DECEMBER 4, 1920

MY WISH I wish to have no wishes left, But to leave all to Thee ; And yet I wish that Thou shouldst

Things that I wish should be.

I would the light of reason, Lord, Up to the last might shine, That mine own hands might hold my

Until it passed to Thine.

soul

But when, and where, and by what pain-

All this is one to me ; I only long for such a death As most shall honor Thee.

-FATHER FABER THE QUALITIES OF A GOOD HUSBAND

Father Martin J. Scott, S. J., contributes to the carrent number of Qusen's Work, an excellent article on the attributes of a good husband. He points out that the husband must cherish and love his husband must chertish and love hit difference and inspect. A time wife, treat her with great kindness love is the greatest fortune a man may possess. It is worth every effort made for it. Do not risk devolves upon her as wife and mother. ther. The closest association of life is looking any, even the slightest, things which help to preserve and

"The closest association of into is that of husband and wife." Father Scote says. "That is why a young man should employ courtship to find out if the woman he hops to marry will be suitable as life's companion. One reason why there are so mary one transformed to the ardent passion of the ardent passion of the say of t

One reason why there are so many unhappy maxinges is that courtship means for many amusement only. "Offentimes a man marries a girl without knowing her real self at all. Of course I understand that the bast and more careful and wisset best and more careful and wisset men are occasionally missaken in women. Even with due %ims and observation the most prudent man deal on yourself. may choose the wrong woman for his wife. But some men rash into matrimony without any regard for its lifelong and intimate nature. Then they wonder that marriage is not what they expected it to be.

"The reason so many massinges turn out badly is because the man starts in to live for himself, instead of for his wife and himself. The selfishness of the man is the most common cause of marriage blight. Selfishness pays, least of all in marriage. It is bacause the Church of God knows human nature so well, its selfishness and fickleness, that it throws around matrimony so many eafeguarde.

A young man after marriage sees, his sweethaart every day. She has not she same opportunity of adorning hereelf as she had before. He sees her as the is ordinarily, and the sees him the same way. It is maxim that the commonplace does not affect us. Marsiage tends to become commonplace.

Whose knees are patched all ways Now unloss you married a girl for herself, for her character and You gave him a word of praise. disposition as well as for her looks, you will find marriage quite different from what you anticipaesd. As you get to know your wifs more and more intimately you may find in her as she may find in you, quits a Who isn't gone on himself. few traits which are regrettable. Also you will find that she has many Whose pockets bulge with trask ; good qualities which you never Who knows the use of rod and gan, suspected

"The first year of marriage is the critical period. It is the time of It's true he'll sit in the ensist chair, And where the brook trout splash. adjustment. If you conduct your. With his has on his sousied head ; self wisely and pasiently during your That his hands and feet are everyearly married life, you will lay the foundation of years of happiness. For youth must have room to Just as your wife must overlook many things in you, so must you make allowance for many things

But he dossn's dub his father "old man," Nor deny his mother's call, in her. This mutual consideration is the basis of married contentment.

"Yes, I'll take your picture when CHATS WITH YOUNG MEN No matter how tired you are after your day's work, never be too fatigued you stop looking sour enough to curdle milk." to greet her warmly on seturn-ing home, and do everything to "Better look in the glass at your make the evening a recompense for her long day of waiting. If she own face," snapped Frances, and she ran off in a huff, crosser than ever. wants to go out, do not have an excuse for staying in. You often rsturned home tired when you were courting her, but you did not Miss Leslie her picture; so she asked Potential and the start of the start thought how nice it would be to give thought how nice it would be to give was going on a long journey, she thought how nice it would be to give Miss Leslie her picture; so she neked you felt. Do at least as much for cheerfully and pleasantly. your wife as you did for the girl you were engaged to. Frances' mother dressed the little girl in a pratty white frock and fied

me men make a dreadful misher hair with a lovely ribbon, take by thinking that a woman Frances, instead of being grateful, changes her nature when she be waimpered and fussed till her whimpered and fuszed till her mother's patience was nearly excomes a wife. She wan's attention s she hausted. As she tied the pretty sach Wise her cross little daughter rushed off and love then just as much as she did before, or even more. Wise her cross little daughter r is the man who realizes that and without even thanking her. 'Take my picture now," Frances acts on it.

