The Curse of Liberalism

I. Three Jews
1. Harold Laski, an English Jew, says that Liberals have endorsed the ideas of the mystic in the name of liberalism.
2. Julien Benda, a French Jew, says that Liberals have given up the search for truth and sacrifice on the alter of paid propagandists for the establishment as well as capitalism.
3. Mortimer Adler, an American Jew, says that Liberals are materialists and not philosophers.

II. Let's Be Liberators
1. The first thing would be different if they had made the past different.
2. The future would be different if we make the present different.
3. To make the present different one must give up old habits and start to contract new habits.

Revolution and Compromise

By ROBERT LUDLOW

It is in Israel that God revealed himself under the aspect of a nation, which, in the Old Dispensation that there was a mission in the national State. And yet it was a mission which, in a Habe under law, subject to the moral law of chastity of the church; the whole being at the moment between Jew and Gentile, there was not then fully realized the great task which Israel undertook. And so there was war. And yet even under the aspect of a nation, there was the realization of the universal brotherhood of men.

The Curfew of War will not be passed by and for all the evil doings of the war — will seek to lay down rules for murder. It will be seen that orthodoxy in the sense of the visible expression in society of that love for all men which is a precept of Christ.

What is force? The age-old question:

Social Implications

The personal philosophy of Chapman, deeply nourished by the wisdom of the Angelic Doctor, was the antithesis of an arid, class-room set of formulas. Unless a doctrine could be lived, he felt, it was empty, a mask, a mere cloak for the true devotion of love. The personal sense of fraternity was imbedded in his ideal of the full brotherhood of man to which his religion and his philosophy told him to aspire.

Revolution is a step forward, no matter what the revolutionaries say. Their ideas do not come from a vacuum. They are the ideas of the subconscious, a logic by indirection. Ecclesiastics had a story about two pilgrims who set off for the Holy Land. One is diverted from his path by a desire to go to Boulogne, where he knew there to be poor relations. The other allows nothing to turn him aside from his intended goal. But when he reaches the Holy Land, he finds poor relations also.

When all things are known, I think we too will find that Emmanuel Chapman, in ways that many seemed to be detours, reached most surely the goal to which we all are pilgrim.
The Savior with the Sword

Excerpt from A Study of History

by Arnold J. Toynbee

Published by the Oxford University Press.

One of the things I have come to think that hope is that it may be true enough good to be true. It is not, however, the hope of the people, but the hope of the world, that the world may be saved by the sword. And so I have often thought that the sword of the world, which is the most powerful weapon of all, is the weapon of the world. And so I have often thought that the sword of the world, which is the most powerful weapon of all, is the weapon of the world.

The Savior with the Sword

The Savior with the Sword
For the Catholic the great real
is love and this reality is not
that expression either in iso-
lated individualism or in the
social or political order. Duro-
love is not a thing of mere at-
traction but of identification; it is
a thing of community, of friendly
feeling of each other. This re-
ality will be expressed by iden-
tification, by sympathy, by
unity of feeling, by friendship,
by brotherhood with Him. And
the paradox of the Christian
message is that we can only re-
commonly work, through Christ
through the relationships we es-
tablish with our fellow men.

Today the whole Church finds it-
self faced with one problem; the
Christian solution. Can we be
exaggerated nationalism, the
problem of the divorce of the
mat-
ter and spirit. The Church is
not only the world which faces
problems such as these, the
Church is that face in the uni-
verse which if it is not to be com-
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friendship, by brotherhood with
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Our Lady of the Chickens

For the "Bred" Catholic the
Christian solution can not rest
on anything that precludes the
tradition of the Church or her dog-
mas. And for him the past hundred
and fifty years of industrial civilization
are not to be confused with her
tradition, nor the half-expecta-
tions and compromises church-
men made of her dynamic truths
to be considered.
The truths of the Church which
our times ever cry for are those
of the Mystical Body of Christ and
of Christ the King. His emphasis on
the Mystical Body of Christ and His
interests with the Church in the
interests of the whole world, the
Church in the interests of all
people, has given the lay apostate
a great spiritual transference.

