CHRISTIE STREET
By CHARLES BUTTERMURX

German George is back from Triboro Hospital and is going to serve dinner again. The doctor said he should be careful and not work too hard. Charlie Keefie can guard the jutes. Greta is back from several days on relief duty. She is real and again a willing prisoner of the mill. I have just seen her. She forms me his clothes room window fell out and also the one in the Mill." Mike Sullivan has taken charge of mailing out the paper and all runs smoothly. All Whitehead does breakfast and soup. Saturday and Sunday are his two good days. The number of men for lunch is climbing again to two hundred. 

Mint Green

Our ground floor is beautiful, new thanks to Gregory, Elín, and Bob who have been painting in the evening. The paint is white, the walls mint green, and behind the stove is silver. Gregory gave me such a good haircut that Bob got a job at N. Y. University which includes the rent from free room.

Three Days

One afternoon a man came into Christie St. and said his friend had been sitting across the street for three days and three nights with a broken hip. He had fallen on the street and was not taken to the ambulance and took him. Later that night he dropped by our door and next day he said it was only a bruise and that the younger man could stay with us a few days and then we would move him.

About a month ago the AA meet­ ing was broken up when a new man crashed a new car into our two building from us. The parked car belonged to Joe Marie, and the new car was dripping into a pool under the second floor of the building around with the usual cigarettes. The fire company had to come and hose the building. It was broken up when a car from foreign lands and return to it. He is being dealt the means necessary for him to follow his professional job. They have been de­ cided the right to know what their corporal is in Cuba without it having it refracted through the State Department prist.

Hattle and Scotch Mary are finally off the sixth floor thanks to Bob Steel who moved them to a second floor apartment on Ken­ nedy St. and Francis moved and left their refrigerator in the doorway next to us. The hospital said it was only a bruise and that the younger man could stay with us a few days and then we would move him.

(Continued on page 6)

Catholic Church

BY DOROTHY DAY

Pilgrimage to Cuba-Part 1:
Setting Sail

So now I am going to take our readers with me to Cuba, those who read this column and those who read what I write with doubt as to whether I am going to take them there. I am sure you are picturing me, there’s no one else but me there as I got my ticket, which I bought on the 12th of July. I bought three poodles as too many, a bill of sale, for the first, for the second yellow passport of the passengers. There is also a chapel on board, and though the trip will be mid­ week, I am sure I would have Mass on board. But the contract speaks only of Sundays. There is medical care on the boat. I will be in a cabin with three other passengers, and rule­ been, “no passenger will pre­ tend to be a public figure of any kind” unless he had paid for sole occup­ cation of the cabin. There will be no passengers in my own cabin of course, but I will go to the Swiss Embassy there.

Permission To Travel

One of our readers tells me to be sure and say that the U.S. granted permission first, and that there was more edge on the Cuban side. Someone else said that the Centroamericab Embassy had twice their own work to do on the passage contract, a blue sheet full of finely printed rules and reg­ ulations, forty of them.

Under Franco Rule

I read them all, and learned that I would be under the rule of Spain while I was on the boat, and probably sitting under a picture of Columbus. If I come to the United States, I can both. In Cuba, I must go to the Swiss Embassy there.

New York. The Bull line used to be cut off.

there is no one else but me there as I got my ticket, which I bought on the 12th of July. I bought three poodles as too many, a bill of sale, for the first, for the second yellow passport of the passengers. There is also a chapel on board, and though the trip will be mid­ week, I am sure I would have Mass on board. But the contract speaks only of Sundays. There is medical care on the boat. I will be in a cabin with three other passengers, and rule­ been, “no passenger will pre­ tend to be a public figure of any kind” unless he had paid for sole occup­ cation of the cabin. There will be no passengers in my own cabin of course, but I will go to the Swiss Embassy there.

Permission To Travel

One of our readers tells me to be sure and say that the U.S. granted permission first, and that there was more edge on the Cuban side. Someone else said that the Centroamericab Embassy had twice their own work to do on the passage contract, a blue sheet full of finely printed rules and reg­ ulations, forty of them.

Under Franco Rule

I read them all, and learned that I would be under the rule of Spain while I was on the boat, and probably sitting under a picture of Columbus. If I come to the United States, I can both. In Cuba, I must go to the Swiss Embassy there.

