

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 Boardman, 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.

There are 1,800 boys cared for by the New York Catholic Protectorate at Westchester. Of these 150 are Hebrew and their rabbi comes once a week to hold service. It was the Protectorate band of 100 pieces that led the inaugural parade of President Roosevelt, while the boys also have an orchestra of 80 pieces.

A new conventual foundation has been established in Dublin, Ireland, and its character invests it with a special interest. It is that of the Clare-Colletines, one of the most austere orders of the Church, whose new house is on the Simmonscourt road, Donnybrook.

Catholicism has spread during the past 100 years in Australia from a representation of a few score of members cast friendless on the shores of Port Jackson, to a membership of 1,100,000 souls, with 1,100 priests, directed by 36 bishops and archbishops including a Cardinal, with 1,000 parochial schools, 6,000 nuns and brothers, 400 colleges and high schools, over 100 charitable institutions and 1,800 churches.

Patrick Egan, was recently awarded \$25,000 as damages against The Sun (New York), which in September, 1902, printed letters impeaching Mr. Egan's integrity as treasurer of the Land League, and alleging that while Minister to Chili he almost brought on war between the South American nation and the United States to serve his personal interests.

#### Five Years Dyspepsia Cured.

"No one knows what I suffered from stomach trouble and dyspepsia," writes Mr. A. B. Agnew of Bridgewater. "For the last five years I have been unable to digest and assimilate food. I had no color, my strength ran down and I felt miserable and nervous all the time. I always had a heavy feeling after meals and was much troubled with dizziness and specks before my eyes. Dr. Hamilton's Pills were just what I needed. They have cured every symptom of my old trouble. My health is now all that can be desired." By all means use Dr. Hamilton's Pills; 25c. per box at all dealers.

#### LYCEUM NOTES

The St. Boniface and General Hospitals and St. Joseph's Orphanage were visited by committees from St. Mary's Lyceum on Christmas Eve. The young men visited their Catholic fellows in the sick wards in the hospitals and left generous donations of fruit.

There was a grin on the faces of the Hockey Club officers when Shea and O'Connell got out on the Auditorium ice at the practices. Both showed fine form and look like members of the league team. The practices are held on Wednesday and Friday nights.

The Lyceum orchestra has not yet missed a rehearsal since its organization and this week, while the other branches were taking a holiday rest, Conductor Stack and his players were found at their posts on Tuesday night.

Handball is the latest amusement to be added to the Lyceum's list. This popular and fast sport is being introduced by the gymnasium committee. Chairman McCarthy is busy getting the equipment prepared for use immediately after New Year's Day.

The emblem of the Lyceum has been finally adopted. It is the design of a member, Mr. Bromilow, consisting of a green maple leaf on which is inscribed a white Roman Cross. The pins are now being made by a local jeweller.

Sunday, Jan. 7, will be communion Sunday, when the Lyceum members will receive the Holy Sacrament in a body at St. Mary's Church.

There was no general meeting this week on account of the holidays, but the regular schedule for the meetings of the branches will be resumed in St. Mary's school after New Year's Day as follows:

Sunday afternoon—Informal meeting  
Monday night—Gymnasium branch, 8 to 10 o'clock.

Tuesday night—Orchestral meeting, 8 to 10.

Wednesday night—Dramatic rehearsal, 8 to 10; Hockey at Auditorium, 10.15 to 11.15.

Thursday night—General meeting, with informal musical programme, readings, etc.

Friday night—Dramatic rehearsal, 8 to 10; Hockey at Auditorium, 10.15 to 11.15

## THIS PRETTY CANADIENNE

Saved From Terrible Kidney Disease  
By "Fruit-a-tives."



MASSON, P.Q. No. 7, 16th., 1904.

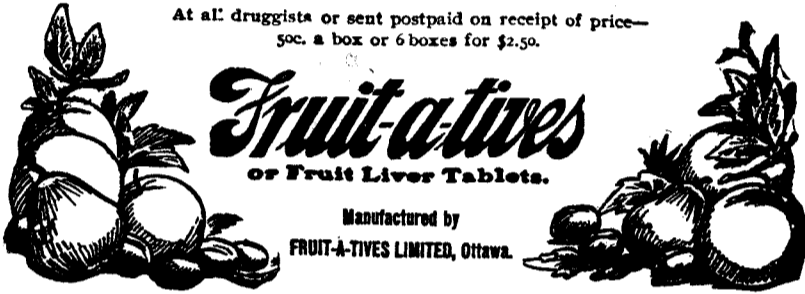
"I have much pleasure in reporting to you the great benefit I have received from taking 'Fruit-a-tives'—and I feel that I cannot say too much in favor of a medicine which has done me so much good. I was a martyr to that distressing complaint chronic constipation accompanied with severe headaches backache sick stomach and all the symptoms of dyspepsia. I had also a dreadful complexion, sallow in the extreme and black under the eyes. I had every symptom of kidney irritation and I had been told by physicians that my kidneys were affected. I consulted a number of physicians and took various remedies but received very little benefit. Last May I was advised to try 'Fruit-a-tives' and when I began to take them I had little faith of getting anything to give me permanent relief, but after I had taken half a box of 'Fruit-a-tives' I began to feel better and before I had finished one box the constipation was relieved the headaches left me the pain in my back was better and I could sleep as soundly as when I was child. Also, my complexion began to clear up again, all the sallowness disappeared and the black circles under my eyes went away. The pain in the back gradually left me and all signs of kidney disease disappeared by the first of August after I had taken three boxes. Since then I have continued to improve and now I have none of my old symptoms and my appetite is good, digestion splendid and my complexion as clear as when I was a young girl. Also the constipation from which I had suffered so long has been entirely cured and it is not necessary for me to take the 'Fruit-a-tives' now as I am quite well in every way. I took no medicine but 'Fruit-a-tives' but I followed faithfully the directions as to diet etc., given in the pamphlet which accompanies each box of 'Fruit-a-tives.'"

(Sgd.) FLORANCE JAMISON.

Every part of the body is constantly decaying and being renewed. The dead cells, or tissue waste, should be removed by the skin, kidneys and bowels. When these organs do not act regularly, this poisonous matter stays in the system—is taken up by the blood—carried to heart, liver, stomach, brain and nerves all over the body—and poisons everything it touches.

"Fruit-a-tives" keep each organ clean and healthy. "Fruit-a-tives" act on the skin, stimulating the millions of minute glands and opening the pores so the waste can escape. They act on the liver sending more bile into the bowels and making the bowels move regularly and naturally every day. They act on the kidneys, strengthening and invigorating these organs and curing all kidney disorders.

At all druggists or sent postpaid on receipt of price—  
50c. a box or 6 boxes for \$2.50.



Manufactured by  
FRUIT-A-TIVES LIMITED, Ottawa.