"The downsight neglect which ordered Bob. 'Guess not," said Bob. "Break some men show their wives after marriage is appalling. Nothing my camera taking such a crosscontributes so much to turning patch !" marriages into a mockery as this Franc

Frances got very red, but she tried to look pleasant. Of course she did not succeed, for one must feel pleasneglect. Love, like everything alse, needs nourishment. You can starve to death the strongest love by in ant inside before one can look pleas difference and neglect. A wife's antoutside. The best she could do was to twist her face into a make believe smile. Bob said : "I'll try it anyway," and

click want the camera. Two days later Frances gasped at the picture Bob showed her. Such a pretty dress and ribbon, but oh! what a

"I can never give that to Miss Leslie," cried Frances. "And there's of no time to get another." 'No," said her mother. "You may as well give her that. Of course she has seen you look like that many

times. 'Ob, mother, do I look like that ?" The mether nodded decidedly and then fold Frances that the camera valuable than the violent emotion of early love. Its possession and main was making her see herself as she tenance are going to depend a great appeared to others.

appeared to others. Frances was vary quiet. She looked at the picture closely, and then went to her room, stood the "If you do not cherish your wife, if your first thoughts are not for her welfare, if you do not manifest pleture on the dresser and sat down those little signs of consideration in front of it. "If I look like that to others," she

and regard which will show her that your heart is here, you will not said. "is is time I tried to look differ. deserve this abiding and consoling ent. Bob says the camera doesn't lie. ove. Love must not only be planted, I guess I'll keep this standing to it must be cultivated. Of all flowers remind me. It's like the bitter medicine I took when-I was ill. It fearful lest comething dreadful is it is the most beautiful and delicate. It will last forever if you carefully guard it and nourish it. - The Echo. may halp. Anyway I must try to be about to happen. She sends out different."

And of course when she did try, And of course when she did try, and kept on fsying, she became dif-intest news hours before the evening for such a cross little girl, but OUR BOYS AND GIRLS Frances triumphed. Then one day a latter came from

Then one day a latter came from Miss Leslie to thank Frances for the picture. "Yow lock so bright and happy," she said; "I am sure you must be a little sunbsam in your Oh, for a glimpse of a natural boy-With forehead high 'neath tangled

Frances flaw to her mother. What does it mean?" she asked. that will bear fruit in full harvest of I never sent my picturs." Whose feet toe in, while his elbows No, but I sent her this," said the tering core in every heart. Who susns as red as a lobster when mothes, taking a picture from her

Frances saw herself in har takes away her neighbor's character desk. school frock playing on the lawn with the kitten. She was holding a ball within reach of kitty's paws and A boy who's boyn with an appstite, ball, within reach of kitty's paws and laughing heartily. It was a pretty ploture, and Frances looked like a pleasant happy child. "It is a snap skot ikat Bob tok of you that morn-ing before I dressed you," her mother axplained. "And I sent it to Miss To eat his "piece" with sounding smack-A "Robinson Cruses" reading boy,

explained. "And I sant it to Miss not immune from her opiticism. Leslis for you." "Oh, you dear mother," cried Frances, as she kised and hugged Bat the goasp laughs at the her masher. "No one but you would have thought of that." Then she this with an easy conceibre, cloak added slowly and humbly: "I'm ing if under the guiss of zeal. She going to ary to wear my best camera is so very anxious to have us mend

face all the time after this." our ways, and a little criticism helps her purpose.

