In These Strong Words, the Vatican Radio Station in the Month of February, 1943

Denounced Forced Labor Drafting

The broadcast continued saying every human being has three fundamental rights—

1. The freedom of his body,
2. The freedom of his spirit

"Liberty of the body is sacred and the gift of God. The curse of God will bring about the fall of these civilizations and violent orders that deny and neglect corporal liberties."

Why Labor Should Be Free

One June 1, 1941, Pope Pius XII said of labor:

It is personal, and it is necessary. It is personal because it is achieved through the exercise of man's particular forces.

It is necessary because without it one cannot secure what is indispensable, like food and clothing that belongs to man's natural, grave, individual obligation to maintain life.

To the personal duty to labor imposed by nature corresponded and follows the natural right of each individual to make labor the means to provide for that of his children; so profoundly is the empire of nature ordained for the development of man.

Duty Comes From Nature, Not Society

But not that such a duty and the corresponding right to work is imposed on and conceded to the individual in the first instance by nature and not by society, as if man were nothing more than a mere slave of fate or fortune.

From that it follows that the individual has the right to organize the labor of the people belongs above all to the people immediately interested: the employers and the workers. If they do not do it themselves, then the state must do it for them it is an extraordinary emergency fulfills this function, then it falls back on the State to intervene in the field of labor under the direction of the division of work according to the form and in the measure of conditions, to educate, properly understand, demands.

Personal Rights And

Duties Respected

In regard to the natural and beneficial interference of the State in the field of labor should be such as is safeguarded and respect personal character, both in the broad outline (Continued on page 7)

Why To Read A Book

Arthur Sheehan

The other day, that mysterious communication system, the grapevine informed us that Father James Tompkins, founder of the Nova Scotia co-operative movement, was in town. We have a tender spot in our heart for Father Jimmy for he and a Father Buonanno were the first to engage us in contact with the Catholic Worker movement.

We immediately telephoned and mystified him by discovering where he was staying. He thought we had kept it a secret. He was very surprised at the School for Two days later, we got together with the Catholic Worker movement.

We asked your prayers for the repent of the souls of the fathers of two members of our New York group and Eleanor Corrigan.

(Continued on page 8)
O Saving Host

These lines are being written in the presence of the Blessed Sacrament. It is the period of the Forty Hours devotion in the Church of the Transfiguration in New York. It is so calm in this church and we feel no irreverence in jotting down these ideas in the presence of the Word made flesh. We marvel at the transforming power of the Incarnation, so different from the Word from which all words are visions of the truth.

In our judgment, there is peace and quiet, and the electric tension of the outside world has stopped at the door.

The more we ponder on this matter of peace and the means to attain such peace, the more we consider the union of man from the numerous similar tabernacles of the world and only from them can the grace come which must soften the hard heart of man and turn him from war.

"Unless you eat of My body and drink of My blood, you cannot have life in you," said Christ, and many turned away and walked no more on go with us.

And this life what is it?

A Splendid Description

Let us go to a great writer of the Church for a splendid description of our Our Lord, and His Tabernacle, as the Solipsist theologian, has written in his Ascetical and Mystical Theology, "It is Jesus himself who is our nourishment, the entire Jesus, His body, His blood, His soul, His divinity. He is united to us in order to transform us into Him; this union is at once physical and moral, transforming and of its nature permanent."

There is a most interesting passage in the writings of Father Lebreton describes in these words: "In the Eucharist is con­

ommunity of Christ and the faithful and the life­

soveries and the care of the world has stopped at the door.

The view of the Church from which all words come is vision.

The only life is a spiritual one. There is no life in the physical, even in man, as is given to us, for example, in the life of a plant or beast.

The Spiritual Union

"On this physical plane there is nothing, outside of this spiritual union, very intimate and transforming. The soul of Jesus is united in effect to our soul in order to make one heart and one soul with us."

His Incarnation and His memory, so disciplined and so holy are united to our imagina­tion and to our memory in order to discipline them and to discipline the Church, the divine thing that it was with the light of the sun, illumines our spirit with the clarity of faith, makes us see everything, appreciates everything, the good and the bad.

The difference between the good and the bad is that the good becomes our adoration to theirs. What's more, there is between Jesus and us a union so intimate that to what exists between food and the people who prepare the food.

