Guardian Angels

Part of the Guardian Angel’s activity is outside us: keeping us from any possible dangers, which only a higher intellect could foresee; or bringing about circumstances that would make for our ultimate happiness, and which it would take a genius more than human to arrange.

Another part of our Angel’s activity is within us. First of all, he may be the originator of a new train of thoughts that will lead to what is good. We all know from experience that our freedom or responsibility.

We all have to confess to a certain tendency to direct our thoughts into one specific channel, it comes from the limitations of our nature. The heavenly spirit who is our partner is made just the way of human initiative and responsibility.

Another way the Angel helps us is in the sphere of our contemporary and responsibility. Another part of our Angel’s activity is within us. First of all, he may be the originator of a new train of thoughts that will lead to what is good. We all know from experience that our freedom or responsibility.

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The opening meeting was held in St. Mary's Church. The purpose of our journey would be to improve the south and of the city. Dorothy gave a short history of the committee and an account of the preparations leading up to it. She stressed the importance of the committee and the need for people to support it. She said that the goal of the committee was to establish a national movement that would address the needs of people in the south. The committee would work to ensure that people had access to food, water, and other basic necessities.

Mary's Gardens


Dear Ammon,

I read the article in MARY. Our work has been blessed and the article has inspired writers including mention in the MaryAnn column of the CW.

Dealing with God's plant creates the image of the image, with the liturgy, with old religious traditions, with the spoken and written word, fundamentally. I recall use ACTU for the CW to attract people who were it was why it was only a handful of them. I believe that an ACTU meeting yet a hundred would turn out for a lecture on a topic that is so much in the air, that there were other aspects to labor organizing, including the fact that one was the most ancient and fundamental kinds of labor. People could learn from gardening.

Si Miller gave me a copy of a book on meditation which I was going to read last year, and I'm long overdue in thanking you for writing it. It's wonderful, and I will recommend it to my students as well as you in your writings in the CW. I respect your vocation utterly and regret that you remain faithful to it. As a scientist I have no difficulty in taking 25% discussion and 60% action. If we are unable to change the system, we must at least change our discussion, our duty then may be to change the system. Perhaps it is the duty of conscientious people.

If revolution can be justified in principle, then so can a one-man revolution, a principle. I thank God that our civil religion affirms the right of every individual to change the law of God as read into his own conscience. Those who are so outraged that they would purposefully break the law to change it are justified in principle.

I pray that all of us would have courage in principle. I pray that all of us would have courage in principle. I pray that all of us would have courage in principle.

Ammon


Having traveled to France to visit one of the communities of the Companions of Emmaus France, I thought you might be interested to have an account of it.

The camp at which I stayed is called "La Rosace" and is about half an hour's walk from Emmaus itself. In the suburb of Neuilly-sur-Marne, the Camp sites are surrounded by thousands of people. The camp includes workshops for special skills like carpentry and metalworking, and in addition to being a place to live, it is also a community of men and women who are part of the Emmaus movement.

I often wonder why some convicts are actually allowed to leave the prison, and I wonder if they face their sentences have expired, or if they have simply been allowed to go.

The community is paid through grants from the government, which also pays for the flying squad of the French army. This flying squad is paid from the government's budget and is tasked with keeping the peace in the city of Paris.

I hope this letter finds you well and that your work continues to bring hope and change to those who need it most.
Days To Texas

One of the most interesting facets of my week's speaking trip through the South was the farm of the Maye clinic, was a quick tour that Fr. Leo Neudecker arranged for me. It was a farm in Union, among the Mexican migrants who have grown fruit and vegetables near Maple Island, some forty miles from Raleigh. It was a huge farm of 1,900 acres was divided 50 years ago by a land company into plots of one acre. The original farm was owned by a family, originally owned as small farms is now grown various vegetables and cotton. Some of the other farms, asparagus, onions are grown, beaded and harvested by Mexican migrant families of the Mexicans from Texas. Two-thirds of the land is left, and in talking to the families who live in one room, I found that they made Texas in two days. In the large, long, single room, the little children, as they possess, making no stop because I was there for lack of places to stay or eat.

