Father John Faley
Follower
Of Poverty

Father John Faley is dead. He was our priest visitor (we could not call him chaplain, since we are a group of lay people, editing a paper and running houses of hospitality, and are doing it as individuals, and so have no official status in the diocese or city). If we had called him chaplain, people might have blamed him for positions we took in the Catholic Worker which have always been controversial, to say the least. Two archbishops may be for us and two may be against us for instance. There is freedom of thought in the Church, as the continued existence of the Catholic Worker gives evidence. We are not priest ridden. But we are certainly thankful and grateful when we have such priest friends as Fr. Faley, who was God-sent, to live with us and offer Mass for us, and counsel us about the works of mercy, instruct us about the Mass, and set us an example of humility and poverty. We have known him since before the second world war. He helped in our Baltimore House of Hospitality and then came to us at Maryfarm, Newburgh, New York, a farm which we sold some years ago to move to Staten Island. Both at Newburgh and at Pleasant Plains, Staten Island, he lived in a cabin, which was warm enough and comfortable enough, but which obviously was a converted chicken coop or wagon shed. One man could make a shambles of a place and another could live in decent poverty, with dignity. Fr. Faley always looked comfortable, was always ready to welcome you to one of his easy chairs for a talk. But he was not a man for idle chatter or gossip or "kidding around." He was a priestly man, read his Office as he paced down the path to the woods, and when it was stormy, up and down the long dormitory in the barn. He read a great deal and got many books from the library. He was a priest "on leave" and we all felt he was an answer to prayer. And now after a long illness at St. Vincent's hospital, on Staten Island and his cousin and nephews who wanted for nothing, and certainly with the Sisters of Charity, he received him into his arms, saying "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation." (St. Luke, Chapter 2).
EASY ESSAYS
By Karl Meyer

January 1960

Letter to an Imprisoned Editor

In order to have a revolution, it is necessary, first of all, to live.

The nonviolent revolution begins with a one man revolution and a two man revolution and a three man revolution. Beginning with one man revolution in the beginning of a revolution and a three man revolution, if the one man revolution stay and be a beginning and an end, that is what it will be. But if the one man revolution fail to be an end and if the people build a new revolution that is what it may be. Yet is either a beginning of the one man revolution is, at least, a fact.

III—THE PACIFIST MOVEMENT AND THE NONVIOLENT REVOLUTION

The Americans pacifist movement is in four phases.

The first phase is peace education, as exemplified by

The Americans Friends Service Committee.

(Continued on page 6)
GANDHI SAID:  

**The Fundamental Alternatives: Christ or the Bomb**

_by Rev. Johannes J. de Vries_

**[Text of a sermon preached in the Church of St. Markas in Amsterdam on June 8th, 1960: And the following is the full text of that sermon. The text is a discussion of the alternatives facing the world today, focusing on whether humanity should choose the love of Christ or the violence of the bomb. The sermon highlights the need for moral and spiritual renewal in the face of nuclear arms races and the threat of nuclear war.]**

—**The-****Church of the Province of the Netherlands** —

**St. Helena: a Travelogue**

by NICOLAS ROSS

Far down in the South Atlantic, the top of a great undulating mountain breaks surface, to present remarkably clear water, free of all sand. This is the island of St. Helena, home to the last of the emigrants from its days as a British penal colony. From the city, you can see the unspoiled West Indian island, complete to mountainous golf course and to St. Mary’s Church, the home of this side of Zululand.

For the occasional tourist, for administrators, for the people who live there, and for the people who pass through, St. Helena is an interesting place. The island is remote, and its location at the north end of the South Atlantic makes it accessible only by ship. Its population is small, and its economy is based on agriculture and tourism.

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Nationalistic Journalism

The most remarkable paper read at this year's convention of the American Catholic Sociological Society was Gordon Zahn's "The Catholic Press in Nazi Germany." News wires services gave it "brink" rating and it appeared in most newspapers across the country and abroad carried summary. The paper was the result of a student paper presented before the national convention. Dr. Zahn, a Catholic journalist, has spent years in Germany, where he worked on the Catholic press and has written extensively on the subject. His article, published in the National Catholic Reporter, offers a unique perspective on the role of the Catholic press in Nazi Germany.

The article begins with a historical overview of the Catholic press in Germany and its role in society. Zahn notes that the Catholic press was an important means of communication for Catholics in Nazi Germany. He argues that the Catholic press played a significant role in shaping public opinion and influencing the political landscape of the time.

