Pacifists are often asked what they would do now that a war is on, and especially this war, and at its present stage; and beyond resorting to prayer, or suggesting something quite unlikely to be followed, hardly anything practicable can be suggested; and even if it could, it would not be allowed. They might perhaps say something; for the radio provides an opportunity for anyone to speak even in war time to the whole world. Unfortunately that valuable medium of intercourse has been already so misused for propaganda, that it is either forbidden, or few are disposed even to listen to anything transmitted from an enemy country. Nevertheless everything broadcast is still listened to by some one, always by those authorized to do so, and some of this is undoubtedly reported to those in authority, and so probably reaches the rulers. Here then remains a marvelous opportunity to speak to the rulers of the world. They have so far mostly used this means only to say things that, however much they may hearten their own followers only exacerbate the rest; so that no one now would ever trust anything they said outside their own country and perhaps not even to those within it. Only someone, not a ruler, not a propagandist, not a war waging, military strategist or a political intriguer can now be trusted.

It may well be that even such a one would not now be listened to by many; it is more likely that no one would give much attention to him anyhow; and it is certain that he would never be allowed to broadcast at all. There has, however, come into our hands a proposed broadcast of what someone would say if he were granted the freedom to do so; and we have decided to publish it. For every reason it must be unanimous; and although it will never be used, it may reach some mind, make a suggestion of something better, even stir some movement; and at least it will be valuable to have it on record. Of course, is what someone would have said if he had been allowed; if it were allowed, of what was said, even if no one took any notice; therefore a testimony to humanity, and perhaps of some future value for the repu-
tation of religion and the Church. So here it is:

I want to speak to everyone who will listen to me, but in the first place to the rulers of the nations who are at war.

It may reach some mind, make them think of their intentions;

There has, however, come into our hands a proposed broadcast of what someone would say if he were granted the freedom to do so; and we have decided to publish it. For every reason it must be unanimous; and although it will never be used, it may reach some mind, make a suggestion of something better, even stir some movement; and at least it will be valuable to have it on record. Of course, is what someone would have said if he had been allowed; if it were allowed, of what was said, even if no one took any notice; therefore a testimony to humanity, and perhaps of some future value for the reputation of religion and the Church. So here it is:

I want to speak to everyone who will listen to me, but in the first place to the rulers of the nations who are at war.

It may reach some mind, make them think of their intentions;

There has, however, come into our hands a proposed broadcast of what someone would say if he were granted the freedom to do so; and we have decided to publish it. For every reason it must be unanimous; and although it will never be used, it may reach some mind, make a suggestion of something better, even stir some movement; and at least it will be valuable to have it on record. Of course, is what someone would have said if he had been allowed; if it were allowed, of what was said, even if no one took any notice; therefore a testimony to humanity, and perhaps of some future value for the reputation of religion and the Church. So here it is:

I want to speak to everyone who will listen to me, but in the first place to the rulers of the nations who are at war.

It may reach some mind, make them think of their intentions;
In the Vineyard: VI—Positive Christianity

By FR. JOHN J. HUGO

It seems well at this point to present an alternative conception which will undoubtedly have its detractors. It is the position that has shaped the minds of many readers against the method recommended in the series to this point, namely, the spiritual life in the agencies devoted to Catholic Action. The concept is this: It is almost automatically as soon as the element of personal sacrifice comes into view, that positive Christianity is the road for the modern man. If this is true, it is a bad policy to emphasize the renunciation and renunciation is something which, because it is so simple and direct, is second nature to the modern man. Hence the present objection to the love of God and devotion to Him are secondary to the love of one's self. To attract people nowadays it is best to leave these elements in the background and focus direct attention on the positive aspect of Christianity, that is, what on the Christian may do rather than what he may not do. But modern men, equipped as they are, with this doctrine sketched in these articles is too negative, too in- sufficient, too full of self-denial, to the spiritual part of Christianity. I have been talking a great deal about devotion, love of God, and world, mortification. Of course I have also spoken of the love of God, but the way to develop this love is the theme of these articles. In other words, the negative ideas has been occasioned by the fact that they persist in the means of attaining God's love. But the modern man, accustomed to more comforts than a medieval rai- son, is disturbed by what he deems an over-emphasis of self-denial, and to him emphasis is an over-emphasis. He believes that holiness lies in usefulness. Hence the present objection, which is not a radical objection, is likely to confuse others also whom it does not convince.

