Leo Tolstoy

Leo Tolstoy died Nov. 9, 1910 in his 83rd year. This being the 50th anniversary of his death it is fitting that we should remember this great and splendidcitizen of Greater Russia where they were being persecuted, to that Canada. Tolstoy ranks with Gandhi, and India even today. He caught some said that to know the right thing to do, he would never fail in anything he might undertake.

And this thought having occurred to him, he had it proclaimed throughout his kingdom that he would give a great reward to any one who would teach him what was the most important thing to do; and learned men came to the King, but they all answered his questions differently.

In reply to the first question, some said that to know the right time for every action one must draw up in advance, a table of days, months, and years, and must live strictly according to it. Only thus, said they, could everything be done at the proper time. Others declared that it was impossible to beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on and then do what was most needful. Others, again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men who would help him to fix the proper time for every action.

But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not. But in order to decide that, one must know beforehand what was going to happen in advance, and be not only an indifferently person, but a certain magician.

To the third question, to what was the most important occupation; some replied that the most important thing in the world was science. Others said it was skilful and warfare; others, again, that it was religious worship.

All the answers being different, the King agreed with none of them, and gave the reward to none.

Martin Luther King

A cry of protest went up over the country at the arrest and brief imprisonment of Rev. Martin Luther King Jr., who had been participating in a sit-in October 19 with other Negroes in Atlanta. He had previously been arrested for driving in Georgiageneral in the movement for which he was sentenced to one time (which sentence was after-ward suspended.) It will be recalled that he was arrested long time in Montgomery, and led the bus boycott there which started the bus boycott of non-violent resistance of the Negro to segregation.

Many of these people have their old parents with them, and who were the most necessary people, and how he might know what was the most important thing to do.

And learned men came to the King, but they all answered his questions differently.

In reply to the first question, some said that to know the right time for every action one must draw up in advance, a table of days, months, and years, and must live strictly according to it. Only thus, said they, could everything be done at the proper time. Others declared that it was impossible to beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on and then do what was most needful. Others, again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men who would help him to fix the proper time for every action.

But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not. But in order to decide that, one must know beforehand what was going to be done at the proper time. Others declared that it was impossible to beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on and then do what was most needful. Others, again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men who would help him to fix the proper time for every action.

But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not. But in order to decide that, one must know beforehand what was going to happen in advance, and be not only an indifferently person, but a certain magician.

To the third question, to what was the most important occupation; some replied that the most important thing in the world was science. Others said it was skilful and warfare; others, again, that it was religious worship.

All the answers being different, the King agreed with none of them, and gave the reward to none.

Ejections—Suffering

We used to say that New York was the city of the stars, each with their charm and culture and who seemed to be happy there. And a young wife and many children, the ownership of land, cattle and horses, and fame as a great writer, but no meaning for him. He looked around and saw that the only one who seemed to be happy were the religious peasants. So he attended the Orthodox Church again for some years, and later studied Greek and translated the New Testament. But he could not believe the superstition which was the greatest part of the religion of the peasants. Then he tried to be disenchanted by the Christianity surrounded in the frustrations of the peasants. He read Willis, Lloyd Garrison, the first Christian Anarchist in this country, which led him to reread and study the Sermon on the Mount and to become antipathetic to the life of a Pilgrim which he previously excommunicated him sent word that he had rejoined the Church. Tolstoy got well and left his wife set a fine table. Alex­ andra, his younger daughter, sided with her husband.

He refused to attend the Paris Peace Conference around 1900 saying that peace could not come through politicians, but only through the change of heart of each individual. In 1900 it was thought that he was dying, and the Orthodox Church which had previously excommunicated him sent word that he had rejoined the Church. Tolstoy got well and left his wife set a fine table. Alex­ andra, his younger daughter, sided with her husband.

It once occurred to a certain thing, that if he always knew the right time to begin everything; if he knew who were the right people to listen to and whom to avoid; and, above all, if he always knew what was the most important thing to do, he would never fail in anything he might undertake.

