BOCHESTER, N. Y.

If Married Years Could be Relived

Every other married couple -- if they could start life all over again - would do something differently about their marriage, according to replies received in the Milwaukee Catholic Herald Citizen Forum on this question. They would marry at a younger age or they would have more children or they would avoid troubles with in-laws or they would live more economically or, and this was said or hinted at by a very few, they would choose their mater more wisely.

Topping the list was the idea of marrying at an earlier age and it was volced by beth- men and women.

"I would marry between the ages of 23 and 28," said one married man. "At those ages we are more adaptable at growing up with a family."

"I would get married at a younger age-say 24. instead of 40," said another man. And, "marry earlier if anything," said several.

A widow, too, would "get married younger and grow up with the family" if she had to do it over again. And she thought 25 would be about the right age for both boys and guis.

Among the married women who expressed the same view one went a little further and said she would marry younger so "I would have my own children grown up when I needed their help. As it is I am still working for them when they should be looking after. me."

But there were a few who took the opposite view. They would marry at a later age than they did. And there were others who walted and seemed glad they did. Such, for instance, as the married woman who said she would do nothing differently, "for I waited a long time before T got married as I wanted a good Catholic husband, which I have now."

By and large the changes that most married people would make in their marital status were minor ones, but there were some exceptions.

"I would select a more fitting character," said one married mans "A better understanding might be possible, although I am contented."

"I married a convert." said another. "My advise is marry one of your own laith because there is much happiness lost on account of troubles caused by indaws when marrying a convert"

RANGE 8 U T Little-Kanwa F BY M. J. MURRAY TWO WOMEN SHALL BE GRINDING AT THE MILL (STANTTOODY Y 4 2000 years after Christ's words this ronchanging incident can be seen in TALESTING 1GD STVITUS involved to help these who find it difficult to rise in the morning. HIS EMBLEM, APPROPRIATELY, THE THE BORGHESE CHAPE ST MARY MAJOR'S, WAS, BY STLUKE POPE GREGORY IVI CARRIAD IT THROUGH ROME DURING THE CHOLERA PLAGUE NT 1837 & IT WAS PUBLICLY EXPOSED TO MENERATION IN THE GESU CHURCH The Literary Cavalcade THE FUTURE THE - CO-OPS y John O'Connor Last week space ran out as I such Bilbos as may be around. tried to do justice and rein my Wrote Father Ward:

COVERE JOURNAL THUMBAT. SEPTEMBER 13, 1845

Then there is Thomas Woodlock, who has just

a great writer who helped many souls get closer to the spiritual metaling of life. This was true

Library Signpool

For

Jong before he wrote The Same of Bernadolin. He was always a shoughtful writer. His stories always had substance as well at plot. His thought, ioo, was under God's eye, and he told his stories under God's ave that is to say, be saw his stor-See as unfolding under that di vine gaze before which all his tory passes in review. In the latter years of his life, he

Our Writers

Take Fram Worfel who has just died. He was

Christ is the Son of God. He believed in the No. desoption and in the Sacramonia by which the Redemption comes into our lives. Yet he never found Christ. I mough a leve, he metheved that submitted to Baptiam. He believed that all the Jews' since Christ had the destiny of being witneason to Christ by their monstion from Him. They must atone for their rejection of the Messiah by romaining pariahs outside the Rodemption until the end of the world. They must sulfer as scapegoats to pay off the debt of their hilldelity. Franz Werfel thought this way about his race, and considered that he would be m jecting the Jewish vocation if he accepted Christlan bapilism. Let us not hungh at this, wir let us weep for the torture which his sonsitive soul must have suffered through this misunderstanding of the Jewish vocation. Long ago, St. Paul faced that question in the Epistle to the Romans. and in the Epistle to the Hebrews. In our own day the question has been answered in modern. terms by Loon Bloy, by Jacques Mertuan, by David Goldstein. But Franz Werf? went to his grave without finding an understanding of the answer. I feel sure that Our Eady of whom he wrote so well in The Song of Boundatie and her Messiah-Son in whose divisity his tortured soul really believed received Ahra unto "Abraham's bossom." Let us pray for his soull

We thought a family of tw e dov æng æ fil ---would be ideal," said one couple who answered jointly. "And we had a boy and a girl. Both have died. If we could do it over again, we'd pray that we would have the blessing of a large family." -

"My married life has been perfect except for lack of money," said a married woman. "We have the income but we spend it as fast as we made it and now with middle age well upon us we are beginning to wonder, what the years ahead hold for us. Why must so many people learn from experience only?"

"I would establish a home away from allore!. atives," said a married man. "In that way you are freer to work out your own problems which makes for happiness in life."

But a good ball of married Lolk would make no changes at all. They have been happy and satisfied and "like it as is."

"I couldn't have done better." said one married man

"Very well satisfied," said dozens, of others. "I married a non-Catholic who later turned Catholic after ten years of married life," said a married woman, "We are still as happy as we were the first weer of married life."

"I would marry the same man," said another "We have been married 28 years and are still very much in love and very happy."

