

Herman, Our Chef

By Rev. Daniel A. Lord, S.J.

I really should like to introduce you to Herman, our chef. He's the chap who cooks three meals a day for the 40 Jesuits who make up the community at St. Louis University High School.

Herman got his training on a dining car, which is, I'd say, a good spot to learn the essential art of cooking. But Herman has an open and curious mind, so he has found his way into the kitchen between the pages of a fat and much thumbed cookbook, picking out something new and different.

"Don't know what it's going to taste like," he says, modestly, "but it tastes like the book says, it ought to be all right." And then philosophically, "Some cooks think a man's crazy if he pays attention to the book. They learn what they know some and for all, and keep on cooking that. Me, I like to try out things that are different. Don't like to be dishing up the same stuff all the time. I feel proud of it. The men out there, indicating the community dining room—"get tired of it." And he eyes back into his sauce once more.

Well, maybe you don't know how community meals can be made—best on Monday, Tuesday, or Wednesday, and on Thursday, Friday and the vegetables remaining along in its former law of the Moses and Pariahs had washed mashed potatoes and string beans to beef, carrots and peas to mutton, and so through the varying routine of the week. Well, there's one of that in Herman's life. You wander out into the kitchen, and you find him with a smile of anticipation at the fact that some thing surprising for the community and for Herman himself. A new dish is going to be tried. The old order changes giving place to a new menu. Whoops for Herman! And that's a large and enthusiastic Whoops!

My personal opinion is that Herman has found one of the ways of staying young and keeping happy. He frankly enjoys cooking meals for other people. (He seems like most cooks, merely to prepare the food himself, he tries to make a new menu, whoops, and sends it out to the table.) He gets a thrill out of inventing a new combination or discovering way back among the ancient and historic recipes in his experience tried. He likes to talk dishes as a collector would talk about some newly discovered.

And if the community looks pleased, Herman is completely happy. And if someone tells him with enthusiasm that he likes the new dish Herman has served, Herman asks no more.

I like a man who takes his work. There's something about it. He's about a chap who takes pride in earning out a good job, whether it's a new automobile or a new meal. There's real joy in the life of an experimenter, a fellow who's satisfied with the past and always planning for the future. That's Herman all over. I like Herman.

Another Town Heard From
I mentioned Denver as a city in which the nuns did not have to pay carfare. Now I find that Boulder, Texas, has the same distinction. A nun writes that about forty years ago, an "humble parish priest in Houston" was the only priest in Houston at the time, asked for that parish, left over the sisters. It was granted. Houston has grown vastly since then, but the old custom is still in practice.

Bully for Houston!
P. S.—And hey, wait a minute! Word from San Francisco tells me that in the City of the beautiful Golden Gate, too, the nuns travel free on the street cars.

Delighted and a little overwhelmed.
P. P. S.—And also New Orleans!

This English Language
Philologists those chaps who play around with the wonders of words, insist that there is the most exciting of sciences. I'm not a philologist but every once in a while the incredible flexibility of language does strike me. If I'm not actually more impressed with the way one poor overworked word has to work there for instance, the familiar word show.

A crowd of youngsters were playing near my window. Their conversation filtered in, and out of it the word, show, kept rising with insistence.

"I wonder if that guy is going to show up?" they began. Later, "And maybe that pitcher didn't show up the better." "That pitcher's showing up today, he's going to have a showdown."

"Any of you see the Police Chief?" Some show. "The Chief didn't have a chance this year."

No wonder foreigners wrothling with our language shrug their shoulders and have up the sponge. They find that going to show is like going to show a show. But when a man from Missouri speaks he says show.

ABC of Foreign Trade
The nuns have sold with whom to buy goods; they can exchange their own products for the products of other countries, and if the countries are not too far away, they can trade with them.

Mother of God



Reproduced through courtesy Trent's Catholic Supply House

Thou Maid and Mother . . .
Mother of all mothers blest . . .
In heaven thou art the noontide torch of charity.
On earth, the living spring of hope in mortal heart.

In thee pity, in thee compassion dwells.
In thee magnificence: in thee unites
White'er in creature: in of goodness else.

(The "Paradise" of Dante: Fletcher translation.)
(Copyright Macmillan Co.)

WHY?