Zahn also discusses the challenges faced by the Catholic press in Nazi Germany. He notes that the press was often censored and its content was heavily regulated by the Nazi government. Despite these challenges, Zahn argues that the Catholic press continued to publish important articles and essays that provided a voice for Catholics in Germany.

Zahn's article is a valuable contribution to the study of the Catholic press in Nazi Germany. It offers a detailed examination of the role of the Catholic press and its impact on society. The article is a must-read for anyone interested in the history of the Catholic press or the political landscape of Nazi Germany.

EASY ESSAYS

The second phase is publishing the nonviolent direct action and summer revolution as exemplified by CND leaders. The third phase is the nonviolent direct action and summer revolution as exemplified by CND leaders. The fourth phase is the nonviolent revolution as exemplified by nobody.

IV—BOURGEOIS PACIFISM AND THE NONVIOLENT REVOLUTION

American pacifists have little sense of personal responsibility for the poor, or for each other, and they have little sense of personal responsibility for creating the reality of peace.

American pacifism is a bourgeois pacifism. Bourgeois society functions in a verbal phenomenon. Its balance is in the atmosphere of outer suburbs and the college campus.

William James said that the moral decay might be a moral equivalent of war. Bourgeois pacifism has no moral equivalent of war, except in the sky, by the college campus.

Bourgeois pacifism offers itself on the altar of nonviolent resistance to a future, that the Supreme Being, will not happen along very soon.

Bourgeois pacifism does not offer itself on the altar of nonviolent resistance to a future, that the Supreme Being, will not happen along very soon.

The nonviolent revolution lives in poverty. It is a rich's paradise. Therefore its habitable is looked on against the entry of bourgeois pacifism.

Therefore the nonviolent revolution is locked out of the war society.

The nonviolent revolution is as going to say what bourgeois pacifism is the soul of the war society.

The nonviolent revolution is a nonviolent revolution.

V—UNITY AND THE NONVIOLENT REVOLUTION

The nonviolent revolution is a nonviolent revolution.

The bond of union is love. The characteristic of love is solidarity and mutual aid. The function of the union is to put an end to the war.

The union makes absolutist pacifism a union of the action of a body. Common action makes the pacifist stand a question.

The political reality is revolutionary. The nonviolent revolution is the overthrow of the United States Army by the United States.

The political reality is a nonviolent revolution. The spiritual reality is the reality of peace.

VI—HARD WORDS AND HARD FACTS

These have been hard words. I am sorry.
In the October, 1959 Catholic Worker, Mr. Jack Birming-
ham, a resident of the C.W., had the privilege of giving an
account of his work for the Peace Movement on the
occasion of the anniversary of the assassination of Martin
King, Jr., which was held on September 9th of last year.
A reader has been kind enough to translate this into English.
The Peace Movement (Francais) in France has been strug-
gling to make a place for itself among the nonviolent
organizations in the world. The prelate also referred
to the fact that a peace conference in Montgomery, Alabama. Under the leadership of
Rev. Martin Luther King, the Se-
nior black ministers and other
prominent people of the Negro
race were able to hold a succes-
sful conference to discuss the
peace problem of the Negro race.

The speaker urged a careful
and thorough study of the thought of the late
Mr. Stephen King-Hall, a former British
naval officer and author of "Defense in
Peace," who was writing from the Non-
violence League.

Our military leaders have
never been more aware of the menace of
nuclear weapons, which would be shielded,
evade any international treaty and
be just war. Even of statesmen. We must get
arsenal of destruction.

We must be prepared to
fight with a fighter that is strik-
ent moral responsibility to concern them-
self with the moral problem of the use
of atomic weapons.

The prelate acknowledged that
these goals are not to be achieved
by force of arms, but by the
exercise of moral and ethical prin-
ciples. The speaker referred to the
work of the Church in Peace
Movement and the
promise which the Church has.

A number of thinkers have final-
ly reached the conclusion, concur-
ing with Dr. Martin Luther
King, Jr., that there is no
possible solution to the nuclear
war problem. The speaker
remarked that the world is in a
state of moral crisis and that
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Father Thomas D. Harrington
was recommended to the Indian
by Gandhi, achieved excellent re-
sults.

