

the hope that the recent understanding arrived at by the representatives of the landlords and of the people may go far toward restoring peace and prosperity to the whole of Ireland if the terms of the compact are faithfully carried out.

In Abbeyfeale, the tenants had even surrendered their holdings in March last, and had removed their poor possessions in the expectation that nothing else was left for them to do than to leave forever the farms which had been improved by their toil. Many attempts had been made during the preceding twelve months to effect a settlement, but they had failed, though only the question of payment of costs remained between the landlord, who resides in England, and his tenants. On this point both parties were inflexible, but by the disinterested and untiring efforts of the Rev. Father Casey, P. P., of Abbeyfeale, to promote an equitable settlement, such a settlement has been reached at last, and the tenants have been allowed to purchase their holdings on equitable terms.

This case has been one of the most conspicuous of agrarian disputes which have arisen in Ireland for several years, and for many months the tenantry have suffered much in consequence of it; but its equitable settlement has given great pleasure to the people of the town and the surrounding district.

The parish of Abbeyfeale may be now regarded as practically pacified by this transaction, though there remain three small estates which are still in dispute under similar circumstances; but it is confidently expected that these will also be amicably settled on a similar basis to that of Mr. Ellis.

If a like basis of settlement could be arranged in regard to all the absentee landlords' estates in Ireland, the prospects of the whole country would be bright, and prosperity assured, provided it be followed up by government of the people by the people. But this will be only when Home Rule is attained. Until then the solution of the Irish question will not be reached.

THE PHILIPPINE PRIARS AND THE CHURCH.

The long talked of settlement of the Friar question in the Philippine Islands appears to be now in a fair way to become a fact, inasmuch as Governor Taft, as representative of the United States, has informed his Government that his negotiations with the Pope's delegate have begun and are proceeding satisfactorily. It is generally understood, however, that there will be considerable difficulty in bringing about an adjustment of the school question, owing to the very divergent views entertained by the Holy Father and the American Government in regard to the manner in which schools ought to be conducted. The ministers, however, who clamored so lustily for the unceremonious ousting of the Friars are likely to raise a wailing voice on account of the fact that the Friars are not to be ousted as they expected. It is, indeed, almost certain that the Spanish Friars will be removed after a certain period, but they will be replaced by others of the same order, and the change will be made so gradually and leisurely as not to inconvenience the ecclesiastical authorities in making the desired changes. In fact, it is not because they are Friars that they are to be removed, but because they are Spaniards, and it is therefore believed by the United States Government that they would be disaffected toward that Government, and would communicate their disaffection to the Filipinos.

The propositions of Governor Taft to the Pope's delegate are published, but not as an ultimatum. They are given merely as a basis of negotiation according to the American view of what is desirable, so that the terms of agreement thus proposed may be in part accepted, and in part rejected.

There is nothing in Governor Taft's offer resembling what the American preachers demanded in the beginning, that the lands of the Friars should be confiscated by the American Government. On the contrary, the first proposition of Governor Taft is that the Government of the Islands shall buy at a fair and reasonable price the agricultural lands, buildings, irrigation plants and other improvements belonging to the three Religious Orders designated, namely the Dominicans, Augustinians, and Recoletti: the price to be fixed by a board of five arbitrators of whom two shall be named by the Holy Father, two by the Philippine Government, while the fifth as proposed by Governor Taft is to be the nominee of the Governor-General of India.

The second proposition secures to the Catholic Church all Church property, or property on which churches or convents have been built, even though there may not have been a formal deed issued to the Church by the Spanish Government. To this condition a proviso is attached that if the municipalities possess a claim upon such property as the last named, the courts of law

shall decide the respective claims equitably in the usual manner.

Thirdly, A compromise is proposed in regard to charitable, educational, and other trusts, wherever the negotiating parties can arrive at a compromise, but wherever such compromise cannot be reached, the decision of the arbitrators shall be accepted by both parties.

Fourthly, The Church shall be paid a rental for all Church properties which have been occupied by United States troops during the Philippine war. Certain conditions are added which may be summed up as follows: The three Religious Orders already named, and the Franciscans (Spaniards) shall withdraw from the Islands, one-half to withdraw within nine months after payment of the first instalment by the United States, and the other half within eighteen months more. Nevertheless those engaged in teaching whether in primary schools, colleges, or universities may remain for two years after payment of said first instalment. Parish priests also, who are actually in charge of parishes outside of Manila, may remain in their parishes, it being taken for granted that such priests are acceptable to their parishioners.

