

**GETTING ON IN LIFE.**

An Interesting Subject to all Struggling for Success.

The underlying cause of human discontent and unrest, whether manifested by the individual or by the many, is a morbid desire to be 'happy.' Many a man would be happy indeed were it not that he misses true happiness in the feverish search for it. Happiness is like rest, found without effort and denied to such as forever seek it instead of enjoying it. The poor man says the Indianapolis Journal, is not happy because he wishes to be rich, imagining that riches would bring peace. The rich man is not happy for even more reasons than the poor man is not. He is unhappy because he is not richer because he fears his riches will take wings and get away from him, because his neighbor has more than he has, because he failed to make as much as he expected in his last speculation, or because he lost instead of making. All these and innumerable other reasons conspire to trouble the man of wealth.

But the poor man says: "Give me his possessions and I will take care of happiness." There is a delusion in this; and there were not the plan of this world would be a very imperfect one. It can not be that its Architect should lay it out on the narrow plan that none should be happy unless rich. The fate of humanity under such cruel condition would be deplorable. Only a very few of the vast number of mankind would stand any chance of an existence that would be tolerable. That this is a mistake needs no argument. The law of common sense, the law of God, the law of compensation—all law is against such a monstrous condition to happiness. It is not saying too much to say that the poor may be happy as the rich. There are troubles and temptations that come to the rich that the poor know nothing of. There are sleepless nights in the mansion that are unknown in the cottage, and often when least expected. The banker whom many a poor man envies may in turn envy the man who attends to his horses for the very peace of mind that he enjoys and to which the master is a stranger. Men living in mansions have often lived for years with the shadow of bankruptcy hanging over them from which they would only too gladly escape and welcome honest poverty. It were foolish to argue against the comforts that wealth can provide, but wealth alone cannot even buy peace, to say nothing of happiness. Wealth is a curse to the man who, relieved of its responsibility, would be happy.

But if any man would be rich, and feels that he cannot be happy until he is possessed of more goods than his fellows, there is a way to become so. One way is to be mean, stingy, grasping, intent ever on gaining more and spending less. He can stint himself and family, deny his wife and children the privileges that are cheerfully accorded the little ones of the poorer men, and in every way make himself and family bend to the severest conditions that he has devised. This is one of the ways to wealth and a way that is not likely to commend itself to honest men.

Then there are other roads to the accumulation of wealth. A man may become rich by theft, by fraud, by speculation and various other ways more or less questionable. But not this kind of wealth that the poor man envies, for he could not accept it under the conditions it was acquired. Besides as a rule, with very few exceptions, the wealth acquired in a dishonorable way cannot be retained and slips away almost as quickly as it came.

But it will not do for the poor man to conclude that all wealth is acquired in a way that cannot be thoroughly honorable. Many a man is wealthy and really happy in its possession, because he got it in a way that no man can question. There are thousands of men who have great possessions and who have come up from poverty by their own exertions. Their example, too, may be followed by such as would become rich. They got a start by practicing decent economies and by saving where others wasted. With the money thus saved they got that 'start' that so many long for. And from the "start" it became easier and still easier to get more, until at last the goal of riches was reached before it was realized. The great majority of the merchants and manufacturers in this country started as poor men, just as the young mechanic of to day is starting in life. They are men who "know how it is themselves," and with few exceptions are glad to encourage and assist others who show a disposition to follow their example. In truth, the world of business and traffic is ever on the watch for just such men. There is a steady demand for them to fill the gaps made by

death. There is every incentive for a young man to be frugal and persevering, for the reward though slow in coming is sure. He is working for a man who only a few years ago was where he is now and the way is plain to follow him. It will not be long until he is out of the way. The secret of success is to be ready to fill one of those gaps. To do this one must be qualified. The march of progress will not turn back. The men best fitted to take the lead will find themselves in the lead if they are but patient and faithful. The competent man needs no artificial help. He will take care of himself because he is in demand. The highway to success in all the walks of life is open as wide to day in America as it ever was, and any man may walk in it who chooses. It will be found, in the future as in the past, that personal worth is the key to success in any undertaking. It never did need "backing" and never will, nor is force intimidation required to put it to the test. It is the best guaranty of success, the surest foundation of happiness. Unlike material wealth, it cannot be taken by another. The competent man is already rich. If he is not happy it is his own fault.

**WHAT IS GOING ON IN ROME.**

Various Reasons Ascribed for Religious Outrages but Intolerance Its Only Inspiration.—The Jesuits, of Course, Receive Their Share of the Persecution.

Rome, Nov. 3.—Italy has again seen in the last two months one of those anti religious outbursts, which since the occupation of Rome return periodically wherever the Pope and the Catholics are thought to be regaining strength. The storm began with an after-dinner speech of Minister Grimaldi, who recently declared the Holy Father to be "the common enemy" of Italy, who had to be combated by all parties without ceasing. Then the Minister of Grace and Justice, Signor Tajani, expelled a number of Jesuits from their lodgings in a parish house of Florence and sent circulars around by which he ordered the authorities to expel from the old convents every nun who had taken the vows after the issuance of his mandate against the Religious Orders.

