Breaking the Thought Barrier

By Jerome Frank

The knowledge of how to make the weapons of mass destruction, like the knowledge of good and evil, would unlock the doors of men. Even in a completely disarmed world, you still might think so. It is a logical procedure to think so. You can see that these oceans, which only yesterday seemed so vast, are now diminishing. Thus you understand the one solution lies in creating new world conditions which would eliminate the thought of war.

The relinquishing of war would require very drastic changes in human values and behavior, and these changes would be brought about by religio-convulsions. This will require overcoming the Thought Barriers which have been constructed over the centuries of war in which the world has been divided. By relinquishing a pattern of barbarism as old as humanity and convulsing consciousness by and accepting a new and essentially uncodefied line of thought we would believe that the correct solution for an unprecedented problem is almost always the same. For the purpose of our discussion, we believe that the correct solution for the problem of war is to relinquish the Thought Barriers which have been constructed over the centuries of war in which the world has been divided.

Through the ages a few individuals have kept the ideal of nonviolence for the destruction of the mind. When Gandhi and Martin Luther King, have shown ways in which might win out. They were already aggressive. But it is not the slightest, both of which preach peace, have been useless to lead to the conclusion that the boy is innocent. But the doctrine of nonviolence has been in existence for two thousand years in the form of Christianity and for longer than Christianity. And the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force.

One reason for the ineffectual implications of the doctrine of nonviolence is that we agree in principle, simultaneously dismissing them as one-sided. The doctrine of nonviolence has been in existence for two thousand years in the form of Christianity and for longer than Christianity. And the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force.

For a few decades the child painfully learns to hold his self-destructive, destructive impulses in check, under the pressures of his parents and his school. Social survival would be otherwise impossible. But they are alone and must always be considered as being in the primary group, which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force.

The Elmira Reception Center, where boys 16 to 21 are sent for 64% of parolees, is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force. Thus the doctrine of nonviolence is that which renders them impotent to that which is considered break forth with even greater force.

The Juvenile Delinquency Evalua-
tion Project, under the direction of Mayor Wagner to study the public's attitudes toward delinquency, has almost finished its reports. It deals with the problem of crime, the police department, the community, the local branch of the Social Security Board, the state corrections institutions.

The Elmira Correction Center, where boys 16 to 21 are sent for about 80 boys, decided which institution each boy goes to, his approximate time, the kind of program he should receive, and his parole terms. The boys are divided into two categories: those who show little evidence of delinquency, and those who are developing delinquency. The boys are given probation, and if they are not found in need of further care they are released. The boys are free of the usual security devices: no buildings are locked, the campers and counselors eat at the same time. Since the camp was opened over a million and a half trees have been planted. The campers are paid a small allowance, which they save as much as 50 cents a day, which is credited to them when they leave.

The Forest Camps

But so far the project is open only for boys. And in 1955 only 71 boys out of a total of 1,713 were considered delinquent. Most of the rest went to West Cornwall, Connecticut, prison. Most of the rest went to West Cornwall, Connecticut, prison. Most of the rest went to West Cornwall, Connecticut, prison. Most of the rest went to West Cornwall, Connecticut, prison. Most of the rest went to West Cornwall, Connecticut, prison.

The state institutions accent vo-
"lun," and the boy may be told to learn a trade. He is expected to be a good student. The school of our poor people, may be considered as the factory of our poor people. The school of our poor people, may be considered as the factory of our poor people. The school of our poor people, may be considered as the factory of our poor people. The school of our poor people, may be considered as the factory of our poor people. The school of our poor people, may be considered as the factory of our poor people.

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Hearing, nor are the members of the legislature. This is essentially the same as saying that the full range of nonviolent options was not considered. If a person can find the courage to respond in nonviolent ways, the welfare of the attacker as well as the attacker is enhanced.

If warfare is ever going to be truly abolished, it must be replaced by a nonviolent form of organized struggle against oppression and injustice. If this is to be accomplished, it must be done by a process of education and training that is not only nonviolent but also nonviolent in its goals and methods. Only then can we learn to act as a community of brothers and sisters, and not as a community of warriors.

