The working class has left the Church because the Christian Church has left the working class. That the masses may live with Christ, Christians must first live with the masses. The strength of the Socialists and Communists comes less from their ideology than from the fact that they live with the masses. To apply the ethical doctrine of the encyclicists effectively there is one essential—to live with the masses.

Jacques Martilaire

1. Share Your Wealth
1. God wants us to be our brother’s keeper.
2. To feed the hungry, to clothe the naked, to provide the way of charity, education, health, etc.
3. Modern society
- Father calls the beggar, bum and panhandler and gives him the bum’s rush.
- The Greeks say that people in need are ambassadors of the gods.

2. Why Not Be A Beggar?
1. People who are in need and are not afraid to beg, to give to people not in need for good for goodness’ sake.
2. Modern society
- Modern society looks down on the poor.

3. What St. Francis Desired
1. According to Jorogenes, a Danish convert

Industry Threatens Wage-Hour Law

The economic dictators of the country who shoved the Taft-Hartley anti-labor bill through Congress last year, last month was the National Labor Relations Board, in effect, "studying changes" to the Federal Minimum Wage and Maximum Hours Bill. It is certain now that they will not be able to easily steamroller changes in this session of Congress. Government officials, union leaders, civic leaders and some employers are now, who was united front against any changes proposed by the minions of the United States Chamber of Commerce. They are united in demanding that minimum wages be raised rather than lowered.

Patrick W. McDonough, president and chief stockholder of the McDonough Bchein Company in Oakland, California, is Labor’s defense in a billing attack on his railroad industrialists. He pointed out that industrialists have increased their "take home" which is 40 cents an hour wage, since the end of war because of the reduction in wage corporations. On the other hand be said the rise in the cost of living has lowered the buying power of the 40-cent minimum wage to 30 cents.

This reduction of corporation tax from 90% to 38% said Mr. McDonough.

Feeding the Poor—Starve the Bankers

1. To give money to the poor
2. To invest money for the poor
3. When people save money, it increases production.
4. When people become wealthy, it brings a depression.
5. Unemployment
6. Wealth Producing

By Peter Maurin

1. Share Your Wealth
2. Why Not Be A Beggar?
3. What St. Francis Desired

(Continued on page 6)

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living in Austin.
1. Saint Francis desired that men should give up superfluous possessions.
2. Saint Francis desired that men should work with their hands.
3. Saint Francis desired that men should offer their services as a gift.
4. Saint Francis desired that men should ask other people for help
5. Saint Francis desired that men should live as free as birds.
6. Saint Francis desired that men should handle each other for God’s sake.

4. The Wisdom of Giving
1. To give money to the poor is to enable the poor to buy.
2. To enable the poor to buy is to improve the market.
3. To improve the market is to increase business.
4. To help business is to reduce unemployment.
5. To reduce unemployment is to reduce crime.
6. To reduce crime is to reduce taxation.
7. So why not give to the poor for business’ sake, for humanity’s sake, for God’s sake?

5. The Folly of Saving
1. When people save money, that money is invested.
2. Money invested
- Money invested in industrialists.
3. Increased production
4. A surplus in production brings unemployment.

6. Wealth Producing
1. When John Calvin
2. When the bank account became the standard of values.
3. When the bank account became the standard of values, people ceased to produce for use and began to produce for profits.
4. When people began to produce for profits they became wealth-producing maniacs.
5. When people became wealth-producing maniacs they themselves too much wealth.
6. When people found out that it is possible to have too much wealth they went on an orgy of wealth destruction, and destroyed ten million lives besides.

7. Mortgaged
1. Because the State has lost all moral authority money lending at interest in quite of the teachings of the Prophets of Israel and the Fathers of the Church.

(Continued on page 6)

Pilgrimage

Around Newburgh, New York, five miles outside of which Mary- field is located, and Water is even slier than sleet as we do not have the jeweled fairyland display of arches built close to New York. The wind blew the snow against the wall high from the road Becker of Georgetown, who was waiting for the road and his plenty of manual labor helping Hans, Joe, and Frank get paid. The road was still open from Middletown to Newburgh.

