This month of May, on the eve of the compulsory arid drill and after having avowed to be serving a sentence for our usual civil disobedience, we were caught up on my western trip, owing our readers this report, Bill Streever, who was with us on May second, so he too can account to us for the misbehavior.

If we are to be sentenced, Charles Backer is on the way for his share of jail time. I am writing in Ottawa, which I am supposed to have received a sentence for the last month’s statement we wrote and which the judge tells the story of how he himself was brought to the point of having to sign his name. The judge has now been found guilty of two charges of criminal contempt.

St. Thomas and Civil Disobedience

"The beauty of civil disobedience," said Bob Moses, "is that it answers a problem of law that has bothered people from St. Thomas in the present. Aquinas held that there are certain acts which are not binding in conscience except for temporal circumstances of disturbance. Since violent disobedience, in the violent centuries that have passed, has been a cause of scandal and disturbance contrary to the will of God in the manner exception has generally proved to be the rule, not the exception.

But civil disobedience by its nature avoids the kind of scandal and disturbance that characterized the violent kind."

This month this spirit of disturbance has not been weak. The I.B.M. has just been found guilty of the crime of disturbance and has had its license revoked. I.B.M. is in the process of hiring 3,000 new people to meet the demand.

We have a few hundred people on the list of those who have been thirty, fifty, and one hundred days behind bars. It is a shocking sight to follow the progress of those who have been putting up resistance.

The editor said: "There are among the prisoners very few of the kind who are thought of as jail-going against some of our ideas, but they are certainly there."

We only hope and pray that they will be brought back into society to take their place.

The editor added: "This kind of disturbance is what we need in order to bring about the kind of change that we want."

Father Aver, S.P., teacher of philosophy at Detroit College, wrote a letter on the subject of disturbance.

"The philosophy of disturbance," he said, "is the way to bring about the kind of change that we want."

Sharon

This month Sharon is happy to announce that the factory has been closed down. She is going to spend the summer at the seashore and put on plays and pageants as well as teaching piano and organ. She needed a rest from all of my speaking so spent four weeks here, meeting only with other workers of St. Joseph’s College, and Dr. Colbert and Commonweal friends in Brentwood, Warren, my son-in-law, and Dr. Gross in N.Y. City believes in fasting for health. I had been very ill, and non-church Christian do not agree on that score, but we are fellow vegetarians and old friends from Milwaukee days.

Sharon

My daughter teaches in two Catholic and two Protestant high schools and puts on plays and pageants as well as teaching piano and organ. I needed a rest from all of my speaking so spent four weeks here, meeting only with Green friends to Bob Montgomery’s in Berkeley and Dr. Backer and Commonweal friends in Brentwood, Warren, my son-in-law, and Dr. Gross in N.Y. City.

Sharon

This is the place where I plan to work and live in a few years. I am going to spend a few months here before settling down around Salt Lake City. My old friends, the Steinbecks at Santa Clara, U.C., are thinking of coming out here. I am sure that they will be happy here. Sharon has gone far to the right since Father George Dunnie has spoken on their radio there two years ago. I did not speak at the University, I spoke from a book under midnight at Bay Keplar’s—the Irishman who is the best in the whole world.
News of the Freedmans

Dear Friends,

This is just a long overdue note to let you know of a recent visit. We bought a farm in partnership with some friends, and we have 25 acres of land, twenty-three of which are cleared and the other two are pasture land. We have one house, a barn and a few buildings.

We have divided the house into two rooms, one for our children and one for ourselves. The children can play in the yard while we do our work. We have an outdoor kitchen and a small garden where we grow vegetables. We have also started a small chicken coop and are planning to raise poultry.

Sincerely yours,

[Signature]

Community in Nova Scotia Tries 'Back to the Land'

Dear Dorothy Day,

Flight is our only salvation! So we preached it. We are not alone in this. We are part of the city-dwelling families of the time. He wanted a return to the simple life and to the basic needs and pleasures. Or rather the simple life and to the basic needs and pleasures.

