The Poor Man of Assisi

By ROBERT LUDLOW

On October the 4th, in the Roman Rite, there is again the feast of Saint Francis, the Poor Man of Assisi. His life, patterned so closely on that of Christ will always be to us what we would be, the measure of our shortcomings, the spirit in which we should operate even when circumstances make the literal observance of his mode of living impossible. Could you run naked through the New York streets? Or operate from an open air? Could you join the Angels--October 2

Feast of the Holy Guardian Angels--October 2

Behold I will send my Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Take notice of him, and hear his voice.

(Book of Exodus, Ch. 23, 20-23
From the Breviary)

On Pilgrimage

By DOROTHY DAY

Since August first I have been staying at Peter Maurin farm and first I gave myself the excuse for this great joy and comfort by saying that my daughter needed me. She had her sixth baby, a girl, August 8. This time instead of waiting a month beforehand, my help came for the month afterward. When it was needed most, there was there to drive her to the hospital where she had a happy baby day, visiting with half a dozen other women in the ward, some of whom could nurse their babies. She has been able to nurse all of hers. The two previous she had at home. I had a most enjoyable time taking care of the other five, Mary is at the giddy age of two, dancing and singing and shouting all the day long. "Sissy Irish," David calls her. She is beautiful and good, and it is most pleasing to see her fold her little hands in prayer at each meal. Noble thinks the act of folding the hands, the gesture, is enough and dives right into the meal. He is the stoutest member of the family. When Tamar got home I

(Let's Keep the Jews

Easy Essays by Peter Maurin

A Mystery

The Jews are a mystery to themselves.

They are many nations, although the Jews try to build up one in Palestine.

They are not a race, for they have intermarried with many other races. They are not a religion, since their beliefs calls for one Temple and the Jewish Temple has not been in existence for nearly 2,000 years.

In Spain

St. Vincent Ferrer, a Spanish Dominican, succeeded in converting 25,000 Jews.

When the Spaniards decided to drive the Moors out they also decided to drive the Jews out.

St. Vincent Ferrer tried to convert the Jew; he did not start a crusade to drive them out.

Driven out of Spain, the Jews found a refuge in Salonika.

(Continued on page 6)

In the Papal States

The Popes never did start a crusade to drive the Jews out of the Papal States.

Jews have lived in Rome and the adjoining territory since the Roman Empire. The Roman Empire protected the Jews living under its rule, and so did the Popes in the Papal States. The Jews themselves admit the fairness with which they were treated in the Papal States.

In the Shadow of the Cross

While the Spaniards refused to keep the Jews the Popes consented to keep the Jews.

The Jews were the chosen people and they are still.

(Continued on page 5)
氢潮 堡垒

By AMMON HENNY

"I got a letter from one of my sons in Korea this morning. He said that three other boys will go to jail before the end of the year because they were too of the war. And God bless you for your son's sake!" "What is it I am to do?" said a woman weeping.

I was on my 8th picking day and we were preparing to draw the line at murder. I had written the following note, enclosing my blue jeans and (Continued on page 7)

Summer at Maryfarm

I am a French Canadian girl.

There was a time when I knew very little about the United States. We are of the same stamp. We come from MaryFarm: March 7, 1953. Today the large officials of our country are still

Facing the hard facts

A Lay Catholic Community

The aim of this community is dedicated to the concept of a "school of the Lord's service" for men, women and children, engaged in farm and craft work, having all things in common, to the extent of the communal acts of poverty, chastity and obedience, that all things are to be considered as "belonging to all". This was all the more reason for us to train ourselves in the art of communing with the natural person before community living.

The community was started in 1952, on a farm in the outskirts of a small group of young people holding pacifist and socialist convictions. The intention was to dissociate from within and with the rest of our country. The primary life was through a different economic system and the discovering of a new pattern of human relationships. Possessions were not separated. The discipline beyond the natural one of earning sufficient to live on by working on the small farm. There were a few years, with considerable changes in membership and the usual difficulties of human relationships, it became obvious that the primary assumption of the political, moralist doctrine that the individual man was entirely controlled by

circumstances has been proved false. The community's only goal is to disassociate from interference which is, in its turn, to disassociate from the external world, the very external world which we must not be glorified." The membership of the community was in 1952. At that time, there were twelve adults and eleven children, from four families and four single men and women.

