Capital Punishment

By ROBERT LUDLOW

There isn't a great deal written in English by Catholic theologians on capital punishment. That is from the standpoint of opposition to it. I remember a paragraph or two in so in one of Father Luigi Sturzo's books and then a statement from Father Weil, who was for many years chaplain at Joliet prison. Father Weil feels that capital punishment is a relic of barbarism and that as we outgrow this and become socially mature we will eliminate it. Father Weil opposes capital punishment on both ethical and pragmatic grounds. Ethical, because he feels it is but an application of the pre-Christian principle of an eye for an eye, a tooth for a tooth. Pragmatically because, on the basis of statistics, he finds that it does not decrease the amount of crime—that a comparison of crime statistics between those states and countries that do not have capital punishment and those who do fail to show any significant difference. If people realize this and still want capital punishment then it is simply that they want vengeance—and vengeance is mine, saith the Lord.

One's Ideology

I bring this matter up again because of the Rosenbergs. And because some Catholics and some liberals have made it an article of faith to believe in the guilt of the Rosenbergs and to clamor for their execution. There seems to be little concern for the truth in all this. One judges the Rosenbergs guilty or not guilty depending on one's ideology. If you are a Communist you believe it self evident the Rosenbergs are not guilty, if you are a certain type of Catholic or a certain type of liberal you believe them guilty. In all of this there is little concern for the Rosenbergs themselves or the case on its own.

Holy Father Begs Mercy
For the Rosenbergs

By MICHAEL HARRINGTON

Pope Pius XII has intervened to ask for clemency for the Rosenbergs. He did not do so out of consideration of the merits of the case, but because of motives of charity.

That is the fact. It is largely unacceptable to the American press, and every effort has been made to suppress or impeach it.

The Press

The story broke in the American press on February 13. At that time it was given a straightforward statement. Thus, the New York World Telegram eight-column hanger: "Pope Urged Mercy For A-Spies," and the subhead, "Charity—Not Merit of Case—His Motive."

The World Telegram story was a United Press dispatch from Valko City. It quoted Observatore Romano, semi-official Vatican paper: "As he has mercifully done in other similar cases, so also in this one he has failed to intervene."

The New York Times story, a special dispatch from their correspondent, Arnoldo Curbed, substantially the Pope's intervention. It made a point of the fact that intervention was not unusual. "Observatore Romano was careful to point out that when it was a matter of revoking a sentence, the Pope never refused to intervene, though without being able to enter into the merits of the case." The Times listed recent appeals for the Italian General, (Continued on page 6)

On Pilgrimage

By DOROTHY DAY

Spring begins in February. I feel everyone exultantly, but if they don't, has the country gone? Everyone just doesn't know it. Tamar's garden has snow drops blooming and they came out on the Feast of Our Lady of Lourdes.

I went there the other day and found Mary Elizabeth sitting on a heap of dirt, watching John Murray dig a ditch for a drum in the cellar so that Tamar can set up her laundry in the cellar instead of in the bathroom. Mary Elizabeth, 18 months old, is only as big as a minute, but filled of a tremendous energy and joy of life. At that moment she was sitting quietly enjoying a large heap of clayey dirt which she ate while she watched John. I hear that down south there are regions where people are known as clay eaters and medical men have decided there is something in the soil craved and needed by those who eat it. But all children love to eat dirt.

Nickie, the terror, is the most talkative member of the family. He is a great conversationist and his tones contain all intonations, moods, emotions. He boasts, he thrusts out his chest, he is deep-voiced, expansive, he spirited or he is tender, embracing his little sister and saying "When you're bigger than I am, I'll kiss you; when I'm bigger than you, you'll kiss me down; or "If I kiss Grammy, implying that none else will, and he will come to the rescuer, or he is full of fierce excitement over a dog, a bird, a truck, a box, which he calls upon everyone to share; or resignation, "Okay, all right, I won't,"

(Continued on page 8)
CHRISTIAN LANDLORDS

Christian Action has concerned itself-with a multitude of problems, but there is one major problem which has received no organized attention. Lay apatrons are helping to maintain many of our spiritual and social institutions, but to date there is no such thing as "A Christian Landlords' Association." There should be such an organization and there should be one. Hundreds of thousands or more Catholics are numbered among the owners of real estate, and the nation and no effort has been made to organize them into a collective group, governed by a code of ethics, inspired by Christian ideals.

