

May Day—1956

Recognizing May Day as a workers' feast day, our Holy Father, Pope Pius XII, last year designated May first as the month of the Blessed Mary, Queen of the Workers. He chose May Day for St. Joseph, because he was the first worker, and the first laborer to have a son, Jesus, who worked as a carpenter. This is also Peter Maurin's month, not only because he is responsible for the Catholic Worker movement but also because he died on May 13. He fought the good fight and gave everything for our Catholic Worker movement. He is our model and our saint, a man, and a saint.

Peter Maurin was born in May and died in May, 1949. His face is familiar to us all, and his teachings have enriched our lives. He taught us the importance of prayer and the need for community. He believed in the power of the spirit to work miracles, even in the most difficult of situations. For example, he taught us that poverty is not just a lack of material things, but a lack of spiritual freedom. He believed that poverty is the presence of God, who prayed without ceasing, who was poor in spirit, and who rejoiced in the knowledge that he was accepted as a child of God.

The Daily Worker

There has been much bitter criticism of our stand with regard to the use of violence against the regime. We believe that violence is never the answer to any problem. However, we also believe that there must be a moral and ethical revolution in the world if we are to achieve peace and justice. It is not enough to simply condemn violence, we must also work towards a world where peace and justice are the norm.

In the Market Place

The spritual. A sprinkler system was tested and a fire broke out. The fire was contained and did not spread. The person who had lit the sprinkler was arrested. It is not clear whether the sprinkler was working properly or not.

God and Mammon

ESUS said to his disciples: "No man can serve two masters; for either he will hate the one, and love the other: or else he will hold the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air: for they neither sow nor do they gather into barns; and your heavenly Father feedeth them. Are you not much more valuable than they? Be not solicitous therefore, for your father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice and all these things shall be added unto you.

(Continued on page 3)
CAPITALISM

It is capitalism, visions, economic and inhuman which separates God from man, which enforces the worker by the terrible struggle for everyday goods so that he enters the state of marriage depression—prevented from the division of the divine life. It is capitalism, as opposed to the order of nature and the order of the child, which assumes conditions and always will condemn. (Archbishop Desrondes)

This way of life, already contrary to nature in its very origin, only maintains itself by a series of abuses which include "the domination of gigantic enterprise in the economic order and the prevalent anti-social spirit of the religious order, all without the least concern for morality. (Pope Pius XII)

The Little Flower in Russian

Reviewed by Helene Lewkowy

Just another miracle of Saint Therese, "Little Flower," translated in so many languages already, is now presentimg in the English language, which is the one Russian version, there were so many, almost uncountable ditluations, so many children, so many monks and so many nun had taken "The Little Flower" to their hearts. But they can read and understand the French, or the Latin, or the various puzgues in which the Saint Theresa story had been written, but as to countries outside Russia, there were many technical obstacles, Russian refugees, living in the various free countries, have translated the Russian-Oriental orthodoxy, which venerates its own Eastern traditions, and the Western ones. Some of these Russian versions, in Moscow and Petersburg, have translated "The Little Flower" into the Russian language, and taken "The Little Flower" to their hearts. But they can read and understand the French, or the Latin, or the various puzgues in which the Saint Theresa story had been written, but as to countries outside Russia, there was a Russian translation of this story became imperative. Why? Because we have now with us the American P. and the Italian P., who have translated the foreign language, and who—whether they like it or not—will be able to spread it in the Western world, perhaps, unbeknown, do want (as the Saint Theresa story said) to bring Russia to this. This can happen in a year or two, or later. How can we tell when time is ripe? But this is a "miracle" as the Saint Theresa's vocabulary. And, as a matter of fact, the Russian world has been waiting and means to have this Russian version prepared to good time, and when she likes her work to be perfect. She found an admirable translator lady, so her translation was rendered in fluent Russian the style of the Saint Theresa story.

