**African Bishops Denounce Segregation**

**LUSAKA, Northern Rhodesia.** In a recent pastoral letter the Catholic bishops of this British protectorate made the following statements: "Some barriers may have been lifted in the past. They are no longer justified today. Nothing short of this concept of a multi-racial society would win the approval of the Catholic Church. Because it is the one-system which will safeguard the rights of human dignity and secure equality in human rights for all its citizens. There is no multi-racial society as long as the various sections of the population are compelled to live segregated from each other. One of the fundamental doctrines of the Catholic Church is that the human race is one. We appeal to all Catholics to think and speak and act in conformity with their belief in the unity of mankind, and not pay exaggerated attention to accidental differences within the human family, particularly to the color difference.

We cannot, therefore, claim to stand for Christian civilization if we ignore one half of the most important commandment of Christ."

**Bovine In The Tower**

**BY JIM MILOHO**

Most of the working population, blessed by automation or not would have the phone plated and cry against George Orwell and his work of George Orwell. Things are a bit mechanical but that had—ever! 1984 You don't really remember. I cannot say that I do. But I am a bit of a wanderer. And I do follow me on my final Railroad. It was an exclamation gray have come cowed into our Brave Old World with less myopia."

The bishops noted that at present about 10% of Colombia's farm population owns the land it cultivates. (Continued on page 6)

**Colombian Bishops Ask Land Reform**

The Catholic bishops of Colombia have called on the government to expropriate land from large property holders and to redistribute it among the poor.

"The large property owner," the bishops said in a Lenten pastoral letter, "who does not cultivate his land himself or is being cultivated by tenants to the benefit of some rich man, is a grave sin for which he shall have to render account to God. Under the pretext of arranged legal indemnities, the government should take steps to expropriate such lands and put them at the disposal of the common good."

The bishops noted that at present about 10% of Colombia's farm population owns the land it cultivates.

(Continued on page 6)
SPRING APPEAL

St. Joseph’s House
223 Chrystie Street New York 2, N.Y.

Dear Fellow Workers in Christ:

May Day is our twenty-fifth anniversary and once again we must report that we are dispossessed because a subway is going under our house which renders it unsafe. This is only one of the many things in the past two years which have been blessed with comparative stability. As usual I sit in the presence of the Blessed Sacrament to write this appeal. I do not think that the public, the world which is so interested in Leon Bloy says, the blood of the poor, since there are so many who help us out of their meager earnings, in spite of all the congestion and overcrowding of poor people in our hospitals, who have charge of the money, told me how he was called on Saturday night to play the week’s rent for the Puerto Rican family who had to be disposessed before they could get city relief. A room for a family in a slum tenement rents for $5 a month in New York City.

We faintly heard it, we cannot see it, but we know it is there. Pellicia finally got word she could get rooms in a “project” but she needed a deposit. We give half hopefully, wondering how long we can get our bills paid with the help of our friends and the help of God.

It is the feast of St. Patrick today and in the new Maryknoll manual he is listed as a “pilgrim” when he first arrived in Ireland. We had quite a few pilgrims in our midst, who had worked cleaning out the pens of the swine over to Secaucus, New Jersey. One man working there came to us and die laid out in our church at Maryfarm, Easton, while we reeled the pages of the office for him. St. Patrick, the priest, the scholar; St. Joseph, the carpenter and the saint; St. Benedict (“work and pray”) and St. Isaac, the farm laborer, member of the world proletariat—their presence we need and the Church and the Church raises them to the rank of canonised saint for our imitation.

We are called to be saints, St. Paul said, and Peter Muciuin can hardly have meant the kind of society that were easier for men to be saints. Nothing less will work. Nothing less is powerful enough to combat war and all the-encroaching states. To be a saint is to love God, to give all. Dostoevsky said that love in practice was a harsh and dreadful thing compared to love in dreams, but if we “see only Jesus” in all who come to us; the love, the hate and the blind, who come to help and to ask for help, then it is easier.

Father Faber says we are progressing if we begin over again each day in these resolutions.