Spaniards who are secular priests are not to be interfered with, but priests of religious orders who are hereafter to come to the Philippines shall not be Spaniards.

The proposal of the Vatican which are to be considered in connection with the above give no assurance that the Friars shall be withdrawn.

In regard to the court of arbitration, the Vatican proposal is that the four first named arbitrators shall name the fifth, or if they do not agree, the Pope and the President of the United States shall come to an amicable arrangement in regard thereto.

Lastly, The Holy Father will undertake to use his influence in pacifying the Filipinos, and endeavoring to induce them to accept the sovereignty of the United States.

There is no fear that the Holy Father will give consent to the ousting of the Friars in any summary or despotic manner, or even to permitting them to withdraw until full provision is made for filling their places with other suitable priests.

It will be particularly noticed that only the lands which were used by the Friars for secular purposes are to be sold, those which are used as Church or Convent sites remaining vested in the Church. It will also be seen how false were the accusations of immorality and tyranny on the part of the Friars, as there is no mention of such charges in the propositions of Governor Taft. On the contrary, the only cause mentioned for their final withdrawal and future exclusion is their original sin that they are Spaniards. This sin or crime was certainly one over which they have not and never had control.

MGR. SBARRETT'S CAREER.

Mgr. Sbarretti, Canada's new delegate, was born at Monte Franco, about forty-five years ago in the central part of Italy, and comes from an illustrious family. His uncle, Cardinal Sbarretti, died a few years ago. When a young man Mgr. Sbarretti was appointed professor of ethics in the University of the Propaganda. His former students are now all over the world. While professor of ethics he was also secretary of the Congregation of the Propaganda for American Affairs, and later on discharged similar duties in regard to the Oriental affairs of the Church. On account of his profound legal learning, as well as his fitness otherwise, he was appointed counselor to the Apostolic Delegation at Washington shortly after its institution, and in that capacity aided both Mgr. Satolli and Mgr. Martini. At a critical juncture in the affairs of Cuba following the Spanish war he was selected by the Holy Father as Bishop of Havana.

Few Catholics have an adequate idea of the triumphs achieved by Mgr. Sbarretti on behalf of the Church in Cuba.

The first difficulty that stared him in the face on his arrival in Havana was the unjust marriage law which had been promulgated by General Brooke. This law recognized no marriage save the purely civil marriage. All marriages contracted before a priest were, in the eyes of the Brooke legislation, null and void. No greater blow could be struck at the Church in Cuba, for in that island there was and is still in existence a law of the Council of Trent, according to which no marriage is valid unless contracted in the presence of two witnesses and of the parish priest, or at least a priest substituted by him or his Bishop.

Mgr. Sbarretti immediately undertook to obtain the repeal of Brooke's iniquitous law. He procured in favor of its revocation thirty-six thousand signatures of representative Cubans, presented them formally to Governor Wood, who had shortly before superseded General Brooke, and as Bishop of Havana he urged with great force many just reasons for a repeal. Governor General Wood weighed the arguments set forth and abolished the law enacted by his predecessor.

However, during the existence of the Brooke law not a few Cubans had been married in presence of the priest only and of the two witnesses required by the Council of Trent. Their marriages, therefore were legally null and void. But Mgr. Sbarretti petitioned General Wood to legalize them, and the petition was granted. There still remained as

barriers to marriage certain enactments handed down from the days of the Spanish regime. These also he prevailed upon Governor General Wood to abrogate.

Whilst he was thus battling for the rights of the Church in spiritual matters, he was confronted with the question of the Church's temporal goods.

In 1842 the Spanish Government had seized certain church properties. Mgr. Sbarretti applied to the American Governor General for their restoration. The question was hedged about by manifold difficulties, first of all, to satisfy the legal mind of Havana's Bishop prevailed. The Church property to the value of \$2,000,000 was restored, but it took a year to win the fight.

Meanwhile another struggle was on. The Church had duly acquired many years ago the right to revenue from real estate in various parts of the island. The actual occupants claimed that the Spanish war, which disunited Church and State, had shorn the Church of all judicial standing, in consequence of which she could legally force no claims. Mgr. Sbarretti, after certain lower courts had decided the case against him, triumphed at last in the Secretariate of Justice, and Governor General Wood approved the decision, which was that the Church still held her legal status and could legally claim her revenues.

