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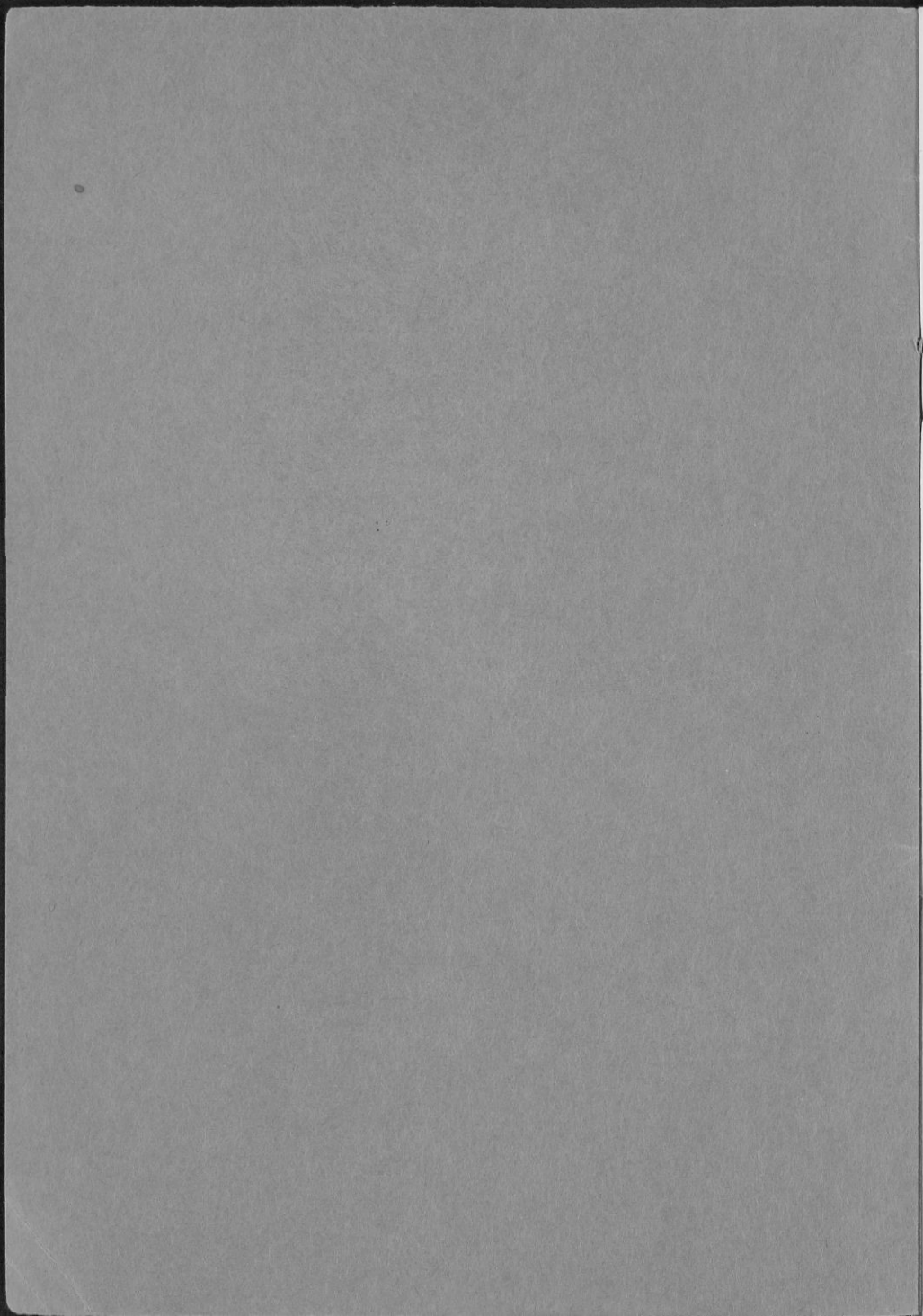
The Woman In The Home

by

Reverend Hugh Calkins, O. S. M.



Faith In Our Time



The Woman In The Home

Twelve talks delivered in the Faith In Our Time program produced
by the National Council of Catholic Men in cooperation with the Mutual
Broadcasting System, from January 3, 1947, through March 27, 1947.

By

REV. HUGH CAEKINS, O.S.M.

The Woman In The Home



Second Edition 10,000
October 12, 1949

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1215 Massachusetts Ave., N.W.
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THE BEST DAYS OF OUR YEARS

Address given on January 2, 1947.

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THE BEST DAYS OF OUR YEARS

Address given on January 2, 1947

There is an interesting and popular motion picture being heavily advertised these days. It's called "The Best Years Of Our Lives." When you see it or read about it, you begin to wonder: What are the best years of my life? Or better still, what are the best days of all my years? I think the best days are today and tomorrow and the best year is the one that bowed into being this very week.

I don't mean to sound like Pollyanna, but take a look at today and tomorrow. Today is the only time-period we're really sure we have. And tomorrow is the only one we know we haven't yet spoiled even a little. The past, even the newly-born regrets of the year's end, are dead and gone. Today is right here. We can kneel down and ask God from the bottom of contrite hearts: "Forgive us our trespasses, as we forgive those who trespass against us." Then we can turn with confident hearts and say: "Give us this day our daily bread," just to remind ourselves more forcibly that God wants us concentrating upon each day as it comes.

No matter how seriously we offended God through deliberate sins in the past, there's no point rooting among the dead bones of forgiven sins in the graveyard of yesterday. God loves us for what we can still become in the bright promise of tomorrow. We can face each tomorrow as the one day we shall really use well and profitably. And who can say we're wrong? Maybe tomorrow will be our biggest day, maybe even the day that will crown our service of God with the eternal reward of Heaven.

So today and tomorrow are the best days of our years. Let's talk about what we can do with them. Let's talk especially about things we shall correct and improve in our home and family dealings. I don't want to suggest your New Year resolutions for you, but maybe some constructive thoughts about you and your family will produce resolution and reform.

Contrary to moldy wisecracks, good resolutions do some good. If they do nothing else, they wilt somewhat the starchy front built up by our conceit. Getting our-

selves to even admit our faults is a great good. With most of us, Humility is the virtue we need most and practice the least. Oh, we give lip service to this charming virtue. But way down deep we're pretty much in love with ourselves. So a few resolutions which make us see the truth about our faults, make us determined to try to improve, so life will be more pleasant for all those around us, such resolutions do some good. Bad as we are, how much worse we'd be, if we never made resolutions. Made properly and sincerely and at the right time (and a hangover period is not the right time), resolutions can change lives and eternities. Notice what they did for Mary Magdalene, the Good Thief Dismas, St. Paul, St. Augustine.

How about starting off with: This year I shall fulfill the basic purpose of my existence on earth. We all believe we were created to know, to love, and to serve Almighty God and thus to win happiness on earth and forever in Heaven. Let's act like people who really believe that's our main job on earth. To know God I must keep in touch with Him and that means I must pray each day. If I haven't been praying, why not? Because God

never gives me what I ask for? Well, that's not the only point in prayer. We pray in order to pay our debts to God, to maintain contact with Him, not merely to win favors from Him.

Take the next matter of our destiny—to love God. When you love anyone, you do the things that please him. God has made known to the whole human race His divine laws through the Ten Commandments. Why not set them up for yourself and your family as Rules for Successful Living you really intend to observe. Christ Himself reminded us: "If you love me, keep my commandments." Do you think we'd have the tragic moral chaos America lives in today, if the Ten Commandments were so recognized?

To love God and to serve Him are two efforts that are like one. If we were to condense the Ten Commandments, we could make them over into two—Love God and Love Your Neighbor for the sake of God. If we kept God's laws, or at least kept on trying hard to observe them, and if we helped our neighbors' bodies and souls to please God, we'd fulfill our God-given destiny. Naturally, we'd see our most important neighbors are the members

of our own family. We'd start making our homes God-like.

That should be the second resolution: We shall make our homes truly God-like. Our model could be God's own family—Jesus, Mary, Joseph. How soon such a resolve would make us fulfill our jobs as parents, obedient children, married partners. The endless quarreling which wrecks the peace of so many homes would be cured by genuine kindness and consideration. The cursing, swearing, foul language which so often sets the pattern of children's bad habits could be cured by adults in the home. Sure, there might be failures, but the steady effort at trying teaches children.