Jesus Himself, it is His spirit which lives in us and gives life to all positive things, but Christ North in California (Call 11, 20).

Finally this communion brings about a special union with the Divine Persons, the Holy Trinity, by helping the circumference of the dwelling of the Divine Persons and by keeping our kinship in the heart, in the Son: "If anyone love Me, My Father will love Him and We shall come to Him and We shall make Our abode in Him," (John 14, 23).

For the Good Earth

An Agricultural Testimony by Sir Arthur Howard, Pulp­

lished by Oxford Press and Rodale Press.

Probable at no time since the founding of the Catholic Worker has any book aroused such universal enthusiasm among the "Workers."

Now tract-minded cultural Testament" would prob­

ably have been impossible in the columns long before this. But every copy that became available was immediately snatched up and carried off for study by one Worker or another.

"Nature's Way of Farming Best"

Sir Albert Howard comes from an old English farming family, grew up on a farm and has spent the better part of his life in agri­cultural research in India, where he is considered to be one of the greatest living authorities on tropical agriculture. His major conclusion is that "Nature's way of farming is the only way...

"By Virtue of the Humus"

The best place to observe Nature's methods, he says, is "in the tropics, where the soil is always protected from the direct action of sun and wind... Nothing is lost... The soil drinks its own rainfall... Mixed farming is the rule; the great variety of plants and ani­mals are found living together... The supply of all the manure needed is automatic..."

"A gentle accumulation of mixed vegetation and animal resi­dues is constantly taking place, and these residues are gradually converted into humus by the activity of the fungi and bacteria... There is always an exact balance between growth and decay... Nothing is wasted... Yet any useless accumulation of humus is avoided because it is slowly, gradually, mingled with the upper soil by the activities of burrowing insects..."

"My New Professors—The Fungi and Bacteria"

Continuously, throughout the book, Sir Albert emphasizes the importance to agriculture of the fungi and bacteria. "The views of the peasantries of the world are far behind what they might be..."

"The Compost Reap Is Alive"

The process is that under normal conditions, the fungi and bacteria in the compost transform the mixed animals and vegetable wastes into usable food.

To meet the demands of increased production, Sir Albert has developed the "Indore Process" of composting. It has already been adopted in India and it has been tried with great success, especially by many large scale farmers who practice "Plantations" in the tropics.

By this new method, the care­ful separation of organic and inorganic fractions of the farmer's inviolable labor force—"the organic compost" (1) increase the production of humus quantitatively by three or four times, "the inorganic compost" (2) increasing the "ripening," so that no more than one sixteenth is wasted to complete the entire cycle.

"Artificial Meat"

Sir Albert Howard, the author of the vivid phrase: "The plant renews the verdict of the laboratory," the forerunner, founder and leader of the "artificial food, artificial meat" movement, the movement that would care to help.

To anyone concerned for the future of the human race, the reader of this great work will prove one of the most exciting and important historical texts written in modern literature.

S A M N E W B E R R Y.
Let us consider the second kind of peace, namely, peace among the members of the same family and between brothers? Is it also a supernatural gift? How can it be made to take root in our hearts and in our daily relationships?

Since it proceeds from interior peace, it likewise belongs to the supernatural order. It is a GIFT that is given to us by grace, but only as a fruit of the exterior and ordinary practice of virtue. It is produced by the love of neighboring, the love by which we satisfy the second commandment of love our neighbor as ourselves.

The love of neighbor begins from the moorings of the love of God, through the work of grace and the sweet influence of the Holy Spirit, until the love of God is first and foremost. But the love of neighbor from the moorings of the love of God, our Merciful Father, gives America to love "service," that is, "willingness" and "love" to one another with all our heart, mind, and strength.

For, if we look from this love interest finds profitability to do the work of charity, the love of the neighbor as the substi­tute for the charity of the God, the love of which brings forth the spirit of charity, has in fact brought forth an emptiness from that obtained before the coming of Christ. That love you, hate those that hate you, and pray for those that curse you, as it is said. It was not the one whose observance brings peace.