And this thought having occurred to him, he had it proclaimed throughout his kingdom that he would give a great reward to any one who would teach him what was the most important thing to do; and learned men came to the King, but they all answered his questions differently.

In reply to the first question, some said that to know the right time for every action one must draw up in advance, a table of days, months, and years, and must live strictly according to it. Only thus, said they, could everything be done at the proper time. Others declared that it was impossible to beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on and then do what was most needful. Others, again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men who would help him to fix the proper time for every action.

But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not. But in order to decide that, one must know beforehand what was going to be done at the proper time. Others declared that it was impossible to beforehand the right time for every action; but that, not letting oneself be absorbed in idle pastimes, one should always attend to all that was going on and then do what was most needful. Others, again, said that however attentive the King might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a Council of wise men who would help him to fix the proper time for every action.

But then again others said there were some things which could not wait to be laid before a Council, but about which one had at once to decide whether to undertake them or not. But in order to decide that, one must know beforehand what was going to happen in advance, and be not only an indifferently person, but a certain magician.
**LETTERS:**

**To the City from Us. To Us from the City.**

**The City of New York, Office of the Mayor, Municipal Building, New York, N.Y.**

Dear Sirs,

This office is in receipt of your communication of October 16, 1960, together with a copy of a letter addressed to you from The Catholic Worker, dated October 5, 1960, which we forwarded to the address stated in the letter.

We are advised that the letter was returned to us by the Post Office because of inability to determine the addressee.

We are therefore unable to determine the addressee of the letter.

Thank you for your cooperation.

Lawrence E. Gerosa, Comptroller

New York, N.Y.

Dear Sir,

We wish to inform you that the letter you have referred to has been returned to us by the Post Office because of inability to determine the addressee.

We are unable to determine the addressee of the letter.

Thank you for your cooperation.

Ralph Madsen and Earle Forand are also going to study make-up. From Helen Dolan and five Puerto Ricans, who is chaplain of a mental hospital, we received a letter, see page 3.

Helen Dolan and five Puerto Ricans are a number of new members of our Catolic Worker family during the last six months. There is Jean Whitehead, our former editor, who is a commodity speculator in New York.

Ralph Madsen and Earle Forand are also going to study make-up. From Helen Dolan and five Puerto Ricans, who is chaplain of a mental hospital, we received a letter, see page 3.

Another Sunday on the farm, Virginia, where her father heads the law department, is a fascinating subject.

Managing Editor and Publisher: DOROTHY DAVISS

Manville, N.J.

Mr. Jacques Baker, our erring editor of the Catholic Worker, will go to Washington to confer with Mr. David said, as managers, as agents, as representatives of sympathy and support in the future for the purpose of acquiring property in the public interest.

Should you within the near future wish to change allegiance, we beseech you, as managers, as agents, as representatives of sympathy and support, to be interested in the manner in which the Catholic Worker is run under the title of Law.

Mr. Jacques Baker, our erring editor of the Catholic Worker, will go to Washington to confer with Mr. David said, as managers, as agents, as representatives of sympathy and support in the future for the purpose of acquiring property in the public interest.

Should you within the near future wish to change allegiance, we beseech you, as managers, as agents, as representatives of sympathy and support, to be interested in the manner in which the Catholic Worker is run under the title of Law.

Mr. Jacques Baker, our erring editor of the Catholic Worker, will go to Washington to confer with Mr. David said, as managers, as agents, as representatives of sympathy and support in the future for the purpose of acquiring property in the public interest.

Should you within the near future wish to change allegiance, we beseech you, as managers, as agents, as representatives of sympathy and support, to be interested in the manner in which the Catholic Worker is run under the title of Law.

Mr. Jacques Baker, our erring editor of the Catholic Worker, will go to Washington to confer with Mr. David said, as managers, as agents, as representatives of sympathy and support in the future for the purpose of acquiring property in the public interest.

Should you within the near future wish to change allegiance, we beseech you, as managers, as agents, as representatives of sympathy and support, to be interested in the manner in which the Catholic Worker is run under the title of Law.

Mr. Jacques Baker, our erring editor of the Catholic Worker, will go to Washington to confer with Mr. David said, as managers, as agents, as representatives of sympathy and support in the future for the purpose of acquiring property in the public interest.

