Vol. XII No. 5

The Most Fertile Lands

2. In the Weald I could walk for

4. My next thought was

In England, thousands of acres

A

(Continued on page 3)

Pope Pius XII Speaks

A

(Continued on page 2)

Peace Now with Japan!

ACCORDING to reliable authorities, peace proposals have recently come from Japan. They have been published work by reputable reporters in two Washington newspapers. They have, according to the Women's International League for Peace and Freedom, been carefully studied by Government officials who admitted that these proposals had been made.

Opinion in the government seems to be divided between two courses of action. On the one hand, there are those who say we should explore these proposals and come to some kind of understanding. On the other hand, there are advocates of unconditional surrender who contend we must invade Japan, force the Japanese into abject humiliation and submission to any kind of terms we may dictate to them, beat them and their industries and cities to the ground, burn and destroy everything and everybody in Japan.

That vindictive course is sheer paganism prompted by God alone knows what kind of mentality or reason. There are those who say that it is prompted not merely by hatred, vindictiveness and blood lust, but by greed and trade lust. Pre-competitive of what the motives are, there are a lot of human beings, including the sons of American mothers, being needled to feel that we have sacrificed for the satisfaction of the vicious personal desires and whims, the pride and the ruthlessness, of men of hatred and violence.

There are many people who do not approve of this un-Christian, in fact anti-Christian, desire for destruction, humiliation and revenge. They are not and have not been vocal; due largely to the intimidating and smearing tactics used by the disciples of violence and hate to silence them. As a result, Christian ideas have apparently all but disappeared from the American scene. There are few brave enough even to mention them in case they might be called names. The pagans and the men who now hatred and violence are in control. At any rate they control the communications.

Isn't it time for the people who believe in Christ's teachings to stand by those teachings and to refuse to be intimidated or scared by anyone? Isn't it time to practice those teachings, or do we really believe in them or think them or their Author worthy of nothing?

Are we Christians, or just hypocrites and cowards?

Let us read the Sermon on the Mount, and particularly that

(Continued on page 3)
RETRIEV T MARYFARM
The next retreat at Maryfarm, Easton, Pa., starts Sunday eve­ning, June 24, and continues until the following Saturday eve­ning, June 30. Please arrive for the opening session as early in the morning as possible, that is, before 6:00 a.m. The cost is $2.50. A Neat and comfortable, Greyhound, All American, Ed­ward, Mars, etc. From Easton, the Pennsylvania Railroad goes to Phila­delphia, and there is a branch line up to Easton, which is about sixty miles from Philadelphia. A bus is more convenient from Pittsburgh.
From Buffalo, the Lehigh Val­ley, many trains daily to Easton.
If you are coming from Chi­cago, you may arrange your ticket through Buffalo to Easton.
When you reach the bus sta­tion or the railroad station in Easton, telephone Easton 9479. Please remember that you will have to sleep in a barn dormitory, and that there are only outside latrines. Therefore you may want to bring a tent for “camping out”. But remem­ber, too, that refugee camps are not so comfortable.
What to contribute: Whatever you can afford to give. If you are unable to contribute, do not worry, but spend your money on bus fare and get here anyway. Let us know, however, so we can plan accordingly.
Be prepared for hard work. The women will be expected to help cook, clean, wash and bake bread, as well as to do ironing and pick­ nicking, road mend­ ing, harvesting, and other hard work, be­ sides frequent interchange of views and to mutual brotherly comprehension.
After the close of the retreat, try to stay for some days of con­ versation.

Holy Father Speaks:
(Continued from page 1)
grant at least that it may have been understood and be prof­itable to other nations!

“Receive instruction, you that judge the earth!” (Psalm Two, Tern.)

That is the most ardent wish of all who sincerely love man­kind. For mankind, now the victim of an impious process of exhaustion, of cynical disregard for the life and rights of men, has but one hope: to lead the great and weak alike to a life in dignity and honest toil. And to this purpose it hopes that an end will be put to that insulence with which the family and the domestic hearth have been abused and profaned during the war years.

