Literary [illegible]

Valiant Women

By Rev. Benedict Ehmann of St. Bernard's Seminary

The other day, celebrating the Feast of St. Clare, I could not help thinking of the valiant women of today who are serving the cause of Christ with such power out in the world.

St. Clare, you know, was an auxiliary of St. Francis of Assisi. She had heard the young deacon preach a sermon on the love of God and on holy poverty, and was so moved by what she heard that she gave up all things and pledged her life to Christ. In the fashion of those days, that meant that she had to go to a convent. Finally, she was able to establish her own order, the Poor Clares, who give the world a living example of Christ's poverty, without scrip or staff, or shoes on their feet, or money in their purse.

The world of today is much more complicated than the world of Francis and Clare. But what the world needs is still the same simple remedy, the love of God and poverty of spirit. The Popes of our time have unravelled for us the causes of our complications, and again and again they have told us what are the only remedies. Here in the United States so it seems to me, God has left it up to a few valiant women to be a living example, like St. Clare, of what they have heard from their leader.

Parenthesis: I am not forgetting the hundreds of devout men and women, apostolic bishops, faithful priests, devoted nuns, zealous laypeople, all dedicated to Christ and expending themselves for the spread of His Kingdom. God be praised for them! But at the moment I am thinking of a few women whom God seems to have singled out for a very special work, setting them as beacons of that Catholic Action which is to be so specially the outlet of Catholic energy in the present time. Their life is attended by a more powerful magnetism, expanded by a fuller comprehension of the Catholic reality, and propelled by a more relentless drive toward holiness. The significance of all this is doubled by the fact that they are all laywomen—the forerunners of that legion of layfolk whom Pius XI envisioned as the apostolic army of the 20th century, taking their full share of the burdens of the bishops and priests.

'COME AND SEE'

Chief of all, I thought of Dorothy Day, as I meditated on St. Clare. Wherever I go, meeting these ardent young folk who are so much on fire with the spirit of Christ in Catholic Action, Dorothy's is the name most spoken of in veneration, and hers seems to be the most generative influence. People who don't know much about Dorothy and her work, and especially about that soul of hers which seems to me so like that of the great Teresa, "undaunted daughter of desires," show a hostility and disdain which surely must be matter of confession on the score of rash judgment, if they would only wake up to what they are doing. She is accused of being an anticlerical, a communist faker, an eccentric visionary, a malcontent citizen. Christ was once asked, "Master, where dwellest Thou?" He replied, "Come and see." So is it with those who are most Christ-like in the world. Where do they dwell? In a place we will never know, unless we get up from our own selfish, comfortable selves. Easy-chair philosophizing will never sum up the heart and soul of Dorothy Day. "Come and see." You will see only if you come. Come to Mott St. if you can. Come to any of the Catholic Worker houses and find those who most truly reflect her spirit. Read what she writes in her paper: yes, I prophesy a time when what she is now writing will be gathered together as a keepsake by a generation that will call her the most chosen woman of our day. Meet her personally, not on your ground, but on hers; and grace will work upon you from her.

Then I thought of the Baroness de Hueck, who has hid her life with Christ in the colored people. "B," as she would rather be called, admits her debt of inspiration to Dorothy Day. But the disciple has learned her lesson well; and with the same ardent poverty of spirit, though with a far different equipment of talents and disposition, she went singlehanded, like David against Goliath, into the heart of Harlem, to fight the colored man's battle and win him for Christ. Except in ardent Christ-like spirit, "B" is totally different from Dorothy: she is florid and dramatic, Dorothy is quiet and "unstressed"; "B" is Russian, Dorothy is Yankeeish American; "B" is just the right person for the colored apostolate, Dorothy is just the right person for the apostolate of the Bowery; both have found their place. "B" is no longer alone. A whole corps of workers has gravitated to her chosen spirit in love with Christ and His work. It is as good as making a retreat to talk with them, a real "Socratic Circle." And with it all, they are typically American in their bright dispositions, their "salty" manner, their sense of humor.