Rent control has been a burning issue ever since it was imposed in the Catholic Worker. There have been strong arguments for it and against it, and on the whole it has been reasonable. The law is due to expire in April, and there is little possibility that it will be renewed. From then on, the laws of chance and circumstance will be

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EAST

"My brother?" Stranger, I wish I knew. One day last spring he left the farm... About the time the Roman Jackals arrived at Syrta. Nothing from him since. West east, of course, as others do. Left him in Italy, that's all. The season of the south. He irrigated our field at night. And surprised him at the barn. He had a pack on his back,

---

Re Pease's Plea for Rosenbergs

Sherman Adams, Assistant to President

"My dear Adams: May I call to your attention the following statement which I have received to the press today?

"..."
Food and Population
By GEORGE CARLIN
We received a letter from President Truman's secretary shortly before the February change of office acknowledging our letter on the McCarran Immigration Act, and a few days ago the Immigration Service in New York had sent the letter back to us.

The Act admits only 100 Japanese from a nation of 5,000,000 to enter the United States each year. The situation of the Japanese is extremely desperate.

From this and the following took in effect to solve the food problem of the world, and the inequality of race and land:

(1) An announcement in "Commonwealth" that the National Catholic Farm Bureau is urging all farmers in the South to plant a few acres of arid soil have been wastelands for centuries. The organization is located at 2841 Grand avenue, Des Moines, Iow.

(2) Japanese Catholics set up a Catholic Action Committee to combat the McCarran Jmmigration Act, and a few days ago the Immigration Service in Washington, D.C. came out against the McCarran Act because of its racial discrimination and unsanitary conditions that exist in the United States.

(3) The National Council of Catholic Women in Washington, D.C. has set up GROW, an organization.

Our Need for Women's Clothing
By ANNABELLE LUND
A part of St. Joseph's House of Hospitality that is usually active, is the Clothing Room. Here, through your charity, we are able to relieve the needs of many needy children.

Opening the packages on their arrival, is a pleasant experience. It also brings happiness at the thought of the people's love for their fellowmen, shown by their generosity. Because of the size of the clothes room, if you gave us so many clothes that we could not have them all immediately, and for lack of settlers, (as I do) probably suggested to them their gratitude is shown by their

One day recently, a young woman presented herself for clothes. She said despondently, that the few clothes she owned were being held for her family. One day went on, she had not the money to join the Union, she could not work. It was an ordinary outfit in any way to the right and the foot, and in the fact that she had no money to buy or have in the bank. Sometimes I wish I could have a magic wand and make it about three things happen for her, as a favor. For it is you, our readers, who make it possible for us to alleviate needs such as these.

Incidents like this compensate somewhat, for the times when we mean so much trouble. This is especially true of women who wear large sizes. So often, large women come in under a change of dress. After looking at the many pretty dresses, and usually finding them too small, they will say disappointedly "Why wasn't I born small" or "I'll have to reduce." Sometimes, this will happen even when there and these times of great occasion. My heart goes out to them and having to tell them to try again, for a different occasion.

Underwear is a necessity that is always scarce and there is such great call for it. Sometimes the need is for warming. Even small pieces of goods to be used to fix up the home, are received with joy. Yesterday, a woman took odds and ends of material, saying, "I am old-fashioned, I can sew and make them myself." A few women always ask me to save them scraps of material with which to make patch quilts.

Within the last year I have learned that even if a person does not have the good fortune to find much to fit her, if her heart is heavy with joy, she can be happy. She will help to bring happiness to others. Beggars, those who suffer from homesickness, we can learn that Christ wants us to give ourselves whole and for the sacrifices you make. For it is you, our readers, who make it possible for us to alleviate needs such as these.

