A Question of Authority

By ROBERT LUDLOW

At the expense of writing another jejune "reply to a letter" I feel that I must again answer a letter from the same priest who [illegible] and before whom I answered in the last number. That letter has brought out things in the letter which trouble many Catholics and which set as his standard the acceptance of purgation. Here is his letter: In the November issue of your paper in your article, "Letter to a Priest," you talked about pantheism. It seems to me that in all your articles on this subject you have made an important point, and that is the standard of the authority of the Church. Point 1: If war is intrinsically evil as you seem to assume, and there is an existence of innocent people, then all wars of history have been evil since the old days while they did not know the era in which we did. In Hammburg, innocent people were pillaging a city. The number of those killed makes no difference. It is just as wrong to kill one as to kill one hundred, if this would vitiate all war, then the Church has been badly neglected in her duty of teaching morals and not condoning all war. Point 2: If that defensive wars are not justifications, as the almighty last Christmas you do not only justified defensive wars but said that times the nations of the world would have a moral obligation to go to war because it is the unshackled country. In other words, the Pope said that nations would be bound under sin to fight under certain circumstances, and this present Pope knows the horrors of war and the killing of the innocent, which are actually concomitant uneffectual! A world, which are sentimentalists with no real sense of justice who abhor war because of its horrors.

"I realize that he is not speaking

Maryfarm

Christmas Eve dawned clear, cold and beautiful here at Maryfarm, and a golden Host on the high blue altar beyond the Hudson Valley. When he finally disappeared, the rime on the yel­

Blessed

THE ROOM WITH NO EXIT

By JOHN MCKEN

(Sometimes during the night of New Year's Eve, at the St. Joseph's House of Hospitality here at the Catholic Worker in New York, Dick Conors, who had been staying with us for a week, fell from the roof of the building and was discovered the following morning by neighbors, lying sprawled in the courtyard, with an empty Hotel. He had difficulty focusing his eyes when he awoke. The retinal teacher of the Church, and we are bound to follow his teachings. We cannot be bound by the first com­

Mott Street

On the feast of St. Thomas the Apostle we received a heart rend­

The National Maritime Union, heretofore the most democratic of all the unions, has most unproposedly reached a crisis that is not only its own Giám and the luminous. The month of the seamen in the middle thirties were sweating and struggling under the corrupt union leadership of the Interna­

The Bicycle Thief

A Significant Movie

By JOHN COGLEY

I saw "The Bicycle Thief" for the first time in Paris last August. It was an afternoon showing, and I went alone, leasing the family hotel back in the hotel at the Place de la Concorde. We had made a long, tiresome trip from Swit­

Return NMU to Workers

By IRENE NAUGHTON

The National Maritime Union, the biggest union yet of the men who go down to the lakes, the barge men on the canals, the poor seamen in Lowell, the crew men in the New Bedford fishing boats in work lately, because there is so little coal or steel to transport, be­

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Poverty's Progress

The Room with No Exit

By ROBERT LUDLOW

It is a quiet, contented morning, and this
discovered the following morning was quiet too. There is no sound of traffic, no roar of trucks from Canal street, no El trains lurching by. There is silence. The air is clear. The sun is up. It is a good time to stop swivel chair rule that had dis­

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Return NMU to Workers

(Continued from page 1)

cie was a beef against an agent in one of the early parties, but as that had never been.

Well, this man delivered the address, but the point was that he was fired because the department was being reorganized.

Maybe they're going to deliver the paper by carrier pigeon, with Noah's dove on the envelope.

CONFESIONS

Signed confessions are being ex-

tracted from the Independent
Citizens Committee, and have been printed in the BCTW. The
Communists had done much of the work, organizing the union, the Wobblies, and the 1947 convention they filled the bull of big officials, and it is true that some of them, who never became a party member, have come back. But in 1947 the Bank-Sixth-Caucus, led by Joe Curran, defeated the Communist and labor candidates in the New York elections.