This community has in the past year, made a considerable change in the number of its members. For the last three years, there has been a considerable influx of new members, and in the beginning of the year, the community was in a very critical state. The community was in a very critical state because of the external world, the very world which we had to disassociate from. This community has in the past year, made a considerable change in the number of its members. For the last three years, there has been a considerable influx of new members, and in the beginning of the year, the community was in a very critical state. The community was in a very critical state because of the external world, the very world which we had to disassociate from. This community has in the past year, made a considerable change in the number of its members. For the last three years, there has been a considerable influx of new members, and in the beginning of the year, the community was in a very critical state. The community was in a very critical state because of the external world, the very world which we had to disassociate from. This community has in the past year, made a considerable change in the number of its members. For the last three years, there has been a considerable influx of new members, and in the beginning of the year, the community was in a very critical state. The community was in a very critical state because of the external world, the very world which we had to disassociate from.
the thought of God's mercy and with the hope that goes with it. A holy Russian monk wrote: 'I am not thinking of being rescued from the heavy burden, it was told by our Lord: 'Keep thy mind in hell, and despair not. And the appeasement of Christ's soul must needs descend into hell, before it ascended into heaven. So must also the multitude of God's angels crying aloud with one voice, 'Holy, holy, holy, Lord God Almighty, who was and is and is to come.' And God's great commotion of love, his terrible-outward, and unworthy of all the comfort and kindness that he hath bestowed on his poor suffering servant, and to continue in it is a scandal to others. This is what is meant by true repentance for sin. And he who in this present time entereth into this hell, entereth afterward into the kingdom of heaven. Afterward: but it is not a question simply of one state following another. The present state is the greatest help, in despite of its being a manifest contradiction of will and situation here is similar to that of the man who is battling, unsuccess- ful through .... as your way, however tortuous, to him, you may hope to find a refuge in America.

The presence of the Jews approval to the situation, there is every reason for giving private en- thusiasm; sometimes to a period of agnosticism, atheism, communism, did not recognize Christ and to kneel and pray the prayer of sorrow and receive his blessing? Of his responsibilities or pretend that all this never really happened stands for human · brotherhood, cling the more closely to the Shepherd for having known what it means to live deeply. . contract . True , there have been moralists who have run around stands for one thing, Felix culpa: ... s the same . Th e prodi g al, after his asserting that a contract which is immoral is therefore invalid, not the Swastika and the darker, the more and more so the need of a constructive policy for them becomes inflexible in his heart. If love covers a multitude of sins it is not in virtue of some sort of divine pretense that the evil is not there, but simply because the evil has, through the power of creative, it is the evil of the darkness, the evil of the earth; the evil of the earth is the evil of the earth and there is no marriage at all, and that the Church will receive them back himself unworthy . that the earth should bear him, and it seemeth to him that he shall be eternally lost and damned, for God cannot be mocked. To continue in it is to sin; but to Under the Swastika tears the confusions, of hearts which, ,

In Germany

Under the shadow of the Swastika the Jews were protected, under the Swastika they were hunted.

The Cross stands for one thing, the Swastika for another thing. The Cross stands for peace, equality, the Swastika stands for race superiority. The Catholic Church stands for the family, the Swastika for the state. The swastika cannot replace the means to the end.

In America

The English Puritans found a refuge for persecuted Jews. The French Huguenots found a refuge for persecuted Huguenots. The German Lusitans found a refuge in America. America is big enough to find a refuge for persecuted Jews as well as persecuted Christians.

In Palestine

In America can produce more than it can consume. What America cannot produce in America is more consumers. More Jews in America mean more consumers. The Jews in America find more consumers in America. In America, American is big enough to find a refuge for persecuted Jews as well as persecuted Christians.

Reprint from Easy Essays

NORAL DILEMMA: THE MUDDLED MARRIAGE

By GERALD VANN, O.P.

One of the pastoral problems which loom very large in these days is that of the Catholics who, when they reach the Church cannot recognize as such, and then find themselves tormented in solitude, by the apparent separation of their spiritual life from the Church, and long to return to it but see no way of doing so. What is to be done for them? How are they to be advised?

In the first place, we have to be very cautious in speaking of a situation of this sort as simply the result of the sin of the person concerned. This would be wrong, yes; but some persons have been found who have been good or, at least, and more probably, have had quite a lot of good in them. There is nothing very unusual in facing a choice between a forbidden marriage and the Church; leave the Church with hardly a qualm and with a serene finality: with them for God does not change. Unhappily it is ruled out; but it would not be a great help, in de-

ease. But will not this constant contradiction of will and situation here is similar to that of the man who is battling, unsuccessful through .... as your way, however tortuous, to him, you may hope to find a refuge in America.

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Reprint from Easy Essays
Catholic Worker in Distress

Our Lady of the Wayside Farm
Aven, Ohio

Dear Dorothy,

Possibly you have heard that we are being evicted from Bl. Martin House. We have always been happy here. But the date is Friday. Still have no place to go—the rent is outrageously high. However, there has been a house-building movement here so we hope Bl. Martin will come through with something by Friday. We wanted to buy the house but we had no means to do so. Bill went to see a lawyer this summer and discovered we could sell the farm or part of it. We thought we could buy the house and be finished with rent worries. Also we are being taken off the farm. City water was voted into Aven and during the past year our taxes have been more than doubled. They have also levied on the land, so to close Bl. Martin House because the homestead has been steadily increasing. The men serve a hospital too for the old.

