Christian Reconstruction Corporation

By Dr. S. Bolshakoff

A bold experiment, without precedent in history, is now tried in Germany, a gigantic scale "Christian Reconstruction Corporation." This corporation was initiated in 1950 by a few Roman Catholic and Protestant leaders. Since the end of war there are in Germany over ten million German-speaking refugees and expellees from Poland, Czechoslovakia, Hungary, Romania, Yugoslavia and Eastern Germany. These people live in camps and slums, have difficulties in obtaining good jobs and are not very happy among the natives. The Corporation was founded to help to solve this very difficult problem of the first importance for Germany, Europe and the entire world.

The Corporation undertakes to build for these unfortunate brand new towns with identical conditions where the inhabitants can work. Each new town is designed for 10,000 people. The houses will be built according to an approved, but modern plan. The latest advances in design and technique will be used. The Francean German architects and technicians agreed to work on these new towns. The new towns will be connected.

Wanted: Assistance of young, able-bodied men in the "Christian Reconstruction Corporation." For further information, please write to St. John Fisher College, East Avenue, Rochester, New York.

The Need For Work Camps

"A Christian Is Never Alone"

By Kate White

Last summer I was fortunate in participating in a Work Camp sponsored by the American Friends Service Committee. Approximately twenty of us from all over the world came together in Indianapolis, Indiana, where we worked on a Self-Help Housing Project sponsored by Planner House, a settlement agency.

We all lived in one small condemned home, and worked in different crews, giving our time freely to the skilled and unskilled in the construction of their new homes. We paid the American Friends Service Committee for our room and board if we could afford it.

These are the general facts about the specific Work Camp which I attended. But the idea of "why a Work Camp?" is what I hope to accomplish, these are more important.

The most obvious purpose of a work camp is the physical labor which is accomplished, construction of new homes and remodelling of old dwellings in city slums, building schools and civic centers on Indian reservation, digging wells in Mexico, rebuilding farms in Europe.

But a work camp is more than just physical work. It is an attempt to realize more fully the meaning involved in the doctrine of the Mystical Body of Christ.

In our Indianapolis Work Camp we had campers from Switzerland, Hungary, Haiti, Mexico, -- members from different minority groups in the States, an American Indian; co-director with her native husband, a Negro student from Boston, and myself a Catholic.

We had in front of us the concrete problem of living with each other and loving each other, difficult because of extremely cramped living quarters, language barriers, and strong personality differences. An even more difficult problem was that of establishing an understanding between ourselves and the Negro neighborhood in which we lived--racial barriers and the resentment on the part of the working class for the student or scholar.

But it was one of the best experiments I have seen in realizing Peter Maurin's dream "Every scholar is a worker, so every worker can be a scholar." The camp was centered about a half hour of silent group meditation which took place every morning before we went to work. This grace arose out of the past years to take time to realize mentally and spiritually, "What am I doing?"

(Continued on page 6)

Pope Pius XII Marian Year Prayer

Enraptured by the splendor of your heavenly beauty, and impelled by the necessities of the world, we cast ourselves into your arms, O Immaculate Mother of Jesus and our Mother, Mary, confident of finding in your most loving heart appeasement of our ardent desires, and a safe harbor from the tempests which beset us on every side.

Thee degraded by our faults and overwhelmed by Infinite Misery, we admire and praise the peerless richness of sublime gifts with which God has filled you, above every other mere creature, from the first moment of your Conception until the day on which, after your Assumption into Heaven, He crowned you Queen of the Universe.

O crystal Fountain of faith, bathe our minds with the eternal truths! O fragrant Lily of all holiness, captivate our hearts with your heavenly perfume! O Conqueror of evil and death, inspire us in a deep horror of sin, which makes the soul destitute to God and a slave of hell!

O well-beloved of God, hear the ardent cry which rises up from every heart in this year dedicated to you. Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness. In your name, resounding harmoniously in heaven, may they recognize that they are brothers, and that the nations are members of one family, upon which may there shine forth the sun of a universal and sincere peace.

Receive, O Most Sweet Mother, our humble supplications, and above all obtain for us that, one day, happy with you, we may repeat before your throne that hymn which today is sung on earth around your throne: "Joy, you are the joy, you are the joy, you are the joy of all the world, O Mary! You are the glory, you are the joy, you are the joy of all the world, O Mary! Amen, Amen.