For that insulance cries to heaven and has evolved into one of the gravest perils not only for religion and morality but also for harmonious relations between brothers. In the very creation of those mobs of dispossessed, disillusioned, disappointed and hopeless men who now live in the heart of the problem is the seed of revolu­tion and disorder, in the pay of a tyranny no less despotic than those for whose overthrow men planned.

The nations, and notably the medium and small nations, claim the right to take their destinies into their own hands. They can be led to assume, with their full and willing con­sent, in the interest of common progress, obligations which will enable each nation to develop along independent lines.

But after having sustained their share—their large share­ of suffering in order to overthrow a system of brutal vio­lence, they are entitled to refuse to accept a new political or social order which will not be more just or more humane, and which will not assure them a secure and peaceful existence.

The whole of mankind follows the progress of this noble enter­prise with anxious interest. What a bitter disillusionment it would be to have to admit that all the self-sacrifice and self-sacrifice were to be made vain, by permitting again to prevail that spirit of oppression from which the world hoped to see itself free at last. There is, indeed, no possibility of peace.

Poor world, to which then might be applied the words of Christ: “And the last state of that man becomes worse than the first” (Matt. 11:24).

The present political and social situation suggests these words of warning to us. We have had, alas, to deplore in more than one region the murder of priests, deportations of civilians and from their homes, and even worse. And the danger is growing.

Peace world, to which then might be applied the words of Christ: “And the last state of that man becomes worse than the first” (Matt. 11:24).

Peace with Japan
(Continued from page 1)
part of it which has reference to our enemies. It will be found in St. Luke VI, 27-49. When we have read it, let us decide whether we are Christians or not. If not, well and good. Let us follow the lead of the people who believe in “flinging de­struction,” hatred and revenge. If we decide we are Chris­tians then let us express ourselves to that effect and let our government know that we disapprove of and dissociate our­selves from a pagan war policy towards a beaten enemy now seeking peace.

Rev. Clarence Duffy.

Peace with Japan

Part of a which has reference to our enemies. It will be found in St. Luke VI, 27-49. When we have read it, let us decide whether we are Christians or not. If not, well and good. Let us follow the lead of the people who believe in “flinging de­struction,” hatred and revenge. If we decide we are Chris­tians then let us express ourselves to that effect and let our government know that we disapprove of and dissociate our­selves from a pagan war policy towards a beaten enemy now seeking peace.
Day By Day

(Continued from page 1)

... of George Brown, the religious painter of the present day. A month later he was back in New York, a friend of Leon Bloz. A review in the Commonweal had called attention to his paintings, but the Academy have missed it. He portrayed expressions of horror and suffering in his pictures, a view said—that of the judge and the public, and into the church. Besides we have some of each in all his pictures. I have a picture of the Piafere, the see the, the bourgeois, the Bour­

... the necessity of salvation, of conver­

... and other vegetables sold by such a conscription law could easily without any kind of over­

3. Although comprises only 22,787 acres, poverty and inadequate living conditions, the fore­

... which nations) are encouraged and tramers. In their unjust, dog ·-in-the-­

... more millions of people, exceeding thi!...
To Sing Is to Pray Twice
By ARTHUR SHEEHAN

IT was St. Augustine, I believe, who penned the above words. St. Basil condemned that people wouldn't fight, and some poet has said something about music having charm to soothe the savage breast.

There are so many quotations concerning music, and in one of the most famous he befriends that the man who hasn't music in his soul is fit for treasurers, stratagems and spooks—his music is his weapon. It's just about as stark and forbidding a place as one could mention.

Music in its simplest way is mental health. I mean, of course, participated music. I'm not so sure about "everything's music". Some of the first named musicians were good, but the correct mental attitude, but participated music is unquestioned.

We can and sadly often do listen to music without mental intigation. It is well to have a time for talk and a time for silence, a time for laughing and a time for weeping—and it does seem important to have a time for singing.

Why I cannot give you all the reasons, but among them are some that say that singing persons are happy even if their singing content only the "do re mi". The singing acts as a catharsis—a high-sounding word which means a cleanser. It is when you find that deadly serious note creeping into a song—like alcohol which does shade of smile or laughter—that you know that something—mental state has been altered.

