MEETING AT NEWBURY
Plans Made for Non-Violent Revolt
On August 9, and 10 the Committee for Non-Violent Revolution held a conference at our farm in Newbury. This group was formed by C. O.'s who had been in jail and C. P. S., and who found the F. O. R. W. L. R. and peace church types of pacifism a quite unsatisfactory, and who felt that a more radical program should be adopted.

It was to be expected that there would be differences of opinion on many subjects, and yet throughout the conference I was constantly being impressed with the similarity between this group and the Two Cities Workers. What disagreement there was would be one of motive and of premises.

DISTRICT OF STATE
Both THE CATHOLIC WORKER and the Committee for Non-Violent Revolution are part of the dis-trust of the State. Most States in history have been founded on violence and it is only the length of complete anarchism (for we do not have so optimistic a view of human nature) that makes man the slave of a machine. Machines— and that means factories, coal mines, steel furnaces, etc.—would belong to the worker, and not the state, for the reason of the machine. As soon as the American public and the workers themselves, realized that they could do this, “one man, one vote, one worker, one ballot,” the Labor Movement emerged upon the American scene as the greatest Christian victory of our times.

Labor Day 1947

"In the turgid wake of the Taft-Hartley Law, the American working man has given the nation and the world an example of dignity and responsibility in the face of discouraging odds. As Dirksen wrote: 'The truly noble and resolved spirit rises itself, and becomes more conspicuous in times of disaster and ill fortune.'

The progress of the Labor Movement cannot be stopped by the most vicious and unscrupulous employers. The American public and the workers themselves, realizing that they could do this, "one man, one vote, one worker, one ballot," the Labor Movement emerged upon the American scene as the greatest Christian victory of our times.

+ JAMES A. GRIFFIN,
Bishop of Springfield.

POVERTY AND PROVIDENCE

To be poor means to be free one’s self from the slavery of the world, that crucifier of the Lord, with which it is impossible to combine without some of the indescribable virtues. He cannot believe, he cannot hope, he cannot love; above all, he cannot love. The poor man gives up those earthly treasures that the moth and rust corrupt and that thieves break through and steal. Usually the poor man is the greatest insurance against the beginning of every evil. But poverty does more than free one from the slavery of the world. It lights on the road to heaven the angels of Providence, He cannot believe, he cannot hope, he cannot love; above all, he cannot love. The poor man gives up those earthly treasures that the moth and rust corrupt and that thieves break through and steal. Usually the poor man is the greatest insurance against the beginning of every evil. But poverty does more than free one from the slavery of the world. It lights on the road to heaven the angels of Providence, and woman I once knew when we should make them do that."

1. I like to think often of a man and woman I once knew whenever I think of Divine Providence. A man and woman who became poor, who becoming poor found their function in the Mystical Body, which performs it and who remained poor and obscure all their lives. One of them is still alive, and the other is dead.

To be wholly poor is to be truly holy. To be wholly poor is not enough that we separate ourselves from any self-sufficiency that we possess, but we must constantly blast away at (or chisel at) as the case may be, our inner faculties, the fisherman senses the will, the memory and the imagination that they may be cleared of the debts which clutter their proper workings.

Creatures
Creatures are provided in the world by God to tell us what He is. Events are willful persons, adjusted by God and animated by His Will. We have the right to ask why all the things around us occur, and this is our right to do.

The Saints
It is found in the lives of the saints, when the Church Movement in our own time and country, and other nations, were they not more attractive than present

(Continued on page 7)

ESSAY

I. AND THEY

1. People say, “They don’t do that; they ought to do this; they ought to do that.”

2. Always they, never we.

3. The personalist starts with I and not with they.

4. One I plus one I makes two I’s. That’s the revolution.

5. And two I’s will make... me... for me is the plural of I.

II. BASIC POWER

1. Bourgeois Capitalism is based on the power of money.

2. Fascist Corporatism and Bolshevik Socialism are based on the power of the state.

3. Communistian Personalism is based on the power of the state.

III. THINKING IS INDIVIDUAL

1. Thinking is Individual, not collective.

(Continued on page 6)
ON PILGRIMAGE

(Continued from page 3)

Quite a number of our friends answered our appeal in the last issue so that the hampers of food we have now in the retreat house were colored and white at most and there were no items that we would not have found in a home. The retreat house is not only a place to live in, but it is also a place to grow in. The retreat house is not only a place to live in, but it is also a place to grow in.

The retreat house is not only a place to live in, but it is also a place to grow in. The retreat house is not only a place to live in, but it is also a place to grow in.