The front page of the New York edition of the NMU is run by a Branch Agent and a number of women, all equally important. The women who visit the incoming ships and settle their disputes with the shipowners—beards over estime, failure to live up to contracts, etc. The unions are always in need of women who are interested in what's going on on a scheduled run if the controversy will be settled. They are the ones who keep the Women's and Young Workers' meetings—on Thursday include any seamen who happen to be in the office at that time, whether they have shipped or not, and usually ship quite regularly ship out from another port.

Recently the N.Y. Port Agent, Drummond, and fourteen patrolmen, men, all elected men, were fired for striking. Joe Curran said this to help unions, had the help of the rank-and-file Communists, that the Voice of the Membership group; and the Communist, and those who are anti-Communists, had broken with the party before Curran himself did. At the regular meeting, "What do they want?" was the title of the meeting. The opposition maintains that hundreds of men were imported by Curran from outside the union, who are the title of the Communists to resist the nationalization of the railroads. We are in the same boat; the railroad companies are not interested in the people who work on the railroad, and the I.W.W. is a means to an end.

Around Drummond and the fourteenth and the other three, and all the Vice-Presidents of the N.Y.U. Law'

enforcement, the N.Y.C.C.C. is the title of the Communists to resist the nationalization of the railroads. We are in the same boat; the railroad companies are not interested in the people who work on the railroad, and the I.W.W. is a means to an end.

The Communists have said that it is impossible to get anything printed in the Pilot, the newspaper of the union. The ship that men have been known to go overboard "What's the matter?" they said to this guy, "Can't you do your job?" he said, but had delivered the article to the ap- pointed place. However, the arti-

Along the Manchester line, mentioned also in the Times, it seems that the Times told about a few weeks back.

The Wobblies are an inefficient enemy of centralized bureaucratic, and his new party is, says, to be inde-

pendent, but the Wobblies dis-appear, the United States, and to be "without a leader." The dep- lomacy of the I.W.W. as the per- bables," as Bridgegates we are in a situation at society 135 Mott St., Piml, for B. So many, of the times, these things are aimed at the registrar. These are likely to be a means to an end: the only difference is that the A.M. F. of leaders, as they are, will be given away to the needs of the world, because the government is paying the freight charges on it. And there are any number of people who are trying to produce and manufacture the things that the government is paying the freight charges on it. And there are any number of people who are trying to produce and manufacture the things that the government is paying the freight charges on it.

Then it is that realized why we have all the troubles of the Trade Unions, and not heart in supporting their strikes, so much as the belief in the necessity to organize and admit the gaff by the unions.

Unemployed

We disagree, because they have left out the unemployed, that is to say the poor, the dispossessed, in the eyes of the man, whether he has not changed. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities, has lined up the employed NMU which allows for a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportunities. The capitalist, with his six month's credit, can offer a machine to dig deep for the meaning of opportuni-


A Question of Authority

(Continued from page 1)

Christian Work

(Continued from page 1)

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A Definition of Education

By WILIAM GAUCHAT

Education, essentially, is religious. It is the teaching of the absolute "true and good," or "be- lief in God," to a rational creature. "Religious Education" is the human teaching of the "truth" of God to the child. It is the indispensable means by which man becomes a Christian, a Catholic, by which he is enabled to understand and to accept the religion of Jesus Christ. There is no other "true" religion than the Catholic one. In that religion, the task of the teacher is to impart the knowledge of God to the child, so that he may receive the graces of the Holy Spirit, which enable him to love God, and to be saved and to go to Heaven.

The True Purpose of Education

The true purpose of education is not merely to teach the child to read, write, and do arithmetic, but to teach him the "truth" of God, so that he may become a Christian, a Catholic, and be saved. The purpose of education is not merely to teach the child how to earn a living, but to teach him how to make the most of his life, how to live a holy life, and how to be saved. The purpose of education is not merely to teach the child how to be a good citizen, but to teach him how to be a good Christian, how to love God, how to love his neighbor, and how to be saved.