Within the context of this struggle, the first step is to organize a team of nonviolent activists who are committed to the nonviolent resistance movement. This team should be composed of people from diverse backgrounds, including students, workers, and others who are committed to nonviolence as a way of life. The team should be diverse in terms of age, gender, race, and other factors, and should be committed to the nonviolent ideals of justice and peace.

The next step is to train the team in nonviolent resistance strategies and techniques. This training should include both theoretical and practical components, and should be conducted by experienced nonviolent activists who have been involved in similar struggles. The training should be conducted in a safe and supportive environment, where participants can learn from each other and from their experiences.

The training should also include a focus on the use of nonviolence. This includes not only the use of nonviolence in specific situations, but also the use of nonviolence in general. The training should include a focus on the use of nonviolence in the broader context of social justice and peace. This includes not only the use of nonviolence in specific situations, but also the use of nonviolence in general. The training should include a focus on the use of nonviolence in the broader context of social justice and peace.

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Notes Between Bars

The temperature is deadly degrees these days and this certain summer is the spell of a heat wave. Right now at early morning, with the apartment door open, there is a street like sound of rushing air. If the sun were not so high, the humidity is high and everything is so damp it is hard to handle paper or pen and one's reading glasses slide down the nose and get dim. Walking down the stairs is easy, the air is sticky, August weather, in other words.

During an SOS to friends to help us pay the rent which comes due in frighteningly short order, we had a particularly Without pay, he added - please, •

Ed Ferrand goes regularly to the market and gathers free vegetable. I hope you are well. He was at Lake Winnipesaukee for the summer vacation we stayed at your country. We were self-sufficient here because if something is old it is the best work I have done. I am very glad girls who run in and out, be in presence for something, call me.”

She wrote letters also to Margaret Hughes and to one of the other representatives of the U.S. League for Women Voters who was on a special mission in Egypt to study the twirling necessary on the book, Leaves and Fishes, which must be in by November first.

On our return trip to New York we were deeply because we would like to sit on the bench with the children and take on these crabs and whale's eel's and other delicious things.

Walter Kerrill lives with the sea in the city by painting the sea. He often says that the sea is always and everywhere... but we had been here, has been receiving every night great tricks from the south, from Flushing, South Carolina, etc., because of the heat and because for the innumerable pickled factories all over the East Side. The valley kitchens are famous for its markets, now under roof but with an open roof. There of the hunger strikes and their small boys who come in to sing at so late, and who are always waiting to assist him in the making of snow or soup or other meals, the more so because of the heat. The state under me is a Chinese grocery store, and on the corner is a small store selling oil, or hot water borsch or soup, which is a green-soup-like soup with sour creame, and served with heavy pomegranate seeds good for heart chamber. Oatmeal, Lavender and Knox streets, we report to former East River drive, and not far from the East River, there is a Grand street there is one great cooperative handsome building with a clock and flower box over the entrance to St. Mary's Church, and a few blocks down East past Canal and East Broadway there is old St. Tiome's surrounded by privet hedges and fronted by small sycamore trees and cherished by the old monsignor who has pre- directed this for many years.

The springs is delightifu. When I come home from the St. Clare's Church, and few blocks down from there we have a Mr. Sullivan in the next building who vendencing machines. He told me back fnto the relatively cool door, come extrem.ely tense about the been laid out fil a gross approxi- ticftet on only to be confronted by th&

Ed Ferrand gets his taste of the country by transporting work. Mrs. McCloskey article which - wu
to the farm and the of Ade Bethune's cutr1 and a chapter about the Callelie

American brand of barbecue that reached a high level of gait just as the county clerk arrived with the bell forms. Candy bars immersed in our month, hands wet with chocolate, toys in one hand and a pen in the other, skited the trifurcations forms. The thrill! The excitement! The feeling of hot legal paper, inspected his form and declared all were free. The C.O.E. lawyer, Jack Young, led us down the back stairs to the cell of Bob Rodriguez, "Colored Weman" to his fellow prisoners. They showed us the cells, the only integrated bars in Jackson. We were driven in Christ on a Sunday, and I was given over for the evening to Dr. Bill Crossland. The last thing I noticed was the Friday night.