Instead of the corner tavern, the local movie house or the neighborhood drugstore being the center of activity for family members, suppose we make home the place where everything starts. That means taking time to stay home, plan with children, be patient with their noise and their friends, but can you think of a better way to cure the youth problems everybody cries about? The annual cost of crime to each American citizen is now one hundred and fifteen dollars a year. We spend entirely too

much to correct our delinquent citizens, over twenty per cent of whom are classified as youthful. Yet every expert on the subject admits the main cause of such crime is the broken home. And homes are broken because God and God's ways of thinking and acting have been cast out. Why not put God back in our homes and make families really children of God?

The third resolution, and this is the last since it's not wise to make too many, is: We shall regard our children and their interests as more important than anything except our duties to God. The major sins in families today could be cured if children would be had and seen. Our age not only refuses to let children be born, it tries to sidetrack their living off the main highways of thoughtful adult attention. We adults get so interested in world problems and national affairs that we forget the really important people for whom we are trying to build a better world. So our three resolutions are: Give God first place in our love and service: make our homes God-like: give children our full attention.

Let's check on these next week. Until then, God be with you.

WHO'S THE BOSS AT HOME?

Address given on January 9, 1947

They say the mark of a trained mind is the ability to make distinctions properly. If we hope to understand a woman's proper role in the home we must keep in mind a few simple distinctions. The first one is: Husband and wife have separate roles to fulfill at home. The husband is the head of the home. The wife is the heart of the home. So while the husband may lawfully claim the chief place in ruling, the wife may and ought to claim for herself the chief place in love. Thus an "order of love" is built up in the family. Man's headship is recognized and woman's dignity is clearly maintained.

The next distinction to keep clearly in mind is: Husband and wife must blend the fulfillment of their separate roles into one happy combination. Since both are responsible to God as cooperative partners in a lifelong contract, they must work together in harmony. There should be no arguing about "I'll show who's boss around here." Such quarreling can be headed off by recognizing definite limitations for the separate spheres of influence husband and wife gov-

ern. A husband must not so bluntly assert his right to rule that he destroys the peaceful atmosphere of love built up in the home by his wife. A wife must not so softly pet and pamper children that she makes proper rule by the husband fail.

And both must always remember this distinction: Fulfillment of a God-given role never justifies excessive domination. If a husband seeks to make a wife obey his every whim and mood, regardless of common sense and reasonable fairness, he misuses his right to rule. His wife is not bound to be subject to silly caprice but only to lawful authority. Yet if a wife uses her affection and womanly charm to unfairly dominate her husband, she misuses her first place in love. If she selfishly builds up her own stock with her children, while tearing down the respect they owe their father, she is defrauding her husband of his rights.

Both husband and wife can sin against God's laws that surround their contract by unfairly exerting influence upon each other. Take a case like this. A hus-

band blusteringly says: "You're my wife and you'll do what you're told." Then he proceeds to order her to sinfully break the laws of God. Perhaps, from selfish motives, he would demand from her so much attention that she would neglect her home and children. Isn't it obvious that wives must not and dare not obey such abuse of power?

On the other hand, the wife may cause the husband to sin. Suppose a wife complains: "Well, if you really loved me, you wouldn't demand that I bear so many children." Isn't she using her power of love to encourage violations of the marriage contract? And won't God hold her responsible for just that? If a wife by whining criticism and indulgent self-pity dodges her way out of wifely duties that God demands of her, isn't she misusing her supremacy of the heart? Isn't such abuse often as productive of sin, of unhappiness in the home, as the brutal tyranny of a husband who misuses his right to give orders as head of the house?

So you see it's not easy to decide who's boss at home. Both partners soon discover their spheres of influence closely intertwined. Wouldn't they do bet-

ter to labor for unity rather than to seek domination over one another? Many a wife is unhappy today in her home, precisely because she refuses to humbly accept the proper subjection to her husband that God expects of her. It's one of life's startling but constant paradoxes: women are most unhappy when they are not properly subject to men. The reason is: When woman is properly subject to man, she fulfills her true role of wifehood and motherhood and she finds contentment in loving and being loved. Aren't women the first people to admit they soon come to despise a man they can easily dominate? When a wife keeps her own liberty as an individual and yet dutifully obeys the reasonable commands given her through lawful authority exercised by her husband, she finds peace in her own heart and brings the blessings of God upon her home.

If you study the Sacred Scripture, you'll find clearly revealed by God the proper relationship husband and wife should enjoy. Begin with the first book of the Bible, Genesis, and you see Woman was created by God as man's helpmate, not his slave. Man and woman constituted the

initial partnership of the human race. Both had to act in the interests of that partnership. Dissociated from the partnership of a life in common, each stood equal before God. Whatever subordination was imposed upon woman by reason of her physical structure and her role of wife and mother, was purely for the benefit of the partnership as such, and not for the benefit of the man as an individual.

Study carefully the Epistles of St. Paul and you'll discover in sharp detail how husband and wife must work together with God in family life. "Be subject to one another," he says, "in the fear of Christ. Let wives be subject to their husbands as to the Lord . . . Husbands, love your wives, just as Christ also loved the Church . . . I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God" (Ephesians 5: 21-26; 1 Corinthians 11:3). Thus the ideal expressed by Saint Paul is an orderly subjection of wife to husband and husband to Christ.

Such an ideal ennobles both husband and wife.

The greatest example for married partners to study and imitate is the Holy Family at Nazareth. Watch Jesus, Mary and Joseph live out their family life and you see how noble is obedient subjection accepted out of love for God. If Christ could obey two earthly creatures, if Mary could obey a husband vastly her inferior in holiness and intelligence, if Joseph could humbly but firmly rule over the holiest persons earth has ever seen, cannot today's families live in peace by carrying out their roles assigned them by God? This month, all over the Catholic world, we honor in a special way The Holy Family. Will you pause with us and offer a prayer, perhaps with your own family praying together, to Jesus, Mary, Joseph? Ask them to teach you and your family to fulfill the New Year resolution we spoke of last week—to make your homes more God-like. Next week we'll speak of Woman's place in public life. Until then—God be with you.

WOMAN'S MOST IMPORTANT JOB

Address given on January 16, 1947

A woman's work is never done. And her influence can never be limited just to her home. When women live truly womanly lives, they richly benefit their families, their nations, all humanity. That is why women must always remember just what their most important work is. If women become confused about the task facing them, all society becomes confused. One of the main causes of our social unrest today is that women either don't know, or forget, or underestimate their greatest task.

Here's an example to illustrate. A young mother wrote me recently: "You know, when I discovered I was expecting my third baby in the fourth year of my marriage, I was not displeased. Neither was my husband. But, oh, my parents, in-laws and friends—I knew they'd throw up their hands in exasperation. I felt I couldn't bear their saying, 'What, another?' I had to do something to save face in their eyes.

"In the months that followed I became inspired, and despite

my usual heavy household duties, found time to produce two magazine articles which were published, and won a big prize in a radio contest. All the family was delighted. I was no longer a drudge to be pitied, but a career woman. And when the baby finally came, they let me have him without a complaint."

This young mother saw things clearly. Her family and friends did not. She saw that a married woman's greatest task is home-building. Her friends, like so many modern people, looked down upon motherhood and gave careers outside home a phoney glamor they don't really have.

Obviously, many women must and will find their lifework in careers outside the home. Of course, many women will succeed in blending the task of home-building with other careers like writing, teaching, acting. But it still remains true that for most women, aside from members of religious orders dedicated to God's service, number one career is and always should be home-making. It is not so regarded today by many peo-

ple. And because it isn't, we have women confused about what they want to be and want to do. All too often, many years too late, you'll hear women, successful in varied careers complain: "I wish I had married and had several children. I'd have been much happier than in career life."

Now I'm not saying all women must marry and all women must have children. God's plans, and the working of natural laws, not to speak of social influences by the the dozen, make marriage and children just "out" for many women. But I do emphatically say: We must acknowledge and teach others to acknowledge that home-making should be considered woman's most important job. If you think it now enjoys such prestige among the wives of today and tomorrow, just question young people about what they'd like to be. You'll be surprised at the glamor they attach to careers outside the home and the drudgery they associate with home-making.

Yet, by contrast, notice the article carried this month by *Ladies' Home Journal*. It's called "If I Were 21" and many distinguished career people give their answers. Notice that both

Irene Dunne and Clare Luce, eminently successful career women in stage, screen and political lives, both admit they'd build their whole lives around home and children. And Irene Dunne even says: "I'd marry young and have several children. I'd aim high; mere security is too poor a bargain to strike with life."