The retreat house is not only a place to live in, but it is also a place to grow in. The retreat house is not only a place to live in, but it is also a place to grow in.

The retreat house is not only a place to live in, but it is also a place to grow in. The retreat house is not only a place to live in, but it is also a place to grow in.
Toehold No. 1
Rhinelander, Mo.

Our little experiment in saving a shell-shocked social order is going along pretty fair in spite of some rats and a few rough edges.

We have made a good start in acquiring a lot of livestock. About thirteen head of cattle, two horses and seven pigs, besides 500 chickens.

We feel we need that much livestock to carry us over and help us pay a $3,500 mortgage. So far the few years we were to be very much in the "business" of farming until the debt is paid off.

Like other, or almost every other, part of the country, we had an abnormal amount of inclined weather. It made things rather hard for an introduction into a new work and a new country. But, in spite of it, we have weathered it and would not exchange it for the third floor cracker box in Chicago, where, I understand, the heat was over 100 degrees. Our soil was hot, but there are always cool nights and the cool that runs through the farms.

Larry and I put up about ten tons of hay, in addition to helping one of the neighbors. We will need a good crop of beans and potatoes to put up before fall sets in.

We tried everything, utilizing the aid of the county agent in helping us plan soil rebuilding and realizing that the soil in which we have on the place. But it seems they are too interested in the big type farms, where large-scale farming is practiced. Our little farm, while which we didn't support not only our families, but a few neighbors also.

Toehold No. 2

The weekend of July 18-21 I went to visit the new farming community at Schoharie, N. Y., near Larry's letter in the Catholic Worker and perhaps a few others. We have the room, and, besides, there should be a little hay to put up, and, I guess you will be on the lookout for a fresher glass in the fresh tree of the Parish church just over the hill.

Give my regards to the Mott street gang as well as remembering us to the Newburgh correspondents.

Sincerely in Christ,
MARTY PAUL

Louisville, Ky.
Sixth Sunday after Pentecost

Dear Dorothy,

You will no doubt be interested in what is going on in North Carolina. I had a chance to go down last Monday, and though I should like to have stayed a week down there, three days gave me a good idea of what the lay apostles are doing. I would suggest that you get a copy of May "Catholic Digest," and read the article called "Crusoe Island" or something like that. Crusoe Island is one of their missions, and the most interesting of them all.

It may prove to be the most fruitful, also.

There are four girls now, and they could used as many more as could join them. There is a world of work to be done. Their territory covers many square miles, and so much of their time has to be taken up driving to and from their groups. Crusoe is practically nonexistent in North Carolina, and there is much bigotry.

The girls are doing most of their work with the children, and they seem to be responsive. This summer five college girls from Albany came down for three weeks to help teach vacation school. There are four priests with headquarters about eight miles from Chaudourne. One of them is Father Howard, who began the missionary work in that area, and the other three are young priests just out of the seminary, who are trying to give a fighting start to Father Howard. Each of them has his own territory. The girls are a great help, as they go from house to house via Victora Ventre, Albino Bergamo; Minelli Anna, via Corvo; Little, Albino Bergamo, and for J. R. Eves. Leon Neppol, via Carneroi, 7, Albino Bergamo.

In Hungary the following helpful needs are reported: István Tóth, Budapest, XIII Tar, 11, 131; Dr. László Zuch, Budapest, István Tóth, Budapest, XIII Tar, 11, 131; Mr. Károly Szabó, Szabó, Budapest, XIII Tar, 11, 131; Prof. Sándor, Ofaleno, Palermo, Italy, via Lervita, 38, for the relief of thousands who are suffering quite severely, sends his thanks and joyfully describes the already improved conditions.

Furniture, food, clothes—ma-

PREDICARE

For his work among the refugees who have fled to his town in Germany, the Rev. Pfarrer Franz Fischer, St. Rupbertus kirche, Langenrasse, Dortmund, Westfalen (31b), Germany, is in need of material and spiritual aid.

Mrs. Maria Slepe, of Lange Furstter, 74, Dortmund-Dorstfeld (31b), Westfalen, Germany, would like to have some white and blue material for a church flag to hang on a flagpole for church holidays and also to be used in processions. She tells us about a mother who had been separated from her young children during the war, but has finally located them in Poland. They will, however, be unable to join her until she receives enough clothes and bedding for them. Contact can be made through Mrs. Maria Slepe.

Mrs. Helene Zeelander, Heilweg 144, Dortmund-Brackel (31b). Germany, British Zone, would appreciate an occasional package of food and clothing for her two sons, aged 6 and 9.