High Kings of Children

Well and affectionate child­ren, genuinely concerned for the well-being of their parents, are united by this common bond: the love of their parents creates peace among themselves. It is not that they are to be bound of this union. By their will, they take heed you be not consumed with envy. If you love one another, in­ternal peace among men requires charity, not such union, especially in the manner of the world. Universal peace among all men is an impossible desire. It is only possible where the will and de­sires of the several members of a group are united, or where the uni­versal union of wills is possible. It is only possible where the will and de­cisions of the several members of a group are united, or where the uni­versal union of wills is possible.

It is similar to the accord between those who love one another, who seek the same end, who are united precisely, or the universal union of wills. It is only possible where the will and de­cisions of the several members of a group are united, or where the uni­versal union of wills is possible.

Peace is Union

Peace is essentially a union quinquies et plenior etemam, their reposi an object of desire. It is brought into being in the heart by the love of God, the union of the soul with its eternal home among men requires charity, the love of God and detachment from earthly things. Where the will and de­cisions of the several members of a group are united, or where the uni­versal union of wills is possible.

Peace comes into existence (1) by the commandment to love our neighbor as ourselves. The two obligations of charity, the love of God and detachment is not considered one of the Four Masters. Hence, in cultivating an historians credit Cona ry O'Clery When this was done, Brother Michael, the Custos of the Province of Ireland, quotes the his­torian John Colgan as saying that Egan, of County Tipperary, who became at the same time Archbishop of Tuam; Malachy O'Que ely of Tuam; Bishop Roche of Kildare.

It is not because they guarded this privilege miserably, rejoicing at the reception of the holy season of Christ this approval had been prolonged, unrepented, however, remained throughout, approved all records pertaining to the poor and to the maintenance to these families.

The greater is the attachment, published by the Catholic Truth Approval to compile a true history of ancient records, and only those who love the poor and to keep that record are limited and cannot belong to Patronage

Thirteenth century, as they assembled in the name and to the honor of the greatest Now that they are thus preserved.

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The Four Masters (Continued from January issue.)

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Simplicity and Duplicity

From the Book of Moods of St. Gregory, Pope, Book X, Chapter 16 on the XII Chapter of Job

We smile at an honest man's simplicity. It is characteristic of the wisdom of the world to hide one's heart with all sorts of machinations, to conceal one's meaning with words, to shield one's true nature from the rest of the world. Indeed, this wisdom is soon learned by experience. We pay to have our children instructed in it; those who know the lessor secrets become slaves to the rest of the world. But the truth about man is to be found in the simplicity of his nature. The rest of the world find it very hard to defend oneself when someone un­known who wish one evil or the seeking of another's property or not to de­shine of his enemies as useful for the development both of the natural and of the supernatural man. In these times of ours, life's maxims are: Where the greater dullness of divine nature, where we don't fulfill our function, we are like limp dresses hanging on the leaven of old, work quietly without sinister intt!:nt is hard to find a true man and deny himself; where there is a holy fear of God; where he may behold with dear sight, vanity of earthly things, where he may pay heed to the teachings and examples of Him who is "the way, the truth and the light"; where he may put off the old man and deny himself; where through humility, obedience and mortifications may put on Christ; where he may reach for­ward toward the "perfect man" where he may attain to the fullness of the faith of Christ, of which the Apostle speaks; where he may so strive with all his might, and in the words of the Apostle: "I live now, not I; but Christ liveth in me," where it is clear that the soul rises to consum­mate perfection. So the soul is sweetly joined to God by means of the greater fullness of divine grace obtained in those days of fervent prayer and of frequenta­tion of the divine mysteries.

The Effects

Unique and most valuable are those experiences. The greater fullness of divine grace obtained in those days of fervent prayer and of frequenta­tion of the divine mysteries.

I, A CITIZEN of no mean city,

Feed the Children

We are glad to call the attention of our readers to a little book of only 81 pages (including illustrations) that has recently been written by the head of the International Commission for the Assistance of Child Refugees. The book is entitled "One Humanity, a Plea for Our Friends and Allies in Europe," and is by the former Director of Relief for the American Friends Service Committee, Howard E. Kershner. Decimated by Starvation Immediate Action

"I suggest, therefore," he says, "that every one of these little write to his Congressman, his two Senators, the Secretary of State, the Secret of War, and the President of the United States, urging that immediate action be taken to send food through the blockade for con­trived and limited child feeding in the occupied countries. "Congressmen should be urged to support House Resolution No. 117, and Senators to work for Senate Resolution No. 100. Both are bi­partisan. No political con­siderations are involved. They simply ask that the Administra­tion take necessary steps to start food to the children as soon as possible."

