

## Catholic Women In Department Stores.

In Montreal there are scores of Catholic women employed in department stores who occupy positions of importance.

To them and the constantly growing number who are striving to emulate their example, the following article contributed to the "Carmelite Review," by a manager of a department store in the United States, is worthy of careful study.

He writes:—It goes without saying that the Catholic young woman of to-day finds a large field for employment in the modern large store. Those who are in a position to know agree that her ability enables her to keep pace with the progressive spirit of the times, and she almost invariably wins her way to the front rank where promotion is reached solely by merit.

My many years' experience in the department store convinces me that the Catholic young woman is, generally speaking, a most desirable employee, but be it understood that I do not include in this statement one who is Catholic in name only. I have noticed at various times that the Catholic young woman who is most exact in the observance of her religious duties is a more conscientious worker than one who fails to practice the religion in which she professes to believe. When, therefore, I speak of the Catholic young woman being a valuable acquisition to a business house, I refer, of course, to the practical Catholic.

One rarely finds in her the prototype of the alleged humorist in the comic papers. The lofty, imperious air toward the customer—the idle gossip with her associates—the gum-chewing propensity—the never-ceasing slang and the frigid indifference to everything pertaining to business—these and other hallucinations which emanate from some minds will not be found in the Catholic young woman of the department store, nor will such a condition of things be permitted for an instant in any well regulated business house. On the contrary, the well brought up young woman behind the counter is courteous and painstaking even with customers who often have little or no consideration for those who attend to their wants in shopping.

But it is not in the capacity of saleswoman alone that we find the Catholic young woman; we also see her occupying the positions of bookkeeper, cashier, inspector, stenographer, typewriter, department manager and buyer, the latter position calling for an unusual amount of tact and executive ability—a position which she has reached by faithful, intelligent service, courtesy, promptness and ability to acquire a comprehensive knowledge of business principles.

The young women who attain this degree of proficiency are exceptionally bright, but comparatively few, as most employers prefer men for the higher positions, knowing as they do that the young woman's ambition is eventually to preside over her own domestic hearth. The most successful Catholic young woman in the large store is one who enters upon a business career with a firm determination to perform faithfully whatever duties are required in her position, and in their performance to adhere to the line of conduct which she has been taught from her earliest years to follow. She can always be true to her teaching and at the same time achieve the highest measure of success. She will find a contrary course more of a hindrance than a help to her progress. She should not grumble at the outset if her work seems a task, but she should endeavor to like the employment she has chosen and persevere in it until it becomes a

pleasure to her. Her faculty of adapting herself to her environments will go a long way toward lightening her labors, and here it may be said that the adaptability alone will often accomplish more than experience without adaptability. But whatever her occupation, she will find that courtesy, neatness, punctuality and an intelligent earnestness in her work will win for her the respect and good will of her employers as well as her associates.

On the other hand, the young woman who is discourteous, who reports late for work several mornings a week, who impatiently watches the clock during business hours and thinks only of pay-day, who shows in her manner an ill-bred indifference, who is untidy or slovenly in appearance, who is disloyal to her employers, who idles away the time which she should devote to her employer's interest—this young woman need never hope to retain her position, much less the esteem of those with whom she comes in contact.

The influence of example is so far-reaching in its effects that the Catholic young woman cannot exercise too much care, or be too guarded in her words and actions. When she builds up for herself an irreproachable reputation she not only receives her own reward but also brings honor to her religion. But if, on the other hand, she so far forgets herself as to be guilty of actions which are questionable or dishonest, she does an irreparable injury to herself, to her friends, and to her co-religionists.

The Catholic young woman in the department store is numerically strong. But greater than the strength of numbers is the strength of character with which she is fortified. She may in some cases be ill adapted to the requirements of the modern store, but the instances in which her honesty is brought into question are so rare as to be remarkable. There is as much difference between stores as there is between homes. The individuals who make up the organization of a store leave as much of an impression on the visitor as do the members of a family in the home. Some stores seem to have an entirely different atmosphere from others. One will have a business-like, accommodating air, and employees with happy, contented faces; another will seem to be permeated with a spirit of discontent, discernible in the looks and actions of its employees; here will be found something wanting in the management, perhaps rules too rigidly enforced or service indicating compulsory compliance instead of voluntary co-operation. A shopping tour through the large store districts will soon reveal these and other store characteristics to the observant young woman, and when she seeks a position she will often, with good judgment, accept a small salary in the better store and soon demonstrate her ability, if she be possessed of it, to hold a more remunerative position.

The home life of the Catholic young woman is generally reflected in her conduct in the store, and the reflection is usually creditable.

