THE COMPANIONS OF EMMANUS

By KATE WHITE

(Alice White, who labored with her brother and their sister two years ago, is now working and studying in France.)

Abbe Pierre has captured the hearts of the French people. Very little is known about him as far as personal details but his silence has a deep poignant influence upon the heart. He is the voice of the underprivileged, the secular works he directs. He has become one of the chief symbols of Christ in France today. Around him has grown an organic fashion a community of about 700 men who support themselves via the ragpicking activities of about 300 of their members. The other 500 men are building homes for the poor of France.

The money which comes in via this salvaging work of the men guarantees that each man will live on bread and about 75 cents pocket money a week. He works a 64 hour week or longer if he desires. He works for the poor who have no homes—his boss is the community of which he is an important member as any other.

No one will question him on his past. This is a saving grace for the thousands of men who have been branded by the French courts, after several convictions as people unfit to live in any of the major cities of France. Thereafter their entrance into any industrial city in France is considered a crime punishable by imprisonment. There are already too many industrial workers in France—so much unemployment—that the government can feel at ease by ordering a section of "criminals" prefatorial to find work outside the city.

To pay for the building of the

EASY ESSAYS

INDUSTRIALISM IT STARTED WITH ENGLAND

Lenin said: "The world cannot be half industrial and half agricultural." Lenin made the mistake of thinking the troubles of the Americans industrialized America. The suffering of the American is the suffering of the working man in France. It is the suffering of the working man in America.

The Americans industrialized America because the Germans industrialized Germany. The Germans industrialized Germany because the English industrialized England. It started with England.

A FEW ENGLISHMEN

R. H. Tawney said that the Englishmen wear blinkers.

Because they wear blinkers the Englishmen lack vision. Because they lack vision the Englishmen are very strong for opposition. And supervision is not a substitute for vision. A few Englishmen and not their blinkers. Among the Englishmen who got rid of their blinkers one can name: William Cobbett, John Ruskin, William Morris, Arthur Penty, Hilaire Belloc, G. K. Chesterton, Eric Gill.

LEGALIZED USURY

"The sex problem, the marriage problem, the crime problem, the problem of armaments and international trade, all these problems could be solved if we would recognize the necessity of abolishing trade in money, and especially the international trade in money, that is to say, the usury, the legalized usury, practiced by the banks under the protection of their charters with the support of the so-called orthodox economists. That is exactly what we have to recognize." —Eric Gill

GOD AND MAMMON

Christ says: "The dollar you have in the dollar you give to the poor.

(Continued on page 6)

ON PILGRIMAGE

By DOROTHY DAY

Feast of St. John Chrysostom

Little Canada, St. Paul

We are in the depths of the winter now. When we get up in the morning it was thirty below, by the time we set out for Mass at seven thirty, we were switched with scarves, clothes in "double gar­_dns" but it was calm as it was not so cold as yesterday when it was exactly zero and a high wind. What beauty of snow and blue sky with the stark dead outlines of trees resting against the sky. All was still and quiet. Yet what seems like death is the most profound and life and will burst out again in a few more months. Spring is late here in Minnesota. There is something tremendously inviting about this weather. I went one day to St. John's College­ville, then to North Dakota and on to Montana. The buses keep running, the windows so frozen over that you can only see out if you are up near the driver. The light snow flies across the cleared roads like milk blown by the northwest wind and the drifts pile high. We have had snow twice this month, but no real blizzards yet.

Guadalupe Parish

Yesterday I spoke at St. Catherine's College and two of the girls from Maryhouse were with me, Dorothy Kregie and Marie Kaledy, and we met Mary Lou Hen­nessey and Elleen Laxus there. All of us had lunch together with Sister Mary Edward and because Mary Lou and Eileen had worked with Friendship House we began talking about the condition of mi­norities in Minnesota. A gover­nor's investigating committee has put out very good reports about the situation of Negro, Mexican, Asiatic and Indian in this section

(Continued on page 4)
By AMMON HENNACY

It is a privilege to be selling the most militant anti-war paper in the world, the Catholic Worker. In the past year, 73 of our agents have been arrested by the FBI, and 45 of them have been convicted in court. In one case, the FBI even tried to charge the shareholders with conspiracy to overthrow the government! And we’re still going strong.

The Catholic Worker is a 1949 Ford station wagon with a spare engine, maybe you can donate for it.

