Chicago Hospital Works of Mercy
For ACCO Camp

Association of Catholic Conscientious Objectors
Starts Second Project

On the 5th March the Association of Catholic Conscientious Objectors opened a second Civilian Public Service Camp No. 26 is a part of the Alexander Brothers’ Hospital, 1200 Defton Avenue, Chicago, III.

We had 36 men in camp at Stoddard when we were given the opportunity to send some men to this hospital in Chicago. The hospital received 20 men. Twenty Stoddard men wanted hospital work. But Selective Service did not approve of the men to go from here. John Dodele, who was drafted from the Stoddard hospital, is the assistant director under the superintendents of the city of New York. He sent eight men sent from other camps in Michigan. They will soon be from Bremerton and Quaker camps. All these men will in course of things go to the Association of Catholic C. O.’s and the hospital. They have agreed to stay as long as they are needed or until six months after the duration.

The work to be anything from janitor work to registered nurses. It is understood that the brothers will train one or two men towards a registered nurses degree. All work will be paid by the hospital.

Two other men are writing a book for one of the hospital’s at UMass or Connecticut. Six more are working at a general hospital in New York.

IN THE VINEYARD

II. Negative Christianity

By Fr. John H. Hugger

After her adventures in Wonderland, was not long content, but soon arrived to explore for such a Looking-Glass Land. What first caused this desire was the looking-glass in her own bedroom. It was more than a looking-glass—it was a window opening out upon a world and another world. And there was, indeed, a certain difference between her own room and the world whose Alice was revealed there; and in the latter the everything was exactly unlike what

CUPBOARD LOVE


Pity the poor British Government. Well-meaning people urge it to feed the Britons, Greeks, and goodness knows how many other warring and defeated Allies. Now it is said that it must seek within itself and abroad for the means to feed the world. If the 20,000,000 people of the British Empire, the 50,000,000 people that live in the occupied countries, Mr. Attlee—Minister in charge of stopping any thing reaching anybody on the Continent—seeks that the Germans have requisitioned food in the conquered territories. This makes it rather awkward when food shortage occurs in places occupied by our armies.

The problem is acute in the British Empire. It is not an

Cuts No Ice

Naturally, a crusade for Christianity cuts no ice with
In the Vineyard: VII.-Negative Christianity

(Continued from page 3)

that God respects man's nature, and does not contradict human truth. Therefore, if one should expect to find a glorified replica of our own or that of some other creature in the nature of God's. For this reason, when one begins to follow The mystic path, he must not only prepare to penetrate deeply into the kingdom of God, one is likely not to find any joy of any sort prepared for what he will find.

Despite the harmony that prevails in the supernatural order, we find, like Alice, when we look from our world into another world, that thing is much the same there, only exactly backwards. Here, for instance, when men deduce a thing from wealth, they devote their energies to the world of sense, to the spiritual world the way to obtain riches is to cultivate peevishness, "Blessed are the meek."...

"With us, if we wish to be filled, we eat and drink; in our world, if we wish to be hungry, we fast and pray, and ask for bread and for refreshment," (Lc. 6: 20, 21).

It is an extraordinary thing in the kingdom of God "be that humbleth himself is the greatest." (Matt. 23: 11, 12, 13, 14).

With us the first are the first and have authority; with God's world the first, if humblest is the greatest." (Matt. 20: 15, 16, 17, 18, 19, 20).

In our world, we cannot avoid the public service of others, but we can do so in God's world by abandoning love: "And everyone who has left houses or father or mother, or wife or children, or brothers, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive a hundredfold." (Matt. 19: 29, 30).

Men, on their part, prepare to walk in the world of miseries and sacrifices and special diet in God's world, "he shall hate his father and mother, and wife and children, and brethren, and all that are nearest unto him, and will receive a hundredfold." (Matt. 19: 29, 30).

Alice's experience is nothing compared to that of the Christ.