Why look back upon life to say such things? Why aren't they said today to young wives, mothers, girls planning marriage? Though women in their hearts know how true it is that home-making is first in importance, they often are led astray by silly men and sillier women telling them just the opposite. Do you notice the constant effort to make home-making seem like a narrowing influence upon a woman? So many people try to show today's women home-making is dull, obscure, unimportant.

When I hear such talk, I always think of Gilbert K. Chesterton's famous comment. In his *What's Wrong with the World*, he says: "To be Queen Elizabeth within a definite area, deciding sales, banquets, labors, and holidays; to be Whiteley within a certain area, providing

toys, boots, sheets, cakes and books; to be Aristotle within a certain area, teaching morals, manners, theology and hygiene; I can understand how this might exhaust the mind, but I cannot imagine how it could narrow it. How can it be a large career to tell other people's children about the Rule of Three and a small career to tell one's own children about the universe? How can it be broad to be the same thing to everyone, and narrow to be everything to someone? No, a woman's function is laborious not because it is gigantic, not because it is minute."

We don't hear enough of such talk today. There's an enduring quality to truth that's exceedingly irritating to fidgety minds. Many of today's women should calmly sit down and use their God-given intuition to work out mentally a true picture of woman's role in family and society. They wouldn't frighten themselves and their youngsters so much about the awful burdens of family life. They wouldn't surround childbearing with so many bugaboos and superstitions. They would give motherhood and home-making their proper evaluation. Difficult, yes, but eternally important.

As the witty Father Leonard Feeney says: "I sometimes think mothers get more pity than they require. There is so much talk lately about how difficult it is to bear a child, and too little talk about how nice it is to have one. If babies were not worth the confinements and pains they cause, there would not have been a billion of them born in the past hundred years. Motherhood is never honored by excessive talk about the heroics of pregnancy."

The family is the foundation of all larger social foundations. A nation can flourish only to the extent that it is composed of healthy, flourishing families. But the family can endure only if the woman spends herself wholeheartedly to create a real home. "Not in the branches of a tree but in its roots do force and power reside." Woman is at the very roots of social life. If woman looks down upon her greatest job, neglects her task in the family, nothing can take her place. The family breaks down and with it the whole society. Next week we'll discuss the powerful influence of a good Mother. I knew her well: she was my own. Until then, God be with you.

THE INFLUENCE OF GOOD MOTHERS

Address given on January 23, 1947

Will you forgive me for being personal today? I'd like to tell you about good mothers and their influence. And the best way I can is to talk about my own mother. I know there have been many other good mothers like her, maybe your own. And I'm sure there will still be many more like her in days to come, maybe among your children. I'm not talking about her because I think she was the only one of her kind. I'm telling her story to encourage other women to bring forth more of her kind. Good mothers could cure most of today's heartaches.

Some people today would consider our family too large. My Dad and Mother didn't figure things that way. To them, God was the Boss of the Universe. They felt that if God knew just how to guide the suns and stars in the heavens, He also knew how to guide families. For my Mother, all her children were so many gifts from God. To her, they were souls clothed in an envelope of flesh she had provided. They were souls with an eternal destiny which she must watch

over and guide. They were souls who would influence other souls.

God was generous in sending children to my mother. As the last of twelve, as the one who most richly shared her generous passing on of new life, I am glad to pay her tribute today. So often, when I tell an audience of teen-agers my mother had twelve children, they groan; then laugh with a sad note of mocking pity. They've been taught to look down upon such childbearing. Still, they always feel hushed and a bit silly, when I remind them: "Don't laugh too hard. I'm the twelfth and it's awfully nice to be alive."

Wasn't it a wonderful world for children a few decades ago? In our crowded Chicago neighborhood, life was so exciting because there were always lots of kids to play with. And don't we have to admit that it was a wonderful world even for those parents who didn't feel it too much of a burden to bring up what may seem to some of us now as rather large families.

Years after my birth, Mother would tell us about her early

trials and struggles. Only three of us were home then. The older ones had gone on to marriage and religious life. There were only two careers in our house. You either served God in religious life as a priest or a nun: or you served God in the noble vocation of marriage. Never did my Mother let us forget marriage was a noble vocation. We heard many a story about husbands and wives who became saints by raising good families. And as we listened, we kept thinking what a saint she was, to raise us.

Well, her struggles were long and tough. Many a day she had only God to trust for the things her children needed so badly. So often when I hear moderns complain: "It just isn't right to bring children into this world, unless you can properly care for them," I think of my Mother. I have never regretted a single sacrifice we had to make, a single need that was unsatisfied. But, what a tragic thing had she never let us be born.

One of her frequent explanations about raising children was: "It's not really so tough. You don't really raise twelve at a time. Look at you youngest ones now. You're growing up in

a family of five. God is good. He always fits the burden to the back and gives the grace we need." You can see why, years later, we children always figured there was no job in the priesthood or religious life or marriage that was too tough. My mother had taught us well by example. She had good technique.

Like the time I came home, announcing I would be a lawyer some day. "That's nice, law is a noble profession," she smiled. "But don't you think you'd like to be a priest like your brothers some day? A lawyer fights for human rights before a court of justice. But a priest fights for the good of human beings before God's own Court of Heaven." As a born teacher, my mother knew how to appeal to youthful idealism.

And the appeal paid off in lifelong results. Four of us became priests, one daughter became a nun, the others went on to Heaven or on to raise large families of their own. Three children died during childhood years, and so nine of us went on living out the ideals Mary Ellen, as we called her, had so well and so patiently taught us. I've often thought of the influence

women like her exert, long after they're dead. She's dead over fourteen years now: yet last month a college girl wrote me this sweet compliment for my Mother: "We'll be getting married in Spring. We've decided we'll do just as Mary Ellen did in her marriage—let God be the Boss always." Mother is still influencing people.

Just after I became a priest, back in 1937, I wrote a letter about my Mother. It was addressed to her memory and among other things said: "Thanks, Mom, for everything I am today. Thanks, for I'd never be a priest except for you. That long night years ago—the night of acute pain, the night you trod the precipice-edge of death that I might live—for that night, thanks. For that vision of loveliness you presented when I first saw your proud smile (smiling at me, after the pain I caused you)—for that moment, thanks. Not till a few years ago did I realize how much I did cost you. Now I know I was the last of many, that things were tough

then, but sacrifices were made by Dad, you, all the children, for the youngster God was sending. Because I know that now, and you knew it even better then, and didn't flinch, didn't act selfish, but gave me the priceless gift of life—thanks.

"There were quite a few hard days for you, as we grew up. We were laughing with carefree abandon, but you were skimping and budgeting. We were able to see shows, dance, play games, get fine schooling, because you stayed at home being a Mother. It meant you gave up many a party, many a venture into the social whirl, many a good time. We enjoyed life, because you had shared life. Life was only an antechamber to Heaven in your eyes. We children to you were never unwanted but souls given to you by God. Thanks, Mother, for making good at your vocation."

Next week, we'll discuss a woman's role as a teacher in her own home. Be listening, please. Until then, God be with you.

THE GREATEST EDUCATOR I EVER KNEW

Address given on January 30, 1947

You have probably guessed it already. The greatest educator I ever knew was my own Mother. Although she herself never got much beyond seventh grade, she was, like so many wives and mothers, a successful educator. Notice I'm not saying a great teacher. Good teachers are plentiful. Teachers are people who impart knowledge of facts, train others in acquiring mental and physical skills, or help others develop know-how methods of various arts and sciences. But an educator, ah, that is something or someone else again. That's a teacher who goes beyond teaching facts, skills, methods, and teaches you how to live. An educator brings out all the moral, mental, physical powers you have within you.

Well, my Mother was a great educator. Like most priests, I have studied under many teachers. When I was ordained a priest twelve years ago, I had spent most of my waking hours under teachers of all types. The average priest is ordained at twenty-five years of age. By that time he's been trained by

grammar-school teachers, high-school instructors, college and seminary professors, maybe even a few post-graduate advisers. And of all the dazzling array of bright, mediocre, brilliant teachers I knew those first twenty-five years of my life, Mary Ellen, my Mother, was easily the most successful. Because she knew how to educate for keeps.

First of all, she started out right. She surrounded us with a rich world of affectionate interest. We didn't get this treatment of: "You'll do what I say, because I'm the boss exercising authority." Oh, no, it was always: "I'm counting on you to make good. God expects certain things from you. Don't offend Him by failing. And don't hurt me, because I believe in you." She didn't ever use such words, but that was the kind of atmosphere she created. We did things out of love as well as fear. Sure, we feared punishments that might fall, like the swift slap from my father's huge hand. But we did things much more from love; you just couldn't hurt Mother's feelings. There was

very little corporal punishment given out at our home. But there were other methods even more effective.