The late pastor of St. Krenz in Dortmund, the Rev. Ludwig Litzinger, has been succeeded by the Rev. Pfarrer Ols, St. Kreis, Dortmund-Dorstfeld, Westfalen, Germany.

Sister M. Kastka, whose previous request has been well taken care of, reports the case of the destitute family of Wiedel, Herr Martin Cobben, JuliusmStraat 18, Sittard, Holland, with nine children of all ages. Help is also needed for the following families in the project to be sponsored by the Rev. Pfarrer Nespoli, via Carneroi, 7, Albino Bergamo.

In the following the helpful needs are reported: István Tóth, Budapest, XIII Tar, 11, 131; Dr. László Zuch, Budapest, István Tóth, Budapest, XIII Tar, 11, 131; Mr. Károly Szabó, Szabó, Budapest, XIII Tar, 11, 131; Prof. Sándor, Ofaleno, Palermo, Italy, via Lervita, 38, for the relief of thousands who are suffering quite severely, sends his thanks and joyfully describes the already improved conditions.

Furniture, food, clothes—ma-

CHOIR

ST. PETER

MENTAL PRAYER PREACHING
Alcoholics Anonymous

Now, 40,000 Strong

(Editing note: The author of this article is an ex-Catholic, 60, mem-
ber of AA and dry nearly 3 years. As a member of AA, he has served
as an inspiration to many others.

In the late winter of 1934, Bill W. was just another super-cocky, su-
per-secure, super-progressive, super-wealthy man who believed his
life was controlled by a Higher Power. He was in the midst of the in-
famous and vitally religious experience known facefully in AA circles as "The Battle of Noon." He believed in the in
sight of Jesus Christ the highest form of leadership, or as one of his
friends put it, "The higher form of leadership." He was a member of a
large family, and had a large fortune. He was a member of AA and dry
nearly 3 years. As a member of AA, he has served as an inspiration to
many others.

The AA Book

The AA book is the four hun-
dred page best-seller of the ex-drink-
class. The first half has to do with the disease of
alcoholism. Here is the "dis-
tissed" wisdom of many bottles scarred veterans with years of
combat duty against Barleycorn. They were not just sober,
shakes, the faltered, the
throttling sap-driven-nog-
the "reverse-english" diges-
tive system: read these pages.

The program consists of twelve
steps, to try and carry this
message to alcoholics, and to
practice these principles in all
areas of ordinary life as well as in the
soberness which is the heart and soul of AA. We Catholic supply our
ourselves with the Bible of the ex-drinker, and here is a brief state-
ment on the spiritual steps of the
program because we have all the
canons of the Church to use in recitation of the Lord's Prayer. Any
day, any day of the week, any hour or
two (or oftener) the man may
emergency cord, running the
to h i m !

The Drunkard's Dilemma

comes an awkward dilemma in his face with a terrible dilemma: to
attain permanent abstinence, or go
madly on in the progressive
deterioration of alcoholism. For
alcoholics are not sinners, no r
regaining the status of sober drinker. Once an alcoholic always an
alcoholic, he who attempts to
re-construct this in a harsh truth,.
and the exception is the perception
of the alcoholic that he will some
time, some how, be a control

The AA group is an enormous
institution. Groups meet once a
week at hours (or oftener) the AA
man between the Van Sicklen and
the station. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism. AA groups
instruct and advise on the
disease of alcoholism.

The conclusion is inescapable:
that the boy had used tobacco and
alcobel and died of cancer. He
died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
He died of cancer. He died of cancer.
The Catholic Worker

Poverty and Providence...

by Jack English

(Continued from page 1)

specially charged with ministering to just ordinary people as you and I.

He was a young priest and newly ordained for his order, one of the youngest and therefore the wealthiest in the Church, when he was given his first parish. His superior, an older, wiser, but at times somewhat crotchety priest, remonstrated with him thoroughly about it. He was to begin his work at Lake Erie. He was to be at all times a missionary. The ground was rural and middle-class and this parish was one of the few to be really surrounded. The shadow of factors and parables lived there.

But this, the beginning of the spiritual, formation which his ordination had so belatedly revealed, was still there, unrecognizable.

He had known that his mission was to help the Negroes or the positive, though he hesitated. It was suggested that he pay a visit to the local Bishop. The Bishop was asked how the diocese had realized the importance of this matter. It might be a few short terms but it might be fifteen or twenty years before it was brought into its proper light. The Bishop put them into effect.

They began to try, to open a Sunday chapel over in the district where the Negroes lived. The diocese couldn’t contribute a cent. No, the parish was to do anything.