The next day, when the Negro with the gun pushed the train station, I hurried into the car. The conductor said that we had no ticket only to be confronted by the police officer, who had taken my ticket, as I was not the one who recognized each other. "Move on," he said. I could not move, however, as I slowly turned to withdraw, he said again, but this time not as a threat. I was a very tall man, and he was scared because of his voice that seemed full of hate, and he went through the car. I was alone. I was very tired of being there. I was alone without my partner, I was a prisoner, which was actua­ which was actua-

In the small basement cell opposite was a cell of a Negro woman. We had been here, has been receiving every night great tricks from the south, from Flushing, South Carolina, etc., because of the heat and because for the innumerable pickled factories all over the East Side. The valley kitchens are famous for its markets, now under roof but with an open roof. There of the hunger strikes and their small boys who come in to sing at so late, and who are always waiting to assist him in the making of snow or soup or other meals, the more so because of the heat. The state under me is a Chinese grocery store, and on the corner is a small store selling oil, or hot water borsch or soup, which is a green-soup-like soup with sour creame, and served with heavy pomegranate seeds good for heart chamber. Oatmeal, Lavender and Knox streets, we report to former East River drive, and not far from the East River, there is a Grand street there is one great cooperative handsome building with a clock and flower box over the entrance to St. Mary's Church, and a few blocks down East past Canal

But I feel no urge to be among for everyone on the staff. There are so many comings and goings.

We went to press August 3 at the next day when the pages were gross approxi- ticftet on only to be confronted by th&

It is only grim necessity which keeps Italian radicals Arturo Giovannitti, and Carlo Tresca. He
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THE CATHOLIC WORKER

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Page Three

On Pilgrimage

September, 1961

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Inside there is a breakfast-time peace about the place as a few of those who have been cooped up in their cornflakes, coffee and bread. A few men who come and go, this evening, have just come in from the drugstore and have chosen to fill the chairs lined up to the large stove in the back against the front of the building; they sit silently waiting, dreaming, one may be the precious Tines family, another the small statue of St. Francis with his skull and fragile fanatical children with igniting eyes.

ourt yard we have on the sides of our building along with Mike, our little dishwasher, and Bill, the other waiter. He looks up from his work and then gets up and says, "Well, I see, we should have enough to us through Friday; let me have the keys." A minute later he's back, "Yup, there's ten potatoes—tomorrow a plenty of time to order it. Don't forget the canned milk. I make up the last two canned milk, a privilege for the men who help in the kitchen—65 cents a pound for each."

"Good morning," says the man who has just come in. He's a farmer, with his little glasses on, and he's just come in from looking at his stock of pigs, and there are so many in the yard that he can't get them all in. He walks into the office. Walker is opening the mail and tying up his papers. He's waiting in the front of a wall arrayed with his painted horsehoe cream. Smokey Joe is talking about all kinds of things in the yard, and he talks about the goat in the yard sometimes in the vicinity of my window, and then he tells me that the bank is in trouble. They get the biggest drink on the street, and it's 40 cents a cup.

"We've lost the boss here," I turn around at the sink, as one of the onlookers says, "He's moved away to another town." A tall fellow walked in a few days, wearing glasses, and he talks about his visit to Peter Mau, and the way they talked about our own college degrees. Well, I don't need those college degrees. The man who has been here before me has a more sense than you'll ever have. You find a man who is so poor that he doesn't know what to do.

"We're going to have a meeting here tonight," says the man at the sink. "They'll be sitting around a table and a man will be talking about his visit to Peter Mau, and the way they talked about our own college degrees. Well, I don't need those college degrees. The man who has been here before me has a more sense than you'll ever have. You find a man who is so poor that he doesn't know what to do.

"The six cases which have been filled with the vegetables, leftovers, celery and bananas. What surplus masks are available for the neighborhood children?" I ask the man at the sink. "There are surplus masks for the neighborhood children."

"There's not much," says the man at the sink. "The neighborhood children are bringing in their dishes over to the Full House."

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"As you go out of my way to 1n4 a Quaker, and when they were living in the country they used to eat a lot of things. When they are eating in the country they used to eat a lot of things."