REAL POWERHOUSE

And I thought also of the Ladies of the Grail, laywomen also, though they live a life more closely religious and devoted to the teaching of others. They came to America in 1940, two of them from their motherhouse in Holland. They have set up a real powerhouse of Catholic inspiration and zeal for the training of Catholic girls. From all over the country girls are beginning to be aware of them, and many of them are seeking what they have to give—a deep and drastic conversion of the heart for the work of Catholic Action, something heroic, breathtaking and full of joy, making the apostolate a thing of adventure and turning its disciples into crusaders who really deserve the name.

(For further information on these matters, write as follows: The Catholic Worker, 115 Mott St., New York City. Baroness Catherine de Hueck, 34 West 135th St., New York City. The Ladies of the Grail, "Childerley," Wheeling, Illinois. They will be glad to send you literature. Copies of the Catholic Worker are available free at the Catholic Evidence Library, Columbus Civic Centre, Rochester.)

LEARN TO BE SMOOTH!

By REV. RICHARD [illegible]

Christ wants our influence, as Catholics, to be of a [illegible]. He expects us to lead outsiders into the Church—and we won't do it by being sour or cranky, by [illegible] others and making them miserable. We are salesmen for Christ, and we can take a lesson from those around us. Watch the insurance agent, the politician, the store-manager, so affable, so genial, so easy to approach. They want friends for selfish reasons. We want them for Christ, and we have something much more vital to offer. We must be smooth as silk and sweet as honey.

Our best help and one which will make us really Christian will be a genuine sympathy and regard for those around us. Put yourself in the other fellow's place. If he is eccentric, if he steps on your toes, don't judge his motives. Leave that to God. Think this way: "If I were in his place and under the same pressure, I might act the same way."

Will Rogers used to say that he never met a man he didn't like. Can't we say the same thing? Why should we dislike anyone?

That's the essence of Christianity: "Another commandment I give unto you: that you love one another as I have loved you." "By this shall all men know that you are my disciples: if you have love one for another."

In the seminary, our superior, French and saintly, taught us, as we went about our work, before we met people, or when we were tempted to fly off the handle, to say: "May the Lord be in my heart and on my lips." Try it some time. It's a big help.

There just is no reason why a cross word should pass our lips. We can be firm, if necessary, without being [illegible].

Another thing: we must learn to put ourselves out for people. There isn't anything, saving evil, which we shouldn't do for anyone. Why be so small as to fight with another because he is forever smoking our cigarettes, borrowing our stamps or using our tooth-paste?

Be smooth. Don't let anything ruffle you. If you'll just practice this form of Catholicism, you'll make more friends and influence more people than Dale Carnegie ever dreamed of. You'll be happy yourself, and you'll make others happy and, perhaps, draw them into the faith.

Judgment Is Mine, Saith The Lord

The audience to which Our Lord addressed the parable of the Publican and the Pharisee, needed badly the lesson of the parable. They were presumptuous in trusting in themselves as being just; they were unbearable in despising others. Their spiritual life was unsound because it had no true foundation to support it. Christ's parable painted a clear picture for them of why it was unsound.

"I thank Thee that I am not as the rest of men." Two things wrong in this prayer: pride in self, contempt for others. False judgment on two things: for the Pharisee judged himself to be perfect; judged all others to be wicked. Christ could look into the hearts of His hearers; could see in their souls the corroding effect of pride; placed each one of them at the front of the Temple in the person of the Pharisee, with their sinful pride and false judgment in clear relief. He placed the contrast to their sinful pride and injustice in the person of the poor Publican who stood afar off, who thought not of his doubtful merits, but of his sins: who said, "God, be merciful to me, the sinner."

To tell such a group that the holy-looking man up front was not measuring up, that the seedy looking man in the rear was the real one before God, was to surprise them; to go contrary to their pet notions. How many of the group took Christ's lesson to heart? How many of them said "Here I have something in my own heart that calls for correction?"