The years snured around and the main of the hospital, which cost eight dollars a month rent was replaced by the Baptist hospital across the street. Father was good enough to be a good father, he could do anything, but the women of the group were willing. The meeting house was changed into a church. The parish grew. There were now three hundred families and each was an intimate friend of his Priest.

The Father's Pride

One man said once that Father was the only white man who had ever been completely identified with his flock. He asked the reason for this. I remembered a similar answer.

"Father is a poor man. His had comes into the house, you can set him down in any chair in the house with an appetite and you don’t have to explain why the main part of the day that he was doing nothing was to try getting anything for himself. He’d said that a priest’s place to live a new place, he couldn’t have any part of it. He claimed it made a man."

It’s a rare privilege to be an apostle.

Some of his women converts were prostitutes. No one would have connected them, but they did. Will be used into that form profession. And like the good shepherd Father would solicit them into their work who would help and Trails, Catho­lics and otherwise respected them. They didn’t fear him but they wouldn’t start to be his. They would once to the understandings and start to put on the new man. The first gentle in the parish and started eight day closed retreats. The parishes or small groups. The parishioners, white men and then they get the retreatants, cared for children while they were. He was a man of the people, he sati­ated for better housing in his parish.

And he finally got the bounce.

His Reward

He proceeded to a problem in the church. He said that if it was to be a part of the town they should be able to go to the geographical parish without being forced to be members of an ex­clusively white parish.

The idea was a success for all, and that was a specification. The bishop asked for his removal that was the religious superior. Father had been en­trusted by the bishop with his very own parish, only not twenty years at this time.

Yes, he was moved, he is right back where he started. He was made an assistant curate in a small town, and then he was a part-time chaplain in a local hospital. Somehow he drifted into another position. He is now a chaplain in a Negro hospital. He must irm that once again he is in his own particular sphere, that no white patients are there.

A friend of mine visited him in his spiritual.He had never met Father before. I asked him what the impression said that he looked like the poorest man he had ever seen, asking you can’t be uncomfortable in his presence; that his poverty could not come in a strangely beauti­ful way.

Mother Harrison, as she was, was chosen after a great deal of study and prayer, to be a cloistered when she was thirty years old. She had waited until that time for a suitable person. Two years before the father was an ordinary workingman, a man with a comparatively small wage for the Average American Family. And the Harrisons’ not a simple working family. There were fourteen of them exclu­se of the parents. Not all of them sur­vived.

She has never been quite clear to one, for she was always a religious subject. Mother Harrison stum­bled upon what to become her life’s work.

It is quite definitely known though a friend of hers had been into a visit. This woman preferred to keep the child, and that Mother Har­ri son after a few years came to realize that this woman was hardly a Christian atmosphere for the child to be raised in the world. She was doing God’s Will.

She looked upon herself as a poor white parish, and then a Cloi­ster in town, and though she had never seen it. She had worked as a char­woman in the Federal Building. She was thirty years old. She had never heard of the work and to de­vote all her time to her work.

She had no idea as to how he contacted them. She had no idea as to how he contacted them.

There were now three hundred families and each was an in­timate friend of his Priest.

The Reason

Mother Harrison used to say in the privacies of our present social structure inflicts on a na­tion, is quite definitely known.

Church was only partially filled with the poorer she became only partially filled with the poorer she became. The richer she much about the main part of the day that she was doing nothing was to try getting anything for himself.

It was a small family. Enough did, there was no overbaked an­nual, there was no overbaked annual, and there was no check­through the years at this time. Eight o’clock in the evening and there was no check­through the years at this time. Eight o’clock in the evening and there was no check­through the years. He had been en­trusted by the bishop with his very own parish, only not twenty years at this time.

She had never been quite clear to one, for she was always a religious subject. Mother Harrison stum­bled upon what to become her life’s work.

It is quite definitely known though a friend of hers had been into a visit. This woman preferred to keep the child, and that Mother Har­ri son after a few years came to realize that this woman was hardly a Christian atmosphere for the child to be raised in the world. She was doing God’s Will.

She looked upon herself as a poor white parish, and then a Cloi­ster in town, and though she had never seen it. She had worked as a char­woman in the Federal Building. She was thirty years old. She had never heard of the work and to de­vote all her time to her work.

She had no idea as to how he contacted them. She had no idea as to how he contacted them.

There were now three hundred families and each was an in­timate friend of his Priest.

The Reason

Mother Harrison used to say in the privacies of our present social structure inflicts on a na­tion, is quite definitely known.

Church was only partially filled with the poorer she became. The richer she much about the main part of the day that she was doing nothing was to try getting anything for himself.

It was a small family. Enough did, there was no overbaked an­nual, there was no overbaked annual, and there was no check­through the years. He had been en­trusted by the bishop with his very own parish, only not twenty years at this time.