Like the time I was caught smoking without any permission. It hurt badly enough that Dad had seen me. The silence at the evening meal was even worse. My feeling sick and nauseated from the pipe tobacco was agony. But what broke me down was my Mother's simple query: "How could you lie to me like that?" The disappointment in her voice was like a whip across my back. The resolve I made not to disobey or lie like that again came right from my inmost soul. See, a good educator brings out from within you the powers for good living God put there.

All of us as adults admit we'll always do more for people who love us. Why do so many parents today forget that? Why will they fail in the precious early years to give children their whole-hearted interest and affection, and then in teen-age trouble spots suddenly demand perfect obedience? Children today constantly complain: "Parents are not interested in us and what we like and enjoy. They're interested only in forbidding us to do things." A good educator

never merely forbids. By his affectionate interest he brings out of the child's own soul the realization that certain thoughts, deeds, associations are not good for him.

Take the matter of ideals. My ideas of womanhood, like almost any boy's, were all tied up with my Mother. All my life I'll keep a kindly attitude towards women, because my Mother was kind to them. Over and over I saw her leap to the defense of women whom cruel gossip attempted to crucify. She made you think that all women had possibilities of greatness. So often I've applied to men like myself who had Mothers like her Alfred Tennyson's lines: "Happy he with such a Mother. Faith in womankind beats with his blood."

There was always a religious atmosphere in our home. I don't mean a stuffy kind that poured gloom over our gay spirits. But I mean the happy kind that made us understand God and ourselves. I guess everybody knows how important Sunday Mass is to Catholics. They are obliged under pain of serious sin to offer this great sacrifice to God each Sunday. They are taught that is the way to fulfill their wor-

ship obligations to God. Well, my Mother never gave us a long pep talk about going to Mass faithfully. She did something much better. Each day, for more than twenty years, she walked five blocks to daily Mass and received daily Communion. It was the greatest sermon on the Mass I ever saw or heard. It wasn't so surprising that several of us children started the same practice along about fifth grade. Mary Ellen had no trouble about our going to Sunday Mass. Her example had educated us to appreciate Mass.

With the girls in our family, there were similar lessons by example. Mother never played the martyr role about how difficult it was to have babies. She would admit that labor pains had been pretty tough, but then go on to talk about how wonderfully consoling children are. "Don't be afraid to trust God all the way," she'd tell the girls. "He knows just how much your health can stand. He still must create a distinct soul for the body provided by parents in marriage. He will watch over the soul He sends. God and your husband and you are triple partners."

As any teacher can tell you,

the matter of allowing for individual differences in pupils is vitally important. Women have a keen sense for treating each person as a particular person. So women often are better educators than men: they bring out more effectively the personal gifts and talents of separate children. Mother did that with each one of us. Though we all had chances to study music, she soon turned one boy to vocal training, another girl to dancing lessons, instead of the piano training I received. The knack of seeing what we were best equipped to do was one of her keenest powers. As someone said about her later: "She was not a sculptor-mother, forming her children like statues according to a preconceived model in her mind. She was a gardener-mother, constantly cultivating each individual plant with personal care and attention."

May the example of mothers like mine encourage today's mothers to be educators, to transmit the best traditions of civilization, culture, religion to tomorrow's parents.

Next week we'll discuss: "Why Husbands Fail to Understand Wives."

GETTING ALONG IN MARRIAGE

Address given on February 6, 1947

Today's broadcast is based upon two family quarrels. I was called in as a priest to help settle the difficulties. The basis of both quarrels was a failure to understand that men and women are different. Actually, it was as simple as that. The solution emerged when both husbands and wives determined that getting along in marriage means being willing to cooperate. Sure, they knew that already, but it had to be reinforced in their consciousness as a rule to live by.

Day by day I become more convinced that husbands need training in understanding why women act like females. Take the first of these two quarrels. Jane called me up, all excited, almost hysterical: "That ends it, Father. I'm getting a divorce. Jack struck me today, and hard, too. He's mean and moody, never praises me for anything I do, always finds fault. When I spoke back sharply, he hit me. I won't stand that."

I calmed down the storm; we got Jack to agree all three of us would talk it over that night. Now watch how easily a man

misunderstands a woman for being a woman. "Sure, I'm all wrong for striking her, Father," Jack admitted. "But she's too touchy, too sensitive. Just because I don't rave about her meals, the house, the way she minds the babies—and I'll admit she's wonderful about all this—she gets mad. Then she says mean things about me and my family. I blew my top and hit her."

So then I spent two hours showing Jack what he really knows but so early forgets, like so many other self-centered males. "Can't you see, Jack, that telling the boys at work about what a great wife she is means nothing, if you don't tell her. Raving to me about how you love her and regret hitting her means nothing, unless you take her in your arms and really assure her how sorry you are." And so it went. I felt as if I were teaching ABC's, but the whole quarrel arose from Jack's really neglecting to properly praise a good wife's wonderful work. Why are husbands so utterly forgetful of such a simple fact in human relations?

You'd think that Jack could see that his wife's saying mean things to him was a defense measure. She had no other means to fight his harsh bulldozing ways except with sharp remarks. Jack could understand her if she hit back at him physically: he seemed puzzled that she struck back with a mean tongue. Why can't men see men and women are different?

It may seem that I'm being hard upon husbands today, but maybe it's necessary. Like many another marriage counsellor, I have been charged with being too hard upon the women. Perhaps some of my talks on this program have seemed too favorable toward male superiority. Though many a husband won't hear all I say today, except when some wives repeat it, still I suppose the wives love to hear about male mistakes.

It's a constantly recurring wonder to see husbands and wives fail to see how each provokes the other. They'll argue endlessly about who's right or wrong and yet find no solution. It's not a question of who's logically right or wrong but a question of "how can we cooperate." In the average conflict, both parties are justified in their de-

mands. Logically each can prove his own case. Men and women use different kinds of logic, and to each his own makes sense. For happiness, for people in love, who is right or wrong is not important. The attitude of being willing to bear with each other's faults and work out a cooperative agreement—that is what is really important. There is no one perfect technique to solve domestic problems, be they economic or social or sexual problems. But the spirit of cooperation is the beginning of all solutions.

You're probably wondering about the second family quarrel. Well, it was caused by jealousy. The kind Shakespeare wrote about in Othello. You remember how Othello was so wrought up to jealous hate of his good and virtuous wife that he killed her and himself? You recall how even her good deeds were interpreted as food for Othello's jealousy? Well, something almost as bad took place in this quarrel. This devoted couple with two children shared an apartment with another couple. Gradually, the husband misunderstood his wife's flattery of their landlord. He was convinced she was in love with the land

lord and accused her of infidelity. She was so deeply hurt by these completely false charges that she refused to be the least bit affectionate toward him. In his poisoned mind this frigidity was final proof of her infidelity. Then the poison worked deeper. Each glance, word, action was circumstantial evidence proving his wife was unfaithful to him. Yet since they had to remain, sharing the apartment with the landlord and his wife, life became almost unbearable.

They came to see me and we talked it out for four hours. Careful checking of all the facts proved the husband's suspicions utterly groundless. His wife was attentive to the landlord only to flatter him, to help keep their place as tenants. Her heart was broken when her husband had such vile suspicions about her. She couldn't bear being deeply affectionate with him while his mind was in that state. To a woman that makes sense: to him it seemed utter nonsense and proof of infidelity. So, again, we had to repeat ABC's and eventually work out a formula for cooperation.

Such cases aren't unusual: any marriage counsellor deals with them daily. It seems al-

most unbelievable that adult husbands and wives can be so childish. Men, skilled in public relations, so clever about knowing how to treat women in business, will utterly fail at home to see why wives act like women. They'll completely misinterpret a woman's desire for attention, flattery, tender consideration. They'll forget or ignore the kind word, the loving remembrance of an important date, the kindly and comforting caress—and then be amazed at the almost disastrous results brought on by forgetting that women are womanly.

Women generally understand men better than men understand women. Yet women too will misjudge. They'll worry over what he meant by some word or action, give it a dream meaning of their own the poor man never intended. Many a bitter quarrel arises from just such petty details.

Often women accuse men of being inconsiderate, when really they are only exercising male prerogatives that make them refuse to be dominated.

More about this next week when we discuss: "What Your Husband Thinks of You." We hope you'll be listening.

