THE WISDOM OF THE WORLD.

"And the lord commended the unjust steward for-asmuch as he had done wisely: for the children of this world are wiser in their generation than the hildren of light." (St. Luke xvi. 8.)

The Gospel which you have just heard, my brethren, is somewhat hard to under-tand at first. Here we have an example of the most flagrant kind of dishonest of the most nagrant kind of dishonest dealing, and of cheating an employer, and yet we read in the words of the text that "the lord commended the unjust steward for smuch as he had done wisely." Is not this a little strange, and contrary to what we call our modern enlightened notions of right and wrong? lightened notions of right and wrong? Let us examine the case carefully and

And first, we must not make a mistake about the words. We might at first sight easily think that "the lord" means the Lord Jesus Christ; but it really means the lord, the master, the employer of the unjust steward, about whom Jesus Christ is speaking. That bad, crafty fellow had been cheating his master, and persuading and assisting other people to cheat him also, so as to get them on his cheat him also, so as to get them on his side, and have some friends to go to when he should be turned out of his place. And he certainly had done his bad work very cleverly; he had laid his plans very well, and had taken a great deal of pains about them. There was not any doubt about that. And the lord, or, as we should say nowadays, his employer, when he found it all out. employer, when he found it all out, could not help admiring the shrewdness could not help admiring the shreldness of the sharp practice on the part of his steward, even though he must condemn its dishonesty. He "commended" him that is to say, praised him for his worldly wisdom and eleverness. I fancy he might have said: "Ah! the sharp, cunning rascal! What pains he took and how shrewd he was, in making friends for himself with money. I wish I had only half as much honest eleverness in managing my honest business. ness in managing my honest business. should be a rich man in no time!"

You see, my brethren, his employer did not praise the steward for his hon did not praise the steward for his hon-esty, or for his faithfulness, but only for his shrewiness. And then Jesus Christ finishes His parable by saying: "for the children of this world are wiser in their generation than the children of light." And is not this true, my brethren? Do you not see and feel every day that the "children of this world" that is, those who live for this world alone, and place all their happiness and hope here below—are far wiser in their own way, and among their own sort, than good people are? See how men slave and toil, and cheat and lie and steal, and ton, and cheat and he and steat, and sometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, or how much self-denial do people take, or how much self-denial do they suffer, to gain the riches of heaven? See how craftily wise the unjust stewart was to get friends for himself, to receive him and give him a home when he lost his place. How much wisdom do we show to get for ourselves true friends, and to make sure of a heavenly home

when we die?
This is what Jesus Christ means: bad, wicked people put us to shame by the cleverness they show, and the pains they take to win earthly goods, while we do not manifest half the wisdom, or take one-fourth the pains to win a heavenly reward. We could very well take pattern by bad men in this regard. We know that heaven is better than earth. and yet how many really strive harder for heaven than for earth?

"Make unto you friends of the mammon of iniquity." Yes, use the riches God has given you, be they much or little, to get true friends with. Give alms to God's poor; help to pay the Church debt; have Masses said for the holy souls in Purgatory; do something for Catholic schools. Thus you will gain friends indeed—friends before God's throne—friends to intercede for you in heaven—friends who, when you fail, shall "receive you into everlasting

THE WISE OLD CHURCH.

At last the uncompromising attitude of the Catholic Church on matters of doctrine is bringing forth praise instead of criticism from intelligent Protestants. The old Church used to be condemned all around as being too autocratic, be-cause it would not approve the notion that it was all right for a so-called Christian practically to believe just what he liked. But that system of goas-you-please Christianity has played uet startling havoe with many of the non-Catholic denominations that the thoughtful leaders among them are beginning to realize that after all there something to learn from the old urch. At the Presbyterian General Assembly in Denver last month a letter was read from the Rev. Dr. Francis L. Patton, president of Princeton Theological Seminary, in which he said:
"The things in which we agree with Roman Catholics and others are more important than the things in which we differ. We are the allies and friends of all who believe in supernatural Christianity, and the questions before the Church are whether there is a living God and whether He has spoken to us through the incarnate Christ. These are the issues on which Christ. These are the issues on which Princeton men and all who are interested in conserving vital Christianity should make common cause." This is the point exactly. All our Protestant friends who want to preserve Christianity must agree with Catholics on many things. The Catholic Church has not abandoned anything, while the new-fangled the-ology that is disturbing those outside the Church would do away with super-

natural Christianity altogether.
Another Protestant, a Methodist, also such to admire in the Cathelic Church. He is the editor of the Methodist Recorder, and this is what

he has to say in that journal:
There is no question but that the ministry of the Catholic Church is a This is partially due to the fact that there is no recognition by the Church of a dead line and because of or a dead fine and because of the high standard of education and preparation for the ministry which the Ohurch exacts. But not content with e standards which now prevail, Pope