Next, Saint Theresa found the person to write the preface for this translation, a 25-year-old Russian scholar and religious writer, deeply intelligent, to see a good world, a good Russian Christian tradition. Mr. Ilyine excels in his expert preface what he was about to do. In a few years, the Russian reader will in particular admire the "miracle" of the translation. In Soviet Russia, the descriptions of the Saint Flower as a "Russian saint", are pointing out at the same time that marking its profound essence, Eastern Saint Theresa, is very much in common. And what is the Western world, if all the mystical ceremonies of prayer, asceticism, spiritual direction, forms of worship, which are not capable of being imported in sanctity than all this: it is what is called "one and the same," the women and men who were called. Mr. Ilyine describes the Saint Theresa story as world over are kindled with the burning Bush, and that the very things themselves, "availed" from their ordi­nary life, as they have been called by the "miracle" of the story, and only on any business. Daughters and children raised up, were they long enough hours. Their land grows value in for they use only natural beast, and that does not carry insurance, and if a build­ing burns. They may be together and have a "be" and the new building is up in a few days, they do nothing in this. This is a good warning to those who treat their favorite saints with familiarity, as casual acquaintances. Mr. Ilyine describes the Eastern Penitentiary in Philadelphia, and a very great number, and over the space of prayer, ascetism, spiritual discipline, in his excellent preface what the Saint Theresa can tell us. In a year or two, or later? How can we tell when time is ripe? But this is not all. Mr. Ilyine reminds us, that Saint Therese's particular story is a good way to how, and too, the Russian reader will readily accept it. "Little Therese," simplicity, hu­mility, and the power of a Russian sanctity. Let us recall Dewey's lauding of "Little Therese," a "miracle," a "terrible force." All Russian saints practised humility, and chose the saintly path of their own free will. Saint Therese's, Saint Seraphim, Saint Thaddeus, Saint Kolya, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virgin, Saint Virg...
FOR A NEW ORDER

THE AGE OF REASON

1. In the seventeenth century a Frenchman by the name of Descartes discovered the rational philosophy and formulated a philosophy of his own. This made of reason the handmaid of faith, and the age of enlightenment became aware of his lack of functional reason is the handmaid of faith.

2. St. Thomas' philosophy begins with Aristotle and helps the reason to accept revelation.

3. For St. Thomas Aquinas, reason is the handmaid of faith; not so for Descartes.

THE AGE OF TREATISE

1. The use of reason is a philosophy of the intellectuals of the nineteenth century.

2. Romanticism, positivism, pragmatism, one after another, became the fashion in the nineteenth century.

3. In a book entitled: "The Trespass of the Intellectuals," Julian Bonda, a French Jew, says the intellectuals gave up the search for truth and consented to become the paid propagandists of nationalism as well as capitalists.

4. So the age of reason of the eighteenth century was followed by the age of treason of the nineteenth century.

THE AGE OF CHAOS

1. And we are now in the age of chaos.

2. In an age of chaos people look for a new order.

3. What the age of chaos is lack of order.

4. Because people are becoming aware of his lack of order, they would like to be able to create order out of chaos.

5. The time to create order out of chaos is now.

THE AGE OF ORDER

1. If we make the right decisions in the age of chaos, the effect of those decisions will be a better order.

2. The new order brought about by right decisions will be functional, not acquisitive; personal, not social; communitarian, not collectivist; organicistic, not mechanistic.

3. The thing to do right now is to create a new society within the shell of the old, with the philosophy of which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.

THE LIVING BREAD by Thomas Merton, Leonard J. P. Codaly, New York, 1954. 137 pages, $3. By John Stanley. The first thing to take into consideration when taking up a book written by a monk or other religious is that it has been written under obedience. A good book on bread does the will, joyfully, of its abbot; it is just about the most important thing in his life because the will of his abbot is for him the will of God, and it is by doing the will of God that he expresses the love for Him. Fr. Merton has explained this frequently in his many books. The monk never ceases to hear read to him the Holy Rule of St. Benedict and other masters of the spiritual life who constantly stress the importance of love and obedience. The monk is always ready, donning the robe of obedience, and casting off the shroud of disobedience un伪m grifritiis. Cenobite, one of the greatest benefactors of the community, is a spiritual father of all human beings. Fr. Merton's book is a similar interpretation of the Trinity — the glorification and sanctification of the Blessed Sacrament; it is the heart and focus of everything he does. The living bread of this book is to express the importance of love and obedience, as the heart is to the body. And the work of the monk is to render the monk and good must be done to the soul amidst great suffering and tribulation.

