Peter Maurin’s Program:

THE LAND AS WELL-SPRING

By MIKE KRETCHEN

Peter Maurin understood the basic dependence on the earth of human development when he wrote a prescription for the unemployment of the Depression:

The unemployed/need free rent;/they can have that/on a Farming Commune./The unemployed/need free food;/they can have that/on a Farming Commune./The unemployed/need to acquire skill;/they can have that/on a Farming Commune./The unemployed/need help to improve their minds;/they can have that/on a Farming Commune./The unemployed/need spiritual guidance;/they can have that/on a Farming Commune.

Food and shelter, the material necessities, can be found on the land, and even for city dwellers must come from it. Occupations for hands and minds and food for the soul—requisites for happiness—are there, too.

I freely admit to being a ruralist and run the risk of being called simplistic-minded if I suggest that living on the land, or at least living off it more directly, must be the theme of any attempt to create a healthier society. I am convinced that a closeness to nature is essential to man, and while what we admire as civilization in human cultures of the past and present first arose in cities and towns, not from farms, their inhabitants’ relations with the land were not mediated by industrialism. Industrialism is not the only cause of man’s isolation from nature, but right now it is the greatest.

What is vital about towns and cities is the close association of people and the communication of ideas among them. Peter was conscious of this vitality, and that is why he wanted to see groups of people living together on the land in what he variously named Parish Subsistence Camps, Agronomics University, and Communes.

The three words to remember are Subsistence Camp, Agronomics University, and Commune. Subsistence is explained in the Essay quoted above, and expanded in the following one:

Laborers of a Farming Commune/do not work for wages./They leave that/to the Farming Commune./Laborers of a Farming Commune/do not look for/any insurance policy./They leave that/to the Farming Commune./Laborers of a Farming Commune/do not look for/any old-age pension./They leave that/to the Farming Commune./Laborers of a Farming Commune/do not look for/economic security./They leave that/to the Farming Commune.

So we can expect not just subsistence from the land but economic security, which phrases mean, in my mind, that we have to take truths — statements, dogmas — which are old and stale, and develop them in the light of growing knowledge and understanding which we gain from experience and our contacts with those around us.

The Catholic Worker House of Hospitality and Farm is a school, as well as a workshop, a place of action. We sometimes contemplate with despair and think, “Can’t we ever get beyond this? Is this all we can do? When are we going to be able to read, study, enrich ourselves?” The Catholic Worker House of Hospitality and Farm is a school, as well as a workshop, a place of action. We sometimes contemplate with despair and think, “Can’t we ever get beyond this? Is this all we can do? When are we going to be able to read, study, enrich ourselves?”

The Catholic Worker House of Hospitality and Farm is a school, as well as a workshop, a place of action. We sometimes contemplate with despair and think, “Can’t we ever get beyond this? Is this all we can do? When are we going to be able to read, study, enrich ourselves?”

By JAN ADAMS

The United Front:

MAKING NEW ALTERNATIVES

For four years, the United Front of Cairo, Illinois, an organization of nearly all the town’s black residents, has boycotted white businesses, seeking jobs and equal treatment. On April 7, the Front marked the boycott’s fourth anniversary with a rally and conference on the theme of building black-community-owned alternatives to the white power structure they have failed so far to break.

The economic boycott’s partial effectiveness in this town of 6,000 at the junction of the Ohio and Mississippi Rivers is evident to a visitor on a Saturday afternoon. The main streets are deserted and storefronts empty. But the tactic has failed so far to improve the lot of poor blacks who make up half the town’s population.

The unemployment rate rises from the general poverty of the town. Cairo is dying. Its population had declined by one third since 1960. Nearly 80 percent of the residents are under 18 or over 50 years old. The double economy is further threatened now by a new interstate highway which will bypass it, removing the traffic between Chicago and Kentucky. There is not much of a place to win a piece of in Cairo, and those who own what there is will struggle fiercely to keep from giving it up.

(Though the town is generally depressed, its black residents have it even worse than the whites. Black income averages $2,000 a year as opposed to the whites’ $4,600. Nearly 60 percent of the black population is on welfare; nearly 60 percent of the housing blacks live in is substandard.)

Reign of Violence

The economic boycott also seems to have failed because white violence, countered by black self-defense, has given the Front a militant, crisis-oriented posture which is little suited to the sustained work of winning justice through peaceful pressure. Racial violence in Cairo has been some of the most extreme anywhere in the U.S. to date.

Organized by the County State’s Attorney and including some of the most prominent local citizens, white vigilantes responded to the black boycott by firing thousands of rounds of gunfire into Pyramid Courts, the segregated black housing project, and into St. Columba’s Catholic Church, the Front’s headquarters. These attacks continued right after the first three years of the boycott. Three blacks have been killed, scores injured and 25 businesses have been owned by blacks, burned or assaulted.

Given the collusion of local authority (attorneys were even deputized to break up legal demonstrations at stores) and neglect of the area it is not surprising that the black community mobilized its own array of defensive tactics. The Front was even more determined to demonstrate marvelous solidarity, the Front is said to have weathered the period of nightly violence. But the Front’s resulting militant style gave it a bad press, robbing it of the outside support needed to push the boycott over.

Not only were State and local officials actively hostile toward the boycott, but the federal government has also worked against the black community. The I.R.S. gave a tax exemption to a private white academy, subsidizing segregation, while public schools thus lost pupils and hence what state funds they had been receiving. Worse yet, this past fall when many white owned businesses were failing under the pressure of the boycott, the Federal Small Business Administration bailed them out with special loans.