Miss Grace—What is that?
Divine Grace is that special gift of the Holy Ghost which makes a man, in the words of Sacred Scripture, "a new creature" (2 Cor. 5, 17), "the temple of God" (1 Cor. 3, 16), and "a joint heir with Christ" (Rom. 8, 17) to a hope eternal in Heaven.

Grace is defined as the communication of God's own Life to the soul of man. "I am come that they may have life, and have it more abundantly" (John 10, 10). When this principle of Divine Life takes hold of the soul of man, it raises that soul to a new order of existence, places it on a supernatural plane, and confers upon it a nobility unshared by anything else in all creation.

"Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God" (1 John 3, 1).

For this reason, St. Peter does not hesitate to say that by Grace we become participants in the very nature of God Himself (2 Pet. 1, 4). Christ our Lord, addressing His Disciples, said to them "I am the Vine; you are the branches" (John 15, 1). Vines and branches grow together; one principle of life pulsating through root and stem and leaf and fruit tendril.

To participate in the Life of God is to be "an offspring of God" (Acts 17, 29), one of the family of God, a blood-relative of God, so to speak—that is the supreme dignity conferred upon man by Divine Grace. Speaking to the Christians of Rome on Christmas Day a thousand five hundred years ago, Pope Saint Leo the Great said to them, "Appreciate, O Christian man, appreciate thy dignity."

"Be mindful ever of whose head and whose body thou art a member. Remember that thou hast been delivered from the power of darkness and delivered with the very Light and Life of God" (Sermon de Nat. Dom.).

Why Are Catholics Opposed to the Public Schools of the Country?
Catholics are not opposed to the public schools of this country.

Diocesan Recordings
Now is the acceptable time to record the names of the members of the Community Chest drive. In order you can do something for your neighbor. Remember, the Lord loves a cheerful giver, who gives more than three cents.

Let all good men, Gehrig and Davis are fading away. And here we thought they would make enough copy so we could forget all this talk about Gehrig and Davis. With Spanish in his pocket, the article continues, "he could command a genuine and durable alliance with France and the British Empire. At the same time, his intervention would reinforce the faith of the Soviet adherents abroad, shaken by the surge of the Bolsheviks; and guard all of which would be a good thing for us to see in mind our own best interests."

Someone said the old German was as strong as it used to be. But it still packs some punch from the way it affects the punch with all this talk about making a good out of Her Hitler.

That was some article in the "Saturday Evening Post" a few weeks ago at St. Louis. It seems as if St. Louis was convinced that he could make in Spain a regime controlled by "Mussolini." With Spanish in his pocket, the article continues, "he could command a genuine and durable alliance with France and the British Empire. At the same time, his intervention would reinforce the faith of the Soviet adherents abroad, shaken by the surge of the Bolsheviks; and guard all of which would be a good thing for us to see in mind our own best interests."

Christ Over Mott Street

LIBRARY SIGNPOST

The Catholic Worker is celebrating its sixth anniversary this month by blossoming out with an edition of the paper full of portraits and photographs and interesting retrospects of its work. Copies are now in the Catholic Evidence Library, where they may be had free for the taking.

"Inevitably" is the right word. Dr. Coulton is over eighty years of age. "Violent" is also the right word. He "pulls" no punches, makes no words, and does not hesitate to indulge in vituperation. The combination of scholarship and truculence is unusual. Almost all genuine scholarship is unimpeachable. But they know by personal experience the truth expressed by Cardinal Gasquet, quoted by Dom Morey, O. S. B., in connection with this very subject: "Dr. Coulton versus half a dozen Catholic historians: 'Every one who has made the endeavor to recognize how difficult it is to terminate the career of even one (historical) doctrinalist, and what stern self-discipline is requisite as the first condition of every critical enquiry or historical investigation.'"

INVITES TROUBLE
Not only enough Dr. Coulton, who has been a painstaking investigator of historical fact, remains in old age intolerant. He goes about with a chip on his shoulder; he fairly revels in controversy, and with a petty animosity in an octogenarian, he invites attack from three or four or six antagonists at once.

Now Father Thurston, S. J., is in many respects a replica of Dr. Coulton. He is more than ten years beyond the Scriptural three-score and ten. He has spent all his life in research and in writing, and he is, on occasion, a redoubtable controversialist. But he has beautiful characteristics that Dr. Coulton lacks: good nature, patience, tolerance.

