

WOMEN OF COMMON SENSE.

A learned man, once giving a toast to a company of younger friends, said: "I wish each one a good wife, but don't marry her just because she seems pious. Marry her because she has good common sense. If I had two women to choose from, one having common sense and the other only piety, I would take the woman with common sense."

Shocking as this may seem to some, yet there is more truth than poetry in it. "Common Sense" in woman includes a certain portion of piety, but piety does not always include "Common Sense." It is much easier to be good than to be good for something. While common sense is demanded in every walk of life, its exercise is especially necessary in "that beautiful realm called Home." The tact which springs from common sense transfers many a threatening domestic storm into sunny weather, allays strife, and promotes peace. There is an offensively obtrusive form of wifely piety which is more distasteful to the average husband than even unseemly frivolity—the piety that is more remarkable for faith than for works, that, in short, lacks common sense. An excellent illustration of that sort of sham piety is afforded by the woman who spends a whole afternoon attending religious societies while her children are suffering for the society of a religious mother at home. Common Sense! Who can define it? Elusive in its nature, its modesty shrinks from analysis. Difficult of definition, but how easily we can detect its presence, or its absence, in those about us. The more we weigh the learned man's toast the more we realize that the man himself possessed in no small degree, this most practical of all the virtues—Common Sense.

THE LOVE OF LABOR

General Intention for October Blessed by the Sovereign Pontiff.

For the larger portion of mankind labor is a necessity as the only way to get a living. With sin a curse fell upon the earth never to be lifted: "with labor and toil shalt thou eat thereof all the days of thy life." Labor and toil forevermore is the condition on which earth will yield to man its fruits, its mines of wealth and measureless resources. Some work with their hands, others with their brains, but nobody, rich or poor, high or low, is exempt from this penalty incurred by sin. "A great labor," says the wise man, "is created for all men, and a heavy yoke is upon the children of Adam."

OBLIGATION.

Next to those solemn obligations which bind man directly to his Creator come the duties of state, the neglect of which is incompatible with anything like a virtuous or Christian life.

Nor, to satisfy this obligation, is it sufficient to be merely occupied or even busy with one's affairs. To labor means to embrace the work of our station with earnestness, to bear bravely the weariness and fatigue whether of body or mind that it begets, to preserve with diligence and constancy till the action or time is finished. The valiant woman of Wisdom "hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She shall not fear for the house in the cold of winter: for all her domestics are clothed in double garments. She hath made for herself clothing of tapestry. Strength and beauty are her clothing. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up and called her blessed; her husband, and he praised her."

One of the curses consequent on modern systems of education is the contempt they inspire for hard work. It was recently reported by a member of an educational commission that not ten in a hundred of the youths leaving U. S. public schools even thought of entering a career of toil. In fact they regarded a curriculum through the various school grades principally as a means of escape from hard work. They go forth to become clerks, accountants, traveling agents, fired with an ambition to go through life in fine clothes and to get on in the world by any means but work. Fortunately the

inflow of immigration furnishes hands for the farms, the laborious tasks and what is called the drudge-work of the great enterprises. How many youths loiter away on the benches of high-schools and institutes the precious years when they ought to be acquiring habits of sturdy labor in the trades and occupations which will afford an honest livelihood to themselves and those who ought to depend on their industry. Lacking the intellectual and moral fibre necessary for a successful college training and professional career, they acquire but scraps of superficial knowledge, which inspires disgust for hard and constant work and ends by consigning them to the large class whose plaint is: "To work I am not able, to beg I am ashamed."

Our labor unions and federations, far from encouraging labor, rather regard it as a burden to be shaken off by shortening its hours, rendering it impossible by strikes, or so dear as to forbid hire. Formerly a large number of girls found an occupation befitting their sex and state as housemaids, but under the inspiration of modern progress they have turned to clerkships and offices among the busy thoroughfares of men for shorter hours, more liberty and less drudgery. We must therefore acknowledge that conditions of life in our age and civilization are not favorable to labor in the multitude, and that love of labor is a fitting intention for our prayers.

CONDITION OF HAPPINESS.

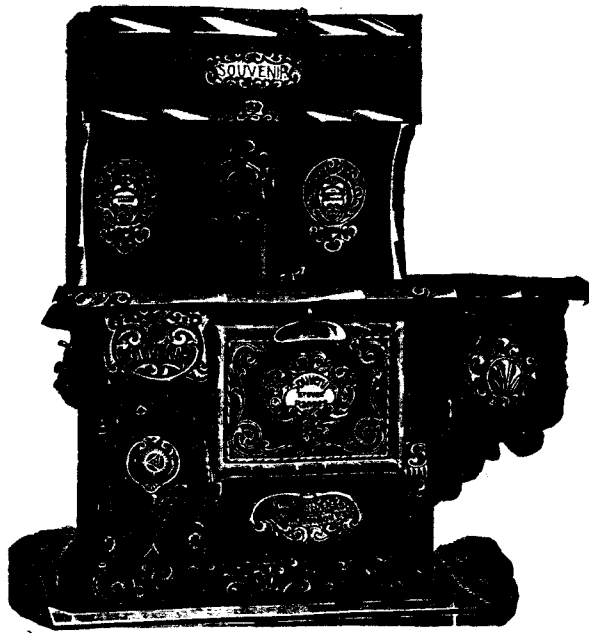
But work, however laborious, is not a penalty only, it is an essential condition of man's true happiness both here and hereafter. Before our father Adam had sinned at all God gave him the garden of Eden "to cultivate and to keep." Man can be happy only in the exercise of his powers, in the expansion of his activities and in that fulness of life resulting from their development and application to their highest objects. Life in whatever order denotes action. It is the soul's stirring and reaching out to its proper good. Such action not only begets fruition but reacts on the faculties themselves, perfects them and intensifies their capacity. The blow of the hammer on the anvil, besides shaping the iron, develops muscular strength in the arm that wields it. It has been remarked that men who have distinguished themselves in any art, pursuit or calling, have been invariably great workers. Genius itself has been defined by some as the capacity for great labor in any particular line. At least no work of genius, no great discovery, no signal victory has been achieved except by one possessed of great capacity for work and almost infinite painstaking. On the other hand the brightest talents and natural gifts have been useless and positively pernicious when not controlled and applied by hard labor. The plowshare that turns not the furrow is consumed with rust. The richer the soil the more exuberant the growth of noxious weeds without the toil of cultivation. An idle life is the prey of the devil's fiercest temptations. The gliding river in its banks is not beaten by the winds and tempests, but the stagnant lake is lashed into foaming billows.

CONDITION OF PROGRESS.

Again labor is the condition of all progress on this, our planet. Earth will not yield its fruits in marvelous variety unless as a recompense to the husbandman's sweat; its mines of gold, silver and valuable metals will not give up their prodigious stores of wealth but on the condition of hard-ship, toil, danger and disappointment. The wonderful elemental forces, water, steam, electricity, which every day more and more, applied in a thousand inventions of human genius, contribute so much to the satisfaction of our wants, to our conveniences and to our pleasures, will place their power in our hands only at the cost of danger, toil, ingenuity and skill. Everywhere in nature we recognize the hand of a beneficent Creator, who, having made man to labor as the bird to fly,

(Continued on Page Six.)

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