Humility means God's friendship with us; pride excludes God's friendship from us. The proud shall be humbled before God on the day of judgment; the humble shall find forgiveness, shall be exalted in grace because they have depended on God's mercy and not on their good works alone. Men follow God's way when they have an eagle eye for their own faults, when they make no judgment on the seeming faults of others. "Judgment is mine," saith the Lord. We do well when we follow the Publican on the path of humility, and avoid the company of the Pharisee on the way of pride.

Feast Days

Sunday, Aug. 22—13TH SUNDAY AFTER PENTECOST.

Monday, Aug. 23—ST. PHILIP BENITI.

Tuesday, Aug. 24—ST. BARTHOLOMEW.

Wednesday, Aug. 25—ST. LOUIS, KING.

Thursday, Aug. 26—ST. ZEPHYRINUS.

Friday, Aug. 27—ST. JOSEPH CALASANCTIUS.

Saturday, Aug. 28—ST. AUGUSTINE, BISHOP OF HIPPO.

'Quiz' Corner

Why is it that so many people outside the Church attack the Gospel of St. John?

The main purpose of the Gospel of St. John is to show forth very clearly the Divinity of Christ. It is attacked, therefore, by those who wish to undermine or overthrow the teaching that Christ is the Son of God. It is true that the Gospels of Saints Matthew, Mark and Luke also prove the Divine Sonship of Christ. Their object is, however, to narrate the life of Christ rather than to propound any particular doctrine.

Will the prayers of one in a state of sin be heard by God?

Every sincere and earnest prayer, no matter by whom it is said, will be heard by God. Prayer is, in itself, an act of religion as well as a petition. But as a person in a state of serious sin cannot merit before God, as in the sinner's case, no merits are attached to his prayer. However, the petition will certainly be granted if it is for the grace to be converted and resist further sin. If the petition is for temporal favors, such as the recovery of bodily health, or for some other earthly advantage, it will be granted provided God sees that it will not prove a hindrance to the petitioner's spiritual welfare.

Movie Guide

NEW FILMS REVIEWED

Cattle Stampede, A-1
Destroyer, A-1
Frontier Bad Men, A-1
Hoosier Holiday, A-1
Holy Matrimony, A-2
Lady Takes a Chance, A, A-2
Man from Down Under, The, A-2
Let's Face It, B
West Side Kid, B

AT THE THEATRES

PALACE

Heaven Can Wait, A-2
Spotlight Scandals (Not classified)

LOEW'S ROCHESTER

Above Suspicion, A-2
What's Buzzin' Cousin?, A-1

CENTURY

Two Tickets to London, A-1
Follies Girl, A-2

REGENT

The Constant Nymph, B
Melody Parade (Not classified)

TEMPLE

Trans-Atlantic Tunnel (Not classified)
I Was Spy (Not classified)

LITTLE

Vivacious Lady (Not classified)

Five and Ten Years Ago

(From the Files of the CATHOLIC COURIER)

From Aug. 17, 1933, Edition

Strengthening of faith by a Holy Year Pilgrimage attains a degree inadequate of description, the Rev. Lee C. Mooney, diocesan director, Society for the Propagation of the Faith, declared upon arrival home with Rochester diocese pilgrims after visiting Vatican City, Lourdes and other holy places in Europe.

From Aug. 17, 1938, Edition

Amazing charges as to the extent and intensity of Communist activities in the United States rose above a "blistering heat" to command attention of leaders in Washington. Continuance by the Knights of Columbus of alert and vigorous opposition to Communism and other subversive movements and of the promotion of Catholic activity and social justice was reported by Supreme Knight Martin H. Carmody at the order's convention in Cincinnati.

Along The Way

Making that List Complete

By REV. DANIEL A. LORD, S.J.