The three prime needs of man are food, clothing and shelter. The prime pleasures of man are the world around us. In the city the principal needs of a man and his family are food, clothing and shelter. He has to work on a weekly salary. This salary is regulated by work done, not by a man’s needs. For example, if one works on an assembly line, he gets exactly the same salary. He must buy food, buy clothing, buy rent. Then he has to pay to see a show, buy his clothes, buy his outdoor family and home.

The artificial pleasures of the city can never compare to the simplicity of a small community sitting in a family and having a family. Today, we are working on the land and living on the land. We have a small group of families to assist in the daily work and in the care of the children. We have a policy of simplicity and self-sufficiency.

We bought a farm in partnership with some friends, and we have 25 acres of land, twenty-three of which are cleared and the other two are pasture land. We have one house, a barn and a few buildings. We have divided the house into two rooms, one for our children and one for ourselves. The children can play in the yard while we do our work. We have an outdoor kitchen and a small garden where we grow vegetables. We have also started a small chicken coop and are planning to raise poultry.

Sincerely yours,

[Signature]

PS: Your paper has too much politics, too much revolution. Pacifism, like charity, is a hermit's virtue which the majority of mankind despises. St. Joseph's Farm, Nova Scotia.
The RUN from the bombed Contest
where are laid the dead children amid smoke of the ruin.
Still has the Bands of Companion, though it is a long and deep
wound on her shoulders, only the dusts of the falling walls.

Do not ask how, and you want no, for answer,
Mystification: it is a fact, hand it is a need.

(See how her hands touch,

with a reminiscent tenderness a restraint, the soldier
from the ruin forth, herds her.
A wall falling as dusts, as its rubble;
hangs the cold memories of new worlds
laid to its thunderousness, terribly still.

—When the city falls,

Who shall build its soils?

Pentillance shall dig its trench
in its sands, in its gulls,
Lo, its gate bars, To Love Alone.

Raymond F. L. Lawlor

The Harmless People
by Elizabeth Marshall Thomas, Al-
ed Knopf $4.75 reviewed by

A little under human scale there is a people whose language belongs
to South-West Africa and Western Bechuanaland, in the Kalahari
desert. Their existence is entirely
Bechuanaland, in the Kalahari
song of the tze melon. Shelter is provided
by clearing werfs or space and ar­
hunt game and burrow for roots
and moisture will be the
existence of white or bantu peo­
where the richest can devise the
easiest and best way of wiping
away humanity, they hold
experience of white or bantu peo­
and mythology spin their subtle
threads and their children are the
happiest alive.

Times of an expedition under the
angle he'r book is most rewarding,
In our machine and plumbing
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South in the Winter

By ROBERT STORELL

We left our Vermont farm in early winter for a journey South. Probably the strongest reason was the growing realization that a move for companionship both for ourselves and Laurie, age three. We live in a county where there are no nearby children during the winter months, so that our neighbors are retired couples whose families have grown up. We were of the mind to work to do and wanted to live more out of doors during the seasons. We selected Middle of a Vermont winter, then. To see how we would fare we were to be disturbed by the high level of radioactivity in the Northeast and its possible effect upon the health. This made it seem wise to spend a year there, the year where the level is lower.

The madness of our times is amply documented in the latest edition of this book. But the upshot of the whole is: we have a right to expect a future, public and another in priv- e in the realm of mental hygiene, and who are mentally and spiritually, could never be forgotten. That is why Doctor Moore believes not only that deviant and extreme behavior can be an enriched by an understanding of his own Christian life, but that, without such knowledge, we can never be able to effect a cure of mental illness.

In spite of the supreme patient a psychiatrist, the human ele- ment, both physical and mental, is always present, and often shows itself during the patient's reaction, even in the eyes of the saints. Father Moore shows that even the saintly can be compatible with some form of mental disease, incompatible with other forms, even in the most saintly of human beings. Mental hygiene is not the only answer, but a pure natural endowment but something which can be caused by divine grace. This hier- archy of causes must consequently never be forgotten. That is why Doctor Moore believes not only that deviant and extreme behavior can be enriched by an understanding of his own Christian life, but that, without such knowledge, we can never be able to effect a cure of mental illness.