#### THE FIGHT AGAINST THE CROSS IN FRANCE

By Mr. C. R. Devlin, a Canadian  
Member of the British House of  
Commons

Written for the Lanarkshire (Scotland)  
Catholic Herald

It is an undisputed fact that there has ever been a sympathetic feeling between Ireland and France. Is it because of past historic facts? But then Ireland gave more to France than ever she received in return. Irishmen shed their blood in defence of France, and more than one Irish name adorns the history of France. The Catholic Church is revered in Ireland, whereas in France the hand of the State is lifted in anger against all that we Irishmen hold dear and sacred. How, then, are we to understand the wonderful bond uniting the two nations? Is it because they have found in England a common and hereditary foe? Is it because the people of both countries have through long centuries remained faithful to the Catholic Church? You must look elsewhere for the true reason. The warm generous Celtic blood is the explanation which I venture to offer—and, in truth, in a variety of respects is there a remarkable similarity of traits in the ways and feelings of Irishmen and Frenchmen. It seems to have been born in us to love France, to look upon Frenchmen as more than friends—as brothers. We deplore as Catholics, and, let me add, as Irishmen, the sufferings inflicted upon our co-religionists; but it seems almost impossible that an Irishman should say a hard word where France is concerned. We hope that better days will come, that a more reasonable and generous spirit will yet prevail. We hope that our beloved Church has not yet lost her eldest daughter; that the land of St. Louis, and of so many Christian heroes, the home of Bossuet, Fenelon, Bourdaloue, Lacordaire, Chateaubriand, and countless other ornaments of Church and State will remain true to the traditions—noble, glorious and Catholic.

#### The Origin of the Enmity

The struggle of the forces making for infidelity against the Cross in France is one dating back two centuries. There have been moments of peace, but again passion would break out. In the days of the French Revolution it was thought that the Redeemer and the Cross had been banished for ever from France. The goddess of Reason was the religion selected. The fight is still on,

and will only end when the Cross triumphs. No other issue seems possible. A French statesman, in the course of a speech delivered at a banquet the other day affirmed that there was no desire on the part of the Government of which he was a member to hurt the religious rights of Catholics; that, as a matter of fact, their only object was to place the Catholic Church in France in exactly the same position which the Church occupied in the United States. There is absolutely no possible analogy in the two cases. The people of the United States cannot be claimed as a Catholic nation; France is. There never was a solemn treaty entered into between the Holy See and the United States; such a treaty was made between France and the Vatican, and now the French Government propose to end it. Washington would never dream of confiscating Church property; that seems to be the settled policy of the French Government. Not only is it odious to attempt to establish a comparison between the treatment extended to the Catholic Church by the American Republic and the conditions proposed to be established in France, but the spirit of toleration in the United States could well be copied in France.

#### The Robbers and their Spoil

When the proposed Separation Law comes into effect, will the Catholic Church buildings be the property of the State or of the Church? Will the State close Catholic churches? Will Cath-

**DYSPEPSIA  
AND  
STOMACH DISORDERS  
MAY BE QUICKLY AND  
PERMANENTLY CURED BY  
BURDOCK  
BLOOD  
BITTERS.**

Mr. P. A. Labelle, Maniwaki, Que., writes as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters."

Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B.

Don't accept a substitute for Burdock Blood Bitters. There is nothing "just as good."

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Something You Should Know

In the Martin-Orme Piano there is one important point above all others which makes this instrument superior. We speak of the "Violo form" Sounding Board.

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The institutions of the National Sanitarium Association, including the Muskoka Cottage Sanatorium and the Muskoka Free Hospital for Consumptives, are under the distinguished patronage of His Excellency Earl Grey, Governor-General of Canada, and Countess Grey.

¶ Readers of this announcement will be glad to know that there has been an encouraging response to our request for help for the \_\_\_\_\_

## Muskoka Free Hospital for Consumptives



FREE HOSPITAL  
FOR CONSUMPTIVES  
NEAR CRAVENHURST  
ONTARIO

¶ Since this institution was opened, a little more than three years ago, 560 patients have been cared for. Over 2,000 patients have been treated in our two Muskoka homes within the past seven years.

—Not a single applicant has ever  
—been refused admission to the  
—Muskoka Free Hospital for Con-  
—sumptives because of his or  
—her poverty.

¶ Our plea for help is that the Muskoka Free Hospital for Consumptives cares for patients that all other hospitals refuse. If the needed money is forthcoming, this dread disease might be stamped out.

—Dr. T. G. RODDICK, an eminent physician of Montreal, ex-president of the Canadian Medical Association, and ex-president of the British Medical Association, stated at a meeting of the Montreal League for the Prevention of Tuberculosis, his firm belief that in twenty-five years, provided proper means are adopted, a case of consumption would be a curiosity.

¶ Within the month the accommodation has been increased by twenty-five beds, adding to the burdens of maintenance, but in the faith that a generous public will come to the aid of the trustees.

Contributions may be sent to SIR WM. R. MEREDITH, Kt., Osgoode Hall, Toronto, or W. J. GAGE, Esq., 54 Front St. W.

olies be compelled to erect new buildings and if they do, will they have any guarantee that such buildings will not be taken from them? In France, although the Church edifices have been mainly erected by the offerings and the gifts of the faithful, the State claims them, and intends holding them. Indeed, the saddest feature of the policy of the French Government is their wanton robbery of the property belonging to Religious Orders. It was not sufficient to suppress and exile Orders; they confiscated their property as well. Will the Minister who spoke at the banquet pretend that such a thing could or would be attempted in the United States? And it was only the other day that a banquet of these State worthies met to celebrate their confiscations and their robberies, their cruelty and their infamous persecutions took place—where do you think? In the chapel of an Ursuline convent from which the poor Sisters had been evicted. Colleges, convents have been closed in all parts of this unhappy land; the religious and the teachers have been banished; the Cross has been removed. Then goes forth some Minister of State to re-open the stolen building introducing lay teachers who would just as soon commit suicide as teach the existence of God or even mention His Holy Name. We must have reason, but no God. In fact, it would seem that the settled policy of the French Government is in the direction of making the public as well as the educational life of France godless. It was a pious custom in other days to place the crucifix in important public buildings; down it must come. The sittings of the British House of Commons open with prayer; so does the practice obtain in several countries. But here in France the poor children who frequent the public schools dare not invoke the blessing of God upon their work. The Masons have declared that the Cross and the Church must go. I cannot describe the impression produced upon my mind by the remark of a little girl who was on her way to a convent school which had not yet—although daily expecting it—received the order to close. Walking a little behind her was another child about her age and evidently on her way to school as well. I asked the first child why she had not greeted the other. "Oh! I don't know her. We don't meet," was the reply. But I asked if the other little girl did not also go to the convent. "Oh, no! She goes to the school where they don't pray." How sad—and what can you expect from children thus started in life? No God, no prayer. I have before me at this moment a French newspaper which claims to have the largest circulation of any paper in the world. It is a big boast but there can be no doubt that the paper is widely read and enjoys immense popularity. The columns are full of accounts of social disorders, violent robberies, assaults, murders, divorces, suicides and pretty much every sin and crime which flourish in the field where virtue is mocked and purity scorned; where God's commandments are not taught, and where His very existence is ignored; where in one word the first and the greatest commandment of all is spurned. May God save France! should be the prayer of every true child of the Church for He alone can save France.