It would be necessary personally to know Havana in order to understand the troubles that Mgr. Sbarretti had with its various societies of Spaniards. One society, Los Dependientes, was made up of employees of various kinds, but particularly of the under officials of the late Spanish Government in the island. Another, Los Asiridos, and a third, Los Gallegos, got their names from the provinces in Spain from which their members had sprung.

All three societies were very rich; the members contributed monthly dues and built costly hospitals. On account of their contributions to hospital purposes they enjoyed the right to burial lots at a low price. In their charters it was stipulated that there should be a chaplain in each hospital. Unfortunately, Free-Thinkers and Freemasons managed to become the presidents of these societies. Of course the consequence was that either they never had a chaplain in their hospitals, or if they had, they managed to get rid of him; so the patients died without the ministrations of a priest. Not long after Mgr. Sbarretti's advent in Havana all three societies had chaplains for their respective hospitals, but the matter cost the Bishop not a few sleepless nights.

Next, the enemies of the Church got up a movement to displace from all public institutions the various Sisterhoods that ministered to every want of our poor human nature. In two or three cases houses were closed and the Sisters banished. But Havana had the good fortune of having for its Bishop a man as courageous as he is gentle. He raised up his voice, and the sports of the Cuban Church have not been heard of since.

Not content, however, with saving the Sisterhoods which he found on his coming to the island, he introduced from Baltimore the Colored Sisters of Providence to teach the negro children. From Albany he introduced the Dominican Sisters to establish a school for the colored children, and to offset the activity of a Protestant minister who, under pretext of teaching English, had set up a proselytizing centre in the wealthy quarter of Havana called Vedado. Hardly had the Dominican Sisters opened their school when the minister saw his institution entirely deserted. Then, learning that there were no Sunday schools for boys, the Bishop organized a commission of ladies with sub-committees all through the diocese, who, in conjunction with the parish priests, instituted catechism classes conducted every Saturday for both boys and girls.

Many orphans whose parents had perished in Cuba's war with Spain he sent to the United States and made provision for them. He placed aspirants for the priesthood in seminaries of this country, and the most promising he sent to Rome. When he was about to establish a preparatory seminary the Holy Father promoted him to a higher position. He was Bishop of Havana for twenty months, and into that short space of time he crowded the above mentioned works and many more besides.

When he arrived at Havana he received a chilling reception because of his nationality: when he departed he left few, or no enemies behind him. He was accompanied him to the boat and expressed their sorrow at losing a benefactor and father.

It is pleasing to add that Catholics should be grateful to General Wood for his fair-mindedness. In conjunction with Canada's new Apostolic Delegate he worked for the good of Cuba.

Before leaving Washington for Canada Mgr. Sbarretti, accompanied by General Wood, was received by President Roosevelt, who expressed to him his satisfaction with the work he did in Cuba and thanked him cordially for co-operating with Governor Wood in whatever concerned the good of that island.

Visitors at The Crib.

Before the high altar is a gentle boy with doctored hair and Cossack blouse, his left hand holding a brownie, his right making the sign of the Cross, while his dreamy eyes rest on the splendors of the marble shrine. He is one of a party of three "personally conducted" by a bustling noisy creature with straw-colored wisps of curls sticking out defiantly from a much-battered bonnet. She wears an iron spoon, now pointing out things of interest, again transferring the spoon to her mouth while he falls upon and adorns the lace scarf on the neck of a toddler who always gets down before the onslaught, to be set on her feet again by an older devotee. The vigorous leader pats her on the back reassuringly, and protests dies upon her lips. Such is the power of acknowledged leadership. There is distinction even in being thrown down by it.—Beatrice Outton in December Donahoe's.

DR. DE COSTA WILL ENTER PRIESTHOOD.

