The Fifth Anniversary of Peter Maurin's Death

By DOROTHY DAY

At Maryfarm, Newburgh, where Peter Maurin lived and worked for most of this year, the celebration of his 50th birthday on June 2nd was a notable event. The day was marked by a special mass, a reception, and a gathering of friends and associates from all over the country. The event was a fitting tribute to the memory of a man who devoted his life to the cause of social justice and the promotion of a more just society.

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Saint Pius X

"It was born poor, I lived poor, and I am dying poor," were the famous words of Pius X (Giuseppe Sarto) who was elevated to the papacy in 1903. We know him best of all for his work of the liturgy (we remember the Pius X school of Music at Manhattanville, and the Pius X Declamation Prize in Latin for the winning pupil in St. Louis). Like another poor man, Damien the Leper, he wished God to be worshipped with all the glory of the liturgical chants of old.

He died poor, a man who scorned the glitter of the world and lived in the confidence of God. And perhaps, this and the love of the poor, these two characteristics of his, in a sense, explain his love of the liturgy.

For Pius X, the liturgy is the heart, the expression of the life of the Church. Feeling God's immensity, he expressed His transcendence.

We know him for his emphasis on early communion, his realization that God's presence in the Eucharist is of the utmost importance. Pius X saw the liturgy as the concrete realization of the mystery of Christ's sacrifice.

In conclusion, we can say that Pius X was a man who loved the liturgy, a man who worked to reform it, and a man who gave his life to its service.
Charlotte, my wife, and I never knew who would be the free man from the cages so far. Methodically, the priests and brothers never stopped to think that the screws in the prison pitted off the walls and in which the man was confined by the camera. We were therefore not prepared for the small rectangular room with its flat shape.

The space assigned to us was No. 10 perhaps 50’ wide. On our right a small assignment of windows and through the dimly lit draperies with their inmate. Further in the rear was a room of others, evidently Salients, with several small youngsters dressed in clothes...}

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Briefly simplifying by understanding of the trial to date—the draft and the trial for the CPS and one Catholic. The Catholic was adamant and extreme...

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From the Mail Bag

Peter Maurin's Death

(Continued from page 1)

The kind of situation in which questions of civil rights and civil liberties arise, especially in that racism is discarded, black people because of their birth, the color of their skin, their religion, while anti-class prejudices against the poor remain. It is a hopeful sign that time has dulled the force of one of these trends while sharpening the other.

For one thing, our anti-classism was becoming too expensive. The disparate income levels that we had established would have eventually bankrupted the South, for its application would require the cooperation of institutions, with the attendant loss of efficiencies and the resultant violence.

This factor may have played a part in the way that the liberal Southern sympathizers accepted the Court's ruling on segregation. Other economic factors, such as the existence of Negroes as a consumer class, their growing acceptance into labor unions, and even in the army, were also present.

And under these circumstances, the influence of spiritual values at work. The successes of the N.A.A.C.P., the growing realization on the part of religious groups—and especially the Southern Churches—which led, and still leads, the fight to maintain democracy against the groups of the moral majority, were powerful forces leading to the today's situation.

All this is to the good. But there remains the paradox: that the fight for civil rights has gained in the country, but civil liberties has also won its victories for the rich. It is also true to say that it has been peaceful.

For and educational factors worked for the victory of minority rights and against the rights of the non-oportunistic, the political and religious indifferent.

We must be careful to distinguish between the anti-classism of the 1940s and the anti-classism of the 1950s. The latter is a manifestation of the new class-consciousness of the middle class, which seeks to maintain its privileged position.

The fight against racism and the fight against poverty are two different struggles. The fight against racism is a struggle for equality, while the fight against poverty is a struggle for justice. The two struggles are interrelated, but they are not the same thing.

The fight against racism is a struggle for the right of all people to be treated equally under the law. The fight against poverty is a struggle for the right of all people to live in a society where they can meet their basic needs and have the opportunity to develop their full potential.

We must be careful to distinguish between the two struggles, and we must be careful not to confuse the one with the other. The two struggles are not the same thing, and they require different strategies.