WHAT YOUR HUSBAND REALLY THINKS OF YOU

Address given on February 13, 1947

Last Sunday I spent an interesting day with fifteen married couples. It was quite an adventure. I picked up quite a bit of information about what husbands and wives really think of each other. The reason for my being with this group all day was I conducted a Cana Conference. You remember Our Lord's first miracle at Cana in Galilee? Well, these informal, round-table, give and take sessions are named after that event. I thought you might be interested in facts I discovered in my preparatory reading and in the discussions about husbands.

Prepare now to examine your conscience. Maybe you're guilty of only a few or maybe even of all of the mistakes I'll mention today. Husbands have quite definite and at times surprising ideas about what wives should be and do. Wives are sometimes so wrapped up in being good home managers and busy mothers that they muff their first task of being good wives.

Maybe you're not guilty, but many wives disturb husbands by being too emotional. Two out of three husbands, in national

surveys, complain wives are hot-headed, irritable, too easily hurt, nervous or otherwise emotionally out of control. Maybe it's an aftermath of war; possibly it's the housing shortage with cramped living quarters forced upon couples; maybe it's the nerve-wracking job of making yesterday's budget pay the big bills of today—whatever the cause, husbands find too emotional wives hard to work with as partners. Don't click off the radio now. I'm just reporting some attitudes you might like to know about.

I guess we've all heard complaints about nagging wives. But it surprised me to find husbands are much more bothered by "missionary wives." I mean wives who are ruggedly determined to improve their husbands. So many husbands are sad and upset because too many wives are knee-deep in projects to improve them. They like to be helped and inspired by wives, but they like to be allowed to live and be themselves too. May I suggest as a missionary priest, that wise wives do the improving gently and subtly, without making hus-

bands too aware of it. They lead their husbands into desired patterns of behavior through a clever use of praise. It is only when husbands are made uncomfortably aware of reform attempts that their hair bristles.

Women are so used to dealing with children, they forget that men very strongly resent being treated like children. Wives so often scold about details that mean little to men. They correct husbands about comparative trifles like ashes upon a carpet, towels hanging askew in a bathroom, in much the same way they correct youngsters. That hurts a man's vanity.

Which thought leads us naturally to housekeeping fanatics. Many wives, determined to show other women how neat and clean they are, drive their husbands to distraction—taking a long walk, or a long drink—because they are too fussy about housekeeping. Homes are not supposed to be neat as hospital wards. They are supposed to be restful havens for families to enjoy in a relaxed mood. Wives ought to consider how *livable* their homes really are, not worry too much about what women neighbors think. It's really amazing how such fanatic

fussiness can upset domestic peace.

One husband tossed a question at me this way: "Father, you talked about marriage being a union of soul as well as body. Doesn't that imply that a wife should try to share the mental interest of her husband? And shouldn't she keep herself intellectually keen so she can exchange ideas with her husband?" Well, that led us into much talk about how wives can get in mental ruts. Even though many of them are well educated, they get so all they talk about boils down to food, clothes, babies, neighbors. Obviously, God intended wives to be concerned primarily with domestic affairs; that's their domain supreme. But they don't need to stagnate mentally. With proper schedule planning, they can find time to sharpen up the dull edges in their minds and in their conversations.

Perhaps husbands will always think wives are extravagant in the way they handle money matters in the home. Far be it from me to take sides in this eternal argument. But I would suggest to wives a very good method of proving you are not extravagant. I'd suggest you follow three prac-

tices. First—build up a cushion of savings of some sort so your little extravagances won't loom so large. Second—put your family on a budget. This will tend to curb his and your unessential spending. Third—have a financial conference with your husband at least once a month. These conferences will give you a chance to teach him the facts of living costs today and may convince him you're doing your best under trying burdens. These three practices—a cushion of savings, a budget, regular conferences—may change your husband's mind about the extravagance he suspects.

Someone has said that an ideal marriage binds two persons together like an elastic band. That means that they must be flexible in their attitude about personal habits. Even people deeply in love say and do many things which annoy each other. Wives so often complain that men forget to give compliments about their meals, appearance, homemaking. All too often it's true. Yet husbands, much more than most wives realize, are hurt that wives are not more interested in their husbands' work. A husband wants to be complimented about his triumphs, his decisions,

his shrewdness in dealing with associates. When his wife does not show interest in his work, he begins to wonder if all the struggle is really worthwhile.

Since Eve first invited Adam to eat the forbidden fruit, husbands have accused wives of talking too much. We all know that the gabbliness of wives often arises from the fact of being alone so much during the day, or at least being away from fellow-adults. But even then, what husbands object to in this talkativeness is talking that distracts them from something they wish to do more than listen, or when the talk is an uninteresting monologue. Too many wives even make their talk monologues. Sure, tell what happened all day to you and the children, but don't spend so much time on what the dressmaker, milkman, grocer had to say.

Long ago, Joseph Conrad, the novelist, remarked that women have a very difficult life, since most of it is spent trying to please men. Be that as it may, if wives wish to have happy homes they should work hard to be understanding and adult companions to their husbands. Treating them as important individuals pays rich dividends.

UNION OF SOULS IN MARRIAGE

Address given on February 20, 1947

Most women enjoy weddings. Either as spectators or participants, women find dozens of sights and sounds at weddings to win their interest. But I've often thought that the real thing that makes a wedding so important is invisible. The things you don't see are far more important than those your senses do see. You do see the gowns, you do hear the music and the words of the bride and groom, you do smell the flowers, you do see the ring, but you don't see the main thing. You don't see the self-surrender that makes the wedding a union of two human lives. That self-surrender is spiritual, invisible, but intensely real. That self-surrender is a pledge of unity. It promises a union of souls.

That's why, at all Catholic weddings, the priest reads a preliminary instruction which reminds the bride and groom of this union of souls. He begins with: "You are about to enter into a union which is most sacred and most serious. It is most sacred, because established by God Himself; most serious, because it will bind you together

for life in a relationship so close and so intimate, that it will profoundly influence your whole future. . . And so not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death . . ."

"Truly, then these words are most serious. And because these words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self-sacrifice. And so you begin your married life by the voluntary and complete surrender of your individual lives in the interest of that deeper and wider life which you are to have in common. Henceforth you belong entirely to each other; you will be one in mind, one in heart, and one in affections."

The priest concludes with: "May, then, this love with which you join your hands and hearts today never fail, but grow deeper and stronger as the years go on. And if true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure

of earthly happiness that may be allotted to man in this vale of tears.

It would be a wise practice for married partners to occasionally renew the vows they made in the sight of God on their wedding day. They would do well to kneel down together for prayer some evening and say aloud: "As a renewal of our vows, we take each other for lawful wife, for lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part." This reminder of their soul-union would help them conquer the doubts, fears, discouragements that tempt them to break up their homes.

It's a tragic reality all over America that married couples put too much stress upon the physical union they fulfill in marriage and too little stress upon the soul-union, the spiritual union they owe each other. Man's nature has a strong tendency to make him overstress the physical side of marriage. Too easily he will subordinate what a woman so early puts forward as primary—the spiritual side of marriage. Women will tend to regard as repugnant, al-

most animalistic, the intimate realities of the physical side of marriage. Both of them might easily forget, especially if they don't keep God in the picture, that proper spiritual attitudes always affect physical relationships. The best way to cure physical maladjustments that damage marriage harmony is to practice proper spiritual attitudes.

The principal attitude to observe is one of cooperation with God's plans for married couples. God intended Marriage should really work as a way of life. With proper human obedience, God's plan does work out. Notice that God planned Marriage for two fundamental purposes: First, to continue the existence of the human race. Second, to afford companionship for man and woman, companionship which would bring mutual happiness, of an imperfect type on earth, and perfect and everlasting type hereafter in Heaven.

To accomplish this double purpose, God made man and woman adaptable to each other, complementary to each other in body and soul. The bodily adaptation is obviously well suited to bring about the physical union which perpetuates the human race. But there is spiritual adaptation

equally well suited to accomplish soul-union and companionship.

You notice this spiritual adaptation even in the characteristic virtues and faults of men and women. A good husband's principal virtue will be consideration. This serves to help his wife overcome her main weakness, loneliness. A good wife's principal virtue will be humility, her willingness to sacrifice herself to make her husband happy. This virtue will help him cure his greatest problem, discouragement. I don't mean that consideration and humility are always the greatest of virtues; but for the soul-union of husband and wife, they are best suited to cure the principal failings that couples succumb to, loneliness and discouragement.