Christanity

As a preliminary to answering it is significant to notice that those who speak in this way generally have inaccurate ideas as to what is meant by negative and positive Christianity. They judge from a merely natural standpoint and not, as they should, from the supernatural point of view; as a result, besides being inaccurate, they are confusing two things that misunderstand entirely the relation of the means and the aspects of Christian practice. To them positive Christianity comprises only the negative virtues; and by the virtues they mean chiefly the moral virtues. To negative Christianity will be just the opposite; its teaching will be the practical application of Christianity, not only the rejection of all that is against the natural law, but also penance, justice, and, finally, negative virtues, is considered to be the whole view of Christian teaching.

Once we realize what is implied in the negative viewpoint, the way is open to identify it as negative or positive. Negative Christianity does not mean simply the prohibitions contained in the commandments. Its meaning is much wider than this and includes all that is opposed to the love of God. That is, to Christian teaching, if its negative side reject, not only the actual laws offered against the natural law, but also venial sin and finally, negative virtues, is considered to be the whole view of Christian teaching.

That the love of creatures is the love of one's self. It is the love of God explains why St. Thomas defines all sin as the love of one's self and a turning towards creatures; which shows that the det- ract men to the Church by a two-fold policy. First of all, it discourages emphasis upon the "don'ts" of religion and de- ployes preoccupation with the things shall not by much more then does it discourage emphasis upon self-denial; this...
Five Forms Of Capitalism

By Peter Maurin

I. Mercantile Capitalism

1. In the Middle Ages the consumer owned the producer and asked the producer to produce something for him.

2. There was no middleman between the producer and the consumer.

3. When the producer started to sell his products to the middleman he no longer saw the consumer.

4. The producer saw the middleman and the consumer saw only the middleman and the middleman was only interested in buying cheap and selling dear.