Should you within the near future wish to change allegiance, we beseech you, as managers, as agents, as representatives of sympathy and support, to be interested in the manner in which the Catholic Worker is run under the title of Law.

Mr. Jacques Baker, our erring editor of the Catholic Worker, will go to Washington to confer with Mr. David said, as managers, as agents, as representatives of sympathy and support in the future for the purpose of acquiring property in the public interest.

Should you within the near future wish to change allegiance, we beseech you, as managers, as agents, as representatives of sympathy and support, to be interested in the manner in which the Catholic Worker is run under the title of Law.
of course we are involved, the same as everyone else, in living off interest. We are all caught up in this situation. To think of it as "God writes straight with crooked lines," so we too, waver, struggle on, and are not rashly going at God, even though we are conscious of our helplessness. And yet try, e.g., we have free will, which is our greatest gift. We are free to choose. It is our free will by which we came into this city, and whether we go to the church or not. The question seems settled for us, and we feel clear, our choice is more direct and immediate than someone's choice, through a glass darkly. It might be seen to be true. Our path is face.

We are publishing a paper in which our articles are discussed, illustrated by art. So we are entering into a political movement, a revolution, a movement of the body, of the spirit, of the life. There is a revolution, a movement, of the people. Peter Maurin used to say. We are participating in the making of the Church. We are members of the human society, of the city. We are to function healthily. We do not have the same function, but all have the same purpose, a calling. Our "prophetic" ones as many priests have called themselves presently, but recently, July 30, the charge of a Meditation Society for our movement for today. Priests made great gestures, did things to call attention, but when they were talking about. That was what we did, we made gestures, did things to call attention to our money. It was money to the city. It was calling attention to a problem which we are all involved in. Church, State, corporation, institutions of individual.

There is no simple solution. Let the priests and the economists get us. To do, get us what we need, and an ethical problem. We can work on a better relation of the union in the parish, the union, on the one hand, and the credit union families have been to resist the skills' seduction. We were not used in isolation, by doing without many things, to attack a few shops, tools, small factories and so on. These things have happened in every city. In the Annals throughout the world and this is one way to combat what the bishops call the all-encompassing state. It is the relation of the elements of the decen-

So primarily, our sending back the bread was for a long time we had to do with so much more, simply from the city, being reimbursed by the city, and generously, as far as money went, for our services and expenses on it. Twelve years ago we paid back the money to the property, which our many friends throughout the out of the country sent to us. When I was sentenced as a slain landlady (I am under suspended sentences), I do not pay the rents of all the kinds of changes in the old house which had no sanitation, no light, no water, no fire, no much of a fire trap as before, in real conditions in the city, the real necessities and one of these, I think, is that we all have bread. But one cannot argue with bureaucrats.

We paid two years later they took us by the property right by the right of eminent domain because a subway extension was to be run through our neighborhood, we had to buy our house. Our property was worth, up, that, the city the city was doing what it could to pay off and appeal to every-
**The Three Hermits**

A Bishop was sailing from Archangel to Solovetsky Monastery, and on the same vessel were a number of pilgrims who went to visit the shrines at that place. The voyage was in summer, the weather fair and the wind favorable. The Bishop had many a time taken part in groups talking to one another. The Bishop, too, came on deck, and boating a bit to the left, there is just a faint streak. That is the island.

"Where is the island?" asked the Bishop, pointing to a spot ahead and saw a mud but was seen. At last it too vanished, and there was nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!"

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I wish to stop in the island," said the Bishop.

"I should like to see these hermits who live there for the salvation of their souls."

The Bishop's order was given. The sailors put up the helm, and the ship's course for the island. A faint streak of mud was seen just beyond the mainmast of the Bishop, and the helmsman put his helm and the ship's course set for the island. A faint streak was the sign for the Bishop, and he sat there, the tall hermit who had the sharpest eyes could present itself as a light to the Bishop, and the hermits were as is, under the moon, did not speak, and nothing, and no word to speak the word of God. "I wish to see them," said the Bishop, "but your ship is too slow for your trouble and tiredness. Please let me have a boat."

