Dear Gerry: (On your way to Egypt and hoping this will reach you in Cairo)

...farms on this trip, and when to Egypt and hoping this will reach you in Cairo)

...martial law, Carthagena, Cleveland, Toledo, Pittsburgh, Harrisburg, Easton and now home to get out the November issue. We had to hurry to get out the October issue, but there was not a cent around (Bishop Schlarmann paid my expenses of the trip west) so we could not pay bills, nor get out an issue of the paper. Now the appeal is out and many of our friends have responded so that all the bread bill, the coffee bill, the corner grocery, the doctor, the dentist, farm and city bills, are paid, and even most of the farm and city bills, are paid, and even most of the...is to be expected of any good politician. 2. Some of the military anxious to get food to Japan, and Germany, and to feed our Allies who are under attack.

We are Not Ostriches

We recognize there is evil to be overcome— an enemy at our very door! The question is not how to overcome him. Bombs and bullets will never do this. They cannot kill men, but only increase enmity. But BROTHERLINESS will overcome enmity and make enemies into friends. Christ realized food would give the enemy a strong weapon, and he desired the best nourishment for his名片 fighting body but He also knew it would change his heart and make host and friend. So He...is to have a spiritual meaning in modern Germany.

We must not miss an issue for a long time.

I had a good visit with various and groups and stopped at six of the houses and two of the farms on this trip, and when the boys began telling me all the times.

The Ugly Head Of Anti-Semitism

Anti-Semitism is again raising its ugly head. It was less vocal for some months after Pearl Harbor, but if one moving among the public. It is not enough to judge by what one sees and hears. Anti-Semitism is far from being either moribund or dormant to-day.

This writer has been both surprised and shocked at the intensity and volume of the hatred directed at the Jews, who blamed not only for getting this country into the war but also for bringing about the war. The reason why...are coupled dire threats of what Jew, in many quarters, is being blamed not only for getting this country into the war but also for bringing about the war.

The God of the Prophets

In the last year, for instance, two conscientious objectors...is the assertion that religion has anything to do with business.

The question of religion hanging to do with business is the assertion.

(Carrished on page 4)

What You Can Do About It

Theory is not enough—action is needed! A Committee to Feed the Axis now exists to do something. All Christians are urged to help. Contribute generously—what, sacrificing the bread that the "enemy" might be changed into a friend. With even more spiritual and material wealth than War Bond buyers...What can I do, say, in a democracy nation policies are controlled by who are voted in taxes from the people. Tell your Senators and your Congressmen that you want your country to take the Christian way! Write also to the editor of your newspaper and to your Christian friends. Bring the question up in your church meetings. If Christ...is ours to obey. He will take care of impossibilities. (Of Mark 10:37). Similar thoughts most likely came to the minds of saints of old. Read Hebrews (11). FAITH tackles the seeming impossibilities and gets them done. "FAITH is..." is to be expected of any good politician.

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(Carrished on page 4)
Cardinal Camp
Moves to Warner, New Hampshire

By George Mathews

Our little world is preparing itself for a change. The whole camp—250 chickens, two cats, two pigs, 60 ears of corn, 100 bushels of vegetables, 45 men and their belongings—all these are going to be moved 50 miles to a new home.

We are moving our camp to a far more spacious location near the town of Warner, New Hampshire. There we will have bunk rooms, recreation rooms, class room, library, and a hall.

Our little community will be lost in this huge 200 man former CCC camp, but I think we will like it. In what was our camp mess, we have been cooped up here many months now in a camp too small for us. We are both sorry to leave Stoddard and glad to live at Warner.

We have been looking forward to a change from our residence of a year and a quarter. We have practically every inch of this camp and its neighborhood. Then we are no longer a novelty. We rarely get there; at the Warner camp we will have Concord and Manchester and only two miles from the little town of Warner, which will be much closer to church. And the people apparently will be friendlier. Also, the forest supervisor, who is a sort of forester-supervisor, knows them all well and has explained their convictions to many of them.

