On Pilgrimage

My pilgrimages for some time now will be between New York and Staten Island, what with the changes that have been going on in the work and staff. Tom Sullivan's entrance into the Trappist Monastery at Cooper's, Georgia will come as a great surprise to the readers of Christsle Street. We are all praying that he will be praying for us, and although we miss him, we feel that many ways he is closer than ever to us all.

We are trying again to dispose of Maryfarm, Newburgh, perhaps on a 90 year issue, and so the rest in June will be the last to be held there. Fr. Casey will give our annual retreat there, and we hope that the next will be at Peter Maurin Farm, Staten Island. As it is, we are going to have a day of recollection there one Sunday a month from now on and later we aim at a weekly conference on Sunday afternoon with vesper, rosary, benediction and commiserate.

Activity

Right now there is a skeleton crew (a dozen people) at Maryfarm, and John Finger is at Peter Maurin Farm helping Hans and Fr. Maury, with the building and farming there. The carriage house is being made into two rooms, and there will be an additional room in the carriage house. Our carpenter, Thirty, has a large room which will hold several men, and of course the dormitories in both bay windows, on either side of the carriage will take in the rest of the family. The women will be a little crowded for a while, in the main house. The problem will be for us to keep the men warm in winter. At Maryfarm there were innumerable little stoves, wood-burning or coal-burning, according to the health and age of the room's occupant. Most of the cold months they burned coal. Another example of how expensive it is to be poor!

As soon as the carriage house is completed, the work on the new chapel will begin and we are very ambitious there. We want a basement to contain all oil burners, four rooms to house our resident priests and visitors and they the chapel. Philip Jess, architect and son of Distributor editor Jess, and grandson of Hilare Belloc, who is visiting this country, is drawing up some plans for us. Other friends are studying New York City building codes, and whether or not we would be permitted to use the good clay all around us and the field stone to make a rammed earth building.

Help Needed

In spite of the fact that we are aiming to sell one farm, paying off the mortgages, paying back loans, and our piled up bills, we will be taking whatever money we can get out of Maryfarm, and it will come in installments at that. There is also a $4,000 mortgage on Maryfarm. So I am afraid we are never going to be any other, no matter how much buying and selling we do. The way we are building the two rooms in the carriage house is this: first lumber, and cement and sand and building blocks came from lecture money from Montreal and Detroit, and the Masons, and $500 from lecture money from Montreal. Second batch of lumber comes from $500 Carroll Perry contributed. The Marist Fathers contributed some flooring, and Frank O'Donnell some beams, and so it goes. It has to do with the builders, especially when a good carpenter and cement man comes along and offers his services free, and then no materials to work with! The lumber yard won't give us credit or we would be tempted to buy ahead! Anybody want to help build a skeleton to contain an oil burner, four rooms to house our resident priests and visitors and they the chapel.

Fr. Ude's Letter

Dr. Konrad Adenauer
Chancellor of the West German Republic

Right Honorable Mr. Chancellor:

Permit me, who as a Catholic priest and retired university professor, live in the solitude of the mountains, peace, but have always been interested in secular problems, to address an open letter to you as Chancellor of Western Germany and as a Catholic Christian. Your stand in the floodlight of world publicity is a highly responsible position. In your hands is held the fate of the whole German people. You have reserved to yourself and your Government the decision upon the life and death of your citizens, without consulting the people themselves. On your decision how to submit to God's great Commandment "Thou shalt not kill" depends the existence or nonexistence of the German people.

"Thou shalt not kill," runs the Fifth Commandment of God, which binds all men without distinction therefore you, too, Mr. Chancellor, as well as a Catholic Christian. This Commandment, I will equally emphasize here, holds without exception, holds for all and ever, and essentially a consequence of the great Commandment proclaimed by Christ, "Thou shalt love thy neighbor as thyself." The duty of love imposed by Christ on all men without distinction includes even one's enemies, even him who marches against us as an unjust aggressor with arms in hand, since Christ commands, "Love your enemies!" One who possesses this love beholding us all in conscience will "if one strikes him on the right cheek, turn also the other"; this love "returns not evil for evil" but "overcomes evil with good";

"...that consent not unto the truth shall be punished with silence in this place..." (Continued on page 2)

ABOLISH PRISONS

Judge Forman, who sentenced a number of conscientious objectors in World War II, and Dr. Ralph Bunyan, former psychiatrist at Sing Sing prison have recently condemned the prison system.

Judge Forman in a speech in February at Newark, N. J. said, "I hope of no person I have sent to prison who, because of his sentence, emerged a better man."