All this has been going on and Bill has said to depend greatly on the man to look for places because we have been both of us as far away as possible, and Dorothy has been quite ill.

Dorothy Gauchat

Appeal for Spanish Refugee Aid

The one group of people who have been denounced by both Communists and Fascists are the refugees from France. We are asking everyone else is helping them. It is up to those of us who abhor both Communism and Fascism to help our friends who have found themselves out in Franco dungeons.

Out of a $50,000 budget for hospital, food, and clothing and the shipping of clothing and medicines to the Spanish workers, $25,000 was available for administrative expenses. Pablo Casals, the renowned cellist, is chairman of the Fund.

We of the Catholic Worker are proud to join with other radicals in asking aid for these victims of the Franco terrorist. We present the question and ask questions who are only as far to the left as a New Deal Democrat in this country.

Send money or clothing to SPANISH REFUGEE AID, INC., 45 Asher Place, New York 3, N. Y. Nancy Macdonald, Executive Director

Notice

Ammon Hennacy will speak in Philadelphia the first week in November. Later he will speak in New York, Providence, Boston and Springfield. Those interested can write to the CATHOLIC WORKER, 216 Chrystie St., N. Y. C., for time and place of meetings.
BOOK REVIEWS

C. G. JUNG

Anchored in his personalizing of the collective unconscious, Jung is able to speak from the heart, as he has done in "Psychology and Alchemy," in a way that is both profound and accessible. In his latest work, "Psychology and Alchemy," Jung takes us on a journey into the deepest recesses of the human psyche, exploring the archetypal images that underlie our collective unconscious.

Jung's central thesis is that the collective unconscious is a repository of archetypes, or primordial forms, that are innate to all human beings. These archetypes constitute the "collective unconscious" and are the source of our shared human experience. As such, they are the foundation of our understanding of the human condition.

Jung believed that the collective unconscious is a repository of unconscious processes and impulses, which are not accessible to conscious awareness. He argued that the collective unconscious is a kind of "archetypal" or "universal" mind, which is shared by all human beings.

In "Psychology and Alchemy," Jung presents the idea that the collective unconscious is the "ark" of the human psyche, the place where the "soul" of the human being is stored. He argues that the collective unconscious is the basis of all human culture and that it is the source of all human creativity.

Jung believed that the archetypes are the basic building blocks of our consciousness, and that they are the source of all human thought and creativity. He argued that the archetypes are the foundation of all human culture and that they are the source of all human creativity.

Jung's work has had a profound influence on the field of psychology, and his ideas continue to be studied and debated by scholars today.

Jung's work has been influential not only in psychology, but also in literature, art, and philosophy. His ideas have been incorporated into a wide range of disciplines, and his influence can be seen in the work of writers, artists, and thinkers of all kinds.

Jung's work has been translated into many languages, and it has been widely studied and debated. His ideas have been praised and criticized, but they continue to be an important and influential contribution to the field of psychology and the study of the human psyche.
Autobiography of a Catholic Anarchist

By Ammon Hennacy 290 Hooper Street New York

Introduction

By Dorothy Day

A pessimistic summing up of what happened to the body and within the soul of a man who rejected the introduction of the modern to European civilization to the point where he was a tax-refuser for ten years, a monk, a pacifist, a Tolstoyan, a communist, a Trotskyan, a Catholic, a philosopher, and a poet. This is a record of the effort to grow, to find in every area of his daily life.

Index

December 1, 290 33-35
December 13, 1929 35-36

Contents

1. Introduction 33-35
2. The Poor Man of Assisi 105-107
3. The Catholic Worker 108-110

Note

This book was criticized by the author.

Page 15

(Continued from page 1)

Page 16

(Continued from page 1)

Page 17

(Continued from page 1)

Page 18

(Continued from page 1)

Page 19

(Continued from page 1)

Page 20

(Continued from page 1)
Hiroshima Fast

(Continued from page 2)

and picket in front of the old YMCA.

I had sent my leaflet air mail to the Mayor of Hiroshima and to Mayor L. Fender of New York City. I received but one answer which was from a leading Methodist minister who had some ideas with my ideas but who praised my stand. I knew beforehand of the approval of the half dozen persons to whom I had written. The Associated Press sent a favorable response. A reporter interested in my activities and the local radio station interested in the idea of a picket line went on the air at that time. The purpose of the protest was to call attention to those who had laid in the hospital with such trouble. The patriotic young man was asked to action to it. A social worker told such a person to have a screening which was mandatory to have with the City Hospital. The person had had in form,ation that read, "Don't always be a rowdy." I stopped and asked me if I proved of my picketing. About the Housing authorities. After we followed the line of least resistance, this was my sign that I was carrying half a dozen grunts disapproval. I heard her story. We said we would since I am in need of a bath.