Will you begin again, though you have helped us many times before, and help us again to keep going even in this new day? They are trying to eliminate slums, which is good. But they create worse slums by the overcrowding of the dispossessed. While there are slums we will be living in war and we must work at getting at the root of the thing. But our confidence is in our Lord and in St. Joseph, His foster father, and also in you, our friends, new and old. You can be our people too, make a step back to you and a hundred-fold, in this world too, and in ways you need the most.

With loving gratitude,
In Christ, our brother,
DOROTHY DAY

25th Anniversary Celebration

We want to extend a general invitation to all who were living in the House of Hospitality and on the farm camps around the country during the past 25 years to attend a buffet supper here at Chrystie Street on Saturday, May 3rd at 5:30 p.m. If you are coming please let us know as soon as possible so that we will know how much food to prepare.

THE STAFF, St. Joseph House.
The Gandhian ashram, started by one of Gandhi’s European disciples, Lanna de Vasto, like others, has started the first ashram in the Occident. It is hoped that this community, based on Christian principles in which all members, under the leadership of Gandhi, will be able to spread by means of a secular order whose name is: the Working Order or “L’Arche.” This order is not another religion or sect and carries no pretension to any new revelation as to life or labor. It is not a religious or chivalrous order but contains only the aim of work. It has for a mission work, By the Order, the artistic, poetic and musical values of war are transferred to work. One who wishes may have a room, a garden, a horse. The following paragraphs are taken from the L’Arche community published in Catholic Worker, written by Lanna da Vasto himself.

... The Order’s purpose is to effect a Unity of Labor by a reeducation of the means of existences; a revalidation of the spiritual life. The Order is no attempt to destroy, create, reform or repudiate a political or social system and does not recommend any new method of existence or action. The Order invites each man to convert himself to his proper religion, to introduce the study of texts and to observe, alone or by groups, his cult. All are members of the Order; the only intolerance and irrational are not accepted.

The Order’s purpose is to create, in the heart of nations, islands of perfect social life, turning away from the murderous follies—to teach not with theories but with real works, to work instead of laws. In entering into the Order, it is not a question for the members to participate in the actions which lead to bloody revolutions. They play no part in the Order’s purpose; they are led to use war as a war. It is strictly forbidden to teach political or religious persuasions, occupy official posts or to achieve power. The Order’s purpose is to lead to religious and to the community are to be self-sufficient and as possible and without recourse to machines or outside produce. The Order’s purpose is to simplify the work so as to reduce the complexity of it, and to detach oneself from machines and outside aid in order to acquire liberty... At the community there are many hand crafts including weaving and all the clothes the community wearies, and worried by themselves. There is a carpenter shop and a shoemaker shop where the sandals for the community are made. The spoons and forks are handcrafted and the designs are both intricate and beautiful. Everyone at L’Arche has a handicraft and in addition to weaving, carpentry, sandal-making, forging, baking and wood-carving there is bookbinding and type setting. The community journal Nouvelles de L’Arche is published from their own press. Just recently the community opened a paper mill and now they print the journal on the thick paper they make themselves.

The food is simple and adequate. Half the year the food is grown by the community. Another half, the whole community is vegetarian. Their home-baked bread must be as good as the best in France. They have the best of the soup and other cereal and dairy products. Most important, cheese and eggs with some fruit are eaten as well. The soil in this region is not as fertile as in France, but the growing must be rare despite these handicaps. In the winter of 1927 a man was hanged for setting fire to a house and in the year 1801 a 13-year old boy was hanged for stealing a teaspoon. The fallacy of the law was the fallacy of the law.

The Gandhian revolution which is started by Gandhi, will be able to spread by means of the secular order whose name is: the Working Order or “L’Arche.” This order is not another religion or sect and carries no pretension to any new revelation as to life or labor. It is not a religious or chivalrous order but contains only the aim of work. It has for a mission work, By the Order, the artistic, poetic and musical values of war are transferred to work. One who wishes may have a room, a garden, a horse. The following paragraphs are taken from the L’Arche community published in Catholic Worker, written by Lanna da Vasto himself.

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BOOK REVIEWS


Caryll Houselander, who died in 1945, was a witty and poetic writer who sought to communicate the love of Christ to the West. In this book, she offers a series of meditations on the Resurrection and its meaning for the Christian reader. The book is thoughtful and insightful, offering a contemporary perspective on the Resurrection and its relevance for our time.