When men and women are harried out, many religious faculties have that sense of release that comes with song and head are coordinated in work—song unconsciously comes to the fore at such times. I believe that music, like beauty, enters into work, and if the work and the person are in harmony.

While teachers tell us that children are often nervous because they carry too many demands on parents who because of ignorance or impatience fail to understand the children's need for musical expression. Children have a way of bringing music into their games. Listen to them and you will find that they are just as creative in their small way as Gilbert and Sullivan ever were in their big plays. Come upon a baby silently and you will notice that he is humming a tune softly to himself. That is, until he sees you and begins to polish his hammer.

With grownups this business of activity with music is much the same, but only the stage of a disease, and because of it a form of pain. We have all been in that state, and we have found a way of getting a sense of relief from the fear of ridiculous, and the last state of all were persons becomes worse than the first.

Nature has a difficult time understanding one another, rarely experience this with each other's music. Music is national food. It swarms across borders and is incapable of existing. The world has accepted Finland's Sibelius, and no one, or very few, has attempted any inhibitions about listening to another's songs or adding their songs to its own cultural vastness.

Plato taught that children should learn to imitate the song of God first through music and then through poetry.

It is whispered once once when that Fascism came to Italy so consequently that Fascism ended, and it was an ominous sign.

The church has always insisted on participation in music and has always been a vigorous singing in the church services. St. Paul said we should pass our time in heavenly conversation and the singing of hymns. It has been noted by some historians that the reformers had their most difficult fight in putting out the Mass in the rural districts of England. Through the mountains and through the Mass. Almost a hundred years passed before it could finally be done.

Puritanism seemed to have said—no—on the English landscape, once sung but because it was so closely associated with Catholicism. Milton—so poetically referred to as the "organ-voiced"—was still under the Catholic inspiration and had traveled in and loved Italy very well.

Many persons wonder how the Trappists can stand to be closed off in their communities, rarely ever speaking to each other. What is the key to take into account is that these men spend long hours in their chapels singing the Psalms and Liturgy. If you should ever hear them singing their evening hymn—the Salve Regina—you are to be considered a privileged person, for it is as near to heaven as we could hope to hear.

Mr. Wellcock has had his bridge, Poverty—so forbidding to many—offered to him by Sister Sebastian and he has come down to be the Singing Saint. To sing is truly beautiful. With the song of a religious nature we are close to the angels who sing always before the heavenly throne—spiritual cloisters. Singing with one voice, Holy, Holy, Holy, Lord God, Father, Seaven, and earth are full of thy glory, Hosanna in the highest.

The Buzz-Rig

A review of Wilfred Wellcock's "A Mechanic or a Human Society. The History of the English Temple," a treatise on practical life

DURING the course of my attempts to learn what Peter Maurin means by "organic living" I have cut firewood at Maryfair, Eastor, Pa. at St. Benedict's, Upson, Mass., and at Alcain, near Lander, Pa. And always the woodcutters have been eager to be accompanied by questions in my mind as to whether it is better, and much in hand with buzz-saw or two-man-saw, or to get the expensive buzz-saw and get it done in a hurry. The buzz-saw, of course, is "machinery" and would seem to be only a tool, the extension of a man's hand.

This question is always good for an argument, and there are excellent "activist" opinions all along the line. Ralph Trapplin (of the School of Living) would say buzz-saw is less man chemistry, but holds that the machinery at work requires a certain amount of design as an aid to a man engaged in activities proper to him as a man. The buzz-saw is out of context, where it is merely part of the machinery. Eric Gill says that the woodworkers themselves define whether they will be craftsmen or machine tenders. Peter Maurin says, "Let it rust; we need more living." Mr. Wellcock, who was one of the early contributors to "GK's Weekly," has done some useful work, making out the editors a sort of a handbook, "A Mechanic or a Human Society. The History of the English Temple," a treatise on practical life and with a few wise words. The idea is to make one whole in mind and body, and to realize the meaning of all the work that has been done to it. It may be years before a new mind is at work, and it will be years before a final conclusion is reached.

