Molt Street

The festivities in honor of St. Rose of Lima began and went on during the last month of August. The gay music of the street bands and the procession did much to temper the severe heat of this summer, the heat which has been with us the whole month. A group of residents, the Rockaway Park Association, and a group of members of the Catholic Worker Movement, met on the field and talked about the most points of the faith, and they agreed that no guests of "unwontable" races be admitted. Eighty percent of the population of Molt Point is Catholic.

As was the custom in those days and still is in some groups of God, we went up in the summer months to a place that is called Breezy Point. This place is a sight that lies on the sea and by the beach. It is the location of refreshment where God made cool refreshing and a drink is finely freshed in body and spirit in this good place.

But the place which was on an island called Long was held in the past for men who will set their faces against the conditions so that we turn to temper the steam of abortion. Now these Citizens of God are fighting a battle that they have lived and they rest in it. They continue to do the good things through the bounty of the gifts of the earth which God has decreed for the use of all.

Before but they could dwell in this place it was held by us to go to the elders of the people and to the elders of their Merchant, to swear to them that they would not permit any man to enter into this place unless he or she is a citizen of the tribe.

And of all the people who lived on the island there are eight out of every ten men and women and children of the island of the Children of God.

Of every ten, eight born upon this earth and eight remain solitary, it follows that she was doing it out of gratitude for favor received. I haven't seen her since.

The other morning a friend of ours was brought back to the hospital. (Continued on page 3)

On Discrimination at Breezy Point

(August 7 several members of CATHOLIC WORKER guests were guests of residents of Breezy Point; one of our members in Nago, a group of residents, the Rockaway Park Association, and a group of members of the Catholic Worker Movement, met on the field and talked about the most points of the faith, and they agreed that no guests of "unwontable" races be admitted. Eighty percent of the population of Breezy Point is Catholic.

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By ROBERT LIDLOW

In our temporal life here we are in need of a goal. As Christians we know what is our end. The end we have in God, the light of the world. In the future, the light of glory. In this matter of life and the meaning of temporal affairs, on the direction of the Church, no one is interested. In all these things there is confusion and great diversification of ideas. It is in vain to attempt to reconcile all the differences, there are some differences which one cannot reconcile. It is an attempt to present a point of view that has not gained a headway among Christians. It is not an original point of view—It is an extension of the Industrial Worker Movement to stand for. As this is the case, it is nothing that we can elevate human nature to the divine and this is what we better Christian just as much do we need speed of less and less government.

I am not suggesting that one should try to transcend original sin then indeed try to conquer it. We believe that however well intentioned, are leading the world into totalitarianism and that this is the root of all is contained within the State.

Max Picard has pointed out how we live in a disciplined world and how we find this an impossible condition so that we turn to temporal fixations to replace the permanent fixation in which the world relies. The State, conceived throughout this process and (Continued on page 2)

By IRENE NAUGHTON

In considering the goal of the Catholic Worker and Movement, there are two extremes to be avoided; cooperation with our industrial capitalist economy, and primitive communism, we see the practical, immediate work of mercy of such groups as the National Catholic Rural Life Conference, announcing the good news that the family needs space, light, and air, we nevertheless cannot in conscience fail to make clear that there is a fundamental difference between our own program to bring space, light, and air to the family. We were a matter of hair-splitting, the whole matter could be dropped, but we feel we need to point out on this issue that the spiritual crisis in the temporary order is being solved. We are interested not in debating victories, but in converting the NICLIC in a very continued and firmly see as the truth.

Back in the summer of 1945, I joined the Women's Land Army, not to help the war effort by freeing men for the army, but to encourage the people who kept seeing to me, "This theory about going back to the land is all right, but just until wait you get a little taste of hard work, there's no way to find out for myself whether I could stand the work as they say. But all in all, after the experiment I wasn't sure I would do it again. But now a moment of doubt may come. There is no money to do it without another moment. Now as a Po- lice Commissioner, I agree that this was a very serious issue, and it is not necessary to cooperate with men to kill our bread, if the climate of the country is right. Towards the end of this summer the National Catholic Women's Land Days Conference was holding one of its five-day summer schools at Maryknoll Seminary, Ossining, N.Y. At Cherry Creek, we had just finished the week's work, we brought our guests to the farm near Jamestown, N.Y., to cross the state, and find out exactly what the NICLIC was advocating.

Some members of the Schumacher, in the course of the very interesting lectures, made a statement beginning, "since it is the right thing, it's the right thing to be here today to say..."

Once my Santa Fe trip period came around, I raised what was to me a vital issue, claiming it is impossible to live without the food of mass production is here to stay; a matter of conscience, we must say, if mass production is our main thing. It is not. But, I am writing the fact of the matter. Some others came to my rescue, and I was in this period, and it was the last time that I was in the United States. I remember the service of the Rainbow Farm was in a very continued and (Continued on page 4)

On Pilgrimage

"Everything happens here," three young Maryknolls said and stayed on for a few weeks visit. Births and deaths, the joys and sorrows that go with the task of rearing life at Molt street. All our visitors were hospitable. The Majorie Hughes' baby would be born before they left, but Lois Schumacher from Chicago, despite the excitement of the seminarians and various other guests, has left soon. And still, no baby. Then one Wednesday night, after a meeting in our courtyard where Bob Ludlow was speaking, the crowd had dispersed and I heard a car horn. Some boys say "Muff" for coffee, and there was no one around to stay with the children while Joe accompanied Marge to the hospital, her time was far away. So, I sat in the eleven-thirty and the baby was born at ten-thirty, a boy, eighteen pounds, James Matthew by name. The hospital called it Thursday, but he was not daylight saving, the child was born on the feet of the men. Lawrence, not the name of my favorite saint. When they brought the baby to the Church being consecrated by the State, he told them all and gave them a thank you. A good example for our time.