5. And the functional society ceased to exist and the atomistic society came into existence.

6. And everybody shouted: "Time is money."

II. Factory Capitalism

1. When the use of steam was invented the middlemen started factories.

2. The craftsmen deserted their craft shops and went to work in the factories and became factory hands.

3. Factory owners turned out gadgets to take drudgery out of the home and became factory hands.

4. And then they took women out of the home and brought them into factories.

5. And then they took children out of the home and brought them into factories.

6. And men had to stay home to look after young children.

III. Monopoly Capitalism

1. With the American Civil War, monopoly capitalism came into existence.

2. With monopoly capitalism came the exploitation of infant industries.

3. With monopoly capitalism came high tariffs for the protection of these industries.

4. With monopoly capitalism came unfair Tariff for the protection of infant industries.

5. With monopoly capitalism came trust-busting laws for the protection of the consumer.


IV. Finance Capitalism

1. With the first World War finance capitalism came into existence.

2. With finance capitalism came installment buying.

3. In 1907, Yale Review published an article by Albert Vermann in which he said that installment buying had risen.

(Continued on page 5)
Dear St. Joseph

This is your month and we cannot find your picture to put in the paper. But a number of our Houses of Hospitality are named after you, including the first one, ours in New York. So we honor you now by coming to you with requests, showing our faith, our trust in your very ready help, and protection. We pray you to keep an ever-watchful eye on all dangers, as you protected Mary and our Lord Jesus Christ on the Flight into Egypt. Guard us, Mary, you with our householder, the head of our family. Help us to pay our bills, by reminding our friends of our needs. Today we spent every cent we had—there is nothing left, but debts. And most of all, we do you honor by being as much like you as possible. But our actual case is a different one. We burn in one place, not interposing; Rome simply lets it alone. Then it comes before a Bishop; or some priest, or some professor in some authority, which was supreme and final, was watching every trial to do so, or request the appeal must, as a matter of duty, be made at once to any appeal is next made to a seat of authority in the Church; but if we look into the history of the nations. Apart from the facts, and wisdom, and prudence, chooses the weak and helpless, and by a voice crying in the wilderness calls men to repentance, I appeal to you, and I know that wherever there is a sense or wisdom; I am not speaking through one of the least of His servants; whether I am not speaking for your better, and I am not speaking for your needs, and I know that the Church, and your enemies as a sign of weakness; because you believe they are not open to any such appeal; indeed, that they are, as some ordinary person, and yet I hold myself as responsible for the greatest deliverer the Church. And so, Holy Father, I want to be a peacemaker, to seek a way of true peace. The Holy Father negotiated the cease-fire of 1948, and we all look towards you. I am not speaking for your own conscience and only your deep need of humanity at this hour, and the inarticulate cry of the people everywhere, and I am speaking for your country and your enemies, for the freedom of his intellect might truly be said to be beaten out of him. But this has not been so—"I do not mean to say that, when controversies run high, in schools or even in small portions of the Church, an interposition may not advisable take place; and again, questions may be of that urgent nature that an appeal to you only is necessary; I mean the little high authority in the Church; but if we look into the history of controversy we shall find, I think, the general run of things to be so. So we have now to bring to the Church the present distress is beyond human power, and that men are looking everywhere, and when neither alone there is hope. I am only an ordinary man, and yet I would trust him, or cannot trust in him, and trust in any appeal to your enemies as desperate of mankind? What is it that does not open to any such appeal; that is the mutual destruction, and at once for months 'with various nations to abandon their arms, have been successful, it is revealed here. We are not voicing the deep need of humanity at this hour, and the inarticulate cry of the people everywhere, and I am speaking for your country and your enemies, for the freedom of his intellect might truly be said to be beaten out of him. But this has not been so—"I do not mean to say that, when controversies run high, in schools or even in small portions of the Church, an interposition may not advisable take place; and again, questions may be of that urgent nature that an appeal to you only is necessary; I mean the little high authority in the Church; but if we look into the history of controversy we shall find, I think, the general run of things to be so.
Waller Will Die
on shares on Davis' land. The 12 rooms had been empty a long
affirmed the death sentence and
can't 'lJOte or serve on juri­es!
at first, and then after his floors painted and a million odds
came the eviction. two dollars a month towards it.
result of the shooting of ever since we moved m the
Virginia, Odell Waller will die
mournfully because I was so at­
father died, and the farm lost, and ends, but for Jim Brazil. The
lord who had cheated Waller for almost three years but I was
Waller shot him.
insured justifying his gun pocket. 1s forty-eight dollars a month.
Waller before. An all-white jury, ten of whom were plant-
Affraid of the Laborer
be held in that small shanty, on their own land at first, and then after his father died the farm was
Waller on Davis' land. The government cut down the
toiling and when Davis pocketed the check. Then he took Waller's share of the crop on Davis' land.

Self Defense
Waller went with his old mother and his wife to clip the landlord's home to ask again for his share of the crop on which the landlord had said Waller had
waged. Davis, known as a hard man who had caused trouble with the laborers, was
to get a check, said Waller, yelled: "You won't get a
dammed thing!!" and reached his gun pocket. Waller shot him.

Trial by Jury
Sharecroppers, the majority of whom are Negroes, are excluded from the Waller jury, because they couldn't pay the poll tax to be ip Virginia. The tax adds up for years; poor people can never catch up. Six million white, four
million Negroes in eight states can't vote or serve on juries! The Congress of the United States guarantees each citizen
trial by an impartial jury, by a jury of his peers. But in the Waller case Waller was tried by a white jury, ten of whom were plantation
workers.
The Virginia Supreme Court affirmed the death sentence and refused to hear the appeal of whether a jury drawn from lists of poll tax-payers is con-­
demned. The Virginia's Negro Defense League is asking the U.
the Supreme Court to decide. The high court decision is favorable, will democratize Southern justice and be a basis for knocking out the poll tax.

How to Help
Meanwhile, the execution of Odell Waller is scheduled for March 20, 1942. Virginia's Governor Cog­
W. Darden, Jr., must be persuaded to
protesting. Write to him at Rich­
mond, Virginia. Funds for carrying on the case are needed. If you can help this way, send contributions to The Workers Defense League, 202 West 16 St., New York City.

Easy Essay
(Continued from page 3)
to boom years and to starve lean years.
4. In addition to the work we gave u the New Era and
the promise of a decent meal, a chicken in every pot and a sign "To Let" in four
enormous plum poor-house.
5. But the Home Front
failed to materialize and people found them­
selves in the midst of the
crisis.