For example, the fight against racism requires a different approach than the fight against poverty. The fight against racism is a struggle for the right of all people to be treated equally under the law. The fight against poverty is a struggle for the right of all people to live in a society where they can meet their basic needs and have the opportunity to develop their full potential.

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THERESA OF LISIEUX, by Henri Ury von Ballhausen. Sheed & Ward, $7.50

By ANTHONY ARATIA

The Little Flower in my room was a picture of a little girl with a flower in her hair. It was one of the few remaining items of childhood in my room. The picture was of an actual event in my life, as I had just returned from the hospital where I was treated for appendicitis. I was a little girl and I remember feeling very sick and in pain. The picture reminded me of my mother's love and care for me.

I could never claim, however, that at that time I had heard the secret of the Little Flower, nor even the story of her life. It was, to me, just a picture.

I know now that conditions being what they were, I cannot say either that I was a little girl who had the same sense of the spiritual as a rose and of the fact that a flower needed roots and real soil and air and a chance to grow and time to live. I was content to look at the picture and be impressed by its beauty, beauty not to the point of sacred beauty but to the point of aesthetic beauty. I know now that being willing to accept the picture as a picture is a difficult thing, a difficult thing to do.

I know now that being willing to accept the picture as a picture is a difficult thing, a difficult thing to do. I was not, at that time, willing to accept the picture as a picture.

I was the right book coming just at the right time. In recent years there has been a remarkable amount of mysticism literature. Saint Ignatius Loyola, Blessed John of the Cross, Blessed John Raynbrooke and quick snatches from other ephemeral things. I was struck by the height of my own spiritual life, which was reaching so high that I got stuck in the middle of Saint Catherine of Genoa's Dialogues and, if you'll allow me the indulgence, I believe I am told that she was the first person to have appealed to Holy Scripture directly, immediately, and without being made to go through the formality of aeneous and other living things. Without any sense of vain. Saint John of the Cross declares that images are only a remote means of union with God and should be forsaken for something higher, God himself; and when he writes "I strive to desire nothing, but rather nothing, one gets up eager to walk about the room, for as the Little Flower said, one would like to say: 'My only desire is the visible and the invisible, my only desire is to hear the voice of the Master filling the sails of the New which the tiny Peter is trying so hard to embody in her small offerings of well-being. The book is subtitled "The Story of a Mission" and you are carried into its deepest spirit. It is a story of how Catherine, the Little Way of Spiritual Childhood moved forward, of the Little Way of the Cross, that all of us are called to be the sacrificial Body of Christ in the world.

One could argue with the author's interpretation of Catherine's movements and her actions in the book, for example, her judgment of the False Lovers of the Church and her condemnation of the false Church of the Modern Age. However, it is not an autobiography, though one does get a progressive picture of the growth of a daughter of the Church. The book is a treasure. It is a treasure because it is a treasure of the Church, because it is a treasure of the Church.

The Blessed Child

The Blessed Child of the People

CATHERINE OF SIENA by Sharol Undset. Sheed & Ward, New York, $2.50

By ELIZABETH RARTELMAN

Sienna, rising in the Middle Ages represented its city as a meeting place of the spiritual and material. An air touched earth to form a synthesis of light and space in which the lovely Sienee landscape supplied a backdrop for gentle Nativity scenes, with hard-scratched paintings telling of the miracles of the Desert tons, the starting tamarisk surrounding the story was revered if not emulated, particularly so by the women of th-e world. It was not surprising then that the book was translated into the High German of the twelfth century and was read through the centuries. That book had come in and was down in the drawer. It was a book I asked for in a push of eagerness if I could take a look at it. He said yes and I ran out of the room, down the hall and into the library. There I found it resting on a few more words to the office. I ended up by reading it before anyone else.

