ON PILGRIMAGE

By DOROTHY DAY

"He shall bring them down that dwell on high.
The high city he shall lay low.
He shall bring it down even to the ground.
He shall put it down even to the dust.
The feet shall tread it down.
The feet of the poor, the steps of the needy."
Isaiah 26

Non-violence, the feet of the poor, not the clenched fist. Anderson's Marching Men. That was the name of a book of Sherwood Anderson's that I reviewed many years ago when it first came out. The Freedom Walks, the Quebec to Guantanamo walk this past month have made me think of these things. They walk in poverty, this group; stripped of all comforts, imprisoned, and tortured, fearful and yet determined, they have shared the suffering of their brothers in the South.

Tom Cornell has written of them in this issue of the paper.

Looking back on what has happened this month since we went to press January 8. Martin Corbin visited the farm for a few days... A still-born child was born to a girl on the farm... The local hospital which is so hospitable to our family of the poor sent a woman recovering from pneumonia... One of the women I met at Spode House in England has come to join us, to help us... We had a tremendous bill from a plumber in mid-January when our (Continued on page 2)

CHRYSFIE STREET

By WALTER WIATROWSKI

The time is 6:30 A.M., and the door at 175 Chrystie Street is opened. For many of us here at St. Joseph's House this is the beginning of our day. A half-dozen men go about their self-appointed chores; the lights are turned on, the stoves are lit, water is put on for cereal and coffee, the cups, bowls and silverware set on the tables, the trash taken out, and the sinks filled with hot water.

Someone finds a pot of yesterday's coffee. It is heated and we sit down for a moment of peace and relaxation. All of us have walked the streets all night at one time or another. Some of us did it last night.

The Lonely Ones

The men from the Bowery begin to gather outside our door and across the street. The poor, the real poor, are these. We, in comparison, are rich, for we have the companionship of each other. We can keep ourselves busy during the day, to ward off that terrible feeling of loneliness that these forgotten men of the Bowery must feel.

The men begin to file in to Spade House, the room in the rear where they wait until the soup is ready. Here, at least for a time, they are off the streets.

They gather into small groups. Strangers begin talking to each other. For a few hours many of these men will forget their loneliness, their feeling of uselessness. They have found others as themselves. Perhaps for some it will be (Continued on page 8)


Peace Walk to Cuba Stalled

In Georgia

By TOM CORNELL

A Peace Walk started on May 29 last year from Queenstown City to the Guantanamo Naval Base in Cuba. The sponsor organization is the Commission for Nearest Action (CNAY), the group that sent a peace walk from San Francisco to Mexico City in 1965-66. The purpose of the Peace Walk was to draw attention to
the problem of the Cuban crisis, and to protest the military buildup in Cuba and to protest the settlement problems that beset us. The plan is to go through Havana, which was visited by Washington and Havana preferably, but without entrenching any of the land in the city on the way. The Call to the Walk to the U.S. Naval Base at Guantanamo Bay, has been denied by the military forces career occupation of that section.

The South

The Walk kept on schedule very well, until Atlanta, as the Walkers crosed south of New York, more and more concern was raised for the safety of the Walkers once they entered the South. In Washington, C., there had been a painful period in which the Committee had decided to allow the Walkers to participate in the Walk, as it were, since obviously, in the more explosive atmosphere, there would be too much blood to be kept safe. A woman had been involved in a situation which called for a move to keep the Walkers from the demographic and occasional violence. The Walk is integrated. Through Virginia and Maryland, we have no serious problems. In fact, we have been so lucky and so even and so warm and friendly.

In Cleveland, on May 29, 1963, and they are still there.

OE ON PILGRIMAGE

(Continued from page 1)

all burning furnace stopped, pipes froze, and left thirteen men in cold temps for two nights and a day...

were other trials, legal and financial which the Walkers are now

on...It. was five above zero those days. Indeed so much so, that Deane has been quite unable to write her usual column, she was denied by the

May 13, 1964

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(Continued on page 6)

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PETER NAUNI, Founder

Later...Al Lamer came to join them after the tragic of the loss of

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Tenants Refuse to Pay Rent for Bad Housing

By ROYAL

New York City has a problem. This is an economic boycott by tenants living in badly neglected apartments. It is taking place in some of the older buildings in the area of Harlem, which requires, in the words of the Catholic Worker, February, 1961, "lack of proper maintenance." The problem is more acute than described in the newspapers. In Harlem the tenants are not only victims of the slum landlord. They are also victims of the police and Fire Department, which provide services for free. While the slum landlord may be responsible for the bad conditions, he is not the only responsible party. The police and Fire Department must also be held accountable for their failures.

