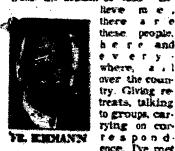
Pointers for Integrity -By Rev. Benedict Ehmann-

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 mest. Thus live "not by bread slone": they desire "every word that cometh forto from the mouth of God." Behere me.



every where, a. 1 over the country. Giving retreats, talking to ETOUDS, CALL. rying on coa respond.

them. Through them I get a better idea of what is mean by the phrase "God's elect". indeed they are God's chosen ones, witnesses of His Blood and His Truth.

One question is common to all of them. What must I do to be whole? They are not content with halves or quarters. They will stop at nothing but wholeness that whole was which is synonymous with holiness. You cannot have wholeness without holiness. nor haliness without whaleness Integrity is the word to cover both. These chosen sould are scekers after integ rily I'll pass on to you my roaders some of the things I've told them in answer to their question, because there are surely some among you who have the same burning.

1. Strive really to want God above everything clas. At the beginning of His public ministry, the Savior asked His first seeking apostles, What seek you? It is a question for

us all to ask ourselves.

1. This wanting of God can not be fostered without a cerstain detachment from creatures - not everything at once, but bit by bit, not because creatures are all wrong (they are not), but because they claim too much of us, too much of our time, attention and interest. Go less and less to the movies. Listen less and less to the radio. Spend less and less time on magazines. Indulge less and less in the huxuries of taste. Some of . these things are necessary for the casing of tension, but a little bit of them goes a long way. Many of us Americans are disagrecable examples of what Thorsten Vebien called conspicuous spending " We wo whole hog in so many ways when all we need is a sandwith: two or three movies a month; all the concerts or sports events we can crown into a season, when a few now and then would be ample rereshment. We have made icids out of the body's pleasures. Thou shalt not have strange gods before Me" We can't have all these, and heav en too. Wanting God, we must unloose their clutching fingers from our hearts. Would you call this a dark prospect' St. John of the Cross called it a "dark might of the senses." But there is no integrity with-

ou! it 3. The less we are magnetfeed by creatures, the more we are magnetized by God. God Himself working on the soul provides most of the magnetism, but we must collaborate. (A) by prayer. One doctor I know spends two hours every day, even at his busiest in brayer. Humbly he considers this the most important work of all that he does. This pray er must include the quiet kind of prayer, which listens to Him speaking in the soul "without notes of words", and kineses without touch of the line file feet at the threshold of the beart.

(B) by Maps and Cons ion every day, if possible. Only by our incorporation in Christ can we be whole. Integrity in its dropest sense is "putting on worshipping with Christ." Him, offering ourselves with Him, communing with Him. And who that desires integrity would be satisfied with any thing less than the everyday banquet-meeting which our loving God makes possible for

(C) by sairitual reading.

First of all our Bible, and in

that, especially the Gospels and Ediatics 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 "nious" trash tlet's be sure about thist, or watered-down dilutions, but the nourishing meats wisdom of great minds themselves overflowing with the riches of God. Give spectal preference to the writings of the Saints in the process of their canonization, their books have undergone rigid scruting by the Church, and they are the best we can choose - St. Augustine (best of ali), St. Thomas Aquinas, St Francis de Sales, St. Teresa. St. Alphonsus, St. Therese, to name a few Many of us will be better guided to in tegrity by the Saints' lives than even by the books that same 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

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, Goodler, Adam, Knox are a few of the authors. Friendship House and the Catholic Workers are two of the conspicuous examples. It is as good as a day of recollection for me to read the monthly issue of the Catholic Worker paper or the Friendship House News. The new week, instead of one or two a magnine 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.

list.

4. Simply this, now. "Go. and do thou in like manner No ivory tower integrity for us, kneeling on a soft priedleu before a picture-card Christ. We're on a battlefield, fighting tor and with a Christ who needed to have His Face wash ed 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 Work of every day, the dynamizing , er, or Friendship House. At any tale, action is necessary for integrity.