In the world of ideas and human prudence, ears into the topsy-turvy universe, is another and yet another other comparison (perhaps a better one than that of the abominable society); this helps us to understand how the more human spirit feels on the threshold of strange worlds. In the words revealed by Our Lord, the wonder of a child when he first hears a story about the joy of playing on the underside of the earth, the antipodal games of the other. Do they stand with their heads up in the air as we do when we try to imagine ourselves to be upside down? In order to be upside right what it is perfectly clear to us, when they are upside down? in

...to your flattering personality or your cleverness in organization. These can no more bring about spiritual effects in the souls of men than a virus can cause the electricity that lights a house; or than a virus can cause the grain of cheese that is evident in the painting of an artist. What alone can give true satisfaction to the human soul is a life that is wholeheartedly given to God, increasing detachment from the world and its vanities, meekness in bearing injury, patience and humility and endurance in trials. When you can reject speech or write your article or plan some project you are merely seeking and planning the thing of the living water which alone can throb the thirsts of needy souls, which can provide refreshment for quite a different and distant source.

Tend the Roots

Walk with us, we admire the beautiful flowers and foliage. Beneath the ground are the roots of the vine. They are all pleasant. Nobody admires them; but for the beauty of the vine, the flowers, and the fruit, the roots are the most important thing. The roots bear the weight of the vine; they absorb the life and nourishment; the roots do the work that makes the fruit possible. Without the roots, the vine does not produce flowers and fruit.

In a vineyard, the root system is hidden, and we only see the above-ground parts. The roots of a plant are what support it, and without them, the plant will wither and die. The roots are the foundation of the plant, and without them, the plant cannot survive.

Man's Work

This is the part that we see, the flower and fruit of the man. But behind the scenes, the work of the roots is unseen. The beauty of the flower is the result of the hard work of the roots. The roots are the unseen heroes of the vineyard.

So it is in the spiritual life. The roots of the vine of our soul are the unseen mysteries of our faith. Without the faith, the beauty of the flower of our good works will wither and die.

...to take away, and every branch that bears fruit he will prune, that it may bear more fruit" (Jn. 15: 2, 3). Also, if you do not submit to the pruning knife; its fruit at best, like that of a tree without roots and branches will be scattered and dwarfed and tasteless.

How foolish it is to say, as so many do: "Let us hear no more of the pruning knife and detachment and self-denial. There are more pleasant things to think of; for this is brutal, not gloomy but joyous. Let us be more positive in our outlook. Let us live more positive in our wine life and love and joy. Then, filled with the desire for the wine and the love, will take care of itself."

...be filled, we eat and drink; in our world, if we wish to be hungry, we fast and pray, and ask for bread and for refreshment."

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Letter From Chicago

Civilian Camp No. 26

1000 Belden Ave.
Chicago, Ill.

I’ve written over and over again since being transferred here that my arguments have been multiplied over us. Our group is quite content. John and I have been moved to the Sixth Commandment. This is to be living under the same roof as Jesus in the Blessed Sacrament. Four of us have been getting up for Mass every morning at 5:45. The Brothers have till breakfast time to get up. While I was there, that time that we were forced to spend in meditation. Their spirit is edifying.

I was told I was considered a lie- ing nurse; he is the farm boy from Michigan who has two brothers determined to be C.O.’s. One is married and filled out his papers. The other is a C.O., but was deferred. The other, Brother Jude, has been registered. Brother Jude will find himself in a predicament, a predicament that seems to be more his vocation.

Andy Hull says the hospital reminds him of a mental hospital. There is a warmth about it that makes it seem foreign entirely that it is immersed in the prevailing cold of the hospital staff, welcomed us the way one would in his own name and in the name of the whole staff. We were given our own beds, linens, blankets, including client X-rays.

Brother Cornelius is our teacher of Latin, a master class which takes up two hours every morning and several afternoons during the week. The students’ uniforms arrive, we will be sent on the floors and put theory into practice, and then the combination of theory and practice. In making the beds, we took turns, and I was happy to hear that this is a type of work that is done all over the world in a matter of how to master situations instead of how to master subjects.

Most of our free time at St. Joseph’s. The House of C.O., the commandment of the six. Theodore Schmidt, at Reiter will tell them the responsibilities of the small brothers. Paul Marty, the left, 187th, missioned by the Father, a piece of St. Joseph’s in the twentieth century, the feast is July 17.

