In the seventh Beatitude Christ said, "Blessed are the peace-makers, for they shall be called sons of God." In view of these words, it is difficult to understand the assertion that there is a deep moral dissimilarity between the Christian and the non-Christian. What could be clearer or more direct than this? In the very Beatitudes, which have a special importance among the teachings of Jesus, is thus praised for mere peace, not only of peace, but of peace-making. Christians are called not "peace-makers" but only "peace-makers;" this is to be an important characteristic of their special religious activity.

If all Christ's utterances are canonical of Him who is the Truth, these Beatitudes enjoy a special precedence because they summarize the most essential features of the divine pattern of living which Our Lord has imposed on all mankind in the Sermon on the Mount, the beatitudes and the beatitudes. First, the Christian Manifesto to the world, which reveals the peculiar acts and practices that are singled out and blessed and the Christian Doctor, they are peculiarly well fitted to be, not warriors, but peace-makers.

Highest Beatitude

Indubitably, the Blessed Virgin was attached to peace-making, even though the Church of which St. Thomas teaches, the rewards attached to the several Beatitudes are stated in different orders, (I, II, 69, 6, 2, a.) each adds something, (I, II, 69, 4, 3, d.) others something, (I, II, 69, 3, 3.) and make the one Beatitude additional and indeed give them already in this life some blessing. The Beatitudes are called beatitudes and the Hymn a' la St. Thomas, they will be better than the second, which would be verily a splendid hagiography of Fr. Pius XII.

Whatever We can do to hasten the day when the dove of peace may find on this earth, sur merged in a deluge of discord, somewhere to alight, we shall continue to do, trusting in the provident grace of God. The saints will be there. Was there a better leader than St. Louis? What more suitable, or better suited to the cause of peace? We should not fail to remember that he was a prince among princes. The saintly king of France had spirit of mortification and asceticism, not simply to enjoy, but to make others. He had a minimum of equipment, and his big stock in trade was himself in each one as he goes, he merits increasingly great spiritual power, for in Christ the extension of eternal goods in security and tranquillity, which is promised in the second Beatitude, is better than merely having or holding such goods, as is promised in the first, for we have many things of which we shall not have firm possession. It is still better to enjoy consecration among the goods of eternity, as is promised in the third, better than both to have them and possess them; sometimes possession brings no profit. The promise to be set up all that fail and getteth up all that are cast down (Psalms cxlv:14) that He in His mercy may shorten the days of trial and that thus the words of the Psalmist may be verified: "Then they cried to the Lord in their affliction; and he delivered them out of their distresses" (Psalms cvii:13).

Our Friend Joe

Since I last wrote I have had several jobs, and today I was eating one—a job with a small circus. I was passed on some idea of my versatility. It all happened when the aroma of good coffee, wafting out to the countryside in the direction of some of the most delightful parts of the country, which I quickly perceived to be a small circus outfit. When I approached the cook he said, "I book that on with the outfit and, after feeding me, he directed me to the boss, who was unloading some canvas. I spent a week with this outfit, and did everything from putting up the canvas. In the second night I was handed to ride one of the horses through the tent without a harness, and was put back to the boss, who was unloading some canvas. I spent a week with this outfit, and did everything from putting up the canvas. In the second night I was handed to ride one of the horses through the tent without a harness, and was put back to the boss, who was unloading some canvas. I spent a week with this outfit, and did everything from putting up the canvas.

Springside

"I did not know how to refresh my soul. I began to write this article on the eve of St. Patrick's Day and the following week I was on a train, running down the list of rites-sounding saints' names, paused for a moment at the name of Ireland's great saint, musing on both the appropriateness and hitherto in the possible union of the Christian name with my family name. That was thirty years ago, and today I thank the same good parents and the same good name which brought me into the world, that has been the source of so much joy and comfort. I have a minimum of equipment, and his big stock in trade was himself in each one as he goes, he merits increasingly great spiritual power, for in Christ the extension of eternal goods in security and tranquillity, which is promised in the second Beatitude, is better than merely having or holding such goods, as is promised in the first, for we have many things of which we shall not have firm possession. It is still better to enjoy consecration among the goods of eternity, as is promised in the third, better than both to have them and possess them; sometimes possession brings no profit. The promise to be set up all that fail and getteth up all that are cast down (Psalms cxlv:14) that He in His mercy may shorten the days of trial and that thus the words of the Psalmist may be verified: "Then they cried to the Lord in their affliction; and he delivered them out of their distresses" (Psalms cvii:13).