Lauren Ford, the artist, of Sheep Fold, Bethlehem, Connecticut, creates, from flocks of wool which we have washed, dyed, teased, and carded, spiderweb, and sometimes knit into various garments. And we are only the beginners, and as we are only the beginners, and as we are only the beginners, we must not be disheartened by the moments with visitors and friends.

Do get the book and start to weave your own drapes, others and handbags.
Superstition or Religion

If it is true that the faith transcends the cultures which embody her, no one ought to imagine that the Christian is a docile pupil reciting the word for word, and haphazardly, fragments of Jewish mysticism, slices of Greek metaphysics and revised and corrected chapters of Roman Law.

The complex system of dogmas, precepts and rules of every sort that have been imposed upon him, or rather which he has imposed upon himself, is to be used for the sake of transcendence and under the sign of adoration. If he lacks the courage or the intelligence to do this, if he is naive to transcend where he cannot but transcend, he is subject to formulas and feigning gestures, but he remains at the level of superstition and never elevates himself to the plane of religion. If he accepts the first or second, he is a haphazard, fragmented, sloth or routine, without recreating it for himself with a maximum of intelligence, power and effort, he no longer is in search of meaning, but on the way to losing it.

Henri Dunne
"Cross Currents"
Winter, 1956
Wealth

To see what God thinks of the goods of this world you have only to look at the people He gives them top places. "If any man would be great among you, let him be your servant. If any man would be first among you, let him be your slave," He tells them. He himself to give to his friends since He gives so liberally to others as well. The inequality with which the goods of this world are distributed, which has no relation at all to the worth of the recipients, and which God attaches no importance to them, and that the real goods are the goods of the spirit.

Peter Flan XI.

Stay the Virgin


As I read this book I was reminded of one night back in 1938 when I interviewed Joe Ryan as he was coming down from the platform after officiating at one of the few harmonious meetings of the Central Labor Union which took place back in Beulahwell Hall. I'm still a Catholic Worker, He said to me then, to this day, if it looks like things are going to upset things: every Catholic should be ready to act with a dunces cap on his head.

In those days Ryan was president of the Central Trades, the insurance firm, and he was the leader of the anti-communist forces, and was the president of the national conference for the peace of the world. Joe didn't quite fill out his term. After the AFL had expelled the CWA, the members who control that organization threw Ryan overboard with nothing to keep him aboard but a portion of $10,000 a year. Some time after he was convicted and died then for being employed from employers.

I always admired Joe because it was reliably reported that he never said anything stranger than "Monday is paradise." He was a man of words to the very end. When the book he had written was published, he made a pilgrimage to the Holy Land and then on to New York, where he died. The book is a collection of 164 reproductions of paintings or details of paintings that have reference to the Virgin Mary, which form a standing array ranging from early mosaics to modern French work, modern reproductions of ancient art.

There have been arranged so that they fall into four sections: a preliminary section before marriage; Mater Amabilis, Mary as the young mother; Mater Dolorosa, the sorrowing mother and Neglecta Coeli, Mary in glory. These sections are followed by sections which have chosen appropriate paintings from various periods of western art. Naturally, there is a great variety of style and considerable fluctuation in the artistic conceptions of Mary.

It is a far cry, for instance, from the abstract, pattern-like "Rape of the Flight" of Lucas Cranach the intense and unctuous portrayal of a figure by Paolo Veronese. But his greatest masters are represented: Raphael, Michelangelo, Botticelli, Fra Angelico, Duccio, Fra Filippo Lippi, van Eyck and Gres in whose paintings the natural and technical have become mystical luminosity. I was particularly struck by this volume by its "Tudorization." Renaissance, Gothic, Flemish, the French and German schools, the Spanish with their highly individual conceptions, the divine, and even a Caravaggio makes up this wonderful potpourri of studies of Our Lady.

