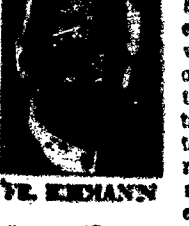


Library Signpost
Pointers for Integrity

By Rev. Benedict Ehmann
I find there are many hidden souls who are living Christ's beatitude by "hungering and thirsting after justice." For them the life is more than the meat. They live "not by bread alone," they desire "every word that cometh forth from the mouth of God."



of prayer, which listens to Him speaking in the soul "without noise of words," and kisses without touch of the lips His feet at the threshold of the heart.

(B) by Mass and Communion every day, if possible. Only by our incorporation in Christ can we be whole. Integrity in its deepest sense is "positing on Christ," a scrupulous with Him, offering ourselves with Him, communing with Him. And who that desires integrity would be satisfied with anything less than the everyday banquet-meeting which our loving God makes possible for us?

(C) by spiritual reading. First of all, our Bible, and in that, especially the Gospels and Epistles of the New Testament. It is God's own book. Reading it prayerfully with a receptive heart is a potent way of drinking in His spirit. Then other spiritual books—not "pious" trash (let's be sure about this), or watered-down dilutions, but the nourishing meat of wisdom of great minds, themselves overflowing with the riches of God. Give special preference to the writings of the Saints in the process of their canonization, their books have undergone rigid scrutiny by the Church, and they are the best we can choose. St. Augustine (best of all), St. Thomas Aquinas, St. Francis de Sales, St. Teresa, St. Alphonsus, St. Rose, to name a few. Many of us will be better guided in integrity by the Saints' lives than even by the books that some of them wrote. They not only wrote about integrity, they lived it. They can inspire us to it also; but only if we learn about them. The Lives of the Saints, therefore, should be high up on our preferred list.

Our reading should include the modern masters of integrity as well as the ancient, both those who write about it and those who are living it in conspicuous example. Newman, Marmion, Leen, Goodier, Adam, Knox are a few of the authors. Friendship House and the Catholic Worker are two of the conspicuous examples. It is as good as a day of recreation for me to read the monthly issue of the Catholic Worker paper or the Friendship House News. The new magazine INTEGRITY, not only pleads well the cause of Christian wholeness, but is run by young lay editors who are devoting themselves to it like the Friendship House and Catholic Worker leaders, by a life of voluntary poverty.

4. Simply this, now. "Go, and do thou in like manner." No ivory tower integrity for us, kneeling on a soft pillow before a picture-card Christ. We're on a battlefield, fighting for and with a Christ who needed to have His Face washed by the ministering Veronica. Besides prayer and reading, there must be action, some sharing in the corporal and spiritual works of mercy. Where are they to be done? Literally everywhere. If you can't see, ask the Lord to heal your blindness. If you still can't see, ask some priest to show you or sign up with some group like the Legion of Mary, or the Catholic Worker, or Friendship House. At any rate, action is necessary for integrity.

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A Look At Labor

Association of Catholic Trade Unions. By A. C. TUOHY

The white-collar worker is one of the most pitiable workers in the country. In days gone-by, he looked upon himself as royalty, the cream of American workers, an object of envy by all men and women. His hours were short. His wages were adequate. His working conditions, if not always satisfactory, were comfortable. But in the past twenty years, the condition of the clerk, the secretary, the stenographer, the teacher, has deteriorated.

At the present time white collar workers are bitter over their lot. Teachers strike and are being threatened all over the country. Twenty million men and women who work in banks and offices are rebelling. The plumber, whom previously they looked upon with scorn, is making twice as much as they are, working a shorter week, has health benefits of which they are deprived, is not subject to office discriminations, able to look forward to retirement.

Anti-unionism has plagued the ranks of office forces for half a century. While trade unions were bringing benefits to millions of laborers, mechanics, and dock-workers, clerks and bookkeepers preferred to throw themselves on the kindness and mercy of the "Boss." And the Boss's mercy became a bitter pill to swallow. He gave concessions only when the danger of trade unionism was in the offing. Even though trade unions in the white collar field have been operating since the opening of the twentieth century, the number of organized white collar workers is still insignificant. Even the Wagner Act in 1935 did not stimulate organization among office workers. Only since 1941, the war-year, and especially since V. J. day, have clerks and stenographers shown any desire for labor organizations.