We are very anxious that Mrs. Mathews and I should be there, and in a very real sense our mother last winter, will come again. We feel that coming is really imperative.

Labor's Reward

What a success the garden has been! Not many of us gave our free time to it and there have been no pay for our labor. There must be a reward on the part of some of those who made the sacrifice. But I think we will feel we gave it real gratitude to them, principally to John Barsotti who organized the garden, and to the people who planned the garden, now that we are tasting the fruits. Bushels of (1) cabbages, (2) peas, (3) beans, (4) carrots, (5) onions, plus squash, potatoes, beets, tomatoes—all from the garden.

Our contributing friends have aided us much this month, both in money and in clothing. For instance, the Friends in Providence just gave us the entire proceeds from the Rockefeller Foundation project to help the individuals such as C. Reed Cary, who gave us $100.00. To one of the group we gave this gift.

We have moved to Warner, New Hampshire, but we have not moved our garden. It is looking as bright and as green as ever. Who would have thought that we would have been able to grow so much without a garden plot? Our garden plot is still in Stoddard, but we will be able to distribute the surplus from the new garden to the people.

Consider our circumstances: 45 men and their belongings, all these are going to be moved 50 miles to a new home. We are looking forward to a change from our residence of a year and a quarter. We have practically every inch of this camp and its neighborhood. Then we are no longer a novelty. We rarely get there; at the Warner camp we will have Concord and Manchester and only two miles from the little town of Warner, which will be much closer to church. And the people apparently will be friendlier. Also, the forest supervisor, who is a sort of forester-supervisor, knows them all well and has explained their convictions to many of them.

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**In the South**

In April of this year the Catholic Committee of the South held its third annual Convention in Richmond, Va., The event, which marked the one year anniversary of Catholic thought in the South held its third annual Convention in Richmond, Va. America's total Catholic population writes Father T. S. Sullivan in its present number but in it Catholic South does not lie in may have more to do with the future of that country than any large a in the Northern urban center.

According to Mr. Paul D. Williams, population expert of the U. S. Dept. of Agriculture, "about one-quarter of the nation's population is Catholic. Many Northern Catholics still look upon the South as a region of the country. Catholic Church but while that may have been true in the past it is far from true today. Today, according to the work of the Norfolk delegation of the Presbyterians, the South is inhabited by a people who are striving to build a new home in their home for the future of men who do not live in the North. The South is a region of well-intentioned and sincere people who are also striving to build a new home. In the South as in the North, there is a desire for a finer and clearer better life."

Philosophy of Work

By A. de Bethune

In the South, as in the North, there is a desire for a finer and clearer better life. The South is a region of well-intentioned and sincere people who are also striving to build a new home. In the South as in the North, there is a desire for a finer and clearer better life. The South is a region of well-intentioned and sincere people who are also striving to build a new home.

The Fatherhood of God

The Fatherhood of God, as the Fatherhood of Man, is established upon the principles of a truly Christian society. The Fatherhood of God is a recognition of the fact that we are all children of God, and that we are all equal in His sight. The Fatherhood of God is a recognition of the fact that we are all children of God, and that we are all equal in His sight.

Great Things From South

The South is a region of well-intentioned and sincere people who are also striving to build a new home. In the South as in the North, there is a desire for a finer and clearer better life. The South is a region of well-intentioned and sincere people who are also striving to build a new home.

Ralph Waldo Emerson said: "The most worth while world people try to build it upon the foundations of science and humanism, the humanism which not only ignores but deliberately excludes the Fatherhood of God to be the reason for the brotherhood of man. "Unless the Lord be at my right hand, I labor in vain that which has given itself to his work, he cares; his family, his production, form a gift. He will take special pains when he chooses to; but that is the very heart, the human joy of freely giving of his own. To sacrifice himself thus for the good of the work does not make him a slave. Giving does not make a man human. Giving is what a man makes human. Love is an exchange of gifts. Whatever loves exists, it works, and if it is good, it works great things."