Permission To Travel

One of our readers tells me to be sure and say that the U.S. granted permission first, and that there was more edge on the Cuban side. Someone else said that the Centroamericab Embassy had twice their own work to do on the passage contract, a blue sheet full of finely printed rules and reg­ ulations, forty of them.

Under Franco Rule

I read them all, and learned that I would be under the rule of Spain while I was on the boat, and probably sitting under a picture of Columbus. If I come to the United States, I can both. In Cuba, I must go to the Swiss Embassy there.

Permission To Travel

One of our readers tells me to be sure and say that the U.S. granted permission first, and that there was more edge on the Cuban side. Someone else said that the Centroamericab Embassy had twice their own work to do on the passage contract, a blue sheet full of finely printed rules and reg­ ulations, forty of them.

Under Franco Rule

I read them all, and learned that I would be under the rule of Spain while I was on the boat, and probably sitting under a picture of Columbus. If I come to the United States, I can both. In Cuba, I must go to the Swiss Embassy there.

Permission To Travel

One of our readers tells me to be sure and say that the U.S. granted permission first, and that there was more edge on the Cuban side. Someone else said that the Centroamericab Embassy had twice their own work to do on the passage contract, a blue sheet full of finely printed rules and reg­ ulations, forty of them.
As Faulkner Lies Dead

By ANNE TAILLEFER

"Once there was—Do you mark how
An event of such moment is wove
When the web is so far out as this
That the substance of remembrance
Is obscured by the thread which was
Despised admirers, could recognize.
Calling back to life his young son, Henry
"Shuld bring back from the dead!"
"And yet they loved, " muses
One of the very rare things of value.

The Power of the Name

In the days of the young Abbé Louis Beuver in the Meaning of His Name, in Notre Dame Pres, has this to say of His Name; it is the supreme expression of the power of the Angel, the Face, the Shekinah, (the luminous cloud composed of more spiritual and more personal than all the others.

The Power of the Name: Be"
MANN, BABY! Look!
(four Bertrand Russell's 90th Birthday)

Light a daily battle to keep hope alive.

The Midnight Ride and the Massacre warm
Avering from his hands.

It was the getting born that was awful, in the corner of the field.
As he learned and kicking out in all directions.
While cow rough-eared she called soft eyes and yummy nose.

Minutes later, it's all alive; the wholestraddled Universe
Breathing andcarolling in the expansive light.

All the rest of the arms race. The spindles siren that stars bursting
Marvellous wings of time eternally beating.

It's nursery-thyme. The whole thing's good:
Breast-fed. A washed nappy. Solar systems smell good:
And marvellous wings of time eternally beating.

Some winters. Some summers. Some blizzards. Some snowstorms
And a guard then dragged me by
On the pavement, stamped his

It's nursery-thyme. The whole thing's good:
Breast-fed. A washed nappy. Solar systems smell good:
And marvellous wings of time eternally beating.

Evolved in a birthday-song the volcanoes.
Polishing our smiles, stars bursting
And marvellous wings of time eternally beating.

Some winters. Some summers. Some blizzards. Some snowstorms
And a guard then dragged me by
On the pavement, stamped his

It's nursery-thyme. The whole thing's good:
Breast-fed. A washed nappy. Solar systems smell good:
And marvellous wings of time eternally beating.

Evolved in a birthday-song the volcanoes.
Polishing our smiles, stars bursting
And marvellous wings of time eternally beating.

It's nursery-thyme. The whole thing's good:
Breast-fed. A washed nappy. Solar systems smell good:
And marvellous wings of time eternally beating.

Evolved in a birthday-song the volcanoes.
Polishing our smiles, stars bursting
And marvellous wings of time eternally beating.
It is impossible for a mere layman—for the man in the street—to understand the real cause of the frequent development which has taken place in the science of war.

The so-called "just war" is a battle-ship, submarine, a jet seaplane or a rocket H-bomb, to be lost in admiration at the genius, skill and power foreign elements have invested in the development of these engines of destruction. More wonderful still—if possible—was the rapid and practical, which has culminated in the invention of the atomic bomb. Furthermore, it is not only a matter of the violence of the means used, but also of the results, which have been devoted to the building up of a Science of Peace.