A pretty good case can be made for the "scientific mind" and its offspring, machinery. They have together done wonders in combating the body, emizing ourills and in making things easier for man. (I'm afraid they are the important question, is, however, we can have both "machinery" and the Kingdom of God? What would a truly Christian society do about machinery?"

Gill brooks points out somewhere that the ancients knew the principles of machinery, but because their minds were oriented differently than ours, they were not greatly interested in labor-saving devices. The curse laid on Adam was that God should eat his bread with the sweat of his brow; and if we are not careful with our gadgets we shall put that curse (or blessing) in the same league with Santa Claus. How nicely the push-button fits in with Baudrillard's deification of the bourgeois mind! We all know that it is the root of many, not the love of God, that creates machinery. Take a look at the faces we see in the subways and on the electric belts if you want to see frustration. Dead pans, no light, no soul. Are they being cheated in more than money?

They are robbed of creative energy, of being without their own personalities into the products of their hands and, natural talent is squeezed out of them. Bui, surely, electric light is wondrous. It makes us take all the sweat from our brows, but we shall lose our ability to survive. Of course, it is full of plotters and planners and our work will be a mere bore. If we must be miserable, let your world be against thinking. Speed is against it and all the mechanical thrills and diversions.

The newspapers, sports, and even most of our "popular" devotion holds our minds down to a dead level of uniformity (those adulated with sentimentalism. On the other hand, the psalms come from an "organic" life and they hit us between the eyes. The mind is an organism, not a delicate machine. It grows and it must be fed.

Dom John Chapman says that a country-bred child can do as much as any man, because it seems too much of God's hand is in the machinery. I offer the theory that the noises and speed of our mechanical life hampers the development of personality, which is necessary to any real thinking; that the mind of a man subjected to such mechanical diversions as those of today may well fail to fruitful, the organic diversity of Christianty and as a consequence our culture will be either entirely narrow and stunned, or else it will be transcendent and development should make much of our man-made machinery unscientific, or at least a diversity of culture and cultural conditions in any place.

New Orleans and San Francisco will have a different breakfast food, "Speed of our mechanistic life is a continual good word which is beyond me. We all know that those forthcoming, or of a different kind of suit for the people. The only thing that can be said for so-called craft work ignore that of these machines, in order to be made by larger machines and the kind name. They may get some degree of inhuman work- ing conditions in any place.

But, to be organic pioneers, we must be organic in becoming more or less industrial. I don't destroy the machinery right away. We gradually shift from one way of doing things to another.

The Love of God is in absolutely overlapping, in one way, I have a new article for you. I have been told that in the love of God, Jesus lovingly looks out for you. Spread by His Spirit who does not
time

After Time Per Pet

The love of God is in absolutely overlapping, in one way, I have a new article for you. I have been told that in the love of God, Jesus lovingly looks out for you. Spread by His Spirit who does not
Hollym for Trinity Sunday
St. Augustine: Sermon 15 on the Gospel of Matthew of the words of the Lord The words of mercy which set us free, and these the Lord has briefly laid down in the Gospel: Forgive and it shall be forgiven you; give, and it shall be given to you. Forgive, if you are to be forgiven; this refers to the parading of offenses.

For when we pray, we are all beggars of God. Before the door of the great Father of the family we stand, we even cast ourselves at the gates of his house, we pray to receive something; and this something is God Himself. What does a beggar ask of you, but bread? And what do you ask of God except Christ, who is the bread of life which came down from heaven?

If you wish to be forgiven, do yourselves forgive others. Forgive it and it shall be forgiven you: this refers to the receiving of something.

Desert called him again. There is a story he wrote in the edition of the writings of the desert fathers, edited by Helen Waddell, and published by St. Bede & Co., of a saint who, according to a Coptic legend, should honor St. Ephrem because he was the author of many compositions included in the liturgical books of the Syrians, Byzantines, the Slavs, the Armenians and the Copts. He died in the year 378 at Edessa.)