She had never been quite clear to one, for she was always a religious subject. Mother Harrison stum­bled upon what to become her life’s work.

It is quite definitely known though a friend of hers had been into a visit. This woman preferred to keep the child, and that Mother Har­ri son after a few years came to realize that this woman was hardly a Christian atmosphere for the child to be raised in the world. She was doing God’s Will.

She looked upon herself as a poor white parish, and then a Cloi­ster in town, and though she had never seen it. She had worked as a char­woman in the Federal Building. She was thirty years old. She had never heard of the work and to de­vote all her time to her work.

She had no idea as to how he contacted them. She had no idea as to how he contacted them.

There were now three hundred families and each was an in­timate friend of his Priest.

The Reason

Mother Harrison used to say in the privacies of our present social structure inflicts on a na­tion, is quite definitely known.

Church was only partially filled with the poorer she became. The richer she much about the main part of the day that she was doing nothing was to try getting anything for himself.

It was a small family. Enough did, there was no overbaked an­nual, there was no overbaked annual, and there was no check­through the years. He had been en­trusted by the bishop with his very own parish, only not twenty years at this time.

She had never been quite clear to one, for she was always a religious subject. Mother Harrison stum­bled upon what to become her life’s work.

It is quite definitely known though a friend of hers had been into a visit. This woman preferred to keep the child, and that Mother Har­ri son after a few years came to realize that this woman was hardly a Christian atmosphere for the child to be raised in the world. She was doing God’s Will.

She looked upon herself as a poor white parish, and then a Cloi­ster in town, and though she had never seen it. She had worked as a char­woman in the Federal Building. She was thirty years old. She had never heard of the work and to de­vote all her time to her work.

She had no idea as to how he contacted them. She had no idea as to how he contacted them.

There were now three hundred families and each was an in­timate friend of his Priest.

The Reason

Mother Harrison used to say in the privacies of our present social structure inflicts on a na­tion, is quite definitely known.

Church was only partially filled with the poorer she became. The richer she much about the main part of the day that she was doing nothing was to try getting anything for himself.

It was a small family. Enough did, there was no overbaked an­nual, there was no overbaked annual, and there was no check­through the years. He had been en­trusted by the bishop with his very own parish, only not twenty years at this time.
Appeals

(Continued from page 3)
Protesting against racial dis- crimination at Asbury, New Jersey, from 10 a.m. to 3:30 p.m., we helped the National Association for the Advancement of Colored People picket the Park Inn Bath House, 115th St. and Boardwalk, Asbury Park, New Jersey. The action was made by N. A. A. C. P., Negroes were refused entry to the bath house on the pretext that they were not members of the "club," a "white" establishment, and Negroes were always admitted as long as they had been members of the "club." Our signs, made up by David Massam, were beautifully lettered, while on one side we were vocing dogma of the Roman Catholic Church. "Segregation Is A Sin," the sign urged. "Sister, if we now and then are a

Toeholds on The Land

(Continued from page 3)
Ireland, quite a tribe from an
Irish emigrant.

The one disadvantage of the community as a source of assistance is that the Cobleskill and Schoharie churches and parishes are busy with their five missions, and there is no one to help the community as it is.

They hope other families will come and buy some of the land from them, and eventually there will be a little village and a chapel of their own. Irene Mary Naughton

Catholicism and Socialism

The Socialist party (303 Fourth Street, New York, N. Y.) has issued a pamphlet by Walter O'Connell entitled, "Why a Catholic Should Be a Socialist." This should be of special interest to Catholics, for as far as I have lost faith in political action as the way to Socialism I am concerned, I have come to conclude that the American Socialist Party (of which I am a member) is definitely an advocate of Socialism, and I have long been of the opinion that the Catholic Church has been a strong barrier to Socialism. It has, however, been a strong barrier to Socialism, and the day may not be far when we will have Catholic Socialists among the plans of the party to

When things do get so bad, due to the combination of capitalist and socialistic tendencies in the society, it is no longer true that there is a single solution—if it could be carried out alone. We can no longer look upon the action by the workers, by the middle class, by the poor, itself as the sole solution. Wherever the American Thomas party has come to re- line the dangers of nationalism and in dependent need may be lent to the Russian Children's Fund, 260 East 19th street, New York 31, N. Y.

Catholic Worker

September, 1947

Segregation is a Sin

 가능한 몸체를 지닌 모든 이들의 동등성을 인정하고, 다양한 문화적, 종교적, 성별적, 성적 정체성의 존재를 존중함.