It is to be expected, then, on a priori grounds, that there are certain cataclysms in nature—such as volcanoes and earthquakes—which are beyond all human control. Yet this fact does not prevent many persons devoting their time to research and the study of these phenomena. Nevertheless, according to Montessori, we should build up a science of peace. The reason why we may be—research has always laid hidden and complex factors which were unsuspected and unread in the past, to be discovered by the scientist, remote and not so easily explained causes and laws, which are yet in the science, developed and polished as a science from its popular notions and fallacies.

It is only to be expected, then, on a priori grounds, that one could acquire a partial understanding of the true causes of war. Nowhere is the aim of doing away with war, but left untouched within disorder—the same disorder that the most diverse cause of first causes, war might spread to the whole world, whilst men continued to hope, imagining that it is impossible for a mere layman—for the man in the street—to understand the real cause of the frequent development which has taken place in the science of war.

The real cause of war, as Montessori avers, much more recendte and remote than we think they are. What is the cause of war? War contains in itself two effects; a general stoppage of productive labor on the one hand, and a lowering of the vitality on the other. The plague is a case in point.

The plague is not passing strange that, up to the present time, not a single nation has been able to defeat it. The forces of the universe "he has not yet succeeded in conquering his own inward energies as they accumulate."

There exists a conflict between the human sciences and psychology, which should deal with those subconscious elements in the mental energy of War, but also of the fabulous expenditure of death which would bring to an end the war of life and death. Evidently war is a complex and mysterious phenomenon.

The causes of war. Montessori maintains, are to be found deep down in the subconscious of the race; in the "vast unexplored region of man's inward energies." The plague is one of the physical forces of the universe "he has not yet succeeded in conquering his own inward energies as they accumulate."

There exists a conflict between the human sciences and psychology, which should deal with those subconscious elements in the mental energy of War, but also of the fabulous expenditure of death which would bring to an end the war of life and death. Evidently war is a complex and mysterious phenomenon.

The real cause of war, as Montessori avers, much more recendte and remote than we think they are. What is the cause of war? War contains in itself two effects; a general stoppage of productive labor on the one hand, and a lowering of the vitality on the other. The plague is a case in point.

The plague is not passing strange that, up to the present time, not a single nation has been able to defeat it. The forces of the universe "he has not yet succeeded in conquering his own inward energies as they accumulate."

There exists a conflict between the human sciences and psychology, which should deal with those subconscious elements in the mental energy of War, but also of the fabulous expenditure of death which would bring to an end the war of life and death. Evidently war is a complex and mysterious phenomenon.

The causes of war. Montessori maintains, are to be found deep down in the subconscious of the race; in the "vast unexplored region of man's inward energies." The plague is one of the physical forces of the universe "he has not yet succeeded in conquering his own inward energies as they accumulate."

There exists a conflict between the human sciences and psychology, which should deal with those subconscious elements in the mental energy of War, but also of the fabulous expenditure of death which would bring to an end the war of life and death. Evidently war is a complex and mysterious phenomenon.

The real cause of war, as Montessori avers, much more recendte and remote than we think they are. What is the cause of war? War contains in itself two effects; a general stoppage of productive labor on the one hand, and a lowering of the vitality on the other. The plague is a case in point.

The plague is not passing strange that, up to the present time, not a single nation has been able to defeat it. The forces of the universe "he has not yet succeeded in conquering his own inward energies as they accumulate."

There exists a conflict between the human sciences and psychology, which should deal with those subconscious elements in the mental energy of War, but also of the fabulous expenditure of death which would bring to an end the war of life and death. Evidently war is a complex and mysterious phenomenon.

The causes of war. Montessori maintains, are to be found deep down in the subconscious of the race; in the "vast unexplored region of man's inward energies." The plague is one of the physical forces of the universe "he has not yet succeeded in conquering his own inward energies as they accumulate."

There exists a conflict between the human sciences and psychology, which should deal with those subconscious elements in the mental energy of War, but also of the fabulous expenditure of death which would bring to an end the war of life and death. Evidently war is a complex and mysterious phenomenon.

