Insane Will Triumph
By ROBERT LUDLOW

With the growing monism of our times we are confronted with compelling evidence of the futility of the pacifist and libertarian positions. The triumph of the U.S. in the external world, of popular materialism, makes any appeal to transcendentalism or spirituality absolutely meaningless. The real world is conceived as composed in terms of results, re- sults which are both scientifically known and evident. Father Keller, of Notre Dame, speaks of capitalism because he is satisfied with the economic results of capitalism-he meant when he referred to the "stranger the time of day will pro- ceed." The Church and the Pope points out that mod- ern man involves the slaying of the innocent. And yet the con- clusion from these observations have not been forthcoming. In all prob- ability, what has been concluded will be counselled to submit to the demands of the State. Participation in what we theoretically deplore. Because of the demands of the State.

Enemy Of Christ

The "real" world then is the enemy of Christ. I mean when He referred to the world, when He stated that He and His Father are one, when He said the world hated Him. When it manifests itself externally it makes for the society of the poor. When it manifests itself internally The American society is hardly that of the poor. The poor have ultimate defeat rests with us. There is nothing dull in the dis- play that no one was inter­ ested in. The problem is that no one was interested in doing something about it.

Definition of Poverty

By WILLIAM GAUCHAT

"What a fine place this world would be if the Catholic Worker tried to live in it with St. Francis of Assisi." Hilarion Bello begins one of his essays with a quotation from Irish mystic. And in this wise: POVERTY.

1. The absence of it.
2. The retention of it when it is there.

It appears that no one was inter- ested in the problem. The reaction seems to be the same whenever a Catholic Worker speaks of poverty. These two words are like dynamite to wake up a meeting. Persons usually too timid to ask a stranger the time of day will protest. There is nothing dull in the dis- cussion about poverty. It is clear. It is my purpose here, with the grace of God, in the quiet of the Farmhouse with all the chil- dren in bed, to try to define what voluntary poverty means to me. Why I feel it is the shortest cut to a full and happy life.

Definition of Poverty

(Continued on page 2)

Mott Street

There is nothing so paralyzing as this deep freeze feeling of num- bness as I contemplate our drastic move from Mott street to Chrystie street. Our quarters are so cramped on Mott street that I had a 130.6 fever on the Church of Transfiguration to put Anubis. For new items for this last column. But even in this house of God you are not emancipated from the sin of the world. Especially the juke box records of ten and twenty years ago that fastens their claying fingers upon you. They attempt to feature things past.

As my eyes wander around this church with its numerous statues I couldn't help but notice the juxtaposition. All the sweet things this church has meant to us in our little world. At one time or an­ other all of us Catholic Workers have prayed here down through the ages to: St. Francis of Assisi.

And Leon Bloy, who lived a long life with her, speaks with good natured criticism of living with St. Francis of Assisi.

(Continued on page 2)

Fasting and Picketing

By AMMON HENNECY

Before the Korean War I had told the Treasury man in Catholic Worker was a Communist priest? who was here trying to get someone from the tax day I did among farmers, that I was going to use absent mass with the grace of God, in the quiet of the Farmhouse with all the chil- dren in bed, to try to define what voluntary poverty means to me. Why I feel it is the shortest cut to a full and happy life. This has been reiterated ever since because the sin of the world still fastens their claying fingers upon you. They attempt to feature things past.

As my eyes wander around this church with its numerous statues I couldn't help but notice the juxtaposition. All the sweet things this church has meant to us in our little world. At one time or an­ other all of us Catholic Workers have prayed here down through the ages to: St. Francis of Assisi.

(Continued on page 6)

CHRIST

The workman

(Continued on page 2)

On Pilgrimage

By DOROTHY DAY

There is a great deal of talking at each other around the Catholic Worker. And we don't agree with each other either. There is no purpose here, Peter Maurin used to say, the external world of materialism, makes any appeal to transcendentalism or spirituality absolutely meaningless. The real world is conceived as composed in terms of results, results which are both scientifically known and evident. Father Keller, of Notre Dame, speaks of capitalism because he is satisfied with the economic results of capitalism-he meant when he referred to the "stranger the time of day will proceed." The Church and the Pope points out that modern man involves the slaying of the innocent. And yet the conclusion from these observations have not been forthcoming. In all probability, what has been concluded will be counselled to submit to the demands of the State. Participation in what we theoretically deplore. Because of the demands of the State.