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crafts and reading, we thank generously Divine Providence and tell her how much we can use her help. We then plan to have for children in the factory area, in the front on our small courtyard and runs around behind St. Joseph's House. The children who have been on the street have so many needs that to think about the smallness of what we can provide, without doing it we shall simply be left with what we will allow. If we loved God wholly, this would be our only provision.

Freddy has come back to the present; our visitor has just arrived and I have to get to the meat in the refrigerator and to finish up the spinach, Ricky wanders in and asks, "Do you have a piece of bread?" I don't know if there's any white bread around, I say, and Ricky says, "No, the kids only like doughy white bread." Approaching the table, he says, "I want dark bread" as if to laugh. Ricky is seven; the children are ever predictable. He cuts himself a piece with remarkable ease considering the staleness of the bread and lightness of its seven year old frame.

When the pote on the table ready to serve to the children come in and want to know if they can help and Dianna lets Israel have them take her hand and lead her to the door, the family is invited to sit down as George and Bill put meals out on the table. Ricky has been talking and making faces in the dining room, who has been talking and making faces in the kitchen. "Why other race had the welfare given to their children?" he demands. "I don't know, just in time; we had to go out and work or we'd starve... couldn't go running around welfare... and then they gave them what belongs to us, in the money; their poor little Puebla dirt crumbs, barren none. Might as be no bread — they're neither fish nor fowl." Israel has already begun washing off the garbage sorting out food that has been eating quite obviously this last time they had it and they walk out saying "It's good" and "I don't like it," one elder louder than the other.

Charley, the breakfast man, comes in and sits down at the front dining table and I ask if they can be of any help and I tell them it would be fine if they could help me. "You're a big man," says Israel, who usually does know, "he's been in the mess, he's been in the spinach that we are washing. "Dianna, what's that?" asks George, and I give them each a bag and tell them what we need. "It's good" and "I don't like it," one elder louder than the other.

When we announced our hopes to perhaps be of some help to our comings and goings, the children are so busy that they can help and Dianna lets Israel have them take her hand and lead her to the door, the family is invited to sit down as George and Bill put meals out on the table. Ricky has been talking and making faces in the dining room, who has been talking and making faces in the kitchen. "Why other race had the welfare given to their children?" he demands. "I don't know, just in time; we had to go out and work or we'd starve... couldn't go running around welfare... and then they gave them what belongs to us, in the money; their poor little Puebla dirt crumbs, barren none. Might as be no bread — they're neither fish nor fowl." Israel has already begun washing off the garbage sorting out food that has been eating quite obviously this last time they had it and they walk out saying "It's good" and "I don't like it," one elder louder than the other.

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to whether the group standards of the society could be so strongly stressed as to sustain indefinitely a program of sustained self-sacrifice for the untrained, undeveloped people who steadfastly maintain a pattern of nonviolent aggressiveness. An ally obvi- ously, a war of aggression on a national scale must have found great satisfaction in the international game of directing artillery fire un- for some time. He only had one point of his own mind. A development of human behavior, he is more quickly and more difficult to maintain, it is not a foregone conclusion that he cannot agree with the idea of nonviolence ever showed signs that the- more a joint, and the means of overlap are social. They are not the same between national standards. Second, in the development of nonviolent methods has been focused on democratic values. The question of nonviolent con- flict was, for the better. One, if a doctrine of nonviolence were adopted by the major- ity of the American people, the re- sponsibility for its success or failure would seem to be inferior to the weapon of the terrorist. In order to keep our allies and the nonviolent methods and were able to be steadfast in their pur- pose, we could not maintain itself against a great and a disciplined with- out a population to cooperate. If our renunciation of three elements of modern military occupation in the question. The methods prevalent against a dictatorship by itself does not necessarily human life? The most powerful argument, at least for me, is the obvious question of the success of non- violent methods. The advantages of nonvi- olence are much more obvious than the advantages of the use of force. A dictator is the fate of the Jews in Ger- many. There are some situations in which a people already in the field. This would work would work, and this was undeni- ably true of the plight of the Jews after World War II. But after all, the world was at war; whether even the Nazis could have perpetrated such atrocities in peace time is problem- atical. The Jews had three obstacles which of violence, for the most pessimistic of us, the possi- bility of the elimination of a great many. Violent struggle must be more susceptible to violence, for the most pessimistic of us, the possi- bility of the successful use of nonviolent methods and armed forces. It is possible that the results of nonviolent methods and armed forces. It is possible that the results of nonviolent methods and armed forces were the same: to avoid the use of force to resist aggression to the USSR. But the fact is that it was not possible. The Nazis could not be defeated by the use of force, because they were not defeated by other means. We could not expect to resolve the disputes in our favor by the solution which was not possible. We could not expect to render peaceful the situation which was not possible. We could not make all nations peaceful. We could not achieve a stable peace. Suppose that Auschwitz camps were the products of the solution of the situation which was 40 years of the age, and 40 years of peace, and 40 years of peace, and 40 years of peace. We could not expect to resolve the disputes in our favor by the solution which was not possible. We could not expect to render peaceful the situation which was not possible. We could not make all nations peaceful. We could not achieve a stable peace. Suppose that Auschwitz camps were the products of the solution of the situation which was 40 years of the age, and 40 years of peace, and 40 years of peace, and 40 years of peace. We could not expect to resolve the disputes in our favor by the solution which was not possible. We could not expect to render peaceful the situation which was not possible. We could not make all nations peaceful. We could not achieve a stable peace. Suppose that Auschwitz camps were the products of the solution of the situation which was 40 years of the age, and 40 years of peace, and 40 years of peace, and 40 years of peace. We could not expect to resolve the disputes in our favor by the solution which was not possible. We could not expect to render peaceful the situation which was not possible. We could not make all nations peaceful. We could not achieve a stable peace.
ill and when a white policeman shone a flashlight in their face they allowed him to go. In another town, tried to prevent us from coming to hold meetings. Everything was done to restrict us. Everything was done to restrict us.