Epidite to the Irish

BY BOB SUKOSKI

I was born on the eve of St. Patrick’s Day and the following week I was on a train, running down the list of rites-sounding saints’ names, paused for a moment at the name of Ireland’s great saint, watching on both the appropriateness and hitherto in the possible union of the Christian name with my family name. That was thirty years ago, and today I thank the same good parents and the same good name which brought me into the world, that has been the source of so much joy and comfort. I have a minimum of equipment, and his big stock in trade was himself in each one as he goes, he merits increasingly great spiritual power, for in Christ the extension of eternal goods in security and tranquillity, which is promised in the second Beatitude, is better than merely having or holding such goods, as is promised in the first, for we have many things of which we shall not have firm possession. It is still better to enjoy consecration among the goods of eternity, as is promised in the third, better than both to have them and possess them; sometimes possession brings no profit. The promise to be set up all that fail and getteth up all that are cast down (Psalms cxlv:14) that He in His mercy may shorten the days of trial and that thus the words of the Psalmist may be verified: "Then they cried to the Lord in their affliction; and he delivered them out of their distresses" (Psalms cvii:13).
To A Catholic Worker

Dear Friend:

It seems that when Providence brings us together in those rare and happy times when our conversation inevitably turns to that subject which is so close to our hearts, you understand the implications of the law of love in the doctrine of the Mystical Body of Christ.

You wouldn’t have realized it but you were opened to me a better understanding of the place of Mary in the marvelous plans of Providence. And that we have been with me often since, in those contemplative hours before falling asleep, in those awakening moments of the day when the mind tries to orient itself to its place in the scheme of things.

The subject is inexhaustible and haven’t you noticed that when the discussion swings to this topic, there will be wonderfully clarified and you find yourself pouring out thoughts that never before struck you and you how find suddenly, as if by the hand of a power that can transform, a certain knowledge. It must be that it is the Holy Ghost that takes hold of your tongue and your thoughts to help you penetrate the deep wisdom of God’s plan.

Since we both have tried to love His spouse, Mary, we probably have more reason to understand and He has given us a brief but life-breathing inspirations into the essential meaning of things. For that, much thanks.

The Central Figure

The very complexity of the world which so baffles the scientists who try to atomize it and study it piece by piece, often exhibits of its own intellectual destruction, all this complexity becomes ordered and in place like pieces in a jigsaw puzzle when we study and talk about the central figure of the universe, that of living and breathing and giving life through Mary in His Mystical Body.

We have worked together in this work which places so much emphasis on the spiritual and corporal works of mercy, those fourteen paths to sanity. Through them we have recognized the unity of mankind.

It is as if humanity were a large, large man lying helpless by a roadside, while God, by action of mercy, had learned the secret of coming to his aid in fourteen ways. We grasped why it was so important that we should feed him when he was hungry, clothe him when he was cold, and give him and console him and finally bury him. We know why we should visit him when some unrealizing policeman should have a last word. We know these things because we knew what that Man was and we knew how we could recognize Him, this Man who came into the world every minute as a thief to test people and they would recognize Him.

We knew these things and we talked of them and we tried in some small way to tell another about the Man for we knew that He was the Man of Sorrows waiting to be received and loved. We knew and still know that our Lord liveth and we are the Mystical Body of Christ.

Notes by the Way

(Continued from page 1)

me thy face, let thy voice sound through thy image smiled, through thy image smiled, reverent embrace.

Through them lies the ‘theology of the cross’ and the essential, the secret desire of Presence. Without it, there is no way of making the discovery of presence.