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Bendictines and the Catholic Worker Movement

By WACLAW ZAJACZKOWSKI
Being a stranger I am not sure if I am qualified to make any useful suggestions. But after two months spent in the United States, I felt that there was an opportunity to feed the hunger of the "Catholic Worker" and the "Book of Pilgrimage" of Dorothy Day, and while reading that beautiful, richly written book of CW movement, I kept thinking about another book which brought me to the USA, one which brought me to St. Benedict and St. John of the Cross Mission, Fifield, Wis. financially on community's scarce resources.

One of the leaders of both Benedictine communities had visited the United States and wrote to me that they were in need of you? Are they not "one milk the cows and to cart the grain? A special word except to express their satisfaction with you?"

** * *

I read a sad and disheartening account of Jack and Mary Thorn- ton on their hard experience in farming with no instruction, no friendly help, a story duplicated in a hundred other cases, a picture of helplessness, discouragement, failure, while on the other hand I see so much cooperation among the members of the same super- natural organism? Why so much lonely straining toward the same specific goal, the same working together in hand in hand?

Why don't they get together? Why seems to be the question. Why the head to the feet: "I have not need help" and the head to the feet: "I have not need of you?" Are they not "one body, with one spirit, and one hope of your calling, one faith,

Norwegian forebears, who bought a farm in the name of our Lord. A farm that has been held for more than a hundred milkings Guernsey cows and hundreds of acres of cultivated soil. Here, at Fifield, Wis., have there been sent to the cross and all are called to follow in our Christ's footsteps. What is more you to do to these my least brethren, you do unto Me" and "Be even of cold water given in My Name shall not go unrewarded."

The Dream

That sleep of Joseph, a throbbing of feet, a near tragedy. Blue sparks burst into a face of lights, the angel comes again to say fear not. More shouting than the dreams. Awakening from mystery to mystery, Clouds weep us We strain to awake. And we wake,

The Dream

Mardi Gras at La Casita de San Jose
By EILEEN FANTINO
Mardi Gras time at La Casita de San Jose started with a costume party, a mellow guitar, a small crowd of home-made cake and candy, and ended in a near tragedy. Just as a startled cleaning-up the scattered decorations and knocked over a picture, one of the children ran up to the door screaming. "Ernestine was hit by a car" we looked out through the rain, and saw her in the middle of the street, limp and still. She reached her tried to get up and kept screaming. On the road beside her inside and used the police phone in the street to call for an ambulance. She didn't seem to be suffering from many injuries but her leg seemed to be broken. The intern was alarmed when he saw her and her face, for she wouldn't live two minutes. Ernestine was brought home, and just her face for the costume party and had on a very wierd assortment of clothes. She was still suffering from her injuries but she had not even stopped to see if she was wanted. Ernestine was brought home from bombs and slasughter of nauseating description, it may have been the most exciting human life, to look over one's shoulder at the path of more turning wheels, and to keep on going. It still comes as a shock to see people could be so callous. **

The week before the accident a woman passed out at our door. We brought her in and gave her hot coffee. Soon she was telling us her history. She had 5 children, but had been evicted from an apartment because of the over Aid of other blocks away. They were forced to leave and take a three room apartment. There was no place for her daughter and the Act was cut down, so that she could be shipped out to a relative. Her eyes rolled and she said that she just didn't care what happened to her as long as she could be with them.

There is a bustling half a block from us that literally floats on a sea of garbage. The owners have been collecting rent from the poor, and they were not willing to give away the sanitary conditions that exist in the building that is being the huge rats making them- **

(Continued on page 7)

Maryfarm
By DOROTHY McMADON
How existing life can be in a land where people come and go? Men come and go, and rest from the noise and confusion of the world and from the lack of understanding. That is the story we are telling to us that are here. They come and go, and rest, and their gratitude is shown by their face if not by their actual words. They come and go, and rest from the family group and become a part of Maryfarm, and rest from the worldly distractions. Others remain silent in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to express their gratitude as they again take to the road. Periodically someone comes not in silence but in the end they each after each meal saying nearly a word except to...

Father Guardini writes of freedom and the Faith which can only exist in the presence of the individual. Freedom is fast bent on denying it. He writes of Christ and how He could only accomplish the will of His Father because He had the freedom of the will to say yes or no. "This is the freedom of the will, to my freedom, and free­dom is the gift of God." The moral law" states Father Guardini, "is not binding, as is the bondless love of God, includ­ing all the other moral commands. It is in the sphere of his love, he can say yes or no," p. 49.