I always feel sorry for the chap who starts off to make a list of people . . . any kind of people . . . for any kind of occasion. Sure as fate, [illegible] he'll omit one or two, usually the most important, and the thunders of wrath will fall on his [illegible] head. Take, for instance, the [illegible] who got up to thank "all those who," in the words of the famous widow, "contributed to the death of my husband." You mention everyone from the head of [illegible] [illegible] and miss the one who did most of all [illegible] [illegible] . . . Grrr!

So I vastly admire Father Charles Chapman of St. Mary's College, St. Mary's, Kansas, who is setting himself the task of listing all the women's religious orders of the country. He is sending every possible source of information. He is sending form letters to every order he can possibly locate. He is writing to his friends and begging them to let him know of any small, recent, or remote order that he might have overlooked. He is begging for information.

But he won't get them all. Be sure of that. Precisely the Reverend Mother who was too busy to answer his letter will be most indignant when her order does not appear, and when the pictures of other habits adorn the pages and those of her order do not.

As a friend of Father Chapman, however, I'm helping out a bit. If your order is not listed with him, send in a little card saying, mildly and gently, "What about us?" If you know any order that might be overlooked, nudge him quietly. But do it before the book appears. He wants it to be complete. He is struggling to make it complete. If it isn't, it won't be his fault . . . but he'll get the blame nevertheless.

Help! Help for a friend, please!

Fair Compromise

His Mother had taken just about all she could stand from her young Indian. So she finally cried out in something like despair, "I just can't stand this any longer. I wish you'd run away."

He looked at her [illegible] for a minute, and then [illegible], "Look, mom, I'm perfectly satisfied here. Why don't you run away?"

Sisters and Drunks

My occasional story about sisters and their adventures with drunks has brought in a flood of [illegible] stories. The [illegible] that drunks simply pursue sisters turns out to be a true one. But always the drunk is most respectful and most ludicrously humble.

After I mentioned the drunk who asked the nun to say Mass for him, I heard of another one of the kind.

This drunk, too, pressed a dollar into the hand of the [illegible] nun [illegible] and [illegible] "[illegible] . . . my intention."

"But I can't say Mass," the nun replied. "Only priests say Mass."

"That's all right," said the drunk, generously. "If you can't say it, I'll let you [illegible] . . . any prayer."

Then there was the [illegible] who [illegible] [illegible] [illegible] . . . quarter. [illegible] [illegible] [illegible] . . . a [illegible] said, "Oh [illegible]."

"Take it," said the drunk [illegible] . . . "Take it [illegible] yourself some gum."

Eddie Cantor Speaks

Eddie Cantor recently gave the entertainers [illegible] . . . The Commandments. They were [illegible] they were [illegible] [illegible] . . . [illegible] . . . [illegible] that the entertainers will pay attention to [illegible] . . . and the dirty [illegible] . . . [illegible] writers and the singers of [illegible] . . . [illegible] . . .

"Don't do anything for the fighting boys you wouldn't do if their parents were present. You can be just as funny by keeping it clean.

"Talent that is as [illegible] as [illegible] . . . we might write [illegible] . . .

"From the entertainers who think [illegible] girls [illegible] . . .

"From the entertainers who send their audience [illegible] . . . the state of [illegible] . . .

"From the entertainers [illegible] . . . and [illegible] and [illegible] . . . sweethearts and [illegible] . . . and husband by [illegible] . . . like [illegible] . . .

"From the [illegible] who bring the [illegible] . . . to the [illegible] of boys.

"From those entertainers who kill souls as effectively as the Japs or Nazis kill bodies.

"From the [illegible] . . . the [illegible] of friends,

"O Lord, deliver us!"

Hidden Sufferers

"In reality, the [illegible] . . . apostolic [illegible] . . . [illegible] . . . [illegible] who work for others. [illegible] . . . given more than we imagine to the hidden [illegible] . . . unknown sufferer. The [illegible] of the merits of one person to another is a wonderful thing."— Louis Perroy.