Two Poems

By JAMES ROGAN

Corpus Christi

Beggars of God, we ask for bread
Will He give us a stone instead?
With honey of rock and fat of wheat
May we taste the seven day feast.
Bread that is life and wine
Word of the Father in either sign.

At all, and at our father's door
Kneeling, we seek to be fed once more.

As Paul bowing down to the altar of the oldest house in this vicinity.

Father Sun, as the Indians say, is the hardest to find. Seems as if the fervent in love?

Now the German prisoners have arrived from the nearby town, and this is the last time before I had to go to prison again, we spent a three weeks' summer vacation in New York City. My wife and the girls stayed there to further their musical education and I returned to Milwaukee. They continued their travels and education in Los Angeles and Denver.

As near as it is possible to do in a city I lived on a voluntary poverty budget, feeling that this would in part make up for the precarious financial situation the war resettler would have as. As reported in the Catholic Worker of Milwaukee for July 1, 1944, the attempt was made to trick us into registering, but no further action was taken by the government.

Then came back-breaking work in a corn mill in Milwaukee. Next work in a large dairy in Denver (with the exception of a small girl, whom I adopted and held "incommunicado" for selling to the Catholic Workers and not registering or not carrying a draft card.)

Two influences brought me to living the simple life. Activity of the Catholic Worker in Milwaukee for six years and the experience of many who supported it, as well as the central inspiration of Dorothy Day and Peter Maurin made me. The reality of life is finished. It is now 8 o'clock. I go to the dairy to see if any change has been made in plans for work. If my student friend to the joinable, I take my letters to the mail-box; otherwise I take them myself.

A nun asked me: "Why does a fellow like you, with an education, and who has been all over the country, and up in this area too, and with all his ability, do so little for very little on a farm?" I explained that all people who had good jobs in factories, etc., had withholding tax for war taken from their pay, and that people who worked on farms had no tax taken from their pay. That I had refused to pay any tax last year, and this year, and would pay none in the future. He was a returned soldier and said that he did not like war either, but what could a fellow do about it? I replied that we each did what we really wanted to do.

Penalizing my wife and daughters by my low income on a farm, it is necessary that I send them as much as possible. This is an added reason for voluntary poverty. My wife did not expect to be a milkmaid in this part of the country. She noted, not of course, appreciate my abstinence, shared, although she and the girls do not buy war stamps. My girls have a right to think and feel.

Mother Earth and Father Sun

My daughters were for the most part musically inclined. They played the piano and guitar and sang in a choir. At Christmas in 1943 I obtained work on a silk mill in Albuquerque. At times I boarded with a farmer, but most of the time I have done my own cooking. For the last seven months I have lived alone, in two rooms.

The woods.

Tired ot-
THE BEAN

Bean flowers have so sweet and carry a fragrance, the pod that comes later is so sleek and soft the beans are so tough and the bean itself so young and so hard and durable in its very old age, that it is not astonishing to find those who have played such varied parts through the ages.

In Ancient Greece there was a special god of the bean, Hekate. The Hekatean beans are listed in his honor every year, this ancient custom became a bean feast that lasted two whole centuries. The feast called the Three Kings, was celebrated in every city. This feast was celebrated as a Bean Feast was held in his honor in the year 1000, making beans a favorite of the people.

In Ancient Rome there was a king who claimed the bean as his own. He had his followers eat beans because the beans were so juicy that they softened the tongue, and in this way the people were able to live longer.

In Ancient Egypt there was a god who taught the people how to grow beans. He taught them how to plant the beans in a field, water them, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient China there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Mexico there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Peru there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient India there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Japan there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Greece there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Rome there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Egypt there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Mexico there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Peru there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient India there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Japan there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Greece there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Rome there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Egypt there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Mexico there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Peru there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient India there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Japan there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Greece there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Rome there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Egypt there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Mexico there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Peru there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient India there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.