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From The THE CATHOLIC WORKER
Some Letters from Friends on the

James O'Carra

Dear Friends:

For one who has had no connection with the Catholic Worker in terms of his own debt. There was one standard joke regarding vagabonds that was especially popular among Catholics: "How do you know if a man is a nobleman?" We all would, I think, have been surprised if the same grace were embroiled by such less- than-500 priceless in any case. But the reason the phenomenon arose, I believe, is not so much that enough was distributed to make the point of the joke. The joke is a modernized and updated version of an old approach, of course, misses the whole point of the Catholic Worker or the Catholic Worker as an instrument of God's grace on this earth in this age; and therefore, any charitable work that was channelled to the poor by the Houses of Hospitality will be

The fruits of such charity have existed in every country. But in America, they have not been as well received, and hence, have not been as well used, as those in the past. Hence, we are called to form a great charity. We are called to make the soil of Catholic faith as fruitful as possible. And we are called to perceive the true and genuine needs of the poor, and not to be satisfied with mere alms, but to be concerned about the very needs of the people.

Father Hesler

Dear Dorothy:

"Blessed is he who is not seen, admired or enjoyed," my beloved friend, in the words of St. Francis of Assisi. In applying the words to you and the CW in general after your few years with us...I believe you have not been seen as much as you should have been.

But there is another way to look at this: instead of trying to please everyone or to be admired, your presence has been a source of inspiration and delight to many. I have come to love the way you, through your words and actions, have shown us the true meaning of Christian love and service.

And so, as we look back on your time with us, let us remember you not only for your kindness and generosity, but also for the joy and peace you brought to those around you. May God bless you and guide you on your journey, wherever it may lead you.

With love and gratitude,

James O'Carra

Friends.

Dear Brother:

I think that the most important thing we can do is to pray and to count ourselves as brothers and sisters, whether we are a part of the Catholic Worker movement or not. The Catholic Worker movement is a community of people who strive to live in accordance with the teachings of Christ. It is a community that is committed to the poor and to the marginalized, and to the building of a more just and compassionate society.

Peter's Green Revolution Puts Action into Practice

Peter's Green Revolution has become a reality. The Catholic Worker has adopted a new approach to the problem of hunger. This new approach is based on the principle of solidarity and justice, rather than on the idea of charity and alms.

Peter's Green Revolution is not just a slogan. It is a way of life. It is a way of acting in the world. It is a way of seeing the world. It is a way of understanding the world. It is a way of living the world. It is a way of loving the world.

Therefore, I invite you to join us in this new approach. Let us work together to create a world that is just, equitable, and compassionate. Let us work together to create a world that is free from hunger and poverty. Let us work together to create a world that is full of hope and possibility.

With love and solidarity,

James O'Carra

Chicago, Ill.

John Hayes

Dear Friends:

Congratulations on the happy anniversary of the Catholic Worker! I know that this achievement will not be easy, nor is it a cynical affair. It is a simple, sincere, and single-minded effort to build a better world.

But I must also say that I hope you will not be discouraged. The Catholic Worker is a movement, not an organization. It is not about winning battles, but about building a community of love and justice. It is about creating a world that is full of hope and possibility.

I am proud to be a part of this movement, and I am grateful for your efforts. May God bless you and guide you on your journey.

With love and gratitude,

John Hayes

John Hyman Hales

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With love and gratitude,

John Hayes

Father Parsons

Dear Friends:

I am glad to join in with all of you in your efforts to make the Catholic Worker a truly Catholic Community. In this, I believe that we have a great task ahead of us.

We must be ready to face the challenges of our time, and to offer a hopeful vision of the future. We must be prepared to face the difficulties and to overcome them. We must be ready to give our all, and to dedicate ourselves to the service of God and of our fellow human beings.

I am grateful for your efforts, and I am proud to be a part of this movement. Let us work together to create a world that is full of hope and possibility.

With love and gratitude,

Father Parsons

Page Four

THE CATHOLIC WORKER
May 1949
Mail Bag

The very darkness of the times makes the news more true and beautiful the light which you have kindled. Now do keep this light burning, that others may see your feet, and resolutely walk therein. —John Henry Newman.

Very truly yours,
Robert Bravington, and placed by him in the mouth of this bird.

... if I stop into a dark tremendous sea of cloud.

Close to my breast; its splendor, lone and shining.

Will pierce the gloom; I shall emerge from the darkness.

John Haynes Holmes

Community New City.

Abbot Dunne

Trappist, Ky.

My dear Miss Day;

I am always fond of getting a line from you because your work has our fullest sympathy, and our prayers.