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Dear Dorothy,

I would like to tell you something about your young woman's work of mercy, originated here two years ago following the governor's order that strait-jackets in the mental hospitals be burned. Since then young working Catholics who love and seek the poor have found an outlet in a small group formed originally as a charitable confraternity of our Dominicans, whose interests are for the most part social.

The group's first major project was a Christmas "tree," like the volunteers begged for last year; we distributed two gifts for each of the 1200 patients—we've kept the idea from the last year and also plan to pick up other members of the family.

The group's work soon expanded: the underprivileged hospital patients, always suffering from this type of poverty, now have the independent, old ideas about them. The group's people, more independent than usual, have purchased two presents, a gift for another member of the family, and the group has done heroic work in her attempt to put things right.

In the case of people, the group has purchased two presents, a gift for another member of the family, and the group has done heroic work in her attempt to put things right.

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South in the Winter

(Continued from page 8)

store and similar to those of the Bahama Indians. The dry up cotton stalks crowd eight or ten feet high. The crops must not be cut while there is still a year's worth of growth and protein in the leaves. The dry stalks must not be burned; the smoke would poison the soil. We were told that the weight of desolation by building up of the old ruins of Decatur and the town was evidently a surprise to the weight of desolation by building up of the old ruins of Decatur. The houses were made Stella Maris, a center where three Catholic Action groups in Portland were meeting. The meeting was good and the work was started by a group of young students and I had never met Jerome Davis, but he came to the meeting in his home. The CW message was entirely new to the students and nun's and they asked for the recording for all of the Newman Club and met Tom Coddington who has had a law student and a Newman Club meeting. His pretty young wife. He had read my book and sent me a congratulatory letter. He is a Catholic and anarchist and head of the committee to gather funds for the refugees from the Fracese tone. I also spoke to the Quaker Sunday school.

Gordon Keller left some friends at his home one evening where I stayed with Vic and Emma Hauser, my old time friends since 1960 who keep a little restaurant in Clinton's Restaurant. Mike Gold and his two sons were there and later in the evening there were about forty people there and they were reading aloud a very psychotic poem that I had written at the time. I forgreat to mention that when I was talking to the students at the meeting in Portland a couple of days I had my back to the window and did not notice a police car driving by. Later on Saturday I drove the police car through the beautiful streets of Portland and was being whirled away, for I had been talking about going and jails all along. Also when I was waiting for my friend Platt Cline to come to the meeting in town the next day there was a clipping in the newspaper that he was in town and wanted to know what I was waiting for. Someone sent me a clipping to this effect and I was very much pleased.

Speaking of jails, I forgot to mention that when I was talking to the students in Portland a couple of days I had my back to the window and did not notice a police car driving by. Later on Saturday I drove the police car through the beautiful streets of Portland and was being whirled away, for I had been talking about going and jails all along. Also when I was waiting for my friend Platt Cline to come to the meeting in town the next day there was a clipping in the newspaper that he was in town and wanted to know what I was waiting for. Someone sent me a clipping to this effect and I was very much pleased.

I carried a knapsack on my back while I was there. I went to my March 5. Portland. Later in the evening there were about forty people there and they were reading aloud a very psychotic poem that I had written at the time. I forgreat to mention that when I was talking to the students at the meeting in Portland a couple of days I had my back to the window and did not notice a police car driving by. Later on Saturday I drove the police car through the beautiful streets of Portland and was being whirled away, for I had been talking about going and jails all along. Also when I was waiting for my friend Platt Cline to come to the meeting in town the next day there was a clipping in the newspaper that he was in town and wanted to know what I was waiting for. Someone sent me a clipping to this effect and I was very much pleased.

The rainfall here is not much more than in parts of the east but it is too warm for apples or pears. Only recently has the island tried to grow potatoes on a large scale, and they still need to be imported. We would like to spend a year in Jamaica or Brazil, but there is not enough money to cover the costs. How can a whole people be inspired to use their own resources? How can a whole people be inspired to use their own resources? How can a whole people be inspired to use their own resources?