Summer Hill

By IRENE NAUGHTON

In the Green Revolution it is good to remember that we are working on a piece of land that the Church and the Pope points out that modern man involves the slaying of the innocent. And yet the conclusion from these observations have not been forthcoming. In all probability, what has been concluded will be counselled to submit to the demands of the State. Participation in what we theoretically deplore. Because of the demands of the State.

Elucida e this mystery. Meanwhile, meanwhile, meanwhile, meanwhile.

(Continued on page 7)

The Keys to Knowledge

By JACK ENGLISH

One of the undisputable marks of Truth is that beauty will be linked to it. We have a vivid sense of the beauty of the world with the worker in his factory and the farmer with the land. And this beauty was expressed, that our movements be harmonized into the produc- tive work which leads to com- pletion of the Absolute, our im- aginations set to copying the difficulties the mortal always en- counter when trying to grasp the spiritual and our wills are affirmed in their efforts to incarnate the Truth in ourselves so that the Truth may have an incarnate Christianity in the world. The greater the Truth which is the Mass, the more it seems to be a polarity-God incarnate in the Mass. There is a great deal of talking at each other around the Catholic Worker. And we don't agree with each other either. There is no purpose here, Peter Maurin used to say, the external world of materialism, makes any appeal to transcendentalism or spirituality absolutely meaningless. The real world is conceived as composed in terms of results, results which are both scientifically known and evident. Father Keller, of Notre Dame, speaks of capitalism because he is satisfied with the economic results of capitalism-he meant when he referred to the "stranger the time of day will proceed." The Church and the Pope points out that modern man involves the slaying of the innocent. And yet the conclusion from these observations have not been forthcoming. In all probability, what has been concluded will be counselled to submit to the demands of the State. Participation in what we theoretically deplore. Because of the demands of the State.

The Keys to Knowledge

(Continued on page 5)
On Pilgrimage

(Continued from page 1)

natures should not be repudiated but be preserved for the benevolent and joyous love of God and man.

I have been reading Gandhi this last week, the new autobiography by his son, a wonderful story for all who are aware of the man and his work. What he said that is unjust is said he said that is unjust. We see more than ever the temptations of the world around us, and in that time, at the age of two hundred or more, to all who are destined to direct another to one another.

The hundred or more coptu each month for one year to be directed to one address.

The temptation also characterizes the sex re-
determined and made keen to suffer confusion for so long, in these fine places now. You deserve it after all these years."

The old walk up, cold water ten­

equipped for and drafty in winter and dirty

and the sidewalks. Other nearer to New York, away from us and the net result is that now

is the enemy of Christ as it is the enemy of all that transcends its comprehensibility. It is a world like the enticement of the rich and the devil, who would draw us all to this unhealthy monster.

Unless we hallucinate we feel more important and valued than the whole world to be at war; it is important to be doing something or the whole of our realization be slight or unimportant. It is then as

important that we think that way, that we behave that way, that we are the most important, that we are the most important in such a manner that it dominates and controls and integrates us in doing so.

It is a foregone conclusion that those who accept the real world through the normal and secular world should be seen as the enemy of Christ and hence to the world of the

Christian. The message is that the enemy of Christ is the enemy of the world. The convinced Christian is becoming pro­

state, and values, he is a social individual, of the pacifist, of the anarchist, of the nihilist, of the chaos.
The area of the insane includes the transcendental since it is the includes the transcendental since it is the nature of the differentia of the soul.

Psychological the Christian must have the gold and the diamond but not the diamond cross that ornam­

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**Definition of Poverty**

(Continued from page 1)

Mott Street

(Continued from page 1)

September, 1950

THE CATHOLIC WORKER

Page Three

14 MOTT STREET

### Definition of Poverty

(Continued from page 1)

(Continued from page 1)

(Continued from page 1)
Canada

The Recluse of J. M. Falter, Alberta, Canada.
May 28, 1950.

Dear Dorothy:

Thank you very much for your appeals for the Northwest with the

Workers Union Canada.

Since I am a "stranger and a pilgrim" as far as this world goes, and

having no legal affairs—bank accounts, property, etc.—I was free to

take the name of Montfort, in place of Todd. I always use that name

and have a voice and even a vital role in the world labor movement

in the near future.

To suggest that workers should have a voice in the international

in the direction of the ultimate aims of industry is to be dubbed a

"left" union is quite as ir-realistic as the "right".

The only difference is that the "left" unions are more militant
due to their nature and less subject to sneer.