It is only when circumstances prevent—actually prevent—us from working well that we can do even better. There are some who believe that the worker should be paid a living wage, and that he should be allowed to keep the full value of what he makes. But this is not enough. We must also make the worker feel that his work is his own, that he is a judge of his own work. We must make him feel that his work is a gift, a present, and that he is the owner of his own work. We must make him feel that he is a judge of his own work, and that he is the owner of his own work. We must make him feel that he is a judge of his own work, and that he is the owner of his own work.

Fellow Citizens Can Be Helped By Hospitality

(Continued from page 3) was president of the Japanese Students' Club at Stanford. If the effect of this book would be to make all Americans feel that this nation can do without the Japanese, that is a very simple way of getting rid of them. How do you think the Chinese will feel when they are not needed in the United States? Of course, they are not needed in the United States. They are needed in the United States. They are needed in the United States. They are needed in the United States.

They say "all one needs is a definite job and a certain amount of money to support oneself and live. But this quarter are producing much more. Unless we do our work better, we may be ruined."

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**Spiritually We Are Semites—Pius XI**

I say then: hath God cast away his people? God forbid. For I am also an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, which are of the olive tree, boast not against the branches. But if thou art a bough of the olive tree, yet art thou fenced with a wild olive tree. If therefore thou dost boast of that, thou dost not forbid to be fenced with a wild olive tree; for I do beseech thee, brethren, pull not out the root, and be not afraid of the wild olive tree. For if God hath not spared the natural branches, fear lest perhaps He also spare not thee. And also, if they abide not still in the olive branch, neither be ye certain of the branches. For if thou wert cut out of the wild olive tree, which is natural to thee; and, contrary to nature, were grafted into the grafted in branch; are thou wise? For if the natural branches be broken, and thou, being a wild olive, art grafted in, and art made partaker of the root and of the fatness of the olive tree; but if thou dost boast, still thou bearest not the root, but the root thee. Thou woulst say then: The branches were broken off, that I might be grafted in. Well: Because of unbelief they were broken off, and thou standest by faith. But God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias? how he calleth on God against Israel? Lord, thou hast shewed thy judgments, and have rejected all the old men; and I am left alone, and they seek my life. But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal.

Even so then at this present time also, there is a remnant saved according to the election of grace. And, if by grace, it is not of myself, it is God who hath approved it. I say, then, have they so they that should fall? God forbid. But by their offense, salvation is come to the Gentiles, for to provoke them to jealousy. Now, if the offense of the Gentiles be the riches of the world, and the diminution of them the riches of the Gentiles; how much more their fullness of them? If the loss of the branches be the reconciling of the world, what shall the receiving of them be, but life from the dead? If the dead rise not, then the preaching concerning the dead is vanity. But if some of the branches be broken off, how much more if all of them were grafted in? And if thou wert cut out of the wild olive tree, which is natural to thee; and, contrary to nature, were grafted into the grafted in branch; are thou wise? For if the natural branches be broken, and thou, being a wild olive, are grafted in, and art made partaker of the root and of the fatness of the olive tree; but if thou dost boast, still thou bearest not the root, but the root thee. Thou wouldest say then: The branches were broken off, that I might be grafted in. Well: Because of unbelief they were broken off, and thou standest by faith. But God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias? how he calleth on God against Israel? Lord, thou hast shewed thy judgments, and have rejected all the old men; and I am left alone, and they seek my life. But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal.