The beautiful production of Henrik Gres and the notes on the paintings increases the interest of the book and makes for what you get, is very reasonable indeed.

Libration

A New Independent Monthly

Hope in the Midst of Apathy

Editorial Board:

David B. Larrowe, Lawrence Finch, A. J. Mistie, Rayard Kustie, Charlie Riely

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The reason for this is that the law provided for the establishment of an objective, democratic forum based either on seniority, rotation or both. In either case, workers are still free to pick the men they want and the idea that something exists the road is open to kickbacks, bribery, fear and intimidation.

The Code of Conduct, I think it a matter for concern that the Labor leaders who can best afford, the workers who can least afford, are the ones who are mainly working at the docks, have no relation at all to the workers themselves.

I wish Father Corridan could be the austere Queen of the Ravenna goings aves been accomplished, that the much-heralded abolition of the hiring hall system was to be the kaynote of the arch of reform, is in fact little more than a business of moving the shape ledora and putting a roof over it.

Something New is Needed on the Docks

Shanghai and Hiring Hall

by Charles P. Larrowe. Larrowe's book

has been clouded by the fact that the light of Christian justice was dimmed by the expedient.

That something, I think, is a conscious, deliberately-planned, and unhesitating appeal to the education of the workers. The new form of education．amend the spiritual level of the men, along the lines used by the Catholic Worker to carry on its study-action-outlook on life and Your Job.

This is a clear statement of the technique, the same as that used by the Catholic Worker, and the Catholic Family Movement which will not work with adult manuals and catechism, but with experimentation with workers on their own, the idea being that the Catholic Labor Guild of Boston can do this. It works with all manner of workmen, just as Christianity works by all means.

I wish Father Corridan could be persuaded to do something for this possible man for the job. What have you got to lose, Father?

Boycott Kohler

Kohler workers of Shebangon, Wisc., have been on strike since July 11, in protest at labor, profit-hungry Kohler Co. which keep the union and the company apart: restatement of all strikes;

workable arbitration, industrial relations, and collective bargaining.

strike, state and federal government, contracts for the hiring of workers, and the Code of Conduct.

no relation at all to the workers themselves. The Code of Conduct, I think, is really a sad commentary on the American labor leaders who can best afford, the workers who can least afford, are the ones who are mainly working at the docks, have no relation at all to the workers themselves.

I wish Father Corridan could be the austere Queen of the Ravenna goings aves been accomplished, that the much-heralded abolition of the hiring hall system was to be the kaynote of the arch of reform, is in fact little more than a business of moving the shape ledora and putting a roof over it.
ON PILGRIMAGE

Reactions to Publicity

In a way it is a matter for rejoicing when suddenly a great deal of attention, unsolicited, is given to the work, by newspapers, radio, television and newsmen. It demonstrates the fact that the words of the Holy Father calling on all men to perform the works of mercy, to share their goods with the poor, find a response; that there is a store of goodness and generosity in everyone. At the same time, there is something distracting too about publicity. As the philosopher said when he received a great deal of applause—"what have I done wrong now?" The normal life of the Christian is one of suffering and failure, the folly of the cross, and to be in the presence of these-there is no progress and fulfillment and unspeakable joy. The beatitudes, the blessings of the sermon on the mountain are all for the poor, the sufferer, the persecuted, the despised. And when we feel there is no joy in the work, when we feel we are not the blessed, according to the gospel, Oh, the paradox of Christianity!

Yet, there are plenty of threats in the roses and I'll enumerate a few. I always talk about Peter or Ammon, when I am illustrating ideas in relation to the work (and about others too), so the reporters chose to write about me. Since I also have written about myself, and used the personal approach as all women reporters disclaim this (some more pride!) and say that it is He has said these things Himself, and He is Truth. He has said these things Himself, and He is Truth. Anyway, they bring youth, beauty, stimulation and also their muscle and blood to the movement. We don't believe in the use of force, people voluntarily work and the workers if I were in any sense a "boss" as the News believes I am this month I picked up two books, Down and Out in Paris and London, and the Chil­dren, Hagg's Holy Family, Tina's St. Joseph and the Blessed Mother. There is great talk about the Bowery these days and for, and many an editorial slip I have made, many a mis­take. We can just pick ourselves up and go on.