This year, the Catholic Worker will be printing a new series of successful technical training manuals for other masterpieces, the Hawker "Hunter's Ace." Export orders for the "Ace" (including U.S. sales) are increasing. The "Ace" is being built in the United States, England, and Japan.

In The Market Place

By AMMON HENNACY

"Why don’t you go back to Yugoslavia?" shouted a passerby, as I was selling CW's at 37 and Lexington.

"Never thought of it," I replied.

"You have spent your life in jail," he accused.

"Yes," I said, "but it is a good corner to sell newspapers as the people go down toward the Theatre another day in jail does not matter."

He was convinced.

"It is not safe to be in jail," he said.

"I agree," I replied.

"It is better to try to get out of jail."

"I agree," I said.

The street vendor on the next corner sold more newspapers than I did.

The visit with Lulu did not go well. Lulu had not been in the city since the war.

"Why are you here?" I asked.

"I am visiting my relatives in the south," she said.

"Do you have a surplus engine to donate for a 1949 Ford station wagon with a spare engine, maybe you can donate for it.

Charlie McCrumm, informs us that the address for sending letters to John Day is 1202 W. 72nd St., New York, N. Y.

The chairman points with pride to the organized into a parent company of the British government. Canadian interests have been reduced.

The Profit

By DEANE M. T. MOWER

In winter time, here at Maryfarm, the approach of dawn is always accompanied by a feeling of coldness.

If one is up before 5 a.m., the first thing one notices is the coldness.

"How do you feel this morning?" one asks.

"Well," one answers, "it is very cold this morning."
ONE ON THE SIDE OF GOD IS A MAJORITY

By AMMON HENNACY

War is not national. It is "imperial guilt" on the part of a ruling class. This thought from the Pope's Christmas Message was one of the 30 posters which we of the CW, along with Friends of War Resisters' Fellowship, put on display at University of Minnesota. The headline, "Reconciliation carries us-Peace to the Whitehouse Jan. 20th," in turn spurred debate on theplr's refusal to register for war.

Praise to Congressman Slimmer and to Senator Langer, Morse and Lehman, for following the yes attitude toward those responsible for total war. Secondly, the just war, the just statesman and statesman, like President Truman, who said, "The great majority of the American people are on that side of the political spectrum where moral values are being observed." This is MacArthur who asks in his speech to the American Legion in Los Angeles, "We must continue this profoundly moral crusade." The war, "now War II, makes the world safe for democracy," said:

"Must we fight again before we learn? . . . If you lose, you are always the loser.

Whether this is the old army game of creating a scare of foreign war to build up Universal Military Training at home cannot be proven. However, it is a game whose purpose can be thoroughly understood when the American people hear what they believe in. That is the way they will know when they say:

"The leaders are the laggards. The disease of power seems to confuse and befuddle them ... but never in the chancelleries of the world or the halls of the United Nations is the real problem raised. It is the problem of the next great advance in the evolution of civilization cannot take place until war is abolished. It is therefore proposed to bring about the peace of world, for the first time, by distributing resources throughout the world, by feverish activity in developing new and deadly weapons, by applying conviction in time of war — all of which is instantly matched by the proponent opponent. . . . Actually the truth is that the relative structure of the world, and in the years.

Spoken like a true pacifist and anarchist!

"Must we live for generations under the killing punishment of accelerating preparations without an announced final purpose, or, as we say, the war-resistered or war punctuators,

"The current political practice, while drearily war is the greatest.

the splendid fr in front are wearing snow, Is trunk is loaded with snow. Down by the chicken and rabbits, there are drive, so far. The goats will have to stay inside the barn again, but there is plenty of food for them, the corn, oats and hay—these were originally intended for the cow. Shecrypts—to and from the mailbox, the church, the barn—are quickly blurred by blown and falling snow. Yesterday's wash, still-haloed, on the lines, is coated with snow. The street is piled with snow, low in the pump, where the children are building the biggest snowman, gathering with their skates and sleds for the first time in many years, is now one with the immaculate fields. This is, I think, the fifth substantial white winter and the heaviest so far. It looks as though it will keep up through the day.

We began the day with Prime Minister in the house at eight o'clock, and the Epistle, "Reverend Mother Said Defiance (Continued on page 4)
…are at present carrying the burden...

…are present at the retreat...

…are taking charge of the retreat...

…are in training, a need there are for such centers...

…are scattered around the country.

…are at present a burden...
And now the Holy Father says Robert Louis Stevenson, "The dollar you have is to try to find out God and Mammon.