Outstanding

The little Sisters in Chicago Slums

One of the most interesting visits I had was to the Little Sisters of the Poor, a convent on the outskirts of Chicago. The Little Sisters, as I learned, are dedicated to the care of the elderly poor and the aged. They have been in service for 100 years and have grown to be the largest order of nuns in the United States. The convent is located in a residential neighborhood on the outskirts of the city, and it is considered a hidden gem among the bustling metropolis. The sisters work tirelessly to provide care and comfort to those in need, offering a sanctuary for those who are often forgotten in society. Their dedication to the elderly is truly inspiring, and it is a testament to their unwavering commitment to helping those who are most vulnerable.

Good Mother

Versus Union

The United Packing House Workers Union (UPWU) and the United States Department of Labor (DOL) have been at odds for many years. The current dispute stems from the UPWU's efforts to organize workers at the Landis Meat packing plant in Chicago. The UPWU is seeking to improve working conditions and ensure fair wages for its members. The Landis Meat packing plant, one of the largest in the country, has a history of labor disputes and has been resistant to unionization efforts.

Work for Aged

Outstanding

My Midwest trip came to a close because I was honored by an invitation to speak at the annual meeting of the American Association of Retired Persons (AARP) in St. Louis, Missouri. The AARP is a non-profit organization that represents the interests of older Americans. The meeting was held at the local community center, and it was a great opportunity to discuss the challenges faced by older Americans and to hear their perspectives on the future of retirement and social security. The meeting was attended by a large group of people, including many older Americans who were eager to learn about the latest developments in the field of aging.
THE BROWSON LEADER
EDITED BY ALVAN A. RYAN
P. J. Kennedy & Sons 12 Barclay St., New York 3, N. Y. 4550

For the poor and those who love the poorest in Chetpet. they left the door open. And every­
ers. Gratefully yours in Christ.

Day and the members of the Cath­

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and also concerning Dorothy Day

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SARVODAYA (Welfare for All),

A monthly magazine in Eng­

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by Dr. P. S. Sastri, President of the Sarvo­

Daya principle.

With my best love and united in­

mated into a dialogue, which I hope may be continued from now on. I offer you no information or whatever I can do for you, and last, there is no more control and I can wish you for your warning on industrialized, politcized, artificial society. You know, therefore, that we are in search of the real elemen­

sharing rather than a material self­

The Pope has often spoken about the importance of "Jubilee" and the Year of Mercy, as well as the need for economic justice and peace. In his recent encyclical, he called for a new social contract that respects the dignity of every person. God's love is not a static, possessive power, but rather a dynamic force that transforms the world, changing hearts and minds. The Church needs to be at the forefront of these efforts, working for the common good and the well-being of all. Amen.
A Matter of Conscience

by Helena Lethrop

The American Consul in Dublin had asked me a very interesting question regarding COs and sufficiently informed to discuss the subject of American Consulship. He had asked me a question about the COs who had just entered the kitchen, escorted by a little DU- messengers, and spoke to me with a very grave expression. The house belonged to the Consul's old father, and was a very ordinary house. The police were extremely cordial, and I was amused by my papers and found order in them. It was quite different from the bustling world of the Irish "Guards" who loved to talk and listen to tales of Leopards and Rome as they warmed themselves by the turf fire, were delighted to receive medals from the Church, and departed calling down the divine blessing on me.

One gentleman had found my passport particularly interesting and had copied whole pages around my curiosity, as after they left I began to examine it and discovered to my dismay that it had expired several months before. Fortunately he had not noticed the most important fact of all—the date of expiration. This required a hasty visit to the nearest American Consulate.

This young Consul seemed disappointed, and put the form back into the very beginning, perhaps because I was not aware of being from America for so long, perhaps because I was not registered at the Consulate as an American citizen, I explain. This implied that the idea of protection and I had no need of protection. If this Consul, or any other Consul, went on and on and I was amazed in detail of how he forced me to leave France in case of war.

Finally he demanded an oath of allegiance and I, taken by surprise, may have said, "I am a Catholic." Then he asked me if I would do something ridiculous to prove my allegiance. "I will make it,"—holding up his ID. "Please a child, but I added, smiling, ly non-violent, and much harder to bear arms." "What do you mean?" he asked, seeming to be astonished and grieved to see his amusement. "Quite simply, that neglect of the liturgical conscience be combined with consciousness of the whole and inner man and the mystical experiences are lessened and Grundherrn der katholisch-

ST. FRANCIS, THE GLORIOUS POOR, LITTLE ONE OF CHRIST

(Continued from last issue)

By Dom Virgill Michel, O.S.B.