V. State Capitalism
1. Finance capitalism has not been able to
employ the unemployed.
2. The State has assumed the task to
employ the unemployed.
3. Economic activities financially
supported by State bureaucrats
4. State bureaucrats 
are the masters of
State supervision.
5. State supervision is responsible
for personal vision.
6. And without personal vision, people are
decadent.
7. Individual vision
leads to personal action.
8. Personal vision
means personal responsibility.
9. Personal responsibility
means democratic dynamic.
Rural Reconstruction (Continued from page 34)

show how the F.S.A. stepped in to save small farm units of farming families that were forced by circumstances to consider giving them up or to return to the road to basing work, good health, security and economic well-being.

What a tragedy it would be, if this program was sabotaged at this point by the very things that that country needs are more farmers, more ownership of land, group security and more food! The first line of defense of any country is the land. The foundations are its land and its farmers. "The small land owners are the most peaceable part of the state." (Thomas Jefferson.)

The Future

The F.S.A. did and still does a good job but it does not go far enough. It helps people who are still on the land to stay there. But what about the thousands of families who were forced off the land and who are still wandering, dispossessed and landless? What about the hundreds of thousands forced to move into urban centers to live in congested and unhealthy places? What about the long freedom which only the land can give them, who are forced by circumstances to leave the city and leave their blood and who want to get there to make fanning a way of life? What about the children in an atmosphere befitting their dignity and destiny? What about the family centers who, when the war is over and perhaps before that, will have to be forced to leave the cities and leave on the land? These and other agencies do not apply any account of these people. They are a part of the political circumstances which will become aggravated as time goes on. We will have to take them seriously and to practice at home what is a part of the foundation of a Christian physician who cannot or who does not try to heal himself. We must give the farmers, sailors and defense workers when the war is over? Will they get their old kitchens, pats on the back and a good meal, or will they get a local and make them owners and producers. Public funds

ACCIO HISTORY AND PURPOSES

The Association of Catholic Workmen was formerly the Pax group. The new name was chosen at the request of the Selective Service Act.

The purpose of the Association is to provide leadership among Catholics who are conscientiously opposed to all forms of war. They have no interest in the war, either because they believe that following the counsel of the Church and the statement of the American bishops and of the Selective Service Act.

The Pax, group and later the Association, have registered about 150,000 A.D.O's over a period of years.

With the passage of the Selective Service Act, the groups need help to the Catholic conscientious objectors becoming leaders in a movement to stamp out the war as an evil. They are helping to administer a new national committee of the Catholic Church that is being organized with the Catholic Workers. The group has a strong national organization and it is being developed in the home towns. It has a national office in New York, helped to his conclusions, and made a step there will be plenty of money. The group has a national office in New York, which felt that in following the conclusions of a national board, a thousand dollars to make a down payment, in return for which we were supposed to deed her a corner and build her a house. So now she has three acres and a house and a hundred and twenty-five cisterns, with a good cellar and an attic and a beautiful landscape. Now she has a farm page. There are three kinds of work, physical, and that is hard, and demands self-discipline; mental, and that is harder; and last of all, spiritual, and that is hardest—the kind of work everyone is trying to do. In the practice of all three.

LIVE-WATERS

A. A. Belin

Next for such a purpose to approve and responsible families, and groups would, of course, be, in the last analysis, a loan to help people to become econo- mically independent and productive. The F.S.A. program, but to demand that its operations be ex-

March, 1948

Stephen Hergenhan

If you go down to Brooklyn Bridge, take a Madison street bus, get off at Jackson street and walk to the river, you find there St. Rose's Home for Incurable Cancer. You go through the gates, and if you say "that's a good walk from the Catholic Worker office and for weeks now someone has been getting down every day to see Steve Hergenhan, who was transferred there from Roosevelt Hospital last month.

Three weeks ago he was baptized, received the Sacrament of Extreme Penitence, and was prepared for his first communion. He lay there, smelling a gardenia which I had brought in to him, a little sample of the sweetness of heaven. "I want to go now, but he said, when he accepted the ministrations of the priest. "I've been working with The Catholic Worker for the past nine years, ever since I was a Catholic."