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A Look

one of the most pitiable workers in the country. In days game by, he looked upon him self as royally, the cream of American workers an object of early by all men and wamen. His hours were short. His unges were adequate. His working conditions, if not alwave natisfactory, were comfortable. But in the past twenty years, the condition of the clerk, the secretary, the stenographer, the teacher, has deteri-

At the present time white collar workers are bitter over their lot Teacher strikes 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 ecorn, is making twice as much as they are, working a shorter week has health benefits of which they are deartyed, is not subject to office discriminstions, is able to look forward

to retirement. Anti-unionism has plague the ranks of office forces for half a ceptury. While trade unions were bringing benefits to millions of laborers, mechanies, and dock-wallopers, clerks and bookkeepers preferred to throw themselves on the kindness and mercy of the "Bosa" And the Boss's mercy became a bitter pill to awallow. He gave concessions only when the danger of trade unionism was in the offing. Even though trade unions in the white colsince the opening of the twentieth century, the number of organized white collar workers is still insignificant. Even the Wagner Act in 1935 dld not stimulate organization among office workers. Only since 1941, the war-year, and especially stenographers shown any de-

aire for labor organizations. A Kenata 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 \$4494. The discrep-

ancy speaks for itself. The reason for white coldition are many and complex. ployers are considered close to top management, and so do they consider themselves. Consequently, clerical workers have always leared the employer and the possible consequeneas of any flirtation with la-

bor unions. Clerical workers, from the humblest office boy to the first grade clerk, have always felt that some day they might be president of their firm. The American Dream of unhindered advancement has taken no firme, root that in office workers mentality. The boy who becomes a runner on Wall Street or a teller in a bank at \$23 or \$30 dollars a week manifests a willingness to put up with the low wage because "my jon has a future." This mentality prevalls even in the face of fellow employees with twenty years experience earning little more than he does.

When dissatisfaction comes great, the average clerk does not attempt to better his condition through labor organization. He quits. If he finds a job elsewhere at higher pay, he is content. He does not seem to realize that five years from now, he may be equally dissatisfied. Over a period of years, these workers are about as had off after many changes as they were in their original

Clerical employees, who are supposed to be better educated and more intelligent than carpenters, mechanics, and laborers, in daily experience manitest inferiority to these other groups in their ability to advance their own interests. They are not as aware, for example, of their legal rights under the Wagner Act as unfutored dockwallopers. They let employers violate these laws with abandon, to an extent that their uneducated brothers would never

tolerate. Their hour is at hand. If ever clerical workers had the lot. It is now. Only occupational blindness will continue to keep them out of trade unions, which offer them the same rewards that have come to the factory workers.

Vienna Catholics to

Vienns - (RNS) - All Catho ation for the medica dies where lie churches in the Vienna arch- in his later life, he was known diocese have been ordered by as the "Dublin saint." Theodore Cardinal Innifzer, Arch. The ex-drunkard, whose life bishop of Vienna, to perform exemplified the highest in plety Franz Schubert's famous "Ger- and herote penance, in a few man Singing Mass to commem-sport months will be solumnly orate the 150th anniversary of beatified, serely 22 years after the Viennese composer's birth, he collapsed and died from a

Little Miss Exocter

Charles Declare tending of 1851.
Charles Declare tending of the Declare tending of the Composition tending of the Composition o meeting be read a s shool of verse parachally acting shrough the office of such a periodical she posse-ing much posse more. Its

Town Drunkard Once. Now up for Beatification

By EPRAND E. PARKINDOX Ever know a first-class, A-1

A pitiful Agure with wein chose, forth troubers and ragged cost who shuffled slong the street on his way to a damp of cot in some ratinforhed hole? Then you'd have a picture of man wise is scheduled to be

bestified this spring at attents ceremonics in St. Peter's Basilies. Drankard at 14

He is Matt Talbut, a confirmed drunkard by the time he was la. One of 12 children, Matt left school at 12. Two years later, be was working for a Diffilin wine merchant during the day. He spent the rest of his hours in saloons, stumbling home penniless to his mother near

break of a new day. Matt was the town drunkard of Publin. He excited no more, for their own," But Anne Prop than comment in those days, ter never hall to worry about People shrugged their shoulders, her poems. They had beauty

laughed, and turned away. For 13 years, Matt stumbled sing: along. Fifteen years of hard. steady drinking prematurely lar field have been operating aged him. The results were impregnated in his nervous system.