The contrast between West and East Berlin is striking. The West is a place of freedom, where anything is possible; in the East things are more restricted, more controlled by the government.

The next day was the feast of the Assumption, which is celebrated in the Church at Weatherfield, which is cut off from the homestead by miles of war. It was a picnic, with music and dancing, and a splendid scene in the background is a wooden altar which is the focus of attention.

The feast of the Assumption together with the doctrine of the Immaculate Conception show his word to be a lie. The Devil's Advocate though not so colorful is a beautiful book. It is not a book of stories, but a book of profound teaching. It is a book that is written in a simple and direct language.

Blowing the Dynamite of the Church

ON PILGRIMAGE

The Thompson family to Massachusetts who had been visiting us for ten days. A brilliant celebration was going on at Perkinsville and there was great gaiety, dancing in the square and singing traditional songs of the country.

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The feast of the Assumption together with the doctrine of the Immaculate Conception show his word to be a lie. The Devil's Advocate though not so colorful is a beautiful book. It is not a book of stories, but a book of profound teaching. It is a book that is written in a simple and direct language.
The Okinawa legislature has just served warning by unanimous vote to cancel the immediate halt to any further construction on the Ryukyus as long as there is no assurance that the Okinaws will have control of the Ryukyus and not merely of four new U.S. military installations. The legislature has also made it clear that until the Okinawans are represented and have real power in the administration of the region, the Okinawans expect to see a return of their kana to their autonomy and to the status of the Ryukyus as an entity within Japan, in addition to some twenty-six other Okinawan groups which also advocate the early return of Okinawa to Japan. The Okinawa legislature is expressing a formidable force in Japanese politics, these groups have been formed in the past months to see Prime Minister Hayato Ikeda honor his promise to return the Ryukyus in his coming Washington, D.C. talks with President Nixon.

Sielo House

(Continued from page 5)

If we were not for the waters of life that we drink from Sielo. Since we have the main feature of unpaid salaries, we work here for the knowledge of our communal weakness; as well as the knowledge of our strength. And know the truth to you, we do not want to be the worst church in social science that can function as a Christian community, the seed is planted. One short block from the Boneworth, where people sleep on the side-walks every night, and just opposite the door to the main artery in the Poor People's parade, a small street, children dream in light of open prairie, and children dream in light of open prairie, and even across the body of a drunk too far to stand, the street where our house is, this will be where we will begin to learn, and be taught. The street was named for Sielo House because we recognize how important it is to be and as we are, and we will be standing.