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Pius X. recently gave orders for a universal advance of the standards to be applied to candidates for the clergy and also advancing the age for ordina-tion. This is in direct opposition to the idea of many of the Protestant the idea of many of the Protestant Churches, notably the Methodist Pro-testant, that a man must get into the active ministry as early as possible, whether educationally prepared or un-prepared. Of course if a man is to be superannuated by his Church at forty years of ago, under the Catholic rule he would have little time to work. But, as we have said, the Catholic Church does not superannuate rhe ministry at the not superannuate rhe ministry at the age of forty. She rightly considers that her power and wealth and success is the wisdom and the experience and the age of her ministry. The decree of the Pope also raises the standard of education for the ministry of the Cath-olic Church. What would the Method-it Pretented and date for the ministry ist Protestant candidate for the ministry think if before he could be ordained to the ministry of his Church he should be required to take four years' course as a preparation to six year's exacting study in the higher institution, which must follow? We say exacting study, for the course includes now two years in philosophy, four years in theology, courses in the Scriptures, exegesis, canon law, moral theology, ecclesiastical history, homiletics, Gregorian chant, higher law, French, Hebrew, Italian, natural sciences, elocution and in some cases German. We say this is the course that We say this is the course that German. has prevailed, but now the Pope has decreed an advance on this. No wonder the Catholic priesthood is such a power. It is not possible to accomplish a good mechanical job with dull tools; how can good exclesiastical work be done with-out sharp tools? The place to sharpen the edge of the ministry is in the seminary. Jesus did not begin His ministry until He was thirty years old." Our Protestant friends are finding out that, after all, the Catholic Church is a wise old institution, and that it were better to copy her than malign her, as has been the habit so long.—Catholic

CONVENT LIFE IN MODERN FICTION.

It is pleasant to have so authoritative a writer as Mrs. Virginia Crawford declare, as she does in the Catholic World (New York), that modern novelists of the better class are beginning to look upon and treat monastic and con-vent life in a far different manner from that which remains unpleasantly familiar to the majority of Catholic readers. Says Mrs. Crawford:

No manifestation of Catholic faithwith the exception perhaps of the Society of Jesus—has survived such persistent denunciation, from Protestant writers, as convent life. To use a homely simile, the cloister has ever been as a red rag to a bull to a certain class of mind. No charge against monks and nuns has been too monstrous, no interpretation too fantastic for their eager credulity. The simplest event occurr-ing within convent walls have been invested with a sinister intent, while the supernatural motive has been flouted or deliberately ignored. Books and pamphlets, written from this standpoint, have been scattered over the United States and England by hundreds and thousands and cannot fail to have affected public opinion. * * * We are all familiar with the anti-Catholic calumnies of certain much-read though mediocre novelists. It is a pleasanter task to turn from these to some of our acknowledged masters of fiction, to authors of to-day and earlier days whose literary repute cannot be gainsaid, and see how the same theme emerges from their hands. If we find that their interpretation is a

different one, I think we may claim that the weight of literary testimony is on our side, even though the honors of a widespread circulation may possibly lie with our opponents. Mrs. Crawford goes on to show that

those who attack convent life know nothing of its first principles, nothing of its daily rule or approved customs. They concoct an elaborate caricature, filling in the details at the suggestion of prejudice and malice. It would not be wrong, indeed, to add that there is a distinctly financial premium placed on "literature" of the kind suggested, and that writers in fabricating their stories, bear this fact in mind. No ordinary person can conceive the nature of the religious or contemplative life, who is not a Catholic. As Cardinal Manning used to say to prospective converts to the Catholic Church "you will find in the monastery a life of which

you have no conception. Among the modern writers, Huys mans, Loti, Bazin, Ayscough—who deals with the subject in his novel Marotz—all of these, says Mrs. Crawford, testify to the beauty of the cloister ideal Those who have read Loti will under stand that no pro-Catholic prejudice moves him to depict the beauty of any condition of our religion; he does so, nevertheless, and without stint. Icono clast and atheist though he was, Hugo