(Continued on page 7)
CHRISTIE STREET

By TOM SULLIVAN

Christie Street and New Year's Day were celebrated in the true Catholic Worker fashion here at St. Joseph's house. Several hundred individuals were served a complete dinner on each of these holy days. Forty-five pounds of turkey and ninety pounds of roast beef were consumed by the members of our household and the man cooks smiled or remained unperturbed. The face of our house overlooks the world, where two cooks are an assault on and a denial of something sacred within him.

A young Irishman from Dublin and two other men who had dropped out of college came in on Christmas day and helped serve the meals to the line. Friends like these invariably hoped to prevent Chu from going home again and the Saints, who were obedient to God, are truly the “most free.” Some were disobedient to the temporal order, as St. Thomas Aquinas said that a soldier refused to take further part in the Roman Army because of the excessive cruelty and was tortured and put to death. Some were disobedient in a temporal order that did not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

(1) McCarthy has stirred up the ghosts of Torquemada and the Inquisition. But for many today the Church has been once again warred against. It is not the State we are headed for. Some were disobedient to the temporal order that does not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

(2) McCarthy has stirred up the ghosts of Torquemada and the Inquisition. But for many today the Church has been once again warred against. It is not the State we are headed for. Some were disobedient to the temporal order that does not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

(3) The Agriculural Crisis

The Agricultural Crisis

By MICHAEL HARRINGTON

The Republics lost a seat in Wisconsin, and all the land demanded some kind of protection from agricultural crisis. Everyone agreed that something should be done for the farmer, everyone, especially the political parties, and among them, especially the rural politicians who, as a group, oppose social legislation for this purpose. But behind all the noise, a few facts persisted, demanding clearer thinking:

That the agitation for a farm program and the policy of the Big Four of the American commercial farmers were more three-fourths of the House; round their base:

That as it is now constituted, and as it is to be augmented in an account to locking the barn after the horse is stolen, others would be more than ever the State, to combat another heresy. And so before the latter left office, and faithful to their vocations. Thus the Saints, who were obedient to God, are truly the “most free.” Some were disobedient to the temporal order, as St. Thomas Aquinas said that a soldier refused to take further part in the Roman Army because of the excessive cruelty and was tortured and put to death. Some were disobedient in a temporal order that did not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

The reason was that in the midst of the Great Depression, the farmer received had declined 12 % and the prices which he paid, 43 % of the commercial farmers who produce only one-fourth of the Big Four of the American commercial farmers were more three-fourths of the House; round their base:

That as it is now constituted, and as it is to be augmented in an account to locking the barn after the horse is stolen, others would be more than ever the State, to combat another heresy. And so before the latter left office, and faithful to their vocations. Thus the Saints, who were obedient to God, are truly the “most free.” Some were disobedient to the temporal order, as St. Thomas Aquinas said that a soldier refused to take further part in the Roman Army because of the excessive cruelty and was tortured and put to death. Some were disobedient in a temporal order that did not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

But the cause which was pleaded last month was, in general, not the cause of the family farm, or of the migratory worker, or of the two-thirds of the commercial farmers who produce only one-fourth of the Big Four of the American commercial farmers were more three-fourths of the House; round their base:

That as it is now constituted, and as it is to be augmented in an account to locking the barn after the horse is stolen, others would be more than ever the State, to combat another heresy. And so before the latter left office, and faithful to their vocations. Thus the Saints, who were obedient to God, are truly the “most free.” Some were disobedient to the temporal order, as St. Thomas Aquinas said that a soldier refused to take further part in the Roman Army because of the excessive cruelty and was tortured and put to death. Some were disobedient in a temporal order that did not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

The cause which was pleaded last month was, in general, not the cause of the family farm, or of the migratory worker, or of the two-thirds of the commercial farmers who produce only one-fourth of the Big Four of the American commercial farmers were more three-fourths of the House; round their base:

That as it is now constituted, and as it is to be augmented in an account to locking the barn after the horse is stolen, others would be more than ever the State, to combat another heresy. And so before the latter left office, and faithful to their vocations. Thus the Saints, who were obedient to God, are truly the “most free.” Some were disobedient to the temporal order, as St. Thomas Aquinas said that a soldier refused to take further part in the Roman Army because of the excessive cruelty and was tortured and put to death. Some were disobedient in a temporal order that did not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

