Interview

By Arthur Sheehan

DO you believe that people must have an agricultural college if they are going to stay on the land?

These colleges don’t always educate persons to stay on the land. I am in favor of people learning by doing. How can this return to the land be made dynamic movement?

It has dynamic persons.

What do you mean by dynamic persons?

Persons with convictions, who foster actions based on convictions, based on someone giving orders.

Then the driving impulse must come from within persons, you would say?

Any man must be a personalist. If he is a personalist, he will not be a dictator. We can change others, but no one is in charge of the power of example. It takes an awful lot of patience.

Community Spirit

Would you have the members of your farming commune all eat at the same table?

No, I am against the community eating at the same table. How about the single persons who are not married?

The ideal is to have them live in the homes of the married couples. However, this must not be forced but must come through the questioning of the whole people.

Why do you want this change?

To develop a community spirit. In my town, there were two brothers, one married with a wife and the other unmarried with his brother. One day, the married brother called the termite exterminator and the other was working together. The unmarried brother then became

(Continued on page 7)

Hunger Strikers

Preost for Work

By Dorothy Detter

As I write this, two C.O.’s are entering a hunger strike at Danbury Prison. There is not the story of neurotic high-strung youths who by this self-inflicted punishment are attempting to call attention to themselves. Regrettably the press has tried to turn this into a hunger strike at Danbury Prison. There is not the story of neurotic high-strung youths who by this self-inflicted punishment are attempting to call attention to themselves. Regrettably the press has tried to turn this into a

The facts about Stanley Murphy and Louis Taylor are simple. Both were accepted by their respective conscientious objectors and were given to do was “made work” that might have been acceptable in the days of unemploy-

While, both, while they were cooperating, they were also protesting as vigorously as they knew how to what seemed to them— and certainly was—a threat to the well-being of the community. The Selective Service Law. For, the Act emphasizes that conscientious objectors provided that the state, or states, in which the natural resources were used had been given to do was “made work” that might have been acceptable in the days of unemployment and need. When at Big Flats, they were finally given the job of filling out forms. They wrote a statement which they were told had been given to do was “made work” that might have been acceptable in the days of unemployment and need. When at Big Flats, they were finally given the job of filling out forms. They wrote a statement which they were told had been given to do was “made work” that might have been acceptable in the days of unemployment and need.

What was the problem at Big Flats?

They wrote to the Government.

The health or these children might be considered “the first arrival” of a threat which neither existed nor is possible.

Atrocities and illegal use of means of destruction against non-combatants, refugees, old people, women and children and disregard of human dignity, liberty and life are acts which cry out for the vengeance of God.

The more the war monstrosity strives for, awakens and allocates itself material and spiritual Self, which are placed at the service of war needs, mounting from hour to hour—the more acute becomes the danger, for nations di-

The strike threatened last month in the coal mining industry did not materialize. In fact, that the people who need coal can be satisfied. Their Coal as all other natural resources were created by God for their use, yet their use of them is, by the perseverance of individuals and groups, made dependent upon the good graces of persons who were ignorant of the ownership of the natural resources and to the leaders who are engaged in the mining of them. The latter have the power to make or break strikes, in which the people as a whole are involved, and the former to terms.

The strike was settled temporarily and miners will continue working until the cost of living is increased. It is imperative that the demand of another wage increase. Then there will be another strike, and so it will go as long as the people remain in power. There is nothing about the question of ownership of the natural resources which God made for them in the form of which the pre-sumptuous and grasping individual or private group has the right of exclusive ownership.

No man has any right to say that he owns or that he can charge a price for things made by God (and, therefore, owned by Him) for the use of His creatures. Individuals and groups may engage in the preparation and transformation of them for human use. but only to the extent that the original person or persons who created them, and who are, in justice, entitled to them, are the original person or persons who created them, and who are, in justice, entitled to them. And if they are not, then the right to the ownership of the natural resources would be the cause of this injustice.

(Continued on page 6)
Weapons of the Spirit

(Continued from page 1)

with war! Imagine the same man who has been an American newspaper man just a few weeks ago. The American people will be in a better position to understand this than may be used on the enemy's civilians and civilian hostages because they are Americans. But the Japanese will make it clear that it can be done.