So then if the branches be cut off, which are of the wild olive tree, and if thou art grafted in among them, and take part with them in the fatness of the olive tree; not being a root, but being a branch. What? If a branch be taken out of the olive tree, how are the Gentiles grafted in, and are made partakers of the root and of the fatness of the olive tree? If so be that the first bebeneffited, much more the fullness of them?. . . ,

The Lord, or who hath been His counsellor? Or who hath first known the mind of Christ? Or who is it that hath foreknown? But if thou wert cut out of the wild olive tree, which is natural to thee; and, contrary to nature, were grafted into the grafted in branch; are thou wise? For if the natural branches be broken, and thou, being a wild olive, are grafted in, and art made partaker of the root and of the fatness of the olive tree; but if thou dost boast, still thou bearest not the root, but the root thee. Thou wouldest say then: The branches were broken off, that I might be grafted in. Well: Because of unbelief they were broken off, and thou standest by faith. But God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias? how he calleth on God against Israel? Lord, thou hast shewed thy judgments, and have rejected all the old men; and I am left alone, and they seek my life. But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal.

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Day After Day
(Continued from page 4)

Kate Smith and the Little Flower

This is not the story of Kate Smith the patriotic singer, nor is it not the story of our Mott Street Kate Smith who has been with us for the past nine years. Nor is it the story of our little Catherine Smith on the farm at Easton, Pa., dying of three diseases, included cancer. She is forty-two years old and colored.

Mary Frecon is head of the farm. She is called the Blessed Martin de Porres House and is a three-story building, down on Seventh Street, with dirt roads, but the use of which is given by the city to Mrs. Frecon for a little place of her own, outside the men's house and the barn and their own. Their house faces south, one building a the windows are tremendous, reaching to the ceiling, and they get a lot of sunlight. see. wall of the house is all window, let in the sun. This has taken two

Craft and Agriculture

The farm supplies the house in the city with much of their food, and the men will benefit out of this money—also wholesale flour, tomatoes, apples, grapes, peaches, which they have raised. Bill does two days' work a week, and odd jobs, and Dorothy does Christmas cards, lettering jobs, and baking. They sell butter and eggs for 45 cents a pound, a week. They

About Heaven

In the midst of the squall of the controversy of Heaven that afternoon and evening there was no mention of it in the air, in the city. It was hard to find. Music, in the back of their minds, and a frost bite to their fingers, no one could tell them anything about the faith.

I picked that up on the city, that the "little one" was to be told, and hung it up over our bed.

"And what was that" I asked Catherine's husband before I left. Is this what he was praying, or anything about the faith.

"No, I didn't know it was Heaven. I made it up, and the sun shining on it, a picture of little lady. I thought of a few quotes I

Waiting to Die

One day, the children told Mary Frecon, "Catherine Smith down the street was very sick." So Mary went to see her. The house is next to a brothel, and you do down an alleyway, and up an outdoor flight of stairs to get to Catherine's two-room place. You can usually find her husband trying to keep a fire going, or washing out a few clothes, with his one good arm. He

3 St. ISAAC JOGUES

to transplant to Maryfarm, as you listen.

"And we only know that we've got to keep our heads up," he kept saying. The

Free India!

Americans Plead, Britain Silent

Ghandi is still in prison. No one knows why. President of The Indian National Congress is being held captive.

Today Britain's great liberals are giving assurances as great as ever to the congress that she intends to free India after the war. Bertrand Russell in a re

Frenchman's Catherine Smith, living there with Ade. Never an

It is all more and more I expect of

Here they have a wonderful little home, four rooms. The lumber came from an old school house. The raw was given to them. They could tear it down, and they years ago some of the men from the town, together with the church, took a couple of weeks to take place another place. A friend who truck driver made three trips to get all the material out here. The farm is twenty miles from the city. The men's house and the barn and gardens, where we picked chives, antemums and golden glow

murderer.

He that offereth sacrifice of the goods of the poor is as one that sacrificeth the son in the presence of God.

The bread of the needy is the life of the poor; he that defraudeth therefrom is a man of blood.

He that taketh away the bread of the poor turneth away his heart; he that sheddeth blood, he that defraudeth the laborers of his hire, are brothers—Ecclesiastcs 34.

A" minority is powerless, while it conforms to the major.