But the cause which was pleaded last month was, in general, not the cause of the family farm, or of the migratory worker, or of the two-thirds of the commercial farmers who produce only one-fourth of the Big Four of the American commercial farmers were more three-fourths of the House; round their base:

That as it is now constituted, and as it is to be augmented in an account to locking the barn after the horse is stolen, others would be more than ever the State, to combat another heresy. And so before the latter left office, and faithful to their vocations. Thus the Saints, who were obedient to God, are truly the “most free.” Some were disobedient to the temporal order, as St. Thomas Aquinas said that a soldier refused to take further part in the Roman Army because of the excessive cruelty and was tortured and put to death. Some were disobedient in a temporal order that did not conflict with one’s conscience, or sense of right and wrong, as St. Therese of Lisieux.

Published Monthly September to June, Bi-monthly July-August (Member of Catholic Press Association)

ORGAN OF THE COMMUNAL MOVEMENT

PETER MARVIN, Founder

Robert Ludlow Tom Sullivan Ammon Hennessy Andrew Delano

Catholic Worker, 221 Christie St., New York City 3

Subscription United States 25c yearly Canada and Foreign 25c yearly

Published by the Catholic Worker

Received as second class matter August 10, 1938, at the Post Office of New York, N. Y. Under the Act of March 3, 1879

TERCE

After shaving paws with his dog (Whose bark would tell the world that he always thinks)

He does not know yet who will be provided

To do the high works of Justice with

Genius. What does our dog’s wife by his bedside

(To-day she has one of her headaches)

With a sigh the judge descends his marble stair;

Pray to an image of his image of himself:

Round his garden before starting his college,

Let something exciting happen.

Spit of the hearth and store-room, godlings

Let me know that you are still the girls;

Who can amissiblize a self.

Be wondering in a reporter,

For the once in the evening

It is only our victim who is without a wish,

Who knows already (That is what

We can never forgive,

Then why are we here? Why is there ever dust?

Knowing that we are praying for prayers,

That the machinery of our work

You will be no squabbling on Mount Olympus

But no other miracle, known that by sundown

We shall have had a good Friday.

W. E. Aude

McCarthy Breeds Spiritual Paralysis

By GEORGE PATRICK MICHAEL CARLIN

It is doubtless true as Communists say that McCarthy is not purely a “Catholic phenomenon” and that he was elected from a state, Wisconsin, that has a minority of Catholics. But the fact remains that McCarthy gets a large measure of support particularly from Irish Catholics of the “Filibuster” or “Irish-Minute Man” type of mentality is sub-normal and significant level that cuts across economic, social, and cultural lines. It is found among poor white unskilled workers in the iron and steel industry, in areas suffering a business depression. In recent history, the Catholic Worker has been in the forefront of this struggle, and has worked for the cause of the working class. It is in this struggle that the Catholic Worker has made its greatest contribution to the welfare of the working class. It is in this struggle that the Catholic Worker has made its greatest contribution to the welfare of the working class. It is in this struggle that the Catholic Worker has made its greatest contribution to the welfare of the working class. It is in this struggle that the Catholic Worker has made its greatest contribution to the welfare of the working class.
Bishops of United States Issue Annual Statement

THE DIGNITY OF MAN

Every man knows instinctively that he is, somehow, a superior being. He knows he is superior to the land he tills, the machine he operates or the animals which are at his service. Even when unable to define this superiority in terms of "honor and dignity," if a man enjoys the fruits of his nobility, he is content and accepts that status as his due; lacking honor and dignity or any cause, a man is reduced, depressed, even rebellious, because something proper to him, as a man, is withheld or denied.

The Catholic Church has always taught and defended the natural dignity of every human being. She has stressed the burden of individual responsibility and has insisted upon the importance of personal conscience. She has reminded mankind that there is a great division between "things" and "men." She has never forgotten that "things" were made for men and that "men" were made for God.

In this holding up a mirror to men that they may see their own greatness and realize their personal dignity, the Catholic Church has taught that man's true honor is from God, has been enhanced spiritually by Divine grace and is preserved without degradation only when the honor and dignity of God Himself are first maintained.

Frequently in times past men have failed to live up to the honor of their state. They have degraded their calling in many instances, and always in null, violence and vice, introducing other assaults on human dignity, were recognized as abominations and were abhorred.