Their New Year’s Day, the feast of the Circumcision, we did not have a crowd to go to the nearest church because the Main Street broke. Right after the nine o’clock Mass we ran into sleet for a while, the wind blew the snow.
Lettcr On Hospices

Worker. But that happens again and again among the lay leaders of our houses. Sometimes it is that thing is happening in our houses, under Catholic auspices. It is always done by the women living in the house and doing the work, so that the men who work in these houses come to the work they do and our houses are tending toward that end. In this way the women are growing in the work, and they are finding more and more that their work is a ministry of love and a ministry of service. For the Lord is there with them, and they are learning to trust in Him and to rely on Him for their strength. And so it is that our houses are growing in number and in size, and in the work they do, and in the love and service they give to those who come to them for help.

Dear Fellow Worker in Christ:

I know that you are feeling discouraged and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discouraged, and discourage...
I am. dwell together in perfect harmony—Sincerely in Christ. Alan C. Bates.

...ship without the slightest...
THE GLORY OF THE PEOPLE

This is the story of a man's journey into the heart of the people. It is a narrative of the faith and devotion of the Catholic. Fr. Raphael Simon has traveled by way of a deep interest in science, philosophy and to his final goal of the Order of the St. Vincent de Paul. The book (139 pages) is too brief to cover the gradual which has in root all social evil, in which there are many large gaps. Fr. Simon's conversion seems too easy. Perhaps it was as easy as it seemed to the reader. But does this fact go forward with joy and experience.

The chief task of this book lies in the fact the author is a convert from Judaism. This is clearly the beginning of the Jews before the Blackfriars of Christ, and with that as a base states why he became a Catholic in this remarkable way that it seems strange that all Jews should be driven to this path to Christianity. There is no question raised here about whether the Jews are already persecuted race, but rather this is a call to the Jews while he yet accepts his heritage from whose Father he is in Heaven.

AGNES BIRD.
THE PERSON AND THE COMMUNITY
(Charles Scribner's Sons, N.Y.C. $2.00.)

We are individuals and we are persons and we are one. Our individuality is the stuff of which the materiality; our personality is the "self." And yet Maritain states well: "Since man in his material and transposing his words and concepts of theology into the politi-

The social and political conflicts today center around the man's claim to be an individual. In all of them, the individual claims his personality and materialism. In Marxism because we are beings purely immanent, not because of our own will, not even in capitalist society, we are sub-
date to the common good—as a person to society. The end, we go beyond and are sub-

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AGNES BIRD.
TOEHL ON THE LAND

For six months we have been pioneering a farming commune here at Starkenburg, Missouri. Our beginnings have not been easy. Just now we are coming through a drought. It has been the leanest year old-timers hereabouts can recall as our ancestors went to Missouri farming, has been rough and tough. The difficulties—the nightly dust, the scorching sun, the seed rotting in the ground, the flourishing weeds, the loss of animals due to disease, the worries in judgment of inexperienced minds, the blundering of untrained hands, all these difficulties brought some discouragement at times but never despair.

We are not here merely to farm. We are living and working on this farm in order to build a community—a Christian community—a church. It is a new society we desire, based on Holy Mass and personal sacrifice for the common good. Our chief social doctrine could be called "the Doctrine of the Common Good." Our pioneering is unique.

A little more than a hundred years ago the settling of Missouri was being done in earnest. These Nineteenth Century pioneers came here in search of a new life to remain solitary. It follows that a society will be more perfect the more directly it seeks the murder it procures the necessities of life. (Bk. II c. 5.)

For an individual to lead a good life two things are required. The first and most important is abundance of food from its own corrupted. (Bk. II c. 3.) The second is by trade, through the object of trading leads especially that virtue is general welfare we act as pion- neers. Shifting personal respon-

CULTURE

 Clairevaux Prison

It is a year of strategy.