Unfortunately the willingness to forget Christian principles is not a new phenomenon. The Catholic magazine writes editorially that the American troops landing in the Philippines are saying that they are an example in view of our indignation at Germany's occurring. I do not think that the war and nothing that arises from it will be said to be the end. We will march towards the light, "France First, and anything in the path of our determination me and my wish is for our race or be thrust aside." That sounds, however, more like the Roman Catholic Church, and much more like the immoral principle: "The end justifies the means." This was the recommendation of a well-known Catholic magazine. It seems to me that there should be a "moratorium on criticism" until we have won out. Those who dare to fail, are not to be embarrassed, nor do I think that any of the Catholic standards to evaluate their acts would necessarily be more so. My country, right or wrong? Is that Catholic teaching?

A Desired Rebuke

The following pages are intended to be a rebuke to this cynicism (whether deliberate or otherwise) and to the spirit of the Gospel teaching "for the love of Christ." It is not a protest against the view that would postpose the work of Christianity by trying to make war with the war. Is the negation of the Gospel 'We have no more a moral world than when I believe that the incompatibility of Christ's spirit and failure in their claim to make an absolute "religion" in time of war will not in any way be a rebuke indeed! The law of Christianity is such that there is nothing in the Gospels or in the pronouncements of the Christian Church that tends to be suspended during war. Is it not possible that a new form of Christianity may be set up to suit the world in war. There is a famous saying that we may suffer like a pagan, a conclusion, or refuse the position of the spiritual life. He - like an army - cannot destroy us. But it is not pleasant to have the helplessness of the average Catholic. I am concerned that the thing that is not yet apparent, though it is firmly confirmed that Nazism must be destroyed, I am afraid to believe that men may overcome war cannot be sealed in asserting these principles.

II. Christ in you - Christ in us. (Con t im. ed on page 4)

Life; its abetting of osamism, a crime against nature, by means of contraception; its lie propaganda, its false propaganda; its aerial bombardment of cities and non-combatants, repeatedly condemned by the Holy See; the helpless and the innocent, its slaughter of men, with complete indifference to their guilt, its disregard and degradation of the women, of the children, of the poor, of the mentally unsound, of the physical disab-

English Catholic Worker

451 Earlham Road,
Norwich, Norfolk, England.

It has been my job for the last five years to carry on the "C. W." movement in spite of the efforts of the House of Hospitality when it fell very ill. We have never been there before, but after I better I felt the loss of its inspiration very keenly. I have been on the way-I have tried to live according to the same principles. Mölling, with whom we are going, is a Germany of Standish carry on the Wigan House idea in the country, as far as I can see in view of limitation of space, domestic responsibilities. Bob the army still finds it to take a stand, the political and paternal, for the first few months it was in the hands of some one else, at all, which is devasting, as that, to the interests of the other nations, and therefore the wigan House, we have left it up to see how many one closest to us. To see how much we have in common with it. The impossible of taking up His Cross and the experience of the wigan House idea in America. I have many ideas run on this subject, but I must leave it for another day.

Beginning at home

I believe, then, that justice and love and peace are required to the death of all of these evils, that justice is the closest to us now. You will see, from that the chieftains of the movement, which follows from that of nakedness, which I have been reminded of one's own country's national sins, and therefore in the wigan House, we have left it up to see how many. We have left it up to be seen how much we have in common with it. The impossible of taking up His Cross and the experience of the wigan House idea in America. I have many ideas run on this subject, but I must leave it for another day.

Increasing Demand

The fact that I had to take over the paper struck me as being as much as anything, if the church imagined at all that I would be able to continue to do so. I only took it on because there seemed to be no one else at all. There was no one else. If I have been left out, I have been filled with the feeling of the wigan House idea in America. I have many ideas run on this subject, but I must leave it for another day.

Spiritual Means

The impossibility of taking this stand, that is a duty, especially where the failure to defend self would bring grave consequences. I also believe that Nazism is a great evil; that it is a world-devouring evil; that we must combat this evil this way. Let me add, however, that I consider Communism a great evil. The only difference is, we shall be strenuously opposed. I am not convinced of this false and injurious system, especially of the world-devouring evil. It is, however, in the actions of others to suspect that this strange silence is not connected with the fact that the Communist government is so near our ally. Experiences, like necessity, makes strange bedfellows! Certainly, however, the opposition of such men to Nazism is not morally impressive.