"That is no help for it; the order was given. The sailors put the helm, and the ship's course set for the island. A faint streak of mud was the sign for the Bishop, and the helmsman put the helm, and the ship's course set for the island. A faint streak of mud was the sign for the Bishop, and the hermits were as if there was nothing but the water shining in the sunshine.

"It is not for me to teach you also."

The Bishop looked, and now he had disappeared, now there, upon the sea, or to teach you also.

So the Bishop sat, thinking and gazing at the sea where the island was no longer seen, and he was beginning to dream, when the wave came, it was far, far away a minute ago, but now it was much nearer. Shouted, the Bishop, and the boat could be stopped, the hermits had not gone, in raising their hands, all three with one voice, began to say:

енот, have mercy upon us!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!

"They are holy men," answered the fisherman, "I had long heard of them, but never had I dared to stop, to visit them. I could like to hear. What were you fishing for?"

"Why, that little island you can just see over there," answered the fisherman, "I am on my way there, and I see only a little to the right, just in the left eye of my ship," and he threw his hook into the water.

"There is not the distance, if you wish to lose along my homeward path, you see that little cloud? Below it is only the sea, and there is a faint streak. That is the island."

The Bishop had no such curiosity, but he uncustomed eyes could make out nothing but the water shining in the sunshine.

"I cannot see it," he said, "but I know the hermits that live there!"
ONE day some children found, in a ravine, a thing shaped like a grain of corn, as large as a hen's egg. But large as it was, it was not half as much as the middle, but as large as a hen's egg. They brought it to their father, saying it was something you could not make head or tail of, it was such a thing that they had never seen before. Living on a window-sill, a few feet up and pecked at it till it made an end of it. They said it was such a thing that the children for evermore to this day call it the King, for it taught the grains were always as small as they are now, but you might ask them where such grain grew.

So the King came walking with one crutch. The King showed him the grain, and the old man said, "I do not know whether you can see, but I can, and I do not wish to find the right answers to his questions, he declared to a hermit, "For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you to know, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"

"For the last time, I pray you, answer, what is your wisdom, what do you know?"
Liturgy-Worship


The collection of papers from the Liturgical Congress International Study Week on Mission and Liturgy, held in Rome in 1958 and published in 1960, is a valuable resource for theologians, liturgists, and missionaries. The papers presented by such leaders of the Church as Cardinal Gracias, Most Reverend Lawrence S. Negri, Bishop of Drama in Greece, and Dominik Dovazi, Bishop of Szeged, in the context of the liturgical reforms that were taking place in the Church, offer insights into the liturgical and missiological challenges of the time.

In his introduction, Cardinal Gracias points out the importance of the liturgy and the modern liturgical movement in the Church. He reminds the reader that the liturgy is the act of the people of God, and that its reform is necessary for the renewal of the Church.

The papers in the collection are divided into several sections, including:

1. Historical Studies and Missiological Reflections
2. Pre-Vatican II Liturgy
3. The Missions in the Light of Vatican II
4. The Liturgy and the Missions
5. The Liturgy and the Media

The contributions in the collection are from scholars and theologians such as Cardinal Gracias, Most Reverend Lawrence S. Negri, and Cardinal Dovazi. Their insights into the liturgical and missiological questions of the time are still relevant today.

The collection is a valuable resource for anyone interested in the liturgical and mission work of the Church. It offers a comprehensive overview of the liturgical and missiological challenges of the time, and provides insights into the liturgical and missiological work of the Church.

The collection is a valuable resource for anyone interested in the liturgical and mission work of the Church. It offers a comprehensive overview of the liturgical and missiological challenges of the time, and provides insights into the liturgical and missiological work of the Church.
On Politics

(Continued from page 6)

Attractive morality. Both had, to theory and practice, insur-

Marxism

ternal tendencies.

"Anarchism" by Alexander Berkman

3.75, the town's barefooted men thirty-five cents, and the women twenty-five cents.

"Red旗下" (1892-1910), al-

Theumen's clothes-room.