Navy Praise

Oct. 31, 1943, U. S. Naval Air Station, Quonset Point, R. I.

Dear Editors:

Thanks to your little paper. I've been able to keep in indirect touch with Dorothy, Peter and all those of your circle who, like our dear old-time, have been left behind and unrecognized by the world. Ironically enough, in your prin­ciples and live ends the solution to its heavy problems and its great, bloody struggles. Please accept the enclosed offer­ing, meager as it is, for the continuance of your excellent work.

Respectfully.

K. H. wants to know if it is possible to send Catholic litera­ture to Catholic prisoners of war in this country as well as to American prisoners of war in enemy territory and if so how it can be done. We would welcome any information and sugges­tions from readers.

Cult

GOD made us to work. It is part of our nature to work. We are not happy when we are not working. Our nature is to be like God. We are made in the Image and likeness of God. Whatever we do according to that nature makes us happy because we fit that purpose. For example, if you try to use for another purpose, such as a tablecloth, it will make a very poor tablecloth. The dress would be very unhappy to be used as a tablecloth. It will not make a good pillow case either. The dress is not serving its purpose while it is hanging on a hanger. It is shaped to be on a human body and it is happy and glor­ious fulfilling its function. When we don't fulfill our function, we are not happy. If we do our work. If we do our work, we are happy. Of course we don't create things out of nothing as God does but, as far as we can, we create things. When we make something, even a pie, we are co­operating with God in His crea­tion. There is a real happiness that comes from making things, working.

Four Views

We can think of work from four different points of view. The first is the purpose for which the thing we create is to be made. Everything we make has a pur­pose, which is the reason why we make it. If we make any­thing without a purpose, then we are fools. Only a fool does things without a purpose. A man whose brain is not func­tioning properly does things

An Artist Lockade

Ade Be

CULT

[Fonts and images are not transcribed due to their complexity and non-textual nature.]

The Formation of a Lay Apostle

By Francis N. Wendell, O.P.

Price 50 Cents a Copy (10% discount on orders of 10 or more)

Child Order of St. Dominis
130 E. 60th St., N. Y. 21, N. Y.
A Farm in Ireland

By FR. CLARENCE DUFFY

VI.

After the oats were threshed the grain was stored in sacks in the barn. Some of what was considered the best of it was put aside for the winter; more was sold for money. The rest of it was taken to the mill about three miles away and ground into oatmeal.

Cooking Oatmeal

About fifty, cabbages, every evening a large iron pot was placed on the kitchen range. Night after night, water in it was boiled. A large black iron pot would be browned or sprayed with oil. The saucepan was then placed over the fire and left until the fire was out. When it was stirred, the meal was being slowly poured into it and the finished meal was ready to be stirred, too, at regular intervals while it was being boiled. After some时刻, the oatmeal was browned or stirred. The pot was removed farther away from the heat, and the oatmeal was stirred. Soft foods and soft bread had given way to richer and more filling foods. The oatmeal was served in bowls or cups, and a piece of wood or brick was used to help stir it. Softly, go softly! Teeth

We often think of an artist only as a person in a garret who makes paintings, or plays the piano, or writes poetry. Every man is an artist who does a special kind of work. I should not say that every man is an artist but that he can be an artist if he does his work well.


The Right Method

We must have a proper respect for our material. We must understand the material with which we are working; otherwise we will make things out of the wrong material. A boat out of stone would be very foolish; we would stow a stow of wood out of cement. We must know the nature of the different kinds of materials. A somewhat scientific turn of mind is required in this. We found the church mother mixed the oatmeal with butter milk, made dough of it, and put it on and to grill before an open fire. When baked it was soft and puffy. They were later given to the people in their feed; the liquid residue which was operated by water power was put away from the main heat of the fire. The liquid residue was for use in the boiler. The water was stirred while the meal was being slowly poured into it and the result was an almost perfect food. When it was cool enough we had our supper of delicious oatmeal and fresh milk. On occasion we had boiled potatoes. Our supper, eaten about two hours before going to bed.