In the Mass of this very day the opposite happens, the hint of ‘health for both soul and body’ almost¼ the physical and moral health of the people and the desire: ‘let us eat and drink, comunio.’

I want to write about feasting and suffering and the joy and beauty of both, because although this is a feast day on which I begin this writing, the Septuagint season has begun and we begin to gear up again.

How much there was about food in the Old Testament, see how many times food is mentioned, how many times Christ’s body in the Eucharist, negated, judged, etc., mentioned, how many times the Lord fed them bread from heaven and water from the rock, how much delight and taste.

How many times fasting is en­

Archbishop Sheehan, Editor and Publisher

Subscriptions United States, 26c Yearly. Canada and Foreign, 50c Yearly. Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies received each year to be directed to one address.

Benedict XIV has come true with

Rural Parishes' Acreage for Small Farms

Shenandoah - This parish of Queen of Peace, Millville, has laid out a 140-acre tract of land near the new parsonage for parishes which will be developed into an area for rural parishes to raise crops for their needs. The object of the plan is to encourage Catholics to find more economic independence because they are self-supporting. The object of the plan is to encourage Catholics to find more economic independence because they are self-supporting.

The project is called Queen's Gardens and is sponsored by the Archdiocese of Philadelphia.

The Catholic Rural Life Movement of the Catholic Church of America has a long-range plan for the future development of the rural community and parishes. It will establish a Catholic school which will be self-supporting and have a religious education for the children, after training in home arts and crafts and young old. It will form a thoroughly Catholic community where the roads will be named after Our Lord and the Blessed Mother.

Moscow, Tokyo, Washington, London Papers Please Copy

From London, 1944

Quoted in The Reporter, Feb. 15, 1944.
Friendship House Needs Your Help

Dear Friends:

This is the season of penance, when the liturgy of our Church calls us to remind ourselves of Christ, His terrible Passion, His ignominious death. Yet already we are looking toward the Resurrection, the Alleluias of the new life, the helping of those throats. Pain and joy, how easily they blend into one. So it is in the lives of the people we help serve these little ones of Christ. No amount is too small, we need whatever you can give. Christ in the Negro is suffering, we have waited too long for the Irish in this country to take the place of the white. We are not asking that you do not say that I have a say on the ways of our nuclear age, for I know nothing against this half-immoral, half-cooked economy that could not be a thing of the presence of an Irishman, or at the entry of an Irishman on the scene, whether that scene be an outfield or a forum, my inclinations will be to let the Irish speak or do. Not that this was very foolish of me and can probably be attributed partially to that old Celtic ignorance with which I am unconsciously reverent or ad­ diction to things that have become the way back to my grammar and high school days. It goes back to when I formed the attitude that was there very much I am not an est est in the state of mind.

Book: Reviews

Bookless Lessons for the Teacher-Mother by Ella Frances Lynch, National League of Teachers:Mothers, Intra, the Adi- randlehund, Feb. 22, 1944. at the entry of an Irishman - on the Resurrection , hear the Alle­ lium, give. Christ in the Negro is suf­ ferings of common Brotbe.rhood of Man, who have waited and I think it is good for the human knowledge pertains to a given situation, and not something good will, demo­ cracy will be the most of anything that is going to be rired at.

The New Seed

You need a human being to know that the human race decays and dies in the cities, that food is needed. By the middle of the Third Century. But get out of the tenements, get out of the suburbs and pen­ thouse houses before you perish! You can see that skyscraper from a given spot, the good soul, good soul, north, east, west of 'Gotham. Not the great road of the Empire State Building. Put a good seed 108 stories above the street and just sit back. The good road of the Empire State Building. Put a good seed 108 stories above the street and just sit back. The good road of the Empire State Building. Put a good seed 108 stories above the street and just sit back.

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An Artist Looks at Work

By ADE BETHUNE

(Congratulations from the Smith)

Human beings are like that, too. They each have their own qualities, and we do not expect them to act against their nature. You can make excellent things out of each one of them. If you give them more kindness and patience to use them in their work, it is more the way we are in relation to God. God uses us as tools in His service. Each tool must have a plan in mind. We make a choice of the materials and a purpose for the work. But instead we do not need these any more. We kept faith with our idea, and we gain skill. And when we become skillful our work becomes beautiful. Because we do all that we do. Here we express the idea of our lives.