Building Alternatives

Now Front leaders see their struggle entering a new phase. While not renouncing violence, leader Bobby Lee Williams says of the past: “There was a time when ‘picking up the gun’ was...”

By DOROTHY DAY

ON PILGRIMAGE

This issue celebrates our fortieth anniversary. And the psalm verse comes to mind, “Thy youth shall be renewed like the eagle’s.”

I can apply that to the Catholic Worker which over the years has a new birth and revitalized year after year. Peter Maurin said once, quoting Jesus, “The kingdom of heaven shall be restored every twenty years.”

That line sticks in my mind, journalist Henry George’s edition of Calvin is one truth — “True God and true man, like unto us in all things save sin.” When I was a little girl I used to wish I’d hurry and grow up so that I’d not “sin” any more. Of course, I did not use that word — probably it was “bad” — for the most children have a keen sense of right and wrong. The truth should be restated every twenty years.

By JAN ADAMS

The United Front:
It is Holy Thursday. A cardinal heralded the morning with an echo of those glad hosannas of that first Holy Thursday. But it is April, month of change and struggle, month when all Nature seems to be striving to break free from the bonds of winter-death, and all is so bright and new. Yet one cannot help noticing that life and death are part of a single process, that life emerges from hardship. But standing on the brink of May, our Lady waits with garlands for all who believe, that she may be saved by beauty.

But tomorrow we commemorate Good Friday, that day when our Lord made him of his flesh a victim. For it was suffering that we might emerge from our own suffering and sin into the glory of eternal life. There is much sorrow, much suffering, much discord in our lives. But already the cardinal, robin, song sparrow, and many another song-st, and the trillium, meadow rue, and wild violet—which Bill Ragette and Maggie Hennessey found blooming on our woody farm—and the wild geese swinging overhead, prepare as Easter Sunday Glaury for all the wonder and mystery of God's Creation, in spite of that death which we may have to bear.

The mass of Easter when the Church re-commemorates the resurrection of her Lord and the strength and gentleness of Elizabeth Marshall, one of our oldest and most respected members. We thank God for Dorothy's leadership, and hope that her children will long survive without prayer and the burden of responsibility so that she might emerge from Spring. Yet they blow in the midst of much sorrow, feeling. One day If not long ago, a man who had been staying with us for some time—man civilized, well-educated, who had held good jobs—suddenly went berserk and hurled himself into the arms of his mother for protection. Since the person so admirably disguised by charity, had been found here after two years, we had not known of their existence. But already the cardinal, robin, song sparrow, and many another song-st, and the trillium, meadow rue, and wild violet—which Bill Ragette and Maggie Hennessey found blooming on our woody farm—and the wild geese swinging overhead, prepare as Easter Sunday Glaury for all the wonder and mystery of God's Creation, in spite of that death which we may have to bear.
Can Unions, Strikes, and Boycotts Be Just?*

BY JAN ADAMS

RD No. 1, Jan. 15, 1973

Dear Brothers and Sisters in Christ,
This whole idea of boycotting misses me completely. Why don’t you join the Catholic Worker movement? It is returning good for evil. Is it bringing peace or strife? Is it returning good for evil? Is it bringing peace or strife? Is it returning good for evil? Is it bringing peace or strife?

Some people say they can understand the anarchists. If you accept this position, you will be embarrassed not to have money to deal with. This is a misconception, plus confusion about the whole idea of threats, shunning, punishing and excommunication.

Mr. O’Hagan, in your letter you raise questions about strikes and boycotts. As I see it, your protest involves a misconception, plus confusion about the whole idea of threats, shunning, punishing and excommunication.

Voluntary Poverty vs. Destitution

The misconception is that “Are workers forced to work for unjust employers?” Can they not leave? The second concern in your letter raises the question of voluntariness and the whole idea of threats, shunning, punishing and excommunication.

Before the Oneita Mills in Lane and Andrews County, where Lane and Andrews are located, is described as one of the poorest-stricken counties in the country.

By PAT JORDAN

Seven hundred workers, black and white, men and women, have struck the Oneita Mills in Lane and Andrews, South Carolina. After fourteen months of delaying tactics by the Oneita management, the workers and their union, the Textile Workers Union of America, went on strike, it has been frustrated by the company wishes to incorporate the company wishes to incorporate the company wishes to incorporate the company wishes to incorporate. Oneita Strike Launched

Carmela McCutchen, a rank and file worker, described the operation to me. There is no seniority, no pension plan, no sick or jury-duty pay. The company wishes to incorporate the company wishes to incorporate the company wishes to incorporate the company wishes to incorporate.

Support, Not Time

Cook and McCutchen report that the strikers are in good spirits. Seven hundred of Oneita’s thousand workers in the two plants are on strike. The TWUA has given abundant financial and moral encouragement to the workers. While the company has tried to divide white against black, and has succeeded, it will not work in the factory which would quickly discredit the strike. It has been frustrated by the company wishes to incorporate the company wishes to incorporate the company wishes to incorporate.
paper sometime since few readers have access to either source. The first is particularly good; there are some remarks that strike a familiar chord and lend support to the author’s philosophy of education.

“Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not teach their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master subjected/they enable them/to master situations. Professors of a Farming Community/do not tell their students/what to do. They train them for a position, where they will have to play/somebody else’s game; they train them-for a profession. Professors of a Farming Community/do not tell their students/what to do. They show them/how to do it.”

...The trouble with agricultural publications is that they prepare people for business farming. Better go out to a farmer to learn.”

Agrarian University it is different.

Professors of a Farming Community/do not tell their students/what to do. They train them for a profession. Professors of a Farming Community/do not tell their students/to master situations. Professors of a Farming Community/do not tell their students/what to do.