Writing in the New York Times Sunday Magazine, Dr. Bunyan stated that prisons have a deeply damaging psychological effect.

"Blessed be Jesus Christ, True God and True Man"
truth, has not yet deduced from which of these two is the realistic Christian view. Materially these two views stand opposed as conditions. The Commandment "Thou shalt not kill" is valid without exception, and the Commandment "Thou shalt not kill" is not valid without exception." One of these two views is therefore, and must that conclusion be such, in the judgment of the infallible Magisterium. With this conclusion, however, we have touched the central problem up which everything turns, because if the Fifth Commandment, "Thou shalt not kill," is valid without exception, then militarism with everything that pertains to it, thus ensues, is justified, every war, with every exception, also killing man as a war crime, even in the case of a death penalty, are condemned by God as gravely sinful. It would then be quite senseless and superfluous, for example, to wrestle with arguments of anarchists concerning ABC-weapons, over "human" warfare, over "just defensive warfare," etc.

If the Fifth Commandment of God is valid without exception, then the rearmament of the German army, according to Mr. Chancellor, in understanding with, and against, the Western bloc and defensive validity, and based on moral theologians, would be a grave deviation from the Church's Commandment, exactly as is the already accepted rearmament of the Eastern bloc and the Eastern bloc. Then only the right position of the Christian in this question of the armament of the Western bloc and the Eastern bloc, and the preparation for a new reunification of Western and Eastern Germany, since an unarmed Germany would no longer be a danger to the neighbor states. Our nation thus has not at all something but peaceful dealings.

According to our attitude toward the aforementioned cardinal problem, our conflict in a given case will therefore always be totally different. For instance, whoever advocates the validity of the Commandment "Thou shalt not kill" without exception, who advocates the unexceptional validity of God's canons with complete confidence to the unexceptional validity of the Fifth Commandment, will be bound to understand that God can appeal with complete confidence to the unexceptional validity of the Fifth Commandment. Advocates of the opposite view, however, can not adduce a strong argument for the Fifth Commandment for their view, but support their view with so-called "grounds of reason," which often consider (Continued from page 1)
By HISAYE YAMAMOTO

Well, it wasn't just the people. The Staten Island spring was no longer with us, gave Bloomingdale Road all day Mass in the chapel again. Beth directly across the road while has come down from Mary­

Long. That was the day we discussed, pro and helping Hans Tunnesen with goats, Esmeralda and Matilda, honeysuckle, and the tiny

to yank in the wash from the gram. Work got underway that it was deemed advisab l e also in on this expansion pro­

and so many ol us took to our Peggy and husband How­

teria became a purple cascade The privet hedge up front is of almost everything brought Boston, both touched by Peg­

and grew a bit greener every day. sides, while here and there are beauty. There was the modern world.

Well, it wasn't J·ust the peo- hilde, Mechtilde, and Hermegilda. Mark McNamara, who

... Students, $15.00

The local newspaper had an­

ounced that a Catholic Anarchist would speak that night at St. Peter's. I was quite moved by the previous Sunday the same an­

hancement was presented in a standing-room-only wonderful meeting until the last questions were asked. Some students came who had not heard the name and also some non-Catholic from the town.

I had noticed The Long Road home by John Moody of Wall Street, an old friend of Peter's, Fran Barret's library and bor­

rowed it to read on my way. That night I spent at the home of Justin Brand, an organic farmer, a non­

was a Protestant anarchist .. I can now tell my Catholic friends that I know of the non­

Mother Church. Faculty mem­

bers and students were in the rather small audience and the questions later from the students were quite enlightening.

Dunbarton

The secretary of the Christian Union, a pacifist non-Catholic, had asked me to speak to them here whenever I was up that way. Here I was also welcomed by several Catholic students of the New­

man Club, although the Club as such is an anarchist group. Just that was in the vicinity. From 7:30 I spoke about some of my con­

about my youth as a Baptist, and then as a pacifist Catholic and an an­

archist; my years as a social work­

and the loom where Ann the night before as he greeted me. We had much in common. In the early days in prison where I became unhampered by dogma. The next day I was to speak to them. I had met him the year before at his home. He was saying, "I have read and argued with you in your columns for years over your quid pro quo but the thing that finally got me was my father's death. I could not speak to either the Hops, and now I won't argue." He was a Catholic and a World War I veteran, who was said, (Continued on page 6)
To the Very Gate of Heaven

Symposium

The Golden String, by Bede Griffiths, O.S.B. P. J. Ken- space. Reviewed by Hisare Yamamoto

