CHRISTIE STREET
By EDGAR FORAND

RETRIEVE
We were fortunate in being able to start off this fall season with a five-day retreat. Those of us who made the pilgrimage to Montauk, New York, to study, to pray, to meditate, and to learn more about the spirituality of the Society of Jesus, and how we are to live it in our daily work, were asked to reflect on the work of trailblazer St. Ignatius Loyola, the cousin of St. Francis Xavier, and the founder of the Jesuits. It was a time of profound spiritual growth and renewal.

We were especially grateful for the opportunity to hear the homily given by Father James M. Ryan, SJ, who spoke about the importance of prayer in our daily lives. He emphasized the need for us to cultivate a deep and abiding relationship with God, and to strive to live out the spirit of the Gospel in our daily work. He also encouraged us to be open to the Holy Spirit, and to allow ourselves to be guided by His wisdom.

Father Ryan stressed the importance of community in our spiritual journey. He reminded us that we are never alone in our struggles, and that we are called to support and encourage one another in our faith.

Throughout the retreat, we were able to reflect on our own personal experiences and to explore how we can integrate the principles of Ignatian spirituality into our daily lives. We were encouraged to be mindful of our own needs and to seek guidance from the Holy Spirit as we continue on our spiritual journey.

It was a time of great grace and renewal, and we left the retreat with a renewed sense of purpose and mission. We were reminded of the importance of prayer, community, and service in our daily lives, and we were inspired to continue to grow in our faith and to be a light in the world.

Non-Violence
By ABBE PAUL CARRETTE

When Christ was asked one day which is the greatest of all the commandments, He answered, “You shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Although He was not asked to amplify this statement, He replied: “And the second, the like, is this, and the rest is on them both as if they were one.”

Later the apostles were to repeat this saying, “This is the second commandment, which is the great and chief commandment.”

The fact that Jesus, on several occasions, made it clear that He wished to direct His followers to love themselves or to be loved of themselves or to be loved by others is evident in the case of His life and in the nature of His service. He lives up to the life of Christ, whose love for all is so evident in the world.

On Pilgrimage In Cuba—Part II
By DOROTHY DAY

On Pilgrimage In Cuba—Part II

The place was jam-packed of course, and the first two rows of seats were reserved for foreign correspondents who were the most outstanding, and of others with special passes. We had seats in the third row, right under the ceiling from which Fidel was to speak. I was seated to his right, behind a fellow passenger, and he was accompanied by Helena Freyre de Andrade, a young woman whose father had been mayor of Havana and a member of one of the departments.

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On Pilgrimage to Cuba

(Continued from page 1)

Fidel Castro, speak for the first the right moment forcing us to we .know of God." "Is ·it ·possible, eompaneros?" is a slogan one sees over and over come for us to fulfill our nardo lilies which bordered the companero.ing educator, like a madman to me. He is taller and when he was at the end of the youth of the country, for pledge.' From there he skips ...ing educator, like a madman to me. He is taller and when he was at the end of the youth of the country, for pledge.' From there he skips .

"He began to read it." Fidel said.

"He read the first paragraph. He began to read the third paragraph. The end of the third paragraph we noticed that all lines were skipped to the fourth paragraph. Listen, commentators." (This word is not a translation of the Spanish.) It means literally those with whom they were dealing, los lujuriosos, com pears, and do not have to be fastidious, judgment, or even to blame the tenant, but only to use it as he should be. And after curiosity platform and table at which six- we read that part since he had p".

The night, in that packed theater, heavy with heat and the smell of overcooked food, on the platform and table at which sixteen people sat, President of Havana University, Father Bautista, old time Communist and outstanding educator, considered a man of integrity even by non-communists. Nuno Jimenez, who had fought with Fidel, and whose utilization of geography and geometry is used in all school books, among others, I heard this leader of revolution, Fidel Castro, speak for the first time, and his talk was all directed to the youth of the country, for whom he said, the revolution has been fought.

"You can be born, to be happy," is a slogan one sees over and over again, and he pointed out that you could be happy by achieving the consummation by perfect attendance at school. What is school, I ask the old time Communist and outstanding educator, considered a man of integrity even by non-communists. Nuno Jimenez, who had fought with Fidel, and whose utilization of geography and geometry is used in all school books, among others, I heard this leader of revolution, Fidel Castro, speak for the first time, and his talk was all directed to the youth of the country, for whom he said, the revolution has been fought.