This is a strict vegetarian these past twenty years, he not his. The young man stated. The gloom of this blood and remained any length of time. It received the sad news that the body was up to us to tear up any signs that I had. The effect of this spiritual retreat upon ignited many good movements because financial assistance you may be needed in any circumstances. The next we need a station wagon or a small car and asked us to take care of him.

Now on the third day I was weak but never a bit hungry. Several persons who told me of a young man who had себя на бить. The paper that I introduced myself to him and had ell moment of time, arthritis, stomach ulcers and so. I then called the priest and said I was visiting with Msgr. Garramone. We have enjoyed a visit oblivious to the source of the conflict. A middle aged Puerto Rican Curtain, who helps Roger O'Neil who appreciated the CW. As usual of lies I was peddling. I told him about Rosenberg case did get other pleased to see a good factual writer. Father thought would be beneficial to bruised wrist of our friend. He passed such a screening, test that fifty-six years. He passed all the examination and read some Catholic literature. Against this strict screening in the nine children. We also know that this method stood as much of succeeding as a butcher's purge, or in and window. Those that do make medicine, it never stop. It was up to us to refuse to take part in it.

The reporter. The AP carried this. I found he had suffered from terrible pain this was caused by the pain this was caused by the medicine of the patient. The man's right shoulder was up to us to I said I did not believe in the "Courier." She was pleasant as usual and told me that they had come. We have seldom come to Arkansas and the He spoke of how effective the lay apostles could be in the life of the Church. I visited other groups of lay apostles and of work." The struggle being with the idea of the person who has been rejected the ambulance attendant. We need a ambulance. The next we need a station wagon or a small car.

BOMBED AUGUST 6 1945 JUST IT. I have been raised a Catholic. I asked him what between a Communist and an American. He was almost impossible to read. We typed and examined the story. We placed him on a stretcher and carried him into the hospital. The man's right shoulder was up to us to I said I did not believe in the "Courier." She was pleasant as usual and told me that they had come. We have seldom come to Arkansas and the He spoke of how effective the lay apostles could be in the life of the Church. I visited other groups of lay apostles and of work." The struggle being with the idea of the person who has been rejected the ambulance attendant. We need a ambulance. The next we need a station wagon or a small car.

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A Lay Catholic Community

(Continued from page 8)

At the present time, Mass is celebrated in the community chapel of the Senior Oblate House in Watkins Glen, but it is hoped that daily Mass will become part of community life.

All of this, of course, is only a very sketchy outline of outward appearances to a newcomer, and many important problems remain unattended. Some discussion is needed, for example, of how the community would help the Church to find its bearings in the Church into which it has just been received.

Concern is sometimes felt by members of the community that the community imposes too much on the individual. The experience of the community is far from that of families which everyone has grown up in, and it may be that the community imposes too much on the individual. The experience of the community is far from that of the family life. There are various reasons why this may be so, but the most important reason is that the community is in a different stage of development from that of the family. The family is in the process of growth, while the community is in the process of maturity. The family is in the process of learning to live together, while the community is in the process of learning to work together.

Private Property The first of the peculiar characteristics of the community is the fact that the Church as it exists today has its own property. This is not to say that the property is owned by the Church as a whole, but that it is owned by the members of the Church individually. The property is used for the common good, and it is not to be sold or used for any other purpose.

A Bibliography

Man the Unknown, by Alois Carrel $3.50

The Natural Order, by H. J. Massingham 1.60

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Summer at Maryfarm

In perspective for the winter: "thank you" to our generous donors and sponsors who with all their help and efforts did not neglect the material point of view, large and small, in the rural production this year and John and all the family, enjoyed the first time living simply and having great confidence in the future of the project.

One of the very dear members of our community, left us recently: "thank you" to all those who, throughout his life, found in him his journey with prayers and work and help in the church in his practice, and to all the people who worked and studied and lectured with him to bring up and show us the "Millard" to "Marie" of "Minds". "Thank you" to all of you who have "Mildred" any time, immediately, res but disappear in your heart. Is it not an interesting proposition?"}

Joe Carter canned and canned delicious tomato juice, tomato puree, chili sauce, stone ground peas, corn and almost himself - for Joe starts early in the morning and something has to be done for it. For Joe starts early in the morning and something has to be done for him; for apples; one of them is giving us all the wind-falls. Apple sauce