Santos Says

In "The Soul of the Apostle" Dom Chautard speaks of "the highest elements of the spiritual life. He also says that, "It is a case of ref ering to everything which is strange to our natural feelings, either foreign to us, or ideas we think is right. Then he points out that the path of the true saint is a damned soul, or a saint. To suf fer; to know all manner of things. But those who suffer are those who suffer. Suffering always serves our own personal profit, as well as the application of the mystery of the Passion to souls: "I am crucified with Christ, yet I live. But it is Christ who lives in me. And the life I now live in the flesh I live by faith in the grace of God." (Continued on page 4)
The Hunger Strike

(Continued from page 1)

just where they would be and one after another they were delinquents in Detroit and the other in the South, and both in New York. They were finally picked up, went through a trial, and were sentenced to a little over one half years at Danbury prison, on the 1st of October this year. They began their hunger strike—a strike not against any one, but against government policy. They are unalterably opposed to conscription. They believe that they had it in them to go through with such suffering. But watching them for more than a month, they have won his respect, his admiration, and, I think, C.O. himself and think that perhaps C.O.'s should be in pris­ on, but, if they are, let them put it "not these boys!"

The doctor at the prison has stated at the beginning when he first saw them that he believed that they would die. He believed that they had it in them to go through with such suffering. But watching them for more than a month, they have won his respect, his admiration, and, I think, C.O. himself and think that perhaps C.O.'s should be in prison, but, if they are, let them put it "not these boys!"

The prison began to forcibly feed them. As they resisted this, a terrific or­deal. The doctor has seen them and talked to them so that they are considered to be mad, and to have lost moral and attitude. It is a magni­cent and admirable order of things, so well dressed up in me­dicity and in the assurance against all risk that no youth­fulness, no foolishness, nothing superhuman will be possible in it. City of prudent people, city of dead souls, of vile securities, no, that is not the heroic city of dead souls, of vile securities, but the name of this pacifism that they come to us, to us, to us the men of whom Pe­guay has said that they love the pulps and the parliaments and in harmony with their con­science, a fainter, a farther, a stretch of imagination can pick­en as we sit on this bench, be labeled as work of national importance.

The above is a letter sent out by Dorothy Detzer, executive secretary of the Women's Inter­national League for Peace and Freedom, of which I am a mem­ber, to the national board. In writing on behalf of these suf­fering persons, Dr. Detzer re­calls the precedent of a paper­boy who was asked not only for parade but that parades should be published by the board, that the papers be re­leased to the press before president, and the board have a great responsibility.

They resist...

The love of peace is not this pacifism of the tranquill, this pacifism of the pseudo pro­fessors and over neat col­legians who have given a virtu­al declaration of love.

But the other two, urge that not only the prisoners are dis­abled to act outside this world. They, too, are deeply con­cerned and baffled. Govem­ment's action is not on the failure of the gov­ernment policy. They are unalterably opposed to con­scription. They believe that they had it in them to go through with such suffering.

If it weren't a tragedy, it would be ridiculous that in a time of national crisis, a country faces the most terrible men­ threat, pacifists in the two C.O.'s find it necessary to take this extreme way to get equal to their capacities.

IV. Mary is interested in Christ in you and hence positively in the church. Her interest encourages you to do. Don't disappoint her.

not because one teaches there but because one sits down there, in Mary, Catechism, ma­te­rials. It smells of lies and in­jects peace. But let us wish for a peace to the measure of a peace which boldly shows up this imperial, that nourishes the grandeur of the soul, the virile virtues, the idea of peace which demands of time for the trip to Oak­land. We hope that the peace of the world, as we have done in the past, is not against the prison, but

Our peace is not an appeasement, it is a war fresh and joyous.

Christian heroism

Christian heroism is just.

Our peace is not an appeasement; it is a war fresh and joyous. Christian heroism cultivates the virile virtues, whereby they in­tensitize their intransigence, for they alone can make an un­measurable contribution to the measure of the superhu­man destiny of man.

Christian peace.

Christian peace is justice. Our peace is not an appeasement; it is a war fresh and joyous.

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Christian heroism is just.
Mass, I passed the little vegetable woman around the corner, washing her mustard greens in a huge barrel of cold water. Her hands were raw and cold. It was one of those grey mornings, misty and misty, and the pavement was almost wet.

I commiserated with her over her hands, and she said: "What are you going to do? If you don't work, you don't eat."

What a tradition of industry these people have, waking up steadily from morning to night, earning their income by pennies, and educating their children by those same pennies, even putting them to bed at night.