We remembered the whole C.W. movement at Mass on St. Joseph’s. Who we will write about soon. Pray for us.

In Christ,

P. S. Dr. Lats mentioned to me that there was a similar experiment successful in Abbotsford during World War I. But he let me know that the C.O.’s were put in one of the hospitals there.

We would like to know if the C.O. system previously adopted in the C.O. has been discovered in a sense that you have been adopted by the theory never washed his feet. He couldn’t understand that, but he did not have a problem with it.

I think of it until later, but Jesus said that to be satisfied, does not mean to do a man, and I have pronounced the Franciscans for men and their own order. The water cup that inwardly was a thing of beauty and fullness upon having clean feet, but a clean intention, the motive of the Franciscans in everything we do.

Died Dwight mentioned Father Sartori, but we do not know. He came to Stoddard the Sunday night before our group left. He was impressed with the matter of our stand against war and our intention to follow the counsels of perfection as closely as possible. He told us of a saying which he remembered from this seminary days in Montreal—that you must have for the first floor and on the second floor or at the top floor. In other words, you can’t live a natural and a supernatural life at the same time. On Monday morning we had the dia- logue Mass, Father read the Five Sorrows, because it was his first experience with it. Surely we are more aware of our charge of sacrifice as we become more closely identified with it. Father Mann’s home is in Connecticut, I think.

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In Christ,
Day after Day

(Continued from page 1)
and suffering give us this opportunity.

Fr. Lacouture says:
"If we cannot see Jesus in the poor man, we do not see Him under the poverty-stricken veil of bread. The reason the world does not see the poor is because the world does not see Jesus in poor—no faith! Faith is where the senses do not see Him and where they are least able to see Him.

So we beg you all to remember the poor and the neglected, and to work for their salvation, now to the Bishops Committee for the care of the poor in the Archdiocese, and to the Catholic Charities of New York. Both can be sent to the latter address, 15th Avenue, New York City.

Fr. Lacouture's retreats.

The spiritual guidance we have received from Fr. Lacouture, his retreats, as given by Father John J. Hug, O.F.M., College of Our Lady, Pitts- burg, is invaluable. Eighty-five persons made the retreat either in Pittsburgh or on Maryfair, Easton, Pa. The retreats are divided into five and seven-day retreats, made in complete silence. The retreats are held during the summer, and information concerning them may be had by writing the Rectory of St. Anthony's Village, Oakmont, Pa. The schedule is as follows:

July 5th to 13th—women.
Aug 28th to 8th—women.
July 12th, to 26th—men.
Aug. 9th to 16th—men.

All retreats begin at 9:30 A.M. on the Sunday preceding the following Sunday morning, except the seven-day retreats, which begin Saturday afternoon.

Since the Fathers who give the retreats and the Sisters who provide hospitality for the guests believe in the retreats, they do not make any fixed charge but each retreatant is asked to give whatever he can afford. In some cases, those who say with Peter, "Silver and gold I have none," can give "what they have.""
CUPBOARD LOVE—Vitamins for Victory

(Continued from page 1)

of their needs first. You can hardly blame them, and that's a very fertile region, and they know from experience that proper food during "war forces" means. They suffer daily at war and some 300,000 of them died of starvation in Syria and Iraq between 1941 and 1943. In this war one government has already been overthrown in the Mediterranean and Middle East areas which began as a food loved. Four months ago a food crisis developed in neighboring countries.

The Recasting of Occupation

Strangely, it is not, that occupation by the Allies should insist on refusing this respect, occupation by the Germans. But don't jump to any hasty conclusions. Studies with food may seem rather unimportant and unapplying. But it contains a ray of hope.

After all, we are fighting for survival. If our enemy, the Germans, are starving, we are starving. They are being defeated because they are suffering, too. But the hunger in the Arab world is blinding them for the moment. They have pushed this through. About all, it's our war, not their's.

Lord Woolton tells us on the radio that we've got the best defeated nation in Europe. Naturally the enemy is cashing in on this situation...by taking a leaf out of our book.