Being taunted again and again by the bellicose Cantabrigian, Father Thurston, with as much reluctance and pain as Dr. Newman "talking on" Charles Kingsley, decided to call Dr. Coulton's bluff.

Father Thurston had accused Henry C. Lea, an American counterpart of Coulton, of years ago of immaturity. Coulton, taking the attack on Lea as a reflection upon himself, and an insult to his dead buddy, challenged Father Thurston to make good.

ERRORS GALORE
Specifically Father Thurston had said, "It would be a safe thing to say that in my ten consecutive pages of Dr. Lea's

After all, what business have we Christians mauling and mouthing with the world. If every living day is not crying us a little further into the Mystery of Faith, we have no right to cumber the Christian ground. "Either hot or cold," Christ warns, but lukewarm stuff He will spew out of His mouth.

The life of grace into which we are baptized means Christ living inside us. Stop for a while: turn off that radio; shut the door; sit alone with the devil. Christ is inside me. He is there, not like a jewel in a box, but living like a sap in the vine, like blood in the veins—part of me, co-equal, in a part of His life can I say "with" with the forces inside me? How can I be so easily pleased with the toys of the world? I am grown-up; why don't I put off the things of a child?

The Catholic Workers are a lesson to me on how far I yet have to go. Their fire shows me how much ashes of self I yet have to shake down to let the child of God shine within me. Their absoluteness gives no peace to my compromise. Staying with them in a spirit of faith and prayer has done me more good than many a retreat.

Another sign upon them is the unerring instinct by which they have chosen as their vocation the one great task of our time—bringing the outcast and the despised along with the Christian works of mercy. Forget their stand on the Spanish Civil War: there was no article of faith on the subject to make their bet on that they are sound opinion, and they had a right to it, as others, so they maintained, had a right to theirs. And in any case it was a small item in face of the heroic and heaven-sent conviction that they are doing right, seeking for no favor or credit.

For these people have given up everything, property, friends and home-likes, opportunities for culture, development, pleasant social living, and have banded together to put themselves, body and soul, at the service of the destitute. Just as it would be a misinterpretation to say that our convents are filled by people who have been disappointed in love, so it would be a misinterpretation to say that the Catholic Workers are men and women who had been disappointed in love. They are doing it for God, and for the poor.

Blessed are you, when they shall revile you, and persecute you, and speak all that is evil against you, truly, for My sake: be glad and rejoice, for your reward is very great in heaven. On this anniversary of their first dedication, may the Catholic Workers take heart in this day and strive bravely for the Kingdom of God.

Postscript on Dr. Coulton

Sursum Corda

By REV. JAMES M. GILLIN, C.S.J., Editor, The Catholic World

In this column in the week of May 1st I had something to say about the notorious character of Dr. G. C. Coulton of Cambridge, England, who, although a genuine scholar and a recognized authority on Medieval ecclesiastical history, persists in being also an invective and violent controversialist.

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Feast Days
Sunday, May 14.—ST. PACHYMIUS.
Monday, May 15.—ST. PETER, MARTYR.
Tuesday, May 16.—ST. JOHN NEPOMUCEN.
Wednesday, May 17.—ST. PASCAL BAULON.
Thursday, May 18.—ST. VENANTINUS, MARTYR.
Friday, May 19.—ST. PETER CELESTINE.
Saturday, May 20.—ST. BERNARDINO OF SIENA.
Catholic Action Universal
"Just as the Church is universal and her apostolate among men universal, so is Catholic Action, by its very nature, universal. In the development of men, it is universal for it embraces the entire man." Conference on Catholic Action. (N.C.W.C., Washington, D. C.)

Among Christians
"Changes in our economic and political systems will have only partial and feeble efficiency if they are not reinforced by the Christian view of work and wealth." Bishops Program of Social Reconstruction. (N.C.W.C., Washington, D. C.)

MEET DARKNESS WITH LIGHT
RELIGIOUS AWAKENING
The illustration shows a large, ornate Gothic-style church with a tall spire, set against a dark, stormy sky with lightning bolts striking down. The text "RELIGIOUS AWAKENING" is written in a stylized font across the top of the illustration.