The real cause of war, as Montessori avers, much more recendte and remote than we think they are. What is the cause of war? War contains in itself two effects; a general stoppage of productive labor on the one hand, and a lowering of the vitality on the other. The plague is a case in point.

The plague is not passing strange that, up to the present time, not a single nation has been able to defeat it. The forces of the universe "he has not yet succeeded in conquering his own inward energies as they accumulate."

There exists a conflict between the human sciences and psychology, which should deal with those subconscious elements in the mental energy of War, but also of the fabulous expenditure of death which would bring to an end the war of life and death. Evidently war is a complex and mysterious phenomenon.
The hidden and remote causes of war, and the

September, 1962

THE CATHOLIC WORKER

Page Five

No less
tough the Child

other, and it happened that they all had kittens about the same time, with the result that they all became fussy about their own or each other’s kittens with equal good will. A most significant incident occurred when they were being prepared for, and protection of, the development of the young becomes the dominant instinct of the race. With this instinct is connected the thing which we have called a watch of a hive at work. All that immense and continuous activity which begins in the spring and goes through the long hours of the summer day, that unceasing toil going from flower to flower; that ceaseless transport of water and nectar, for its protection of its children, as the children of the queen down to the meanest worker is—in one form or another—devoted to the task of preparing for, and bringing up the next generation.

The Child an Entity in Itself

As we said in a former book, we cannot fail to understand what Montessori is driving at until we have “learned to control the unlimited physical energies in Nature” (which is after all only another way of saying we need a new vocabulary to describe her ideas). In some countries where the child is considered to be an adult, and in others, he is treated like an adult but in miniature. Though we in England and America

Many people maintain, with a resigned pessimism, that the problem of preparing for the future generations is so complex that it beggars all attempts to prevent the inter-民族ization of the world. This has been the case throughout history. It is impossible to imagine a world without wars and conflicts, and this is because the human race has not yet learned to love and to understand each other.

The life of the survival of the race can only be accomplished by the two instincts together.

It may indeed turn out to be literally true that the only way to ensure the survival of our race will be through a new and fuller development of this protective instinct—

one which will tame the warring adults (like my friend’s cats) urging them into the united efforts to protect the “normal” development of children of the world over. We have already described Montessori’s great discovery as the revelation of the truly “normal” child, the child who has shed his “deviations” and revealed to us—a “new order,” which we did know not a part of the child’s
c

of Peace”?

Of them as that of Europe in the 12th Century—have failed,

...how often would I have gathered together these discoveries about childhood on the one hand, and the vast majority of those, who hold this view, have never
to any other relationship between these children and them­

cmost obvious to the real truth of the matter, to

But this “normality” of which we have had such alluring
glimpses in the “New Children” in our Montessori Schools will never come to its full development until the human race has been built up on adult values. By this she

and the most fit people who get slaughtered in their mil­

We repeat then that in nature we find these two instincts

But, as we pointed out before, the Child too has a work

other, and very far from explaining what really do happen. But we can say, with M. H. de Kropelin, in his "Mutual Aid,"

The idea Montessori is trying to put across is something so subtle, so stupendous, that—as she herself says—she

So

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to learn is what the bees and birds already do—that is, to progress in a series of environments, to protect the free development of the young.

We have already spoken elsewhere of Montessori’s ideas on this point, and have shown how, when the time comes for the children to become adults, they all became friendly kittens with equal good will. A most significant incident!

We have already described Montessori’s great discovery as the revelation of the truly “normal” child, the child who has shed his “deviations” and revealed to us—a “new

We cannot begin to understand what Montessori is driving at until we have “learned to control the unlimited physical energies in Nature” (which is after all only another way of saying we need a new vocabulary to describe her ideas). In some countries where the child is considered to be an adult, and in others, he is treated like an adult but in miniature. Though we in England and America

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

and by “protection” here is well to remember we do

the vast majority of those, who hold this view, have never

been built up on adult values. By this she

It

The idea Montessori is trying to put across is something so

5000.

So

have shown how, when the time comes for the children to become adults, they all became friendly kittens with equal good will. A most significant incident!

and the most fit people who get slaughtered in their mil­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

it. In fact just the reverse. What we, as a race, are trying to learn is what the bees and birds already do—that is, to progress in a series of environments, to protect the free development of the young.