He was cheerful and calm. He lay there with eyes closed and smiled sweetly as if there were "some gentleness in my life," he said, "and there is no more to gentleness."

But some days he isn't so happy.

"Here I am left alone this afternoon. I've got nothing to do in isolation."

Outside the window were perched on the statue of St. Joseph in the little garden by the side of the window. "I've got a private room (only one other patient) and there are two large mountains of paper, letters, telling me he has been able to get out to the sun parlor since he came to the hospital. Now he doesn't leave his bed.

WORK OF HEAD AND HAND

"But I like talking," he states. I thing all of the things he has done has cornered The Catholic Workers, all the labor he has put in, all the speeches he has made at our Wednesday night meetings.

He came to us, a friend of Peter Maurin, when our office was on Fifteenth street. He helped keep the meetings going there. In 1943 the Catholic Workers turned to the Communism and Fascism and Catholicism. Steve was always a communitarian person, he said, but once he had tried living alone.

Before Peter had known him he had built a house for himself, and then he had moved out to the country, and all kinds of things that are in accord with high ideals of Christian work camps.

The association became affiliated with the National Serv-

The director of the Association to bear the finan-

cial burden of the camps necessary to without connec-
tions. The fund s. The camp and equipment was accepted from the government under the Selective Service Act.

While some claim, and perhaps with justice, that c.o.'s should have to bear the cost of their service period, the group leaders felt that it was more in the interest of the country and the welfare of the country and people as a whole rather than for the selfish ends of individual.

It was felt that the whole of the Christian work camps, the being set up, etc.frameworks. The director of the Association to bear the financial burden of the camps necessary to without connections. The fund s. The camp and equipment was accepted from the government under the Selective Service Act. A friend had given us a thousand dollars to make a down payment, in return for which we were supposed to deed her a corner and build her a house. So now she has three acres and a house and a hundred and twenty-five cisterns, with a good cellar and an attic and a beautiful landscape. Now she has a farm page. There are three kinds of work, physical, and that is hard, and demands self-discipline; mental, and that is harder; and last of all, spiritual, and that is hardest—the kind of work everyone is trying to do. In the practice of all three.

SPRITUAL EXERCISING

"There has been a worker all your life, you loved to work, you had a philosophy of labor. You liked physical work and mental work. You loved to be a part of a group, to argue, and you spent hours and hours at it. And now you can read and you can't work and you've got to begin exercising some of the things that you used to exercise yourself, singing Faith, Hope and Charity. They are very weak. You have got to use them, and the faith and hope and charity that you have got to use, because you've been more charitable than you'd like anyone to believe, in your 'harshness'. You've washed clothes for people, and there are not a great many people who are not particularly liked, nor admired, nor would have chosen for your associates. But you need to exercise those virtues, so that they become something that you can use when things get weak, so you have to exercise these spiritual ones, and that is the work God wants you to do now. That's probably why I had to be in some hospitals."

"But you still have to move mountains. And you can do it, even if you don't do it with a pick and shovel. It would be much easier if that was possible, but you've got to use the only effective means, Prayer."

I talked at length like this because he was always asking for serious talk. When I came in he'd tell me to sit down and talk. "I can't talk, I can't read. But you and Julia give me ideas and so I can think."

Today he said, "I'm spending a bit of his beneficialness as I came (Continued on page 1)"
Adapted Manned? This is a question which is hard for me to answer because there is so much to take into consideration. On Maryfarm, we have five people, three of us are still living at the Easton, Penna., at the present time. We have four women and eight children.

One man, the father of three children, works outside most of the time. Another of the married men is just coming to us, he is a refugee who came to us through reading the Catholic Worker. This spring we will plant a couple of acres of potatoes, beans, lettuce, and sweet potatoes. Also in the operation, a balanced management of the farm, that is, diversity—cattle, fields for animals; draft, other live stock, proper amounts of grains, roots and greens and fruits, also the proper live stock, the proper crops, and proper amount of food and farm implements and compost piles.

Production for use primarily. Whatever is not needed can be sold for exchange means, and whatever is not needed can be sold for exchange means.

Don't be afraid to make mistakes. It is important to get started. We have found out when a small place is rented at first, as a place for experience's sake, be-cause this is the best place to learn, using the least possible place, there is the like experience by which to learn.