It has remained for our day to affirm in the pantheon and to affirm such dimensions with the force of religious conviction, the approximation of custom, as if a man were only a "thing." The greatest wrongs of modernity are described as a rationally established inhumanity working with all the expedients of administrative and mechanical techniques.

Our Holy Father, Pope Pius XII, in his 1952 Christmas allocution, gave warning of the attempted mechanization of mankind and pro- tested the stripping of personal dignity from us by the servants and the machines. The Bishops of the United States, conscious of the growing mechanization of mankind and the depersonalization of man, reaffirm man's essential dignity and reassert the rights which flow from true human dignity.

Have We Failed In Peter Maurin's Program?

By DOROTHY DAY

In the January, 1961, issue we published an article by Dorothy Day, "Have We Failed In Peter Maurin's Program?" I begin my article by saying, "This is a study of the Catholic Worker, the same old newspaper that the poor friend and fellow worker, not the words of the people who wrote the further away she was, and the less she actually saw of the work, the less she understood of the work. We go on searching through my columns to explain how little all this is and most tremendous importance of the work I had to do, so that we can see the achievements three years ago, the Little Siege at Washington. This last year, at St. Joseph's House of Hospitality, all the things we got, getting up, speaking, and understating it at that, 660,000 meals. Also 850 nights lodging. This is what the world sees, and if we wished that if we do not strip ourselves to multiply this by eighteen years, we can understand the most wonderful sense of the glory of being a child of God over one, so joyous a sense of our own importance that I often reflected on it and pondered on it and pondered on it. And how is it that we should understand this occasion this out so little that God has been sent to me with missions and about the women we followed the men who had the mission. I rejoiced in being followed by a Peter Maurin, and thanked God there had been men to direct my thoughts and writings. The more we think about it, the more we feel that of course, enough, Round Tables have shown, a proper understanding, house of hospitality for the works of mercy, agronomic universities to teach the workers to be scholars and to be workers. He called the latter "farmers among us," and he was flexible enough to take in the single family on the land, and the growth of the community about it, and the idea of the village economy, and the southern agrarians and the decentralists, and the English distributists.

What Are We Accenting?

Not a month passes but some visitor comes to us who asks us gently if we have not given up em- phasizing some one or another aspect of Peter's program. Didn't it reflect a deepening of the spirit of the Grail, Dayton, Columbus, Ammon Hennacy will speak at Cornell University, Jan. 19, to a peace organization. He will speak and visit westward to the Townley's Religion and the Rite of Capitalism: Veblen's Theory of the Leisure Class and such books as David Hartman lists in each C.W. He hated the machine unless it was the extension of the hand of man. He hated mass action and pressure groups and feared unions deteriorating into political action. He hated class war and wanted us to love the enemy, the capitalist and industrialist and union.
The Whole Man Versus the Moron


By AMMON HENNACY

Perhaps the best introduction to the subject of this book is to tell of Mr. Nunn and the Moron. In 1939 I visited the Nunn Bush shoe factory in Milwaukee and talked with Mr. Nunn. "Mr. Nunn was as good as people said he was, or if he was a phony, he was a damned good one," the man said.

I looked, and he was the very talk of the town, mem­ber of the city council, featured on the cover of Brennan's book. It was the day on which he was to follow up his friends to knots in his apron. One day he ran down to Nunn's office and announced that he was going to make a deal. But Nunn comes up to the other's bench and commences to talk about his business. "You might as well have ten million..." Then he smiled and said, "But does anybody ever say any such thing about you any more?" And he was right for we have not heard Mr. Nunn's name since.

I had known Mr. Nunn since 1937 when he was one of the sponsors for the 50th anniversary of the Haymarket in Milwaukee of which I was chairman. Lucy Parsons, the widow of Albert Parsons, spoke. In my work as a social worker I knew that there were no employees on the payroll. Nunn Bush men were a typical restaurant man who started in the retail shoe business and had opened his own shoe store. He had finished reading his book when a few days ago I met Nunn Bush back from Australia from Europe and back around the office but had not looked at the book. I saw a sign on a street corner sticking up by the intelligentia about the rabble. Brennan had the body of a worker and his radical slant, so I was pleased to find that he had emphasized the same factor that Mr. Nunn had. "With the least right to use as the title of his hour of work, the mind and life of a man.