The Bishop's business is to teach the Faith.

The holy Father appoints a Bishop on Thursday.

The Bishop's voice must be carried out Catholic Action.

The produce was cultivated in common, and the men who make up Emmaus groups and workers' meetings.

The border was given to us by chânati to come; an ex-convict, a tramp, a former prize fighter. They began with seven of them.

The village of Abbe Pierre and the Ragpickers of which some people were Bishop-shy although he is a Bishop.

Bishop O'Hara must be carried out Catholic Action.

Fruition and Marx "Complete work, where every one who works acknowledges his ability and gets according to his needs." Such a definition does not come from Marx; it comes from Froebel.

Proudhon wrote two volumes on "The Philosophy of Poverty," which Karl Marx read in two days.

Karl Marx in volume "The Philosophy of Poverty," which Karl Marx had too much of a materialist to understand the philosophical and social aspect of voluntary poverty.

By Peter Maurin (Reprint)

Crime and punishment. Punishment properly called cannot therefore have any other meaning and purpose than that just mentioned, to bring back again to order of the duty the violator of the law, who had with­drawn from the society.

The order of the duty is necessarily an expression of the order of the being of the order and the good which alone has the right of existence, in opposition to evil and evil, which represent that which should not exist.

The simplicity of the statement of the law, the premisses given not absolutely and necessarily must also be equally to equity and spontaneity good which remains the act of another, and the need to return to this form of its realization, which preserves the guarantees of the existing order and, on the other hand, takes into account the needs and reasonable not for the law.

PIUS XII

Three kinds of Christian doctrine are possible, according to the Bishop's supervision.

The office of Christian Doctrine, must be left to the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision. Catholic Action No. 3, or the restoration of the Works of Mercy, can be carried out with or without the Bishop's supervision.

The road to communism Paraguay reductions in a single track. We do a good deal of reading here, especially the works of Karl Marx,

There is a vast amount of opposition to the Communist movement. Karl Marx might well say to us, "What is the Communist?"

We are asked to comment on "The Poverty of Philosophy."

It is an interesting thing to see the growth of the Cardinal and his followers in the outpouring of that love which the Bishop through the Bishop's office can carry out, NOT WITHOUT TEARS is a book that will stand the test of time among the Negro poor in a southern city. An account of the establish­ment of the Social Center which was primarily a day nursery and which later developed into the foundation of the social service.

It is comforting to know that there is no limit to the heights that can keep them there duration of these meetings and discussions, and then later developed into the foundation of the Blessed Maria House of Hospitality.

Those who are struggling to throw off their own racial prejudices and find moral enlightenment, and helpful the discussions that bring to the surface the points of view of both while and colored; and there are prejudices both sides, and Helen Day sees very clearly that there is no limit to the heights that can keep them there.

The road to communism: the Bishop's voice must be carried out Catholic Action.

Well, that about sums up the work at the Companions. M.

May she continue to be fed by the Bishop's voice, hungry by the drink to which she has been called, to to live and to love with the Christ whom she sees and to us live and love with the Christ whom she sees and to live and love with the Christ whom she sees and to live and love with the Christ whom she sees.

It may be in vain, in vain, in vain, in vain.

The abbe Pierre and the Ragpickers of Memphis began, first with meetings and discussions, and then later developed into the foundation of the Blessed Maria House of Hospitality.

By A.E.C.
and with Fr. Benson, also from the Fargo Diocese, we went to dinner at the home of an Indian who is now a man of about 60. He is the last of his tribe who is left and who still speaks his own language. He is a retired farmer and fisherman who has returned to his homeland after many years of living in the city. He is very kind and is always willing to share his knowledge of the local culture.

We also visited the Indian reservation where we met with the Indian chief and discussed the situation of the Indian people. The chief told us that the reservation is under pressure from the government and that the Indian culture is in danger of being lost.

The people respond to truth, and the liturgy and sociology go together, and one cannot understand the liturgical movement without understanding the sociology of the people. There is need of the people to respond to truth, and there is need of the government to understand the sociology of the people. The people are willing to forego the benefits of the government if they are given the opportunity to practice their own personal responsibility and guilt.

One of the biggest problems in the poverty in North Dakota is the lack of education. The Indians are not given the opportunity to get an education, and this is the main reason for the poverty. The government is responsible for solving the problem, and it is willing to forego the benefits of the government to solve the problem.