The Times complains: "The new wave of events in the Middle East has been spreading the unfounded but superficially plausible suggestion that the Allies are supplying basic foodstuffs to the Arabs as a means of winning the war and some 300,000 of them died of starvation in Syria and Iraq between 1941 and 1943. In this war one government has already been overthrown in the Mediterranean and Middle East areas which began as a food

Beekeepers Grow Asks
For Child Labor

Beekeepers' associations in rural districts are opposing relaxation of the child labor provisions of the Sugar Act. These provisions bar the employment of children under 14 years of age and limit to six hours a day the labor of 14 and 15-year-olds. One bee-keeper, however, asks for the relaxation of these rules for parents on January 1.

"To give the bee field labor in essentially a family setup, we must ask the cooperation of Congress. The Department of Agriculture is planning to liberalize the provisions of the child labor law in opposition to our motion. It proposes the reduction the age limit from 14 years, as it now stands, to 10 years in all states and to prohibit the employment of boys and girls between the ages of 14 and 16.

Ten-Year-Old Workers?

According to "The American Child Labor Committee," the best harvest reaches its peak in the fall and winter and is seriously affected with school attendance. Aside from the obvious fact that we have reached the point that we must labor of 14 and 15-year-olds. But the argument for the employment of children and for the use of 10-year-olds to work for beekeepers.

Paddy the Cope


The Irish have a flair for making life sweet even in the grimmest times. People, Patrick Gallagher founded and built up in his native Ireland a movement which he has been firmly established in the “Cope” movement.

In the words of Dorothy Canfield Fisher, who wrote the intro- duction to his book, there is no story by a lively, devout, witty, and restless Irish country man of head shoulders to growing up from the blackest hovels of Dublin to a brainy man of sound, straight-forward character, of superlative musical talent, and of indomitable spirit, who, through the singing, visiting, starving, dancing, destitute Irish community, has never been mastered by the hate and the forces of repression, and who is my exploited and then led on (by Patrick Gallagher) through cooperative effort a step by step by step to the desirous Irish community.

Early History

The Templemore Cooperative Society, ("The Cope"), fashioned on the Rochdale plan and called for share capital from its members. That is one type of cooperation.

There are others possible in which not only the material but also the Christian charity is necessary. Cooperative societies of small independent farmers are also possible and desirable. No one single cooperative movement is the answer to every problem or situation. All of them seem to have a special role in the various groups of talents and interests which develop. As long as such development does not violate or jeopardize the interests of others, they will serve nothing.

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Mutual Aid

As an example of mutual aid to others "go and do likewise" the book is a pet of the young artist and his family. It is agreed that a system based on "tung individualism, compassion, and the natural growth of the individual, every one for himself and the devil take the hindmost," has been the common practice in operation, thinking, and helping others. In the case of others, and helped by others, comes into its own again. It did operate before the early Church and during the middle ages, for the modern co-operative society is a revival of the ancient tradition. Let us hope that the motives that inspired the ancient societies are to be found in modern cooperatives.

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I: JESUS Is Condemned to Death

AND STRAIGHTWAY, in the morning, the chief priests holding a consultation with the ancients, and the scribes and the whole council binding JESUS, led HIM away, and delivered HIM to Pilate. And Pilate asked HIM, "Art Thou the King of the Jews?" But HE, answering, saith unto him, "Thou sayest it."

And the chief priests accused HIM in many ways. And there was one called Barabbas, who was put in prison with some seditionists, who in the sedition had committed murder. And Pilate saith unto them, "What will you then, that I do to Thee, to the Kings of the Jews?" But they again cried out, "Crucify HIM!" And so Pilate, being willing to satisfy the people, released to them Barabbas, and delivered up JESUS, when he had scourged HIM, to be crucified.

LORD: Have mercy on us! CHRIST: Have mercy on us! LORD: Have mercy on us! O my soul, what dost thou? My heart, what thinkest thou? My tongue, why are thou silent? O my most Sweet Saviour! My heart is rent asunder With grief.

—St. Peter of Alcantara.

