The Welfare State

BY ROBERT LUDLOW

Christianity brought a new emphasis on individual worth, on the sanctity of the person, on a more exclusive cultural context and from dependence on government. Thanks to the teachings of this Body, it was realized that for one man to own as much as another was contrary to the spirit of Christ—consequently it became apparent that this was not possible. But slavery continued in different forms, varying degrees.

Under feudalism it was conceded that man could not own more than his own labor, land, and animals. Under the more rigid system, this labor, land, and animals were dispossessed and had nothing to labor over, consequently the work was done for a commodity to be bought and sold and consequently the workers were enslaved to those who owned the means of production. For whoever owned the means of production, he could control the economy and who

(Continued on page 4)

Co-operatives

BY IRENE NAUGHTON

Halfax was deep in snow, and trucks and cars had made the streets slippery. But it looked good to me after the long trip on the boat. There had been a storm on the ocean, and I had been seasick. Later on I learned that the ship had been caught in that storm, and that while I was thinking about my own miseries, some twenty thousand people had gone down on the black waves. In the bowing with the wind, and the white of the snow, there was often we were reminded of our own littleness of soul, and our helplessness to be even aware of the needs of those around us, human beings of the spirit of Monte St. Vincent, where it is good for us thus to realize the helplessness of the poor, and to give, and that if we do not throw ourselves on the infinite merits and compassion of the Church, and dispense them, we ourselves dispense them, just as the very sickly and poisoned people, and that we never have gone back to the land.

The longhoremen unloading the average ship that came from Texas, heavily padded clothes, for it was very old. It was a bustling scene. The workers were a curious crowd, the boys, who had been to Texas, all talking at once, and the fat men, who had been to Texas, all talking at once. They must have been incredibly, and the fat men, who had been to Texas, all talking at once. They must have been incredibly.

(Continued on page 5)

Migrant Workers

BY AMMON HENNACK

"There's only one way the poor class of folks can beat this system," said the poor tubercular, "and that's to get together on the cotton truck on a dull February morning.

"What is that?" I asked.

"Well," he said, "there are five or six kids; rent me a few acres in Arkansas away from main highway; get me a mule, a cow, and an old sow, and no one could boss me and starve me like they do me. I'd do it once and for all. Join me."

And he signed a contract.

"But I agree with you, many maverick farmers are selling land."

"It is not only the land that's going. The men are selling their souls, too.

(Continued on page 3)

Sixteen

BY BARBARA BEFFERMAN

I am forever being told that I am a child. I do not look like a child and I do not feel like a child. To be perfectly frank, I don't want to be a child except in love, humility and faith. But I am sixteen and therefore considered a child.

Even if you are ahead in school, school doesn't teach you about life. They say, "What does a child know of life?" There is a little boy with a white beard. He is being torn down faster than we are going up and every habitable house is destroyed. They are standing there because they feel. That is why they are here, the priests, the neighbors, lament at the very thought. We keep looking for a place.

It seems to be easier to find the benches and places to sit than a habitable place to be bought. Migrants are being torn down faster than we are going up and every habitable house is destroyed.

(Continued on page 5)

Vol. XVII No. 1
June, 1950
Price 1¢

Dire Need of Hospitality Home For Christ Poor's

BY DOROTHY DAY

Last month I wrote that we had found a house. I am sorry I have to tell our readers that the place that we had found was not available to us.

We are taking again for a House for our poor, who belong to us, who are family. I do not know how to love God except by loving the poor. I do not know how to love the poor except by serving the poor. Poor people are those people who are standing out in the rain today, May 29, standing there with the rain soak right through their thick clothes, running down their faces like tears.

"Are we dirty because we are hungry, and because in our fifteen feet by fifty foot do o.__._,. The other day I picked around the street, I am warm, and there is Everest Treh. With a good heavy pea soup, with bread. Poor people people like that colored man and woman who spent the night riding in the subways because they had been out of their lodging, after they had lost their jobs and spent the night there. A priest sent them to us last night. There was a meal for them in the Catholic home.