Varieties

Enough had been cooked for breakfast at ten o'clock in the morning. It was heated then and the oatmeal stowed in a large pot that was placed over the fire. The pot was removed farther away from the heat, and the oatmeal was stirred. Soft foods and soft bread had given way to richer and more filling foods. The oatmeal was served in bowls or cups, and a piece of wood or brick was used to help stir it. Softly, go softly! Teeth

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Employers’ Responsibility

“Therefore, we turn again in a special way to you, Christian employers and industrialists, to take up and renew the message of the Catholic circles has done much to shake the faith of the working classes in the Religion of Jesus Christ. These groups have revealed to us that Jesus Christ demands of certain rights of the worker. This church has explicitly acknowledged.

In this section, are called those Catholic employers in one place succeeded in presenting the readings of Our Ecclesiastical, Quadragesimo Anno, in their local church, where Catholic intellectuals, this day have shown themselves hostile to a labor movement that We ourselves recommend. Those rights so often have been used as a weapon to deprive the working classes of their primary rights — slavery and social rights” — Pius XI (Ecclesiastical Divini Redempi)
We Agree, Nancy

Dear Editor:

I was glad to see a review of Father Danks' book, "The Race Question and the Negro," in your paper. I had a copy of this book, but never read it because I was afraid the outcome would be not very helpful. I am now reading it, and I must declare that it is a most helpful book, and one of the best books I have ever read on the subject of race relations.

Nancy Grendell, Missour

A Priest Writes

Dear Friends:

Your work is so close to the heart of Christ that all who love Him should be rooted in it. It is with joy that I consider the little magazine you send us. Yours in the heart of Christ.

Rev. F., Michigan.

Mites Are Mighty

Dear Editors:

I do not think that any of us who really read the Catholic Worker are unaware of the struggle you are having with the mites. I am one of those who are having problems with them. I have tried many different ways to get rid of them, but I have not been successful. I have read that some people have had success with a solution of borax. Would you be so kind as to let me know if this has worked for you?

Sincerely yours,

Nancy Day

+ From the Mail Bag +

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Alexian Hospital

(Continued from page 1)

German language and area stud­

ied, the prisoners were able to be

informed of some of the changes.

May He continue to bless

the prisoners.

T.M. C.

Not High Toned

Dear Folks:

Just a few lines to say I am enclosing a P.O. M.O. for $2.50 to defray some of the costs of

your work.

I always am happy to send you a little something for I know you have set yourselves to do a

work strike, which lasted

considerable time.

You see the

and, naturally, a bit fearful that

we had to buy. They could

they may be able to work in re­

with the state legislature.

prisoners is considered ineligible.

May 133 days, beginning August 11.

I am ashamed of help­ing others to

The plant is in Trinidad, British West Indies, and as soon as possible the C.I.O. Congress of Indus­

will announce an important de­

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by the C.O."s was a work strike, which lasted.

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for your work.

singly, and naturally, a bit fearful that

henceforth, we will not

ächte in dem Leben."

May His love abound in your

work.

T.M. C.

Anchors Into Ploughshares

WASHINGTON, Jan. 30.—Way down upon the plantation, the family of Miss Day, who is going to start raising food for itself, its chickens and hogs, have a little garden and one of the armen services which cares for to fork over the appropriate

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May His love abound in your

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T.M. C.

Anchors Into Ploughshares

WASHINGTON, Jan. 30.—Way down upon the plantation, the family of Miss Day, who is going to start raising food for itself, its chickens and hogs, have a little garden and one of the armen services which cares for to fork over the appropriate

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T.M. C.
Farming Commune

(Continued from page 1)

The first started the Catholic Worker Periodical ten years ago there is not much written on "The Green Revolution" of Peter Mazin, published by the Dominican Press in Belgium but the little has been given to many articles and craftsmen on the land movement. Peter Mazin, where another Benedictine Priory has just been started a year ago.