O HOLY BLESSED SAVIORS JESUS CHRIST, who willingly didst determine to die for man's sake: Melt my hard heart, and supply it so by Grace that through the tender compassion of Thy Bitter Passion I may be partner of Thy Holy Redemption: a men. (—Saint Thomas More.)

O MARY MY MOTHER: Do thou obtain strength for me to bear my cross in peace!

—St. Ambrose.

II: JESUS Takes Up His Cross

AND THEY CLOTHED HIM with purple, and putting a crown of thorns, they put it upon HIM, And they began to salute HIM, "Hail, King of the Jews!" And they struck HIS head with a reed; and they did spit upon HIM, And bowing their knees, they adored HIM. And after they had mocked HIM, they took off the cock of HIM, and put on his own Garments, and led HIM away to crucify HIM.

LORD: Have mercy on us! CHRIST: Have mercy on us! LORD: Have mercy on us! HAIL, TENDER LIMBS of my Lord Jesus Christ tormented in the Passion with manifold Passion, be partner of Thy Adorable Head, crowned for us with thorns and stricken with the reed! Hail, most Worshipful Face, for us spit upon and smitten (—Saint Gertrude).

OREMUS: L ORD JESUS CHRIST, WHO didst stretch out Thine own pure Body, and humbled Thine own Blood by Thy Blood: Forgive me, a sinner, for none of my thoughts are hid from Thee. Pardon me, pardon I hope for, pardon I long to have. Thou art pitiful and merciful: Spare me, and forgive me!

—St. Ambrose.

III: JESUS Falls the First Time

AND THEY SHALL LOOK upon ME Whom they have pierced: and they shall mock me over HIS Name as an monument for an Only Son, and they shall grieve over HIM as the manner is to grieve for the death of The Firstborn.

LORD: Have mercy on us! CHRIST: Have mercy on us! LORD: Have mercy on us! O GLORIOUS BLESSED TRINITY, Whose Justice neither dammed unto perpetual pain many proud rebellious angels, whom Thy Goodness had created to be partners of Thine Eternal Glory: For Thy Tender Mercy, plant in mine heart hard heart such meekness that I so may, by Thy Grace, follow the motion of my good Angel, and so resist the proud suggestions of those spirituous spirits that fell: as I may through The Merits of Thy Bitter Passion, be partner of Thy Bliss with those holy spirits that stood and now, confirmed by Thy Grace, in glory shall stand for ever: amen! (—Saint Thomas More.)

PSALM 59: MAKE HASTE to help me, O Lord; Let them be confounded that desire evils to thy servants! O MY MOTHER MARY: Do thou obtain strength for me to bear my cross in peace! (—Saint Alphonsus.)

LORD: Have mercy on us! CHRIST: Have mercy on us! LORD: Have mercy on us! HAIL, MARY, full of sorrows! Jesus Crucified is with Purity by my sins! Pardon me, O Mercy of my God, for having despised so long Thy Mercy! Voice! In deep sorrow and contrition, I cast myself at Thy Feet: have mercy on me: amen!

V: Simon of Cyrene Is Forced to Aid JESUS

AND GOING OUT THEY FOUND A MAN of Cyrene, named Simon: him they forced to take up HIS cross.

LORD: Have mercy on us! CHRIST: Have mercy on us! LORD: Have mercy on us! O GOD: I most humbly pray Thee, that Thou wouldst deal with me not according to my sins, which have made me oblivious to Thy angry Justice but after Thy Own Great Mercy, which far exceeds not only mines, but the whole world's offenses! And may it please Thee to extend relief in Thy Own Time, and in Thy Own Way, which always is JOUR CHRIST: Who in Thine underved Love towards mankind, so kindly wouldst suffer the weight of the whole death of the cross, suffer me not to be cold nor lukewarm in love towards Thee! (—Saint Thomas More.)

O MARY MY MOTHER: Do thou obtain strength for me to bear my cross in peace!

VII: JESUS Falls the Second Time

AND THEY SHALL SAY TO HIM: What are these wounds in the midst of THY HANDS? And HE shall say: With THEESE I was wounded in the house of them that loved me.


LORD: Have mercy on us.