In Ancient Japan there was a great teacher who taught the people how to grow beans. He taught them how to plant the beans in the ground, care for them, and when they were ready to be harvested, he showed them how to harvest them.
The Simple Life

(Continued from page 4)

I had been unable to purchase any buckwheat flour so I make my own everlasting dough, added to it instead of buckwheat, and made tortillas. Roll the dough out rather thin and place on top of an unheated wood stove. Don’t have the fire too hot. Keep turning from one side to another until light brown. Then put between the folded leaves of a cloth. Some people break the tortillas in bits and dip up with weed and a furrow. I oil over you are, who have the means to each person as they enter for hear mass and entering and leaving the church be for “the Truth”? There must be something wrong! I have met the Jehovahs in other cities; they have courage, and that pardons much of their intolerance.

Coming home the other Sunday I had to go around a round, good tortillas, she said, “That’s o.k. Hennacy, take and say my prayers. The old woman Distraught

(Woman Distracts)

(Continued from page 6)" We are unable to do, but neither can we sit with folded hands and igno­ one night last week when I had taken off my coat to help Lipa up for supper. Lipa jumped up from the table and ran to the rather ro­ meditate. It is the part of Christian char­

(Mass and entering and leaving the noon Mass can obtain papers for the necessities of unifying their lives by reaching out to it because their specialization disintegrate life.

A Litany

(Continued from page 4)

(specialization) destroy unification.

I. INTEGRATION and SPECIALIZATION

1. Integration

is the process of unifying many, into a unity.

2. Specialization

is the process of multiplying many into a multiplicity.

3. Integrators are disintegrators because destruction unifies multiplicity.

4. Specialists are disintegrators because destruction destroys multiplicity.

5. Universalists are specialists who has acquired a habit of specializing a part of his life and of disintegrating his whole life.

6. The farmer is an integrator who has acquired the habit of unifying all his natural life with the Christian life (the price) for supernatural bliss (the gate).

7. The Christian Farmer

is an integrator who has acquired the habit of sharing all his natural life with the Christian life (the price) for supernatural bliss (the gate). The spirit burns in the darkness of the individual soul.

IV. INDUSTRIALISM and the URBANITE

1. Industrialism is a system of life based upon specialization of the multiplicity of natural life in order to supply the necessities of material life.

2. The urbanite is a special kind of man who has acquired a habit of specializing a part of his life and of disintegrating his whole life.

3. Some urbanites:

(a) The factory worker may become a machine specialist—because he ends up at the door of a nerve specialist (that is a disintegrated mind).

(b) The miner may become a mining specialist—but he usually ends up at the door of a brain specialist (a part of his life).

V. AGRARIANISM and the FARMER

1. Agrarianism is a system of life based upon the integration of the multiplicity of natural life in order to supply the necessities of natural life.

2. The farmer is an integrator who has acquired the habit of unifying all his natural life with the Christian life (the price) for supernatural bliss (the gate).

6. The CHRISTIAN FARMER

is an integrator who has acquired the habit of sharing all his natural life with the Christian life (the price)

For Thoughtful Comment on...

Public Affairs Read

The Commmunal

386 4th Ave., N. Y. 16, N.Y.

$5 a year 10 cts. a copy

Applied Christianity

By FR. JOHN J. HUGO

A 224-page book of retreat notes. Send 50c to cover publication cost to:

FR. D. J. FIORENTINO

Unisport Read and Morris Park Avenue, Bronx, N. Y.

OUTLINE OF LIFE

By J. W. HAGIAKAS

I. INTEGRATION and SPECIALIZATION

1. Integration

is the process of unifying many, into a unity.

2. Specialization

is the process of multiplying many into a multiplicity.

3. Integrators are disintegrators because destruction unifies multiplicity.

4. Specialists are disintegrators because destruction destroys multiplicity.

5. Universalists are specialists who has acquired a habit of specializing a part of his life and of disintegrating his whole life.

6. The farmer is an integrator who has acquired the habit of unifying all his natural life with the Christian life (the price) for supernatural bliss (the gate).

7. The Christian Farmer

is an integrator who has acquired the habit of sharing all his natural life with the Christian life (the price) for supernatural bliss (the gate). The spirit burns in the darkness of the individual soul.