A Senate Committee, during the war, published data on the average weekly earnings of almost 5 million white collar workers who reported to the Social Security Board. In 1940 the average weekly wage was \$23.64. In 1943 it had increased to \$28.69. In non-clerical occupations the average in 1943 was \$44.94. The discrepancy speaks for itself. A Senate Committee, during the war, published data on the average weekly earnings of almost 5 million white collar workers who reported to the Social Security Board. In 1940 the average weekly wage was \$23.64. In 1943 it had increased to \$28.69. In non-clerical occupations the average in 1943 was \$44.94. The discrepancy speaks for itself.

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Little Miss Procter

By Peter MacAfferty

In the spring of 1931, Charles Dickens, teacher at David Copperfield, visited an editor of a weekly paper called Household in New York. He had a conversation with the editor which was very different from the usual of a teacher visiting the office of a newspaper editor. Dickens was sitting in the office of the editor, who was sitting in the office of the editor.

Town Drunkard Once, Now up for Beatification

By Edward H. Parkington

Ever knew a first-class, A-1 drunkard? A pitiful figure with worn shoes, torn trousers and ragged coat who shuffled along the street on his way to a drink, and got in some rickshaws here?

Then you'd have a picture of a man who is scheduled to be beatified this spring at solemn ceremonies in St. Peter's Basilica. Drunkard at 14. He is Matt Talbot, a confirmed drunkard by the time he was 14. One of 12 children, Matt left school at 12. Two years later he was working for a Dublin wine merchant during the day. He spent the rest of his hours in saloons, stumbling home penniless to his mother near the break of a new day.

Then, one day at the age of 26, he awoke with a terrific hangover. Gropping for his shoes before he went down to the breakfast table, he was preparing, he found they were missing. The night before he had entered a bar, drinking with his companions as usual. When his money was gone he had traded his shoes for another drink. It was quite a shock to Matt at this time, but the realization that he had given his only pair of shoes in payment for a drink sobered him.

With typical Irish impetuosity he announced that he would quit drinking. His mother had heard this many times before, but sent him off to the parish priest with a prayer in her heart. Promised to Abstin. Matt promised the priest that he would abstain for three months, but a system accustomed to such heavy drinking for 13 years does not accept sudden abstinence easily. Near the end of the first week, he turned on his mother in a sudden burst of temper and announced that he could stand it no longer, that he was going down to the corner for a drink. Matt's mother was a simple soul, long used to poverty and to her son's failings.

But she knew what made it possible for her to maintain her philosophy of life. And she knew that it was what Matt needed. She explained to him that he would never conquer his habits alone, that only with Christ could he hope to succeed. Daily Communion. After a long discussion, Matt promised his mother to receive Holy Communion each morning for three months. Within three months, he was a changed man and at the end of the three months he voluntarily announced he would continue for a year. Remember your town drunkard?

Can you visualize the situation if he suddenly stopped drinking, appeared in public property as if he were washed, looking everyone in the eye, appearing at Mass each day and took on a steady job? That was Matt Talbot. Now employed by a lumber yard at hard manual labor, Matt was a changed man. Disciplined Self. He knew he needed discipline, so he slept on a plank bed with a wooden pillow. He rose in the morning for two hours of prayer in his room before he went to 5:30 Mass, where he received Communion. After a sparse breakfast—for he now ate only enough to sustain him—he worked at the lumber-yard all day. This was his routine for 43 years. He was never late and he was not lazy; his work was good because it was also his prayer. "Dublin Saint." Matt Talbot became a by-word among his fellow workers. His example was a source of inspiration for the entire day when, in his later life, he was known as the "Dublin saint." The ex-drunkard, whose life exemplified the highest in piety and heroic penance, in a few short months will be solemnly beatified. Barely 32 years after he collapsed and died from a heart ailment in 1925.—The Tidings.

A Letter to the

Dear Mr. Hollywood

You are, I understand, a producer of motion pictures. For a long time you have been making motion pictures about the life of the American people. You have been making motion pictures about the life of the American people. You have been making motion pictures about the life of the American people.

Q. A disabled veteran asks if he may be provided training through correspondence courses. A. Under Public Law 24, correspondence courses can be provided when they are supplementary to resident instruction or for the only course of instruction where correspondence is required.

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