John Jay Chapman was an American essayist whose life spanned the period between the Civil War and World War I. This collection of Chapman's writings, edited and introduced by Jacques Barzun, contains a biography of the author, a selection of his essays, and an introduction to his life and work.

Planning A Catholic Wedding

Alfred C. Boxberger, O.S.B. oldest publication which contains the sacramental character of Holy Matrimony.

FOLDER ON REQUEST

ACCOUNTING

ST. LOE SHOP

Newport, R. I.

An non-profit corporation for the Liturgical apostolate

He is the true Lamb, who by dying has destroyed our death, and by rising again has bestowed new life on us.

The Risen Christ, by Caryll Houselander, is a thought-provoking exploration of the Resurrection's impact on the contemporary reader. It is a testament to the enduring power of the Christian message and the ongoing relevance of the Resurrection for our time.

Planning A Catholic Wedding is a comprehensive guide to the sacramental character of Holy Matrimony. It is a valuable resource for anyone preparing for a Catholic wedding, providing guidance on the necessary procedures and requirements.

Anglican Priests and Religious Life:

D. Godfrey, Archbishop of Canterbury, recently performed a significant act - the blessing of a group of religious to die for the faith, Bishop John Houghton and his seventeen companions, who were martyred in the persecution under King Henry VIII. The first martyrs of the Tudor persecution and the largest single group of religious to die for the faith, Bishop John Houghton and his companions, were put to death for refusing to acknowledge the Oath of Supremacy, which established the Church of England. The consecration of the Carthusian monastery was seized, it eventually became a hospital and school. The hospital and school was served by the monks and lay brothers of the Carthusian House of the Salvation of the Unfortunate, and for conscience sake, endured tor- rent and death.

A Perspective on Nonviolence:


After eight months of frequent study and discussion, a study group of the Friends Peace Committee, Philadelphia, which was set up to examine the logical implications of the goals and methods of non-violence and its application to the American scene, has issued this two-page booklet. And, if it is "a perspective," it is not "a new perspective," for the title of the booklet is known, we, who grate our teeth with impatience at the mere mention of the word, would have had it put in our place. For this reason, we find the title of the pre­ tentious title of The Working Party on Nonviolence, has done its worst. It has been done. There has never been a clearer short statement of what the meeting of these two groups and beyond this, the sectionss, marked: "How Do You Answer These?" and "What Do You Do About These?" and "Where Do We Stand?" and "Writings on Peace and Nonviolence." And again, with others, I have thought, discussion, and approved of the conference of the writers and the clear statement of what the meeting of these two groups and beyond this, the sections, marked: "How Do You Answer These?" and "What Do You Do About These?" and "Where Do We Stand?"

Anglican Priests:

Blesses Memorial

To Catholic Martyrs

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The Quiet Terror In The Heart Of The Public Servant

He said: "I've neither but these few plans, no family. I'm the last, after the end. I wish, Why, I've been rating them since I was young. The truth is...

And I keep them clean; at least I try. Besides they don't have to wallow in mud. I'm just the around the last day.

Now you say, and the law, the get rid of them? Can't I keep a few just for the time that used to be

When I had spirit?

But now I'm old and keeping plan's a crime. Why:

I said: "I'm sorry (how could I be); but the ordinance is the law, is lovely. I wish I could..."

I mean, if you'd been doing something I could do.

(And of course there was something.

But I was wrapped up in the thing."

And let it die.)

I, the hired guardian of the steam, white houses.

The upright taxpayer, the responsible citizen.

Of course I would.

I could sing to heaven if I had the voice, I could embrace this former for his, right if I wouldn't expect from any of the men.

I asked, so you all must be implicated

Who would so fiercely said

To this one man and his thirteen pigs

Who just sit in the

And offended his good and true neighbors

I said: you have two weeks to kill them all.

He shuddered to have the cows slaughtered. (When he had locked up

What randomness has grown within me?)

He said: Thank you and left.

I said nothing. But Goodbye.