THE HOME

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GOSSIPS

gossip. She, for the gossip is gener-

ally a woman, is the person who

having no business of her own to

attend to, is very much concerned

danger signals with the regularity of

papers "Did you hear what so and so said of so and so ?" "Some one told

me such and such a thing," "I heard about him from good authority," and

imagining. A word hers, a hint there, and sha has sown the seed

The gossip is a common thief. She

ove one another."

rigorously excluded.

people genuine Catholics if the influ- choose to remember who is watching gent or confradictory. The strength that is born of unity is lost; and the boy becomes a man with a confused do is not merely sinful, but likely do is not merely sinful, but likely sense of his obligation. The school to lead others into sin. end of the compact is guaranteed by Of course, we are not responsible

men and women consecrated to the parposes; it rests upon parents to make certain the co-operation of the home.-St. Xavier Calendar. ness that they can find so easily avil in others-it is almost worth while thinking just for a minute or so whether I may or may not myself Christ's every word and work is loquent of charity, St. Luke tells possibly be counted among that num er. Things in themselves innocent us:"He began to do and to teach. He wont about "doing good." H He taught : "You are My disciples if you Christ is the badge of our fellowship with our Master. We cannot be Christ like without charity. We may be very generous towards the poor.

We may, after a fashion, help to sancily souls, but if we have not ideas charity it profiteth us nothing. Everything, ther, that tends to proindulge in it are certainly not pions. whatever the butward semblance o their lives appear. Still, in spits of all this false and hypocritical " scan The great enemy of charity is the

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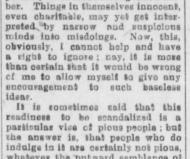
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sorrow and litigation is often caused by the failure to make a will.

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TORONTO

SEVEN

dal." I must never forget the respon I must certainly never set out to sibility hat attaches to life. To a sdify people, for so I should probably

very large extent, from the very never succeed in doing any such nature of human existence. I must live in the fall view of my fellows, hypocrite myself; but I must, all the who are quick to repeat as well same, be continuously careful of the as to watch, and who will find in influence I cannot help exerting on my sgs, or better education, or higher position, or Casholia belies, a justification or excuse for imitating my short cominge.



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"You cannot change your nature ; neither can she. Instead of quarraling over the impossible, endeavor to amalgamate. It you make it your main purpose in life to live for her and to please her, she will make it her sole aim to live for your peace and welfare.

"Time and again when I have been asked for a word of advice by newly

If more files are caught with honey marrisd people I have called the than with vinegas, have we not often man aside and told him to live sean how politoness wins where rude than with vinegas, have we not often no longer for himself, but for her. ness losss? What is the use of rush no longer for himself, but for her. And I have said to the wife, in the Same way, to live no longer for herself, but for him. In that way both are really living for themselves, when the world resents such rough. because in marriage these is no ness and yields its prizes instead better investment than living for those who are gracious and graceful? each other. Among the best of good manners

'There is no partnership so close as marriage. How careful business many of the ewestest virtues of char people are to concult the interests of actes and "miss out," because they the firm ! If one parener finds that are too late. They come when the a certain onjoyment may give him party is over and the fiddlers have pleasure but hurt the business, he gone home, and there is nothing laft more at stake in the marriage seso. Another superior point of soc ciation than in any business concorn If you start out to consider only

"You are no longer a salute. "You are no longer a separate unit. Everything you do has an effect on your life's partner. Before doing saything or planning anything consider how it is going to effect not mercile yourself but bethe effect not merely yourself, but both of

1

you. If you are in doubt consult your wife. If she thinks so much of you as to seem indifferent when your pleasure is in question, make all face? somebody asks. Well, well, the greater effort to do what will please her. Is will all come back read the story about Frances.

she spends waiting for your return. her request, he said :

Nor sidicule what his eldess say, Or think that he knows is all.

THE NATURAL BOY

A boy with freeklad face,

And limbs devoid of grace.

Who seeks the pantry shelf

hair

flare ;

where,

spread.

A rough and wholesome natural boy Of a good old fashioned clay; God bless him, if he's still on easth, For he'll make a man some day.