These measures which were hailed with satisfaction by the Radical papers, asked, moreover, the complete suppression of all religious communities, of whatever nature they were. To this end so called anti-clerical meetings were held in Bologna, Florence, Turin and other towns in which "Popery" was denounced quite in the same violent manner as formerly in certain Protestant countries; and severe measures were demanded against the growing influence of the clericals, "and especially of the Jesuits." The moderate Monarchists helped at first the Garibaldian Radicals in this agitation, until they began to perceive that they did in this only the business of the Radicals, and damaged the Monarchy more than the Church.

People have asked unto this day, vainly, for the real cause of this unexpected anti religious agitation, and the last number of the Civiltà Cattolica, the great Review of the Italian Jesuits, having asked the same question confesses that it is not yet possible to see clearly in this matter. Some maintained that to the brief of the Holy Father to the Jesuits the great anger of all Freemasons may be ascribed. But the brief said nothing new; it expressed the benevolence of Leo XIII to the Order of the Jesuits, as he had expressed it to many other orders; and he confirmed the spiritual privileges of the Order, which his predecessors had already granted, and what can it matter to unbelieving Radicals whether the Jesuits have more or less spiritual privileges?

Others, however, believe that the renewed decision of the Holy See, by which the taking part in the political elections, under the present circumstances of Italy, was declared illicit, had created the storm. Indeed, this decision has provoked the great anger of the Monarchists, who are longing for the help of the "clericals." These gentlemen, who formerly made use of Garibaldians and Mazzinians in order to conquer Rome, try now to keep their conquest and to defend it against the undermining labors of the Radicals, with the help of the clericals. It irritated King Humbert himself, who, as I am told, cried out: "Thus the Pope will make me perish and deliver me to the power of the Radicals?"

But this would only explain how the Monarchists took part in the agitation, and not why the Radicals cried out so, for they would have much to fear did the Catholics take part in the elections. Many suppose, therefore, that this "anti-clericalism" had its origin, but in the rumor spread by the papers, that the Roman question and the dangerous position by the Pope was spoken of at the interview of Kissinger and Gastein. Since Prince Bismark has come to a friendly understanding with Leo XIII, and put an end to the Kulturkampf in Prussia, he has lost the sympathy of the Italians; they know that he despises them, and they are afraid—whether rightly or wrongly I do not wish to discuss—that he may some day attempt to do something in favor of Leo XIII, for whom he shows such high esteem. It was really not remarkable that the speakers at the anticlerical meetings denounced Germany and Austria, as well as the Papacy, as the enemies of Italy of the revolutionary Italy. Therefore, it may be supposed that the Italian government fostered the agitation because it wished to make the world believe that the whole population of Italy is anti-clerical,

and that it would not allow any other solution of the Roman question than the present one, with Rome as capital of the kingdom.

At present the agitation has ceased again, but it is feared that the government will take occasion from it to propose new laws against religious communities and against religious schools.

In a splendid manner the Civiltà Cattolica answers the old accusations made against the Jesuits at these anticlerical meetings, "You say, that the Jesuits conspire against their country. Well, we ask of you one thing, act as gentleman and prove your assertion. This is the only thing the Jesuits demand. Prove which Jesuit, and where and when, and in what manner he conspires against his country. If you are gentlemen accept this invitation, but produce facts not trumped up fictions, not phrases, truths, fables. To what may be attributed all the reasons, why the Jesuits should be expelled from their country, as true 'Liberals' wish? To invectives, calumnies, insults, slanders, odious tales, improbable and unproved enormities? It is too bad, really too bad what you allege against men who live openly, who speak publicly, who converse with all classes of people, who go everywhere and never are caught in any crime. Is it possible that a sect, hostile to religion and culture' as one speaker called the Jesuits, never has any member that falls into the hands of justice, we see to many to whom the Liberals would give a patent of national culture, appear before the tribunals and wander thence to the national prisons, to do penance their for their crimes, explain to us why you never find a Jesuit there, although they belong to a 'sect' hostile to and conspiring against their country. We ask for the key to the great mystery. And for the real key, not for a false one. You call the Jesuits Apostles of lies. Be it so; but lies are not refuted by exile and injustice, they are refuted as even a Liberal paper the Popolo Romano said, by the manifestation of the truth and not by violence. The same paper added: 'To the Apostolate of grand truths, but not a detestable Apostolate of Draconian and beastly vows. And the Jesuits give you their word of honor that they will lend all their attention to your Apostolate hallucinations.' Thus the Civiltà Cattolica. But we fear, the Radicals will not accept the challenge. They prefer to kill an adversary rather than to refute him.

A great consolation to the Holy Father in this time of violent attacks against his authority, was the little pilgrimage of Holland, that came in the past week and had the honor of presenting to him a most touching address, referring the great love and fidelity which the Dutch Catholics have for their successor of St. Peter. The Holy Father answered their address by telling them how greatly he was pleased by the signs of affection, and exhorting them to learn from the Roman martyrs of the first centuries' how we must behave to fight and win in the battle of God.


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