The Fourth Point

And now we come to the next Poin t. The idea carries us through all the work we do. The idea is the energy and still and patience of God. It makes us go into the things we are doing to bring it to a successful conclusion. We see in the beginning wonderful ideas and good things. We keep on working for the finished work, if we do not do the work. We are traitors if we do not work, because we are not able to do it. We must make the idea come into being. But instead we put aside the idea and keep on going, so we have less a log and more and more a statue. We do not recognize it as a log any more but it looks all wrong. When we are finished, it should be a work of love. We do not want to do things for the people we love. Yet the more wonderful charity is the more the idea of the work. When it is finished the completed thing is present to us. And our work is finished and it is finished the moment we visualize it. The idea is that charity is. If I am going to build a house I collect the materials, I make a plan, and I do the labor. Then when I have the house built, live in it and love it.

Children's Prayers

And you while legions of children who are so loved and dear to Jesus, when you receive in Holy Communioi the Bread of Life, be not idle. Let your innocent prayers unite with them whose hands have held bombs! And the martyrs who have died for Christ. We do not need to pray; we must pray; and the prayer must be that we can remember to do those things for Christ. If we have lived while He was here we would have made everything beautiful, and we have made things beautiful because we do them for Him living in all of us.

Peace Pledge

"We will not take part in the war. When they tell us that it is for our country, we shall not believe it. We shall not believe either when they say that we cannot serve our country by destroying that of others, nor when they say that this war is a modern warfare, which is a war of destruction, or when they say that this war is for the necessities of the present hour. We shall not believe it when they say that this war is to free all the world from destruction, and we shall never converted anyone.

And above all, when they tell us that it is for God, we shall not believe it, because we know that love is love, and that in war every means is used except love. —Manifesto of the Catholic Youth Peace Action of Holland and Belgium.

Gospel of Peace

(Continued from page 1)

ing adopted by Him as sons, they come into the love of God. When children, as children resemble their parent's, as brothers resemble their sister's, we have the same intimate way into His love.

The Peace of Christ

Who gives a pound to him to whom such a privilege is extended as is the Christ Jesus. St. Thomas, who make peace either in themselves or in others. (II, 45, 46, 47). Charity, wherever it is, has the love of God. That has already been answered: "Let your light shine before men in your house." (Col. 3, 15)

How are men to make this peace? they may make peace in themselves. If we imagine some form of modern stateism, "if we look at the form of modern stateism; if we look at the form of an army? By military victory? By putting before the people? It is this way in which the men of the world set out to make "peace." The Christian, however, works in a different manner. Knowing that love is the act and effect of love, he knows also that it can be made only through the use of things in turn will help us to enter skillful our work becomes beautiful. Because we do all that we do. Here we express the idea of our lives.

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Annunciation

BY DUGGAN

But in the country, the angel had told her; lag-flowers to listen, and to them she had said. In her knees, illness of bees, 16 seedsprays unfurled, the world!

in the country, her music for me; as to harebells; gold rain upon her.

low eyes, lisc; tendrils close curled, "world!"

To be adopted

Cassino

THAT DAY

One of those who are reading the same means a mountain held by a post over in Italy where their in the Catholic News of February truce of the Allied armies

lished then, how solid; how lei

sured and how comforting? He is writing, Newman is, of the repose of the life of the monks, "intellectual and moral. The complete lack of "effort, busi

ness and excitement." A life lived in the repose of the life of the time; science comes to shorten the time; she requires to set right the evil, if left to itself, but she requires that arrangements be made. The new world which he helped discovered in the forest, digging, clearing, and building; and other workmen were collected, the pious peasants round about gave them to create was a growth rather than a mere product of human hands and brains. He is writing, Newman is, of the case of the monastery of Monte Cassino as they have noted it down, and the preliminary steps either to the course of many years gained that are given to me, who am a faithful and patient spectator of all that he does. He is writing, Newman is, of the community of monks interspersed reels with waltzes and fox trots, ancient and modern; and later in the hall. The dances played a great part in the fun and fellowship of the occasion with it went a concert consisting of songs, individual dancing (hornpipes and jigs), instruments and a comedy skit improvised by two catalytic bands of the prisoners. There was one person, sometimes two or three, who provided the musical instrument, and in most of the houses there was a bagpipe or a melodion. It was extremely easy, therefore, to get musicians to provide the music, and many of the dances held at first in a school and later in the hall.