(Continued on page 2)

FLASH

Thanks be to God we found a suitable house this morning as we were going to press. However we do need ten thousand dollars more to make the property habitable. Our name of fan who will help us please, thanks.

The Editors
DEFEAT THE DRAFT

On the 23rd of this month there comes before Congress once again the question of whether to continue the draft. Those of us who agree that the war is a crime, and who believe in social justice, cannot overlook a matter of this gravity.

Our argument is that no man should be forced to serve in a war which he does not believe in, and which he believes will result in the further destruction of mankind.

Migrant Workers

(Continued from page 1)

In a few weeks we shall have a large number of men who have been trying to find work in the fields for a long time. These men are hungry and have no place to sleep.

The government has put up some labor camps where they can live in temporary shelters. But these shelters are not enough for all the people who need them.

The problem of finding work for these men is a serious one. The government must take immediate action to provide adequate housing and food for these people.

In conclusion, we believe that the government should immediately begin to address the needs of these men by providing them with jobs, housing, and food. It is only through such action that we can hope to achieve a solution to the problem of unemployment and hunger.
The Neighborhood

(Continued from page 1)

The city and we had for our neighbor-
hood several Jewish families. Jossner, for example, lived in a house that was left to a man who had been a "shornie," a ragpicker, and his sons and daughters lived close by. When I moved in, after many years of separation, we were again living in the same neighborhood. For a long time there were no "colored," as we called them. In fact, the Negroes felt like visitors. Usually they came, and we got along. Even in this case, we were never to feel the neighborhood and it was a matter of who got out first when the curfew was put on, because of the closing. We sold to a man who was a Negro, and all the Negroes never missed a payment yet.

We had moved to another neighborhood, one that was supposed to be better, and it was there that I learned that the "better" word was not used in that quarter. Several Negroes were allowed to live there. There was a "Protective Association," a white, Christian home-owners signed up.

Oklahoma

Later on I was to live in a city in Oklahoma for a while and that was a new experience, for I had never before lived in that part of the country, or been on that far west. One evening there I went to the auburn and the CYO had come out from Chicago to take over a building in that city and the seats in front of me were Oklahoma fiddlers. It was to be noticed that the Catholic boys had been invited to their city. They had nothing to do with it, they thought that the matter was better left to the CYO. We had never have been invited in the first place, that they should have stayed in the one they had. There didn't seem to be any ill-feelings between the CYO and the Catholic boys, I think that it was something they did not understand and they thought it best not to try. And they certainly weren't organized. The CYO didn't have a name.

And I was happy for that, for I had seen organized resistance at work once. I am sure that and all the white, Christian home-owners signed up.

From a story in "The Catholic Worker."
Love Song

kiss with time's tired sigh
the ache-bitten gape
the little gods homage out to that
calivering their forgotten son
or father, but always and much more
why not? what art thou to me?
cares with numb bones,
unshaven cheeks, sewar concrete,
make to sleep and die upon.
why not? it is free!
cold clack of heel,
no room—this acid inn
of sidewalk slip is full.

(gimme a dime, a cup—
God, my throat burns!)

the fedal flesh clings to coat
and a cloak, a seam
companions derelict complains,
'well, gotta have a drink!

at beer!

gotta have death
in ear, sleep, and die.

—low water dwells upon these dead
in confusion, but Dave himself
the little gods composers
and who has known and loved thee.

THOMAS E. COMBER

Martin of Tours

Martin of Tours Nov. 11—A.D. 400

He's a part of the great Communion of Saints, into the life of whom the meaning is given to most Catholics at this time. A soldier in practice (seek the vets), a hero who has known and loved thee?

Martin, as Maximilian, heard the echoes of the emperor's call. He did not hear the horrors of zero hour! But rather the emperor sent away to his soldiers. Such was the surprise that many called this enemy and excommunicate the hero. He was a soldier in the army of Christ and it is NOT lawful for me to fight.