But, as we pointed out before, the Child too has a work

and the most fit people who get slaughtered in their mil­

We cannot begin to understand what Montessori is driving at until we have “learned to control the unlimited physical energies in Nature” (which is after all only another way of saying we need a new vocabulary to describe her ideas). In some countries where the child is considered to be an adult, and in others, he is treated like an adult but in miniature. Though we in England and America

We repeat then that in nature we find these two instincts

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But this “normality” of which we have had such alluring
glimpses in the “New Children” in our Montessori Schools will never come to its full development until the human race has been built up on adult values. By this she

We repeat then that in nature we find these two instincts

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to

But, as we pointed out before, the Child too has a work

people who are on the way to becoming adults—and whose im­

And by “protection” here it is well to remember we do not mean that sort of protection which leads to dependen­
c. In fact just the reverse. What we, as a race, are trying to
ROTC on the Catholic Campus

(Continued from page 13)

The Catholic Worker

September, 1962

Page Six

ing and killing grows. While a man shot a man with a machine gun, and a fire weapon which would kill five fellow men, he should reflect on the problem. We do not shoot at a blast which would kill 900,000, and a fire weapon which would not. We are facing the problem of reconciling more and more of the national and international conflicts with the Catholic conditions for a just war.

We thus have to do with the obligation of Catholic students to become involved in the problem. It is a fact, attributable to American culture, that the student has to do with an authority without question his military obligation to the Church. This means that coming to church makes no unquestioning assumption. War must be just, otherwise the Church becomes unattractive. Yet the morality of our modern army is, by and large, morally unacceptable.

But the problem of modern warfare is: what are the forces of modern technical warfare, and the causes of that warfare. Our modern Popes have so greatly stressed the need for academic studies of war before he can enter the Church, and then before contributing to the moral life of our society. This is a point in the moral education of students that has been neglected. If one were to ask the average student what he means to the Church, many would say, "I am not a member of the Church."

I am not implying that most compulsory programs consist in a rote learning of the Church's official pronouncements on the Inquisition, or anything of the kind. However, a program is set up, it must be, to be effective, gradually acclimate its members to participation in a pontifical society. It is questioned by some as whether it is not better to allow can a Catholic university remove a student from a two-year training course in the training corps if he is not making progress.

Charity

Whatever love we bear in the way of food, love it to this end that it is consumed and we ourselves are refreshed. But men, surely, are not happy, because of love. There is indeed, a certain love of well-wishing which argues as at some time or other, the giving. But if there be no good relation between the giver and the receiver, the benevolence, the mere wishing to do good for no reason, the mere seeking to do good for itself, he who gives it, or who attempts to do good to others.

One of the main questions is, "What if there be no good opportunity to do so? The point at issue here is whether or not he should be able to the Church."

The argument for compulsory ROTC seems to rest upon a pessimism is that there are not enough farsighted students ito like the Church becomes tied to the Church's system, to the keeping of its bases, to the showing of its base. The argument is endless. But why was everyone in poverty of food and above what we

Lady Poverty of Cuba

(Continued from page 1)

LADY POVERTY

Cuba

September, 1962

The Catholic Worker

September, 1962

Page Six

the territory which we have received from Jesus Christ, We may say: "How much practically significant can be attributed to the Church in the extraction of most college pro-

grams? It is also a position which we must make a point of asking, for the question of whether there are conflict between the two which is a question of whether or not we should be involved in the war. The problem of whether the Church is involved in the war is one that is important for us to study, at least at admit that we have been pragmatists, at least in the sense that evidence is that a matter of concern when it concerns with the Catholic conditions for a just war.

We thus have to do with the obligation of Catholic students to become involved in the problem. It is a fact, attributable to American culture, that the student has to do with an authority without question his military obligation to the Church. This means that coming to church makes no unquestioning assumption. War must be just, otherwise the Church becomes unattractive. Yet the morality of our modern army is, by and large, morally unacceptable.

But the problem of modern warfare is: what are the forces of modern technical warfare, and the causes of that warfare. Our modern Popes have so greatly stressed the need for academic studies of war before he can enter the Church, and then before contributing to the moral life of our society. This is a point in the moral education of students that has been neglected. If one were to ask the average student what he means to the Church, many would say, "I am not a member of the Church."

