

RANDOM NOTES For Busy Households.

A walk along our principal thoroughfares will impress the observer with the fact that nowhere within the boundary of fashion is the luxurious tendency of the season more apparent than in furs, which fluctuate in modes quite as rapidly as in prices.

Russian sable stands at the head of the list of fashionable furs, but Hudson Bay sable is a close second, and the cost of a muff of this fur now is three times what it was five years ago.

Short capes of fur with long stole ends are especially smart and there is usually a generous decoration of tails down the front.

One of the causes of friction in domestic affairs may be traced to the lack of politeness on the part of the members of the household in their daily intercourse.

One of the most successful instructors of the young in our day bears this testimony: "People complain of the way children behave and lay the blame of their behaviour on the day school, but if they would only make the children do at home as they are required to do in school matters, they would be different."

The following touching incident is related of a woman who has devoted

much time amongst the poor in charitable cities.

The generosity of the poor and their helpfulness to each other is a thing which cannot be understood until one lives in close contact with these people, with whom existence is always precarious, and who thus have a fellow feeling for one another's needs.

With a power stronger than the force of gravitation, the bed holds on to its occupants in the morning, remarks a writer. "How easy you are," it says; "how cold it is in the room."

Blessed is the body that has the spirit to jump out of bed with alacrity, at the proper instant, on a frosty morning!

"When I see a person who has the courage to rise promptly in the morning," says Bishop Landriot, "I at once form a high opinion of his strength of character and I say to myself: 'On an occasion that person could develop extraordinary energies.'"

When the first act in the morning is an act of self-denial, done from a pious motive, the Recording Angel is apt to have little to enter on the wrong side of the ledger for the rest of that day.

THE KICKERS OF KALAMAZOO.

Every week, says the Augustinian, of Kalamazoo, Mich., there are more or less anonymous communications received at the Deanery, regarding the management of the parish.

The thought occurred that it would not be a bad idea, to submit the hatch to the attention of the parish, and let them see one phase of a pastor's life, which perhaps, they had never thought of. However, it may be said as a sort of an excuse for the persons who are guilty of such dirty work, that they imagine we believe, that they are the only ones who are doing the kicking, and that everyone else is neglecting the parish.

Here are samples of Postal Cards and anonymous letters, received during the past few weeks:

"Rev. Dear Father:—'Would you whisper in the ear of Father not to be so long in his talk.'"

"This mission is not a success. Father Robert's sermons were twice as long. It does not pay to come for one-half an hour."

"The church is positively an oven." "Why cannot you make the church comfortable? The heat of the church encourages sleep."

"We expect a fuel collection after such a heat as we have experienced."

"Will you kindly tell the sexton that farmers have to come a long way. He is paid to fire up. Make him have the church comfortable."

"If you expect us to come in the morning have the church warm." "It is as much as a man's life is worth to have to attend church when the draft is so great."

"Keep the ice and snow off the steps. Get some one that can."

"There is a general complaint about not being able to understand Father . . . Will you kindly attend to it?"

"Your hymn singing reminds me of a Methodist meeting; let there be more praying, and less singing I am tired of it."

"There is a great deal of noise in the back pews, please put them out."

"The ushers are making fools of people, they are only good to show off. Attend to them."

"How is it that some public school people were allowed to go to the sacraments and I was not?"

"A lot of girls are making noise each evening, in the vestibule. Why cannot the Sisters stop it?"

"What have we got bells for, why don't they all ring?"

numerously; they placed in my new last evening a man evidently from a stable. My clothes won't get rid of the smell for a week."

The following was in the person's own handwriting: "Have the Missionary Fathers call on me for he won't go to the mission unless they do."

"You think you are smart in having missionaries here who do just what you tell them. I'm on to it."

"Did not the Germans pay their money to build this church? Why must they go to the basement? It would be better if you would send the Irish to the basement, and let the Germans have the church part of the time."

"Why don't you get your old door bells fixed I have been trying to get in for half an hour."

"I wish you would get mission goods where they could be bought conveniently."

"Have some one explain more about the White Scapular."

"This mission was no good. I don't believe in showing attention to Protestants. This is not a Protestant revival, keep them out of the church."

"It seems to me that some arrangements could be made where the church could be emptied quicker; the delay in getting out is distressing."

"Hot pipes and some feet don't work well. Please arrange parishioners of such feet where they will not inconvenience."

"It seems ridiculous to have flowers for the ushers every night. Please stop it."

"Can't you keep people from snoring in church? Call at pew No. . ."

"Get a policeman to have people move on after the services in the ring."

"Keep your mission notices at home. You can't scare me with your texts of the Bible. No such superstition here. You can't turn me into a goat in this country."

"The lights should be turned on in the church earlier."

"Go after old . . ."

"Please keep the altar boys quiet in the basement. It is annoying."