—St. Thomas More.
OF OUR LORD JESUS CHRIST

of wrath, a vessel meet for dis- 
human, begin with uncleanliness, 
ning in misery, and dying in 
Diesis! Wretch! What Am I?

LORD: I will cry out unto Thee, before I pass away; if peril, adventure I may abide in Thee, before I pass away; if peril, adventure I may abide in Thee, and not pass away. I will tell Thee my misery: I will not be ashamed to acknowledge my sins before Thee. Help me, my Strength, by Whom I am sustained! Sustain me, my Power, by Whom I am upheld! Open my Light, Whom I see! Appear, my Glory, through Whom I reign! Show Thyself, O Life, wherein I may live—O my Lord God! (Saint Augustine.)

O QUEEN OF SORROWS:

Obtain for me sorrow for my sins! (Saint Alphonsus.)

X: JESUS Falls on the Cross

AND IT WAS the third hour, and they crucified Him. And the inscription that was written over, the King of the Jews.

LORD: Have mercy on us.
CHRIST: Have mercy on us.
LORD: Have mercy on us.
LORD JESUS CHRIST,

WHO died stretched out His hands on the cross, and redeemed us by His Blood: To forgive, to reconcile, to save us from sin and death, and to make me a son of God. I pray Thee, O God, have mercy on my soul. (Saint Alphonsus.)

O GOD:

Expiate my sins, and I will bear my cross with patience. (Saint Francis of Assisi.)

O MY MOTHER MARY:

Do thou obtain strength for me to bear my cross in peace.

X: JESUS Is Stripped of His Garments

AND THEY GAVE HIM wine to drink mingled with gall. And when He had tasted it, He would not drink. And after they had crucified Him, they divided His garments, casting lots.

LORD: Have mercy on us.
CHRIST: Have mercy on us.
LORD: Have mercy on us.
Hail, SACRED MOUTH, for us filled with vinegar and gall! Hail, thou most noble EAR, for we pierced with contumely and reproach! (Saint Gertrude.)

LORD: Have mercy on us.
CHRIST: Have mercy on us.
LORD: Have mercy on us. AND JESUS having cried out with a loud Voice, gave up the Ghost, and the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against HIM, seeing that crying out in this manner HE had given up the Ghost, said, 'Truly this man was the Son of God!' (Saint Augustine.)

O QUEEN OF SORROWS:

Obtain for me sorrow for my sins! (Saint Alphonsus.)

XII: JESUS Dies on the Cross

AND WITH HIM they crucify two thieves: the one on HIS RIGHT hand, and the other on HIS LEFT. And the Scripture was fulfilled, which saith: And with the wicked HE was reputed. And they that passed by blasphemed HIM. (Saint Alphonsus.)

LORD: Have mercy on us.
CHRIST: Have mercy on us.
LORD: Have mercy on us.
O MY GOD! How much has He suffered for our salvation! He spent thirty-three years in toil, in labor: He gave His Blood, His Life. Shall we, through our own fault, be lost? (Saint Dominicius of Lorraine.)

O MY GOD! I implore Thee, by all Thy Goodness, that my name may be written in Thee, for not having called me out of the world, when I had forfeited Thy Grace. And if I then died, what would have become of me, through all eternity?

If we are lost, it will be entirely our own fault; and this will be in hell, our greatest torment. (Saint Alphonsus.)

O EMERUS:

WRITE, O LORD, Thy Wounds in my heart: that in them I may rejoice, and Thy Sufferings, and Thy Sufferings, and Thy Sufferings, that I may bear all sufferings for Thee; Thy Love, that all love but Thy I may despise! (Saint Augustine.)

O JESUS:

Have pity on me! I will amend my life! (Saint Alphonsus.)
O MARY, MY MOTHER:

Do thou obtain strength for me to bear my cross in peace! (Saint Alphonsus.)

EASY ESSAY

(Continued from page 1)

1. In an age of chaos people look for a new order.
2. What rules for chaos is a task of order.
3. Because people are becoming aware of this lack of order they would like to be able to create order out of chaos.
4. The time to create order out of chaos is now.
5. The gerns of the present war in the world, and the gerns of the future is in the present.
6. The thing to do is to give up old tricks and start to play new tricks.