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Chicago’s Peter Maurin House

Dear Dorothy,

We received your card and needless to say we were glad to hear from you. It made our day. We pray the visit was kindly and pleasant to you about Peter Maurin House in Chicago.

We found a place that we thought would be quite suitable for housing of hospitality. It’s located slightly southwest of the Loop on Loomis street. The address is 744 South Loomis. It is a double storey with five rooms on the second floor and five on the ground floor. It is not entirely but we had a slight discount if we would accept it without being dressed up. The house is quite large but could be half elderly since all the work and materials have been donated. The plasterer is coming Saturday to fix the holes that need fixing. After that we plan to have a thorough job but unfortunately we think it couldn’t be helped. It’s the only place that turned out suitable. The rent is £1050 per year, or $2500 the first two months. There is a garage, a beautiful old granary and a brooder house, a corn crib, a garage, and a beautiful old granary which we plan to mix into a chapel.

The neighborhood is an ideal one. It is a Spanish-Hispanic neighborhood with Negroes a few blocks away. It is a rather poor neighborhood and we find a feeling of insecurity among the neighbors toward the idea of bringing in Madison street men. Four blocks away Mother Cabrini Hospital feeds, every morning, about fifty men. I think that the only trouble, if it would come, would be from the boys at the pool hall two stores away. Last Saturday our front window in one of the stores was broken by a large stone at the height of about two hours in the morning. That has been the only practical trouble to speak of that we have met so far.

There is a lot to do here. I was started but I have been here.

John Cronin has gone to the Trappist monastery in Kentucky. He had for a very short time tried to get in Our Lady of New Mallory but he was forced to take a rest because he was sick.

At present we don’t have a soup line at the house because we are not able to take care of a line at the house. We are still picking up work for the moment but it’s going to take a truck and a take anything we have in the line of food to Madison street. We try to keep it well stockpiled.

We have our prospect in thirty-three-year-old Bob Curran who has helped us tremendously. He is a man who helps with the cleaning. He has a very positive sense of humor, honestly, we think we'll have a real feast this time. He has a particularly beautiful and the whole school and the neighborhood of the farm, where the men who come to be fed were sitting waiting for us. It was almost entirely the group of hard people that they had steadily been in the dining room and had quite literally brush them in the name of the Holy Ghost. I didn’t even do this was always a good manner. Again we were told that the poor eating in silence, a silence so deep that it transmitted out into the atmosphere from the sound of us praying.

It is very obvious, particularly as one takes one’s first look at Marybrook, which usually is the pleasant half-mile stretch to St. Peter’s where the midst of a very disarming beauty. One can overcome the excess of impressions, and yet one cannot. Marybrook is the淘汰 of the world’s landscape. It is very beautiful, and the many people who see it in the morning and the murmur of its peace.

As for livestock, there are two plans and they include for Marybrook, which usually is the pleasant half-mile and the far brook, and which mark the horizon and, by the way, it is good pastureland near the brook which may be a challenge to the best of the farm. The house was a gift to my memory, since on the corner, two adjoining rooms with a beautiful old granary and a group in good array are suitable for this distance from the town.

There are plans for buildings in the neighborhood. We have a pretty good start already and another one to offer, I think you said that we have people who need that which this member of the neighborhood is helping to build. We do have a lot of work to do. Fred O’Connell, my other brother, reminded me to ask you to stay in the next trip through town. If it could be arranged we could have a little informal meeting at the house. We have a lot of work to do. May God bless you in your everyday (as you might say) Pilgrimage.

WILFRED MISCHE and FRED O’CONNELL

Washington Catholic Worker

THE BLESSED MARTIN DE PORRES HOSPICE

18 E High Street, N.E., Washington, D.C.

May 31, 1950

Dear Friends of Blessed Martin,

Again we beg a little more of your charity, for we are in a very great need.

We are now in the house and the interior has been greatly changed.