When I passed this same little knot of men in front of the house, whom I had passed on the way to church, I told them about the Washington experts who hung their heads sheepishly and said they didn't know what to do except--to pray. Here are the most humility-possesses, who like the evidence of their sins is flaunting, hiding it away, from what brought them to this place--war and poverty, disease and sorrow--who can they pity?

They have only given us 12,720 points for meats, five hundred a day now, mostly for people disabled and the rationing. We have only been able to buy a little, an odor of death to the great, the rich, and proud world.

"There is no end to the bitterness of this war, and the ruthless extermination of all those Japanese in that state, or to the sufferings of their there is the sign board with pictures as these they can scarcely notice: believe them. "It must be their own generally sinister ends. This is the modern age are such God-forsaken miserable creatures?"

"Do you know why we men of the modern age are so God-forsaken miserable creatures?"

"It is, because God's love and life, on loveliness extensively based...

Simon, the man who has been most degraded.

They have been degraded as in ancient times, by their own hands and minds, and was interested in going to the Horse River Valley in Mississippi, to see the conditions in the mill towns where the poor people work in the mills are exploited. There are many among them suffering from peptic ulcer, beriberi, venereal diseases. Their homes are miserable and there is always a large proportion among them who are in the dearest poverty from unemployment.

The harvest is great and the labourers are few. However, the Lord told us to pray for labourers, and He would send them. These travel notes are too brief and give a very inadequate picture of the poverty witnessed and the effort made to combat it. Over and over again we must meet people who are under the delusion that there is little in the United States, that we are enjoying a high standard of living, and when it comes to these questions as they can scarcely believe in the existence of their own fault. They are sheltered, they drink, they go to moving pictures and fast food on any money. Everyone can get a job these stations, asking for extra copies so that they can be cut out and pasted up for use. The first time we printed them, a corner beat came in and asked for copies for his eight children.

瘳死

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GOOD AND EVIL

"Disinterestedness and active kindness wield an extraordinary influence over men's minds and are the sources of a curious kind of non-comprehensive power... It is one of the tragedies of history that this moral force should be regarded with suspicion by the rulers of Church and State, for the furtherance of their petty schemes...

The blessing by the power of the Church is one of the principal and most tragic humanities. Absurdity of the temptation of voluntary poverty, a charity of collaboration, not of patronage--

The cards are twenty-five for a dollar.
Joe Zarrella Writes

This Red Cross Hospital ship is quite a sight to see. The charge. The chaplain on the boat is the Rev. Mr. Johnson, who is stationed at Camp Polk. He told us it was the 4th of July, which is his birthday, and he feels very lucky to be on this spacious and comfortable ship. We feel like Coney Island with large green lights spaced about five different points but at neither time were we allowed off boat (this next was censored—I think he must have named the port of call). The rolling sea seems to mesmerize the mind into a state of indifference but when that first call of LAND woke us everyone was green and the bed rushed to the port holes. It was not a bad experience for those boys pushing themselves through to see land. From the rear it looked like a mammoth Can-Can review. After the first thrill had subsided all rushed to dress and get up on deck to view things more fully and with better perspective. Excitement had dulled our appetites. Very few eat breakfast as anyway we cannot use the English idea of breakfast. It had been completely evacuated from the deck except for the hospital and doctor. When open the deck it looked like a swimming pool. It had been completely evacuated from the deck except for the hospital and doctor. We were allowed off boat, we were off the ship—except that he protested to air his own personal view on the case. It is difficult to tell in detail as our letters are censored both by the AFS leaders and the British and American military. The ship rules change from day to day.

A New Order

It seems our very own ears busy Charlie Craig, Lou and myself in the convoyer to the first of the ship's officers, the people of the boat, the personable and the Unit Leaders. Our second meeting reminded me of some kind of a ship's council. The first meetings we had at the CW, was a very lively and interesting discussion on personnel, example, self-discipline, order and discipline. We have been having closed general council among the officers every day, and Lou has been happy to have his personal view on various things. I am looking to do with the case.” It is difficult to tell in detail as our letters are censored both by the AFS leaders and the British and American military. The ship rules change from day to day.

VI. Don’t let human respect smelt on the altar—Christ in human beings.

Sometimes we go to Sunday meetings of the Mother of God and we insist that Mechane’s task be to our spiritual director instead of Father Hugo, because of the lack of respect. The women and the girls of the hospital are in charge of the work—visiting the sick, the poor, nursing the charity patients.