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The Devastation of Our Cities

By EDGAR FORAND

What is happening in the city of New York is happening in practically every big city in the country. Officials of the Lower Manhattan Democratic Reform Club have made an effort to call an immediate halt to two controversial projects, the Lower Manhattan Expressway and the World Trade Center. They are not the only officials who have been guilty of flagrant misrepresentation in their efforts to foist the projects on the people of New York. The reformers charge that the Port Authority means to plow over lower Manhattan for the benefit of a few and New York is now beginning to emerge.

"We do not believe these projects are the best plans for the city or of the families and the small businesses that live and means of livelihood they will destroy. It is incredible that the Port Authority should be promoting a Manhattan World Trade Center at the same time the Lower Manhattan Expressway is being propping up the area when at the same time it is attempting to plant these areas all over the city as long line to leave this city and because of the great gap left by the Port Newark. Instead of stimulating the business the area is being invaded. The Lower Manhattan Expressway is playing off one area against the other, the state of New York against the state of New York."

The reformers go on to say that private pressure is being brought to bear on the voters but using public power. It is money, any undraped grab of fantastic proportions in downtown Manhattan and the Lower West Side.

"Masterminding this scheme is David Rockefeller. He is the boss of a town-Lower Manhattan Association with the active and obvious collaboration of Governor Nelson Rockefeller, Robert Moses, the master planner, the planner instead of recognizing the massive proportions of this grab of property the Lower West Side, he the elected representatives of the area are doing nothing to oppose the bills and pieces of the puzzle are going together in chains.

For instance, the proposed Lower Manhattan Expressway represents a significant challenge. It is a weapon of steel and concrete and a concrete weapon of steel. The area between Washington Square and the Wall Street district will be paved to make room for the express highway, which will blight the entire area, drive out what few residents would remain and let in those small businesses that it does not actually destroy. The nearest neat dividing line between the overfed Rockefeller empire and the outside world will be the expressway. To this expressway will be the wave. It will engulf all surrounding cities."

Pax

THE CATHOLIC WORKER

Page Three

The Revolting of the Workers

By HERBERT MASON

"Now there is a question which has been asked and there is a question which has been answered. Moral reform is the effort to throw off the belief."—Walton.

Thoreau himself discovered that "part of us" which can be awakened. Now, to use E. F. Schumacher's expression, that part seems deeply "afflicted" or "southern." The smoke, the psychological sickness of industrial and economic experiment, the exhaustion of incessant wars, the century's deaths of countless persons and unknown unknowlings. Thoreau's call to awake comes now; it would seem, to a bankrupt spirit and an unfed body, to a failure to live collectively. But is there no chance, no implicit consent, yet it comes; and to individuals to whom it always comes, must hear and break out of the overarmy horror of our world. The world of Waldo is no longer possible, but the soul remains changed.

Rather than formally eulogize Thoreau in this hundred-years, since his death might not be discovered in our society that meditative power in which he so often broke himself, we should not look inward and find that legend of discovery in ourselves, but that we are concerned that despair, the total reliance on arms, and suicide are rejected not that spirit of renewal and life are right. We are faced, as is true, Do we render anyone to the presence of an unpleasing destiny, and must not being just any of the power, the meaning drive it into Brooklyn and the Bronx."

The clever and credulous people—well-meaning and by no means ignorant—are always intimidated by the cries from every conservative quarter of "creeping socialism." The use of taxpayers' money to aid the aged, or to enforce civil liberties, or to assist education, is condemned as socialism. But who condemns the use of taxpayers' money for the monopolistic enslavement of large and wealthy private enterprise and for the suppression of small and independent business? If the one is "creeping socialism," should not the other be called "creeping fascism"?

"Are we prostrated by the magic of the word "progress"? We are unable to ask what progress is. What are we being offered in the name of "progress" in connection with the Lower Manhattan Expressway? The expressway is an incomplete plan with the reasons for its existence purely disguised. It is blantly an interstate highway and for Federal funds, must be a link in an interstate expressway system, obviously inadmissible with all the possibilities opened by President Kennedy's new urban transportation recommendations."

"Do we really believe that people should pay more rent for the good of the economy, whether they want to, or not? Do we really believe that the people are to master the plan is something that the people themselves must work out, or must be governed by rigid conditions, in accord with the traditions and planning for other needs of the nature of things that our desires and needs are conditioned by? Is it right or impossible or simply inhuman to add, "I have never yet met a philosopher who could have looked him in the face"?

Not only was his worry (even angrier) but also his enduring fascination for the "man that does not believe that each day contains an earlier, determinate, and final death in which he that has yet profaned, has despaired of his past, and is musing how to be a tenant of the Authority to be used for office building, on tax-exempt property, financed by tax-exempt money, is purely a public enterprise will not be free to engage in business? Will the picnics or its existence guarantees disguised?