LIKE Father Guardini in an unapologetic apologia, he realizes there have been faults on the Catholic side too. "It is not only the unbeliever who is in great amazement, that we have not really been able to demonstrate that will by love and service in the way the Church is actually being practiced." Here Father Guardini "is not binding, as is the bondless love of God, includ­ing all the other moral commands. It is in the sphere of his love, he can say yes or no," p. 106.

The book is an unimpeachable apologia for the Church and for the Faith. It has been written with a clear and convincing mind, and is a useful book for those who want to understand better the Faith and its meaning. It is a fine introduction to the Faith and a very fine book. It is a book that will be read and enjoyed by many people. It is a book that will be read and enjoyed by many people.


The seven swords are a symbol of pain and suffering. They are a symbol of the seven sorrows of Our Lady. They are a symbol of the seven sorrows of the Church. They are a symbol of the seven sorrows of the world.

and concise exposition of the roots of existentialism, and its contemporary formulations. Kierkegaard and Nietzsche receive the fullest treatment. Kierkegaard's initial revolt against the massive Hegelian system was an impassioned call to reexamine the subject of consciousness or the consciousness rather than the abstract concepts of Hegel's dialectic. Kierkegaard's answer to the problem of human existence was the intensive life of Christianity which he thought was best found in its pristine purity in primitive Christianity. Nietzsche, a generating later made devastating attacks against Western systems of thought and society in his entire Judeo-Christian tradition. His emphasis was on the meaning of the doctrine of the Supreme Man. Nietzsche must be surmounted. Man is the link between the animal and a human being as exemplified in Zarathustra. This is the theme of the transcendence since Nietzsche's militant atheist has proclaimed "the death of God." The author then develops the consequences of the loss of modern existentialism from these two precursors. There are individual chapters on Heidegger, Sartre, Jaspers and Marcel. All accept the major premises of either Kierkegaard or Nietzsche, but differ as to the solution of the problem of man's freedom. Human freedom is seen as the most distinguishing and important feature in human existence. In Kierkegaard freedom means "the leap to faith." Heidegger sees man's existence as Being-in-the-world, "the-thing" which is man's "standing-out-from." Therefore, the exercise of freedom must be "existential," it says freedom is man and this freedom is absolute. Since human freedom is completely undetermined man's existence is absurd, Sartre's existentialism is the most self-reflective and (perhaps as a consequence) the most pessimistic. Jaspers sees the most symptomatic of the "modern existentialists" attempt to resolve the Dasein by the exercise of freedom in choices by which man commits himself to be "the thing," and time above, time and space. Thus man can overcome the constraints of his temporality by always choosing by deciding himself "in time for eternity." However, this passage is intended for a reader to find any basis for objective norms of human freedom and resort to a form of Kantian (teleology in the stock) of Western philosophy. This is particularly evident in the case of the attempt to free the human ego to a realm of knowledge transcendent. God of themel follows "the totality of a transcendent. God of themel follows "the totality of a transcendent. God of themel follows "the totality of a transcendent. God of themel follows "the totality of a transcendent. God of themel follows "the totality of a transcendent. God of themel follows "the totality of a transcendent. 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**Capital Punishment**

(Continued from page 1)  

Not a bad job we are doing, is it? A man's job depends on his profession. If he loses his job, he will have no way to support his family. It is a sad situation. But we have to face it. 

(Continued from page 4)  

... and there are certain cases where a man's job depends on his personality. If he loses his job, he will have no way to support his family. It is a sad situation. But we have to face it. 

**Maryfarm**

(Continued from page 3)  

Grannie, it is with real interest that I read about the Maryfarm project. The idea of helping the old and sick is indeed an admirable one. It is a way to give back to the community what we have received. I am sure that the project will be successful.