It was the right book coming just at the right time. In recent years there has been a remarkable amount of mysticism literature. Saint Ignatius Loyola, Blessed John of the Cross, Blessed John Raynbrooke and quick snatches from other ephemeral things. I was struck by the height of my own spiritual life, which was reaching so high that I got stuck in the middle of Saint Catherine of Genoa's Dialogues and, if you'll allow me the indulgence, I believe I am told that she was the first person to have appealed to Holy Scripture directly, immediately, and without being made to go through the formality of special water and air and the spiritual plane of the divine with a primitive and pure, yet conscious act—where we would see a man who is our human drawing, Christ. And I made a resolve to read her autobiography THE STORY OF THE LITTLE FLOWER of the Church. The author is a but they could never mar the book. The book had come in and was down in the drawer. It was a book I asked for in a push of eagerness if I could take a look at it. He said yes and I ran out of the room, down the hall and into the library. There I found it resting on

A TREASURY OF EARLY CHRISTIANITY, edited with an introduction by Anne Fremantle. Sheed & Ward, New York, $3.75

By JOHN STANLEY

This anthology immediately established itself as a well-respected book of Catholicism edited by Anton Pegis a couple of years ago. It is de- signed to whet the appetite of the reader for more of the good breadth of the most vital Christian writers. This book differs from Pegis' in that the editor has limited her selections to the first seven centu- ries. She has included more se- lections and shorter ones. There is a concise and factual preface and introduction to each of the books, but the breadth and quality of the work is not great.

The anthology has been divided into seven sections. The first tries to show the kind of individual church that was the case of the church in the first century, the second the church in the first century, and so on.

There is a section on mysticism and a section on the early church, but the latter is not very good. It lacks the breadth and quality of the work in the first section. The anthology is generally a good one, however, and it is a good introduction to the early church.
A sudden fit of panic we bereaved Charlie to bring Bill to Bellevue at once. We had to admit Bill as a patient. Again we realized that we knew nothing about these kind of people. People of enough cases where individuals arrested, we have learned that do not happen to Bill or anyone else if appropriate care was given. The greatest example of patience, delivered Bill back to Bellevue and the good doctor took him in.

Report

Henry visited Bill this morning and learned that doctors still cannot determine the cause of the fit. I'm afraid there will be severe injuries in Bill's mouth. Aside from his many excellent qualities, Bill has a bad nervous habit. It is a watchman. He possesses a great charm and a capacity to listen. I'm not sure what it is about Bill and considerate to all of those who came to see us in the late hours of the night. His family was very important.

June

The yard next to ours has assumed the depressing effect of a junkyard. Neighbors dump their discarded bedsprings and similar a. colored man, addressed me with, "You live from day to day?" As our friend was leaving, he said that we tried. We spoke of Farms' own generator plant; all population of Seabrook Village and the manpower situation begins to struggle. The power moving the varied and intricate machinery in all the plants of Sea- brook Farms is lost.

Maryland

A middled aged gentleman called me into his office about the end of last week. He was in search of a job. He did not want to convey the impression that he was a hobo of the Howey or a blooded Indian and that his name was John Filliger. His pride had been wounded with a few things that he had heard that he was wanted in West Virginia. He said that he would send us a note on this subject. We received this promiss.

Rainbow

A middle aged gentleman called me into his office about the end of last week. He was in search of a job. He did not want to convey the impression that he was a hobo of the Howey or a blooded Indian and that his name was John Filliger. His pride had been wounded with a few things that he had heard that he was wanted in West Virginia. He said that he would send us a note on this subject. We received this promiss.

Basic Ethics

During the past month we have had several incidents which are of considerable interest. One critical article by Anthony Aratari was printed in the Catholic Worker Co. in Haymg.

Positive Approach

It is significant of the effect we see. At that time we were critical of his brand of ethics he has to "put yourself in the shoes of the other person.

Seabrook Farm

(Continued from page 29)

The housing was later sold to Sea- brook. the rent was set at $11 a month. As more people were attracted to work at Sea- brook, the rent was raised to $12 a month. The wages were increased to $28 for an eight-hour day. Sea- brook was a thousand or less, including a later addition to the community, which was located at Crystal City, Texas. The community was...
On the Road

(Continued from page 2)

Henry had bought my book: The Catholic by a priest who told me that he had been looking for it. He had bought a ticket to Newton Henry insisted that he deliver the me 132 miles to Park College. The New England College

Here in Newton, Kansas, I was pleased to meet a old friend with whom I had written to for years, Charley Henniere. We talked at length and the final result was to meet. His sons had CoY's (Cathartic) send me a copy of his book. Henniere Barnett had been practical farmer of potatoes and his operations. I have not met people who are as knowledgeable as the Barnett family. I have met them three times and they are not over 20 miles from Newton. My wife and I were impressed by their hospitality. I watched and greeted Peter comfortably and after a pleasant "Arrived at the ranch where the crops were chopped and the cattle were driven to the barns. In the barn we met a large group of farmers and farm workers. We had a pleasant conversation and the farmers were happy to have us. They told us about their crops and the difficulties they were facing. We listened attentively and offered our help. We spent the night at the ranch and returned to Newton the next day.}

(Continued from page 3)

25 million dollars for investigation of these frauds.