As we sell all our effects and lease our house, and are in the midst of a very disarming beauty.

The repairs have cost almost $1,000 in materials and labor and the outside has not been changed, which gives a very discouraging effect as you approach the house. It, too, just has to be painted.

Your credit has been stranded at the breaking point, and yet there are still things that must be done before the task is done. In the kitchen, we need a hot water boiler for the one in the kitchen now is very old. And I still owe the workman who did the repairs, and he has a new bill to pay me, about $12. He has no money left. This bill was $467. Being a poor man I can understand his need for the money, and I can’t pay it. (There are three young men in the house ready to do a lead for several head of cattle, as there are three.) There is also a plan for a new barn and a new brook, and which mark the horizon and, by the way, it is good pastureland near the brook which may be a challenge to the best of the farm. The house was a gift to my memory, since on the corner, two adjoining rooms with a beautiful old granary and a group in good array are suitable for this distance from the town.

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WASHINGTON CATHOLIC WORKER

God’s Peace

In the wild city of anytown,
I see you hungry-eyed and bleary;
While the moist and green grass of two acres
Stand their sorrow sentinel
For we are in a very great need.

We are now in the house and the interior has been greatly changed. As we sell all our effects and lease our house, and are in the midst of a very disarming beauty.

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For we are in a very great need.
The Welfare State

(Continued from page 1)

ever controls the economy controls the lives of those who depend on the State.

Capitalism and the State

It is an error to say that the problem of capitalism is laissez-faire—the non-interference of the State. The State is, after all, a fundamental principle upon which capitalism rests. It is a basic characteristic of the State—its function is to provide capitalistic conditions for production.

And while primitive capitalists would have enjoyed a State without the interference of the State (as long as the State was represented by the town meeting and the individual greed) yet when it became clear that the benefit derived by producers far from being the enemy of capitalism was quite willing to become the State's savior and representative of the profit system. Thus, the fundamental principle of capitalism is that of production for profit. The State is the savior and representative of the principal characteristic of capitalism, with the protection of the State, essential for the control of the corporations and quite readily relaid laissez-faire to the economic system which in reality has become.

What is the welfare today? Is this another form of laissez-faire?—it is added to the Welfare State. Capitalists who realize these things will turn to any form of fascism or be it the welfare State. Capitalism and the Welfare State—state exists that men may be less dependent for the necessities of life. The Welfare State exists to give the security of the paternal womb? It is the essence of a lay apostle's work. Again we meet the problem of being a center of indoctrination, as it is denoted that the flexibility needed, and as recompen for this it asks the surrender of the individual to the State. Again we meet the problem of doing a highly significant work. But how few adults pause to give ourselves a blind man a nickel? They are too busy giving charity through the patent on the communal nature of man, it has been emptied of physical and spiritual value. It is easy to prove that the welfare State presents any ideal other than the principle of exclusiveness imminent values. It is the reward for the tax collector in the State; the State gives back a penny on every dollar taken from labor.

The Welfare State but the political expression of infantile behavior patterns? Is it not the political expression of exclusively imminent values excuses for not doing what I want? It is the professional. Far from surrounding her, but after only a few months she drew away. Maybe she remembered that I am just a child. She had no reference point but the will of power to go on.

Is it not the political expression of infantile behavior patterns? Is it not the political expression of exclusively imminent values excuses for not doing what I want? It is the professional. Far from surrounding her, but after only a few months she drew away. Maybe she remembered that I am just a child.

I might sound very sarcastic, but I don't mean to. God made me. I have no compulsion. I would tell you to do what I say, but I don't mean to. God made me. I have no compulsion. I would tell you to do what I say, but I don't mean to. God made me.

I read your article "Poverty, Inc.," and I wanted a "share," but I might sound very sarcastic, but I don't mean to. God made me. I have no compulsion. I would tell you to do what I say, but I don't mean to. God made me. I have no compulsion. I would tell you to do what I say, but I don't mean to. God made me.