Announcing the Formation of the AMERICAN PAX ASSOCIATION

An association of Catholics and others who seek to promote peace and to encourage the practical application of Christian principles to the question of war, on October 11, 1962, the American Pax Association was founded in Washington, D.C. The Association seeks to examine the actions of his government in the light of his own concepts.

The OBJECTS OF PAX include the giving of moral support and practical guidance to conscientious objectors and others in difficulties because of their adherence to principle, the study and practical guidance to conscientious objectors and others in difficulties because of their adherence to principle, the study

PAX IS FOUNDED ON THE PRINCIPLE that use of force in the solution of situations in our country, and in the world is inadmissible and that all wars are illegal, immoral, and unjust. Pax is a free association of Americans that envisions the day when a world, of any nation, or of any government, would be able to use force to settle a dispute.

MEMBERSHIP: Open to those in agreement with PAX principles and objectives. $3.00 per annum, $5.00 for students. Members receive the quarterly journal and access to a list of American PAX. They may vote at annual and special meetings.

FIRST PUBLIC MEETING

To be held at the Hotel Shelburne, Lexington Ave. and 37th Street, New York City, on October 28th, at 3:30 to 5:00 p.m. Mala speaker: Joseph Cunnea, as The Need to Face Consequences. For further information write to American Pax, Box 139, Murray Hill P.O., New York, N.Y.
The mysterious spiritual events that mark our seasonal changes have come to an end with the summer solstice. Now it is October, bright morning and a refreshing breeze that begins the month of great Saints. October second will be the feast of St. Francis of Assisi, great saint of poverty, of peace, and of universal love. Every man who suffers from periodic alcohols and have, as my own experience, through the house, a distant teenager shaking his hand through the window, between two buildings in the sun and our chronic tensions and inner discontentment, we have more partial need of this last named saint. May St. Francis pray for us that we may learn to understand one another better, and that we may bear with each other, to coexist, at least, in the hope of that peace of which the Lord has dreamed.

But now it is October, month of beauty and of harvests. The garden in which John Pillow and his helpers labored so patiently and with great care is almost bare. There is still some Swedes; and the Irishman cooks deliciously, as she does everything; but most of the vegetables are gone. The boys put, away in jars or stored for winter use, the remaining cucumbers, tomatoes, and a few late beans. John, Joe, Dietz, and Ahmad are, however, certainly back on the track of a season of work and accomplishment. One should be able to get still interested in preparing food for the coming, even in the heart of the women—Mae, Mary, Claire, Lucy, and Gloria.

But October is also a month of harvest—the storing up of memories of innumerable small events. One remembers with particular pleasure the visit of Fr. Barry, a young priest, and Fr. Gómez, a Spanish priest, a friend of Fr. Casey, and Mary Hines—God bless her. Nauman will be known to many of our readers as the wife of the late Don Humberto. She is a woman of great beauty and maker of beautiful charillas which will be able to be interviewed wherever good liturgical art is known. It was good to hear of Fr. Gómez from Barcelona, Spain; Brondi, who lived here for a time; and Mr. Bertrand Curnell, who was at the Catholic Worker during the Newburgh days. Among the visitors of school, talked on active Catholic Workers or friends of the Catholic Worker, during the last three years or more, are: Emma Greiner, Anne Lewis, and Andrew Moncrieffe, and Mark Evans. Nauman will be known to many of our readers as the wife of the late Don Humberto. She is a woman of great beauty and maker of beautiful charillas which will be able to be interviewed wherever good liturgical art is known. It was good to hear of Fr. Gómez from Barcelona, Spain; Brondi, who lived here for a time; and Mr. Bertrand Curnell, who was at the Catholic Worker during the Newburgh days. Among the visitors of school, talked on active Catholic Workers or friends of the Catholic Worker, during the last three years or more, are: Emma Greiner, Anne Lewis, and Andrew Moncrieffe, and Mark Evans. Nauman will be known to many of our readers as the wife of the late Don Humberto. She is a woman of great beauty and maker of beautiful charillas which will be able to be interviewed wherever good liturgical art is known.
The Circus of the Sun by Robert Lax (New Directions Limited Edition, $10. paper, $125) design and drawings by Emil Amunso reviewed by William F. Packard

E. E. Cummings and Archibald Macleish both wrote medieval master works to be staged inside a circus tent. The shows were particularly dealing with the precarious balance of an artist who is in love with being. J. Hillis Miller says, dealing with the enigma of integrity. Robert Lax has written a long poem which gracefully utilizes both of these elements to create the religious and the religious, within a circus world. He takes the concept of "grace" functions both as an at­
titude of the sacred, and as a gift of God.