Hazen Orndor.

Sugar Beets

Dubuque, Iowa,

February 13, 1942.

Dear Friends:

Feb. 28th will be the birthday of Eric Gill (his entrance into the world, 1882, and his death, 1940). I am a big admirer of Graham Carey wishes to sponsor a memorial prayer-book for St. George's, from Berry and distributed to lovers of Eric G. for their missals. Write to the editor of the Irish Catholic, 567 18th Avenue, San Francisco, and request a copy of the book.

Yours sincerely

David Hennessy

Sugar Beets

Dubuque, Iowa,

February 13, 1942.

Dear Friends:

Our local press has carried a lot of articles lately about the sugar-beet industry will be able to cope with the necessary equipment and supplies.

Produce for Use The problem of growing things is good soil, good rich soil, moisture and sunshine, water where and when, and also to know how to plant and harvest plants successfully cultivated; protection or rescuing them from disease and pests at the pre-, post, and postharvest stages. Animals are a problem of food, water, proper shelter, moderate cleanliness, exercise and other care for certain animals.

The permaculture idea is the ideal, one with woodlands, fields and adequate water supply.

Also in the operation, a balanced management of the farm, that is, diversity—cattle, fields for animals; draft, other livestock, proper amounts of grains, roots and greens and fruits, also the proper livestock, the proper crops, and proper amount of food and farm implements and compost piles.

Production for use primarily. Whatever is not needed can be sold for exchange means, and whatever is not needed can be sold for exchange means.

Don't be afraid to make mistakes. It is important to get started. We have found out when a small place is rented at first, as a place for experience's sake, because this is the best place to learn, using the least possible place, there is the like experience by which to learn.
Grow Your Own Food

All farmers are thinking of spring plowing and planting now that the days are growing longer. What they do before the ground is workable is certain that certain crops will be ready on hand when the "itch to get at it." Here at Maryfarm we have two small fields, twenty-five acres, a team of horses, two cows, six adult goats, a young goat and a goat kid, one donkey, and one or two other things. If we are able to feed ourselves and feed the children, we will be doing well, considering restrictions as to land and our own decisions.

Unbitted Tastes

Feeding the animals—well, that's a question of pasturage, haymaking and so many bushels of grain to the acre. But with the human population, it's not much of a thing. Some changing advertisements and uncultivated tastes form a rare combination to effect food habits. The ordinary American is a suicidal eater. It takes many forms. The American taste to balance food and man and man and his food. God made man, and God made the food; man can't make it. His tastes are good. And so are some especially. Tasty. Very tasty. In a malaise. A fallow.

To get to the bottom of this thing. Point one is that food is not just the soil on this earth. Most of our foods are vegetative. The rest are animal excreta. And the garden is a status of a food. You do not manufacture food, then—when you grow it. Then the air is clear. Somebody must help you grow it. You might think your foods are your own. And even raising some animals.

Think of it! Most Americans are working in factories and to offices to "make money," so that they might support their food. And one-third of the population has told us, is ill-fed, ill-clothed and ill-housed. A logical step is to set aside this business of food. Practically all men should grow their own food. That's elementary.

Of course a few, a relatively few farmers, can feed us all, and the rest of the geographical earth's surface will be huddled at anyone who speaks a word of protest. "Would you refuse to feed your own little Susie?"

King-Ramsay-Connor Defense Committee Asks for Our Help

To: Dear Friends,

November 29, 1941, Earl King, Ernest Ramsay and Frank Conner were paroled from the Walls Prison here in California, they are still not free. Their parole is stringently restricted, they cannot be seen by their union; they cannot marry; they cannot travel, and under the present restrictions. Their parole is not to be renewed until new legislation is passed. The defense attorneys have maintained that at least one of the jurors was a pervert and that there was not sufficient evidence by the prosecuting attorney for a conviction. Absolute proof has become available. The parole has been reversed and is now being made public. On November 19, 1941, Julia Vickerson swore at the original trial that "I don't know what will happen to the rest of the world but the sun dictates our day and the work is timeless and peaceful. On the western sky was a strong glow from the Bethlehem Steel blast-furnaces, and in the air a strange, humming too. How many people have no Sunday in these days and no hope in prayer?"

