

The Family Circle

IF—

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt
you,
But make allowance for their doubting,
too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too
wise.

If you can dream—and not make dreams your
master;
If you can think—and not make thoughts
your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the
same;
If you can bear to hear the truth you've
spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to
broken,
And stoop and build 'em up with worn-out
tools.

If you can make one heap of all your win-
nings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings;
And never breathe a word about your loss;
If you can force your heart and nerve and
sinew
To serve your turn long after they are
gone,
And so hold on when there is nothing in you
Except the Will which says to them:
"Hold on!"

If you can talk with crowds and keep your
virtue
Or walk with Kings—nor lose the common
touch,
If neither foes nor loving friends can hurt
you,
If all men count with you, but none too
much;

If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in
it,
And—which is more—you'll be a Man, my
son!
—RUDYARD KIPLING, in *An Anthology of
Modern Verse*.

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## GIVING.

At times we all grow weary of the un-  
ending series of appeals for worthy causes;  
but as a poet has said:

"For giving is living," the angel said  
"Go feed the hungry sweet charity's bread."  
"And must I keep giving again and again?"  
My selfish and querulous answer came.  
"Ah, no!" said the angel, piercing me  
through,  
"Just give till the Master stops giving to  
you."

## ORIGIN OF THE HOLY YEAR.

*Dates Back to Days of Moses—Present Ob-  
servance Instituted by Pope Boniface VIII.*

The origin of the Holy Year dates back  
to the time of Moses. It was the custom of  
the Hebrews to celebrate a jubilee every  
fifty years. The prophet explains this in-  
spiration, which came from God, in Leviticus.

These passages may be found in the 25th  
chapter of Leviticus:

10. And thou shalt sanctify the fiftieth  
year, and shalt proclaim remission to all the  
inhabitants of thy lands; for it is the year  
of jubilee. Every man shall return to his  
possession, and everyone shall go back to his  
former family.

17. Do not afflict your countrymen, but  
let everyone fear God; because I am the  
Lord your God.

18. Do My precepts and keep My judg-  
ments, and fulfil them; that you may dwell  
in the land without any fear.

19. And the ground may yield you its  
fruits, of which you may eat your fill, fear-  
ing no man's invasion.

## Jubilee in 1300.

But Holy Year, as it is celebrated by the  
Church, was instituted by Pope Boniface  
VIII. He introduced the jubilee in the  
Church, appointing the year 1300 as a Holy  
Year, and exhorting the faithful of the whole  
world to come in a pilgrimage to the tomb  
of Peter.

In return he granted them means of gain-  
ing many graces. Boniface also decided that  
the jubilee would be every hundred years.

The poet Dante is stated to have visited  
Rome that year to gain the indulgence of  
the jubilee. He bears witness in his *Inferno*  
to the great crowd of pilgrims who came to  
Rome; and it is estimated that at least two  
million foreigners poured into the Eternal  
City.

Pope Clement VI, heeding the prayers  
which came to him from everywhere, and  
especially from the Roman people, who sent  
Petrarch and Coli di Rienzo as ambassadors  
to Avignon, shortened the time fixed by his  
predecessor to fifty years.

But the jubilee that he announced for  
1350 found Rome desolate and devastated by  
civil war and brigandage.

## Hardships of Journey.

Pilgrims of to-day will go to Rome in ships,  
comfortable and luxurious; speeding trains  
will carry North Europe to the city of the  
Vatican. Motor cars, too, may carry their  
thousands.

But in 1350, the second Holy Year, travel  
was not easy. At that time a pilgrimage  
meant hardship and want. St. Birgitta and  
hundreds of Swedes went all the way to  
Rome from Sweden on foot.

It was Pope Urban VI who, designating  
1390 a jubilee year, ordered it to be ob-  
served every 33 years, corresponding to the  
years of Christ's life on earth. This custom  
was continued under Pope Martin V, who  
proclaimed 1323 a jubilee year.

In 1450 Pope Nicholas V restored the cus-  
tom of observing the fiftieth year, while Paul

II shortened the period between jubilees to  
25 years and opened the Holy Year of his  
reign in 1475.

The actual rite for the opening was estab-  
lished by Alexander VI in 1500. The series  
of jubilees was uninterrupted until 1750.

The events of the latter years of the 18th  
century and of the 19th prevented celebra-  
tions in 1775, 1800, 1850, and 1875. In 1900  
the observance was restored.

Cardinal Wiseman, in his *Recollections of  
the Last Four Popes*, has presented a vivid  
description of the jubilee of 1825. Many  
can recall the grandeur of the jubilee of  
1900. Despite the fact that it lost in splen-  
dor somewhat through the confinement of  
Pope Leo XIII in the Vatican, it was carried  
out with the greatest solemnity everywhere  
in the Catholic world.

This jubilee is of particular interest be-  
cause of the suggestion made by the Pope  
that the sessions of the Vatican Council  
might be resumed during the jubilee year.  
The deliberations of the Ecumenical Council  
of the Vatican were brought to a premature  
close, after eight months, by the outbreak  
of war between Germany and France in  
1870, and political disturbances that followed  
in Rome.

The Council has not yet ended its delibera-  
tions. And, since this Council was the first  
to be held since the Council of Trent in  
1563, those who go to Rome this year will,  
if the Council's deliberations are resumed,  
witness what will be one of the greatest  
international Christian congresses in the his-  
tory of the Church.

In 1900 there were over a million visitors:  
It is difficult to imagine what the attend-  
ance will be in 1925, but Rome will be  
thronged. The million that the last Holy  
Year brought caused a tremendous sensation,  
with unending processions of pilgrims, head-  
ed by their bishops, passing from church to  
church singing the *Miserere*.

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STICK TO IT!

There are numberless rungs in the ladder of
life.

And the way to the top, if you knew it,
Is strewn with adversity, trouble, and strife,
But don't be downhearted—stick to it!

As you steadily mount never loosen your
grip,

Let the will point the way, and you'll do
it;

Take care not to let opportunity slip,
Go ahead with a will and—stick to it!

Though the journey is long and the way
very rough,

Keep your object in view and pursue it;
Don't shrink from a frown or a kick or a
cuff,

But press bravely on and—stick to it!

So when you start out to climb up to the
top,

Take the rough with the smooth and win
through it;

Though you meet with reverses, take courage
—don't stop—

Keep your eye on the goal and—stick to
it!