Crime the Sequence of Infidelity

In some quarters—I don't mean Catholic quarters—there is alarm. People cannot close their eyes against the flash-light of terrible truths. The number of murders strikes them, and they feel that something is wrong somewhere. Nor do they altogether relish the sight of the evictions. They have a feeling akin to pity when they see the nuns expelled from their convents and going out as governesses, sometimes even going into domestic service, often leaving France altogether. They don't think that such deeds win for their beloved France—and the French love their country—the respect and esteem of other nations. And they wonder where it will all end. But, perhaps, nothing has served to stir up anxious feeling more than certain revelations which have been made about the treatment of the sick in hospitals where lay hands now administer, the nuns having been expelled. It is a long road which has no turn; indeed, it is a rare road. The road of persecution in France will not only have a turn, but an end as well.

"Ma, what are the folks in our church getting up a subscription for?" asked a small boy of Holton of his mother.

"To send our minister on a vacation to Europe this summer."

"An' won't there be no church while he's gone?"

"No preaching service, I guess."

"Ma, I got \$1.23 saved up in my bank—can I give that?"—Exchange.

### How Is Your Cold?

Every place you go you hear the same question asked. Do you know that there is nothing so dangerous as a neglected cold? Do you know that a neglected cold will turn into Chronic Bronchitis, Pneumonia, disgusting Catarrh and the most deadly of all, the "White Plague," Consumption. Many a life history would read different if, on the first appearance of a cough, it had been remedied with

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### WHY CHILDREN ARE REFUSED

One of the excuses offered for "race suicide" in the United States is that married couples of small means can hardly find a place to live in if they have children. Owners of flats often refuse to let them to any but childless couples. This is a case of one evil leading to another. Landlords have been driven to take this stand by senseless conduct of parents whose only idea of bringing up children is to let them do what they please. Children brought up in this way simply tear a house to pieces, and owners of the houses, having seen their property deteriorate in this way, have adopted the drastic measure referred to as the only means of putting a stop to it.—The Casket.

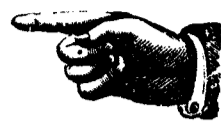
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### COMMON ERRORS

"Did you ever pick up a 'don't' book and read it and see how many mistakes the average so-called well bred person makes unconsciously, or through bad habits?" asked a young lawyer. "Perhaps slang has a great deal to do with it, as slang expressions are used often in such a way as to make them resemble good English. We say a piece of cake is 'awfully' good, or a girl is 'awfully' pretty when we mean 'very.' We say a wedding 'occurs,' when nothing but accidents occur, and as for the word 'lay' but few people there are who are not afraid to use it. We 'lay' a thing down, but we ourselves 'lie' down. 'Lay, laid, laid' takes an object; 'lie, lay, lain' does not. How ridiculous it is to say we 'love' candy, when we 'like' it; a plate of soup could hardly be 'lovely,' but a rose could be. And that word 'got.' It seems almost an unnecessary word if care would be taken. The words 'he,' 'she,' 'him,' and 'her' are really the most troublesome words in the English language to most people. I was shocked to hear a society girl once say, 'Mrs. Blank has invited she and I to her home.' They seem to be afraid of the words 'her' and 'me.' To say 'she asked her and me' sounds queer, but is correct. How many careless people say, 'He asked for you and I.' The word 'ain't' is fast growing in disfavor. Few know that the word 'aggravate' does not mean 'provoke' or 'irritate,' and that they must not say a 'new beginning.' We expect a visitor, but we 'suspect' he is sick. A man dies of a disease, not 'from' and to say 'do like I do' should be 'as I do.' The word 'preventive'

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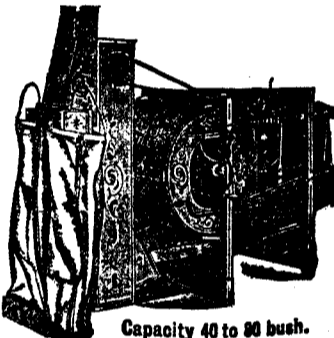
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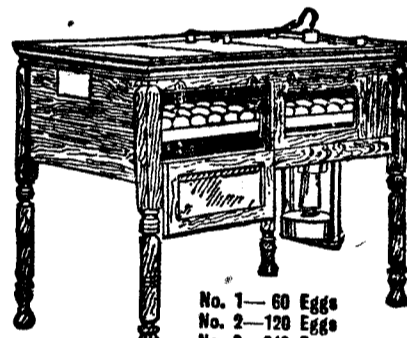
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is to be used instead of preventative, and the term 'I mistake,' instead of 'I am mistaken.' So one could go on indefinitely in the line of speech and writing, but when it comes to etiquette and table manners, how many there are who fall short of the rules laid out by the standard on such matters."—Birmingham News.

### A Popular Man in the Klondike

From the "Klondikers' Friend," in December Donahoe's

"I don't suppose you've brought any potatoes?" he queried, as soon as the confusion consequent on my arrival had ceased. "Only the evaporated," I replied. "You all seem to want potatoes. I suppose from what Father Judge said to me, that potatoes are medicine to you fellows." "A sure cure," spoke up everyone at once. Then H— broke in: "So you've seen Father Judge?" Then with a confident smile, as knowing

the inevitable answer:—"What d'ye think of him?"

Everyone in the room looked up, as if a well-worn and interesting theme of conversation had been brought up.

"Oh," I replied, diffidently, "I really haven't seen anything of him much. B— was telling me down town that he is sort of popular about here."

"Popular!" echoed H—, in protest. "Don't use the word 'popular' here. He's the finest man that God ever put a soul into. Where'd we all have been this winter without him, I'd like to know. He's just killing himself trying to take care of everybody."

"I'm sure he's a good man," I replied, sympathetically, for all had joined in silent but evidently hearty approbation of my friend, H—. I continued:—"You're not a Catholic, H—?"