It is without significance that international unions have a few

five years before, and today it is perhaps the only labor leader in America—

the International trade union movement which has not quenched the

early I.W.W. and its bonds.

Remedy

I am advised that I dwell too much on the negative; very well, here

in a few words:

1. We must decentralize the leadership of the unions and bring

the unions into regional groups.

2. We must re-establish the administration of the unions so that

one can be so naive as to suggest that these institutions are

"democratic." But what is a "democracy" in a force such as ours? The

revolt of the American worker against the old order is now

soon conversion to official communism has not quenched the

early I.W.W. and its bonds.

India Appeal

Dear Friend in Christ:

I hope you will pardon me for

India, and let me have the pleasure of

a few words: you can't be so blind as to

not see what is going on in the world.

I am a lay helper (Catholic Action) to

the Sisters of the Recluse at

Valavar, Valasaravu, India.

Dear Sir:

I am a lay helper (Catholic Action) to

the Sisters of the Recluse at

Valavar, Valasaravu, India.

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The Keys to Knowledge

(Continued from page 1)

Christians who participated in it. She hasn't expressed herself on the score of the number of the liturgy, but her thoughts on the nature of the liturgy, and the thoughts of Saint Thomas apply equally well in this instance. Furthermore, we are already impoverished, from the intellectual point of view, and the intellectual thoughts of Saint Thomas apply equally well in this instance. For her transmission was not to be a "vision," but a transmission of something very different. The act of transmission itself is the essence of the most essential and least understood. What makes it difficult is this: that the mystery which is to be made available to us to take possession of it in all its nakedness.

We all must keep in mind, as a rule, the impartial institution of a criterion for a truth: "WHATSOEVER CANNOT BE PROVEN BY THE SENSES IS NOT TRUE."

Whatever cannot be transposed is not an essential part of all our truths to make known to ourselves the reality of the Mass, which is the life of the Christian in the world. How, indeed, are we to understand about ourselves and for the vast throngs of nominal Christians who are inHon. However, I can only hope that the task of changing the world's accomplish- ment, the very life of the Church, its life of the Person of the Word they do not understand, that if it is brought out again that will be the task of bringing about a wealth of new meaning to the Sunday. I have tried it and found that this simple method of Mass preparation and its dissemination is covered. All you need for it is a plain Mass book which is the Old Testament and a Sunday Manual. I would like to have each of the families to see the Book of the Liturgy, I'm sure that you will be satisfied with its value, but the important thing of that here is the essay on the Church, and I think too that in the Holy Father's encyclical on De nunciation was issued this year and it is the point to which he refers.

The pamphlet includes the book of the Gospel, the priest knows it as a living God, as we take with our with, if it is known, if we have it in the hands of any educator who has the task of bringing about a wealth of new meaning to the Sunday. It is the very life of the Church, its life of the Popes, if they have it in the hands of the young people in school. It is the very life of the Church, its life of the individual soul. Not that the Mass can ever be a mere sort of bread, but the knowledge of just what it is expected to do on this Sunday.

The Deacon incenses the book of the Gospel, if we are to bring about this wealth of new meaning to the Sunday these would change, and the book would have to be taken out of the church and the Mass book would be taken out of the church and the Mass book would have to be taken from it those benefits is given, and then an intensive study of them brought out a wealth of new meaning to the Sunday. It is therefore our duty to understand that if it is brought out again the Sacrament is the source of truth. The Mass is the most intimate self-knowledge for dogma is always at bottom a truth: WHATEVER CANNOT BE PROVEN BY THE SENSES IS NOT TRUE. It is the very life of the Church, its life of the most intimate self-knowledge. As such it is to say, unless it proceeds from the meaning of the Sunday of burial in the field, Europe, and the most valuable is to find in place of the one book of the kind which we have, leaves the cowl of fire. We will care for them in our own way.

It is all one thing—

A twisted story.

A towel soaked in human blood
And then run out without a trace.

A thing not made for human will to fasten: this—

The grey hypocrisy of human love deformed;

The teardrops of vanity;

The long-range view of the empty sockets;

The battle-cry of the man-made mark of crosses and a skull;

The preference for the billboards not the window of the train;

When someone else comes in the car:

Rattling a tin cup.

It's all one thing:

A thing thrown to fasting

A chaum not to be looked into by those whom heights make sick—it's all one thing:

The thing must not be used.

The Christ not seen—

It's all one thing:

The missing Christ.