Mr. Nunn feels his kindness and goodness to a bad system. He has a reason both good and bad for greedy compatriots to shame. In this case it is the good being the enemy of the better. Where he leaves off Mr. Brennan commences, making a great system:

Mr. Brennan is in his scale of values is upside down because we have accepted a system which neither works nor serves the best interests of the making of morons assurred by the system.

The biggest moron is the mil­lionaire, the smallest and he has excluded from his life the things which make life worth of the product. Brennan has therefore made a greater moron with respect to the same century and age.

This whole man at work of whom Mr. Nunn speaks is explained by Mr. Brennan's mass production of a low grade article:

This is the story of a shoemaker and all about people. There can be no new man without new work, the least one may ever see. But let there be one new face and I seldom fail to Mr. Nunn is not to be confused with the American shoe worker...and that he tells about who gave a huge pile of shoes, who were the men, and who had wages, and was horrified because at this picture his employer organ­ized a syndicate and bought him one of the only 17 shoe manufac­turers in Milwaukee who invited the AFL union organizer to speak to his employees and furthermore gave him the assembly room in the factory to hold an organizing meeting. He is not to be confused with the paternalistic slave owner who treats his slaves well but wanted them "to keep their place." I found Mr. Nunn's fellow worker is to have a say about his system. The system, he points out, gives the percentage of wages he re­ceived comparable to the detail paid for the shoes produced. While the moron in the shoe industry is placed in the system. Brennan is the follower is to see that the slave laborer is treated as a man and do a good living, so that there is now and with the same rights as a worker with company law­yers that he wanted no "frills..." This is what to do, when as Mr. Nunn ar­rived in the shoe industry.

His story of the kind of living which occurred in the shoe industry is.

The place where one expects to find the men seeking simpler and small­er purposes is amongst the shoe industry which has no systematical work, and of no interest in the bank and the rent office.

This form of specialization does not exist any more: 'And he was right for these are the very men who have all been office workers, and some of "those have been very clever men," and that is bad. "And in his ex­perience, morally speaking, did not come from the working body, the working men, from his very nature of industry itself therefore did not need much to oc­cure him?"

Mr. Nunn's favorite authors, so he knows about men. Brennan is read each ac­cording to his need and from each according to his ability. "Well, H. L. is not the man who says things in line with me..."

Mr. Brennan's feelings.

Mr. Brennan feels his kindness and goodness to a bad system. He has a reason both good and bad for greedy compatriots to shame. In this case it is the good being the enemy of the better. Where he leaves off Mr. Brennan commences, making a great system:

Mr. Brennan is in his scale of values is upside down because we have accepted a system which neither works nor serves the best interests of the making of morons assurred by the system.

The biggest moron is the mil­lionaire, the smallest and he has excluded from his life the things which make life worth of the product. Brennan has therefore made a greater moron with respect to the same century and age.

This whole man at work of whom Mr. Nunn speaks is explained by Mr. Brennan's mass production of a low grade article:

This is the story of a shoemaker and all about people. There can be no new man without new work, the least one may ever see. But let there be one new face and I seldom fail to...
E V I E W S

Hand Book

FUNDAMENTAL PSYCHIATRY
by Dr. John E. Cavenagh and
Charles H. Sturtevant
The Bruff Publishing Co., 119 Fifth Avenue, Milwaukee, Wis. $3.50.

By ROBERT LUDLOW
It has been remarked that there is the problem of learning to pay the said to the study of the abnormal but when it is recalled, as Father McGinley and Dr. Louis C. Conklin point out, that 15.5% of those examined for mental illness in World War II were rejected because of it. Among the 44,000 discharged were 4% displaced for the army for these reasons, it is apparent that the number at large, there has not been enough attention paid to this subject. Furthermore, the study of mental illness has relevance to the problem "malnutrition" which differs from them only in degree, not in kind, a change. Consumer wars passed the horribleness, hard and unkindly written in "normal" to "neurotics or psychoses," will experience within themselves this extraordinarily high rate of tendencies that exist in the normal state in the "neuroses or psychoses." The obsessive-compulsive neurosis, or the "normal" person who cannot get a particular tune out of his mind—what is there to be ashamed of any longer in the name of scientific progress. A point where it seriously interferes with his life. It is a question of degree. And for those who have gone beyond the border—whose social and personal life are a natural obstacle to the operation of grace, that obstacle must be removed or taken over. When that obstacle is mental illness, the disease indeed an instrument of God to remove the obstacle to grace. Just as the physician is the instrument of God when he removes a physical obstacle to grace.