You really can't say, the Sierra Storey, M.C., not ten months later, what presence of the spirit of Jesus elsewhere throughout the world, they do so in the life of the 40- year-old priest of Prinknash Abbey, a diocesan priest, monk of England's Prinknash Abbey, and in this, his autobiography, he might be described as the adventures of an intellect which distinguished itself so subtile a door, Dom Griffiths does not say a mumbled word. He has written himself that it was not always so. His beginnings were tranquil enough, and he who could not reconcile himself to business losses and subse- quently be given the gold- Griffiths' childhood and young manhood were regulated by all the sacred traditions and virtues implicit in rural English middle-class life. This method was practical, common school, Oxford. But there was the mental ferment of new ideas that came during the tenure of teachers and friends as well as books, beginning with Thomas Huxley, with whom he tumbled himself not only to the won- drous details of nature, fields and woods and skies around him, but to the tragic sense of life. The 20th century, writes Donald with socialism and pacifism, George Bernard 1920s, when he answered the call of his priestly vocation, whose books converted him from a vague paganain to out-and-out Catholics. He burned his books, and Shelley sharpened the morale of literature under C. S. Lewis, who had not yet become a Non-Catholic. It was Dante, how- ever, who had not yet become a Catholic. It was his autobiography, which was translated into English and published as a foreword to the book entitled "Theology of the Body," a number of contemporary theologians and philosophers, including Jean-Paul Sartre, have given us some of the most important insights into the nature of human relations and the meaning of love. The book was published in 1986, and it is still widely read today. In the book, Sartre argues that love is a form of self-transcendence, and that it is only through love that we can truly understand ourselves and the world around us. The book is widely regarded as one of the most important works of twentieth-century philosophy, and it continues to be studied and debated by philosophers and theologians around the world. The significance of the book lies in its exploration of the nature of love and the role it plays in human experience. It challenges traditional ideas about love and sexuality, and it offers a fresh perspective on the nature of human relationships. Overall, "Theology of the Body" is a thought-provoking and challenging work that continues to inspire and challenge readers today. No, three common themes of commen- terd and interpreted, this last is im- plemented in the Church. The Church, and of the body, and to create, by resting and ceasingly- by developing our union with the original dynamism of all that is good and free, we find today. But, the Church's understanding of the role of love in Christian life is not always so. The Church has its own history of challenges and conflicts, and its understanding of love has evolved over time. In the Church, love is seen as a key aspect of the life of the community, and it is central to the Church's understanding of the nature of human relationships. The Church's understanding of love is rooted in the Bible, and it is expressed in the sacraments of the Church, such as marriage, Holy Orders, and the Eucharist. The Church believes that love is a gift from God, and that it is a necessary part of the life of the Church. In conclusion, the Church's understanding of love is a complex and dynamic phenomenon, and it continues to evolve and change over time. It is a central aspect of the life of the Church, and it is a key part of the Church's mission to bring people closer to God.
We know that some of our readers will be interested in entering into correspondence and helping out the labors of the three following priests with whom we have come in close contact this last few months.

There is Fr. Emmanuel Visserman, who is staying at Leo House, West 23rd st., New York City. He is here for the coming year to try and make a start in the work of Catholic education and to improve the social conditions of the slum children who live in the neighborhood of East Harlem to which he has been re-classified.

Fr. Felix Plata, order of St. Peter, he calls himself, is staying at St. Joseph's Hospital, 66th st., East Harlem, and Fr. Emmanuel Visserman are both secular priests, from opposite ends of India. Fr. Plata is a Jesuit, and Fr. Emmanuel Visserman is a Franciscan. Each one evening showed us a magnificent film of life in India and the work of the missionaries in the city, and in the desert and hills. Riding a camel and walking many miles each day, they are spreading the Gospel like the apostles.

But Fr. Plata heartily tells all things in his stride. The Malmen state has withdrawn all support from Catholic schools and there is a great need to build up prep seminaries. They need both an army of suppliers and furnishings and he will write you and tell you about his work. He too spoke at the Catholic Worker and begged our readers' help.

The famous and much praised Mount Sinai Hospital in Manhattan, provided housing for the poor patients and the other side on fashionable Fifth Ave. for the rich, is a HeU-in-the-Bronx. In the doorstep bows, the nurses and patients are both secular priests, from opposite ends of India. Fr. Plata is a Jesuit, and Fr. Emmanuel Visserman is a Franciscan. Each one evening showed us a magnificent film of life in India and the work of the missionaries in the city, and in the desert and hills. Riding a camel and walking many miles each day, they are spreading the Gospel like the apostles.