A husband almost daily needs consolation, encouragement- understanding from his wife. Her willingness to listen, to put him on a pedestal where he can be the big shot, the overseer of the home, her humility that lets him realize he's the head of his own home—all this helps him cure his blue feelings that he's failing. Yet at the same time, it overcomes her loneliness, because it makes her be needed and wanted as a companion.

In his turn, the husband must

practice enough self-control to conquer his dejection, his grumpiness, come out of himself and turn to his wife. Actually, she will then prove to be the remedy of his ailments. If he will regard his hours at home as the most important of his day, they will soon be the happiest of his day. They will more than make up for the harsh, grinding drudgery that makes him rub shoulders with the tough business world all day. His sacrifice of self that makes him considerate of his wife's desire for companionship will cure his discouragement.

Instead of both of them being buried in reading papers, digging into outside interests, what they need is interest in each other. He needs the feeling—at least I'm king in my own home—and she needs the feeling—I've got the greatest husband in the world for my companion in life. The security they thus bring each other is the priceless fruit of soul-union.

But thus to fulfill this way of life, destined by God "to give the greatest measure of earthly happiness," both husbands and wives of today and tomorrow must regard Marriage as a Noble Vocation. We'll discuss that next week.

MARRIAGE IS A CHALLENGING VOCATION

Address given on February 27, 1947

There are three mighty words in that title you just heard. All three words, marriage, challenging, vocation, need to be well understood. Marriage, first of all, means the stable permanent union of body and soul that a husband and wife pledge themselves to fulfill in the sight of God and with the help of God. To all husbands and wives truly in love, it means "one man and one woman until death do us part."

I'm not using the word marriage to describe these temporary convenient alliances that masquerade as examples of matrimony. Such convenient designs for selfish living usually end in divorce and another sad attempt at temporary union. Never must we forget that Christ said about such conduct: "Whoever puts away his wife, except for immorality, and marries another, commits adultery; and he who marries a woman who has been put away commits adultery" (*Matthew 19:9*).

No, I'm talking today about marriage, a lifelong contract made with God's approval and binding force, a contract that

for baptized persons frequently is also a great Sacrament. Such a marriage is challenging.

There's the second word. Challenging needs to be restored to our romantic vocabulary. Maybe we'd better use it instead of romantic when we talk of marriage. The ordinary movie or stage or magazine version of marriage puts all the stress upon the stardust, unreal phases of this job of a husband and wife living together until death. Our movie-minded and magazine-educated youngsters and oldsters fail to see and appreciate the challenge in marriage. They fail to see the invitation to fight a heroic battle in the cause of God that marriage presents. Doesn't that have a lot to do with our scandalous rate of marriage failure through divorce?

Now comes the career that is a challenge. The career that is a vocation. That's the third word. Vocation must be restored to our minds as a meaningful word. The dictionary tells us a vocation is "any occupation for which one qualifies himself or to which one devotes one's time." God wants some men and women

devoting their time and effort to building families and homes just as truly as He wants others to be priests and religious workers to save souls. God wishes all men to achieve sanctity—which simply means getting to Heaven—through loving and serving Him, and our neighbor for His sake. Most men and women accomplish that best through marriage. The loving companionship and mutual self-sacrifice that binds couples in marriage are oftentimes the strongest natural helps possible to win Heaven. We can see then why God intends most men and women to follow this challenging vocation of marriage.

Yet, in today's world, which so madly worships success, is there any other vocation that so easily tolerates failure? Only in marriage are we success-conscious Americans so willing to excuse mediocre results. Never in business do we praise the mediocre: we have glory only for the courageous conqueror of obstacles. Certainly not in sport do we extoll the mediocre. Americans are the most competitive athletes on earth. To the victor alone belong the spoils of adulation. In the world of entertainment we daily pay tribute to the tal-

ented artists that starved for long years to win success. We're not interested in how tough it all was. Are they up there: did they climb that ladder? Okay, sing their praises.

But when it comes to marriage, the noblest, most challenging, most important and most lasting vocation—ah, how lax we are in not only tolerating but actually glorifying the mediocre. What a debasing mockery our divorce courts make of the noble vocation of marriage. Excuses that would not excuse people for being late for a business appointment are accepted as reasons for breaking the bond of a lifelong contract.

Would we tolerate such abject failure, if we taugth and realized the challenge of this vocation? Men and women are called by God in marriage to share in the very creative powers of God. They form the bodies into which God, as their co-partner, pours immortal souls. We might even say God depends upon them to provide new life for new citizens of God's heavenly kingdom. Even more is asked of them. Their task is to sustain and preserve the bodily life of their children. And for the souls of their children—they are

called to direct, teach, sanctify these deathless spirits created in God's own image. How can we ever regard as mere avocation a career which fashions masterpieces for eternity?

We Americans who glorify as heroes military leaders who lead men into victory over forces of evil like Nazism—why don't we glorify as heroes the parents who lead children to eternal victory over Satan's hordes? We so eagerly praise men and women who cooperate to produce great books, plays, works of art. Why don't we eagerly praise husbands and wives, who by fulfilling their vocation in marriage, help each other to win a crown of everlasting glory? For it's true that married partners are called to sanctify each other, bring each other to Heaven, through prayer, acts of loving service to each other, good example of high moral living.

Let's say it all at once. Through the vocation of marriage, men and women are called to the task of bringing earthly and heavenly happiness into their own lives and into the lives of their children. What more noble work could engross your time and efforts? But do we train married partners, young

people preparing for marriage, to see such nobility?

If we did, we would declare a moratorium of one to five years upon all favorable divorce publicity. We'd cancel from our papers all glamorous write-ups about marriage failures—the sexy photographs, the lurid detailed accounts of illicit romance, the maudlin sentiment that gushes in pardon over cowardly abandonment of a challenging vocation—we'd cancel all this and start glamorizing good parents. We'd publicize faithful wives and courageous husbands who fight to maintain America's most important bulwark, a good home. We'd give successful marriages the lavish praise they deserve. And married partners would be stirred to new efforts to persevere. Pride alone would discourage failure.

In this glorious vocation, husbands and wives are never alone. God provides the helps we all need to carry our burdens. "My grace is sufficient for you" is God's consoling word to all who work for Him. Marriage is a triple partnership. God, the third partner, never fails.

Next week, "The Single Woman." Please listen. Until then, God be with you.

MEDITATION FOR BACHELOR GIRLS

Address given on March 6, 1947

Today we're going to talk about the single woman. We shall use the modern term "bachelor girl" to describe these unmarried women. Cynical people might think of this talk as a broadcast to cheer up spinsters or old maids. But cynics never value things properly. As someone remarked recently: "Cynics know the price of everything and the value of nothing." The true value of the bachelor girl is too often ignored. Too easily do wiseacres make mean remarks about frustration, referring to unmarried women. They might do well to learn the full meaning of another word that better describes bachelor girls. The word is sublimation. It fits women who find happiness through service.

The word sublimation is used by psychologists to mean "the turning away of an obstructed impulse from its primitive purpose into activities of a higher order." Many a bachelor girl has turned her natural desire for marriage into self-sacrificing activities for the happiness of others. Such sublimation, often done for high spiritual

motives, explains the life story of many a great canonized saint. Like Saint Zita, the model housekeeper I'll tell you about in a moment. And such sublimation also explains the heroic day-by-day office and home work of many a saintly bachelor girl. Hundreds of priests and nuns in God's service owe their success to bachelor girls at home who worked and sacrificed for them. Many a gifted musician traces his story of cultivated skill back to a patient unmarried teacher. Whole families often come through emotional and moral crises only because bachelor girls carry the burdens.

Who but God can properly evaluate the inspiring power for good that lies in a teacher's influence? Wise cracks may rise and fall about "schoolteacherish cranks," but God knows the lonely hours and back-breaking, leg-wearying, eye-straining labors that produce a well-trained mind and rounded character. The pupils so trained may soon forget the spinster teacher, but Judgment Day will tell the whole story. How amazed many a married failure will be, to see the

too easily pitied spinsters possessing the Kingdom of Heaven. They'll begin too late to understand St. Paul's remark: "But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I" (1 *Corinthians* 7:8).