"Tell Father . . . not to speak to loud in the confessional." "I won't go if you don't."

"I want to inform you that Father . . . should not hear confessions; he is too cross. Please stop him without delay."

These postal cards and notes were signed by almost all sorts of people as follows:

Well Wisher, One Who Knows, Your Friend, Pew Holders, Practical Catholic, One Who Contributes, Yours for the Truth, etc., etc.

The above are fair samples of the interest manifested in the parish, by a number of this congregation, who as a rule pay little, and make up for the defect in fault-finding.

In opposition to the above may be placed a couple of notes which came to hand properly signed, which read as follows:

Rev. Dear Father,—I am a stranger to you. I attended the services at your church last Sunday morning and evening. Permit me to congratulate you on the excellent services; the arrangements were perfect. The ushers were charming and seemed to understand their business thoroughly. The

surprised choir was a surprise to me. I was fortunate enough to be here during the time of the mission and had the opportunity of hearing one of the grand missionaries. For this I am very grateful. I took the liberty of telling you this not as a flattery, but as an expression of my gratitude, being privileged to have been here for the services.

I assure you that some of my Eastern friends will be astonished at what I will tell them when I return. If I am ever within one hundred miles of Kalamazoo over Sunday I will endeavor to be present at the services in your church. It was a revelation to me how you people out west can do such wonderful things. I am prouder than ever of being a Catholic and trust you Reverend Father will not forget to say a prayer for a way-farer.

Respectfully yours, J. N., Brooklyn, N. Y. Rev. Dear Father:—We were delighted with the mission and do not regret our trip to attend it. The services at St. Augustine's are perfect. How we wish we had something similar at home. I congratulate the Catholics of Kalamazoo, and their privilege of having such exercises. Sincerely yours, F. P. B.

DUTY OF CATHOLICS TO THEIR PASTORS.

Frequent complaints are made that Catholics are yearly becoming less generous in their offerings to the church. One of the reasons of this falling off is, perhaps, the wonderful growth of the church in this country and the consequent idea that the individual burden has been thereby lessened.

A few years ago Catholics considered it a duty to make a liberal donation on the occasion of a baptism or marriage. Not only was it a season of joy for themselves, but they strove to make it a little more pleasant for their pastor. So, also, whatever spiritual service was required the priest was made the recipient of some donation, small or great, as a token of appreciation.

This generosity of late has become somewhat warped. Catholics call upon their priests to baptize, marry, administer to the sick, and perform the many functions of the ministry for their spiritual benefit with never a thought of a donation, or, if they give, their offering is frequently next to nothing.

Losing flesh is one, and a hacking cough is another. If they come together the meaning is a loud and hard one. Scott's Emulsion does some of its best work in some of these cases. It prevents consumption.

The most wonderful story of a man's unlucky day that has ever been told appears in the Lancet, which introduces it as a curious instance of coincidence. A patient at the age of ten years fractured his right index finger. It happened on August 26.

What is a "parishioner?" The answer to this question is not so simple as many may imagine, and an answer that would be full and correct in Philadelphia would not meet the requirements in New York. Until a few days ago even the priests of the latter city were not entirely clear on the point, but at the diocesan synod Archbishop Corrigan gave an official definition of the word as far as New York is concerned.

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cases of sickness and so forth. The old regulation was that a person was considered to be a parishioner of a church if he attended the services regularly, even if he lived outside the parish limits without renting a pew. Now as to Philadelphia. A "parishioner" in this diocese is one who lives within the parish limits. He must support it, be attended in sickness by one of the priests and be buried from his church.

BUSINESS AND ITS MINOR NOTES.

Men are so anxious to get rich that they often fail because they do not perform the work of one day well, but try to anticipate the future and by violating well-known laws of business endeavor to succeed without attending to minor duties, and with total disregard for the present.

A great artist may achieve immortality by a single painting, but he only reaps the reward of long preparation. The same is true of every man who wins renown. The attorney, the military leader, the naval commander, and the author do not suddenly become famous, but by a long apprenticeship prepare the way for success.

The young man who enters upon his business life with the determination to attend to minor details and to acquire the knowledge necessary to control a great business will be likely to succeed. The majority of young men are dissatisfied with the humble positions they are compelled to accept at the beginning of their business career. Ambition is not to be despised, but there are worthy and unworthy ambitions. The one is stimulated, the other crushed.

TWO WARNINGS.

Life insurance is a good thing; but health insurance, by keeping the blood pure with Hood's Sarsaparilla, is still better.

In 1859 England's death rate was 22.4 per 1,000. In 1865 it was 18.7 per 1,000.

Among the mysterious customs of the Zulus is the dread which the married man has of his mother-in-law. He is afraid to meet her and always holds up his shield to screen him from her glance when he passes her dwelling.

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