Terrific Hangaver Then, one day at the age of 26. the swoke with a terrific hangover. Groping for his shoes before he went down to the breakfast his mother was preparing. since V.J. day, have cierks and the found they were missing.

The night before he had enter ed a bar, drinking with his com-panions, as usual. When his money was gone he had traded his shoes for another drink. It was quite a shock to Matt he this time. But the realization

of shoes in payment for a drink sobered him. With typical Irish impetuousness he announced that he would

that he had wiven his only pair

quit drinking. His mother had heard this many times before, but sent him lar workers tolerating this conprayer in her heart.

Promised to Abstain

Matt promised the priest that would abstain for three months. But a system accustomed to such heavy drinking. for 13 years does not accept studden abstinence casily.

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 had made it possible for her to maintain. her philosophy of life. And sne knew that it was what Matt need-

She explained to him that its would never conquer his habits alone, that only with Christ, could be hope to succeed. Daily Communion

After a long discussion, Mati 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 volum tarily announced he would continue for a year. Remember your town drunk

Can you visualize the situation if he suddenly stopped drinking,

appeared in public properly at-tired, washed, looking everyone in the eye, appeared at Mass each day and took on a steady. That was Mart 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 bled 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 suitain him - he opportunity to improve their worked at the lumber-yard all

This was his routing for 43 years. He was never late and he was not fazy; his work was good be-

cause it was also his prayet. 'Dublin Saint' Matt Taibot became a by-word among his fellow workers. His Honor Franz Schubert example was a mource of inspir-

Schubert died on January 31, heart allment in 1923.—The Tidings.

THE RESERVE AND ADDRESS OF THE PARTY OF THE One freety day in Description 1855. Distriction from the same of t The plane of Burg County Street proof at the magazine's Christones tumber and to marked that "it contained a very presty norm written by a certain Miss Bererick." The reset they, Charles Dickson die. covered that there was so biles Bornick ... (but 22 bid boys a Many accepted by Burry Cornwall's older shughter ...

Adelaide Anna Procinc. The reason for all the seerecy was quite simple. Miss Procter had known Charles Dishing since her pirtall days. He was an old acquaintance of the lamily and a great friend of her father. When she so cided to send him her powers, she relected a pen name becomes it I sens bein, in my Own name, verses that he does mot honastly like, either it will be very painful for him to return them, or he will print them for papa's sake and not and merit. She had the gift to

God's world in bitled in beauty, God's world to sineped light:

It in the well-same gives That sanker the day

Or femmen the page nirht.

Born in London, on 20th at October, 1225, Anne Frecter, Excess jules known manufaction possessing a remarkable incursory. Since mastered the French Italian and German languages. Her plane playing won much spolaries and she dislayed good taste and sentiment in drawing. Independent, honest and intellectual, when twenty-siz, she joined the Catholic church and lived a Catholic as enthusiasifoldly as only a quayert can, She knew the true values of life. how fallbless is the tinsel and

tace and silk of the world... low constant is the beauty and giory and Word of the Catisolic world. Anne Procter knew not what an atomic bomb was or what sent a Flying Fortress winging above the clouds but she knew something that was more important. In her heart, the know that

The crows titul be wen for Braven dear In the butilefield of life: its child though the foce are strong and tried He loved the weak and

The angels of heaven are on And God is over all

Today, the word poeters is flung about so carelessly that inyone who thinks up a stilly little ditty is heralded as "the discovery of the century." Arme Procter was not a singer world-shaking lyrics. Nor did she speak with the tongue of an angel. She was quite an ordinary woman and her somes were very ordinary melodies. SixII she was a poetess, not lofty perhaps, but still a poetess fust as the least saint is still a saint. I think that she was too intellectual to be a real starry-eyed rhymer. For poetry making demands an

magination . . . vivid . . . keen . . alive. Only the daydreamer can really sing sublime poetry. The intellectual is no exact, too logical, too methodical to let his soul take wirigs and fly off into the realms of fancy.