Music and Dancing

The young men who provided the music were all ready to take part in the dancing, for there were so many of them that they were able to take turns and re

ceive another. They got no payment and considered an act of generosity for a young man in charge of musical activities appointed by the committee, for every number to play every Sunday, or other night, and so it went on; the dancing was a dance. The players, or musicians, were treated to refreshments of a suitable nature, and the players' huts and tents were brought down the west coast, but near at hand on Staten Island, for soldiers and their camp-hut guests.

And Ancient and Modern

The dances were an attempt to restore to the strains of traditional Irish music and to combine this with the dances transposed into time suitable to the Irish country style of dancing. In the University of Wexford, I heard classical music murdered by some eager Irish. I was told it was "almost like". In that parish I heard jazz music given a peculiar Irish twist that made it almost possible for the young to dance. The next of the evening of dancing was for the most part, tranced and uncriticized. It was done on one side of the hall and the girls on the other. They made a few preliminary steps either to the side or to the front and then, at a signal from the men and the girls, each man took as a partner the girl nearest to him, and they both went into their individual dance for four or five minutes. After which they were ready to dance again.

The dances were a chance to dance. To prevent monotony the organizers interspersed reels with waltzes and fox trots, ancient with modern, the "Walls of Limerick" and the "Waves of Tory," with peculiar Irish flavoring Irish adaptation of modern jazz.

Great Success

The dances played a great part in bringing people, especially the young men and women together. Many of the older people came to watch the dancing and to partici

pate in the fun and fellowship that prevailed. They all thought it was "great", and all went home at a reasonable hour, happy and exhilarated.

It is present at the dances and in fact, an island in the fens, and at Ballinamore to be a blessing on their country. By their patient endurance the labor of the Supreme Judge is checked; a healthier atmosphere is granted; corn springs up more abundantly; famine and pestilence withdraw; in the woods, and the sound of guns at night, and the constant sound of airplanes during the day; set up in a Catholic cemetery nearby are anti-aircraft batteries, but these protective men have shown us not only in Seattle on the west coast, but near at hand on Staten Island, for soldiers and their camp-hut guests.

But I cannot help but think of Monsignor Cassino and all the country round about ravaged and laid waste by operating armies, and wonder what escape is there for the monks at Monte Cassino? Are they parking their belongings like the peasants and trying to save them from the devastation of the world?—those manuscripts copied by monks those past fourteen hundred years—works of St. Je

rme, St. Augustine, St. Bede, St. Leo, the Acts of the Apostles and the Gospels, the epistles, the Psalms.

Difficult as it is to take long, to look on events in the light of history as that apostle did to the world, Peter Maurin, Catholic Worker, editor, is one of the men nearest to him. I am sure that the monks of Monte Cassino have done for so many thousands of years, will see things in the light of eternity. Monte Cassino will stand as the church will stand, and the gates of hell shall not prevail.

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(Sold reprinted on better paper)

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Price, 5 cents each or 6 for $1

Catholic Worker

110 West St., New York, N. Y.
We Are All Brothers

In a pamphlet titled "Human in Bondage," published by Social Action, the author, Lilian E. Smith, discusses racism and down-to-earth and took upon human beings who would people—nothing about or make no attempt to preach for brotherhood and which we all have in common, human family, descendants of the 0 Id b

the 0 Id b

the 0 Id b

of March 7, 14 and 21. The lecture will be given by Father J. P. McGlynn, a Jesuit priest, at 8:30 p.m. C. D.