In addition to earning her own livelihood, many a Catholic young woman contributes toward the support of other members of her family. It may be a widowed mother who needs her assistance, or, perhaps, an invalid sister, or both; she bears the burden cheerfully, and heartily enters into the spirit of doing good. And when circumstances permit, she will be found engaged in philanthropic work—lending a helping hand to others less fortunate than she is. She will be numbered among the officers and leading members of societies in her parish, and her name will be prominent on the programme of church entertainments.

The Catholic young woman's store life makes her no stranger to domestic science or to social requirements. She is often gifted with high intellectual attainments, an accomplished musician, a splendid entertainer, an expert with the sewing set, a good housekeeper, and ready to lend a helping hand in any of the many duties of her home when her assistance is needed.

Sometimes she has a large circle of acquaintances who will patronize her if she be a saleswoman, and as, in this capacity, her advancement depends largely upon the good sales, she will take particular pains to please her friends, help them to make the best selections, call their attention to the exceptionally good values which are offered, and in this way acquire what she chooses to call her "steady trade." This is a valuable asset, as customers will often follow a favorite saleswoman from one store to another.

Summing up all the estimable qualities of the Catholic young woman in the department store, one is forced to the conclusion that those from whom she receives her education and training have reason to be gratified at the splendid record which she has made.

## The Word "Catholic."

(By a Regular Contributor.)

Many times have we explained why the word "Catholic" suffices to designate our Church and why there is no necessity of adding the word "Roman." The word Catholic does not admit of any qualification or limitation. Hence the wrongful use of it by those who are outside the true fold. In certain Protestant communications they make use of the term Catholic to designate a particular church, or denomination, basing themselves upon the Apostles' creed, in which they say: "I believe in the Catholic Church." The question having been put to an American Catholic organ some time ago, the reply given was most complete—even if brief compared to the importance of the subject. The answer pointed out that the true Church—and there can be only one Church that is true—must be Catholic as to time, as to territory and as to unity of doctrine. Basing the reply upon Scripture, as to time, "Behold I am with you all days even to the consummation of the world;" and "The gates of hell shall not prevail against it;" as to territory, "Teach ye all nations," and "Go ye into the whole world and preach the Gospel to every creature;" and as to unity of doctrine, "Teaching them to observe all things whatsoever I have commanded you."

This, in itself, drawn from the very source that Protestantism claims for all Christianity, would suffice to establish the Catholicity of the Church and her sole right to the term. But these quotations are followed by a brief explanation that is of the greatest value, especially on account of its clearness and accuracy. This we take the liberty of quoting.

"Catholicity as a distinctive mark of the Church of Christ does not mean that she must exist in every country in the world at once, but that she have within her the germ of growth and development, which in the course of centuries no human power can ever successfully retard. She must ever be a missionary church, and though by heresy and schism many way go forth from her, she will as a matter of fact be far more numerous than any, and stand forth with so universal a unity of government, doctrine, and the means of grace as to witness to her unique claim of teacher of the complete Gospel of Jesus Christ.

"Protestantism can never claim the title of Catholic, for it is built on the disintegrating principle of private judgment, every man discussing at will the meaning of a mysterious Bible, of which he possesses no certain interpretation. The germ of error, discord, contradiction and denial is within the bosom of Protestantism, and therefore its tendency is neither to maintain Christianity nor to spread it in the universal unity it should possess. Again, Protestantism is not Catholic in time, for it did not dawn upon the world until the sixteenth century, and we need more than the mere word of men of the stamp of Luther, Calvin, Henry VIII., or Knox to bridge the chasm that divides them from the beginning. The denominations are known by the names of their founders, who, without any commission, assumed to have unearthed a forgotten gospel; they are over 1,500 years too late to be in any sense Catholic.

"Nor is it Catholic territorially, for, strange enough, for over two hundred years, it manifested no missionary spirit whatsoever, but, identified with the princes upon whose favor it flourished and grew, it kept within national and local lines, caring nothing for the pagan in distant lands. And, in our day, when Protestantism has reached out its hand to the pagan, its success has been ridiculously small, as its own ministers testify, despite the expenditure of many millions, and the distribution of countless copies of the Bible.

"Nor is it Catholic in matters of doctrine, for the various denominations deny many doctrines of Christ's Gospel. Each voices a different interpretation of His teaching, and allows, even within the limits of one sect, all manner of doctrine, from the denial of such elementary Christian teachings as the Trinity and the Incarnation, to the holding of all the doctrines of the Catholic Church minus Papal Infallibility. Since the Reformation the tendency has ever been towards infidelity, and the average Protestant to-day indignantly repudiates the teachings of Luther or

Calvin, and frequently is an indifferent in matters of belief.