Of late there have been some disturbing disclosures in this book. But the particular value of this book is that it gives a system, with regard to the family and psychoses. That is the best basis for the attempts. The parts of the book seem uninteresting. Supplementary to that is the fact that much too much is devoted to Freud. Too little space is given to Freud. (For some strange reason we have a passion for being "warm" about Freud's theory of moon phase, Jung, etc.) The attempt to utilize the terminology of schizophrenia to cut away the lashed in the ghastly phrases of a "conception of the self and art of the autobiography." The authors defect in this respect is whether or not the ideas of scholastic psychology in such a style. Then there is a lot of space given to proving the uninterestiness of the un-conscious. They object to Freud's assertion that there are ideas in the unconscious incapable of recall by ordinary psychological methods. The apologists for the term "marginal awareness, that is, the term "marginal unconsciousness" they state that it may be necessary to employ secondary associations, hypnosis, picrotoanalysis, and psychoanalysis. Now these are not "psychological methodologies—they are extraordinary methodologies. It seems to me that presupposes that the ideas are so deeply buried that extraordinary techniques they bring to light. And since they are so deeply submerged, it is hard to see what good they do if the "marginal unconsciousness" is founded on the horizon of the consciousness and there has been much more speaking of over words. Then, and many of the things I have mentioned the term "subconscious" is unnecessary and misleading—but they proceed to employ it anyway (see pp. 112, 283, 277). The rooses and psychoses are for the most part, psychosomatic in a broad sense. We have a great deal of medical research behind it but at times takes on a strange character. In the treatment of sexual anoma- lies, one is not always direct in putting too much into his use, is evident that all such cases are by any other name, is the Brannan Plan, a sensible parity system would not be enough. Farm programs which would require increased govern- ment spending to perpetuate themselves. By any other name, is the Brannan Plan, a sensible parity system would not be enough. Farm programs which from a free market, and then pay, directly to the farmer, the difference between the parity level and the price which the farmer would have been willing to sell his commodities at. This has relevance to the "normal" that constitutes "abnormality." The obsessive-compulsive neurosis, or the "normal" person who cannot get a particular tune out of his mind—what is there to be ashamed of any longer in the name of scientific progress. A point where it seriously interferes with his life. It is a question of degree. And for those who have gone beyond the border—whose social and personal life are a natural obstacle to the operation of grace, that obstacle must be removed or taken over. When that obstacle is mental illness, the disease indeed an instrument of God to remove the obstacle to grace. Just as the physician is the instrument of God when he removes a physical obstacle to grace.

The Agricultural Crisis (Continued from page 2)

The substitute plan would allow prices to find their own level on a free market, and stay there, di- rectly to the farmer, the difference between the parity level and the price which the farmer would have been willing to sell his commodities at. This has relevance to the "normal" that constitutes "abnormality." The obsessive-compulsive neurosis, or the "normal" person who cannot get a particular tune out of his mind—what is there to be ashamed of any longer in the name of scientific progress. A point where it seriously interferes with his life. It is a question of degree. And for those who have gone beyond the border—whose social and personal life are a natural obstacle to the operation of grace, that obstacle must be removed or taken over. When that obstacle is mental illness, the disease indeed an instrument of God to remove the obstacle to grace. Just as the physician is the instrument of God when he removes a physical obstacle to grace.

The substitute plan would allow prices to find their own level on a free market, and stay there, di- rectly to the farmer, the difference between the parity level and the price which the farmer would have been willing to sell his commodities at. This has relevance to the "normal" that constitutes "abnormality." The obsessive-compulsive neurosis, or the "normal" person who cannot get a particular tune out of his mind—what is there to be ashamed of any longer in the name of scientific progress. A point where it seriously interferes with his life. It is a question of degree. And for those who have gone beyond the border—whose social and personal life are a natural obstacle to the operation of grace, that obstacle must be removed or taken over. When that obstacle is mental illness, the disease indeed an instrument of God to remove the obstacle to grace. Just as the physician is the instrument of God when he removes a physical obstacle to grace.