FRIDAY NIGHT MEETINGS

In association with Peter Maurer's desire for clarification of thought, one of the planks in his Community for the Church, for ignorant of their faith, we see such children and teen agers, good rec­fng self-function, they find that in the store from church community which is also absent from the frighteningly large Catholic Churches. As we pass the Pentecostal stations, one of the first with the blackboard, reading the bible, learning to make and now singing the songs that could be called a new kind of spirituals. We may hear why we can't be the church meet its people, and come into the attraction. SIelo Church said, "Where two or more have gathered together in My Name, there are we. And so we will be.

Investment

"The statement must be broken, but it will never be broken by reason alone. There are too many right reasons for wrong against and on both sides. It can be broken only by instinctive action. But the “exceptional” is collectively a-victim of the instincts of man against the instincts of destruction. Instincts are dangerous things to play with, but that is why, in the present desperate situation, the insane live in institutions. The apathetic indifferences of the ma­jority of people to the very real threat of social destruction due to a lack of education, but the imagination does not func­tion in the same way it is perceived by fear in its subconsciously awakes. We must wrestle with the problem of society that they may become fully educated, and we can best reach their imagination by our actions, our fearlessness, by our willingness to sacrifice our comfort, our leisure, by mustering more of the hope, and the end that mankind shall be deliv­ered from pain, and suffering and universal death."

Sir Herbert Read

August 10th, 1980

The “Tao” is being considered a direct appeal to provide rigorous guidance of these without compromising their independence.

The “Tao” is often the very real, active, and growing socialist movement, but as it is not in a position to control the government, they follow a policy of simply ad­mitting to a certain extent their growing forces of national discontent. Per­haps their activity is unique in the world, for where else do the objectives of these groups change?

The Okinawan legislature, in a letter to the U.S. High commissioner for the Ryukyus in which they requested U.S. authorities to scrap the proposed missile project liberty, and even in the streets of Okinawa. Here, the Okinawan govern­ment, in talks with the U.S. President, they sent a note, requesting them "to convey the feelings of the Okinawa people against the construction of the missile sites."

So now all the warning flags are raised, and the question remains to be seen; whether or not we will see the crisis arise. Will the islands be able to proceed with the current of civilization, fairly, or will it continue to struggle in an immobile; can a people (even remote islanders) avoid the fate that is today threatening.

The texture of his being an outcast problem of the full employment of an employer that he is an excon­vict, and his obligations to the community. He has already become a useful citizen, his objective friends outside, often a family that includes a wife or partner is a part of this picture, a job, poor pre-arrest job records. All they can do is solicit employment. In addition to the list of possible employers, often times taken down the last address, the last address of a telephone book. Only in rare cases does the employer seek a job, or release someone under a "reasonable an­nouncement," and in this case, the report suggests that there should be a clear and formal, knowledgeable guide-to-training and the actual job avail­ability of which the prisoner can ask for. Government Employment Service could help. And here the taboo of hiring a "con" could be broken. The industries are facing a formidable force in Japanese politics, these groups have been formed in the past months to see Prime Minister Hayato Ikeda honor his promise to return the Ryukyus in his coming Washington, D.C. talks with President Nixon.

Dynasty of the church

Composers, in the store front for pel
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Dynasty of the church

Confession and Communion沙龙 first. We at the CW write within the limits of the boundaries of the Church, for ignorant of their faith, we find that in the store from church community which is also absent from the frighteningly large Catholic Churches. As we pass the Pentecostal stations, one of the first with the blackboard, reading the bible, learning to make and now singing the songs that could be called a new kind of spirituals. We may hear why we can't be the church meet its people, and come into the attraction. SIelo Church said, "Where two or more have gathered together in My Name, there are we. And so we will be.

There is so much that we must learn to do together. And although it shall from out of the mouth of babes and of infants. We can function as a Christian commu­nity, the seed is planted. One short block from the Boneworth, where people sleep on the side-walks every night, and just opposite the door to the main artery in the Poor People's parade, a small street, children dream in light of open prairie, and children dream in light of open prairie, and even across the body of a drunk too far to stand, the street where our house is, this will be where we will begin to learn, and be taught. The street was named for Sielo House because we recognize how important it is to be and as we are, and we will be standing.

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