Obviously, St. Paul didn't think the worst evil women must fear is No Man. He would sharply condemn some of today's unmarried women who verge upon moral chaos with their wild ideas of avoiding single life. Ideas like giving into sinful affairs, pickling themselves and their troubles in alcohol, grabbing any man (even another girl's husband), deserting God for not sending them a husband. To many a feminine mind, the bleakness of a manless future is worse than losing both the war and the peace. And then all these woeful prophecies by learned statistics, you know that one out of seven or eight or nine girls will be left spinsters, these prophecies have triple-alarmed normal fears of not getting married into terror proportions. Many unmarried women need new teaching about marriage.

Either a woman believes life's first purpose is to give honor and glory to God, or she doesn't. If

she does, she soon sees God can be well and loyally served in the single state. She soon decides better not to marry than slip from God through a bad marriage. She recalls that St. Paul also said: "For I would that you all were as I am myself; but each one has his own gift from God, one in this way, and another in that" (1 *Corinthians* 7:7). So a thinking woman sees marriage is the vocation for the majority of women, religious life is for a chosen few, but single life is also the God-appointed vocation for many a woman. Granted that one out of nine women will remain unmarried. So what? They can still fulfill their basic task as women. They can still find earthly and heavenly happiness.

You know, the Catholic Church has quite an honor roll of bachelor girls. There are these famous heroines, just to name a few: Saints Agatha, Margaret, Thecla, Catherine of Alexandria, Ursula, Joan of Arc, Gertrude; and let's not forget Zita, definitely past forty when she did her best work for God and mankind. Zita was a housemaid who lived all her life with one family. They regarded her as a mere drudge, but when she

died in 1272, in her late forties, she left behind her a magnificent record of loving service. She had succeeded in converting both her master and mistress, as well as several fellow servants, from seriously sinful lives. By sheer kindness and generous self-sacrifice, Zita had taught priceless lessons in Christ-like living to people all around her. I suppose that many a time people had glanced at her and murmured: "I wonder why she never got married." So often thoughtless people make such remarks. Is it because they forget that God has work for each of us to do which can be done best in the state of life God chooses? So I'd like to suggest to bachelor girls: St. Zita is a good patroness to invoke and imitate.

Too quickly and harshly do observers decide why bachelor girls are still unmarried. "It's just because they're too selfish," people say, "or else they're just too fussy to put themselves out enough to win a man." Such people should pause and consider. Is it selfish to remain at home, watching over orphaned brothers and sisters? Isn't it Christian charity to care for invalided relatives at home rather than put them away? How do

any of us know but that some bachelor girls have dedicated their virginity to God, living out like Zita a supernatural dedication?

I've often thought that Heaven shall have special rewards for the "Office Wife" type of bachelor girl. You know, these efficient secretaries that stand alongside of so many successful career men. So-called Big Bosses couldn't function five minutes without these smoothly effective girls who give so much more interest and effort than their paycheck could ever reward. I'm not interested in malicious gossip remarks about such girls. That's possibly true only of a tiny minority. So many of the others are working each day for God, family, happiness of others, as well as for a paycheck. More often than families remember, such girls need kindly consideration and appreciation. We all spend so much time talking about solving marriage and children problems. Maybe we should spend more time on the subject I shall discuss next week: "The Life, The Work, The Problems of the Bachelor Girl." Maybe you'll not only listen, but get a few others to join you.

Until then, God be with you.

who sacrificed so generously to put her through school. The vicious circle completes itself. Daughter can't marry for years because she's going to college: daughter can't marry for many more years because she has completed going to college. She ends up disgusted at being a spinster and almost wishes she never went to college.

There's no need of such girls being spinsters. They and their parents could sensibly work the thing out before deciding upon long, costly schooling. If the girl really prefers marriage, why shouldn't her whole training be directed toward that sublime vocation and career?

Parents have often complained to me: "But, Father, now she won't have to marry the first man who asks her: she can pick and choose." Such parents were not at all disconcerted at the possibility that daughter might not marry at all. They seemed totally unaware of the moral strain involved for such a girl trying to remain chaste in her social life, while conscious of marriage being for her a years-and-years away possibility. In fact, parents are often so anxious to spare daughter the monotonous household drudgery

they endured that they feel certain a college education will offer a means of escape. What they ignore in such thinking is that it's normal for daughter to want to marry, not when the parents want it, but when she wants it, and in spite of possible drudgery.

Another set of personal reasons for not marrying is all tied up with excessive devotion to family and a misconception of duty toward parents. One selfish mother I know has five unmarried daughters, all well over thirty now. When their father died years ago, the mother rallied her five girls around her to comfort and support her. All social life not regarded as strictly necessary for their education and maintenance was forbidden by the mother. Any show of interest by the girls in social life was considered disloyalty to the father's memory and punished accordingly. Out of excessive deference to mother's grief and insistence, the girls conformed for years and ended up disgruntled spinsters.

Only in heaven will spinsters who support other members of the family get their proper reward. But I often wish that on earth they would get a fair

chance to choose marriage or else a decent repayment of gratitude for their sacrifices. We all know cases like these—an only child who worked so hard supporting her mother and two maiden aunts that she never had time for social life and possible marriage. Or single women who support an assortment of dependent relatives for varying periods of time during unemployment, illness, or old age, and then find these duties prevented them from seeking normal male companionship.

If a single woman wants to assume such a burden willingly, for her own spiritual motives, well and good. But it's rank injustice to demand that a single daughter support her parents and relatives at the cost of sacrificing her own chances at marriage. A family is responsible for the care of an aged parent or a dependent; the family should cooperate to help the en-

feebled or helpless relative. But why should the burden fall upon just one girl? If parents and relatives would sit down and work out a share the burden plan, so all could assume some part of supporting the needy members, then many a splendid single woman would be free to enter a happy marriage. Only God knows how much good is prevented from being done for God's cause, because selfish relatives put all the support burdens upon one or two of the daughters. And scarcely anywhere else in the life of families is masculine selfishness so obvious as it is in this.

Next week we'll continue our discussion of personal reasons for some women not marrying. Please be listening. Next week's talk will be the last in our current series. A new speaker will begin in April. Will you join us next week? Until then, God be with you.

HOW TO HELP BACHELOR GIRLS

Address given on March 27, 1947

There are two kinds of help we can give to bachelor girls. We can help some of them to accomplish their ambition to enter a good marriage. We can help the rest of them to properly adjust themselves to unmarried life. Today I'd like to remind our listeners how they can give the first type of help without any offense.

As we explained last week, many single women are reluctant bachelor girls. Their personal reasons for not marrying are all mixed up with the mistakes of family members who unfairly interfered with these girls. One of the principal causes that produce unwilling bachelor girls is false information. From early childhood, attitudes and ideals and impressions about marriage are forming in a girl's mind. If she is handed a series of lies masquerading as information, she may easily decide: "No marrying for me." Later, when she sees things correctly, it may be much too late to work out a good marriage. Take an example like this one.

A bachelor girl wrote me the other day: "Father, I never married because I thought of myself as a one-man girl. I had been brought up to think a woman could love only once. Well, I lost the one man I loved, and so I gave up. I wish now I had been more sensible and married some one else." After I read that letter, I thought; I wonder how much the selfishness of family members had to do with that faulty training? It may have been quite convenient for the family to pass out that "you only love once" bunk. It helped keep that breadwinning girl at home.

Even more common, even in our sophisticated day, is the mistake of passing out false sex information that frightens some girls away from marriage. Again, by the time they are a little smarter, it's too late to make the right marriage contacts. The physical facts about marriage, the social significance of bearing children, the duties and responsibilities of the married state—these can be presented as beautiful or ghastly. How

they are presented may help or hurt marriage choices for bachelor girls. People can throw so much hush-hush awe and puritanical reticence around facts of married life that they only confuse and bewilder the girls they pretend to instruct. And isn't it true that family members often do this, just to prevent girls leaving home and taking with them the financial security the family has come to expect as a right?

So the principal thing I propose that we all do to help bachelor girls (meaning unmarried but marriageable girls) is: Help them cultivate wholesome and accurate ideas and attitudes about married life. And the earlier in life we start the better. Helping them cultivate right ideas will mean always giving them correct information about events that could affect their lives. I'm convinced that most families that pass out false information do so with the hope of discouraging marriage for their girls.

The extremes that such scheming leads to are sometimes funny. The other day I actually had to reassure a nineteen year old girl that she had nothing to fear from marrying a

short man. She was engaged to a man several inches shorter than herself. Her family actually had her frightened into believing that if she married him, their children would be midgets. Of course, it also happened that this girl was holding down a nice job that brought in plenty of help to some lazy family members.