Right Rev. Monsignor Thomas F. Kennedy, D. D., rector of the American College, Rome, sailed on Tuesday from New York by the Kaiser Wilhelm der Grosse. With him are Dr. Benjamin F. De Costa and Mr. Alvah W. Doran, both converts from the Protestant Episcopal ministry, who will pursue theological studies at Rome with the purpose of being ordained to the priesthood. Mgr. Kennedy succeeded in his task of raising \$50,000 to pay off the debt on the college. It is said that John Wanamaker, of this city, contributed \$3,000 of this amount, and that the vessel upon which the rector sailed carries a complete bass ball outfit for the students, also the gift of Mr. Wanamaker, who has pleasant recollections of a game he witnessed while visiting the American College. In accordance with his custom regarding gifts, no confirmation of this report could be obtained from Mr. Wanamaker.

The desire to become a priest on the part of Dr. De Costa, who is sixty-five years old and a widower, his wife having died two years ago, recalls the fact that Lord Thynne, an English peer and a clergyman of the Church of England, and also a widower, became a Catholic at the age of seventy years, and afterwards a priest, doing a few years ago as his pastor, a Catholic church. His daughter, who married the Earl of Kenmare, was also a convert.

Dr. De Costa was rector of the Protestant Episcopal Church of St. John the Evangelist at Eleventh street and Waverly place, New York, up to four years ago, when he embraced the Catholic faith. He has studied a great deal since and it is quite likely that it will be necessary for him to take only a very short course before being ordained a priest. His return is looked for in little more than a year. Mr. Doran's attainments are also of a character that will materially shorten his course. Philadelphia Catholic Standard and Times.

Lost to the Church.

A few days since a friend told us of a parish which, fifteen years ago, had four hundred and fifty members; now it has barely thirty hundred. The clergyman in charge toiled night and day at his post, but his people, with few exceptions, took no Catholic journals. As the young people grew up they followed the secular spirit, and little by little they fell away from the Church. Went these fathers and mothers with out blame? Very truly has Leo XIII. asserted: "A good Catholic journal is a perpetual mission in a parish." As the years go by, this will be more widely recognized.—Chas. O'Malley in Midland Review.

CONVERSION OF A WOULD-BE SUICIDE.

Catholic Standard and Times. We have now come to that stage in the progress of the mission work for non-Catholics that account is no longer taken of the result of the work is by numbers that run up into the hundreds or thousands.

The time was when it was quite possible to keep and publish lists of at least the more notable among converts, but in the reports of the missionaries these individualistic designations have disappeared. Father Kress, of the Cleveland apostolate, reports that in the parish of St. Patrick in Cleveland there have been 38 converts during and since the mission given there. In the missions given by Paulist Fathers there were 380 converts. Of this number 137 were baptized and 243 were left under instruction. Archbishop Farley made a statement at the meeting of the Catholic Converts' League that 5,000 converts were received into the Church in the Archdiocese of New York during the past year.

While these figures are exact and authoritative, they do not represent one-quarter of the work that is being done in the various dioceses of the country. It is difficult to hazard a statement that will approach the necessary exactness in giving a statement of the number of converts received by the Church during the last year, but because no accurate statistics have been kept. It is hoped, however, that the cancellors of the various dioceses in collating their information and in making their reports will give the prominence to this item of information that its importance demands. The United States census has decided to give no tabulated account of the growth of religious bodies. It is all the more important that we take care of our own figures. If we do not, false figures will be given to the public, as was the case recently in noting the church attendance in one of our large cities.

A MISSIONARY'S STORY. A missionary relates the following story as a lead out of his recent experiences. A gentleman came to him with a haggard, worried look. He had suffered many reverses in business and was tortured by remorse for many misdeeds he had been guilty of, and so downcast was he that he determined to take his own life.

"Why should he take his own life?" he had no religion, and there was rest in oblivion beyond the veil." While in this state of mind he passed the church and saw by the sign outside that a mission was going on for non-Catholics. He struggled with himself for a while as to whether he would enter. "Why should I go into a Catholic church? I do not believe, yet they worship God there." He bent his knee, adored in truth and in prayer, a spirit of peace came over him. He was emboldened to speak to the missionary. "I want to learn your faith," he said. He set to work in earnest. It did not take him long. He was in due season baptized and prepared for Holy Communion. It was a long way from a despairing, remorseful suicide to a devoted, penitent Catholic.

If the story of each converted soul could be revealed it would have its dark shadows as well as its high lights.

A MINISTER CONVERTED.

REV. O. H. MELTZER, OF PORT ANGELES, WASH., WILL STUDY FOR THE PRIESTHOOD.