God and Ourselves

"In time of chaos and persecution, men rape to the desert," God of the fathers of the desert Abbot Allois, said. "A man cannot find to repose or meditation in this life unless he reckons that there is only God and himself in the world." That's a personalism. On the other hand, "With our nearest as the fathers. Joseph the death." He was another desert father, and he was a communist who found the foundation of monasteries, he and St. Benedict, who wrote the monastic rule. Then St. Benedict came along and his rule is still being used by thousands of monks all over the world. You can study Benedictine books at Benedicto's or at Barnes and Noble's or at the book store on Bayside St. This rule, written thirteen hundred years ago, did not have enough voluntary poverty. While today, people are being swayed by the system of going without salary, wearing cast-off clothes, sleeping in very crowded dormitories, and being told to fall down, yet we cling to such comforts as the food we liked, the cigarcra, we read, magazines, newspapers, movies, the artificial light that is built up in us by modern advertisers.

The idea of food is an important one, what with our running breadlines all over the country and spending a goodly amount of money, running into tens of millions of dollars, on food alone.

Peter remarked succinctly, "Eat what you like and what you eat, on farming communes." Real Food

Given the choice, we could raise pigs and corn and wheat on the land that we have to Easton, not to speak of cows, goats, and chickens, rabbits and bees. Such a principle of eating would make the work of the political animal. They did not like salads, but what if the baker makes corn meal mush. But a farming commune, an agricultural university, was not a monastic rule. The problem of educating together of families, a group of workers, and a group of workers, and the idea that it is a natural thing to cook and eat, and it will still have the money for tools and seed.

Down To Basic Foods

So to make any beginning, without subsidies of any kind, voluntary poverty and asceticism of a kind were needed. One could not, for example, keep on bread and vegetables and oil and fat and wine. We had to rule out the latter as the pragmatist, who had taken the blame on my own sex, we can put aside the fat and the wine.

"Be what you want the other be; don't criticize what is not being done. See what there is to do for yourself. Be thankful for what you can't do. Find the work you can perform and do it; perform it, and then do it.

It was not that he did not like the basic foods, he said, so that he could have said, "do this, do that," so that he showed how he thought things ought to be. He was a worker, a scholar, and the scholar a worker.

"Each being the servant of all. A leader leading by example. "I Am Not a Question Box" When Peter was asked ques-

Writing

Adé Behane

It is like an at-tit-tu-de, it is made In one stroke, starting at the top, down the middle, and sideways to the right (1). It is

3 4 2

quite a narrow letter, so avoid making the bottom too wide (2). Avoid also making the bottom: curly (3) and slanted (4). M is a wide letter. It is like two poles with a V stuck in between and is the second stroke of the first pole (1). The second stroke is the V (2). The last is the second pole (3).

1. Making M too narrow is like an upside down W or like two little circles. (1) Never start a second stroke until the first stroke is finished (1). Make the first stroke as thin as possible (1). The second stroke is the V (2). The last is the second pole (3).

2. To make the food it was necessary to be who and those who were bent-minded and were used to the bread of heaven; they tried themselves to work at the land's resources, to use them in every way, the seasons. The more people there were around, the less got done. No craft could be as highly skilled and have enough to eat and not to have them meet at all.

3. And the same family that made the bread would not use anything but refined white flour, because they did not want to eat whole wheat.

LADY POVERTY

"The Green Revolution" is the vision of hell, instead of a "No, because I know how deep-rooted the evil is. I am a radical and I cannot get down to the root of the matter." And the gentle smile he turned 6th me as he threw his shoes, the boots he had made for the time of their shanties. They told us we had two great stoves, and rabbits and chickens, and which we rightly have eaten.

How is love made? You cannot make it quite straight, then it is at least better to let it be slightly sloped (7). As a general rule, the second stroke should be at the top and bottom (8). Here is the bottom stroke (3) a good vertical stroke (5); that is bound to happen, to start on the bottom stroke (1). Then make another small stroke (4) opposite side of the evil that is being done here (5).

What Is Man?

(Continued from page 6)

and appetite, which we might have for one another and which is highly valuable for all good things.

3. When we think of natural love we think of need, not love at the top of the world. Then to have them meet at all.

4. For men in a manner, he said, "The engineer" must become the Divine Lover.

9. We Surrender to God

a. It is said, "Love is greatest.

b. For love we surrender to God, and to our friends, and to our enemies.

c. We draw the beloved circle around us.

d. Yes, and draw God himself.

e. Be, to say, no, we Hence, because we loved him—

2. When we think of natural love we think of need, not love at the top of the world. Then to have them meet at all.