COURTESY

under Catholic teachers, and then consider all further personal responsibility as an end; expecting that priests ou religious teachers will, after a number of years, automatically suzn out the finished proince. Such an "I wash my hands' astinude, easy as it is for the parents,

To the average Catholic boy, his parents are models of every good criterion of universal perfection. Instinctively he will compare his teacher's array of advice with the is promptuess. Some persons have teacher's array of advice with the counsels of his mother and father; gons home, and there is nothing latt the spirit of work inculcated by the and pleasure observed by the folks at home; the note of devotion per-Another superior point of good manners is to listen. He has not learned to live aright who interrupts formed as school with the plous

yourself, do not be surprised that in the middle of a sentence-any soon your marriage is a failure. more than he who talks too long or too, miscellaneoasly. The world wants peeple in whom the world can rapose its confidences-and you can-not tell anyshing to people who listan with half an ear and half a mind .-True Voice.

FRANCES' CAMERA FACE

What kind of a face is a camera

tions all the long hours you are away. You have your busines occupations and cares. She has little as yet her picture. Now Bob was a jolly, good-natured boy, but not very tact ful. He said things right out with You have your busines occupations god-natured boy, but not very tast in any branch of endeavor where doing or saying, I am really and cares. She has little as yet in her new home to engage the time out thinking, so when Frances made by co operation. It is likewise im-

THE CO-OPERATION OF The gossip is a very faithful church gees. She literally haunts the church. This is what her with such a potency for evil-

doing. She has the external marks of sanctity, but falling so lamentably No one desizes a boy's success in his school training more extrastly than the mother and father, and yet strangely, no one is more capable of to show it forth in word and deed, she works untold havor with the

strangely, no one is more capable of hindesing the boy's progress than the parents themselves. Many of them think it sufficient to put their boy under Catholic teachers, and then good as so-and so, who is always in church ?" is their invariable answer to any request to do better. Non-Catholics say. "And she is a Cath-Catholics say. "And she is a Cath-olis!" Thus does the gossip undermine the work of God. Thus does she nullify the teaching of the Master. Therefore does the Holy Ghost say of her : "God hates six

GIVING SCANDAL

IT IS A MATTER OF PERSONAL RESPONSIBILITY

When I have done wrong I may imagine that I alone suffer the penalhabits of his own people. That is not all. Upon the comparison de-pends the effect of the teacher's act I may have started others also wards, and not unjustly so. For corplong a like career of wrong. saialy what use is it to tell him to even it may be that my wrong actions what use is it to be the limit of even is may be that if wrong actions study in the evening if everybody clas is out having a good time? Wint can it eval to exhort him to jsin the Sodality, if the members of or gainst the divinity of the faith.

the home circle are indifferent or People looking on may well say hostile to church societies ? And to themselves that if I who go daily why urge him to weakly Communion, or weakly to my duties am no batter Fires Feldays, and other practices, if than 1 am, they had batter not the greater enort to do what will please her. It will all come back to you with interest. "The early period of marriage is critical for another reason. Until your marriage is bleased with a child your marriage is bleased with a child The home is lonely all day. She feels the loss of her home associa-tions all the long hours you are associa-tions all the long the associa-tions all the long the associa-tion the the provis hours you are asocia-

/It is quite possible that without considering the effect of what I am It is impossible to secure efficiency

possible to make of your young a sin less, simply because we do not

and Oratory Edited by Alfred Percival Graves, M.A. William Magennis, M. A. Douglas Hyde, LL.D. With an Introduction by Professor T. M. Kettle SPEECHES BY Edmund Burke (1730-1797) Henry Flood (1732-1797) Henry Flood (1732-1791) Walter Hussey Burgh (1742-1783) Henry Grattan (1746 1820) John Philpot Curran (1750-1817) Richard Brinsley Sheridan (1751-1816) Peter Burrowes, K.C. (1753-1841) John Sheares (1756-1798) Theobald Wolfe Tone (1763-1798) William Conyngham Plunket

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