Some claim Anne Procter's poemes are gloomy, sad and despondent. They do not undersland her work. She was too Catholic to be a weeping willlow There is no gloom in her songs Rather it is more of a disgust for sin.

Man's world is black and blighted. Steeped through with self

and sint And should his techio purpose. Some feelste good begin, . work is marred and teinted

By Tepresy within. Once Catholishm flowed

into Anne Procter's veins, it circulated through her entire body until her Catholicism reached out to everyone. She became a good samaritan . . . sheltering the homeless . . . instructing the Uliterate and feeding the hungry. She was like an angel going about doing good and asking for no reward except one day to win the smalle of God.

Helper of the poor suffering: Victor in a glorious siriles

that in America the statisticity the its and the transfer that the continues of the continu wided the college and materillos, with the approved of turns on a natializatory method for the payment of all charges in excess at the statutory back of \$300 and provided that payment made by the Voleran Administration is put in excess of propertinuis charges for any my period.

Q. A district velocity native if

hermagh contributions for the contribution of victed when they see supplemen ary to resident hydruciles as ha the only course of training where correspondence course will accomplish the purpose and because of the Velelants efficients costrae is the only one which can be pursued Contracts for our respondence solvand are negative ted by Contrat Office. Under Public Law SM. correspondence contract required sal a part of a regular outres of education or relaing may be taken from any provide correspondence school.

Asine Preciet learns set her life sking good works. She had a deep sense of Christian a steep sector of Christian party. It anyone fell by the wayside, she was ever ready to bend a halping hand. Mer labors for Christ's importunates risqually were down her healthy body. Bistiness shows in her eyes, It esheed in her dischien her work until body falled her and forbed her ess as bed of suffering. For Itiicen months, she lossed and twisted on a rask of pain. Well Amne Procter continued to arrile the cound boy in micros

ing as only a Catholic can. Exch pain was a splinier from the cross . . . a sacrifice to be offered up for the atmement of stn.

At midnight on the second day of February, 1864, Anna Procter turned down the leaf of a book also was reading and closed II. Then she saked her mother: "De you think I am dying!" Her mother replied that she thought she was very III. Anne Procter then asked for their stater. As beer states entered the room, the poetens said: "It has come at leaf?" Then she smiled and her soul winged out of the world to see the face of God.

Oh, whit were life, if life were all! Thise eyes Are blinded by their tears, or thou wouldes see

Thy tressures will ther in the farolf skies, And Death, thy friend, will give there to thee. 3 Polish Blahopa Names.

Vatican City - (Hadio, NC) hree appointments to the Pelish llerarchy have been announced FLOWIRS FOR THE SHUT-IN

fresh flawers properly stranged by BLANCHARD Flaral wifes, cost in more than just ardinary flowers and they do so much to brighten the hears of the shut-in. Dally deligary to all hospitale. Thung hisin 1916. Open Evenings and Sunday Morning.

Here to the major of

with this work. It takes place in the future. The charms al course, are Bellions. The plot mondales a mixing of fact, and funishey, as der the converges of limit held by the that might be second out of that might be second out of the book would draw the small by to the Besterley mariner. The meaning if the rise would give adults south is black them.

the Cultings of Carolinda transferred their make

conserve. The affraction of der and justice of the device continues to attract some

its complete with several attack wealthy pourse college men. Owner it Beyelous see lines statement of chambers, the John Heighting University Meis these shares and salls for the sois of the American Receipty of Blair — and the Statements separately destinguished from aquility distinguished familias. Chatten ands. Seely traditions, their family the hiele patter, their patter, and their patter, the Count Count and evertuality make the shores of the Series Republic

of France.

of the city. Drop by and on them below for the city is and on them below the city is not you. There are no and one path you with a lost of our below for out. We know a solution to call the city of t



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