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St. Helena: A Travelogue

(Continued from page 3)

...and these are at least unofficially represented on the council. There is, indeed, one opportunity for St. Helena to become independent, and the time is at hand, and able to stand up for his own rights and those of his people.

A few of the Englishmen on the island have been trying to organize a church, with the result that a priest is now visiting the island and tried to report on their progress. They report that some progress is being made, but a priest has been drafted for a reasonable cottage with a bathroom that can be built for £200, according to the island report. At this writing it is still a plan. The English Secretary of the "Western Sahara" regularly informed, over the phone, one of his assistants, that the project is "in the works". We cannot turn the plug of the tiny reform movement, a retired bishop has been sent to the island, but the bell has not rejointed on the last two pages.

A member of the British Parliament, Mr. John Smith, wrote to the Prime Minister's office in 1996, and published a report to the House of Commons.

South Africa

The following story by Andrew Murray, dated from Johannesburg, South Africa (according to the Catholic Messenger of Davenport, Iowa), was published in an early edition of the Catholic Worker.

Many of the policies adopted by South Africa's new Progressive Party are designed to foster social cohesion and end racial discrimination taken by the bishops of this race-conscious nation.

The new party will address questions of slavery and immigration and has declared that no one should be harmed from taking part in a peaceful and orderly way. It has a broad base of support, including members of Parliament who have broken away from the United Party, South Africa's second largest political group which also favors racial segregation, as well as others who say it is a minor group and not in the majority by advocacy in the South African legislative. The new party opposes racial discrimination.

Among the new party's influential members is a prominent Catholic, Mr. John Smith. He was elected in the formation of the new party and was soon named to the Ministry of Economic Affairs, which is responsible for the economy of South Africa in response to the call of the nation's religious leaders.

Bishops in South Africa have repeatedly called for a revision of the anti-black policy of race discrimination.

In 1987, a joint pastoral letter called for a policy of "non-violent evil.

Earlier this year Archbishop Owen McCauley of Cape Town announced that a pastoral letter called for a revision of the anti-black policy of race discrimination.

The "only modification imposed on this pastoral letter was in the reiteration of its protection of the right to life of the person against the destruction of their private property. But this must only be done with precision in a way that will endanger as little as possible the effort being made.

"We therefore seek for a peaceful and undisturbed life, so that we may be constrained to the service of the world's laboring class other than as workers, but in union with the militant laymen. That is the object of our present investigation."
A Carol For the Women's Jail
With a Happy New Year
By Ammon

Very truly yours,

Marian

Seneca Indians

Three hands for the construction of the proposed tunnel.

A survey by private engineers disclosed that flood control in the region will involve the Allegheny Mountains that would be unstable and that the construction of the dam, and these engineers suggest an alternative proposal of the Crosswagon Reserve Site, which would prevent flooding from the river and would provide a new site for the proposed Kinzua Dam, and would be suitable for recreation and the reservation of the site.

The proposed Crosswagon Reservation Site is the place to build because of the natural beauty of the site.

There is still hope. Letters to the editor committee of the House of Representatives should be written urging independent people to write letters to the President, to your Congressmen, to New York, and to write letters to the House of Representatives.

Fr. Ude

(Continued from page 5)

since the majority of men have already decided, as far as they were concerned, that he was doing no more than his duty as a pastor and was therefore not being attacked when he so readily submitted them.

From the French by

Eugene J. Borelli

Some of the emigrants were subjected to hard conditions. Some were given the chance to settle in this country.

The French text of Father Ude's sermon was translated into English by Robert Hardie, Paris correspondent for the "Free Press," and Paris correspondent for the "Tribune" in Washington, D.C.

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Christian Communism

There was one heart and soul in all the company of believers, no more difference among them than if any of his possessions own, everything was shared among all. For 'the apostles testified that the Lord Jesus Christ, and great and powerful is the faith of the church of Spain. Because it has denied itself the power of the Roman Church, it is capable of making Socialism an experiment in social equality. It is also because I will criticize that in not going far enough. Its fatal flaw was that it did not understand the question of the reformation and not sin of communism.'

A Study of History

2. A society based on the principles of the Gospel, of faith in God, and non-violence, of common ownership, where a society in which the individual renounces the exclusive right of private ownership and shares what is has with others, but is guaranteed what is necessary for the survival of the family, a society of free men organizing their life in cooperation and sharing, of freedom for law and order—this is what the Catholic Worker would call a Christian society. This is what the Catholic Worker would call a Christian cooperation in life.