"O that doesn't cut any figure here. Why, God bless me, here's a bunch of sixteen of us here now in the room, and not a blessed Catholic in the lot—unless it's Jack over there. But Father Judge is making Catholics fast. Never preaches or talks doctrine or forms of

Poultry raising pays. People who tell you that there is no money in raising chicks may have tried to make money in the business by using setting hens as hatching, and they might as well have tried to locate a gold mine in the cabbage patch. The business of a hen is to lay eggs. As a hatcher and brooder she is outclassed. That's the business of the Chatham Incubator and Brooder, and they do it perfectly and successfully. The poultry business, properly conducted, pays far better than any other business for the amount of time and money invested. Thousands of poultry-raisers—men and women all over Canada and the United States—have proved to their satisfaction that it is profitable to raise chicks with the Chatham Incubator and Brooder. The Chatham Incubator and Brooder is honestly constructed. There is no humbug about it. Every inch of material is thoroughly tested, the machine is built on right principles, the insulation is perfect, thermometer reliable, and the workmanship is the best. The Chatham Incubator and Brooder is simple as well as scientific in construction—a woman or girl can operate the machine in their leisure moments.

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faith, you know, unless you ask him or show him your mind is uneasy on that score. No! He just does all a mortal man can do for you, and evidently wishes he could do more. Then he jollies you and goes to church, and you feel you'd give one of your two useless legs if you could follow him. Whist! Here he comes.

Thomas Edison the great inventor, is very fond of children. While on a visit to New York recently he was endeavoring to amuse the six-year-old son of his host, when the youngster asked him to draw an engine for him. Mr. Edison, promptly set to work, and, thinking it would please the child to have an elaborate design, he added a couple of extra smoke-stacks and several imaginary parts. When the plan was complete the boy took it and eyed it critically, then he turned to the inventor with disapproval in every feature. "You don't know much about engines, do you?" he said with infantile frankness. "Engines may have been that way in your time, but they've changed a whole lot since then."

Northwest Review

PRINTED AND PUBLISHED WEEKLY. WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY AT WINNIPEG, MANITOBA.

Subscription per annum \$3.00 a year in advance \$1.50

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SATURDAY, DECEMBER 30, 1905.

"ACROSS WIDEST AMERICA"

(Continued from last week)

Very valuable are Father Devine's observations on the spirit of the countries he visits. He wonders why Newfoundland, so favored by nature, is still so little known, although it has been an English possession for over four hundred years, and he answers his wondering question by pointing to its rock-bound coast. "But the age of the railway builder has come. Modern enterprise is opening up this land pregnant with vast possibilities. When Newfoundland ceases to play with Fate and enters the Canadian Confederation, where she rightfully belongs, the problem of the future of the colony will solve itself." Many who have heard little about Nome except the lawlessness of its beginnings will be

gratified to learn how the good example of Canadian law-abiding miners has reformed it. "Nome," Father Devine tells us, "has the reputation of being a model mining camp; in this respect, I hear, it rivals Dawson. This is the verdict of the miners themselves, nearly two-thirds of them citizens of the United States, who spent some time in the Klondike district, prior to the stampede of 1900. Their residence in the Canadian territory had an excellent effect on them; and it is remarkable what respect they cultivated for our Canadian laws and law-keepers. The miners never tire of praising the activity and usefulness of the Northwest Mounted Police, nor are they slow in contrasting our Canadian methods with the useless, slipshod system of military forts and garrisons in vogue in Alaska."

Many of Father Devine's descriptions are extremely graphic and not at all commonplace, such, for instance, as the breaking up in spring of the Neukluk River, frozen in some places to the bottom (p. 303), the incomparable September and October sunsets (p. 179), the white snow mantle and the blue sky, "Mary's own colors," on Lady Day (p. 212), the terrifying passes on the Spokane and Northern Railway, where "the curves south of Rossland and at Seven Devils, the only appropriate name for a set of rocks overhanging the Columbia, would unnerve the coolest vertebrate that ever lived" (p. 77), the fascinating Northern lights (p. 292), and this bit of genuine literature: "There are no rocks along the Nome beach, nothing but the tundra sloping gradually down to the sea. A sand bar, parallel with the beach, lies below the surface, four hundred yards off. When the incoming waves meet



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this obstacle they turn over in magnificent curves that would have sent Ruskin into ecstasies, and then, gathering fresh strength, hurl themselves against the beach sands with the roar of a park of artillery. Night and day you can hear the monotonous heaving of a million tons of ocean water, and their dismal roaring as they spend their fury on the sands" (p. 291).

Father Devine meets and immortalizes all sorts of interesting people: the learned skipper of the tug-boat "Saidie,"

Captain Rickmess, who makes it a point to post himself up on all the history of the Behring and Arctic coasts, but who in one instance attributes to August von Kotzebue the discovery of Kotzebue Sound, which was really discovered by one of his four famous sons, Otto; the lone woman from Donegal, who told him, in the richest of Milesian accents that she had taken to mining because "taking gold from the ground is taking what belongs to nobody but God, and this is the honestest

way of making a living;" the hospitable "Thomas Dwyer, a shrewd New Yorker, who helped to build the North Shore railway between Montreal and Quebec in the early eighties, and whose wife belongs to a well known French Canadian family;" the well known surgeon Alexander de Soto, the son of a former Spanish minister of war and a descendant of the famous Ferdinand de Soto, whose energy has lost nothing in its tenth transmission to the present bearer of the name, a great promoter of practical mining with the newest methods; John Dexter, "probably the best known and most respected name in Northwestern Alaska," a staunch friend of the Eskimo, steeped in native lore, whom Father Devine had all to himself for a couple of days and from whom he learned much, of inextricably blended fact and fiction, about his exciting career; and others too numerous to mention.

One might be inclined to regret that a book so well suited for a Christmas or New Year gift should not have appeared a few weeks ago in time to be handled by the trade, were it not that Father Devine's "Across Widest America" is no ephemeral publication, but a work of solid historical value, first as a lifelike picture of Alaskan mining camps, and then as a compendium of valuable facts of permanent interest, such as those contained in his carefully compiled chapters on Russian domination in Alaska, the Aboriginal Tribes and the history of Missionary Work and its Results in that vast region. This last chapter, with its sketch of the heroic Oblates, Bishop Clut and Father Lecorre, Archbishop Seghers, and the present Jesuit missionaries, is such as to stir up Alaskan vocations in many a fervent Levite. In fact, the general impression produced by this true recital of Alaskan experiences is that, in spite of the hardships and dangers of existence up there, the simple and healthy life one has to lead, the rough but sterling comradeship of the miners, the honesty and frank hospitality of the hitherto greatly underrated Eskimo, all combine to make one understand the call of the Arctic wild in the heart of energizing youth. But a sincere Catholic will give to that call a loftier meaning, as Father Devine himself does in this passage: "While one is gazing in admiration at the great silver bow of the Northern Lights, great waving shafts of silvery light spring in quick succession from mountain-top to zenith, as if chasing one another in play amid the wilderness of the stars. And then it is the unrivalled brilliancy of the stars themselves—nowhere so beautiful as in Alaska—that attracts one's attention. In the long, solitary autumn nights, one never tires of looking at the Arctic sky and its wonderful transformations; and during the exhilaration of such moments, one cannot help asking oneself how it is that thousands of men will spend the best years of their lives in arduous toil, bent almost double, in order to dig out of the bowels of the earth the metal which has been the source of so much evil and so much unhappiness, when they need but raise their eyes to see flashing and scintillating in the infinite meadows of heaven, grains of gold more precious and more beautiful by far than were ever found in the sands of Nome. How narrow men's hearts seem at such moments, and how puny their interests!"