IV. The Age of Order

1. If we make

...
Herbs of the Field
The Nettle

"The earth shall be filled with the fruit of thy works; bringing forth grass for cattle, and herb for the service of men, that thou mayest bring bread out of the earth, and that wine may cheer the heart of man." Ps. 103, 13.

The nettles are a welcome sight to anyone who has once got his hands stung by the stinging nettle. The stinging nettle will probably remain a familiar article even if the need to remind itself of its presence is not felt. In the garden, the nettle is a useful plant. It is a valuable contributor to the compost heap, and is used in medicine. It is also a useful food for the birds. The leaves of the nettle are rich in protein and vitamins. In the wild, it is the only plant that can be eaten raw. Its roots are also edible, and can be used to make a soup. The leaves of the nettle are also used in the manufacture of herbal teas. The nettle is a useful plant that is found in most gardens and is a welcome addition to any garden.

STING NETTLE

A. de Bouchette

Also the Dandelion—Its Many Uses

"The earth shall be filled with the fruit of thy works; bringing forth grass for cattle, and herb for the service of men, that thou mayest bring bread out of the earth, and that wine may cheer the heart of man." Ps. 103, 13.

Food
In early spring the leaves of the common Dandelion are very rich in vitamins, and stimulating to the system. The leaves may be eaten either boiled or raw. In late spring and summer the roots in the white milk juice makes them bitter and unfit for food. Formerly these leaves were much prized as a spring tonic, especially in France and Italy.

The Dandelion is a biennial that is galls nourishment in its first year, and stores up this nourishment in its root. It has very small flowers in its second year, and can be grown in any soil. The leaves of the Dandelion are rich in vitamins and minerals, and can be used in a variety of ways. In spring, the roots of the Dandelion are used to make a tea. In summer, the leaves can be used in salads, and can be used as a substitute for lettuce. In autumn, the seeds can be used to make a soup. The Dandelion is a useful plant that is found in most gardens and is a welcome addition to any garden.

Drink
From the Dandelion leaves a kind of beer may be made, from the flowers a wine, and from the roots a rye beer. There is only space here to describe one of these methods. Gather the roots of the first year plants (those that have not been sown) and boil them carefully but do not scrape them. As with so many other roots the Dandelion root is rich in the goodness in the outer layer. Roast the washed roots, and then the colour is the color of roasted coffee beans. Grind them and use as you would coffee.

Medicine
These same roots are a recognized remedy for many diseases. Their root is a powerful heart stimulant, but Dandelion root stimulates the liver. It is a useful and important plant. It has a relationship to the element potassium and the formation of the element silicates. Its use was discovered (No. 506) used in making compost in the Bio-Dynamic method of agriculture. It is believed to have the property of retaining its nitrogen during the rotting process, and to help the fruits of the earth to assimilate nitrogen from the water. It will grow well in all kinds of soil, and is a useful plant for those who wish to have a vegetable garden.

The Dandelion is believed to have originated in Northern Asia, and is now found in most parts of the world. It has been introduced into Europe, and is now found in many countries. It is a useful plant that is found in most gardens and is a welcome addition to any garden.

Effects on Other Plants
The Viennese scientist, Moll, the pioneer in the study of plant relationships, discovered some 15 or 20 years ago, that apples give off a gas called ethylene. This gas has a powerful effect on plant growth. It stimulates the growth of vegetables by stimulating the growth of roots and the production of leaves. The gas also stimulates the production of plant hormones, and is used to regulate the ripening of fruits. The gas is produced by the roots of plants, and is used by the plants to regulate their growth. The gas is also used by the plants to regulate their growth, and is used by the plants to regulate their growth.

Honey
The Dandelion is an important plant for beekeepers, but the root of the Dandelion root is not usually used for making honey. The honey is made from the nectar of the flowers, and is a very sweet and rich honey. The honey is also used in the manufacture of confectionery, and is a very popular sweet.

Graham Carey.

(Continued on page 5)