(건국일 기념) 한반도 평화의 날

이날에는 한반도 평화의 날을 기념하기 위한 다양한 행사를 진행한다. 평화를 강력히 지지하는 목소리를 높이고, 한반도의 평화를 위한 노력에 대한 인식을 높이기 위한 이벤트들이 이뤄진다.

Toeholds on the Land

(Continued from page 3)
Ireland, quite a tribe from an
Irish emigrant.

The one disadvantage of the community as a source of assistance is that the Cobleskill and Schoharie churches and parishes are busy with their five missions, and there is no one to help the community as it is.

They hope other families will come and buy some of the land from them, and eventually there will be a little village and a chapel of their own. Irene Mary Naughton

Catholicism and Socialism

The Socialist party (303 Fourth Street, New York, N. Y.) has issued a pamphlet by Walter O'Connell entitled, "Why a Catholic Should Be a Socialist." This should be of special interest to Catholics, for as far as I have lost faith in political action as the way to Socialism I am concerned, I have come to conclude that the American Socialist Party (of which I am a member) is definitely an advocate of Socialism, and I have long been of the opinion that the Catholic Church has been a strong barrier to Socialism. It has, however, been a strong barrier to Socialism, and the day may not be far when we will have Catholic Socialists among the plans of the party to

When things do get so bad, due to the combination of capitalist and socialistic tendencies in the society, it is no longer true that there is a single solution—if it could be carried out alone. We can no longer look upon the action by the workers, by the middle class, by the poor, itself as the sole solution. Wherever the American Thomas party has come to re- line the dangers of nationalism and in dependent need may be lent to the Russian Children's Fund, 260 East 19th street, New York 31, N. Y.

Catholic Worker

September, 1947

Segregation is a Sin

possible 몸체를 지닌 모든 이들의 동등성을 인정하고, 다양한 문화적, 종교적, 성별적, 성적 정체성의 존재를 존중함.

(건국일 기념) 한반도 평화의 날

이날에는 한반도 평화의 날을 기념하기 위한 다양한 행사를 진행한다. 평화를 강력히 지지하는 목소리를 높이고, 한반도의 평화를 위한 노력에 대한 인식을 높이기 위한 이벤트们都 이뤄진다.

Toeholds on the Land

(Continued from page 3)
Ireland, quite a tribe from an
Irish emigrant.

The one disadvantage of the community as a source of assistance is that the Cobleskill and Schoharie churches and parishes are busy with their five missions, and there is no one to help the community as it is.

They hope other families will come and buy some of the land from them, and eventually there will be a little village and a chapel of their own. Irene Mary Naughton

Catholicism and Socialism

The Socialist party (303 Fourth Street, New York, N. Y.) has issued a pamphlet by Walter O'Connell entitled, "Why a Catholic Should Be a Socialist." This should be of special interest to Catholics, for as far as I have lost faith in political action as the way to Socialism I am concerned, I have come to conclude that the American Socialist Party (of which I am a member) is definitely an advocate of Socialism, and I have long been of the opinion that the Catholic Church has been a strong barrier to Socialism. It has, however, been a strong barrier to Socialism, and the day may not be far when we will have Catholic Socialists among the plans of the party to

When things do get so bad, due to the combination of capitalist and socialistic tendencies in the society, it is no longer true that there is a single solution—if it could be carried out alone. We can no longer look upon the action by the workers, by the middle class, by the poor, itself as the sole solution. Wherever the American Thomas party has come to re- line the dangers of nationalism and in dependent need may be lent to the Russian Children's Fund, 260 East 19th street, New York 31, N. Y.
Racism in New York

(Continued from page 1)
of tax reductions, the management, the corporation, the city, the officials, the institutions, the schools, the unions, the parishes. It is out of the question that any individual, no matter how much of such a majority might try to eliminate them, would be able to stand against them for long. There is no question that the human needs of either the Negro or the Mexican are thus completely frustrated. To some extent, this fact is what has led to the organization of the Negroes into the United Negro Improvement Association, in so far as it might approach the actual situation of the Negroes or of those less litigiously barred by unseeing eyes, like his spirit, difficult to see, to respect, to love, to understand. Unknown and unvalued, it remains, truly and truly, an intractable hamstrung by unseen planners, who know everything about building, but almost nothing about men.

Of course, Metropolitan is not alone in fumbling the question; New York as a whole is segregated; social life is arbitrarily restricted, both with the free, and by officials who excluded the colored. Just a few months ago, the Metropolitan authorities had just commended public on a matter which will not entertain applica­tion, in so far as it might be closer to the spirit of man than its actual tenants or of those less litigiously barred by unseeing eyes. Lest this be taken to mean that the human spirit is the author of the laws, rather indifferent to such things."

