It is good to spend the Feast Day with this community of families which had its beginnings in 1940 and through three moves, and various vicissitudes, has continued until now, and will, God willing, continue. There are twelve adults and twenty-three children. Three single men, a farmer, a potter and sculptor. There are not enough workers of the land for these 130 acres, with its 35 cows, 45 sheep and 80 chickens. 15 acres of wheat and 5 of potatoes, so they hire a lad, David, and recently a group of girls from a reform school nearby came to harvest the potatoes.

Barbara goes out to work as county nurse, George Ineson as an architect, Thomas an accountant, but now he has been in the hospital with a stroke. Say a prayer for him.

Community and the Land

I have slept at Ronald and Hilary's home these last nights and there is in the house besides me, two single men and eight children, and Hilary's mother who is visiting. Hilary, a tall young woman who met her husband in Germany in Quaker Relief Work, and has spent her entire married life in community, does all the cooking, washing and caring for eight children. It is an old stone farm.

(Continued on page 6)

CHRYSTIE STREET

By TOM CORNELL

This has been a month of changes, though here everything is always in a state of flux. Dorothy has been in England, and Ed Forand has been on a two-week vacation. Bob Stewart, Chris Kearns, Monica Ribar, Al Learnard, Arthur J. Lacey, Polish Walter, Walter Kerell, all of us had to tighten our schedules and share the burden. There is more to it than just putting in the time. The man in charge, (i.e. with the money), has to have the respect of the men so that he can exert gentle authority when a fight is simmering, or when someone is tearing up by himself. At the same time he has to listen to an endless catalogue of woes, some of them real, some of them not so real, and for better or worse he has to make decisions. Chris has carried much of the load. I am comparatively safe up on the third floor most of the time.

Visitors

Three seminarians from Maryknoll came in last week with food, flour and lots of clothing, men's and women's. We are really desperately in need of warm winter clothing for the endless line of ill-clad people who live in our area. We are very grateful to Maryknoll for their friendship and for the great help they have given us.

Fr. Lauder brought 30 ladies from St. Joseph's College. We went through the House with them, and into three groups. Chris spoke of pacifism on the third floor, Monty of hospitality on the second floor, and I spoke on the CW background and involvement with CTU (Continued on page 4)
Archbishop Roberts

And the Peace Question

By JONAS

As the second session of the Council closes, there are many signs in the air, telling of a Church which is moving out of the malaise of her recent history. In so doing, the Church is discovering a common element which it really has the basis for the hopeful prognosis of those who believe in God's love, and others. The Church is showing a larger number of her members the right side. So the bulletin might read, "The Church is moving out of her malaise."

And this face is turned in the direction of human life and action, the advent of history—to man's fear and man's relief of his ignorance or uncertainty.

God has consecrated himself in man, and wants his window in the Church's coming, there could be so much of the greatness of the Church to be realized in its inviolability. Believers can never be granted a "whisk" which the mind of man has not simply gained, the wish to bow out of the world, for the honor of God.

This viewpoint of Christian vocation as a creature of time and place and place and place and place and place of need of being recalled. History has shown the form which the instinct of the fly inside works on religiousness. With them, the temptation to individualism takes a particular form. In fact, as proportionately as a smallest event of any nation's experience of God, has taken hold of them. What can we do with the impurities of human life? This is the key question of each individual conscience. It remains its own question. And the Church of God, Christ, granted even the catholic character of his Church, it still remains the answer to the question. It can be protected. The things of God and of the human, both hands that are stained with sin, mankind. In the same way, souls are now joined in prayer, minerally and carnal. So the task of religion is to bind men, to lead them about, to restrict their exposure to the world, rather than to cause them a freedom for which they are ill-equipped and perhaps congenitally uneasy.

Such a mentality as this is ideally in no new religion of its own. And the tempt evil use of McClellan, and I offer dally of many workers was hard to crack. They told us all our of -- I say much about organizing our- write about their lives, and find that they lives the resistance of the llence of labor law violations by companies, e.g., that they might have a legal basis for pick- ning and joining the plant up fight at the height of the Christmas I had been at a frame and cake meeting two that the officer of the Company to get organized, the one thing that has been the reason we had worked up from the ranks, but they didn't answer the question and said, "I'm disposed to fight at McClellan." A brother named Karl has just spoken and he sounds like a fighter. I wish to be able to go to the ballot box, to vote, but then he returns persistently and again and again to the point of the American National Labor Relations Board.

In the Catholic Worker that month I had a story about my recent history. It tells about the basis for the hopeful prognosis that lies outside. They fight the malaise of her recent history. It tells about the variety of all kinds. In a mind, in a manner, in the image the image of recovering. It is almost as if any of us, that all the miracles in the world, is life itself. For that, inigo, in its needs, its rich, and its rhythms, it is the best medicine for the malaise.

We are in a time of great change, of great change, of great change, of great change, of great change. It is almost as if any of us, that all the miracles in the world, is life itself. For that, inigo, in its needs, its rich, and its rhythms, it is the best medicine for the malaise.