A conversion of more than ordinary consideration and one that has not been made public to any great extent, took place at Port Angeles, early last month, says the Catholic Progress of Seattle. It was that of Rev. Otto H. Meltzer, who had been for twelve years a Lutheran minister and for two years in charge of the Lutheran Church at Port Angeles. Mr. Meltzer was born in Germany thirty-five years ago and received his education in that country. He has traveled a great deal and is a linguist, speaking fluently a number of languages. His relatives for generations have been Lutherans, his father and grandfather having been ministers of that denomination. For about a year Mr. Meltzer has been receiving instructions from Rev. Father Gribbin and was received into the Church, by this zealous priest. Mr. Meltzer is now studying under the direction of Right Rev. Bishop Orth of Victoria for the priesthood and will this fall enter a seminary to complete his studies. The following is an extract from an address delivered by Mr. Meltzer on the Sunday following his reception into the Church on the subject, "Why I Became a Catholic."

"Most of you, I believe, know me and know about the change I made. Formerly a Lutheran minister, I am now a Catholic layman. I have left the church of my parents and relatives to join that of my ancestors. I have returned to the Church from which the Lutheran church has sprung, the Holy Catholic Church. Many will blame me for what I have done; some of my friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings toward them now as before, and some might lay 'the blame' for my conversion on somebody else. My beloved brethren, if there is any one to be blamed it is I alone. I know perfectly well what I was doing when I asked to be received into the Catholic Church. My entering the Church is the result of many years' study.

"But why did I not join long ago? The prejudice I had against the Catholic Church is the only reason I can give. Those who were born and brought up in the Catholic Church are hardly able to understand the difficulties Protestants, especially Protestant clergymen, encounter when taking into consideration the Catholic Church. The last root of such prejudice had to be removed by earnest prayer.

"For years my heart has been longing for the Church which holds the promise of infallible teaching—the Church to which Christ promised and sent the spirit of truth; the Church to which Christ promised that the gates of hell should not prevail against her; the Church to the leaders of which He said, 'Behold, I am with you all days, even unto the consummation of the world.' The Church which enjoys a sound and solid organization; the Church which worships the Almighty God in a proper stress on the Most Blessed Sacrament of the altar; the Church which teaches regeneration by baptism and the necessity of infant baptism; the Church which insists upon private confessions and priestly absolution; the Church which upholds and teaches the communion of saints and honors them.

"To join this Church has been the desire of my heart for many years, and, although I, when a Lutheran minister, have faithfully discharged my duties toward my church and my people, this desire was in me and grew from year to year, in spite of all changes of time, place and circumstance, till I, by the grace of God, found strength to come to Port Angeles and request my old friend, Father Gribbin, to receive me into the Mother Church."

HOW THE "CONVERSION MOVEMENT" GROWS!

"The attitude of the Church towards those outside the fold is changing. For fifty years or more since the great stream of immigration has come to our shores, we have been home-building and looking out after 'our own,' and now the doors of our churches are thrown open to the stranger that is within the gates. The normal state of the Church is missionary. The inauguration of the Apostolic Mission House means the perfecting of this new policy. It affirms the fact that, inasmuch as there is but one true Church and that the Catholic Church, all sincere Christians should have the claims of the Catholic Church presented to them. It is necessary to carry on this work. It is necessary that the Bishop, whose responsibility is over every baptized soul in his diocese, should have at his command a body of light infantry who may be sent here and there as circumstances demand, and by this means he will be able to carry on the missionary work of the diocese.

"Moreover it will not be many years before the Apostolic Mission House will be the nursery of vocations for the Foreign Mission Field. America as a world power must contribute its quota to the missionary work of the world. Heretofore it has done very little outside the borders of our own country, but our unparalleled growth and our immense resources demand that we shall contribute no small amount to the Christianizing of heathen lands. It is hoped, therefore, that before long, along with the Home Missions, the Foreign Missions will be represented at this Apostolic House.

"The future is bright for this mission work. It is no longer an untrodden problem. For ten years the movement has gone forward by leaps and bounds. Thousands of converts have been received through its instrumentality, and no end of prejudices have been removed. The Church is in a far more commanding position to-day than she was ten years ago before this work began, and during the next decade of years a still more remarkable change will take place in public sentiment."—Catholic World Magazine for December.