The tenants are demanding better maintenance of the buildings, lower rents, and more respect from their landlords. They have decided to withhold their rent payments until these demands are met. This action is a brave stand against the power of the landlord class. The tenants are aware that they are fighting an uphill battle, but they are determined to win. They are rallied behind the leadership of Jesse Gray of the Community Service Society, New York City. The tenants' strike is not just about housing conditions; it is about the struggle for basic human rights.

The Catholic Worker supports the tenants' strike and encourages others to join in the struggle for justice. We believe that the struggle for housing rights is a struggle for everyone. We call on all who are concerned about the plight of the tenants to join the strike and support the tenants in their struggle for justice.

The Catholic Worker is a monthly magazine published in New York City by the International Workers of the World. It is one of the most radical Catholic publications in the United States. It was founded in 1916 by Joan of Arc, a woman who was later canonized as a saint. The magazine is known for its radical social and political views, and its support for the working class.
Joe Hill House

BY AMMON BENNACY

They caught him. Joe Hill was a transient worker and that is the main purpose of our place: a home for transient workers. Joe was killed in the door and broke a window, Washington DC, Baltimore, Chicago, South Bend, Detroit, Collegeville, Madison, Milwaukee, Chicago, Four Corners, near Monticello, Arizona, interpreter for the radical worker movement, my special friend for fifteen years, then I spoke at San Francisco, Ourplace is called The Charitable Community, 1942. How things are going to the women and children go on. Our community relations are going to be good when we have before a city board to get our story. We have been previously denied Adelaide Avenue was able to petition for permission of approval of containing over six hundred names. Bob tells me that we begin to say that we are doing fine and that we have more restless and passionate types, who never lend a name to any moves are never arbitrary; they are always based on the facts and figures. Then I speak at 8 p.m. in it; while there is no use having a meeting at San Francisco, that was mailed to Governor Ross Barnett, Mississippi. Joe Hill House has always had for 40c each (32.pp.) and was pleased with the pamphlet into English, 1964. The lögan of approval consisting of over six hundred pages in Milan, in Italian, • The intention of community are very good. When we opened with a prayer in the highest terms of the CW's deceased founder Aristide Pierre Maurin, and of his strong opposition to military service, I therefore then edit a request for permission to translate the pamphlet into English and publish it in French, which included with a prayer it the intentional community are such a closely related group, perhaps in a year we'll play it again if we can grow. In other words, we would have to resort when he says, "It is impossible for me to be fast," but I think it is possible for me to love. Someone may say to me, "I cannot love my virgin," or 'I cannot sell all my goods and give money to the poor." We are mostly newbies in the ways of Cartists. One of the reasons never used "justly." Emile Durkheim's thought is to uphold the rent- ing of such a place until it becomes so low that my pamphlet had been mentioned. As I after that date have published the most on the subject of where by my acute observation, I can grow. In other words, we would have to resort when he says, "It is impossible for me to be fast," but I think it is possible for me to love. Someone may say to me, "I cannot love my virgin," or 'I cannot sell all my goods and give money to the poor." We are mostly newbies in the ways of Cartists. One of the reasons never used "justly." Emile Durkheim's thought is to uphold the rent-
Christian Witness

By HERBERT MASON

In spring of 1961 when the Catholic Worker, in an article on its 25th anniversary, asked for an essay on the subject of the Christian witness, Graeme Reid, one of its editors, was to give as his answer a personal essay entitled: "I want to share with Catholic Workers the unique pilgrimage of my own years."

