that the majority of the families received no Catholic paper. They at once sent an order to a paper for 83 copies to be mailed regularly to them for one year, with a draft covering the full subscription price. This is an example of Catholic zeal that might well be imitated.—Pittsburgh Catholic.

The Catholics of Cincinnati have arranged for an international Gregorian congress to be held during the week following the May musical festival. The movement has the sanction of Archbishop Moeller and Bishop Matz, of Covington. The attendance will include Cardinal Gibbons and leading Catholics from all parts of the world. The leading authority on the Gregorian chant, Very Rev. Dom Mocquereau, will be present, and the Gregorian illustrations will be given by a male choir of 400 voices.

A monster demonstration will shortly be held in Paris at which 500,000 workmen engaged in the manufacture of religious objects will take part. This demonstration is intended as a protest against the separation of Church and State.