A True Friend.

It takes a great soul to be a true friend—a large, Catholic, steadfast and loving spirit. One must forgive much, forget much, forbear much. It costs to be a friend or to have a friend. There is nothing else in life except motherhood that costs so much. It not only costs time, affection, strength, patience, love—sometimes a man must even lay down his life for his friends. There is no true friendship without self-abnegation, self-sacrifice.

Bees-wax Candles for Candlemas Day, for sale at the Catholic Record office, London.

LAZY PEOPLE'S MASS.

The Mass that hour (9 o'clock) is principally for the children, in order that their parents may be able to get them away to church at the proper time; that pastor and teachers may observe their presence or absence, and that by assisting in a body, under the supervision of their teachers, they may learn practically, what to do at Mass, when no longer at school, says the Le Couteux Leader. For adults to crowd the church to such an extent as to make it uncomfortable for the children is, to say the least, uncharitable. Of course there are, most probably, individuals in every parish, who would not be able to hear Mass at times at least, were it not for this Mass at 9 o'clock. But if we closely observe those adults who crowd the church at the 9 o'clock Mass, will be quite easy to see that the majority have not been brought to that Mass by any spiritual influence.

We once knew an old, experienced priest, who never called that Mass by any other name than "the lazy people's Mass." Look well at them. Who are they? Mostly young men and young girls who have no other care but themselves. There may be some older ones, especial y men, among them. For those a Mass at 7 o'clock is entirely too early. Eight o'clock even is too soon. To be in time for that Mass they would have to shorten their sleep, or be obliged either to lose or postpone their breakfast. But when the need of a longer sleep on Sunday morning? Oh! they had so little sleep last night. They were at the theatre, or a Saturday night's dance, or with some company in a beer saloon, and did not get home until after midnight. Thus it is from week to week, from Sunday to Sunday. As to the late Mass, that is entirely too long for those people. They must have time to read the fifty page Sunday paper, or the novel taken yesterday from the library. Such are mostly the majority of those who attend the 9 o'clock Mass on Sunday.

Need we be astonished that people such as these, when they hear their church maligned in the workshops and elsewhere, must stand by like "dumb dogs," unable to account for the faith that is in them. Calumnies that have been leaped upon their religion for centuries, though so often refuted, they cannot contradict. How could they? They never, or but seldom, hear the word of God from the pulpit. The Catholic weekly even, is ignored. The "Yellow Journal" alone can give satisfaction.

A Bishop's Idea.

Bishop Montgomery of Los Angeles, in a letter to the editor of The Catholic Tide, makes these good points:

"To my mind, every dollar spent in support of the Catholic press has two great effects. It is invaluable personally to those rendering the assistance; it is of immense value to the parish where the help is given, through the intelligent and wholesome interest in all things Catholic, which the truly Catholic paper never fails to create and further among the Catholic faithful."

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SYMPATHY WITH THE POOR.

Every demagogue who has ever gone out to stir up the masses of mankind to the sin of coveting their neighbors' riches, has pretended that his heart bled for the poor. But when he was asked to give a practical proof of his sympathy with them, he clutched his pocketbook and hid away. He lost interest in the cause when it asked some of his money. The Catholic Church, while urging the poor to refrain from covetousness, has always been their friend and has never shrunk from spending out of its poverty large sums in their behalf. Look around to-day on the orphanages, the hospitals, the homes for the aged poor, and the other charitable institutions that it has built and that it maintains. It spends its money for their benefit.

Moreover, the Catholic Church advises workmen to better their condition, to learn, to become skillful, to be thrifty, to have an ambition for a competence, to strive to own a home and to give their children a thorough education.

Besides, the Church admonishes employers that they must pay just wages, that they have duties above those of business toward their hands, and that they should consider the needs of the destitute before they hoard superfluous profits.

When the advocates of new labor theories and new systems of economics have themselves done as much for the poor as the Catholic Church has done, they may be listened to when they denounce it as an enemy to the poor because it will not at once adopt their impracticable, unjust and noxious plans.—Catholic Columbian.

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This Includes Newspaper Subscriptions.

"Make it a rule," advises the Catholic Citizen, "at the end of each year, to get all your small bills paid up. Carry no petty accounts over to the new year. The laborer and the merchant are worthy of their hire. Do not ask them to wait."