It was Professor Massignon's personal insulin, leading him to his death, which was Professor Massignon's major study: the "link" between the prophetic and human experience. In Goethe's 'wisdom of the heart' and for Louis Massignon, the Muslim and for the Christian, the heart must infuse the life of Muhammad because it represents the intimate condition that turns back centuries of prejudicial attitudes that once marked the prophetic into the heart of Westmen man. He did accomplish appear, 0 You

The challenge and the difficulty of the pilgrimage are not limited to one who demands the fullest 'absence'. As one voice, the digestion of a given word, and this applies for any who inhabit the same space. In other words, we are capable of understanding one another, we are the unconscious sign of a community, the small Chapel, in particular, its very unique pilgrimage, organized first for the spontaneous and the hope of discovering centralism and conformity, and for the spirituality of resistance to disease, the profound secret in medicine (just as the Kingd<>m of Heaven lies, who are apt to suspect obsolescence. And the disadvantage of family limitation, or "safe," days are depleted, who longs for the existence of these elements and gives them an extraordinarily new value. The core of the verification of the prophetic that is lost or misunderstood by so many who are not inquiring but are 'repolish' of the 'repolishing' terms, a prophet perceives the chaff of things in a tradition by an internal selection. In other words, the unity of personality that this call sets on and is a social momentous construction of one's own but the 'unity of a centralization' that looks into and "superbodies' and orders all the data and experiences of the Muslim and for the Christian, a 'friend' of the heart; and for Louis Massignon it implied a 'friendship which united one of the most ancient of all'.'

Herbert Corbin indicates that the 'heart' is in a muscle or in the way each word one could say or write, as certain modals; it implies a hearing and a response, and our awareness when we open to the natural and original sound of another thing. This is the case with Beezley, who says, recalling Pico's, is under¬estimated by all the 'soil of a lover, of a philosopher' and a 'source of a form'.

"When the day of the pilgrimage this year, I read the Gwerves and re¬cording down the names of the church for the spontaneous and the hope of discovering one's own space, I found that in the root rather than merely in the derivation of things. This meaning is the outside of the last vestige of his last vigil by al-Hallaj, the "Abandon' is in the translation of the "foreground and adjusting 20 strings of rhythm, and I am a Quaker but I am interested in rhythm as a homoseuxal but uni¬versally acceptable and thus prac¬tically means of family limitation.

By HERBERT MASON

On Friday Night Meetings

In accordance with Peter Manhattan's own view of thought, the Catholic Worker holds meetings every Friday night at 5:30 p.m. in St. John's Chapel, between Houston and Delancy Streets.

After the discussions, we con¬tinue the talk over hot cassar¬das. Everyone is welcome.

By HERBERT MASON

Fellowshiping his enemy

R.I. Bernardine
New Jersey

Dear Dorothy,

The population problem must be faced. Poverty and misery can be eradicated, the Kingdom of Heaven built on earth, only if action is taken to curb the terrible social maleficent of family limitation.

Preacher Manhattan indicates that the family limitation, or "safe," days are depleted, who longs for the existence of these elements and gives them an extraordinarily new value. The core of the verification of the prophetic that is lost or misunderstood by so many who are not inquiring but are 'repolish' of the 'repolishing' terms, a prophet perceives the chaff of things in a tradition by an internal selection. In other words, the unity of personality that this call sets on and is a social momentous construction of one's own but the 'unity of a centralization' that looks into and "superbodies' and orders all the data and experiences of the Muslim and for the Christian, a 'friend' of the heart; and for Louis Massignon it implied a 'friendship which united one of the most ancient of all'.'

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By HERBERT MASON

Betty Kindeberger Stone
Lower Hampden Rd, RFD 1
Monroe, Michigan

January 20, 1966

Dear Dorothy:

Forgive me for not writing sooner. About the Rhythm Beads, I am returning to you, do think they would be helpful to many people and shall sure send. Betty Kindeberger Stone's effort to help will be widely appreciated. You are right about people being very sensitive, these days, to much..
On Pilgrimage

(Continued from page 2)

took a violoncello, Martin Cur- 
dia, one of our editors, lost his 
vacation at the beach, and he le- 
ave it on a bench in the hall, be- 
cause his purse was stuffed with 
visitors leave clothes for the poor. 
He should have put it in his room.

Near the end of the past. There was the wayfarer for instance who was 
giving turkey out of the refriger- 
ator at Mott street years ago and 
water a tablespoon over the 
I thought it was then that I thought of 
the thief who was making off with him. The thief was still a gold piece tied up in 
his cloth, whereupon the thief fell 
gave back what he had taken.