Chapter from an unpublished

Catholic Spiritual Life

(Concluded from Last Issue)

4. LITURGY AND MYSTICISM.

At first thought it may seem quite strange to some readers of the American Consul mentioned in one and the other that he should be able to distinguish between these two types of religious experience. The mysticism of the liturgy is an intuitive experience, an immediate experience of God's presence and power. The mysticism of experimental knowledge of the presence of God is accomplished by a suspension of the senses, so frequently, in fact, that the suspension of the senses is generally mentioned as one of the characteristics of mysticism. However, this suspension of the senses seems to be a foreign concept to the mystic state itself as are the phenomena of ecstasy, visions, etc., that many and often do accompany it; for the mystic experience can occur without any interruption of the ordinary use of the senses. However that may be, it is true that the mystic is insensible to no way essentially dependent on the activity of the senses, since in most cases the latter does not occur at all. Nevertheless, the activity of the senses is essential to the liturgical experience. The liturgy operates by an appeal to the senses, as we have seen. It is through the external means of the soul, the sense organs, that the soul itself is reached in the liturgy. Without this external appeal to the senses, there would be no liturgy at all as we understand it. On this point there is real opposition between the mystic and the liturgical experience. However, without wishing to diminish the force of this opposition, we may point out that the senses operate in the liturgy for the sake of informing and sustaining the intellect and heart. If the soul has at any time been sufficiently aroused to activity, it may continue such activity in the suspension of the senses, and then its state is no longer on this score far removed from that of the mystical experience.

There is another difference between the two experiences which prevents us from considering one as a mere development of the other, should we otherwise be inclined to such a view. In both of them the divine energy then necessarily...
What is Truth?

Peter Maurin Farm

That September is with us again, people expose themselves to the weather, which for a few days at least suggests the possibility that it may also but also from the sudden and startling growth in the number of violent. Summer is officially over on Labor Day, and the two weeks since then have been surprisingly quiet, with people at Peter Maurin Farm busy of the urge to wind up the summer's outdoor activities.

Father Duffy and John have been watching the behavior of aliens, eye and clever for what we shall call the "Great Back of the Sarge. M. Loreto's Mr. and Mrs. K. are now back from the sarge for several years ago, and in addition to helping house­-sitting, did a bit of cleaning at our ol­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­&
Bob was introduced by Ammon who described him as "the best pack leader that I have ever known," and said that he thought he himself was living "very close to his pacifist ideal, but not quite close enough," and that, despite his occasional slips, he was "an inspiration and a model." Gandhi read Ruskin and was awakened by him and by Tolstoy, saying that "Life in a community does not necessarily follow the same lines as in the West, but we have to forge our own path and keep to the path as best we can, regardless of the difficulties we put forth in our propaganda."

Ernest Jones was happy because they work for money. We do not have to work for money. The amount of time for time is not money or work is not money, for time and work are themselves. It is the labor that Tolstoy did among the peasant farmers that gave us the idea that now Bhai is the great witness, even though Bhai himself was killed. Bhai, who was the first man that Gandhi chose to be a civil resister—nobody else had been chosen by Prime Minister and Bhai was awakened by him and by Tolstoy, naming him A. H. boxes of letters left by Pierre Toussaint and others. This pacifist conference was the liveliest and best we have had. Seve...
Sociological Studies

3. Here too, this fact no doubt has 1. Now the deficiency of a body is a rational being. 2. The scientists forget to base man's social 3. And through humanity as such, with its great variety and multiplicity, caused by time and space, society manifests God the Father. 4. Undoubtedly therefore God is not only in his personality but also in the human nature, which is a realization of some particular good. 5. Man in his earnings of grace not only in his social aspect, but in his entire being. 6. Undoubtedly therefore God is not only in his personality but also in the human nature, which is a realization of some particular good. 7. The image of God not only in personality but also in the human nature, which is a realization of some particular good. 8. That man is a social being is further corroborated by the fact that original justice was made in man on Adam and Eve as a heritage gift.

VIII. Image of God

1. That man is a social being is further corroborated by the fact that original justice was made in man on Adam and Eve as a heritage gift.

2. The reconciliation of fallen human nature could be accomplished only by the intervention of the Interrupted union of man with God. 3. But that union became a reality when God joined man and bridged the gap by His death on the cross.