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It is only a Catholic, and indeed a Catholic endowed in some measure with the mystical sense, who can arrive at a clear and reasoned understanding of a call to a religious life. Outsiders may apprehend it sentimentally or aesthetically, never in its entirety. * * The maintenance of a whole conception of the religious state seems to me as much a function of literature as of the pulpit. Even fiction has its part to play in this needful work. It can dissipate false conceptions and correct space history, and present in concrete examples the ideals we all cherish. Books of literary and spiritual value cannot, however, be produced to order, and it is only by deepening our religious life and widening our culture that we shall evolve, as we need it, a Catho-lic literature worthy of the name, lifted above the region of mere controversy. N. Y. Freeman's Journal.

THE WIT OF THE HIERARCHY.

On February 20, last, Archbishop Ryan, who celebrated his silver jubilee as Archbishop of Philadelphia last week was seventy eight years old. He is still well and active. Often the Archbishop can be seen on the streets of Philadelphia and his large figure and the Lord and worship Him with all peculiarly shaped silk hat always attracts attention. Nearly everybody knows him and he knows nearly everybody. He has a kind word for all who speak to him, many of them he calls by bers among his closest friends some of the most noted statesmen, financiers and ame and asks after friends. He numthe most noted statesmen, financiers and diplomats of the country. The 2 rch bishop and President Taft are particularly good friends. When the President was in Philadelphia recently as the guest of Dr. S. Weir Mitchell the Archbishop called on him. During the conversation the President said that he had heard that the Cathedral in Philadelphia was one of the finest pieces of architecture of its kind in the world, He also expressed the wish that he could see it. "I would be glad to have you see it, Mr. President," said the Archbishop. "If I cannot receive you in my three are multitudes of such sybar-Archbishop. "If I cannot receive you into my Church I can receive you in my Archbishop Fyan is a most democratic

too, always paid his tribute to the beauty and sanctity of religious life, among men as well as women. Says Mrs. Crawford:

bishop remarked the great bulk of the two Bishops. "Yes," said the Archibishop, with a smile, "they are the kind of men to have for pillars of the Church." Once at a dinner a prominent lawyer, in the course of his remarks, looking at the Archbishop, said that all the Ryans the Archbishop, said that all the Ryans in Ireland were rogues. When the Archbishop was called on for a seech every one was waiting for a reply to this sally. Looking at the lawyer with a smile the Archbishop said: "It may be true that all the Ryans were rogues, but I am sure now that all the rogues were not Ryan."

FAST BECOMING HEATHENS.

Protestants may be divided, broadly speaking, into three classes, no matter what seet may claim them as members:

First. The Protestants who know and care absolutely nothing for any particular form of Christianity and whose lives are appending the pleasures of whose lives are spent in the pleasures of the world. Second. The Protestants who discuss

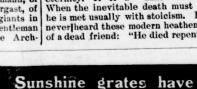
and argue a great deal; and cling to their own individual opinions no matter what church they may occasionally attend, or to what sect they nominally Third. The Protestants who love

their hearts, and who deplore the defec-tion and irreligion which is scattering their ranks.

Let us look for a moment at the class of Protestants which I mentioned first -those who amuse themselves.

The "Reformation" (so-called) began with a great display of outward piety, and a strict observance of public worship. There are multitudes of such sybar-

ites in America to day. The world is their playground. If every Church on the face of the earth should be de-Archbishop Fyan is a most democratic and human man. Particularly does he love children and they love him. While his eloquence and his scholarship have made him famous, he is equally well known for his ready wit, and many are the stories that are told of his apt answers. Once, at an Irish Land League meeting in the Academy of Music, the late Bishop Horstmann, of this city, and Bishop Prendergast, of Pailadelphia, both veritable giants in stature, were present. A gentleman who was conversing with the Arch-





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