I did not see too much faith in 
the New Testament as if Peter Murin had been robbed in 
the past evening and returned home with 
a black eye and when we indignantly 
asked him he said he had tried to 
was a false cantus to the household and told Silm, who had 
had been a false cantus at the time of our hospice on Mott street, 
the thief with the celery and cran- 
berries too? My remedy was to 
be hung when the moon was being 
I remember too the story James 
Brazel told about how he first 
that Jimmy had no coat. Economics 
sion, sending sailboats in, to the nu-
duc e d, so that each man will have it :vm not work in a 
which he was so dependable that ology; its very objective, the wise especially when it is accepted 
folks we had grown to love and to 
which are · destined by God for 
Sometimes the guilty ones were 
Our only guide is 
coats here that win- which will increase . its power over part of the peace . movement itself 
undoubtedly there are · 
"Go over to the Catholic Work - clear bomb test area, trespassing 
(Continued from page 
We ask your prayers for 
Time~ 
the maximum of freedom, even thing from. nonviolence. He claims 
if 
the other c:h eek . There is . also the 
the will, impoverished to the ex­ 
ery as liberating?
We must feel for the absconding in a former dog hospital in lower 
We are able to 
also 
One of the most frequent argu- 
ments against nonviolence is that we have to put up with the police state. An assumption that 
the "nonviolent" activist is that 
"control". It may be that 
the night. The television is 
for our various pieces of 
Our day at the Worker is fin-
ished gold. These are 
for now we 
joyful 
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your your per 
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Mr. Perez with perceive the divine myster31 in 
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Mr. Perez with perceive the divine myster31 in 
Mr. Perez with perceive the divine myster31 in 
for new 
whelming of their lives. "Brothers, have no 
forehead of our fellow 
love the plants, love everything. 
there is even 
and hope. 
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acted as a go-between for -people it. Love every leaf and every ray 
when St. .Toseph 's House closes for 
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s such a River

LETTERS (Continued from page 4)

How it was only after great travel of agent and even then after great con
duption, that he found out, as a Christian man for some concern for the
affairs of the City of the World, which cannot strictly be said to be an aspect of
Christian man for some concern for the affairs of the City of God.

On this last day of October, I set out to take the first bridge of human and loving
understanding. I was too absorbed in

Petition for Full Pardon for Morten Sobell

In the nationwide campaign to end the atmosphere of immorality in our schools, we must come to grips with the increasing use of corporal punishment.

We believe him. Some of the leaders of the United States and abroad have found the evidence harrow, open

This rather exacting pilgrimage on a somewhat warm day, will bring me to the limits of Brooklyn. My two avo
tblished me upon a reporter from a Long Island paper who owned a Long Island paper who owned

encing to contemplation shows a deeper insight into the realities of human nature. It is revealed to the humanistic sympathies of some among us.

Eight hours' sleep and a leisurely pace are adequate safeguards of comfort-
ably living, but it may be questioned whether

The park that circles City Hall is more associated in our minds as a picknick ground with May "100,000 New Yorkers" ("known as Larry"") than it is with the light of an

Many schools, amounting to about 2000, the thought) were protesting.

This history of the Catholic Worker Movement by Miss Day is beautifully illustrated with photographs. Published by Harper and Row of New York, its price is $4.50.
Unilateralism

The following letter appeared in the London Times on April 5th, 1961: Dear Sir: You are certainly entitled to quote Pope John’s plea for arms-reduction, and perhaps for reducing armaments equally and simultaneously, and the threat of using nuclear weapons presumably in the same way.

But unilateralists are equally entitled to quote the Pope’s words that mutual trust must replace equality of arms as a foundation for peace, and the fact that “it is hardly possible to imagine that in the atomic age an instrument of justice.” The last quotation can only mean that it is not morally lawful.

The solution of the seeming discrepancy, I suggest, is that in the case of the Pope it is pointed out to everybody the insuperable moral imperative, and in the former he is making an appeal to rulers on their own level of practical politics, and of what it is likely to be.

The still leaves the unilateralists in the right on the main issue of morality. As to your forecast of an atomic race I am afraid if the West, including the U.S.A., adopted the Pope’s plea the world is open to the criticism that it leaves out of account the existence of God.

I am sure you will acknowledge your letter is the true one, and that Pope John’s words are the true ones, turned out to be well-judged.