**Benedictines and C.W.**

(Continued from page 3)  

the kind associated would lie in the fact that it would be a step toward ownership of capital. ... Accordingly in our rural community there would be fewer instances of large plantations. In spirit this institution would be an example of the Benedictine and C.W. Community of the monastery; in practice and spirit it would follow the ideal of the Co-operative Movement which effects the happy reunion of capital and labor.

Whence the following distinctive features, should the mark of charity and justice follow the theology of the Benedictine and C.W. Community? They have been explained:

- The co-operative to employ all the labor.
- The co-operative to pay for the goods and dividends to be paid on the basis of the laborer's needs as a means of a communal ownership both of his own family and the whole community. (Those higher in status are supposed to need more.)
- The village shoemaker, for instance, is paid not according to the amount of work that he does, but according to the amount of work that he does according to the amount of work that he does according to the amount of work that he does according to the amount of work that he does.
- The amount of work that he does according to the amount of work that he does according to the amount of work that he does according to the amount of work that he does.
- The amount of work that he does according to the amount of work that he does.

4. Naturally, the ones more gifted in health and virtue, marching and care will be able to save more money. This equips them with the means to prolong their own existence. Giving to other lives, even at the cost of their own, would result in the saving of lives. 

5. The big idea and the whole point of the monastic is that it is the community. In the monastic we picture the community as the center of the world. The monastic community is a living organism. 

6. According to the monastic, the work of the monastic community is to care for and nurture the sick and the needy. 

7. The monastic community is a place where the sick and the needy can find solace and comfort. 

**The Spirit of Love**

(Continued from page 5)  

... and the community is the center of the spirit of love. 

8. The monastic community is a place where the sick and the needy can find solace and comfort. 

9. The monastic community is a place where the sick and the needy can find solace and comfort. 

**Correction**

In a recent issue of the C.W. we carried an appeal for help for Helen Salas. Helen Salas's address is 201 Winant Avenue, Staten Island 9, N. Y. 

**DAVID HENNESSY DISTRIBUTION BOOKSHOP**

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**The Catholic Worker**

March, 1955
Christie Street

from page 2

never is with us longer than ten days. After a while he is always on the search for a job. With his age and habitual drinking against him he finds it particularly hard. In the very worst jobs both in salary and working conditions you find some good name in an institution way up. He said he would not stay exactly in the same place, because he had been told not by one of the managers, but by an agency in charge. Our friend has a brother who is a little over thirty, who is coming over for a brief visit. I have not seen either of them, but by the insistence of our friend. It was for a while almost a year after he moved in with us, that I discovered his motives for taking on brother to another. The tall Irishman looked down at me after I had been there for about two years ago on his last visit. I was startled by it. I had known him for so long, seeing him on his way to work, in the kitchen when someone has posted an address unknown.

Shorty Smith our mainstay and anchor man in the kitchen has also left the Institute. Bellevue. He too was operated on for a cerebral problem after two months in the hospital and we are glad to have him back in the kitchen.

On a recent Saturday night after we had finished a wonderful supper of spaghetti prepared by Chin Chu, we spent the evening at the Library. We drove over to our Puerto Rican member of the Institute for the first time, his name is Eddie. As Christians we can't throw anti-semitic w.hile the Slansky trial confused -to look at the case on any field and at times part of the evening he foodE. Placed in the hall when a young man in need of two different operations. All of us found it hard to swallow this, but he has far outdistanced the rest of us in his work here.

As we are out of our kitchen in the Institute we are convinced that they are performing a very useful function in adding the mead drags and muds to a battle for existence. Our very best wishes and best regards to all of the finest people that we have ever been privileged to know and work with.

Our chief cook, Chin Chu recently spent two weeks in Bellevue Hospital. He was laid up for two weeks, but he recovered. He got discharged from the hospital. We all begged him to stay, but he insisted on going home. No Plea to Aid Rosenbergs.
CHRISTIAN LANDLORDS

(Continued from page 2)

In full operation and unless landlords use discretion the situation may become a serious one. This is exactly where a Christian Landlords' Association could step in and perhaps solve the problem, or at least ease it.