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**THE FALL OF MR. HAULTAIN**

As the Saskatchewan election campaign recedes into the past two features which signalized it stand out conspicuously in their true proportions. The one is Mr. Haultain's deliberate attempt to represent an utterance of opinion by Archbishop Langevin as a pastoral letter, a mandement to Roman Catholics; the other is the publication—and to make the offence worse, the garbling—by Mr. J. K. McInnis of Regina, of a private and confidential letter. These two disgracefully indefensible things have left an indelible stain upon the record of the Conservative campaign against the Scott Government—a stain which is lightened not at all by the amazing efforts which the two Conservative newspapers in Winnipeg have been making to wipe them out. One of these papers attempts to argue that Mr. Haultain was justified in dishonestly attaching Archbishop Langevin's name to the utterance in question and representing it as a mandement to be read in Roman Catholic churches, which it was not; the other seeks to excuse Mr. J. K. McInnis on the ground that he was "provoked."

If Mr. J. K. McInnis were a decent, honest man no provocation could have led him to do what he did. No man worthy of the name of a gentleman would be capable of such a dirty, dishonorable act. Mr. McInnis has branded himself as a person with whom no man hereafter can hold a private conversation, or to whom no man can write a private letter, without knowing that if it ever suits McInnis' purpose to violate that confidence, he will do so.

As for Mr. Haultain's dishonest use of Archbishop Langevin's expression of opinion, it was assuredly not the sort of thing to which that Admirable Crichton of politics, as his admirers pictured him, should have come down off his pedestal to soil himself with. Archbishop Langevin's utterance carried the weight and only the weight of a newspaper interview. Mr. Haultain would have been entirely within his right in attacking it with might and main for what it was; but he did not do that. He chose rather to try to metamorphose it into something which it was not. As to how Mr. Haultain in the face of that attempt, can pretend to justify his failure to attack Rev. Dr. Carman, Rev. T. M. Marshall, who took the platform in the Conservative interest, and the mandement issued by the Orange Grand Lodge, no explanation is offered. None can be offered.

There are not a few politicians, it must be admitted, who would not have scrupled in the heat and stress of a campaign to do the ignoble thing that Mr. Haultain stooped to do; but they are not men pedestalled loftily above their fellows and pointed to as exemplars of how even in politics the high life is possible. Mr. Haultain has wrecked his pedestal. The Conservative papers which, as a matter of politics, continue of talk of him as a man incapable of any but the noblest conduct, know that they are talking of a Mr. Haultain who was believed to be a very different person from the politician who is the leader of the Conservative Opposition in Saskatchewan to-day.—Free Press, Dec. 20.

**CHRISTMAS IN WURTEMBERG**

By Cornelia Cress, in December Donahoe's

Christmas is one of the prettiest, and, of course, one of the most familiar of German festivals. As every one knows the making of cake is the pressing business of the holiday. Good housekeepers pride themselves on the number and variety of their cakes. Just before Christmas the streets are filled with bareheaded maids (a servant never wears a hat when she is on duty, perhaps, because all heavy burdens are carried on the head), taking tins of different kinds of dough to the baker as for some reason the average German range does not do well for cakes, and they have to be entrusted to the baker or confectioner. Anisbrodchen (anis-seed cake), Lebkuchen (glazed ginger bread), Zimmtsternchen (cinnamon stars), Springerli, and many others are made by the hundreds, and a plateful of different varieties given to every one who is in the habit of going to the house,—to the teachers, to the postman, to the woman who brings milk and vegetables, to the child who delivers the newspapers, and all others. In a big family the celebration often lasts a week, as one night a tree is dressed in the grandmother's house, then in an uncle's and so on. Every year the children get certain elaborate toys, with which they are only allowed to play during the holidays; after that the railway train, kitchen range, or

riding school, is put up till next Christmas, and then added to the other presents on their table.

Every one is remembered at Christmas, every one, living or dead; many a little tree that night burns out its candles in a cemetery, and here and there a mother may be found putting toys as well as holly on the grave of her child.

**MORALITY IN STREAKS**

(The Casket)

The present municipal campaign in New York has introduced us to the phrase honest "graft" which one of the anti-reform party is said to have used. To take toll from bawdy-houses, gambling houses, and such places, in return for giving them police protection, he calls "dishonest graft," something with which he says "no man ought to soil his hands when there is so much honest graft lying around."

By "honest graft" he means the profit which he can make for himself by using inside information acquired by him in his capacity as trustee for the people. For instance, a park commissioner, as a trustee of the people's property has a share in deciding that the people of a slum district need more breathing space, and that some tenement houses shall be bought and torn down to make room for another park. Before the owner of the tenements know anything of this, the park commissioner, in his private capacity now, goes to him makes him an offer for the property and buys it. Next, the park commissioner, in his public capacity, approaches himself in his private capacity, and in the name of the city, that is in the name of the people, offers himself a much higher price for the tenement than he has just paid for it to the original owner. The profit which he makes on this transaction the park commissioner calls "honest graft," and declares that he is entitled to it. In other words, he declares that while serving the city at a handsome salary, and supposed to be working for its advantage and not his own, he has right to use his official knowledge to his own private advantage and to the city's disadvantage. A very strange idea of honesty, indeed!

The state of mind revealed by this New York politician is not at all an uncommon one. In many men morality seems to run in streaks. One man will pay his grocer promptly, and cheat the tax-gatherer; another will strictly fulfil all his business obligations, yet he will buy votes; another risks his life for you, and steals your wife; another will refuse payment for his hospitality, but will follow you from his door and shoot you in the back; another will give millions for education, and bribe railroads and legislators. All of which goes to show the necessity of some recognized authority to define for all men what is right and what is wrong, and to emphasize its definitions by reminding us that we have to give an account, not merely to our fellow-men but to an All-knowing Judge from whose awful tribunal the wicked shall depart into everlasting punishment, while the good shall enter into life everlasting.