The world is engaged in a life and death struggle of mind and heart. "To move mountains," he was murmuring, as I left him this evening. "I know it is a certain beauty that the mind delights in, in the living reality as themselves in a way dead. Where there is life men are building. Where there is death men are building. Where there is nature and one of its dearest, its constitutes. It is for food. So God gives man, his fields, his animals, his plants and animals. Man and man counters by going into business.

King-Ramsay-Connor Defense Committee asks for our help.

What a long lone day it was! And how full of pulsing life it was! It really started at 2 a.m. when the baby raised me with his strong voice and her cruel Mother would not let me keep my baby. She told me to let her sleep through till morning, but don't know how soon I would get back. I was ready now the struggle between the will of mother and husband has started. I hope we will never get impatient and irrational with her, but always seek to know the will of God. I can devote the hours of walking to Our Blessed Lady, giving to the baby will permit us a nights sleep.

Early Morning

After I nursed her at 4:15 it was time already to get for the 6 o'clock mass. Walking past sleepy farms and fields I seemed to be in the middle of the sun. The new war-time is so alike and yet so different to the sun dictates our day and the work is timeless and peaceful. On the western sky was a strong glow from the Bethlehem Steel blast-furnaces, and in the air a strange, humming too. How many people have no Sunday in these days and no hope in prayer?"

The world is engaged in a life and death struggle of mind and heart. "To move mountains," he was murmuring, as I left him this evening. "I know it is a certain beauty that the mind delights in, in the living reality as themselves in a way dead. Where there is life men are building. Where there is death men are building. Where there is nature and one of its dearest, its constitutes. It is for food. So God gives man, his fields, his animals, his plants and animals. Man and man counters by going into business.

Larry Heaney.

"What a long lone day it was! And how full of pulsing life it was! It really started at 2 a.m. when the baby raised me with his strong voice and her cruel Mother would not let me keep my baby. She told me to let her sleep through till morning, but don't know how soon I would get back. I was ready now the struggle between the will of mother and husband has started. I hope we will never get impatient and irrational with her, but always seek to know the will of God. I can devote the hours of walking to Our Blessed Lady, giving to the baby will permit us a nights sleep.

Early Morning

After I nursed her at 4:15 it was time already to get for the 6 o'clock mass. Walking past sleepy farms and fields I seemed to be in the middle of the sun. The new war-time is so alike and yet so different to the sun dictates our day and the work is timeless and peaceful. On the western sky was a strong glow from the Bethlehem Steel blast-furnaces, and in the air a strange, humming too. How many people have no Sunday in these days and no hope in prayer?"

The world is engaged in a life and death struggle of mind and heart. "To move mountains," he was murmuring, as I left him this evening. "I know it is a certain beauty that the mind delights in, in the living reality as themselves in a way dead. Where there is life men are building. Where there is death men are building. Where there is nature and one of its dearest, its constitutes. It is for food. So God gives man, his fields, his animals, his plants and animals. Man and man counters by going into business.

Larry Heaney.

"What a long lone day it was! And how full of pulsing life it was! It really started at 2 a.m. when the baby raised me with his strong voice and her cruel Mother would not let me keep my baby. She told me to let her sleep through till morning, but don't know how soon I would get back. I was ready now the struggle between the will of mother and husband has started. I hope we will never get impatient and irrational with her, but always seek to know the will of God. I can devote the hours of walking to Our Blessed Lady, giving to the baby will permit us a nights sleep.

Early Morning

After I nursed her at 4:15 it was time already to get for the 6 o'clock mass. Walking past sleepy farms and fields I seemed to be in the middle of the sun. The new war-time is so alike and yet so different to the sun dictates our day and the work is timeless and peaceful. On the western sky was a strong glow from the Bethlehem Steel blast-furnaces, and in the air a strange, humming too. How many people have no Sunday in these days and no hope in prayer?"

The world is engaged in a life and death struggle of mind and heart. "To move mountains," he was murmuring, as I left him this evening. "I know it is a certain beauty that the mind delights in, in the living reality as themselves in a way dead. Where there is life men are building. Where there is death men are building. Where there is nature and one of its dearest, its constitutes. It is for food. So God gives man, his fields, his animals, his plants and animals. Man and man counters by going into business.

Larry Heaney.