"Why should I want to make changes?" asked another man. "The girl I married is as beautiful to me today as the day I married her a quarter of a century ago. We have worked together to buy and pay for a home, to raises a family of children of good character, to enjoy some of the small luxuries of life along with the necessities, to appreciate the good qualities of one another and to overlook the minor faults. I coult know why we deserve all the happiness we may and, but both of us are thankful and I think I cam safely say that mather of as would have had it any differently."

Every other married person would lise co something differently about their religious activ Itles. Men. most frequently that wheney and they would practice their religion with more zoni from their early years onward. Women, more frequently than men, regretted that they had not had the advantage of Catholic schooling.

"I would gractice it more intensely because I have fallen down missishing in living up to its Ideals." said one man

The provide shallow baryont and and and "I would be many sincers and weather in man Salit." Hald shorthers instituted and "I would be a little more active in younger

years in charas activities," and maddide sha "Learn to pray and meditate more Most pray

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enthusiasm for Leo Ward's book on co-operatives in the United States (Ourselves, Inc. Harpers, \$2.50). ~ Many neonla who are only

think of the lobster fisherman and the miners of Novia Scotla or the dairy men of Denmark. This is a natural trend of temper the money motive in thought and a tribute to itelr trade, and to encourage our urbpioneering in our western cap-Italist society.

In China, where J. B. Powell of The Shanghal Weekly Review tells me there is a higher proportion of independent landowners than in the States, the cooperatives enjoy their greatest success.-It-was said by the Secretary of the Co-Operative Loague of China that in 1942 the coops were ten million strong in their membership, and but effective liquidation of those therefore they likely were several times that strength in the persona directly affected by them. The Japs tried and succeeded with health and medical co-ops. In India in 1940 there were more than 100,000 co-operative associations, most of them | the others who live in the teemcredit societies started by the ing tenements that make up New people and encouraged by the York's East Side or Harlen, Demissionaries with the hope of troit's Paradise Valley, etc. The

ber of "quick loan' outfite which type of exist

Christian democratian

"Hyde Park with its five, hun dred monders already is in postion to reach two thousand persons and to help them disvaguely aware of them tend to cover the neighborhood. How about 400 Hyde Parks in Chi-

cago or New York or Boston, to an people, patch by patch, to live togethe People's Innother co

op, jo'c) has five hundred mem bers, and possibly three thou sand souls. How about a hundred People's in Chicago or any other such city, to protect the Negro's economic order, and in the first place to give him the means to begin to build that or der for himself? Why not a cool persons who now deny him the order and freedom? The housing project mentioned is a small one. Why not a thousand or possibly Surely the co-ops are the answer for these people, and for all outfianking the loan sharks have just their touch with the (How we could use them in our soil and they are living on the big cities today!). You soon real- edge of a sociological sauldron. the that we trail the rest of the The co-ops will give than great world in some essentials when or security, a sense of proprietoryou count the pawnshops of their and oblightion so herribly London, Liverpool or New York lacking in the cities and avantor game at the increasing name and freedom from the modern

trolleys and trains. One highly profitable operation advertises in the properties of another — and John Doe pays the bills! The co-operative IS NOT con-fined to form areas or fishing the factories one to work in the officer and for all con-willigned. Nagley Faraon, in The toope and most and part by others owned by others and the factories owned by others and the factories owned by others and the factories and nost and part of the factories owned by others and the factories owned by others and the factor of the factories and nost and part of the factories and nost and part of the factories owned by others and the factories and nost and the factories owned by others and the factories owned by others and the factor of the factories and nost and part of the factories and nost and the factories owned by and Says our author in coordination the state while and want there a way be when the there will calle up owned by others and calle the test of the state of th tupe our next by others into a set of the based of the ba The problem of their existence non-not planned by them. The other has det

died. He deserves well of Catholic America's prayers. For two or three decades, he has been a staunch figure in our public life, versai in Ca tholic knowledge, and exemplary in his devotion. If the metropolitan newspapers gave such space to eulogistic notices of him the day after his death, it this may because of the integrity and fidelity which marked his conspionous life; and the springs of that integrity and fidelity were in his Catholic faith. His writing talent was exceptional in the field of exposition and discussion. He wrote in a clear-cut style and with skillful logic. It is regrettable that his ane articles in Columbia on various planes of the Cauton's relation to the modern world were read only by the rather limited clientele of the Knights of Columbus when that magazine serves. They should be put in more permanent book form and ziven wider circulation. His book called The Catholic Pattern is a little casterniace of simple straightforward explanation of the what and the why of Catholic living. It convers to the read er what must have been his strong appeal to the outsider as an ambassafier of the Coduction and It combines those been autoines of Ambaset style. Charity and Courtees a state and a state at the combines are a state and a state of the state at the courtee of the state of the state of the state at the courtee of the state of the state of the state at the courtee of the state of the state of the state at the state of the state of the state of the state of the state at the state of the exemplary Catholis Inymen Line wyithe

strong but his managie was aven atre us pray for his poul!

Then there is Elis Frances Lynch, who has just died. She was the center of many control versies over her theories on the education of young children. She maintained that child up to ion years of age should be advected a bone by their mothers. To premote this the organized the National Longin of The Motional Longin of The Motion of the Motion of the State of the Stat

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