Thener.
Peace and Work

By ARTHUR SHEEHAN

The problem of peace is a problem of the heart, and of the creation. Many of us can agree with Eric Gill that there is more good-
will in the world than some believe. Work and particularly the works of mercy can give us a place for this goodwill and how to evoke it.

The politicians, especially the Episcopalians, who are trying to do these things with an instinct that grows out of the remnants of a "Catholic conscience," are right. Joe Ranodge are quite willing to visit a prison and get Jack Whelch to write a letter to some delinquent. But a magical way to build a vote fol-
lowing. And if Mrs. Joffe can gain a roll thanks to Mr. Farrell or Mr. Ranodge, we can be quite cer-
tain (as they are certain) that the Jones clan will vote for the right candidate.

The Way to the Heart

The children of political dark-
ness know these truths, if only the use of them for their own ends. They know these things with such an intensity that they have come scientific about them as when they introduce the block system in the prizetaking system wherein a man is dele-
gated to each block to find out how the votes of the families are distribu-
ted in that area and just how many works of mercy will be accepted by them. That is the attitude around to the right political com-
plexion.

The reform candidates with their great paper plans of a rose
dawn nowhere. Their concern is against the soft-headed methods of hard-boiled ward heelers who know the names and the glory of good works.

Utopias may appeal to the head but a timely one of coal warms them. We are far too close to the heart to affect the politician un-
derstands the meaning of the phrase "the right hand and the left hand of the coffin plate: heart speaketh to heart.

Feeding the Hungry

Now if these things are true in the narrow confines of a politi-
cal campaign, what will they be in the larger area that we call the world. The works of mercy will be necessary to the man with a human heart. That is why we advocate the feeding of hun-
dred million per day. We are not suggesting that more efficacious than dropping certain measured amounts of metal on their heads. If they ask for bread and receive a bomb that is the one guilty of lack of vision.

We advocate this feeding even for those who are dead parts of the Mystical Body of Christ than has the politician with the heart of the politician un-
conquered by our enemies. In this we have a Christian charter: if thine brother is hungry give him to eat. It is a Christian charter, but we need the act of faith.

The Christian has a surely a high place in the heart of the Mystical Body of Christ than has the politician with the heart of the politician un-
conquered by our enemies. The one sees none other than Christ in his neighbor while the politician sees only meat.

The More Potent Weapons

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Idolatry Causes War

Basically, idolatry is nothing else than the love of creatures—the merely natural, selfish love of creatures which causes men of the spiritual same. Speaking of the love of creatures, therefore, is the root and cause of idolatry, which is the service of idols. (Col. III, 5). Observe that in both of the texts covetousness is sin; and covetousness is nothing else than a desire for created goods proceeding from a disordered attachment to them. A final passage to illustrate our point is this. (Rom. 1:23). For this reason, the Wise Man reproaches the Heathens because they have been so carried away by the beauty of creatures that they have come to make idols of them, foolishly, that He who made these creatures is more beautiful than they.

The love of creatures, therefore, is the root and cause of idolatry, which is the service of idols.
Rural Life School

When you visit the Ladies of the staff, it is certain to be an enjoyable and enlightening experience. One of the most memorable aspects of being a part of this school is the opportunity to live in a rural environment.

The school is located in a picturesque countryside, surrounded by rolling hills and lush green fields. The students live in small, cozy cabins and participate in a wide range of hands-on activities. From farming to woodworking, each student is encouraged to develop practical skills and a deeper understanding of the natural world.

The curriculum at the Rural Life School is designed to provide a comprehensive education that integrates both academic and practical knowledge. Students study subjects such as agriculture, animal husbandry, and plant science, while also engaging in activities that teach them about the importance of sustainability and environmental stewardship.

In addition to the academic coursework, the school also emphasizes the importance of community and cooperation. Students work together to care for the land and maintain the cabins, allowing them to build strong bonds and learn the value of teamwork.

Overall, the Rural Life School offers a unique and enriching experience that prepares students for a life dedicated to rural living and sustainability.