The people are living in poverty, but they are willing to forego the benefits of the government if they are given the opportunity to practice their own personal responsibility and guilt. The government is responsible for solving the problem, and it is willing to forego the benefits of the government to solve the problem.
In the Marketplace

February, 1955

THE CATHOLIC WORKER

In the Market Place

(Continued from page 1)

God rather than in man. As a result, the C.W. has been on refusal to regis-

...Our Catholic speaker came up and in-

...It was busy selling C.W.'s but I finally

...Canadian Steel Improvement Company,

...We are a Catholic Friend of the Common

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structure on the edge of Paris. There, on an easy way to abide by his rights all until now when he has achieved a settlement in the recognition of unions.

The book "The Rag Pickers of St. Ouen" is soon to appear translated in French as "Les Nègres de St. Ouen." Campagnus of Eembus began and developed by telling the story of what happened after he came to the community at the beginning.

Abbe Pierre, a few years ago, was a Deputy in the Chamber of Deputies of France equivalent to a national congressman in the U. (During the war Abbe Pierre was active in the resistance movement.) It was during this period that the smuggling of many Jews into neutral Switzerland began. While a Deputy he was able to get a hold of a rather large tunnel dug down house on the border of Paris which he used as a weekend meeting place for the International Conference of Youth Groups. His own home was in the city. He was forced to rep­air it himself using the money from his salary as a Deputy. And he was able to show a man appeared the door with no home, no job, no family to care for the people who welcomed him with no questions asked. The stranger began to work around the house with the idea that when some­­day a family had been living there, then they would near to see the priest. They moved him in. They worked and saved until there was no more room for canoe­res and eventually when Abbe Pierre was a priest they learned the legiti­mure, there was no more money to save. They already had about five men at this point who had on their own initiative been making a house for the family in the back yard.

When the priest told the group it dinner one night that there was a old man who had wandered in from the country that was long faced with the work of self-supporting for he could re­ceive no help. He had to find men and even teach some of the others—and so the community began with Abbe Pierre, his secretary, an efficient elderly woman; the family and the men who had come to the house. The men loved them as brothers and had to help each other. Some one called them "ex-cagpiets," others called them "ex-multitude." But the fertilizer that made this community grow to 700 was the priest's extraordinary zeal to teach the people to be ashamed and feel the presence of the Father who wept over sinners. The priest brought a family owned noth­ing he had no rights at all. On his own at­tion and personally responsible for the care of the people who are living in this social slum, he has succeeded in sponsoring a substantial and fine social experiment.

In his Christmas talk to his commu­nity, printed in Faim & Soif (translated "Hungry and Thirsty") of 1951-52, St. Louis, Missouri, Abbe Pierre told his friends there were the miserable, hopeless re­jected for whom society has only contempt—the ones she no longer cared to keep up and it is a wonder­fully marvelous sight to see how we have become the he­len and have saved others. It is thanks to us that little chil­dren can laugh, be happy and en­joy themselves come home, warm, find a bed, no longer be afraid of the cold; no longer be afraid of all seeing Mother and Father of us from the end of their rope—for they are suffering too much from not being able to do important things to our courage of their work... There are many families and many le­­gionnaires who have been saved by us specifically and throughout all of France by the work that we do not know who they are. We are a thousand families outside the walls of the community and have been awakened to action by our example. "You all; the ragpickers; who are reading this; you have so many friends; and you can be, to those of you who have emigrant families and scatter them. We are all of these tenements; the same, not the old, but the new—Christians who are sure that they can't simply take action on the subject. We have a constant and consistent interest in the community, it is a fact, and for sure that we are interested in the community, printed in Faim & Soif, so it is our job to be able to welcome by the poor. We take stock and inventory our goods, we have been able to welcome by the poor, but the poor who have been welcomed are those that are poor, but they have been able to save. These are our assets and our pride.

PERSONAL TO JOHN GEES

Anybody knowing the whereabouts of John Geis, who has been missing from his home in New York, should please communicate with his loving friends. . . . Mr. & Mrs. Burr, 2835 47th street, Sunny­dale, is my brother. I am the only one of his family. It is the rule which forbids any­

From The Ground Up by Jorian Jenks

The Revolt Against Reason by Arnold Lunn

The Pleasures of Poverty by Anthony Bertram

Pope Leo XIII on the Conditions of Labor

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Pope Pius XII to the Tailors and on Mass Production

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