We shall certainly remember in daily Mass and in the Office your dear ones especially. I know that you have Faith and know how to do much good.

There are many reasons for young Catholic writers and editors passing a hat, he said, and there was a suggestion that it may be better sometimes to yield a try by means of public—and private advertisement office covers the country.

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For some years now we have been preparing a letter to you, writing your paper the "Catholic Worker," which you send regularly to us, and on which we have begun to express our appreciation for the service you render. You are aware of the fundamental truths of the Church, and you are doing your best to report shortly about our life and progress here in Paraguay.

Amidst the flood of new inventions and in the roar of the immense human race, the increasing emphasis placed uponvisible and tangible success, the danger of hatred and mistrust between nations becomes more and more evident, which pours in from every side, it is refreshing to see in you, a group struggling to place the truth before men, to overcome the prejudices of the past and cause war and racial discrimination, which they are forced upon by the process, to restore the sanctity and purity of the family life as the central value of human society, and to bring men back to a sense of universal brotherhood and the real and fundamental values of life, the human and Christian values of an ever deepening contact with all such groups as yours, for the spirit which drives men to speak fearlessly against all the perversity in this world brings such men together in a common seeking for the truth, in a common desire to understand and speak the truth which is the answer to all human problems.

27 Years
It is this concern for truth and community, proceeding from the spirit of love, which brought us together, and which has been maintained through the 27 years of our common life here in Paraguay, during the 27 years of our common faith. This is the greatest work we have ever done, and to which we have given our whole life, and in which we have seen the fulfillment of all that is true. We have worked for the life of complete sharing, this life of stability and harmony, this common table, where each gives according to his strength and receives in accord with his need, the answer to the questions of a race now less likely to be solved by the real and fundamental values of life, the human and Christian values, which are the only remain the same.

It is not a cooperative. Because a cooperative in which the members together is only material advancement.

It is not a phalanstery. Because a phalanstery people get together all by themselves in order to live an ideal communal life away from the real world. It is not the return of a plant. The death of any one of its members means the disorganization of the community. It is founded on neither on mutual assistance nor on class struggle. It is a family of families, a cell of families which is to be based on any economic expression of the community, a community of friends and not of labor and friendship has to be established. This first work of the paraguayan Catholic workers has been done necessarily and often several times. On this ground anything is practical is attempted.

In the country the communautarian movement in France is the community of Baron Dehais and his family. In other countries, where this work is not possible, it is done by the individuals. It is a movement of Christianity. The movement itself, in this sense is not, in this respect is an association of Family life. It is a concern for the truth, and its only purpose is to understand and speak the truth which is the answer to all human problems and to seek to live in accord with it.

The French do not pretend at all the extreme poverty and misery. This great poverty is in-exchange. The country itself is filled with many war orphans from Europe, we have sent brothers to Europe and we have also decided to take in the sufferings in the world, but to oppose constantly the idea of war and the destruction of life.

It is a harp crime indeed to withdraw allegiance from God in order to please men. We find joy in the world. We live and work and rich in the State and the world and in the Church. In France, the French do not pretend at all the extreme poverty and misery. This great poverty is in-exchange. The country itself is filled with many war orphans from Europe, we have sent brothers to Europe and we have also decided to take in the sufferings in the world, but to oppose constantly the idea of war and the destruction of life.

The State which should be only in justice and the common good, has become instead a slave bound over to the service of human passion and the satisfaction of a few.

We ought then to be ashamed of ourselves, we who act so differently.

It is this urge to unity and community which has branched out in different communities, some of twelve families already admitted, and the calls upon the creed, wealth or position, but help the troubled world, which is in our wish to enter into come citizens of a new kingdom.

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Under the Yoke

(Continued from page 3)

- what sort of a world is going to be born from violence, in so many energies are fomenting.

The world is in for an era of totalitarian dictatorships, Catholic Trade Unionists, and one "l)><t men gather figs of thistles, or Pius XI, that we have yet to see so many solutions of the problem. Streetcars were overturned, in the same way that the motive of the Zionists publicly reproved them, saying: you know your friends who have disagreed with us.

The Holy Land was an occupied country, and the occupier was under which Christ lived all time.

No. He did what would seem weak-siders of holy wars. He advised and we build ourselves houses in the neighborhood arrived in the local restaurant and butcher shop. It isn't important.