My family was decided that a local population is determined in direction by its own social and economic needs; and it is not the wealthy tourists. Nassau is an extreme example. Very little food is grown locally, and everything else one sees is imported. Everyone has their hand out for the dollar. The prices in the large cities are about $60.00 for 1000 cars on seven streets. About the only hotels are tourist attractions

On Pilgrimage

(Continued from page 2)

A Battle of fossils and beetles, and the talk was recorded. Later I spoke to the students and classicists, and met some Oralis and my old time friends since 1960 who keep a little restaurant in Clinton's Restaurant. Mike Gold and his two sons were there and later in the evening there were about forty people there and they were reading aloud a very psychotic poem that I had written at the time. I forgreat to mention that when I was talking to the students at the meeting in Portland a couple of days I had my back to the window and did not notice a police car driving by. Later on Saturday I drove the police car through the beautiful streets of Portland and was being whirled away, for I had been talking about going and jails all along. Also when I was waiting for my friend Platt Cline to come to the meeting in town the next day there was a clipping in the newspaper that he was in town and wanted to know what I was waiting for. Someone sent me a clipping to this effect and I was very much pleased.

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narcissism, and has helped me sell CW’s at 43rd and Lexington, accompanied by an ardent Russian
friend of mine of the kind who is interested in my radical Mormon and radical Catholic friends in Salt
Lake City, Utah, who were the original source of information and who I spoke to the children there. Some students came over that night and
2021. The meeting was held at the Blanchet House, a Catholic Worker center,
and the men who were housed there were those who had been held over the weekend.

March 21, 1934.

Bertha Skelly drove me to Maryland, and we arrived in Baltimore late in the day. I was met by Larry Rambusch, the
Catholic Worker editor, who is a musician and has a room in the
temple which houses the chapel, and we had an old friend, and we had such a good
talk. We agreed to meet again by both diocesan and secular
theology and realized that there were many dimensions to this.

The next night there was another very good and crowded
evening at the Catholic Worker house. Father Leonard Austen was there and we made a date for lunch so he could
serve as a bed. Father Leonard Austen is a musician and has a room in the
temple which houses the chapel, and he is looking for other
quarters in the same area.

Thursday, March 17.

Up at six to go to Mass at Fr. Oudruc’s church and breakfast with him afterward. Another
friend of mine who is very dear to me was sitting in his bedroom living
in the middle of the night, and I was able to get him.

Interview with bright young
man from the Mission who com-
plained that if one was too Chris-
tian one could not be a patriot—or
beat him. I have never seen a house
in 1934. Peter Maurin Farm from their
met me at the station, fed me and
meet engagements. The Arch-
work and attitude, somewhat like
and palms. We were in San Fran-
isco, which has been going on here for
some twenty years or so of his life. She did a tremendous amount of
work and was a very fine organ for the
Blancet House. The latter is go-
ing to be a church and a home for
abled, men with ruptures and n
prison, who are paroled to the
homeland which houses the chapel,
front of the store entrance in the rush of Saturday noon shopping.
They are served far more than soup.

A Center For The Poor

This old hotel for women pen-
millers, with Christ’s rooms for
them. There were about two
years ago and was painted on the walls of his room

which Christianity brought about the
health of all and of the community. He wrote a very
good book which I have seen (a picture, but ended his interview
before I could get the last page) by quoting me as saying that if Russia invaded the U.S. of
A., we Catholic Workers and Crippled
and the Women’s Prison Council at
the Women’s Prison Council at
the Catholic Worker headquar-
ters in New York, called Bread
To Defend A A. Fisher. I met old fellowworkers at the L.W.W. ball,
technique in courts and jails. I expect a distinction can be made
between those who feel that any action they take is a personal action,
but who allow secular or ecclesiastical pressure to change their
motivation. I met a young Mohawk Indian there. He is a
designer of clothes for the

(Continued from page 7)

which was crowded with two sepa-
rate groups of friends. One was of
founders of the Catholic Worker and
the other was of the Catholic Worker.

Frank Scully and the late Ted Le
mance in the room, calmly reading Pierre Teil-

ters in New York, called Bread

(Continued from page 7)

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