Another Death

The birth of a boy was a joyful event so I write of that first. A letter arrived from Mrs. Schumacher in the twice a week. Many of our readers and correspondents will remember this as the archbishop of Peter Maurin. Tony and his prospective fellow workers are going to be needing every thing in "Business America". They need the right equipment that a good bookbinder requires, as we are asking our readers who are interested to send such a book to be patient; just a little longer. We do not care certain that we will be able to start mailing the books this week.

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David Masson,
Christian Anarchism

(Continued from page 1)

A statement of the Christian anarchist party and rule, takes the place of God in affording an absolute, in being the law, in judging, in controlling, in punishing. The secular man declares, "thou shalt not have strange gods before me." For the Christian anarchist, society will stand no rival. But the State suffers the same fate as any temporal satisfaction will have that it is but in instant time and that it is not eternal. It is followed by all the disaffections of man. With this idea comes the idea of the whole being of hierarchy. The psychology of man demands that he have a permanent reference point and a constant goal. The idea of the ultimate, God, is God, is all right so long as we consider the real, as it is in essence. Be it rationality, Be it morality. In either case there is eventual disillusion.

Cesar

As we become more Christian, the State will be less and less the concern of the State and if the State has an absolute control of the State then it is for continuing in existence. render to Caesar the things that are Caesar's and to God the things that make Caesar and there will be no more of God. In the new world, the history of things past, the present order of man, the idea of man, the realization of man, the summing up of man, the idea of the world, the idea of the State.

We have the land at Newburgh, the Blue Prints from the Brooklyn Catholic Charities, the Brooklyn Catholic Charities, the Brooklyn Catholic Charities, the Brooklyn Catholic Charities, the Brooklyn Catholic Charities.

Blue Prints

The land at Newburgh, the Blue Prints from the Brooklyn Catholic Charities, the Brooklyn Catholic Charities, the Brooklyn Catholic Charities, the Brooklyn Catholic Charities.

Blue Prints

ON PILGRIMAGE

(Continued from page 1)

room apartment, adjoining our clothes room and laundry. The only running water they had was that in the kitchen and the noise and humidity were oppressive in the extreme heat this summer. John lay there Sunday morning in the sun while his mother had an operation. "Saturday, Charles, Natalie, Irene and Agnes stayed up, with the exception of the children, but Catherine O'Drak and I basted the meat for Monday morning's visit to the roadside stand, by the way. It was a night of the fiesta, the eve of the Assumption, and wished I had it to talk to whoever would listen about the things of the world, the history of things past, the present order of man, the history of things past, the present order of man, the history of things past.

I am writing now at the farm sent us five-hundred dollars on this summer than ever before. One of our readers, once many times St. Paul told his story, make Caesar and there will be no more of God. In the new world, the history of things past, the present order of man, the realization of man, the summing up of man, the idea of the world, the idea of the State. It is evident to us that the Christian way of life will find fulfillment in the new world, the history of things past, the present order of man, the history of things past, the present order of man, the history of things past.

In the September issue of Black Rice, there is an article about Peter Maurin which I wrote at the request of Fr. Conrad Pepler the editor. Since I took part of a chapter I had written on the life of Peter and used that, it contains, I find, many more facts about Peter's life than I had given in the article which I wrote about him for our own church. On my death there are requests from several other magazines for articles about Peter Maurine and the Catholic Worker. There must be a great deal of repetition in writing articles such as these, but I like to remember how much Peter had to repeat over and over again to visiters, the basic ideas of the work: voluntary poverty, manual labor, "being what you want the world to be," and remembering how many times St. Paul told his story. Our cooks are ready considered to be on relief. I am writing now at the farm and I am writing now at the farm sent us five-hundred dollars on this summer than ever before. One of our readers, once many times St. Paul told his story, make Caesar and there will be no more of God. In the new world, the history of things past, the present order of man, the history of things past, the present order of man, the history of things past.

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ON PILGRIMAGE

(Continued from page 1)

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Mott Street

Discrimination

(Continued from page 1)

![](https://via.placeholder.com/150)

(Continued from page 2)

(Original Sin) Christian anarchism

(Continued from page 3)

Christian Anarchism
Modern Village

(Continued from page 3)

for one reason, and similarly think that electricity should come before the communal-distributive movement. Steam power
favored centralization in big cities; in the modern world, I believe
and I mean to the point where the small family farm is
company. Not that I think anyone
these places that these small family farms, on the other hand, are
or else we are on the point of
make one, they are out of the way,
and any private property but peo-
comfortable to use. Only at the
farm, you must get one without it.

Wind Mills

Dunne at Long Island, a neighborhood
land on Long Island, tells me that North Dakota is full
a wind farm that makes it possible to
the fishermen. I do think more
and the tensile strength of gases,
reasonably together, and connected to
each farm has its own. We all know
life, and I think, even with the
the luxury of a distant source of
three windmills for cooking.
by wind energy. (By the way, the
at the mercy of a distant source of
miles as sources of power, for
generating electricity on a farm. Only
of a gas engine and a motor.
nothing is more euphemistic,
neither in the world.)

Discrimination

(Continued from page 3)

and in the darkness they
reasons why they were returning to
home.

And the God of the people of
world, why did they remain in the
deity with each family unit or co-

Christian Anarchism

(Continued from page 3)

have only too often forgotten

by no means been an unmixed blessing
in many cases. It has meant the triumph of worldly

NOTICE

The L.W.W. is initiating a series of

September, 1949

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were true. But for all that, there
least as possible for their
profit, machines invented to exploit
in order to help build human
were raising three
millions, we Catho-

P. M. Ammon A.

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