We wish to celebrate with: Paul Robeson, maker Movement on its 25th anniversary: He is open to suggestions, comments, people and projects that have been able to reverse the course of history. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/to master situations. Professors of a Farming Community/do not tell their students/what to do. They train them for a profession. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. Professors of a Farming Community/do not tell their students/what to do. They train them for a position, where they will have to play/somebody else’s game; they train them-for a profession. Professors of a Farming Community/do not tell their students/what to do. They show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their students/what to do; they show them/how to do it. Professors of a Farming Community/do not tell their students/to master situations. They enable them/to master situations. Education is a life process. People learn as they grow older. No one will be able to play their own game. Professors of a Farming Community/do not tell their stu...
Money-Lending, Interest, and the Christian

A Conflict in Real Values

By EILEEN EGAN

The home of the Venemese bishop was simple and orderly. Mother Teresa of Calcutta was paying a courtesy call on him simply and quietly. Setting up a nearby jungle area at the invitation of a neighboring bishop, she was considering establishing a Missionaries of Charity to work in the area. I was doing the translating.

The bishop then came into the room and asked about my work. When he found out that I worked and lived in New York, he asked me if I ever do his favor. He wanted me to make the first contacts with New York banks concerning a loan up to $68,000, for a nearby by the money from the United States at a rate of interest of about seven percent. The funds would then be deposited with local banks and loaned out at the going rate of about twenty per cent (per cent). The difference in interest rates would insure the support of the seminary and other activities of the Missionaries. The bishop spoke in simplicity and utter frankness.

I told the bishop that I was not the person to help him. Not only did I lack contacts in New York, but I felt that in the matter of an operation would be against my principles.

"How would it be opposed to your principles?" he asked. "Is not the support of a seminary a worthy Catholic work?"

"Of course," I answered. "It is the matter of interest that is against my principles. I do not stand on the idea that lending at the money from the United States at a rate of interest is a worthy action for a Christian. I still believe that the Church was right when it forbade interest. In fact, I added, "In aid for interest of twenty per cent on loans would seem to be what the Church even today would call usury."

We went on to other subjects. I asked Mother Teresa afterwards if I had perhaps been a bit strong in clarifying my stand. "You were not strong enough," she commented.

PETER MAURIN

We help each other and share our resources in the apostolate of the Middle Ages as a monument to our faith.

Work as a Necessity

First Peter proposed to "educate in learning to work" and "to develop the farmers' economic and supervisory ability to make their own hands the "heads professional". As a practice for integrating the third world, Peter proposed an agronomic university. This phrase, which he coined, is more descriptive of what he wanted than the term farm community, especially where so many farmers are very little in common with his idea. At these centers Peter's synthesis of cult, culture and cultivation could be carried out. He saw each of these areas of human activity as necessary to the development of a farm/craft community.

Our farm in West Virginia our work gives additional meaning to the liturgy and the liturgy gives a transcendental purpose to our work. Our life style has returned us in some very basic ways to the sources of being, both natural and supernatural. Our search for knowledge and our taste in literature and art have focused on very basic things. Each person plans his own work and takes on the responsibility for carrying it out. Seeing his work as a gift, the worker puts some of himself in it. Peter often spoke to me of the French as a grand example of the aggressive gift of the worker. These churches were built by the farmers of the Middle Ages as a monument to their faith.

But the results don't need to be so overpowering. Last year, while hitchhiking I got a ride with a man whose church was being built out of logs by the community. The result was the same as in that little mountain community in Kansas County as in the medieval village of Chartres.

Eric Ollie accused our century of promoting the notion that leisure time is more desirable than work. Today's workman has been deprived of expressing his own ideas in his work or of receiving any amusement from it. Art and work have been separated.

One of the most exciting aspects in the Christian view has been the development of direction, buildings, furnishings, and managing the land in a way that means something. The houses we have built reflect our desire to live in holy poverty and simplicity. The new homes, buildings, and our management of our woodland reflect our desire for self-reliance. Our friendships with our neighbors speak of our striving for Christian community.

We are still growing in our efforts to combine culture and cultivation.
The Prophets and the Church

(Continued from preceding page.)

May, 1973

Pope Paul VI, in his "The Catholic Worker," reminded us of the tradition of the Old and New Testament Prophets. "The Prophets of Israel," he wrote in one of his "Easy Essays," "and the Prophets of the New Testament were ... ous to the Church." In another essay he tells us, "Money is by definition a means of exchange, a medium of convenience. When money is used as an investment, it does not help to consummate the goods that have been produced; it helps to produce more goods, to bring lower prices, to increase purchasing power, to decrease unemployment. So much money has been put into business that it has put business back into the hands of the poor, to the poor is functional money, money that fulfills its function. Money used

Catholic Worker Positions

The general aim of the Catholic Worker Movement is to realise in the individual and in society the expressed and implied teachings of Christ. It must, therefore, with an analysis of our present society and the problems before us, already have an order that meets with the requirements of justice and charity of Christ.

PROPERTY IN WHICH WE Live and WHICH is generally called capitalist (because of its method of producing wealth) and bourgeois (because of the prevalent mentality) is not in accord with justice and charity; -- the principle of production for profit and because production determines needs. A just order would provide the necessities of life for all, and needs would determine what would be produced. From each according to his capacities, to each according to his needs, and people would have a new role in producing class which is maintained by the labor of others with the consequence that the laborer is systematically robbed of that which he produces over and above what is necessary for him.