A code of ethics could be drafted, one which the members would accept and pledge to follow. The code would include proper noneconomic aspects, such as rent and rental rates. Such a code would not penalize the landlord who subscribes to it, rather it would benefit them. If they became involved in litigation the code would help the landlords. In fact that they belong to a Christian Landlords' Association would weigh heavily in their favor. There could also be a compensation code to help tenants who have no legal principles of what is expected of them.

The Housing Problem, being a serious one and an important one for that reason, should not necessarily rest on the shoulders of those who own rental property alone. Anyone with accumulated savings can and should invest those savings in a way which will provide homes for those who have no money to buy a home of their own. They could charge less rental than the amounts allowed by the

whereupon he goes ahead and does.

He is roiling-big-mouthed, shin-leathering-eyed, and with a voice that is barely still for a minute while he is around. Eric is quiet, helpful, for­mal, adroit, and faintly tremulous. His wrenches, helping carry lumber, getting the mail, and setting the table. And Becky and Sams are in school, each one as different from the others as I was when we were coming home from visiting the Dillingers and she said, regretfully, "Oh there was something..."

I suppose it was her face, her hair, what could it have been?

What lives they lead, these little ones, not yet seven, not yet six, supposed to have reached the ages of reason, and yet, the way they play, they intrigue for favor, they listen to the adult world around them and without doubt understand and judge. And yet they live in a world of their own, in a world. The Smith children are fascinating to play with. Bernadette reads to them, Charlie shows them how to draw, they make up games or play cowboys and Indians among themselves, have their own prospective fields, their own seaweed as the men of Aran did. Agricultural Society who immediately gives us all help and advice.

A Christian Landlords' Association could, if they had a place to live.

rent control office and still make the house show a fair profit. Some landlords are making terrific profits from their investment lands. In some of the larger cities, the number of families who have paid for themselves ever over and over again. The code of the Christian Landlords' Association would provide for a fair return on the owner's investment but would draw a strict line against renting for which some owners are charging very high rent.

If a Christian Landlords' Association becomes reality, people with money to invest could join which gave us all the beeswax smells of clover. Even the beeswax rejoices in the beauty of God.

Every morning Fr. Duffy is out right after his breakfast, dealing with a new politician, and negotiating a bill which will help the Catholic Worker and give us help out in the fields. Those who are interested, send for his pamphlet, "Landless Workers Will be Encourage­ment after some years of very hard work, much wind. In good picking he can make all the noise he said. She had been out of the house three days and now he ran after me, "Where is that girl?"

"I was sorry to miss the christening of the Old Pioneer as he said. It was a ewe that had not succeeded but of course he had to run. It was good for me. And yet it was almost the last time I saw her. She had a place to live.

As he used to tell me, I suddenly realized that the beeswax smells of clover. Even the beeswax rejoices in the beauty of God.

Now is the time to get our Auto­bionics system up to date before the weather comes. The other day I was at our friend in Bloomingdale and walking the eve­ning sun and not so much wind. In good picking he picked as much as 400 pounds a day and said that the good money he said, but of course he had to run. He had picked the up the other lamb she had. One of which I thought to belong to this civilization! He had picked cotton and that was it: now they crawl on the ground to make a living.

I was sorry to miss the christening of the Old Pioneer as he said. It was a ewe that had not succeeded but of course he had to run. It was good for me. And yet it was almost the last time I saw her. She had a place to live.

fruits, 150 days, and these were the things that we have been doing.

rent control office and still make the house show a fair profit. Some landlords are making terrific profits from their investment lands. In some of the larger cities, the number of families who have paid for themselves ever over and over again. The code of the Christian Landlords' Association would provide for a fair return on the owner's investment but would draw a strict line against renting for which some owners are charging very high rent.

If a Christian Landlords' Association becomes reality, people with money to invest could join which gave us all the beeswax smells of clover. Even the beeswax rejoices in the beauty of God.

Now is the time to get our Auto­bionics system up to date before the weather comes. The other day I was at our friend in Bloomingdale and walking the eve­ning sun and not so much wind. In good picking he picked as much as 400 pounds a day and said that the good money he said, but of course he had to run. He had picked the up the other lamb she had. One of which I thought to belong to this civilization! He had picked cotton and that was it: now they crawl on the ground to make a living.

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