And it's only a few months ago that I spent several hours consoling a girl who thought she must call off her marriage at the last minute. Her family had opposed her marrying and finally discovered something they thought would stop her. Her husband to be had once been an infantile paralysis victim. Though he was completely cured, they were trying to scare her out of marrying lest she raise several crippled children.

If we could make family members, especially selfish parents, see that accurate information about marriage helps bachelor girls to accomplish good marriages, we could easily cut down the number of unhappy spinsters. But we won't make families see that until they are generous enough to let daughters make up their own minds about married life or single life.

We don't need an elaborate set of rules on "How To Win A Husband." Most girls who really want to marry will marry, if only their families will try to help on their prospects instead of trying to ruin them. Of course we all know that many a promising suitor has been frightened off by a too eager family, but a wise bachelor girl usually knows how to beat that problem. What most bachelor girls hold against their families is the fact that they threw blocks across their path to matrimony when they so easily could have helped by all sharing family burdens.

If we honestly wish to help a bachelor girl's marriage chances, we must let her use time-honored weapons for snaring a husband. Yet how many families stop a girl from throwing a little party, to which she can easily invite some eligible males, merely because they don't want to be bothered. How very conveniently some mothers develop a headache or a spell that demands daughter's attention, just when mother thinks daughter may be having an interesting date with a potential husband.

Then comes the matter of parents giving orders about dates and hours. You'd think

they were talking to teen-agers instead of efficient bachelor girls who often are the mainstay of both home and office. How can girls meet the right kind of men, unless they're free to attend conventions, dances, meetings of social and professional groups, where men are plentiful? And why can't parents see that girls over twenty-one are not bound to obey parents as little children might, but rather to honor and respect parents? I suppose we can never cure mothers of worrying about daughters being out too late at night, but couldn't more understanding be given to older girls? And couldn't parents be more sincere? I mean stop pretending that the late hour worries them, when they know it's the possible falling in love and getting married and leaving them alone that worries?

Today marks the close of my current series of talks. Next week you shall hear a new speaker, one of the best known priests in America. He is Father Urban Nagle, of the Dominican Order. Father Nagle is an unusually fine radio speaker. Be sure to hear him on this program each week. And today may I publicly thank God for letting me talk to you these past few months. And thank you for listening.

133 STATIONS IN 36 STATES CARRYING "FAITH IN OUR TIME"

Alabama	Anniston	WOOB	1490	kc
	Birmingham	WTNB	1490	kc
	Gadsden	WGAD	1350	kc
	Jasper	WWWB	1240	kc
	Montgomery	WJJJ	1170	kc
	Opelika	WJHO	1400	kc
	Selma	WHBB	1490	kc
	Sylacauga	WFEB	1340	kc
Tuscaloosa	WTBC	1230	kc	
Arkansas	Arkadelphia	KVRC	1240	kc
	Fort Smith	KFPW	1400	kc
	Hot Springs	KWFC	1340	kc
	Magnolia	KVMA	630	kc
	Russellville	KXRJ	1490	kc
Stuttgart	KWAK	1240	kc	
Colorado	Denver	KFEL-FM	950	kc
Connecticut	Hartford	WONS	1410	kc
Delaware	Wilmington	WILM	1450	kc
District of Columbia	Washington	WOL	1260	kc
Florida	Fort Pierce	WIRA	1400	kc
	Gainesville	WRUF	850	kc
	Ocala	WTMC	1290	kc
	St. Petersburg-Tampa	WTSP	1380	kc
Georgia	Albany	WALB	1590	kc
	Columbus	WSAC	1460	kc
	Elberton	WSGC	1400	kc
	La Grange	WLAG	1240	kc
	Rome	WRGA	1470	kc
	Thomaston	WSFT	1220	kc
	Valdosta	WGOV	950	kc
	Waycross	WAYX	1230	kc
Idaho	Pocatello	KEYY	1240	kc
Indiana	Fort Wayne	WKJG	1380	kc
	Richmond	WKBV	1490	kc
Iowa	Fort Dodge	KVFD	1400	kc
	Ottumwa	KBIZ	1240	kc
	Mason City	KICM	1490	kc
Kansas	Garden City	KIUL	1240	kc
Kentucky	Bowling Green	WLBJ	1340	kc
	Harlan	WHLN	1230	kc
	Lexington-Versailles	WVLK	590	kc
	Somerset	WSFC	1240	kc
	Paducah	WKYB	800	kc
Louisiana	Alexandria	KVOB	1490	kc
	Baton Rouge	WAFB	1460	kc
Maine	Augusta	WFAU	1340	kc
	Portland	WMTW	1490	kc
Massachusetts	Lowell-Lawrence	WLLH	1400	kc
Michigan	Alpena	WATZ	1450	kc
	Battle Creek	WBCK	930	kc
	Detroit	CKLW	800	kc
	Iron Mountain	WIKB	1230	kc
	Ironwood	WJMS	630	kc
	Marquette	WDMJ	1340	kc
	Petoskey	WMBN	1340	kc
Traverse City	WTCM	1400	kc	
Minnesota	Moorhead	KVOX	1340	kc
Mississippi	Clarksdale	WROX	1450	kc
	Laurel	WLAU	1490	kc
	Vicksburg	WOBC	1420	kc
	West Point	WROB	1450	kc
Missouri	Jefferson City	KWOS	1240	kc
	Sedalia	KDRO	1490	kc
Nebraska	Hastings	KHAS	1230	kc
	Kearney	KGFW	1340	kc
	Lincoln	KOLN	1400	kc

133 STATIONS IN 36 STATES CARRYING "FAITH IN OUR TIME"

New York	Oneonta	WDOS	1400 kc
	Rome-Utica	WKAL	1450 kc
	Syracuse	WNDR	1260 kc
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	Fayetteville	WFNC	1450 kc
	Morganton	WMNC	1490 kc
	Newton	WNNC	1230 kc
	Salisbury	WSTP	1490 kc
	Shelby	WOHS	730 kc
Ohio	Lima	WIMA	1150 kc
	Marietta	WMOA	1490 kc
	Warren-Youngstown	WRRN	1400 kc
Oklahoma	Altus	KWBW	1450 kc
	Chickasha	KWCO	1560 kc
	Duncan	KRHD	1350 kc
	Elk City	KASA	1240 kc
	Muskogee	KMUS	1380 kc
	Seminole	KSMI	1260 kc
	Woodward	KSIW	1450 kc
Oregon	Albany	KWIL (8:00 p.m.)	1240 kc
Pennsylvania	Bradford	WESB	1490 kc
	Erie	WLEU	1450 kc
South Carolina	Chester	WGCD	1490 kc
	Conway	WLAT	1490 kc
	Newberry	WKDK	1240 kc
	Orangeburg	WRNO	1450 kc
	Rock Hill	WRHI	1340 kc
South Dakota	Aberdeen	KABR	1420 kc
	Huron	KIJV	1340 kc
	Mitchell	KMHK	1490 kc
Tennessee	Clarksville	WJZM	1400 kc
	Cleveland	WBAC	1340 kc
	Dyersburg	WDSG	1450 kc
	Maryville	WGAP	1400 kc
	Memphis	WHBQ	1400 kc
	Murfreesboro	WGNS	1450 kc
	Pulaski	WKSR	730 kc
Texas	Amarillo	KVAI	940 kc
	Ballinger	KRUN	1400 kc
	Fredericksburg	KNAF	1340 kc
	Huntsville	KSAM	1490 kc
	Laredo	KPAB	1490 kc
	Lufkin	KRBA	1340 kc
	Marshall	KMRT	1450 kc
	McAllen	KRIO	910 kc
	San Angelo	KTXL	1340 kc
	San Antonio	KMAC	1240 kc
	Sulphur Springs	KSST	1200 kc
	Temple	KTEM	1400 kc
	Vernon	KVWC	1490 kc
Utah	Salt Lake City	KALL	910 kc
Vermont	Rutland	WSYB	1380 kc
Virginia	Blackstone	WKLV	1490 kc
	Front Royal	WFTR	1450 kc
	Lexington	WREL	1450 kc
	Norfolk-Portsmouth	WSAP	1490 kc
West Virginia	Bluefield	WKQY	1240 kc
	Elkins	WDNE	1240 kc
	Montgomery	WMON	1340 kc
	Morgantown	WAJR	1230 kc
	Weston	WHAW	1450 kc
Wisconsin	Ashland	WATW	1400 kc
	Eau Claire	WHIZ	1400 kc
	Rhineland	WOBT	1240 kc
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Wyoming	Rock Springs	KVRS	1360 kc

(Revised March, 1949)

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