I do love Father Hugo’s artistry in making an interesting and entertaining talk. He is too searching in his analysis of things. He looks for the human respect. He insists on piercing through the mystery of my motives. It is difficult to tell in detail as our letters are censored both by the AFS leaders and the British and American military. The ship rules change from day to day.

From the Army

When I finished I realized .that I, the people, the hospital, the nurses, the people of the hospital and the doctors have been working for years and I am reading it intimately. I took a flying trip out here—there and everywhere. I was sent to air his own personal view on the case. It is difficult to tell in detail as our letters are censored both by the AFS leaders and the British and American military. The ship rules change from day to day.

Dear Miss Day:

Just a note to let all and every know that I am now at least partially useful. I have been on this ship of one—Charles P. Lar­rowe—you have a vague idea at least where I am and I’m right there now myself.

As I sit and write this in a blacked-out ambulance the roar of too distant gunfire rattles the shell. It is really more difficult than I supposed. I am inclined to believe that we are far from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how many opportunities I had missed, even during the last few weeks. I had turned around from being blameless. I know what a vital, positive evil, and really I do try to show the world here how
Miners Land and Homes

(Continued from page 1)

ownership of these raw mate-
rials, and it is reasonable that
them is acting contrary to the

Chinese.

Co-operative Mining

To obtain coal, iron and other natural resources from the ground, the Chinese have
advocated the establishment of co-opera-
tive and with management qual-
tifications of the Chinese Labor, Money and Management, each recognizing the necessity and
the importance of this field. The Chinese
should meet on a basis of equal-
itarian and with management qual-
sense of the word, in the work of
placing raw materials within reach of
for their improvement or transform-
ation. The Chinese should always
should always remember that
they should, therefore, not be
not belong to any of them but are for the use of
life of the people does not, un-
tility and co-operate, in the
true eventually own them. The gov-
Sources of the United States are
form of loans but the grant-
Ulcations are also necessary. Out of their incomes from the
natural resources from the ea.
themselves. In

People Must Act

If the co-operative spirit is to be
the people to disapprove the very
so-called coal owners who claim that they own
nothing but coal and that which are not theirs. The coal re-
sources are owned by the public and are primarily for the use of the people
of the United States, all at all times. The people
must through their government, or through their own bodies give
the people and that sets in the most interesting fact perhaps, in the literature
in the meantime until such a government is
communicate, for the purpose of
the government ownership and un-
warranted interference in the industry.
The government is to be considered under any kind of honeyed
promises.

Government's Place

Production of coal should be dependent upon the needs of the
people, that the coal own-
there will be other people upon
the ground and that the people
other coal that was not
mediated. It was not for the ex-
and production of coal, it
for the needs of all the
of the gifts of God may
practically be impossible. It is for the government of the people

Miners and Farmers

Confining production to needs may result in the mining of
part-time occupation for some or
ful time engaged in the
. For the work that they
do part or full time, miners should receive a
just wage—the price charged
to the consumer for the production
— and a share in the profits of
the mine. Only in this way can the
combination with which they are
associated, the amount to be based
on the value of their work, their
on the ground—under the
have other means of labor in
more natural surroundings, on
people and thus can raise many of their
the mines and the work
in the mines they can work on

The families, which do not have
to be very large. Five to eight
acres of tilth soil would be sufficient in most cases but the
farms could be larger if necessary.
with their feet on the
the miners would be eco-
nomically independent and cease to be the uncertain
shock of life. It is the

Retailing Cooperative

In 1864, twenty-eight English
working men, poor weavers, opened a little shop in Rochdale, England, for the bene-
fit of other weavers. They were
either resigned to increasing
and approaching dis-

Civilization.

Socialism.

National Socialism.

Communism.

Conservatism.

Individualism.

Empire.

Napoleon.

Businessmen.

Labor and management

Conservative.

Socialist.

Communist.

Christian.

Industrialist.

I.

II.

III. Future.
**Interview**

(Continued from page 1)

Command of the ship that was the true Christian spirit.

How would you break down that the true Christian spirit people have in the country? It must come from the development and social politics and by the way to which Christian life and the way people being radicalized.

Could you mention a book where you would recommend as a social and communian way that could be found in The Three Cs?

You speak of the Three Cs affect. Where do they come from? They are cult, culture and civilization.

By cur, do you mean literary prayer? Is the community prayer and the relationship of work to it?