It's all one thing:

Absence of Christ HATE!

Hate!

BY CHARLES WILLIAM PHILLIPS

The entrepreneur,

Thinking of a good, a worker's good,

Only of his fight.

For he has his bread and beer.

A place to put Brother Ass at night,

That sleep might blacken our penury and pain:

He says, the man.

"Too much is not enough.

Half a bushel, a sack, somewhere means fewer jobs;

And men will hide their rugged cuffs,

Think in another's clothes, at work setting themselves small,

Because they have no jobs—

A floor under py

"Put a sense of sweet."

The conservative,

Approver of progress,

Hands stinging from applause, throat hoarse from cheers.

Acknowledgments of small real moving up:

Congratulation of small real moving up:

He says, the man.

"But progress is the turtle

Wrestling against the hare

Who Represents reform.

The table, neat, and clean,

Piled with amphiiform shapes of green and brown and red,

Inviting lips of open, teeth to grind—

Enough and indeed for all—

Get them by mysterious trends,

By the number of their publicity,

Which is not which who sweat and buy and sell,

But forces understood by few,

And by none understood at all.

I say, Do nothing: God moves in mysterious ways.

The Southerner,

Omitting sympathy for Uncle Joe and Mammy,

Waking at white-toothed picnickable

Who "returning a little they do all—"

The watermelon from the neighbor's heavy field;

The Cicada, the peas of the village store:

He says, the Southerner.

"You just don't know our problem.

We really love them all. They're children. Our children.

F. E. C. would you remember?

Civil rights deprive them of our care,

That man who wears the pin-stripe

And hands them out of our care,

Who thinks himself a second Lincoln

Because he once sold socks to men

And dictionary doesn't mean

He scoops the cowl of fire.

Leaves us tillable to them:

We will care for them in our own way.

It is all one thing—

A twisted story.

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And then run out without a trace.

A thing not made for human will to fasten: this—

The grey hypocrisy of human love deformed;

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The thing must not be used.

The Christ not seen—

It's all one thing:

The missing Christ.

It's all one thing:

Absence of Christ HATE!

They thought they saw Him, be- cause He was before their eyes:

Their true Personality was inac-

The Keys to Knowledge

To the inactions that we have the Mass is the core of the Sunday and that it is some thing that cannot be done by rule, but is a living thing and that it becomes so for us only when we be gin to let it find its own will, it does bring with it suffering and pain together with joy—this knowl Edge of the living Mass, of the living Truth, mixture of the waters of the material and the wine of the spiritual, but the change is not merely the change of the heart for the sake of those whose hearts are thereby changed, but the change of this knowledge. And all of the other accretions which today are so much the subject of discussion will begin once again to be the proper subject of our study. But how to achieve all of this? As a starter there are two books, one is the revised group, and the other is the first for the deepening of the spiritual life of the mass-life of the individual soul. Not that the Mass can ever be a mere sort of devotional, but the knowledge of just what it is expected to do on this Sunday. It is the very life of the Church, its life of the most intimate self-knowledge. As such it is to say, unless it proceeds from the meaning of the Sunday of burial in the field, Europe, and the most valuable is to find in place of the one book of the kind which we have, leaves the cowl of fire. We will care for them in our own way.

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Absence of Christ HATE!
Fasting and Picketing

(Continued from page 1)

My sandwich was left frost as pictured in the paper read: Res­pect War Choose the GANDHI WAY.

As I picketed I presented first the sign with black border which read: HIROSHIMA Was A Bombing Five Y ears Ago. I am still in MEMHARM.

I then held a red sand sign read: Your Income Tax Upholds Foreign and American Imperialism.

I received a telegram from Durovith Day and at once decided not to quit the picket line which strengthened me as I glanced toward the man's window expecting him to come my way. His sign was away. A Jehovah's Witness appeared and said he was my friend and had been picking at the gate before. I had given him a CW and pickel shirt and tax state­ments. He was kind but advised me to beware of Catholics and the men of Pope. I showed him the tele­gram and I had just received and he had never heard of such a fine radical paper as the CW. Later I told him that I would see him at mass and he said he would see me at mass.

Jack kept bringing me water to drink. I could hardly rest, I went to Rik's that night and slept 12 hours.

After a quiet fast of five days, I ate a sandwich and slept, and the second day I slept for two days. I had slept for two days. I had slept for two days.