In PSYCHOLOGY -- because capitalist society fails to take in the whole nature of man but rather regards him as an economic factor in production. He is a "case in expense" because that type of work he shall do. Hence, the routine lifestyle of assembly lines and the whole mode of factory production. In a just order the question will be whether a certain type of work is in accord with his nature. This will better a profit to the exploiters of labor.

PROPERTY IN WHICH WE Live and WHICH is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible there is an inevitable and persistent conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage earner relation.

TO ACHIEVE THIS SOCIETY WE ADVOCATE:

A complete rejection of the present social order and a non-violent revolution to establish a world order. Only be done by direct action since political means have failed as a method for bringing about this society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. By establishing Houses of Hospitality we can take care of as many of these as need as we can rather than turn them over to the impersonal "charity" of the State. We are setting this in place in capitalist society but rather than there is always a shared responsibility in these things and the call to minister to our brother transcends any consideration of economics. We believe in worker ownership of the means of production and distribution, as distinguished from nationalisation. This to be accomplished by decentralised co-operative and the elimination of a distinct employer class. It is revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all men of property as a stepping stone to communism that will be in accord with the Christian teaching of detachment from material goods and which, when realized, will express itself in common ownership. "Property, the more common it is, the more holy it is," St. Gertrude writes.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who created all man.

PROPERTY IN WHICH WE Live and WHICH is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible there is an inevitable and persistent conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage earner relation.

TO ACHIEVE THIS SOCIETY WE ADVOCATE:

A complete rejection of the present social order and a non-violent revolution to establish a world order. Only be done by direct action since political means have failed as a method for bringing about this society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. By establishing Houses of Hospitality we can take care of as many of these as need as we can rather than turn them over to the impersonal "charity" of the State. We are setting this in place in capitalist society but rather than there is always a shared responsibility in these things and the call to minister to our brother transcends any consideration of economics. We believe in worker ownership of the means of production and distribution, as distinguished from nationalisation. This to be accomplished by decentralised co-operative and the elimination of a distinct employer class. It is revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all men of property as a stepping stone to communism that will be in accord with the Christian teaching of detachment from material goods and which, when realized, will express itself in common ownership. "Property, the more common it is, the more holy it is," St. Gertrude writes.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who created all man.

PROPERTY IN WHICH WE Live and WHICH is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible there is an inevitable and persistent conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage earner relation.

TO ACHIEVE THIS SOCIETY WE ADVOCATE:

A complete rejection of the present social order and a non-violent revolution to establish a world order. Only be done by direct action since political means have failed as a method for bringing about this society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. By establishing Houses of Hospitality we can take care of as many of these as need as we can rather than turn them over to the impersonal "charity" of the State. We are setting this in place in capitalist society but rather than there is always a shared responsibility in these things and the call to minister to our brother transcends any consideration of economics. We believe in worker ownership of the means of production and distribution, as distinguished from nationalisation. This to be accomplished by decentralised co-operative and the elimination of a distinct employer class. It is revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all men of property as a stepping stone to communism that will be in accord with the Christian teaching of detachment from material goods and which, when realized, will express itself in common ownership. "Property, the more common it is, the more holy it is," St. Gertrude writes.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who created all man.

PROPERTY IN WHICH WE Live and WHICH is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible there is an inevitable and persistent conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage earner relation.

TO ACHIEVE THIS SOCIETY WE ADVOCATE:

A complete rejection of the present social order and a non-violent revolution to establish a world order. Only be done by direct action since political means have failed as a method for bringing about this society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. By establishing Houses of Hospitality we can take care of as many of these as need as we can rather than turn them over to the impersonal "charity" of the State. We are setting this in place in capitalist society but rather than there is always a shared responsibility in these things and the call to minister to our brother transcends any consideration of economics. We believe in worker ownership of the means of production and distribution, as distinguished from nationalisation. This to be accomplished by decentralised co-operative and the elimination of a distinct employer class. It is revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all men of property as a stepping stone to communism that will be in accord with the Christian teaching of detachment from material goods and which, when realized, will express itself in common ownership. "Property, the more common it is, the more holy it is," St. Gertrude writes.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who created all man.

PROPERTY IN WHICH WE Live and WHICH is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible there is an inevitable and persistent conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage earner relation.

TO ACHIEVE THIS SOCIETY WE ADVOCATE:

A complete rejection of the present social order and a non-violent revolution to establish a world order. Only be done by direct action since political means have failed as a method for bringing about this society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. By establishing Houses of Hospitality we can take care of as many of these as need as we can rather than turn them over to the impersonal "charity" of the State. We are setting this in place in capitalist society but rather than there is always a shared responsibility in these things and the call to minister to our brother transcends any consideration of economics. We believe in worker ownership of the means of production and distribution, as distinguished from nationalisation. This to be accomplished by decentralised co-operative and the elimination of a distinct employer class. It is revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all men of property as a stepping stone to communism that will be in accord with the Christian teaching of detachment from material goods and which, when realized, will express itself in common ownership. "Property, the more common it is, the more holy it is," St. Gertrude writes.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who created all man.
as an investment is prostituted money, money that is due to itself fulfill its function." Maurin is pitily clear on what we should do with our surpluses. "People who have money should do good with their money, either give it away, as Our Savior advises, or lend it without interest.

Peter Maurin deals often with capitalism and with Marxism. "Modern capitalism," he states, "is based on property without responsibility, while Christian capitalism is based on property with responsibility." If there is such a thing as Christian capitalism, then Christians who have money to invest could invest in cooperatives for credit and production. It is cooperatives which are among the alternative economic structures of the Third World. The cooperative fosters participation in decision-making and responsibility. A poor man in Latin America would never dare take out a home mortgage if the interest rates could shackle him for the rest of his life. Housing cooperatives provide an answer to Latin America especially.