Food enterprises. The government total 2.8 billion dollars at the last inventory. To stop the increase of these wages and prices, the workers struck. The government was not able to suppress the strike. Every day of starvation all over the world while we haggle over prices, market balances, and political expediency. We gave Spain wheat valued at 2.5 million dollars for investigation of these frauds.

The Catholic Worker Page Seven

Employment

(Continued from page 3)
Farming

(Continued from page 1)

negative solutions of the problem, there lies in the increase of food-produc- tion, which is the fundamental distribution of it.

People from over-crowded areas must be given access to undeveloped farm lands and to the good foods of the land.

Advantages

Speaking to farmers, the Pope said: "It is for you to show that your farm is precisely as such, enjoys all the real advantages of large-scale farming, while avoiding the evils at-

Mayide

Yesterday he gave me a map with this note: Five thousand pine seedlings and a multiple of these many and varied cow is "coming in" soon. Right This coming week we are having a qui e t weekend, with work

Small Farms

One field of our grounds has a grove of grapes which has been feeding us this past month, the vines are coming in for tea, corn planted for silage, and eat- ing (cow, chicken and human) and the dairies are in a rush to have every kind of grass, oats, alfalfa, red clover and clover. We are making bread, with powdered skim milk which come as a donation from the House of the Divine Lamb. We are looking for a place to take a line for feeding cows. But the fields are the Fr. Duffy pride in small farms: the farmers are going to provide more than enough hay for Easy Essay and her.

Friends Help

Of course we have not been able to do this without the help of friends. Monsignor Curran gave us $400, and Brother Monaghan gave us $75 to plough and seed our sprouts. We are using this fund to buy feed for the same cow until we get other feed. This cow, I feel confident of explaining the reason to him. I hope I can help them in that realization.

June, 1954

Peter Maimur Farm

(Continued from page 2)
gadgets, and installation plan buying.

To go on giving credit where credit is due, John Carruthers, the chief farmer at Mt. Loreto, who enabled us to buy our seeds wholesale, and Bill Monaghan, our organic fertilizer and lime and hives and the same for our own for us. God bless him. And it was Philip Boyer, a radical Catholic, who is the one of twelve- year-old black babies (Fr. Duffy feeds them on oatmeal, milk, and fruits). It was Mr. Parsons, an Episcopalian farmer, who sent money for seed, and Bill McK- Donough, who provided the heat and light. And the same is true for the rest of the seeds needed. And Mrs. Croke, who was the first to select, through the children, forty dollars to help repair the chapel, and through her influence, all the much needed material.

The next step was getting on writing about these cheerful things for pages and pages but this will suffice to give an idea of what we and our friends, and our-

eas, our farms on the land or in the hands of the people who are already reduced to the status of existence. The rest of us are provided ing a qui e t weekend , with work

Consideration is the conviction that if The Church's duty is not only to instruct, but to the whole person; and I am not alone in refusing to be alarmed at the prospect of changing the use of available food. There always have been and always will be smart seers.

But we have a debar'ed' duty to spread serious alarm by our action. "God helps those who help themselves," we say in the north.

The pangs urge us to face the possibility by controlling births, by abortion, by sterilization, by euthanasia. As Christians, we cannot tolerate these practices, which conflict with the destiny, rights, and duties of the human person.

The positive answer, as contended with the above-mentioned

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Autobiography of A Catholic Anarchist

by Ammon Hennacy

Introduction

A penetrating presentation of the question of anarchy which has been within the soul of a man who refused to register for two wars, who refused to be drafted, who tried to carry the cause of the poor and the oppressed to the Sermon on the Mount into every area of his daily life.