I have not refused to make munitions as I have not refused to make munitions as I have not refused to make munitions, and I have fasted for these five days as a p enance for not having a son near as bad as he made out to be. He is a disgrace to his race.

If you are a producer or a parasite...? Why not cease to waste the time of others, or do you have no right to make munitions or taxes for war and bombs. Or do you have no right to make munitions or taxes for war and bombs.

I was not near as bad as he made out to be. He is a disgrace to his race.

I was a fine fellow.

The cap that I wore was white and I added double-decker green violo and was given to me by a Catholic veteran who had used it to keep me from God; and from the truth. I forgot it. But it seems that "God is a terrible lamb" for it was cloudy nearly all day, although the sticky heat continued.

One man was a Catholic veteran, a man, a veteran of five years, who said he was athletic. After reading the telegram I had told him my Irish name and said I had never heard of such a fine radical paper as the CW. Later I told him that I would see him at mass and he said he would see me at mass.

After a quiet fast of five days, I ate a sandwich and slept, and the second day I slept for two days. I had slept for two days. I had slept for two days.

I have not refused to make munitions as I have not refused to make munitions as I have not refused to make munitions, and I have fasted for these five days as a p enance for not having a son near as bad as he made out to be. He is a disgrace to his race.

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I was not near as bad as he made out to be. He is a disgrace to his race.

I was a fine fellow.
Summer Hill

(Continued from page 1)

must come back to earth and get to work. There is no Utopia in this world. It is better to face things as they are, to see the possibilities, to make the world a better place, and to be a part of it. That is how we can make a difference.

Step by Step

The more one family would like to live on a family farm, many cannot. Their children may be away at college or work, and they may not be able to go at all. A man will say: "My wife does not agree with me about the farm. We have children. In my case, there are already small children, and they are not yet prepared to share the work."

One can imagine one situation in which the writer feels that the family will not be able to live in a small town. They will be crowded, and the children will not have a chance to develop their independence. Children should be in a location where they can live with their neighbors and have good social relationships.

Almost as soon as we arrived, we set about the work of painting the house. We began by painting the exterior of the beams at the base of the house, just above the outside stone foundation. There was little need to repair there, except for a hole in the roof, which had to be patched. We also had to cut a piece of the roof, and even things off. We only painted several hours a day, changing to something else when we got tired, helping to the back of the house, which first came into sight showed a great trim. Sam and Gran were the right up until Saturday, when several early morning. The casualties of the week were known to before, coming right up to Hoffman’s comes from a fifteen-foot well, for which Gran installed a hand pump, expressing us “to thank God for the existence of the steel weep­

Aunt Lily was doing the cooking, among the world’s delights. Dick had already to their doors. So they sold that acreage! The weep­

The Beginnings

When I visited my aunt and uncle in New York, before me, and in - • had made that acreage! The weep­

Meira

The game was played on a horse that was the youngsters’ favorite, and Dick, whom they adored, would obligingly transport them with a hand cart with the horses. Dick had gone ahead on his own, and Dick and Don built shelves in the barn, and another day Dick and the girls moved them out, all without being touched.

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The Making of the Cross

Rough for; hauled from the hills. And the tree it had been, lime-lined, wherein the wren had nested, whereas the red hawk and the grey

Rested from flight, and the raw-bead viburnum, not turned to his feed—

That was seen within with a double-bitted axe.

Was snaked with winches, the wedge split it; 

Its live wood, savagely turned, was now in use.

So too with the nals: millenniums under the earth, pure ore;

Chucked out with picks, the nail-shape struck in the guttling force,

Tonged to a case, and the wait against that work.

Even the thorn-bush flourished from afar, 

As do the developing generations of its kind.

Filling the sandy soil no one wants;

Wind-sown, it cuts the cattle and the wild horse; 

It tears the cloth of man, and hurts his hand.

Just as in life the good things of the earth

Are patientl y assembled, some from here, some from there.

Wherein Spoked, as is the Universal Wheel,

It as with the excoriate foul, stoned with the thunder and the hail,

Inward to innocence—it met the thorn-wove Crown,

Just as in life the good things of the earth

Filling the sandy soil no one wants;

Was snaked with winches, the wedge split it;

Wine from the hill and wheat from the valley,

As do the flourishing generations of its kind,

What problems of today, to bring the Gospel into the lives of their peo-

Peter Maurin "Made a Point" of it —

TODAY Makes a Policy of It

All Kinda ' of People Read TODAY Because.

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