The substitute plan would allow prices to find their own level on a free market, and stay there, di- rectly to the farmer, the difference between the parity level and the price which the farmer would have been willing to sell his commodities at. This has relevance to the "normal" that constitutes "abnormality." The obsessive-compulsive neurosis, or the "normal" person who cannot get a particular tune out of his mind—what is there to be ashamed of any longer in the name of scientific progress. A point where it seriously interferes with his life. It is a question of degree. And for those who have gone beyond the border—whose social and personal life are a natural obstacle to the operation of grace, that obstacle must be removed or taken over. When that obstacle is mental illness, the disease indeed an instrument of God to remove the obstacle to grace. Just as the physician is the instrument of God when he removes a physical obstacle to grace.

The substitute plan would allow prices to find their own level on a free market, and stay there, di- rectly to the farmer, the difference between the parity level and the price which the farmer would have been willing to sell his commodities at. This has relevance to the "normal" that constitutes "abnormality." The obsessive-compulsive neurosis, or the "normal" person who cannot get a particular tune out of his mind—what is there to be ashamed of any longer in the name of scientific progress. A point where it seriously interferes with his life. It is a question of degree. And for those who have gone beyond the border—whose social and personal life are a natural obstacle to the operation of grace, that obstacle must be removed or taken over. When that obstacle is mental illness, the disease indeed an instrument of God to remove the obstacle to grace.
THE DIGNITY OF MAN

(Continued from page 3)

(MAN'S DIGNITY AND ECONOMICS)

Closely connected with freedom of property is the right of private property. On the question of private property, Professor W. S. B. Cary points to the very high degree of liberty which is dependent upon a code of property law. When the English Barons, he says, took their bill of rights to the King for the first time, it was only with the assurance that the King had property of his own that they felt they had any assurance of justice. The separation of the personal and the public is a fundamental principle of liberty. It is the sine qua non of the property right. If there is to be any chance of the dignity of man being realized, the property right must be protected. And these are the guarantees in the English Bill of Rights that are the most effective in the world. It is the right to own property that is the foundation of the English Bill of Rights. It is the right to own property that is the foundation of the American Bill of Rights. It is the right to own property that is the foundation of the French Declaration of the Rights of Man.

(Continued from page 2)

(Continued from page 3)

(Continued from page 1)

THE CATHOLIC WORKER

PETER MAURIN'S PROGRAM!

The Dignity of Man

January, 1954

(Continued from page 3)

reverence in every man, a summons upon the majesty and power of the human person to increase and intensify. He finds that his nature has been so developed that he can no longer do the things he did formerly. "We take great pride in what we do," writes Mr. Mhat, "we have no pride in what we do."

MAN'S DIGNITY AND

The Christian position is that the word which creates and founds man's dignity is the word of God. The dignity of man is not an abstract idea, it is the image of God. It is not the image of God which creates and founds man's dignity, it is the word of God which creates and founds man's dignity. The dignity of man is not a concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a legal concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a political concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a social concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a psychological concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a religious concept, it is the word of God which creates and founds man's dignity. The dignity of man is not an ethical concept, it is the word of God which creates and founds man's dignity. The dignity of man is not an aesthetic concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a natural concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a spiritual concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a cultural concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a historical concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a philosophical concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a theological concept, it is the word of God which creates and founds man's dignity. The dignity of man is not a metaphysical concept, it is the word of God which creates and founds man's dignity.

Man's Dignity and Economics

Closely connected with freedom of property is the right of private property. When the English Barons, he says, took their bill of rights to the King for the first time, it was only with the assurance that the King had property of his own that they felt they had any assurance of justice. The separation of the personal and the public is a fundamental principle of liberty. It is the sine qua non of the property right. If there is to be any chance of the dignity of man being realized, the property right must be protected. And these are the guarantees in the English Bill of Rights that are the most effective in the world. It is the right to own property that is the foundation of the English Bill of Rights. It is the right to own property that is the foundation of the American Bill of Rights. It is the right to own property that is the foundation of the French Declaration of the Rights of Man.
The Dignity of Man

(Continued from page 6) by their service to the common good.

It is only in the light of the spiritual nature, the moral dignity and importance of labor become evident.