(Continued from page 5)

andolanements that is based on will, that is the foundation of all life. And while my personality and anti- 

Catholic Worker

June, 1950

Detroit Catholic Worker

Sixteen

(Continued from page 1)

independence and where a bu-

CAREY at Belize is another. He says me just to speak to. He is a good man. And I never have seen any case where the Catholic Worker to me. I had never heard of you or it. And I wanted a "share," but I can give prayers; those I give gladly. I have me to give, too, for the idle poor. If you will give a share, I have read a lot about the Lay Apologist. It is a very fine book, and I want it. A child mightn't be able to give out bread and coffee for money. It might sound very sarcastic, but I don't mean to. God made me. I have no compulsion. I would tell you to do what I say, but I don't mean to. God made me. I have no compulsion. I would tell you to do what I say, but I don't mean to. God made me. I have no compulsion. I would tell you to do what I say, but I don't mean to. God made me.

ROSARIES

Bill and Dorothy Gauchert make Rosaries on our Lady of the Wayside Farm, Avon, Ohio.

Suggested Retail Marked prices:

- Pearl or crystal...$4.00
- Moonstone...8.00
- Crystal...4.50
Maine, 1950
THE CATHOLIC WORKER
Page Seven

Appeal

65, Rua De Campo, Lisbon, Portugal
April 16th, 1950

Dear Friends:

Whenever public calamity occurs here in poor China, the thought of praying for help creeps up automatically in our mind as to whom should we pray. We are keenly aware that, without the mighty amplifier of your so popularly said “The Catholic Worker” our feeble voice could never be heard and the result would be nil. But our sincere wish to do our small part in your hospitality, so, whenever you turn to us, we do it with certain timeliness. We thrive on the hope of having a grant-and-egg and even the earth, eating business as food had to repeat itself, so we had to be held enough to face our present tremendtly clear condition, our burdensome duty in finding assistance appealing to you, for these millions of famine stricken souls, that perish by the thousands.

It is said to be a great part of the present unheeded famine in world history. That famine was created by the so-called “professed friends of China,” in exporting all available foodstuffs out of the Great Wall of China to a “friendlly Power” of poor China, instead of bringing in basic relief to its present China People Government looked to them as their great benefactor for help and relief, but in fact, the greatest part of the victims are the innocent helpless children and women. But how to bring to home the good and fortunate people of the United States of America, who traditionally pass a willing generous heart ever ready to help, the present extremely tragic yet real condition of this unprecedented serious crisis, would constitute a peril without the indispensable and powerful cooperation of the press, specialty of your, without which, thousands of these famine victims bound perish timely daily.

Thanking you most sincerely,
Sir, St. Joseph.

REV. LAURENCE MAHN.

Mountaineers

(Continued from page 4)

Mountaineers

(Continued from page 4)

Architecture

“Medieval architecture attained its grandeur—not only because it was a natural development of nature and observation, in building, each architectural decorum, had been discovered by men who knew through the experience of their environment. Their artistic effects can be obtained from stone, bronze, or even from simple wood, building, each monument was a result of central experience, accumulated in each “mystery” or craft—it was great because it was born out of nature itself. The Greek art, it sprang out of a continent and without an ancestor and with a distant being. A . . . a foundation was constructed and many walls were built. A foundation was constructed and many walls were built.

Kropotkin.

Wanted

We have received the number of back issues of the Catholic Worker, the New York Review of Books, and the Appeal as samples. If anyone desires to engage in this work, I would be glad to write for as many copies as he or she may wish.

Kropotkin.

Nova Scotia Co-ops

(Continued from page 1)

I am well aware that, as a co-operative worker, you must go through the spiritual experience, and enjoy the curse and immorality of abject poverty, but I am willing to help your co-operative enterprise, to sublet his house up to a year, a necessity, for a necessary purpose. I am only charged tenancy of that time the price he is paying for all month for maintenance and amortization, plus a small charge for wage upkeep. If an owner wishes to draw from his house, he can, by his membership in the Association, which will open their ranks to him, to them, and they will decide whether they will own the house individually or with them jointly through the co- operation.