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**PROGRESS OF THE GAELIC LEAGUE**

The story of the movement of the Gaelic League for the return of the Irish to their native tongue is told in the following several extracts from American exchanges:

"Dr. Douglas Hyde, president of the Gaelic League, poet, historian, orator and playwright, has come to the United States to explain what the League has done for the moral, mental, physical and financial regeneration of Ireland. He says no political purpose animates him, and that he has no idea that free Ireland may come within the next decade as a result of his labor in spreading the love of the Irish language.

"A small group of far-seeing Irishmen," said Dr. Hyde, "saw that the old, historical Irish nation was dying out. All its better characteristics were being merged into the vulgarity of an imitation English province. They saw the country suffering intellectually, morally and industrially under the influence of the English. They determined to arouse the national spirit, and the Gaelic League was the result. He appealed to the old Irish people and for the first time in two hundred years a spirit was evoked that has become a power in Irish life.

"There are thousands of people who are now determined to work out their lives in Ireland rather than risk an uncertain future in a foreign land. Scores of Ireland's sons and daughters have returned to the country because the Gaelic League has made them understand and admire the home of their fathers."

"Dr. Hyde has so impressed President Roosevelt that the latter has advocated the establishment in the colleges of the United States of chairs for the study of Gaelic. As soon as the President learned of the presence of Dr. Hyde in New York he invited him to dinner at the White House.

Several pregnant paragraphs from an interview with Dr. Hyde by the "Sun" (New York) are appended hereto:

"When the Gaelic League was established in 1893 it found the Irish nation really degenerating into a West British province. The number of schools today in which the Irish language is taught is more than 3,000 and the number of children studying is over 100,000. It has prevailed upon the Board of Intermediate Education to place Irish in certain cases upon an equal footing with other modern languages. The government is, of course, blocking the way. It has paid what is called 'result fees' for various subjects, Irish included. Four years ago the 'result fees' in this branch only amounted to a few hundred pounds. The sum now paid is £12,000, the consequence being that it has announced that it will pay no more 'result fees' for the teaching of the Irish language."

Asked if this will dampen the ardor of the enthusiasts, Dr. Hyde shakes his head.

"Indeed, no. The interest now is too widespread, too far reaching. Take the literary output alone as evidence. When the Gaelic League started in 1893 the publication of a book in Irish came at intervals of years. Now, scarcely a week elapses without the appearance of a new book or a pamphlet. From the offices of the League alone, not to mention other agencies, there is an output of a quarter of a million at present every year.

"Take the celebrated Maynooth College as an example. Fifty years ago students from certain dioceses only were allowed to attend the Irish classes, and those who did attend were laughed at and jeered. To-day its leading periodical, the organ of 600 students, gives a thorough support to the language revival and is largely written in the Irish tongue.

"The corporation of Dublin has made Irish a compulsory subject; no one can even obtain a clerkship without a knowledge of it; the county councils of Cork and Mayo have done the same and so have the corporation of Limerick, the Moy commissioners and others. In many college societies, those of law and medicine, Irish is an optional subject for examination, and in several dioceses, some of them where Irish has been extinct for half a century, the managers of the schools will not appoint any school teacher who cannot teach Irish. In the Royal University Irish is on the same footing as English and carries the same amount of marks.

"At first sight there would appear no connection between the industrial and the language revival, but it is obvious when pointed out.

"When a man learns Irish and thereby for the first time feels himself a real Irishman, he will not be satisfied



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**GRAND SUCCESS OF CATHOLIC FEDERATION**

Catholic Federation in Germany and the United States are briefly sketched in two articles given below. The plans of both congresses have worked out very practically and have met with much success.

**In America**

"Reverend Father Thomas Giblin, C. S. Sp., National Organizer of the American Federation of Catholic Societies, issues a call this week to lay plans for a welcome to the delegates elected for the opening meeting of the new year on the fourth Sunday evening of January. This meeting will be held in Pittsburgh College library, henceforth the regular locale for such assemblages. Due to want of space in the crush of other matter, "The Catholic" has not, in this holiday time, space to give the worthy organizer's call, verbatim et literatim. Next year's delegation, it is expected, will be larger than the last three meetings, as the idea of Federation is becoming known and understood.

"The prime purpose of Federation is a union of Catholic societies having as object the welfare of our Church. This object all the promoters of the movement will never relinquish till not only all our societies, but practically all individuals of our faith shall have become involved. Its watchword is organize, spread harmony, agitate, affiliate, win every one into the movement. The Federation wants the ear, the judgment and co-operation of our 15,000,000. It wishes to convene them in county, State and National conventions, by affiliations and delegations on the part of all our societies. Catholics are a power in proportion as they are united. After organization is enlightenment. If we desire to promote the safety and welfare of the Church we must know and spread the loftiest principles, the true and strongest, bearing on public questions and methods. Hence Federation leaders strive to convene prominent Catholic thinkers to form efficient executive boards, to associate to these clerical advisory boards, to appoint committees on the chief branches of thought and action, to spread by speech and literature the light that issues from their deliberations.

"The Federation has a vast field of labor. It insists on the need of Catholic congresses, Truth societies, encourages all our good societies in religious, educational and charitable work, preserving to each its autonomy. It recommends Catholic papers and pamphlets, and warns Catholic youth in non-Catholic universities that they are endangering their faith, whereas by attending their own, they could make it one of the foremost of the world. Respect for law and order is inculcated. It maintains the utmost veneration toward our Bishops and the Supreme Pontiff.

"What Federation has done is seen in the results. The formation of a Catholic public opinion, the betterment of conditions in the Philippines and Porto Rico, the restoration of rations to the Catholic Indians, the final acceptance of the Pere Marquette statue; appointment of Catholic army chaplains, of Catholic Indian commissioners, of prominent Catholics to other influential posts by the President; a practical solution of the school question, whereby in time our pro-rata of the school fund will accrue to parochial schools; the proper consideration of the faith of Catholic Filipino students; a better campaign against divorce, Sunday labor, socialism, etc."—Pittsburgh Catholic.

**In Germany**

"Writing of the great Catholic Congress held a few months ago in Strasburg, Germany, our correspondent in Europe, J. Napier Brodhead says: "At this Congress forty thousand delegates of the federated societies of the German Empire paraded the streets with banners and music. The whole city was decorated, papal colors being conspicuous. These popular federated societies count half a million members grouped in 900 associations that have 350 press organs of their own.