"On the other hand, the Catholic Church is Catholic in time, for she goes back to the beginning, and no man can trace any other religion for her than that of Jesus Christ and His Apostles. She is Catholic territorially, for there is nothing local in her constitution. She is just as much at home in a Republic as in a monarchy; she has her message for the cultured American or the barbarian of mid-Africa; she ministers to the multi-millionaire and then to the poor of the tenement house; she speaks to the greatest saint and to the most degraded sinner. Like Christ, she is for all men, for all places. A striking illustration of her universal jurisdiction was the Vatican Council of 1870.

"She is Catholic in doctrine, for, although growing and developing as Providence guides her, making new definitions of old doctrines as new errors arise to confuse the minds of men and render clearer statement necessary—she is ever the same unchanging church, guarding inflexibly the divine deposit of one Gospel of Christ under the divine guarantee of the abiding presence of Christ and the Holy Spirit."

In closing this admirably reply the writer says that Catholics are more numerous than Protestants to-day, although in that matter exact statistics are difficult to obtain. O. Werner (a Catholic writer) gives 230,000,000 Catholics and 215,000,000 Protestants. "The Bible Atlas," (a Protestant publication) gives 172,000,000 Catholics and 208,000,000 Protestants. Behm and Wagner, (Protestants), give 215,938,500 Catholics, 130,329,000 Protestants, and 84,000,000 Greeks. The London "Tablet," of Oct. 11th, 1895, gives 275,000,000 Catholics. Groffier, (a Catholic), gives 212,100,000 Catholics, 123,800,000 Protestants, and 83,810,000 Greeks. Thus we see that no two are exactly of the same opinion as to the numbers. But let us suppose that there, in all the world, 250,000,000 Catholics (which is a very conservative figure), and 215,000,000 Protestants (which is the generally accepted figure), these prove very little in favor of the latter. Protestantism cannot be taken as one church. To be exact you must contrast each individual denomination with the 250,000,000 Catholics—then the truth flashes upon you in all its intensity.

## LETTER WRITING.

Lord Chesterfield is renowned more for his advice to his son on letter writing than for his proverbial politeness. Lady Montague gave some exceedingly good rules for epistolary correspondence. Madame de Sevigne did not lay down so much precept as she set the example in her style. But it is no easy matter to establish any cast-iron set of rules for letter writing. It seems to us that this is an accomplishment that is akin to conversation and demands about the same tact, knowledge of the world, and delicacy of thought and sentiment. However, we very recently came upon a brief article upon this subject which contains some very good advice—not to say rules. The principal recommendation, to our mind, of the article in question, is the brevity with which it treats a very extensive subject and the facility with which its suggestions may be remembered. Consequently we take a couple of extracts from it for the benefit of our readers. It runs as follows:—

"The letter of a gentleman reads exactly as she would talk, grammatically and pleasing. Misspelled words and disregard to the rules of punctuation betray a lack of the rudiments of education and leave an unfavorable impression of the writer on the recipient's mind. The courtesy of correspondence demands that all letters be answered within a week. This applies to business letters as well as social ones, for politeness is needed in every phase of life. Letters written while laboring under emotion are the cause of much regret. No woman of refinement would portray either love or anger on paper."

In the second passage we find a few very practical and easily remembered rules. For example: "Invitations should be accepted or declined as gracefully as possible. In writing letters of congratulation or condolence, a few well-chosen words are much better than three or four pages that do not show the necessary delicacy of thought for such occasions. A pretty monogram is an acquisition that enhances the appearance of a letter."

We might add a host of other suggestions, but we will be content with one: use paper and envelope as much as possible—postal cards should not be used in the rush of business notices or such like, they are not elegant, partly deserted, and expectant.

## OUR OTTAWA LETTER

(From Our Own Correspondent.)

There are two things in Ottawa that have each its element of uncertainty, and yet in each case are there signs that might be taken as indicative of what may be expected. The first is the weather. Early in the week we had a heavy fall of snow and while no person, not even Wiggins, can tell whether this is winter, or merely a period of slush, still the sleighing has been fair enough and the city took on a Christmas aspect. The second case is that of general elections, or a session. Rumors of all kinds are afloat. But if your correspondent were to be asked he would be inclined to say that there will be a short session at the end of January. Sir Wilfrid Laurier was asked on Monday the direct question, and he said:—"Nothing has yet been decided, but I can promise you that the decision will not be later than Christmas. Perhaps to-morrow, perhaps next week, but not later than the 25th of December." All preparations for a session are being made, departmental work is being rushed at an unusual rate; also all is ready, or almost ready, for a general election. Consequently, no matter what may be the decision of the Cabinet between this and Christmas, there need be no surprise on any side.