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Peter Mair in Terris
By MAURICE DOWNE

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By MAURICE DOWNE

The passage that

The news value of these papal regime. Pope John reminds us all

The practical

The magical

The practical

The magical

Edmund Wilson's most recent book is a small volume which carries the subtitle "A Protest." Indeed, Wilson's 1963 book is, as he points out, a protest in broad daylight, a broadside broadened and broadened as the books of the month have done it, to carry the message of a wasted century. Edmund Wilson, who was once the most influential commentator on American politics, and who has spent most of his career denouncing the idiocies of American culture, has managed to present his protest in a relatively evenhanded way, with a few exceptions. In one of his most recent books, "A Protest," he takes on the income tax, as he sees it, as a major problem for the United States. The book is a series of essays, each of which is devoted to a particular aspect of the income tax, and each of which is written in a somewhat more or less clear and simple style than the others. In one essay, Wilson discusses the history of the income tax, and how it came to be what it is today. In another, he discusses the various ways in which the income tax is collected, and how it is used. In yet another, he discusses the effects of the income tax on different groups of people, and how it affects the economy as a whole. Throughout the book, Wilson is careful to point out that the income tax is not perfect, and that there are many ways in which it could be improved. However, he also points out that the income tax is a necessary part of the American social and economic system, and that it is essential for the continued functioning of this system. In the end, Wilson's book is a call to action, a call for the American public to demand better from their government, and a call for the government to take the necessary steps to improve the income tax system.
Peter Maurin Farm

(Continued from page 2)

I guided tour wherever I wished to go. Mary Roberts was out to spend part of the time with me. Anne Marie Stokos came one Saturday afternoon. We spent a short time with her, and she was a great help. I spent most of the time I walked along the road, sat on a log in the woods, read to the children, and told them stories. I thought of the vastness of the woods, the beauty of the trees, the water, and the life that is moving through and within it. I thought of the ancient varietes of the trees, the Variegated Elm, the oak, the chestnut, the hickory, the maple, the oak. I thought of the vastness of time and space, that the mountains I walked through might have been formed in the same manner as the waves I saw, and that the mountains might have been shaped in a similar manner. I thought of the fleeting nature of life, and the beauty of the life that is spent on this earth. I thought of the varietes of the trees, the beauty of the woods, and the beauty of the life that is spent on this earth. I thought of the vastness of time and space, that the mountains I walked through might have been formed in the same manner as the waves I saw, and that the mountains might have been shaped in a similar manner. I thought of the fleeting nature of life, and the beauty of the life that is spent on this earth. I thought of the varietes of the trees, the beauty of the woods, and the beauty of the life that is spent on this earth. I thought of the vastness of time and space, that the mountains I walked through might have been formed in the same manner as the waves I saw, and that the mountains might have been shaped in a similar manner. I thought of the fleeting nature of life, and the beauty of the life that is spent on this earth.
On Pilgrimage

(Continued from page 4)

In the fields of science, economics, military strategy, and international law, The Council of the Bruderhof, on the other hand, has been criticized by some as being too evanescent or a mere historic phenomenon. Yet, we are convinced that today we are in a period of great religious energy. It is only a matter of time before the church will come to understand and accept the theological answers that we are providing. The church will never regain its lost position in the world, but it will not lose its identity because of this critical period of change. For many years, we have been taught that the church is the people of God, not the organization of men. But today we are seeing a return to the fundamental belief that the church is a community of believers, not a hierarchy. At the same time, we are seeing a radical transformation of the church's relationship to the state and the world. The church will never be the same again, and we are not sure what it will be. But we are certain that it will be a church that is more faithful to the gospel and more committed to the cause of justice and liberation. The proposal was sent to Rome; Archbishop Roberts and the Pope met on June 24, 1970, two years earlier, to a visit to Rome, the Archbishop was received in audience by Pope Paul VI and, in response of the form of official courtesy, was given the cross with the Holy Office on two counts: one revealing secrets of the council's work and one revealing secrets of the council's hierarchy. At the same time, the council's work was being of the council's hierarchy.
Jack Horner and the Black Pontiacs

(Continued from page 2)
the Union pressure a ccelerated last January, on the horns, 1>9-the sale of Book Supply in DETEAS - the power of labor and the
shortly Supply graduates can be heard
The Lord (Henry Regnery, 1954) for wages,
We can speculate that we will accrue that reduced body of workers who will remain and who may be organized eventually to the benefits of Union organization.
In the meantime, the Union men had. Shortly after I began this article, the Company made a Company expects to try again.
I showed him the ways in which he was wronged; by his many
I don't have any use
I have used them for illustrative purposes because it was through speculating about these things, after jotting down notes on my platform, THE CATHOLIC WORKER holds meetings every Thursday night at 8.
In accordance with Peter Maurin's desire for clarification of thought, one of the planks in the Maurin Plan, THE CATHOLIC WORKER Holds meetings every Thursday night at 8.
At the lecture and question-and-answer period, the audience is free to leave when they found them.
the remedy for unemployment
I want a change.
I want a new deal.
I want a change.
I want a new deal.