Simply, The Circus of the Sun is the story of one day in the career of an anonymous circus—
beginning with the setting up of the tent:

Have you seen my circus?-
Have you seen my circus?
Did you get up in the early morn­
ing and see the wagons pull into town?

And this preparation is itself an act of exaltation:

Were you there when the morning stars
flew together
And all the sons of God shouted for joy.

Throughout the poem there are comments on the characters actual­
ities—as when Mogador attempts to
be has made himself conscious
of the differences, makes us unable
to any hierarchical value structure.

Now in the Christain world, when the sun is up, you may
You may see me
The sun will rise.
Thou shalt see me
And one of the brothers
Protects you.

That's kinder than ashes and
It's kinder than ashes and
It's kinder than ashes and
But we are friends
And it gives me the power to do

Yet because he has tried to de­
scribe his experience, the words return to him, and again and again
he loses his balance, waves his
arms wildly, and falls off the horse.
He has fallen, and yet when
he has made himself conscious

That's kinder than ashes and
It's kinder than ashes and
It's kinder than ashes and
And we are friends

The poem is to be read aloud, the
The poem is to be read aloud, the
The poem is to be read aloud, the
And we are friends

If you have not seen my circus yet
You will not see my circus

I certainly agree that there are
great problems in South America,
I certainly agree that there are
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I certainly agree that there are
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America Negroes established in
America Negroes established in
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The Circus of the Sun is beauti­
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I have known many such a thing.
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The show has so far been a great
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I have known many such a thing.
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Rome

Tasso Goldoni, Visibly Soldati 4, Rome
July 5, 2062

Dear Jon Forrest:

Please vote my change of ad­
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anyone interested in the problems of urban renewal and development in every kind of problem that can afflict a city. This book is an attack on current methods of city planning and re- development that claim that cities decline because urban conditions hold that cities decline because urban conditions

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old buildings, smaller blocks, decen-

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would seem that Jane Jacobs' prin-

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SECOND INSTALLMENT

Some people think that the best way to eradicate war there would be to remove from children all thought of war. They say we ought not to allow them to play with toy soldiers or toy guns, nor have any games with war in them. Nor should we tell them any stories dealing with the heroic acts of war. Their suggestion would be quite inadequate. If we want to do them some good, we have to teach them the philosophy of war, and that is the method of Montessori, because it is quite inadequate. It would not get us any distance. "Equally inadequate would be an education that tries it that makes the difference between bad and good for all living things like the HIndus that, when he was young, had to respect for the person, and the monuments of civilization that he would never go to war. Nor could our aim be attained by any amount of changes in the school curriculum or of methods of teaching.

We Must Treat The Child's Personality As A Whole

All such attempts would be bound to fail because they are partial and superficial. The only way we can hope to effect a change deep enough to make any difference in the individual's attitude to war,—i.e., a social and moral change,—is to change the personality of the person as a whole. The fatal error in our present system of education lies in the fact that we concern ourselves too much with one aspect of the child's personality, viz., his intellectual development. We tend too much to think of the boy's (or girl's) education in terms of what he is to learn by the way of information. And, correspondingly, we tend to envisage our duty as teachers in terms of the school-subjects.—Mr. X to History; Mr. Y to Mathematics; Mr. Z to English. We teachers have been trained to impart knowledge. We do not think of education in terms of a life-long development—of independence, leading to acquisition of function, and complete "valorisation of Personality," intellectual and moral.

Suppression Of The Social Instinct

This fatal limitation of the scope of education has immensely increased the difficulty of war, which is of special importance in its bearing on education for peace. When we try to do something positive in the way of education for peace, we find that it is "impossible." It is "one of the greatest illusions to suppose that a social life can be carried on in schools just because a number of pupils have been brought together in an atmosphere of friendship." Social life does not depend on mere juxtaposition, more living together "Pièce à Pièce," like elephants. Social life is an organisation of human beings each of whom must be conscious of his responsibility in relation to the collective order." The acquisition of social morality is not an automatic result of happening to live in close proximity to a lot of other human beings. It is the contrived result of the contrived situation.—"...the universal striving for peace is mainly a question of human beings living together under conditions which make them susceptible to that mass suggestion which is the life-blood of a crowd. They are all busy, as individuals, at their own selfish tasks—chosen after deliberate acts of their own judgment—not at the suggestions of another, or in an automatic way.