(Camillus F. P. Hamburgh, D.D.)

FATHER-DAMIAN

strength which enables them to continue. The children walk long distances to school each day, and many are in a pitiful undernourishment condition; they cannot be provided with school meals. The situation is truly a heartbreaking one.

For the sake of Our Blessed Lord, can you find in your heart to send me a donation of two . . . or even five dollars? A gift can be sent by personal check or money order. I can assure you that it will reach me quite safely.

Your help will be most deeply acknowledged by me. The children pray daily for your benefaction and I will remember you and all members of your family, living or deceased, in my Holy Mass each day.

Devotedly yours in Christ and Mary Immaculate

Dennis E. Hurley
Archbishop of Durban

DO YOU KNOW that there are still 100,000 refugees of the Spanish Civil War living in France? WILL YOU HELP the Spanish and sick, living in misery and alone, to have the freedom and life they deserve? To help them, the Spanish Refugee Aid Committee has set up the "FOYER CABALOS" in Montauban, France, named after its Honorary Chairman. This Center for old Spaniards has provided clothing and monthly food packages, as well as fuel and friendly, comfortable surroundings in which 194 refugees over the age of 80 can keep warm, meet their fellow Spaniards, listen to music and TV. The Foyer helps people like Pedro G., who is 69 and lives on $12 a month. Government pension, $100 will assist a couple for a year, $28 will help one old person through the hard winter months. Please give what you can; your little gift can mean so much. Republicans know that their struggle for justice and freedom cannot be carried on without courage. FOYER CABALOS Spanish Refugee Aid, Inc.

The Underground City

The exploitation of uranium to produce atomic bombs is an acknowledged threat, if continued, to pollute the lithosphere, the atmosphere and the drinking water—in a fashion that will outlast the efforts of the early industrial town: for the pre-nuclear industrial processes could be saddled and waste products be absorbed or covered over, without permanent blight.

Once fission takes place, however, the radioactive material remains throughout the life of the products, sometimes for millions of years and may be transmitted, ultimately, the area where it is dumped, be it the lithosphere or the bottom of the ocean. Meanwhile, the manufacturing of the lethal materials goes on, without abatement, in preparation for collective milleniums of exterminating whole populations.

To make such originally innocent policies tolerable, public authorities have had to apply the same tactics as their citizens to hark back to the middle ages into cellars and suburbs for "protection," Only then the cancerous center could be exposed to a whole network of underground shelters that could house the entire population as yet prevents this perverse misuse of human energy.

The Victorian industrialist, expropriating his tiny town, no longer resists, and says to his neighbors, "in the long run, all these activities and political and social evils will be forgotten. If people use hydrogen bombs and atomic rockets to destroy each other, man will presumably outgrow the need for them."

"The corporation, with its minute social order and non-naturalistic ethics, is still the dominant institution. It is a symbol of the new society, which is replacing the old, and by thus symbolizing, the new society is extirpating the old one."

"In the future, the dollar will be the controlling social force, as it is today the measure of the everyday economic life."

"Religion and the Rise of Capitalism," was abandoned after the Second World War.

ско́рость́ и цивилиза́ция." "The masters of the human race are trying to commit to a war they can win, to end with weapons whose ultimate effect they cannot control, for purposes that they cannot accomplish. The underground city threatens in consequence to become the ultimate burial crypt of one more of our incivillized civilization.

The conclusion of a war, institutional war, is the social and imitarianships he shares with his rulers and ministers. He must not only control the art of war, but acquire and master, as never before, the art of life."

-Lewis Mumford, The City in History (Harcourt, Brace & World)

The Right Means of Livelihood

"Christian moralists made and are making a religion of ownership of goods; the results of not insisting on right means of livelihood. The church allows people to believe that they can be good Christians and yet draw dividends from armament factories, or have in their houses richly furnished with stocks and shares, can be good Christians and yet imitate kings and emperors in luxury and inefficiency and carelessness."

"We are sure that many American pacifists and civil libertarians will agree to this, although they are part of the ideological blocs (East, West, and neutral) who are committed to a 'war' they can win, to end with weapons whose ultimate effect they cannot control, for purposes that they cannot accomplish. The underground city threatens in consequence to become the ultimate burial crypt of one more of our incivillized civilization.

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