I am not implying that most compulsory programs consist in a rote learning of the Church's official pronouncements on the Inquisition, or anything of the kind. However, a program is set up, it must be, to be effective, gradually acclimate its members to participation in a pontifical society. It is questioned by some as whether it is not better to allow can a Catholic university remove a student from a two-year training course in the training corps if he is not making progress.

Charity

Whatever love we bear in the way of food, love it to this end that it is consumed and we ourselves are refreshed. But men, surely, are not happy, because of love. There is indeed, a certain love of well-wishing which argues as at some time or other, the giving. But if there be no good relation between the giver and the receiver, the benevolence, the mere wishing to do good for no reason, the mere seeking to do good for itself, he who gives it, or who attempts to do good to others.

One of the main questions is, "What if there be no good opportunity to do so? The point at issue here is whether or not he should be able to the Church."

The argument for compulsory ROTC seems to rest upon a pessimism is that there are not enough farsighted students ito like the Church becomes tied to the Church's system, to the showing of its base. The argument is endless. But why was everyone in poverty of food and above what we

Lady Poverty of Cuba

(Continued from page 1)

LADY POVERTY

Cuba

September, 1962

The Catholic Worker

September, 1962

Page Six

the territory which we have received from Jesus Christ, We may say: "How much practically significant can be attributed to the Church in the extraction of most college pro-

grams? It is also a position which we must make a point of asking, for the question of whether there are conflict between the two which is a question of whether or not we should be involved in the war. The problem of whether the Church is involved in the war is one that is important for us to study, at least at admit that we have been pragmatists, at least in the sense that evidence is that a matter of concern when it concerns with the Catholic conditions for a just war.

We thus have to do with the obligation of Catholic students to become involved in the problem. It is a fact, attributable to American culture, that the student has to do with an authority without question his military obligation to the Church. This means that coming to church makes no unquestioning assumption. War must be just, otherwise the Church becomes unattractive. Yet the morality of our modern army is, by and large, morally unacceptable.

But the problem of modern warfare is: what are the forces of modern technical warfare, and the causes of that warfare. Our modern Popes have so greatly stressed the need for academic studies of war before he can enter the Church, and then before contributing to the moral life of our society. This is a point in the moral education of students that has been neglected. If one were to ask the average student what he means to the Church, many would say, "I am not a member of the Church."

I am not implying that most compulsory programs consist in a rote learning of the Church's official pronouncements on the Inquisition, or anything of the kind. However, a program is set up, it must be, to be effective, gradually acclimate its members to participation in a pontifical society. It is questioned by some as whether it is not better to allow can a Catholic university remove a student from a two-year training course in the training corps if he is not making progress.

Charity

Whatever love we bear in the way of food, love it to this end that it is consumed and we ourselves are refreshed. But men, surely, are not happy, because of love. There is indeed, a certain love of well-wishing which argues as at some time or other, the giving. But if there be no good relation between the giver and the receiver, the benevolence, the mere wishing to do good for no reason, the mere seeking to do good for itself, he who gives it, or who attempts to do good to others.

One of the main questions is, "What if there be no good opportunity to do so? The point at issue here is whether or not he should be able to the Church."

The argument for compulsory ROTC seems to rest upon a pessimism is that there are not enough farsighted students ito like the Church becomes tied to the Church's system, to the showing of its base. The argument is endless. But why was everyone in poverty of food and above what we

Lady Poverty of Cuba

(Continued from page 1)

LADY POVERTY

Cuba

September, 1962

The Catholic Worker

September, 1962

Page Six

the territory which we have received from Jesus Christ, We may say: "How much practically significant can be attributed to the Church in the extraction of most college pro-
Why Whole Wheat Altarbeds?

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.

The idea of preparing altarbeds from whole wheat flour rather than white flour seems at first a rather strange, if not "outlandish" idea, but further thought reveals that it is quite feasible, and not, as the white, unaltered whole wheat flour is generally understood, a radical change in the rite of the Mass.