We protect this attitude toward the poor, the poor in health, in mind, body to bodily and spiritual goods. We have lived long enough with them, (for we are now beginning our 24th year) to realize more and more that to live our brothers in love Christ in them, and see and find Christ in them. "They knew Him in the brewhouse of Belfast, and in the dirt of London town. "Call no man Master for ye are all brothers," Jesus Christ said. In reviewing my books on two occasions it was suggested that I make less reference to the gutter. On one occasion I was called a Necrophilia! But if you look for Christ where you shall find Him and we have found Him, and found Him quickly, in the poor.

Fr. Regamey in his famous book POVERTY, said that Christ left Himself to us in the Blessed Sacrament, in "when two or three are gathered together in My name" (community) and in the poor, "inauthentic as ye have done it unto these my least brethren, ye have done it unto Me. He has said this in the garden, and is Truth. Yes, all of us derelicts have a rich and beautiful life, this life of voluntary poverty on the land. And as for us derelicts, we do not use the word bum or derelict. As little Sheila Murphy, eldest child of Louis Murphy who heads the Detroit work, said last time I was there, "Bum is a bad word." There is Rita's first piece of stained glass, and Sister Prisca's of the crucifixion. She used to be the trunk of the Mercury convertible recently given us. We can just pick ourselves up and go on.

Well, everyone in the house sighs and says, "if it is saving the house, and keeping the city from closing us down, let them call us what they choose." But just the same, Houses of Hospitality are dealing with men, tem­ples of the Holy Ghost, men made to the image and likeness of God, men made for happiness, and in our houses of hospitality, we are finding it, together.
The Rosary was said at night by Mother. The Bible was often read. Peter so often would speak about the father married again. Under Spirit Seguier dragged which explained "points." tortured whom he was revenging ful cultivation. Each lump of earth.

The air is filled with the sounds of the dominant social dynamic force. Each tree was so respected that it was never cut down in great numbers for smelt. The animals got the leaves.

The country about is a land of simple living as a good thing. The French Catholics were extremely helpful. When captured. Asked if he had any remorses, he replied, when asked why he couldn't get an education undesirably. The feeling cannot be expressed. The country about is a land of richly wooded. After the French revolution, the tale has been told. Louis XIV revoked the Edict of Nantes which had given freedom to the people of the Cevennes. One of the doctors at St. Vincent's has discovered that he has TB and he is being transferred to Beau­vue Hospital on Staten Island. We hope all our read­ers will write him in their prayers. Another victim of a fall but thank God not a serious one is Hatti, Veronica's room mate who is a witch and has not been able to get up in bed for two days recupera­ing. We are glad that it didn't turn out to be more serious which in a person of Hatti's years it could have been. Hatti and Veronica are mothers of all of us in the house, looking after the sick and putting up clean curtains, and writing their letters to parents this afternoon for a cup of tea and some of them seem to find the world of agents snags out all sorts of sweet things. When Divine Providence Convent sends bread and pastry to us. Hatti is laid up with a cold surrounded by pola of ointments and medicines along with cream, tea bags and water boiling on a stove nearby. I gave Veronica a little flower pot in the form of a cast pulled by two donkeys. She named one Bob (for me) and one of them Algol (for God). Reprials will be forthcoming.

So life goes its merry way here at the "Worker." Fire proofing and picketing, reading and writing and talking and working and trying to do a little something for our brand of God that we have not forgotten. Peter, always questioning, thinking that the "revolution" is just around the corner, the revolution that will change about a society where in Peter's words it will be "easier for people to be good" and if in the end we have not accomplished in the material world what we have thought we could, we can still say we enjoyed trying.