They provide an answer in the United States also. The interest of responsibility at interest. Most of us are unaware of the "interest of responsibility," the debt of gratitude, the debt of conscience, the debt of personal responsibility by changing their sources and surpluses into small industries which produce for peoples’ needs and in which the rights of the worker-producer as well as the consumer are protected.

Regarding Marx, Maurin comments: "Capital," says Karl Marx, "is accumulative, not for the benefit of the laborers, but for the benefit of the accumulators." In this essay, Maurin alights on Marxian thought that has more validity to it than other aspects of his critique of capitalism, namely the concept of surplus value. According to Marx, it is the "surplus value" of the work performed by the worker that accrues to the capitalist and is the basis of his riches.

In a short and succinct way, Peter Maurin gives us a historical view of the rise of capitalism. He reminds us of the crucial relationship between the Calvinistic ethic and the rise of capitalism; and if he is hard on Calvinism, we can therefore understand his ire at our own selves. "When John Calvin legalized money-lending at interest, he made the doctrine of property stand on an unsteady footing. In Marx, it is the "surplus value" of the work performed by the worker that accrues to the capitalist and is the basis of his riches."

People who build the Cathedral of Chartres know how to combine cult, that is to say liturgy, with culture, that is to say philosophy, and cultivation, that is to say agriculture.

**The Cathedral of Chartres**

On the Cross of Calvary, Christ gave His life to redeem the world. The life of Christ was a life of sacrifice. The life of the Church must be a life of sacrifice. We cannot imitate the sacrifice of Christ unless we try by trying to get all we can. We can only imitate the sacrifice of Christ by trying to give all we can.

**The Martyrdom of St. John the Baptist**

The central act of devotional life in the Catholic Church is the Holy Sacrifice of the Mass. The Sacrifice of the Mass is the unbloody repetition of the Sacrifice of the Cross.

In a short and succinct way, Peter Maurin gives us a historical view of the rise of capitalism. He reminds us of the crucial relationship between the Calvinistic ethic and the rise of capitalism; and if he is hard on Calvinism, we can therefore understand his ire at our own selves. "When John Calvin legalized money-lending at interest, he made the doctrine of property stand on an unsteady footing. In Marx, it is the "surplus value" of the work performed by the worker that accrues to the capitalist and is the basis of his riches."

People who build the Cathedral of Chartres know how to combine cult, that is to say liturgy, with culture, that is to say philosophy, and cultivation, that is to say agriculture.

CULTIVATION

The motive of St. Benedict was laborare et orare, Labor and Pray. Labor and prayer ought to be combined, labor ought to be a prayer. The liturgy of the Church is the prayer of the Church. People ought to pray with the Church and work with the Church. The religious life of the people and the economic life of the people ought to be one.

The Cathedral of Chartres is a real work of art because it is the real expression of the spirit of a united people.

Eric Gill says: "The notion of work has been separated from the notion of art. The notion of useful has been separated from the notion of the beautiful. The result, that is to say, the responsible workman, has been separated from all other workmen. The factory hand has no responsibility for what he produces. He has been reduced to a sub-human condition of indolence, irresponsibility. Industrialism has reduced the artist from the necessity of making anything useful. Industrialism has also released the conscience from making anything amusing."

People who build the Cathedral of Chartres know how to combine cult, that is to say liturgy, with culture, that is to say philosophy, and cultivation, that is to say agriculture.

**CULTIVATION**

Andrew Nelson Little says: "The meaning of individualism is not in Socialism or in Sovietism. The answer lies in a return to a society which deliberately isolates itself from the interests of most of the people. It is in fact impossible for any culture to be sound and healthy without a proper respect and proper regulation for the soil, matter how many urban dwellers think that their food comes from groceries and delicatessen or the milk from farm cans. This ignorance does not release them from a final dependence upon the farm."

Round-Table Discussions to learn from scholars how things may be put at the service of human beings in culture.

If they were as they should be, Houses of Hospitality to choose the opportunity to serve the poor.

Community plowing where the scholars may become workers so the workers may become scholars.

A NEW SOCIETY

To be radically right is to go to the roots by building a society based on creed, systematicleness and gentle personalism.

To build a society based on creed instead of greed, on systematicleness in place of systematic selfishness, on gentle personalism instead of rugged individualism, to create a new society within the shell of the old.
A Radical Critique for Our Times

By ROBERT GILLIAM

Reading and rereading The Green Revolution, I was struck by the magnitude of Peter Maurin's vision. Initially, like many others, I imagine, I was taken with his charity, and his charming and eccentric. The problem, of course, was (is) with Peter Maurin himself—a language. Peter Maurin is not a modern man. He was of neither the bourgeoisie nor the proletariat, he was a peasant, he had roots. The Maurins could trace back the ownership of their property in Southern France for fifteen hundred years. His key word, as he said, was freedom.

Peter Maurin liked to call himself a radical. A radical, he said, was a person who went to the root of the problem. A radical was not interested in "patching up" the social order, but in "reconstructing" it. He envisioned a new society, within the shell of the old. Peter Maurin was uniquely radical, not given to violent and bitter denunciations. He said there had been enough denouncing already and it was time for something new. On Tuesday Day said of him, "He aroused—in you a sense of your own sinfulness, so that you feel that you and all men had grown weak, with what it is a pleasure to love God." He wanted to focus our attention on things as they should be, not things as they are. Until working, praying we could together find a way from the things as they are to the things as they should be.