And what about cult? There is a book by Father McNally, Old Principles and New, by Father Dineen and Ward, 83 Fifth Ave.

**Balance or Opposition**

Of course, one must change emphasis, should the emphasis be placed? If too much attention is paid to the social, are we not losing the other things, go wrong. There must be a balance or opposition. These whose inclination is to work must be given the tools for their work and their heads will become disillusioned if too much time is given to discussion. If it is not done, it is not likely that they head will become disillusioned if too much attention is given to discussion. If it is not done, it is not likely that they would become disillusioned if too much attention is given to discussion. If it is not done, it is not likely that the whole will become disillusioned if too much time is given to discussion.

What makes for a good morale on a farming commune?

It is a good idea when the emphasis is placed on prayer, discussion, and work.

How many families do you think there should be on a farming commune? You should adjust yourself to your acreage. It does not make for conflict if they should go on alone. It is a progressive thing. It can be a good idea if you want to get people on the land.

First to get them thinking that they should make it like they do on the land.

Why do you believe in a farming commune?

**Training**

(*Continued from page 3*)

**Locked Training**

*Continued from page 4*

**Dietors and Personalists**

*Continued from page 5*

**Interview**

(Continued from page 6)

**With Peter**

(*Continued from page 7*)

**Review**

*Continued from page 8*)

**Interview**

(Continued from page 9)

**With Peter**

(*Continued from page 10*)

**Review**

*Continued from page 11*)

**Interview**

(Continued from page 12)

**With Peter**

(*Continued from page 13*)

**Review**

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**Review**

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**Interview**

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**With Peter**

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**Review**

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Lenten Tidings

The barrenness of winter is dragged on, Austin and again the cold winds and blizzards destroy the young green that Spring might have made possible in a warm day. Desolation, sorrow, and disappointment fill the mind as the rain mingles with the sighs and mourning of the angels bewailing Our Lord, who has been delivered to His enemies in these days.

Though Our Lord in the time of His Passion, His Life on earth, and the Resurrection was revealed to the world, His Blood was on us and our children. There is no need to think of all the millions of souls of all the first place. Let us raise food.

Referring to the appointment of Herbert Lehman as “Director of Foreign Relief,” the Lancet feared that after the war “will be a fresh round of millions looking for a haven in which they may starve.”

The Dutch Government in London is reported to be considering an appeal to the relief Committee with a request for food aid for the refugees in Belgium. The Lancet reports that the Dutch Government, which has added support to the plea, is not satisfied with the relief Committee’s response.

The Lancet, a medical journal, added support to the plea, commenting that dried milk and vitamin supplements might be considered for the transport of vitamins and dried milk to Greece and Belgium. The quantities required have not been worked out by the Committee, and cover children up to 16 years of age, expectant and nursing mothers, and invalids.

The Lancet, commenting on this move, added that the allocation would be carried out by the Swedish and Swiss Red Cross.

Man’s Right To Live

If men would live from discord, on primal rights they must give up. The first of which is, free from slavish dependence.

Each shall possess the means of life.

What labor draws from land is wealth.

The keeping of life and health,

But which usurpers of the soil.

Sequester from the sons of toil.

Man’s right to live must justly be

To draw supplies from land or sea;

Who withholds these in hope of

gain

Roba justice of her righteous reign.

Make no mistake! True liberty is

only where the land is free.

Since Nature is noiggard,

Comes from engrossment of the earth.

John T. Gidding.

To the Land

The promise of Spring is in the near air, calling louder and louder. Our Lord in the time of His Passion was revealed to the world.

How can we think of all the suffering of soul and body of the miserable in this country? "His Blood be on us and our children." Can we think of all the suffering of soul and body when the world is being sold; acres and acres of it, farm by farm, and the little farmer, fences of hoop and rail, are being sold; fruit except wild garlic, and we have to have it together meals from half frozen potatoes, dry carrots and whatever kind gifts are coming our way? We always have milk and whole wheat bread, and we are poor indeed?

How many a mother, whose children are the victims of TEWEL,” and them hungry and cry with the weepers, whose children are about to be sold, are sold; acres and acres of it, farm by farm, and the little farmer, fences of hoop and rail, are being sold; fruit except wild garlic, and we have to have it together meals from half frozen potatoes, dry carrots and whatever kind gifts are coming our way? We always have milk and whole wheat bread, and we are poor indeed?

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