"Thirty-five years ago Catholicism in Germany was more threatened than it is in France to-day. Churches were closed, prisons were full of priests, bishops and archbishops, and Bismarck swore he would never, never go to Canossa. In 1871 there were only fifty-eight Catholics in the Reichstag, representing 720,000 electors. In 1903 there were more than 100 representing 1,800,000 electors—to-day they are really the ruling majority in the country and the emperor understands this perfectly. What makes the great strength of these Catholic Federations is that

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"On the whole it seems probable that the druidic fires, around which it was considered lucky to leap and dance on the occasion of the summer solstice were built up of contributions brought by every one who wanted to secure his luck for the coming year, and so bonfire is really a boon fire." Printers "pi" and the well known American food staple of the same name have common philological origin. A writer in the London Chronicle says: "All the 'pies' seem to go back to the original one—the magpie—in Latin, 'pica'—from whose back and white aspect come 'pied' and 'piebald.' The old ordinal or service book was called 'pica' or 'pi' because of the appearance of the black letter type on the white page, and the edible pie, having equally mixed contents, may have been christened after this by mediaeval humor." Printers' language retains both 'pica' for a kind of type and 'pi' for type all jumbled up." A curious bit of English history is preserved in the word "tawdry." It acquired its present meaning from the phrase "tawdry laces," a corruption of "St. Audrey laces," sold at St. Audrey's fair, which was the same as St. Etheldreda's fair. Etheldreda was queen of Northumberland, and abbess of Ely, and died in the year 679.—Catholic Citizen

**Origin of Words**

Was "bonfire" originally written "bone fire" and were "bone fires" anciently so called from the burning of the martyrs? This is one theory of the origin of the word. From ancient times bonfires have formed a striking part of the celebration of St. John's eve, or midsummer eve, June 24, which was observed with similar rites in every country in Europe. Fires were kindled in the streets and market places of the towns. The young people leaped over the flames or threw flowers and garlands into them with merry shoutings and songs and dances. A heathen origin is believed to be indicated by these acts. A writer says:

# DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

Never had she seemed to Paulus so beautiful; but there was a marked change; for however intellectual had always been the translucent purity of that oval brow, through which, as through a lamp of alabaster, shone the vivid mind within, there was now the mysterious effluence of "that Essence increate" who had come to abide in and had strangely transfigured the appearance of, the faithful-souled Hebrew maiden. And when Paulus, after she had embraced his mother, abstractedly took her hand, his heart was lifted upward with a species of wonder; and without adverting to it, he was asking himself to what marvellous kingdom she had become heiress, in what supernal court of everlasting joy and unassailable prerogatives was this beautiful creature destined to live, loving and beloved, adorning almost the glories which she reflected, dispensed, and multiplied, as if from some holy, mysterious and spiritual mirror.

"O dear Lady Aglais! and O legatus," she said with a gesture amazing in its expressiveness and pathetic fervor (she had brought the finger tips of both hands together under the chin and then lowered them with the palms outward toward her hearers, and so she stood in an attitude of the utmost grace and dignity combined, like one appealing to the candor and good faith of others)—"O dear friends! I was just now passing through my own garden on my way hither, when under the fig tree (where he used to sit pouring over the holy books of our people), I beheld my dead father, but standing, and not in his old, accustomed wicker chair; and he gazed upon me with large, earnest eyes; and as he stood, his head almost touched the leaves of that hollow, embowering fig tree; and he was so pale, so extremely pale as he was never during life; and he called me: 'Esther,' he said, and his voice sounded far away. Ah! my God, from what a long distance it seemed to come! And lo! lady, and thou, legatus, he said to me these words: 'I have been in the vast, dim house, and have seen our Father Abraham; and I have seen our great lawgiver, and all our prophets, excepting only two, Elias and Enoch; and I asked, Where were they? And in all the dim vast house none answered me, but the forefinger was pressed to the silent lips of those who waited. And, suddenly, there was the noise of innumerable armies coming swiftly from afar—but your ears are mortal and your eye veiled, and were I even permitted to tell you that which shook beyond this little world, the large world and its eternal thrones, your mind would not at present understand my words.

Enough, Esther, that I have been allowed to renew to you in my own behalf, and that of others among our people who have been called before you to that vast, dim, silent city, the exhortation which our ancestor Judas Maccabaeus sent with offerings to the high-priest; namely that you will pray for our spirits. Our innumerable company has just been thinned; the glorious Judas Maccabaeus our ancestor, and that holy mother of the Maccabees, and almost all who were waiting with me in the dim, vast kingdom of expectation, have gone for ever; and I, and a few, have been commanded to expect yet a little time; until the incense of holy prayer shall have further gone up in the presence of the Great White Throne."

Esther paused, her eyes dilated, and stood a moment with the hands again brought together; and so perfect a figure of truthfulness, and such an impersonation of sincerity, she looked that the Jewish servant, who understood not a word of the tongue in which she addressed the Greek lady and her son, gazed at her; his work suspended, his cask held high in air with all the marks of one who heard and accepted some sacred and unquestionable revelation.

"Go on, dear child," said Aglais.

"What passed further?"

"I asked the pale image what this meant, that he should term the condition in which he is waiting, and has yet to wait a little time—that vast, dim condition—a house, a city, and a kingdom." "The dwellers," he replied, "are watched in that kingdom by silent protectors, mighty and beautiful, whose faces, full of severe, sad love, are the torches and the only light those dwellers ever see; and the vast, dim city has a sunless and starless sky for its roof under which they wait; and that sky is the ceiling which echoes the sighs of their pain; and thus to them it has been a kingdom, and a city, and a house;

and, until the ninth hour of last Friday, they were numerous as the nations of men!" "And at the ninth hour of that day, I asked, 'O my father! what occurred when so many departed, and you and a small number were left still to wait?' And he gazed at me for an instant with a wan and wistful look; then lo! I saw nothing where he had been standing under the figtree."

"But it was at the ninth hour of the last Friday the Master had expired by the side of the penitent who was that very day to be with him in Paradise!" cried Aglais.

At Esther's arrival, Paulus and Aglais had both risen from a kind of semicircular wicker settle which occupied one of the corners of the roof; and they now, all three, when Esther had finished her strange, brief narrative, leaned silent and musing against the parapet; where, under the shade of a clustering rhododendron, they had a view westward (drawn, as people are who ponder, toward whatever object is most luminous) of the towers and palaces and pinnacles of the Holy City, then reddening in the sunset. One word respecting the spot where the little group was thus collected, and (among modern and especially western, nations) concerning its peculiar scenic effects.