The bureaucrats, wiping the blood off their fingers

Heaven, with a strange impassivity,

Crouch in his iron hermitage

Go colonize the ancient cloister

They need to throw some dead thing

The bureaucrats, wiping the blood off their fingers

Into the living water that was once Clairvaux,

Musing the means to end this leprous noviceship.

They have voted to poison the enemy's well.

And no fire falls.

And a hundred others with the grime of every upon them

On the morrow of the Constitution:

They know their danger.

Or purifies the poisoned sanctuary to a pile of ash.

Cursing the comfortable sun.

Because you are so true an image of a world

Receives equality and holds it fast

With a firm hug of locks,

That those who have never forgotten

is a year of strategy.

The future of Bolshevism; Gottlan, Weldeneman (Sheed & Ward, N.Y.C., 1896)

The Valarian Persecution; Nealy, Patrick, (A. Constable & Co., London, 1905)

The Second Nation; Mary De Llulius, (O. Routledge & Sons, London, 1925)

Soviet Man and Law; Inowsky, Helene (Sheed & Ward, N.Y.C., 1926)

Fields, Factories & Workshops; Kropotkin, Peter (G. P. Put- nam's Sons, N.Y.C., 1933)

Charles of Europe; Lewis Wyndham (Harper & Brothers, N.Y.C., 1931)

History of the Church: Lortz, Joseph (Bruce, Milwaukee, 1933)


Freedom in the Modern World; Martians, Jacques (Sheed & Ward, N.Y.C., 1935)

Rights of Man and Natural Law; Martians, Jacques (Sheed & Ward, N.Y.C., 1943)

The Things That Are Not Can Be Achieved; Martians, Jacques (Sheed & Ward, N.Y.C., 1935)

True Humanism; Martians, Jacques (Sheed & Ward, N.Y.C., 1933)

Easy Essays; Maurin, Peter (M. Sheed & Ward, N.Y.C., 1920)

The Church & the Land; McNabb, Vincent (Burns, Oates, & Washbourne, London, 1926)


The Future of Bolshevism; Gottlan, Weldeneman (Sheed & Ward, N.Y.C., 1896)

The Church & the Land; McNabb, Vincent (Burns, Oates, & Washbourne, London, 1926)

Peter's Booklist

St. Thomas Aquinas On Land and Town Life

Now some men must live in a group. For an individual to lead a must obtain these supplies by

to Missouri farming. has been

political maneuverings, changing-

our own...
Christ's Winter Agony

(Continued from page 1)

The need for shoes is in like- manner in 1946. Of the diocese of Palermo, Sicily, still lives a beautiful convent of Dominicans. Sister Maria Grazia Sciamanna, 22, Avenza, near Robinzane, Foggia, Italy."

Frankfort

From Frankfort Father Lod- ger Born, S.J., speaks (for 1,000 families in great distress and have been converted to Judaism, and have suffered extremely in con- sequence. It is his duty to clothe 220 peddlers and priests at the diocesan seminary in Frank- fort, and he is unable to do so because conditions in our diocese are dis- tressing. He has no more than 25 lbs. of food for himself and his family, and is in need of assistance."

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From Frankfort Father Lod-}
You were now blazing at the poor and the weak and the helplessly poor and impotent. Certainly, there are those who do not think there should be an emergency, and demands immediately of this nature. However, I feel we must call upon the whole of our power to bring to the attention of the local and federal governments the seriousness of this problem. For, let us not forget that there is a very serious and dangerous curtailment of civil liberties, a marked tendency towards stagnation, and, if that, and ultimately, and for the future, the growth of space, light, and air for the functioning of the human mind on the land.

agreed with that malnourished and insistent gentilhomme whom G. K. Chesterton met in a bar, and who kept on repeat- ing: "All the troubles begin when you begin to build houses of more than one story."
Letter On Hospices

(Continued from page 1)

We get helpers because we first fulfilled our way over to the Metropolitan...