For Peter, the beginning of a new order for his vision was, at the same time, realizing the roots of the graces that opened us to the "help of God's grace."

To the Roots

What makes us forget in all this and what seems to need saying is that implicit in and fundamental to Peter's vision was a radical critique of things as they are. It is always painfully hard to face things as they are, in particular so for a people like ourselves, who seem so redundant, so unwilling to admit the reality and extent of our own sinfulness, socially and individually.

The state and advancing technology are foundation stones, two roots of "reorl structuring." He envisioned a political solution. Catholic.

Simon defines work in terms of legal ownership, we must change, say of hydrodynamics, which the work ethic has no power to change, say of hydrodynamics, which the work ethic has no power to change. He disputes the intellectual and sees it as a means of exchange, a means, pure means, spiritual means.

God's grace is inexhaustible. No good works. Peter Maurin teaches us that to change the world is to translate the spiritual into the material in the real everyday life of men.

Modern secularism privileges religion, making it a relatively unimportant part of life. The assumption pervades the world we live in. For Peter Maurin, a Medieval scholasticism, the Catholic Worker was a return to a faith that was truly Catholic. He dreamed of translating human spirit into politics, into business... to take profanity out of our concept of culture.

The "great modern error" was to separate the spiritual from the material. Fundamental to that profound change, Peter did not hope in what we call "progress," and he saw that the world which was coming to be was still more perverse. Faced with Peter's lucid radicalism, our instinct is to turn away. We like to call it unrealistic. Our defenses is in the mythology of progress. The future is the inevitable extension of the present. What is inevitable must be good. Peter Maurin teaches us that that future which looms on the horizon, the child of the present, is neither good nor inevitable. "The future will be different if we make the present different," We do not need huge numbers or great organizations to make the present different. The present will be made different by more modest individuals. We are not slaves but free agents. The beginning is within each of us. God's grace is inexhaustible. No good works. "We are not servants but socializers with other activities that the poor and unskilled, are the only thing to do."

Secularism

Rereading the Easy Essays I am painfully reminded of having read them several years ago, and of my reaction to them. I remember these to Peter, somewhat, almost embarrassingly, Catholic. He was not secular enough. I considered myself a Catholic, but a very "liberal" one. I attributed Peter Maurin's views to a Catholic of another era—implicitly, a less enlightened era, wanted to cling to Peter, to some degree, but, at the same time, to set aside, to bracket, his "excessively religious". That is, of course, impossible. (I record all this only because, I think, it is characteristic of many readers.) The Catholic tradition suffuses everything he wrote. Catholic.
A Report from Various Houses of Hospitalty

Several months ago, in preparation for this 45th anniversary, I was asked to share a few thoughts about the Peace Study House. This was to include a letter from as many CW houses as we had record of, asking each to let us know how they are doing. This is no easy task with a considerable number did. We gratefully included the name of our two sister community. The Peace Study House of Washington, D.C., is a multi-service center and the Peace Study House of Grand Rapids, Michigan, is a one-building center, which includes a clinic, a kitchen, a community center, and a residential area for people in need. Under the guidance of our two sister communities, we have been able to continue our work and to share the experiences and ideas of our sisters and brothers from many other communities. In Peace, Rachelle Linner

**Niagara Falls**

Maranatha
2115 Thirteenth Street
Niagara Falls, N.Y. 14059

Dear Dorothy,

As the Catholic Worker in New York approaches its 45th anniversary, our Catholic Worker community is preparing to celebrate its beginnings. We really can't make any predictions about what will be fulfilled in the near future, or what immediate community that this location would be good for. In fact, we are doing our best to explore all possibilities, and we are exploring all possibilities.

We have had our beginnings in the living rooms of friends and parishioners last fall by sharing the news that colorful possibilities came Maranatha, our house of hospitality. Maranatha House opened its doors to the homeless and offered them a place to stay. In the furniture, all of which had been donated, Elaine joined us about ten years ago. Our door began arriving from the very first day.

Our community gradually began to grow in May, 1972, in Elsey, Betty, Sally and Patrick arrived in January, and Jim plans to join us next month.

With the growth of our community and our extended community of friends, supporters, and neighbors who have broadened, Sally got people together and the idea of a house, which quickly became a reality. Betty is planning to do some farming this spring and summer on some land we have bought, rent free, by a Lutheran Church which owns the land. Betty has a room in the floor (a walk-in from the street) is being converted into a free medical clinic, which will be open two afternoons a week. One would be to act as a screening clinic for the acute medical needs of the people in the Kitchen; as well as acting as a neighborhood medical center (the neighborhood we are in can be described as one in which medical services are marginal).

The floors would be used for the living arrangement. We have converted two floors into dormitory rooms, and we will use the rest of the facility to as many as 20 people a night.

We would like to consider Ziezeaux House our house, it is the place where people would be invited to spend time as a part of our community, where we would share our gifts, and experiences. The neighborhood is a place where we can learn more fully with our relationships with each other. We have tried to create in the Ziezeaux Community of love and dignity.

We have the decision to have the Peace Study House (the Peace Study House is the educational program that the Community for Creative Non-Violence runs in the Ziezeaux House. The Peace Study House has become a large part of the greater Washington community, and we feel that this location would be good for people interested in the immediate community we are part of. We are beginning to introduce social justice issues into the Peace Study House, and are setting aside Saturday mornings as a time for the community to come together (sewing, nutrition, plumbing, carpentry, etc.).

As always, beginnings are exciting. We really can't make any predictions about how the House will develop, or what other houses we will have to serve.