IV. INDUSTRIALISM and the URBANITE

1. Industrialism is a system of life based upon specialization of the multiplicity of material life in order to supply the necessities of material life.

2. The urbanite is a special kind of man who has acquired a habit of specializing a part of his life and of disintegrating his whole life.

3. Some urbanites:

(a) The factory worker may become a machine specialist—because he ends up at the door of a nerve specialist (that is a disintegrated mind).

(b) The miner may become a mining specialist—but he usually ends up at the door of a brain specialist (a part of his life).

V. AGRARIANISM and the FARMER

1. Agrarianism is a system of life based upon the integration of the multiplicity of natural life in order to supply the necessities of natural life.

2. The farmer is an integrator who has acquired the habit of unifying all his natural life with the Christian life (the price) for supernatural bliss (the gate).

6. The CHRISTIAN FARMER

is an integrator who has acquired the habit of sharing all his natural life with the Christian life (the price) for supernatural bliss (the gate). The spirit burns in the darkness of the individual soul.

IV. INDUSTRIALISM and the URBANITE

1. Industrialism is a system of life based upon specialization of the multiplicity of material life in order to supply the necessities of material life.

2. The urbanite is a special kind of man who has acquired a habit of specializing a part of his life and of disintegrating his whole life.

3. Some urbanites:

(a) The factory worker may become a machine specialist—because he ends up at the door of a nerve specialist (that is a disintegrated mind).

(b) The miner may become a mining specialist—but he usually ends up at the door of a brain specialist (a part of his life).

V. AGRARIANISM and the FARMER

1. Agrarianism is a system of life based upon the integration of the multiplicity of natural life in order to supply the necessities of natural life.

2. The farmer is an integrator who has acquired the habit of unifying all his natural life with the Christian life (the price) for supernatural bliss (the gate).

6. The CHRISTIAN FARMER

is an integrator who has acquired the habit of sharing all his natural life with the Christian life (the price) for supernatural bliss (the gate). The spirit burns in the darkness of the individual soul.

IV. INDUSTRIALISM and the URBANITE

1. Industrialism is a system of life based upon specialization of the multiplicity of material life in order to supply the necessities of material life.

2. The urbanite is a special kind of man who has acquired a habit of specializing a part of his life and of disintegrating his whole life.

3. Some urbanites:

(a) The factory worker may become a machine specialist—because he ends up at the door of a nerve specialist (that is a disintegrated mind).

(b) The miner may become a mining specialist—but he usually ends up at the door of a brain specialist (a part of his life).

V. AGRARIANISM and the FARMER

1. Agrarianism is a system of life based upon the integration of the multiplicity of natural life in order to supply the necessities of natural life.

2. The farmer is an integrator who has acquired the habit of unifying all his natural life with the Christian life (the price) for supernatural bliss (the gate).

6. The CHRISTIAN FARMER

is an integrator who has acquired the habit of sharing all his natural life with the Christian life (the price) for supernatural bliss (the gate). The spirit burns in the darkness of the individual soul.
The Simple Life

(continued from page 31)

peach wood burns brightly in the fireplace. Even twigs burn well in the
fireplace. Even twigs burn well in this world and the waves of epiphanies which have come up for me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.

Perhaps a letter or article in the Christian Century, which a friend kindly signed to help me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.

I'm afraid.

Perhaps a letter or article in the Christian Century, which a friend kindly signed to help me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.

Perhaps a letter or article in the Christian Century, which a friend kindly signed to help me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.

Perhaps a letter or article in the Christian Century, which a friend kindly signed to help me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.

Perhaps a letter or article in the Christian Century, which a friend kindly signed to help me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.

Perhaps a letter or article in the Christian Century, which a friend kindly signed to help me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.

Perhaps a letter or article in the Christian Century, which a friend kindly signed to help me along with several other papers, suggests an article about what I feel implicated to write. Perhaps I am writing another Tolstoy book, dealing with a friend of mine. At other times, slowly fried and mixed with, instead of meat, the whole resembling osmosis. Some meat-eaters who have not tasted oysters for thirty years.