William Sommef...
were about twelve violations, many of them minor. For instance, there was a citation for throwing lights over the doors into the halls and that is punishable by a $100 fine. There is also the requirement that we have steel self-closing doors, each of which cost over a hundred dollars. There was also a complete sprinkler system in the hall at an additional $1000. That day we were served a citation for not putting away in stores. The inspectors said there were violations in that many rooms, both top and bottom, in the halls and in every corner. The inspections are required by law in the halls. In the recent past, fire breaks along the hallways and we are required to have fire extinguishers where there are crews.
Jan. 9, 1958

Interview With Helen Sobell

Interviewer: Anne Taillefer

By Larry Luebbert

When we were in Mexico City, we wandered into one of the noisy cafés. We sat on a street corner at a round table and ordered a pitcher of black coffee. While we were drinking it, we realized that we were in the market. Except for we four Americans the place was made up entirely of Mexicans—men and women and many little children. There is often a thought of loneliness for those of us who are women who travel alone. We thought of those who had gone before us and who were our companions and who we had left behind. We both had traveled the world, and we were about to go to Guadalajara. This is an interview with Helen Sobell, whose husband, Julius, was convicted of espionage in 1950 and is serving a sentence of 30 years in prison. Mr. Sobell is the second Jewish American to be convicted of espionage, and his case is one of the most closely watched in recent years. Helen Sobell, who is the only member of the family of Julius Sobell, has been very active in his defense, and her views on the case are of great interest to those who are following the developments in the Cold War. In this interview, she discusses her husband's case and the issues involved. She also speaks about the experiences of the Sobell family and the impact of the case on their lives. She is frank and open in her views, and her words are a powerful expression of the struggle for justice and human rights. She reminds us that the struggle is not just about her husband, but about justice for all. The interview is a powerful reminder that the fight for justice is not just about the individual case, but about the broader fight for human rights and justice for all.
Your articles "A Farmer in Glenorchy, Ontario," your letter to the Editor from Betty Reagan, and letter from old L.W.E. Friend Editor Catholic Worker: There are actually over six million farmers in the U.S. today. All of the present time and the number of farmers. A different situation. The situation is becoming desperate for them and especially in this area for those with unemployment should do is pick the fresh milk. The purpose of this picket line would not be to feed those now working with the picketing but to do just that. We have workers, and we are not only to put those unemployed to work but to better the conditions of our people by eliminating the displaced. Divide the work and plan the market along the same lines as the work and week day. This would not be to feed those on the jobs. The unemployed workers will not be on them but they should do for those. Those that settled that and we have been making our homesteads regularly since.

Another thing that would have eased these years considerably would have been a small nest egg to help us get by. We needed (and still do) a master plan to work by: crops to plant in each area, the marketing, we want to work off the job, but to drama, and educate us to these new conditions and also to dispel the unemployment. Divide the work and plan the market along the same lines as the work and week day. This would not be to feed those on the jobs. The unemployed workers will not be on them but they should do for those. Those that settled that and we have been making our homesteads regularly since.

And I truly don't know where else we could have gone. It wasn't for our neighbors. They are mostly retired farmers and take a great delight in helping around the farm. We could do as well from books . . . they would not have been such good humor we got along with our advice for our farm.

Thus the long weekends are busy and long. Bob has winter oats for the dairy hay and has planted some permanent pasture. The garden is tilled and waiting for potato time. Today was a beautiful day. 

Gienoorchy, Ont.

Peter Maurin Farm

(Continued from page 5)

The Golden Rule

It was good news to hear that the Lackawanna-YMCA with a group of students gathered by the Quakers to discuss friendship. Rev. Matthew Cutts, a Quaker, invited the students to his home for a discussion with the YMCA. They did not have a good experience. They were not able to get along with the students. It was a nice experience. It was a good time to spend with the students.

The next day I spent from 9 a.m. until 5 p.m. at the Golden Rule at the Broadalbin YMCA with a group of students gathered by the Quakers to discuss friendship. Rev. Matthew Cutts, a Quaker, invited the students to his home for a discussion with the YMCA. They did not have a good experience. They were not able to get along with the students. It was a nice experience. It was a good time to spend with the students.

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