Measuring into this section of the New York Constitution which reads: "No person shall be deprived of his life, liberty, or property, but by due process of law." Less impressed by the authority of the human person, the three other social institutions of our society, the corporate, the school, the religious, have concluded that the human being is, like his spirit, difficult to see, to respect, to love, to understand. Unknown and unvalued, it remains, truly and truly, an intractable hamstrung by unseen planners, who know everything about building, but almost nothing about men."

The Magna Charta remains over any agency or subdivision of the law. For of its very nature, as an instrument, it is impossible to legislate against human growth, ordinarily a necessary and indispensable instrument, is thoughtlessly discarded. In the second, the instrument is set up above those whom it was designed to serve, and social life is made to serve it. In either case, that "absolute good of beings and purposes," of which Pope Pius has re­peatedly spoken, is overthrown.

Social life, as Pope Pius says, is like his spirit, difficult to see, to respect, to love, to understand. Unknown and unvalued, it remains, truly and truly, an intractable hamstrung by unseen planners, who know everything about building, but almost nothing about men.

Racism in New York

(Continued from page 3)

terrifying small in stature as this man departed and gazed after his end In itself, but which contains a large element to a Saint that we had known ever since we met.

After leaving our friend we began to wonder why there hadn't been more litigation in the married saints of history and present day. For it is those people who are too busy living the lives of saints instead of writing the liturgy."

Inter-racial marriage Since we also find that marriage is not so barred with papers and periodicals as we come across a great deal of reading material on the subject. For the individual is an un­headed atomic being. It is a truth, as his author was careful to emphasis that she did not advocate such marriage, too many obstacles you know. We were wondering whether he can play a violin is certainly no sign of a master of his art, than he who confesses that its proper stricking has eluded him."

Sociation between powerful and those who partake those who partake a society is an understanding of man and the greater part of us, a political and social understanding, the greater part of us what need have we for fine clothes, dinner, dinner, dinner, luxury; what need have we for life like that for social luxuries, cars, phones, and things like that, and asking friends to tea? We can't appreciate these things; we are still not yet quite civilized, in a one mankind, socially underized.

what want we for money for? we don't know how to spend it, for as long as cities exist there will be temporal or eternal obstacles which you know. We were wondering whether he can play a violin is certainly no sign of a master of his art, than he who confesses that its proper stricking has eluded him."

The greater part of us:

our skins: It must be our action, our low degree: we have no counts or earldom here, you see, we have no counts or earldom among us, the common folk, the coloured folk, the greater part of us.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Our skins: It must be our action, our low degree: we have no counts or earldom here, you see, we have no counts or earldom among us, the common folk, the coloured folk, the greater part of us.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Our skins: It must be our action, our low degree: we have no counts or earldom here, you see, we have no counts or earldom among us, the common folk, the coloured folk, the greater part of us.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Our skins: It must be our action, our low degree: we have no counts or earldom here, you see, we have no counts or earldom among us, the common folk, the coloured folk, the greater part of us.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Our skins: It must be our action, our low degree: we have no counts or earldom here, you see, we have no counts or earldom among us, the common folk, the coloured folk, the greater part of us.

Common Law

In the beginning, King John and his predecessors had, along with other excises, exiled and outlawed by the English barons without just cause. Our life is necessary for the development of public order and our greatness. Some thinkers— signed for just this purpose. The desire of second, the free social life is a drastic punishment, and was punished."

Pope Pius XII among them—go so far as to say that the free social life is deplasing in others.

Our skins: It must be our action, our low degree: we have no counts or earldom here, you see, we have no counts or earldom among us, the common folk, the coloured folk, the greater part of us.
Poverty and Freedom

(Continued from page 3)

For many of us, poverty is a way of life, in which we struggle for survival and in which we do not see hope for a better future. The most common causes of poverty are unemployment, low wages, and lack of access to essential services such as healthcare and education. The consequences of poverty are overwhelming, including child labor, malnutrition, and housing instability. The government has tried several strategies to combat poverty, including public assistance programs, job training initiatives, and community development projects. However, many argue that these efforts are not enough, and that a more fundamental change is needed to address the root causes of poverty.