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The Doty Brothers Martyrs For Peace and Freedom

The Doty brothers are now doing their second bit as non-church religious objectors to war. Joe, 28, Orin, 27, Paul, 28, and Sid, 25 were accompanied by their father William Doty, who did time in World War I as a war objector, to the Ramapo, New York, jail, where each will do two years for "refusing to perform civil service duty." The first time in 1951 they got sentences ranging from 12 months to two years for refusal to register for the draft.

As it is illegal to convict a person twice for the same crime the trickery of the government is shown when the brethren are convicted of the same offenses for the same offenses in the same county. As a result of the teachings of Mr. Doty, he was kept awake by continual nausea and the next day he was taken to the hospital his condition is liable to get worse as soon as he gets out of the cell and hamiltions inflicted upon him by cruel nurses and attendants.

Lincoln Hospital, for instance, is a HeU-in-the-Bronx. Most of the patients there are poor Negroes and Puerto Ricans, there storage of suplies and furnishings and be will write you and tell you about his work. He too spoke at the Catholic Worker and begged our readers' help.

Help Needed This Summer For Puerto Rican Camp

Again this summer Helen Husbell, Mary Anne McCoy and Eileen Fantino are planning to take some of the Puerto Rican children in their neighborhood of East Harlem to the beach bungalow or obtain the summer guarantee in the sun and sea air. We are begging our readers who have the means to do so to do something about it. It is a noble thing keeping this in the world.

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(Continued from page 1)

On Pilgrimage

The men's hospice, Labre House, on Duke street, is not more than two stories high. The buildings, which in the past have sheltered people who initiated and continued this work, are being plagued by the necessity of moving at the end of the week. I was there for a day or two, a group of us and a great many of the people in the foundation they have made. Even if Don Leo Bose has moved to New York, he will make no moves of his own. His place will be his sister's, on the same street, the new floor of one of the houses, and the people are well known anyway. Fr. Murchland offered Mass for us in the shrine, there was a real audience, and best of all we loved the little room where Brother Andrew was sitting with his little iron bed, his few poor sticks of furniture. We should be praying to Brother Andrew that he and of course Mother Cabrini, for these modern building projects of ours will only be possible if the magazine published at the shrine is wildly successful.

We began our visit to Montreal by going to the Mass at the shrine, which is offered up every evening at 6 o'clock. I met Patrice house for women, on Murray street.

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Conversations on Distribution

The trouble with Labor," said David, as he boled himself on the ladder outside the kitchen win-
dow. "I wish we could really do something about those women who are *hardly* being paid. They
sink inside, "is that it is forced to fight for the same thing it is fighting
for, to get the same wages that men get? We are fighting for money, when what it should be fighting for is the possibility of a big fight today, — money versus property. Industrial capitalists tend to big business only because they teach us to
interlock directorates and face the fact. The right
right now are certainly under the control of the community and the
ought, not take any chances on forming alliances and purposes added together. They are
the higher the wages, the higher the price. Property's the thing. To stop a strike, or sepa-
se as possible should become owners. They can't afford to be workers.

David is always worth listening to on these subjects but our con-
versations must of necessity be elliptical and disjointed with what
swing shifts, hours of work, his depression, his oldest son's
marriage to the chapel on CROOK·
like to ask if it might not be that for each group to make the same
attacks. Many areas not yet two and church didn't mince their words. David got down from his ladder
failed, or rather are succeeding or enormously, and the letters would
failing? The important question

The idea

Dear Friends in Christ, "chaos of this world" as did Erle

Th• CHRISTIAN VILLAGE

Toeholds on the Land

Route 1, Box 156
Mount Angel, Oregon

Dear Friends in Christ,

Six months after the symposium on a dozen other subjects in this paper, how about one on Christian Community? Perhaps we might begin by soliciting letters from Catholic Workers of the world on the subject. Our
keynotes as the question. How about a rule of life? How much prayer in
work and so as to make the work not possible should build or separate
should the families be for those who are such workers? Consider that you have succeeded or failed or rather are succeeding in
life or death, and what should we do? There seems to be a need in this experiment a certain gen-
and many people have only a few yards. We believe, do we not, that man A at least didn't
all, but community of their own. They

The International Mine Mill and Smelter Workers, and at the same time, the International Longshoremen and Teamster's
have women who are chicken thieves, ducks and geese, not to speak of turtles and
chimpanzees, rabbits and rats. They are in the dock and
He is scholar and worker, and in the
workshop where we carry every month, and whose books
are published in a little magazine talking about in The Catholic Worker, more than three
should be built here and now, within the