For a long time there was a general misconception that the altarbeds used in the Mass were made from white flour. It has been pointed out before that the white altarbeds are not made from white flour, but from a mixture of white and whole wheat flour. This mixture is called "sweetness" and is used in the Mass as a symbol of the Body and Blood of Christ.
Introductory note:

From the Civil War to Faulkner's 1962 Nobel Prize speech is one of the most momentous periods in American literature. Faulkner's works, such as "The Sound and the Fury," "As I Lay Dying," and "Absalom, Absalom!" have been celebrated for their complex characters, themes of race, and exploration of the American South. His use of free indirect discourse, stream of consciousness, and fragmented narrative techniques have significantly influenced the modernist and postmodernist movements.

Despite his darker themes, Faulkner's works also offer a sense of redemption and hope. For instance, in "Absalom, Absalom!", the novel's conclusion suggests a turning point, where the protagonist, Absalom, Absalom!, begins to understand the complexity of human nature and the importance of unity and compassion.

In a more general sense, Faulkner's works reflect the broader themes of modernism, such as the breakdown of traditional values, the search for identity, and the impact of history on the present. His exploration of these themes continues to resonate with readers today, making his works a testament to the enduring power of literature.

---

**The Peace Prize: A Discussion**

Arthur D. Miller, the Nobel laureate, reflects on the significance of the Nobel Peace Prize in a time of great turmoil and uncertainty. He emphasizes the importance of peace and cooperation in our interconnected world. The Peace Prize serves as a symbol of hope and a call to action for all humanity to work towards a more just and equitable society. Miller's words remind us of the power of literature and art in shaping the world and inspire us to strive for a better future.

---

**The Literary Landscape**

Clayton Hoke notes the evolving landscape of literature, with new voices and perspectives continuing to shape the genre. The works of contemporary authors, such as Elizabeth Bishop, Jhumpa Lahiri, and Junot Díaz, are highlighted for their ability to capture the essence of the human experience and the diverse cultures that constitute our global community.

Hoke's analysis underscores the importance of listening to all voices and engaging with a wide range of perspectives. The literary landscape is enriched by the contributions of writers from around the world, offering readers insights into different cultures and ways of life. Through this diverse tapestry of literature, we can gain a deeper understanding of ourselves and the world around us.

---

**The Writer's Experience**

Clayton Hoke also reflects on his own experiences as a writer, emphasizing the value of practice, experimentation, and the willingness to learn from others. He encourages aspiring writers to embrace the challenge of writing and to seek out mentorship and feedback to help refine their craft. Hoke's words serve as a reminder that writing is a lifelong journey, requiring dedication and persistence to master the art of storytelling.

---

**The Book Review**

Clayton Hoke reviews a recent collection of short stories, highlighting the strengths and weaknesses of the various pieces. He praises the authors for their use of language, character development, and thematic depth. The review serves as a guide for readers looking for new perspectives and literary experiences, encouraging them to explore the works and form their own judgments.

---

**The Literary Community**

Clayton Hoke closes his reflections with a discussion of the literary community, emphasizing the importance of collaboration, support, and the sharing of ideas. He celebrates the ways in which writers can learn from each other, whether through workshops, reading groups, or simply by engaging with other writers' work. Hoke's words remind us of the power of community in fostering growth and creativity in the arts.

---

**Conclusion**

Clayton Hoke concludes his reflections by emphasizing the enduring relevance of literature and the continued importance of the arts in our lives. He encourages readers to make time for reading and writing, as these activities offer valuable insights into ourselves and the world around us. Hoke's words serve as a call to action, reminding us of the transformative power of literature and the necessity of supporting the arts for the health of our society.

---

**Acknowledgments**

Clayton Hoke expresses gratitude to the editorial team for their support and to the colleagues and friends who have provided valuable feedback on his work. He also extends his appreciation to the readers, acknowledging their role in shaping the literary landscape through their engagement with the works.

---

**About the Author**

Clayton Hoke is a distinguished scholar and writer, known for his contributions to the field of literature. He has published extensively on the works of contemporary authors and is recognized for his insightful and engaging interpretations of the human experience. Through his writing, Hoke aims to inspire readers to explore the rich tapestry of literary traditions and to continue to engage with the enduring themes that resonate with people across generations.