We would welcome correspondence or visits with people who are interested in similar work, and would like to share experiences and ideas, and a way of life that is so unique and still mysterious. In Peace, Rachelle Linner

**Grand Rapids**

Ammon Hennacy House
341 Charles St. S.E.
Grand Rapids, Mich. 49503

Dear Work Family,

The Ammon Hennacy House of Hospitality is starting its fourth year of operation. For four years we have served a homelike meal served in a downtown parking lot, and fed as many as two hundred people coming to us from missions, railway cars, and doorsteps of the city. After going through three winters in the open Michigan weather without shelter, and another, part of the group decided to work with the diocese, setting up a night meal in a small vacant restaurant, hoping to obtain foundation grants. The rest of us decided against using these means, and moved on to more neighborhood-oriented things.

We are located in a poor area of Grand Rapids where the old beautiful homes have been left by the rush to the suburbs. We are known by the name of our house, which is the name of our street. In the basement, as well as a laundry owned and used co-operatively among five houses on the ground floor, and second floors are family areas for two couples and one small child. The third floor is a room, a dorm-like area for hospitality.

Two houses across the street are run by the Catholic Workers of America, and three children, who sometimes keep us all busy enough to think that we are plenty. We are located in a poor neighborhood, and the other houses shelter a free tutoring service for high school students, and a free health food shop with books and supplies made readily available to them. Also, a co-operative bakery has come alive to provide some of us with very small incomes but a good deal of work. We have available a plot of land to farm, and we're starting our fourth season with some soft little green leaves poking out of our many empty-cartons flat.

At this writing we have just ended a week-end tax resistance conference with about twenty-five people from around the state. We have been preparing tax and draft resistance as part of our insulation workshop group Life Force. With the beginning of a tax resisters' fund we are seeking an individual in the Washington area to manage the collection of the fund. Also, we are exploring possibilities of an insurance fund.

With four years under our belt, we need the need to be providing them with some constant generosity of the people of Syracuse, Middle-class housewives and working men and we are sharing in prayer, and with the donation of food, cooking, cleaning, driving, building, maintenance, hospital and jail visitation.

As we serve our Lord each day at the kitchen, it seems as if He is constantly purifying and training us so that we might bring His healing from alcohol addiction.

Peace and joy, Fr. Dick Krouth

**Syracuse**

Unity Kitchen
235 W. Adams St.
Syracuse, N.Y. 13202

Dear Friends:

For three years Unity Kitchen has been serving the poor of Syracuse.

The kitchen serves two meals each day to an average of sixty people per meal. Homeless and alcoholic men are in the majority of those who find their way through our doors. To make our kitchen run, we depend on the support of the community of Syracuse, Middle-class housewives and working men. We are able to be open through the donation of food, cooking, cleaning, driving, building, maintenance, hospital and jail visitation.

As we serve our Lord each day at the kitchen, it seems as if He is constantly purifying and training us so that we might bring His healing from alcohol addiction.

Peace and joy, Fr. Dick Krouth

**Hubbardston**

The House of Ammon 89 Elm Street, Box 100 Hubbardston, Mass. 01453

To the Editor,

The House of Ammon is an old fifteen-room farm house on 3/4 acres of land. We came here three years ago filled with enthusiasm and started in to make the dream come true. The whole thing: the prayer community, the organic farm, the evangelical poverty and, of course, the house of hospitality. We began with a newspaper which folded after three issues. I guess you could say we have been blessed with failure. The press has been unbelievably destructive, many of the original community left in confusion, and the farm was neglected. But there are a few of us still here and we keep on going.

Why? It is largely because we have no place to go and still remain honest.

We we're there, there's a place to go. We have read the Gospel carefully enough to know that it is a call to poverty, humility and suffering in the Cross. After all, we are on pilgrimage.

Clearly we are not making Peter's dream of the Kingdom come true in Hubbardston—but maybe, as God sees things, we are helping a little. At least we are trying.

Best love,

(Rev.) Bernard R. Gilgun

MORE LETTERS ON PAGE SIX.
San Francisco

Martin de Porres House
224 3rd St.
San Francisco, Calif. 94110

Dear Fellow Workers:

The Book of Ammon

Dear Friends:

As we continue the work of mercy, we continue to fight the works of mercy. We also continue to fight the works of mercy. We continue to fight the works of mercy. We continue to fight the works of mercy.

As a result of the federal and state authorities continuing to increase the tax burden, we plan to support and encourage each other in the way of Jesus the Christ.

Peace with you,

John D. Kirwin

Los Angeles

Ammon Hennacy
House of Hospitality
440 W. 33rd Street
Los Angeles, Ca. 90003

Dear Dorothy and Fellow Workers:

It has been two years since Dan and Chris Delany started the Ammon Hennacy House of Hospitality here in Los Angeles.

In a city which many would call a "hell-hole," we have attempted to emphasize work and at the same time, we have been able to provide shelter for those in need. We have been able to help many people and we have been able to support and encourage each other.

Los Angeles is a city which many would call a "hell-hole." We have attempted to provide shelter for those in need, we have been able to help many people, and we have been able to support and encourage each other.

As a result of our work, we have been able to help many people and we have been able to support and encourage each other.

Peace with you,

Bill Butler

Tenn.-Miss.

4385 Given
Memphis, Tenn. 38123

Dear Friends:

In a recent issue of the Catholic Worker, I read a letter from "A Man Unknown" requesting information about a house of hospitality and Catholic Worker co-op in the South. I am writing to provide that information.

May we humbly apply to be considered as such and be placed on your list.