The Country Store

The Country Store

the Country Store

The Country Store

has been described as "dynastic" in present world conditions. It is easy to understand how this has been so described. If people everywhere begin to overlook the fundamental teachings contained in it, future people would see as an end of the world, racial, religious and national discriminations and prejudices. We must insist that, whatever of race, color or creed, the brotherhood of men with which God intends for all of us is not right.

The first lecture, on "The Peoples of the World," will be given by Father J. P. McGlynn, a Jesuit priest, at 8:30 p.m. C. D.

Our Friend Joe Writes

Our Friend Joe Writes

Our Friend Joe Writes

Our Friend Joe Writes

plained that this was what "wider" showed had to work.

Getting my pay was a bit diffi-
cult. I had the feeling that the boss was poor pay, and would try to pay as little as possible. But he had to keep working, and not make me working, I got it by threatening police action. When we talked about the pay, he would just keep looking into the show and caught a freight train to no particular destination. When I told him that we were going to protest, he would say, "I wanted about four hours—I was working for a long time."

I then settled and we made some kind of a lunch—cooking.

The cooking equipment consisted of a pot, a round galvanized tub, and some vent, charcoal, and steam like locomotives along the highways.

Each morning when we arrived on the new lot our first job was to unload the animals and set the table. We then prepared the canvas, poles, seats and other equipment. The same kind of a lunch—cooking.

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Each morning when we arrived on the new lot our first job was to unload the animals and set the table. We then prepared the canvas, poles, seats and other equipment. The same kind of a lunch—cooking.

The cooking equipment consisted of a pot, a round galvanized tub, and some vent, charcoal, and steam like locomotives along the highways.
VERY popular among the faithful are the devotions of the Stations of the Cross. Since the days of the Crusades, representations of the holy places of Jerusalem have existed here and there in the West, and penitential processions have been held in imitation of the sorrowful journey of Christ to Calvary. Later the Franciscans, as "guardians of the Holy Sepulchre," obtained the privilege of erecting Stations of the Cross in suitable places, and numerous indulgences were attached to them by Supreme Pontiffs. The devotion of the Way of the Cross is especially suited to remind the faithful of the Passion of our Lord and excite in them a penitential disposition.

Catholic Liturgics, Stapper-Baier.

I. Jesus Is Condemned to Death

LEAVING the house of Caiaphas, where He had been blasphemed, and the house of Herod, where He had been mocked, Jesus is dragged before Pilate, His back torn with scourges, His head crowned with thorns; and He, Who on the last day will judge the living and the dead, is Himself condemned to a disgraceful death.

Our Father, Hail Mary, Glory be to the Father. Have mercy on us, O Lord, have mercy on us. V. May the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

The above prayers are repeated after each Station.

II. Jesus Receives the Cross

A HEAVY cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

III. Jesus Falls the First Time

DOWED down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body; He is sore with blows and wounds; His strength fails Him; He falls to the ground under the cross.

IV. Jesus Is Met By His Blessed Mother

STILL burdened with His cross, and wounded yet more by His fall, Jesus proceeds on His way. He is met by His Mother. What a meeting that must have been! What a word of anguish must have pierced that Mother's bosom! What must have been the compassion of that Son for His holy Mother!

V. Simon of Cyrene Helps Jesus Carry the Cross

A S the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His cross. The virtue of that cross changed His heart, and from a compulsory task it became a privilege and a joy.

VI. Veronica Wipes the Face of Jesus

A S JESUS proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes His face with a handkerchief. As a reward of her piety, the impression of His sacred countenance is miraculously imprinted upon the handkerchief.

VII. Jesus Falls a Second Time

THE pain of His wounds and the loss of blood increasing at every step of His way, again His strength fails Him, and Jesus falls to the ground a second time.

TRADITION asserts that the Blessed Virgin used to visit daily the scenes of Christ's Passion, and St. Jerome speaks of crowds of pilgrims from all countries who used to visit the holy places in His day.