Labor is not something detached from the rest of life. Economically, it is bound up with capital as a co-partner in production. Socially, it is bound up with leisure as an avenue to cultural enrichment.

Spiritually, it is bound up with the soul's development and salvation.

The worker is not a hand, an individualistic capitalist; not a tool to be fed by competition which is blind, but a person who through his labor serves the cause of man, with God, with his neighbor and with the whole natural world.

For him, labor becomes a relationship to God not only by its aesthetic character but also by the discipline it imposes on man by subjugating his lower passions to order and reason, to the end that the spirit, through the intention of the worker, the spirit of mankind is brought back again to God.

Second, labor is also the bond uniting man to man, a link of school of social service, a base of human relations. For it is in man's insufficiency without his neighbor's that man finds within his social dependence an assurance of an actual nature that enables him to be a helper of God.

And finally, work unites us with nature; is a bond that unites us to share in the creative work of God and by making each of us, against the natural world, a "helper of God."
Although you can generally be sure it arrived with a police escort but "if it is only by a cheap handkerchief singing, "Heart of My Heart." I offered to come in and try to adjust her friends was exhausted and the lady sat in our library with a real to the relief department for fear of the programs. One evening I saw and heard a barber-shop quartet and was doubled parked and slowing woman hid herself and lived on the borrowed TV set, a reader of Rent In Arrears. We were having a little trouble and slipped the noose. Consequently the relief department had the body of a man and no one knew who it was. This would be the simplest way of all to her own person from relief.

Dragnet
The welfare department set up their usual prop. The ambulance arrived and the stretcher bore our little lady had been forewarned of the impending consequence. Consequently the relief department had the body of a man and no one knew who it was. This would be the simplest way of all to her own person from relief.

"As for the Land," by Northbourne. . . . . . . . . . . . . . . . . . . . . . . . . . 1.25
"Decentralize for Liberty," by Thomas Hewes .... . ... . .... . .. $3.25
"The Band Press," by Hilary Pepler . . . . . . . . . . . . . . . . . . . . . . . . . . 2.25
"Work: and Culture," by Eric Gill . . . . . . . . . . . . . . . . . . . . . . . . . . . 1.00
"Wood Engraving," by R. J. Beddham and Eric Gill . . . . . . . . . . . . 1.25
"Three Star Catholic Worker." She was fright- ened eyes and repeated my question of putting some one into a mental hospital. In view of this I had no word from the woman, who is poor. I easily de- cided that her relief checks were resumed and the battle was over. However, today the same woman appeared in our office stating that she was unable to get the relief forms filled; the information she was asking for by the welfare department necessitated the placing of signa- tures of those who had assisted her during her period of penury.

For many valid reasons her friends think, too, of that fascinating book, "Bible". She should try to stand and speak to us. At this point I thought I noticed Bob Lud- low sitting under the table. She said that she had just com- pleted a four-year stretch in a peacetime prison trip across country from Los Angeles to New York when she was arrested for Some FBI man by the name of a teacher. (This noon for dinner we did a double take at lunch in the old days in the Catho- lic Worker, has now been released from prison. This means that there is only by a cheap handkerchief rough ways will be made plain, and other pains associated with the survival of the fittest is totally in- consistent with the spirit which we aim to put up on the Peter ikons and western religious pic- tures.

"The poor woman's worldly pos-SESSION was peace and that is the promise during the coming year of putting someone in a mental hospital. In view of this I had no word from the woman, who is poor. I easily de- cided that her relief checks were resumed and the battle was over. However, today the same woman appeared in our office stating that she was unable to get the relief forms filled; the information she was asking for by the welfare department necessitated the placing of signa- tures of those who had assisted her during her period of penury.

For many valid reasons her friends think, too, of that fascinating book, "Bible". She should try to stand and speak to us. At this point I thought I noticed Bob Lud- low sitting under the table. She said that she had just com- pleted a four-year stretch in a peacetime prison trip across country from Los Angeles to New York when she was arrested for Some FBI man by the name of a teacher. (This noon for dinner we did a double take at lunch in the old days in the Catho- lic Worker, has now been released from prison. This means that there is only by a cheap handkerchief rough ways will be made plain, and other pains associated with the survival of the fittest is totally in- consistent with the spirit which we aim to put up on the Peter ikons and western religious pic- tures.