A NEW COMPANY.—It is a debatable question whether the competition between rival telephone and telegraph companies is beneficial or otherwise for a community. Some seem to dread a "telephone war," and others believe that competition is the life of trade. At all events, Ottawa is about to have an opportunity of learning the truth from experience for a formal application for a franchise to do business in the Capital has been made to the special. Telephone Committee by the Canadian Telephone and Telegraph Company, which recently received a charter from the Federal Government to do business in Canada. The rates proposed by the new company are \$22 for house 'phones and \$36 for business 'phones. The company offers to pay the city of Ottawa annually the sum of \$1,500, and furnish the city with 30 free 'phones. The headquarters of the new concern will be located in Ottawa, and it is intended to engage in the construction of development of a system throughout Canada.

MILITARY MATTERS.—Are we Canadians drifting towards a state of armed preparation for war in our very positive condition of peace? If not, we certainly receive hints enough about what might some day take place. Last week Sir Frederick Borden, Minister of Militia for Canada, had a conference with Lord Dunsford regarding the purchase of a large tract of land in the Kazabazua district of 30,000 acres, which it is proposed to utilize as a military training camp for the Dominion. The land is some 50 miles from the capital along the line of the C. P. R., and is said to be a very suitable place for such a camp. There is a fine plain for military manoeuvres on a large scale, a splendid rifle range, and also excellent artillery ranges. The question of establishing a large military camp at this point has been under consideration for some time, and the ground has been inspected by military experts, who have pronounced it most desirable for the purpose the militia department has in view. A permanent training camp will be established here during the summer months, and rifle and artillery practice, by various units of the militia, will be a regular feature of the camp. The deal is about determined on by the Government, it is claimed, and options are being secured on the property.

TRANSITION TIME.—This is exactly the time when there is no news to fill up a column from the Capital. Your sessional correspondent had every advantage; but your present occasional contributor comes in at a transition period, between autumn and winter, between two sessions, between periods of life and activity, and he has absolutely nothing to talk about. But the change will come again, and in the natural course of events the centre of interest will return to the Capital, and then, it is to be hoped that this pen will find material as interesting as any that flowed from other pens in the past. Meanwhile, Ottawa is silent, partly deserted, and expectant.

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**Lodge Ceremonies At Catholic Funerals**

Rev. C. Van der Donck, O.C.S.B., officiating.

About a month ago, at the funeral of a Catholic, who was a member of the Woodmen of the World, one of my people, a Woodman, came to the official part of the funeral, and was permitted to take a body at the church, marching to the grave, "father," quote my friend his leave.

To my astonishment, I saw somewhat to my surprise, at about 10 o'clock p.m. of the same day, delegates of said society, themselves to me with a query I had answered to them. Still, I reiterated my setting forth the ground strain me as the official representative of the Church to my service all outside the non-Catholic Woodmen.

The non-Catholic Woodmen, who had been invited by Mrs. N. allowed "the" have their ceremonies. I strove to make my stand that this was no matter of like or dislike on my part to abide by the Church.

"It seems strange to me," the outsider, "that while particular about your not tolerate that we co-ours."

"Is it not reasonable," "that the human society to the Divine?"

My non-Catholic friend, Catholic companion, could into my view. Without key, however, we parted, "Good night."

The next day as the procession was moving towards the cemetery, I readily perceived my obstinate caller of the carrying a book, apparently what the Woodmen seemed to do. My foreboding, affirmed by the question, "darker, a nominal Catholic upon me as he entered the which I have overtaken the cortege.

"Which service," he "will be held first at the "There's to be but one replied. "I forbade any my own. Should they at my, I will protest."

"Why?" quoth he, "priests let the lodge have monies."

"That is against the Church," I pursued, "and on occasions the society to my ruling. I hope the time, too."

Fifteen minutes later, the middle of God's acre, men circled the tomb, the books in hand, and the others—a prominent lawyer—then—holding hymn-cards.

Before blessing the grave, the last prayers, I led to the head man of the lodge, said quietly: "When I am must be all over."

"Twill be, as far as you earned," replied the sturdy whose acquaintance I had made right before.

I resumed calmly, despite the "So far," I said never was any trouble between society and the Church. I, me, Catholics may be proud join your ranks."

"Go on," said some member. "I cannot until I am as you will desist."

"Let them have it this time," interposed the Catholic undertaker. "I cannot," was my answer. At last the Woodmen of the world that they go their ceremonies. When I was through with the ritual, the men waited in suspense, till they cried out: "Neighbors, the no Woodmen funeral!"

Turning pale with anger, lodge men declared in a that they would never attend a funeral again.

Thereupon a Woodman of hold of the faith spoke up rather lie on top of this, he deprived of the rites Church."