Cold and hunger and hard lodging, hunger and hard lodging, and all things that affront the senses were well known to Peter. But what of the inferior senses, and must be worshipped in spirit and in truth.

Christ's life? There was no pathos in their end, but a look— it is only a look—of coldness and hatred. They generally speak but little, and then it is not to those present, but to their relatives; and they speak of these things as if they were neither in pain, suffering, nor eager to make an interest. Their death, from the time of the last breath to the last words, looks almost animal. They lie there, on the bed, with a coldness of the eye, and that is in the night, when none are by, when the nurses are often asleep almost as if they watched the opportunity to die alone. As they were being driven to the grave, they died out, without witnesses, and without saying often, "I want to die.

Father describes Peter's actual death will be like, or as it comes, in the neighborhood of Christ in God." He is not even apprised for the sake, as he is not even understood that I use this term as one uses it for one not passed upon formal harness Church. A ready of death of the poor have long been honored even by the unbeliever, as the poor man who washed the feet of his disciples and His head. Poverty is praised and sung in song and story. But poverty is a sacred virtue, a solitude, a defect. It is a garden enclosed, a secret place. It is to be loved by faith, not by reason or by sense. It is not just stupidity, which is a very expensive profession indeed.

One time we cleaning a poor woman's house for her when she was in the hospital, with her sixth child. The house was filled with rags, with junk. Some of those bed-sticks, yellow summer suits; things washed (there was a little time to wash) and grey and with age, used time after one for child after another for nightgown, for day dress, for many, ugly, smoky and offensive, and must be worshipped in spirit and in truth. The beauty of poverty can be discerned for the death of sin.

One of Nestor'sennon's Lenten sermons, "You shall multiply comforts and get rid of daily inconveniences and distresses of life."

"Gold and hunger and hard lodging, hunger and hard lodging, and all things that affront the senses were well known to Peter. But what of the inferior senses, and must be worshipped in spirit and in truth."

One has no wish to live in the neighborhood of Christ in God. All devotions are molten in one. All wishes have disappeared, and so has the sight.

"Let us speak of one more death, the death of Christ, without the death of sin."

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Under the Yoke

(Continued from page 3)

May, 1948

THE CATHOLIC WORKER

Mott Street

(Continued from page 3)

Without Poverty

Page Seven

WRITE FOR CATALOGUE


Stained Glass Medallions

Religious Greeting Cards for All Occasions

FOR WRITE FOR CATALOGUE

Under the Yoke

(Continued from page 3)

he did recognize them as he had written in the Charleston. They are spoken in the charade, he "could not remember.

The church of the Association of Catholic Trade Unionists, and one "l)><t men gather figs of thistles, or Pius XI, that we have yet to see so many energies are fomenting.

The Holy Land was an occupied country, and the occupier was under which Christ lived all time.

No. He did what would seem weak-siders of holy wars. He advised and we build ourselves houses in the neighborhood arrived in the local restaurant and butcher shop. It isn't important.

Cold and hunger and hard lodging, hunger and hard lodging, and all things that affront the senses were well known to Peter. But what of the inferior senses, and must be worshipped in spirit and in truth."

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EASY ESSAY

ON PILGRIMAGE

(Continued from page 3)

To give up old habits and to contract new habits is for oneself.

To liberate oneself is to be free for oneself.

Why be a liberal?

III. Modern Education

1. Henry Adams says that you cannot get an education in America because there is no unity of thought in America.

2. Norman Foerster of the University of Iowa says that States universities do not know what it is to be educated.

3. President Hutchins of the University of Chicago says that Universities can not give an appreciation of the spiritual from the material.

4. When religion has nothing to do with education, education is only a liberator?

IV. Secularism

1. The fruit of Liberalism is materialism.

2. Secularism - the separation of the spiritual from the material.

3. When religion has nothing to do with politics is only a liberal.

V. Materialist Slogans

1. The fruit of secularism is materialism.

2. The materialist philosophy growing out of secularism is the expression in materialist slogans.

Service for profit. Time is money. Cash and carry. How is your old man.

How are you doing? Business is excellent.

The law of supply and demand. The problem of the machine.

Use of Power

The problem of power is the problem of unemployment. Or rather, the problem of power.

The law of supply and demand. Some machines will remain and some others will be destroyed.

To give up old habits and to contract new habits is for oneself.

To liberate oneself is to be free for oneself.

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