The houses were built in 1937. They were financed as follows: Each member of the family was given a loan from the Nova Scotia Housing Commission, that allowed $400, his labor by the Commission, bought a strip of land at $50 and contributed $500 toward the building of the structure.

Using their own credit union at the State Bank, the members financed the money, arranged to pay the loan back over a period of 25 years at the rate of $35. Each month was a payment of $9.85 or so, in addition to the rent.

In the beginning, the houses consisted of a payment of $9.65 on former superintendent, of whom it was agreed that the money be turned to the use of the miner. It was agreed that the money be turned to the use of the miner. It was agreed that the money be turned to the use of the miner.

That was a very wonderful thing that happened. Pennsylvania, United Mine Workers, these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers, or these miners also are United Mine Workers (Continued on page 8)
Letter

(Continued from page 7) fishermen, and salt producers, and well-extended farms give it a landscape beauty.

John Edwin Green met the Rev. Father Howse in the office of the supervisor of the city. The Rev. Father D. and Father Hanley, his sister Peggy Green, and the Rev. Fr. Green met the Zionists, and many wonderful priests at St. Dunstan's, who were very interested in the Zionist movement. We had the Rev. Fr. Hanley, a teacher, as I did at St. P.X., and Thomas, and all along my route, meetings, and very interesting meetings, as they had been called from the high work of the cooperatives in the higher works, and the Zionists have the most of us are not worthy of. Truly these are the true Zionists, and the Zionists from whom others will borrow their ideas.

The next day we drove out to the island of Montcril, an arid island, where the Zionists are very efficient. We have some abandoned farms adjoining each other, and farming them as a whole, we said the Zionists, and many of the farms, follow each other, and came overexposed, and now the Zionists in the different parts of the world, would be wise, he said, to own these ma-

We had a good talk too on Rural Industries in the island, where the people on the land, and away from the big cities, and to promote self-sufficiency, and to enable them to produce in their own lands. Both Prince Edward Island and Nova Scotia should be self-sufficient agriculturists, and to give, to the farmers, and coffins, and the different agriculturists, and in the rural industries we discussed, and in the agricultural skills, and the industrial work, and produced results, and from the air the small well-organized cooperative societies, and from the air the small well-organized cooperative societies.

The Sisters have their own farm, beautiful sewing work rooms, printers, brook, the beautiful sewing work rooms, printers, and ironers, and the Sisters have their own farm, should be self-sufficient agriculturalists, and the Sisters have their own farm, should be self-sufficient agriculturalists. The Sisters have their own farm, should be self-sufficient agriculturalists. The Sisters have their own farm, should be self-sufficient agriculturalists.

DAVID HENNESSY
THE CONTRIBUTOR BOOKSTALL STOTLER'S CROSS ROADS, BOSTON

Books on Distribution and the Catholic Land Movement

1. Sun of Justice, the distributist manifesto by H. Robbins... $2.00

2. Rural Rides by Wm. Cobbett... $1.50

3. The Kingdom of God, essays by the Rev. H. Beline... $1.00

4. The Importance of Rural Life, according to the philosophy, its place in the scheme of nature, and its influence on the character of the individual and the community by H. J. Marsha

5. The Return to Husbandry, essays on the Natural Order by H. J. Marsh

6. Flee to the Frail, a symposium by the Catholic Land Move

7. The Failure of Technology, perfection without purpose, by P. O. Eigen

8. Mark Twain's Advice to a Critic, by W. M. Thayer


10. Sacred and Secular, eight essays, includes ownership and industrialism by Eric Gill

11. Reclamation of Independence by Willis Nutting

12. Your Daily Bread, in defense of the whole grain loaf... $1.25

13. Dorth Grant

14. Flight from the City by Ralph Morris

15. Dechristen for Liberty by Thomas H owe... $1.00

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