It may be safely asserted that there is no devotion more richly endowed with indulgences than the Way of the Cross, and none which enables us more literally to obey Christ's injunction to take up our cross and follow Him. A perusal of the prayers usually given for this devotion in any manual will show what abundant spiritual graces, apart from the indulgences, may be obtained through a right use of them, and the fact that the Stations may be made either publicly or privately in any church renders the devotion specially suitable for all.

Catholic Encyclopedia.

VIII. Women of Jerusalem Mourn for Our Lord

AT the sight of the sufferings of Jesus some holy women in the crowd were so touched with sympathy that they openly bewailed and lamented Him. Jesus, knowing the things that were to come to pass upon Jerusalem because of their rejection of Him, turned to them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.

IX. Jesus Falls the Third Time

JESUS has now arrived almost at the summit of Calvary; but before He reaches the spot where He is to be crucified, His strength again fails Him, and He falls the third time, to be again dragged up and goaded onward by the brutal soldiers.

X. Jesus Is Stripped of His Garments

ARRIVED at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body, and He, the Holy of Holies, now stands exposed to the vulgar gaze of the rude and scoffing multitude.

XI. Jesus Is Nailed to the Cross

THE cross is laid upon the ground, and Jesus is stretched on His back to the ground, with His hands and feet nailed to it. He, who is the Son of God, is thus made man, and becomes the willing victim of the anger of a misguided people.

XII. Jesus Dies Upon the Cross

FOR three hours has Jesus hung upon His transfixed hands; His blood has run in streams down His body, and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of paradise to the good thief, and committed His blessed Mother and beloved disciple to each other's care. All is now consummated; and meekly bowing down His head, He gives up the ghost.

XIII. Jesus Is Taken Down From the Cross

THE multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of Her divine Son from the cross and deposit it in her arms.

XIV. Jesus Is Laid in the Sepulchre

THE body of Her dearly beloved Son is taken from His Mother and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

Text from the St. Andrew's Missal.
The bourgeois essence of personal wealth, which I have been speaking of, is economic value. There is, no such thing with them as regarding life as an individual thing. Personal value in a community is commensurate with the contributions added to the community by the individual. Regarding those termed 'good acts' by virtue of their rise to two views. That which looks to the ends and to the means can alienate all the feeble minds as being erroneous and that which draws distinctions—visiting to eliminate lower grade individuals—remains with a sufficient number of high moral norms within the right routine jobs of the factory or doing drudgery tasks unpleas­antly to those who can bear them. Society has condemned a per­]spective of human institutions where little respect is had for others in the various areas where they are regimented, brow beaten into submission, where their labor is exploited where they are given somewhat the globe they may be too often at the violation of any personal wishes they might have. They are treated with brutality and servility and must to curd any heterogeneous masses of persons yet have. This is sheer tragedy to the high ideals of man.

The bourgeois outlook on this is no more in conformity with Catholicism believe it that the Catho­]geous outlook on almost anything else. Many Catholics believe that Catholic can never be evaluated primarily as a production factor—life is the eugenic panacea—its justification is intrinsic. Ultimately life is a battle or death of the Prime Mover that anything substantial. Only by assuming omniscience can anyone determine purpose in this utterly lifeless human life. And no human person is that, since man can rid himself in nothing that does not date-state beginnings. There is no social foundation of things, nor ideology, nor cultural patterns according to firm that does not postulate the other. It is said that Catholicism can square neither with bourgeois demo­]c My race, my blood, my freedom, my land, Ueber-Alles in the grip of a dangerous error. When religion is banished from the school, from education and from public life, when the repre­]sentative of Christ and the state is the fir­]leism of Communism; Neither even more well organized it be, nor earthly ideals, however lofty or noble, can control a society has condemned a peculiar division of the individualism. They do not find time to get rid of the bad. We Catholics believe that we are the only true nomen of the person. And the isolation of the person. When religion is banished from the school, from education and from public life, when the repre­]sentative of Christ and the state is the fir­]leism of Communism; Neither even more well organized it be, nor earthly ideals, however lofty or noble, can control a society has condemned a peculiar division of the individualism. They do not find time to get rid of the bad. We Catholics believe that we are the only true nomen of the person. And the isolation of the person. 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