The roof was an irregular parallelogram, protected on all sides by a low, thick parapet, at two opposite corners of which, in the diagonals, were two doors of masonry, bolted with massive round bars of iron, or left open; thus excluding or admitting communication with contiguous houses. The writer, many years ago, saw such parapet doors on the housetops of modern Algiers: nor was the arrangement unknown in the more famous Eastern cities of antiquity, where the roofs glowed with plants in vases. When on some public occasion the passages were opened, the richer inhabitants, far above the noise, dust, squalor, sultriness, and comparative darkness of the narrow and noisome

streets, could stroll and lounge for miles in mid air, among flowers; could cross even flying and embowered bridges (of which a privileged member possessed the keys, like those who have keys to the gardens of our squares), and so Dives, unseen of Lazarus, but seeing far down all things little and supine, could wander through parterres of bloom, and perfumed alleys, and shrubberies of enchantment, with effects of sunlight sprinkled so to speak with coolness and with shadows, soothed out of the noonday fierceness into tints various and tender; unsoiled of the stains and pains that stained and pained the poor sordid world below; until the hearts of those who thus promenaded amid circumstances of such delicious refinement and luxury, bearing and hearing news, and exchanging civilities, were lifted up, and became even like to the heart of Nabuchodonosor, the king. Sometimes the pecten-beaten dulcimer, or the fingered lyre of six strings, made long-forgotten airs of music beguile the declining day, and linger for hours longer, ravishing the night under the stars of the Syrian sky. Such the scene.

(To be Continued.)

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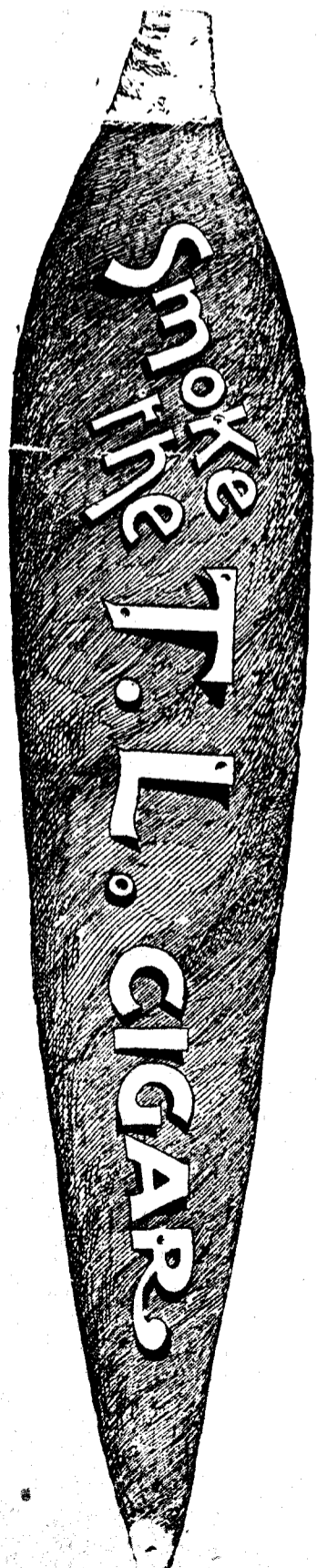
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### THE MARRIAGE OF SANTA CLAUS

Once Santa Claus sobered, and said with a sigh,  
While a tear added lustre to each twinkling eye:  
"Oh! I am getting so lonely and weary of life,  
I need a companion, or, better a wife;  
But where could I find one to share my joy,  
And love, as I love, every girl and each boy?"  
He thought and he pondered, this jolly recluse,  
Then he shouted, "I have it; 'tis old Mother Goose."  
He was off in a jiffy; he whistled; his sled  
O'er the snow like the flight of a sky-rocket sped.  
And his reindeer snorted, with heads high and haughty,  
And trotted along at the rate of two-forty.  
So he found the old lady, of course, very soon—  
She had just returned from a trip to the moon,  
And was fixing her cap, slightly mussed by the ride,  
While the cobwebs were thick in the broom by her side.  
She was old, she was weazened, she had a great nose;  
Yet her eyes were as bright as the plumage of crows,  
And her voice, tho' it was cracked, had a ring very sweet;  
And her dress, tho' 'twas queer, was most awfully neat.  
And Santa Claus blushed, as he said "How d'ye do?"  
The dame courted low, and replied, "Sir, to you."  
"Will you have me?" he prays. "My darling, confess."  
She hesitates, murmurs, then whispers "Yes."  
"But my children!" she cries with the usual pause.  
"Why, children? I love 'em," said bluff Santa Claus.  
"Bring 'em out—where are they? I want 'em!" cries he.  
So forth troop they all in a great company.  
First comes a fair maiden, and know her we should  
By the wolf and her granny—'tis Red Riding Hood;  
While after them, fearfully blowing his horn,

Is Little Boy Blue, on his way from the corn.  
And the notes of the music he sweetly doth play,  
Bring the piper's son, Tom, from the hills far away.  
And then, with a jump and a roll down the hill,  
With pails and with water, bounce poor Jack and Jill,  
Their crowns were both broken, and help they implore  
From Old Mother Hubbard and Margery Daw,  
As well as a nameless man, all tattered and torn,  
Who is kissing and kissing a maiden forlorn.  
And forth from her garden, in a way quite contrary,  
With fruits and with flowers, comes sweet Mistress Mary;  
Then Simon, the simple, returns from the fair,  
With his pie-man most cautious in selling his ware;  
While, dragging their tails behind, flock in the sheep of Little Bo peep.  
A very old woman lugs up a great shoe,  
And out jump her children, a boisterous crew;  
Some sing and some dance, and some of them play;  
But one little boy slinks off in a corner  
And munches a pie—'tis greedy Jack Horner;  
While poor Tommy Tucker expects some in vain,  
And bewails his fate with Tom Grace, who's in pain;  
Then old King Cole and his fiddlers three  
Bring up the rear of this vast company.  
"They are just what I want," shouts old Santa Claus;  
Mother Goose and her children ring out their applause.  
"Now all jump aboard—our new home we'll explore;  
On my old sled there has ever been room for one more."  
With shouts and with laughter they tumbled within,  
And wrapped buffalo robes beneath every chin.  
The reindeer they galloped, the moon shone out bright,  
As they hurried along in its soft silver light;  
And the fat, jolly driver chuckled in glee  
At the sight of his wife and his vast family.  
And the songs of the children rang out on the air  
As they journeyed along, disregarding all care,  
Till they reached the great palace and thro' it to roam  
And forever be happy within their new home.

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### Great Grief and Head Shaving

Among the ancients shaving the head was a very common mode of expressing great grief or sorrow. Sometimes it was done by the priest or some other religious functionary formally cutting off the hair, sometimes by violently plucking it out by the roots. In extreme cases among men the beard as well as the hair was either cut off or plucked out. The idea seems to have been that mourners should divest themselves of that which under ordinary circumstances was considered most beautiful, ornamental and becoming. Lucian—and he is not the only one of the ancient writers by any means who gives points on this queer mourning custom—says that the Egyptians expressed their intense sorrow by cutting off the hair upon the death of their god Apis and that the Syrians acted in the same manner at the death of Adonis. Olympiodorus remarks concerning Job i, 20, that the ancients among whom long hair was regarded as an ornament, cut it off in times of mourning, but that those who commonly wore it short suffered it upon such occasions to grow long.—Catholic Citizen.

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