The idea
to gain strength by about the Church was cleared and

Without his knowledge, the building


Oklahoma

Recently returned from a nice visit with Jack and Mary Thornton in Springfield and Dick Kennedy in Oklahoma. I have a feeling something is stirring and I think I find that we are very intensely


Missouri

BOOKS ON DISTRIBUTISM, THE ONLY ALTERNATIVE

To the 20 Federally

supported, low income housing projects in the City, numbering 30,000 peo-
ple must sign a statement to the effect that they are not members of any organiza-
tion on the Attorney General's list. The list of such organizations given by the City Housing
Authority includes 149 entries. A statement in the window will mean that legal ac-

Gerald Gilster has written about the same. The only

Hunting Witches

Tenants of the 20 Federally-

Dr. F. J. Bray,

The Golden String by Bede Griffiths, O.S.B.,...

Fro1D the Waste Land by Edward Hyams...

Home Made Home...

The Cross of Gold...

Deserts on the March by Paul B. Sears...

The trouble with Labor," said Internationallf Mine Mill and the three basic necessities, food, clothing and shelter." David went

we have returned Canada, and the

The Golden String by Bede Griffiths, O.S.B.,...

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The trouble with Labor," said Internationallf Mine Mill and the three basic necessities, food, clothing and shelter." David went
No use trying to revive Chrystie Street which will take care of itself. There is nothing to be done unless someone shows up before the Supreme Court to defend the man complained of not being given a proper trial. The man had no lawyer and the case was not argued by the District Attorney; the Supreme Court has been under the control of the Republican party and it is one of those routine cases where the man is going to be put away if anyone bothers to look into the matter. If one can use such a word, it would be a crime not to try to save him.

Harold Robbins

I wanted you to test the truth of Harold’s death. He died as he lived; never complaining and accepted all as God’s Holy Will. If a man does not make peace with himself, he cannot live. I have just read his last letter, the “Justices Review, 1946” Declaration.

In the words of Harold who embodied what Harold wrote, he has been blessed by the presence only known the facts and were unprepared. He had no time to go on with his life until about three weeks after his death. We unhesitatingly recommend this family is badly undernourished and the work is not worthy to offer to God. The man was not allowed to create his own-rise, and the devil, demi-romance. He only has to witness how few keep the faith when they go to work on such as assembly lines. We wonder why the movies and cartoons make it possible to advocate a Church to determine when it is wrong. What we should not have done is go under as a poor man’s assumption that all are still possible, and unjust per se and to be automatically disobeyed. As long as one is ed with the government, that delegated authority as the right to say in all that is not sin. And as the general rule has not ruled over our own people and the children of our friends and maybe they will remember the message.

New Subway

There is a project under way to build a subway, and it will make our street which will make for much convenience and activity. Every block or there is a sturdy man going up or drilling going on, as they say. All the children come down to see how some other place. They are not taking samples of clay, rock, or whatever there is beneath all these pavements and water systems and lines that cross over this rock which is Manhattan, and find out now how to set about their work. What a complicated and tremendous task! What knowledge and vision is necessary for this work. In addition to the problems of those managing the pumps, bringing up the necessary material, I was told that below there is the man with the plan, the blue print, the director, with whom the work can be planned.

When we were young and singed into the distance, we thought that only the workers did the job. But a group of young persons who planned the farm at Easton, we soon learned differently. Of course we had the off scores but the green gables which figured in this letter, are a part of this family. But we spent at least an hour and a half, picking up water from the spring, doing with the inflow of the Puerto Rican on the Common, the management is doing a very good job and doing far more than taking up the slack.

Last month a decision found a man crouched over the ash can who was drinking. In addition to sanitation and defense, if one can use such a word, it would be a crime not to try to save him.

The City to show up before the corporate responsibility as it has in concurrence with the expression of the Housing Authority to answer to the general obligation in contrast to the comparativ• comfort of our housing. We are a part of the population, perhaps be­

The City to show up before the corporate responsibility as it has in concurrence with the expression of the Housing Authority to answer to the general obligation in contrast to the comparativ• comfort of our housing. We are a part of the population, perhaps be­

VINCENT DE PAUL

# A Re-evaluation

(Continued from page 3)

sense, it despair of all cooperative ventures for the common good and thereby can hardly be expected to prevail in the world, and to cause the deplorable as a result of the Catholic is as an act of love and charity and one of the many virtues of Christianity, it is a duty of every person to work for the common good and to cooperate with others in this work.

The City to show up before the corporate responsibility as it has in concurrence with the expression of the Housing Authority to answer to the general obligation in contrast to the comparativ• comfort of our housing. We are a part of the population, perhaps be­