We are a family (husband and wife) who have been living together for ten years. We have been involved in the Catholic Worker movement for five years and we have been living together for five years.

May we humbly apply to be considered as such and be placed on your list.

We are a family (husband and wife) who have been living together for ten years. We have been involved in the Catholic Worker movement for five years and we have been living together for five years.

May we humbly apply to be considered as such and be placed on your list.

We are a family (husband and wife) who have been living together for ten years. We have been involved in the Catholic Worker movement for five years and we have been living together for five years.
for our goats. After this barn is finished, we don't plan on building any more. We need a place to come and stay on a permanent basis.

Most of our farm is woods and hillside, so goats are ideal to keep for milk and meat here. I wrote a lot of this letter while herding our seven Toggenburg goats, which are tame enough to carry a little girl on each of them. I got the idea of raising Toggenburgs because we had a little girl, and I knew we'd have a chance to take a walk, read, write, pray—almost anything private.

It's good. Many times we need to alone to straighten out our feelings. We need to be with God. Herding gives us a chance to do this. Sometimes my need to be alone is not realized until I am alone with the goats. Self-forsakenness and a lot of the emphasis of our farm around meals. Food is a much discussed topic. During their mother's stay, goats and our organics gardens take priority over all other work. Chuck particularly likes to dream about the children we might have to move out of experience. Latter as they become more of the community, they accept others has more skill and more responsibility. Needless to say, as people accept the responsibility for their houses, they are closer to and can move to live in the magic of length of time. I'm sure that this will bless our community of two with much more room for his in his magic length of time.

As we are better able to accommodate our guests, it seems that our guests will stay for longer periods of time. We will have to comply with the needs of the two with more permanent members of the community for more and more responsibility. Needless to say, as people accept the responsibility for their houses, they are closer to and can move to live in the magic of length of time. I'm sure that this will bless our community of two with much more room for his in his magic length of time.

If you are planning a farm tour, please write for directions first; the farm is very hard to find and the West Highway mailing address is very misleading.

Yours in the Green Revolution, Sammy Banker

Colorado Springs

St. Benedict Community Meal 1015 South Tejon Street, Colorado Springs, Colo. 80903

Dear Friend,

We have been discussing getting into the work of developing a community spirit in the same way that we began this in the first year. The meal was begun by Mike and Nestle Cullen and the Casa Maria for a night or for many weeks. The third meeting here assumed full responsibility for the meal in February of 1971. We are located to serve those most in need of the free meal. The Rescue Mission is about four blocks east of us and Milwaukee's "Stud Row" is just north of the business district. Some of them helped here, we were serving about 75 people nightly. Now that average attendance has come down, the numbers are not important. They are noted to give an idea of the growth of the attendance, but the numbers are not important. They are noted to give an idea of the growth of the attendance, but the numbers are not important. They are noted to give an idea of the growth of the attendance, but the numbers are not important. They are noted to give an idea of the growth of the attendance, but the numbers are not important. They are noted to give an idea of the growth of the attendance.

The meal is a people-sharing event. We have roughly 400 cooks from Milwaukee, its suburbs, and beyond. These cooks are divided into different groups, and each group is responsible for supplying the meal one night a week. We did not actively solicit cooks—people who saw the sharing wanted to pitch in and help.

Father Alexis Lutz set a tone of hospitality when he became pastor in the summer of 1970, and the rectory has become a hospitality house for many homeless men.

The cooks raise their own funds (usually the food is bought out of their pocketsbooks) and bring it here and serve it here.

We have become known for the meal—but it is only part of the work. There is an alcoholic counseling service, an English as a second language program, and Development Commission and Milwaukee's Inner City Council on Alcoholism. We have a group of friends who visit thefriendless at the County Institutions. Contact is made with prisoners and probationers on the county and jail.

Sincerely,
Fr. Den Ramly

Three Books by

Dorothy Day

On Pilgrimage—The Sixties

Loaves and Fishes

The Long Loneliness

$1.25 per copy

Published by Curtis Books
385 Lexington Ave., N.Y.C. 10017
The Catholic Worker holds meetings every Friday night at 8:30 at St. Joseph’s House, 36 E. 1st St. After the meetings we converse over drinks at St. Joseph’s House, 36 E. 1st St. The meetings are open to the public, and in English.

May 11-Dolores Huerta: Update on the Strike for Justice at St. Joseph’s House, 36 E. 1st St. The meetings are open to the public, and in English.

May 12-Peter Maurin: The Catholic Worker Movement was to translate for us Emmanuel Mouleur’s “Personalism” and Peter's “Peter’s Program,” from French into English.

May 13—Desmond Tutu: Talk on South African politics and religion.

May 14—Eugene Debs: Speech on socialism and democracy.

May 15—Jack Travers: Invitations to Moulant’s Personalism Today.

May 16—Harriet Beecher Stowe: Talk on anti-slavery activism.

May 17—Paul Six: Talk on the Catholic Worker Movement.


May 19—Jacques Maritain: The Catholic Worker Movement.

May 20—James Stokoe: Talk on the Catholic Worker Movement.


May 22—The Trial of the Catholic Worker Movement: A Film.


May 24—Amelie Rives: Talk on the Catholic Worker Movement.

May 25—Delores Huerta: Update on the Farm Workers Union.

May 26—Paul Six: Talk on the Catholic Worker Movement.

May 27—Peter Maurin: The Catholic Worker Movement.

May 28—Eugene Debs: Speech on socialism and democracy.

May 29—Jack Travers: Invitations to Moulant’s Personalism Today.


May 31—Jacques Maritain: The Catholic Worker Movement.