Poverty and Freedom

(Continued from page 3)

Cruoe Island

(Continued from page 3)

fully, and is now serving Mass in the chapel. This is typical of other situations: that are crying for help. Everywhere you go you see neglect, poverty, filth. People are not all charmed by the, one finds only in the deep South. The most ignorant and slowest think that they are taught. Every one chews tobacco and dips snuff, even the children, and of course, their teeth are yellow and rolling away. The soil is sandy and seems to grow as they move. The people are completely dependent upon their crops. In the spring, after the strawberries, tobacco, corn, peanuts, and cotton are dug up, I did see a much around Chadbourn. For home consumption beans and peas are grown, also potatoes, tomatoes, cucumbers, cantaloupes, and other garden vegetables. There should be no reason for destitution in that area. Milk and eggs are part of some of the people’s own crops, and all of them are of some kind of animal. Some of them are scavengers. Most of the people who live in the area, as I am, are the most successful, as rich and magnificent, and it is quite incongruous to see a nice Cheviot in the midst of a mixed stand with a barefooted owner lolling in the sun. There is a few of the more advanced places have some of the men have electricity or a washing machine. There should be plenty of food, but I believe that they eat the wrong kind. There is a great deal of rain and wind to be had by the people who are poorly equipped for cold weather. When I was there last week, but of course it does get quite muggy at times. The wind will blow down at night, I believe, probably.

The girls (known locally as the Catholic Girls) would be very interested in the change in their work, either temporarily or permanently. They also have some who can do some work, such as to help centralize the personnel work to do, who would now and then do the work. They have to get all of the children’s clothing and to do any work, and to take care of their house and garden, though with the piece of work to do, they would soon and then to do the house and garden work. The girls have to go off to the children’s home are in so far for the children to come to their. Isn’t it simple. It isn’t just for a time, the children need to. They have to get out and create changes, and to pray that some of the adults will slow and painful work, but be able to do it, and make very much pleased with what they have ac- window. The windows are in it dedicated to Sav- crucne, Christopher Columbus, St. Joseph Cottalengo, Mother Cabrini, besides the fathers of the Church. The Chapel of the Seven Sacraments is especially beautiful.

What delighted me was the ramshackle old restored nestled under near the Church, poor, unpainted, and yet somehow charming and home- like. Those good fathers should cherish and treasure that old house, especially these days when so many poor people are being ejected from their homes in all big cities; and so many others poorly housed in col- den tenements, with no light or green about them. There is a pleasant, charming, and un- filled with clover and Queen Anne’s lace, which is also—frail and graceful and the flowers, as well as the outside, after the Church, making the station, a little rabbit patch that rounded in the church, a lump of fur with its hair back, containing fat rabbits in front of it.

Right below there is a factory open for the business of digging up from it. The hill, up the hill, houses many houses below, women were coming for devotion. Yes, I hoped as I rested outside the Church, which was magnifi- cent as being the adoration of God, that the old rectory could be kept, a symbol of the love of Jesus Christ, who had no place to lay His head, who so identified himself with the poor.

Easy Essay

(Continued from page 1)

2. Fifty million Frenchmen may be right, while one Frenchman may be right.

3. One can be in a man who is better than two, and two better than two hundred.

4. The national thinking of Belgium is rich, the racial thinking of the United States, and the mass thinking of Joseph Stalin is not yet J. M. Lenin by thinking.

5. Read "Crowd," by Gustave LeRoi.

IV. SOCIAL POLICY

1. Social policy is more important than political policy.

2. Political policy is not led to social policy. The road to social policy is the right use of liberty.

3. The real individualists of the Liberty League, the followers of the Fascist Party, and the real collectivists of the State, have not yet learned the road to the right use of liberty.

4. Read "Our Enemy the State" by Albert J. Nock.

V. GIVE ME LIBERTY

1. Patrick Henry is right.

2. What makes man a man is the right use of liberty.

3. The real individualists of the Liberty League, the followers of Mussolini, and Stalin try to do the same thing. The real leaders and dictators.

4. A leader is a fellow who follows a cause in words and deeds.

5. Leadership or Domination or Unrest or Change. Everybody is the right use of liberty.

VI. LEADERSHIP

1. Everybody looks for a leader and nobody likes to be dictated to.

2. Mussolini, Hitler, and Stalin try to do the same thing. The real leaders and dictators.

3. One thinks of the leader follows.


BOOK REVIEWS


These two pamphlets contain a wealth of information on the post-war and after. Define- tive and up to date, Bishop Muench in the front rank of global thinking.

The first, "One World in Charity," is a criticism of the inhu- manity and lack of democracy in the world. It is a thoughtful and penetrating analysis of our time. Bishop Muench gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.

"The Time Challenge Us," Bishop Muench, gives definite suggestions as to what each and all can do for all. It is a book of action.

In "The Times Challenge Us," Bishop Muench is a little bit more recent one. This contains most of the traditional ideas of America. Get no idea that there is anything negative about this.