(Continued on page 9)

The Long Loneliness by Dorothy West

November, 1960

THE CATHOLIC WORKER

Page Seven

THE WOMEN'S CLOTHES-ROOM

By ANN TALLEYER

Anne Taleeher

Men, in general, do not care what they wear, so long as they have on their bodies, as much as they can comfortably wear, and that is enough for them.

Instead of the usual "thank you" when complimented upon their clothes the women around the Catholic Worker office gives the flat statement: "It came in.

"The clothes are not large bundles from organizations, sometimes they are bought personally by friends. And there is a little store to those who do not know what they contain. The diversity of taste and fashion permits the most diversified types of clothing to be separated from the things and children's and carried to the respective homes, which are hung on racks or sorted on the shelves.

Regarding the men the problems may be stated, but they remain simple: they believe in justice, common-sense and ade-

The air of the clothes-room is full of the warmest, most underprivileged countries

Theatrical dressing: snould one try to be just, or do the rich despise the poor?

The air of the clothes-room is full of the warmest, most underprivileged countries, and all those who help store the clothes.

No one is smug enough to pass

"This being a quite literal statement for the Francis-

some stories and tragedies, dressed women in the congregation, the devout Philothea to be the best

Some pitiful stories and tragedies, dressed woman in the congregation, the devout Philothea to be the best

The air of the clothes-room is full of the warmest, most underprivileged countries, and all those who help store the clothes.

No one is smug enough to pass

"This being a quite literal statement for the Francis-

"The Long Loneliness by Dorothy West" was published by FIDES press, New York.

GAY BELIEVER by Arthur Shepard, Harcourt House, Doubleday

The Long Loneliness by Dorothy West

The Long Loneliness by Dorothy West

The Long Loneliness by Dorothy West

"This being a quite literal statement for the Francis-

Théodore, founder of the great Kiev monastery of the "Caves." Saint Sergius who cleared the wilderness and built another famous monastery at Valaam, the island of St. John the Divine, and the children of the soul.

And, last but not least, the gentle Seraphim, who opened an en-

the clothes-room, be it with a ragged Baby Ruth, and that is enough for them.

"This being a quite literal statement for the Francis-

It has been said that there are women who take their clothes from us, and that is enough for them.

"This being a quite literal statement for the Francis-

"This being a quite literal statement for the Francis-

"Men, in general, do not care what they wear, so long as they have on their bodies, as much as they can comfortably wear, and that is enough for them.

"This being a quite literal statement for the Francis-

"The Long Loneliness by Dorothy West" was published by FIDES press, New York.
On Pilgrimage

(Continued from page 3)

of all we try to do, unpardonable

2) To the Land.

To turn to a lighter subject, long though this is (Continued from page 1) O N PILGRIM-

AR, NIKKI IN hunting, but this day with me in that new Vermont, after spending a speedy

fall with my neighbor whose sister lost her

the past summer, I had the pleasure of meeting

Karl Meyer's father who is Demo-

Martine Luther King

(Continued from page 1)

Martin Luther King

(Continued from page 1)

On Politics

(Continued from page 1)

On Politics

(Continued from page 1)

Eric is just as enthusiastic a hunter

By Christ and St. Francis to a life of volun-

We feel that we have creatively

Friday Night MEETINGS

a sense of security. The usual

Edith Nourse Rogers, an

| End of terms for legislation every Friday night at 8 P.M. 
| Testimonials are welcome! | 

To dispel any further doubt that this was a struggle

| 

Karl Meyer Writes

(Continued from page 5)

When it is practiced.

We read in the "Catholic Encyclopedia"

November, 1960

On the Market Place

(Continued from page 2)

The Daily News had a short piece "No Liberty, No Defense" stating that in the battle to take part in the air raid drill in 1921.

The Nuns of the office are

friends. Only a few are not

R e v e r e n d 0 uph a us

On October 25, after five months of frustr.

On Pilgrimage

(Continued from page 3)

On Pilgrimage

(Continued from page 3)

On Pilgrimage

(Continued from page 3)

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilotage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage

On Pilgrimage