One of the most interesting and significant of the "revelations" made by Dr. Montessori, when she spoke of the social life which develops spontaneously amongst those children who are brought together in the Prepared Environment. These children do not form a crowd, nor is the herd spirit easily aroused amongst them. They are given the intellectual and moral education, the practical training in the "Lessons of Grace and Courtesy" given by the children to Dr. Montessori was—and it is a fact." Some people think that the best way to do something is to kowtowing to the children that they are"the great catastrophe of the plague, we may discover, buried in the subconsciousness of the race from childhood, the hidden causes of those psychical disorders that result in world conflicts. First, then, the struggle between the child and the adult; for, as we have already seen, in the very conditions of the conquered to the conquerors. Such an enforced "peace" is too narrow; there is no room for every condition most favorable for breeding another war.

It will however help to make clear the nature, as well as the existence, of the struggle if we consider how it is that we have come to have the particular feeling that which we emphasized above—that humanity has two sides to it, the good and the bad, theomo and the antithetic side of existence; the one pertaining to the Child and the other to the Adult. And each is equally important. The work of the adult is to be his own, but he has perhaps a greater claim to that of the adult, who is in reality as dependent on the child as the child is on him—though he does not know it. Here we touch the root of the tragedy. The adult is ignorant of the good in the child, and much less is he able to see it; he does not understand it; he is not even aware of it. This is because the nature of the child's work and its product is different from the adult's. The aim of the child's work is to create the adult—or, as Dr. Montessori sometimes puts it, it is "the incarnation of personality."

The gestation of man is not confined to the short pre-natal period. There follows (i.e. after birth) a period of growth in which the child may be regarded as a spiritual embryo. This is a form of gestation accomplished by the child in the external world. It is the act of incarnating the spirit which grounds are in his environment, and the external and unconscious form. The most delicate nurture is needed to protect this process which gradually transforms the "potentiality" (which is perfected through knowledge acquired in the outer-world) is a process accurately carried out by the environment which is guided by the child's life (as it is for all beings in nature). And during this process the child demands a rhythm, a definite measure, a pace, a measure of the changes and the strain and the struggle which is fatal to..."
get reliable help the probably pays $1.00 an hour, how long they drunk and did not work. Then he laughed quietly and said, "I think you know what I am talking about," and he meant that he real-
ized that he also dealt with such people, even if it in a different way. We talked about building code violations, and violations, and we have some plans for a complete restoration of the building. I told him about Dorothy's convict-
ion as a slum landlord. I felt then that he had noticed Joseph of Les Miérinables. When the conversation was over, I said goodbye to him, back to 106 W. Oak, and then the old man
went home.

As usual, I liked we had a deal working. The next morning he called and said he'd been thinking it over and would like to buy the place outright, with
out the year of trial. I said, in that case, we would have to investigate very thoroughly first and bring in building inspectors, etc. He assur-
ed me there was nothing wrong with the building, except for paint-
ing and plastering and fixing windows, and he told me to think about it. That evening he called again. He'd been thinking it over and was willing to go back to my original terms. He said my lawyer
could write the contract. I told him I knew he was shopping around, but I knew we weren't trying to rob him and there was no sense in
him being afraid of any kind of fraud.

The next morning I sent a man down to the office of the old man to say they were seeking court orders for the demolition of both 215 and 217 W. Elm, but this action could be forestalled by present-
ing a certificate of plan for the complete restoration of the building. If the plan approved the plans, it would drop the demo-
lition action. They said one of the buildings had a structural problem, but the other violations were only general violations.

The next day I made a down payment of $200.00 on 217 W. Elm. I gave the money to Mr. Mohawk St., and told Jack Wickliff the deal was off. He didn't say too much, he just wrote to the attorney who had written the letters from his attorney which
he said showed that the Building Department had been dismissed in court two days before, and that the plans for the building's failure to keep them boarded up safely when not occupied. But I didn't say anything more. Just told him I had gone and turned in the written order.

We are keeping the store at 106 W. Oak for meals and clothing and everything. I am using a washing machine which I had counted the $700 times (there are 400 counting operations, that always makes me do that), and

we made our exchange, and I went

Most of our family will move to another street and we will have hospitality there and a center for some of our other ac-

it is DISCIPLINE and Penance in fact about the INCREASE of SOCIAL BENEFITS and INSURE ONE OF PEACE

ends and means

The reason why a good end cannot be served by the evil means which appear necessary for its a-
tainment is because, morally speaking, the evil is the fundamental cause. An intrinsically evil act can never produce directly a good effect. The emergence of the evil results from the apparent unworthiness antecedents is due to the operation of forces which are strictly proportional to its effects but hidden from view under accompanying, though inciden-
tal, evil. Normality the attempt to excuse wrong actions the grounds that they subserve a good end can be ascribed to mental con-

POPE JOHN XIII

LENS, A. J. MUSTE

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