The Catholic Definition of Education

The Catholic definition of education is: "The teaching of the true and good, or "belief in God," to a rational creature. It is the indispensable means by which man becomes a Christian, a Catholic, by which he is enabled to understand and to accept the religion of Jesus Christ. There is no other "true" religion than the Catholic one. In that religion, the task of the teacher is to impart the knowledge of God to the child, so that he may receive the graces of the Holy Spirit, which enable him to love God, and to be saved and to go to Heaven.

The Catholic Worker

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The Room with No Exit

January, 1950

The T A C H O L O G I S T  W O R K E R

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The Thievery

Elysses and the taxi-horn boomed in cheerful cacophony, like an orchestra安排来, coming together at any moment to blend into swelling chords that would crescendo into a symphony. I compared the scene in my mind; it would be, I felt, a memory to take back to the United States.

Then I passed the little theatre and glimpsed "Le Voleur de Bicyclette." From the pictures outside I could see that it was lovingly presented. The lights would then be shot at the Italian street, the street to be known. Paris is wonderful, of course, and so are the French, with their style and their unmatched sense of real charm. The Italians were the real enthusiasm I was brigaded into, the view of Italy and Italian life, even on celluloid. I was quite willing to withdraw from the real charm of the Champs Elysses. Tomorrow I would man and his family in Europe, we were going to start the long trip home. No tiles, just walls, a story.

I bought a ticket and entered the little theatre. And that was the first time I saw "The Thievery." The director was back to the door again at the Champs Elysses. The building was almost incredible new. Like everyone else leaving the theatre, I was filled with a feeling of love and joy. A sense of life, for a man getting used to the darkness. The street was bright and full of life, and the theatre had been dark, but the picture was so real, so close, that the director and actual Roman settings - had left those who saw it completely wrapped in the feelings of the people.

I had felt, I seen a genuine work of art. In this simple movie, I thought I had reached a height, a perfection I had thought was unattainable.

With the passing of time I began to think that during that afternoon in the theatre I had formed the notion of making a movie where the art is not right.

One of the main points of the experience until the other day, when I saw the picture again, this time in a finished form, was this: The film is a simple story. A poor man's story.

Once you get on the bicycle to keep a bill-poster's job, you have no money for renting a flat, for selling a family treasure, the linen sheets that were part of his wife's dowry. The next day the bicycle is stolen. The man and his wife are left as they were to be poor. To try and find it. Their search leads them to a thievish market, a place where fortune teller's house and the slab flat of the small street everywhere, and the bicycle is found and lost in the hands of two of them; the man and the boy, melt into a corner returning home after a bit. Simple, simple story. This is not the kind of that presents a scene that leads to the final bursting tragedy, but just in case you have the money, the money, the money, P.T. that Thievery does just that. There are several themes in the film, but in the end they come down to this: the theme: the loneliness of man in the complexity of modern life.

Poverty

Throughout the film is a recurrent theme of poverty. "The Bicycle Thievery" is about a man. Never, as far as I know, has a film dealt so knowingly with the theme of poverty. Entering the theatre, I was first of all, the absolute defender of the bicycle itself. Elysses and the taxi-horn boomed. I was just as sure to know, as a film dealt so knowingly with the theme of poverty. Entering the theatre, I was first of all, the absolute defender of the bicycle itself. Elysses and the taxi-horn boomed. A living, providing for himself, his wife and his children. (Continued on page 6)
The Bicycle Thief

(Continued from page 5)

cycle means everything to him. There are some rumors about that

cn the New York Daily News

(Continued from page 7)

n this intrusion off-hours, makes him realize that he is not

The institutions, respectable and non-respectable, which were set up
to help the poor man but as the years went by and he was no
longer castrated in the main relationship, of course, is that between
the man and his son, the little boy who had been stolen.

The boy idolizes his father. As he grows up, the boy looks up to
his father as an idol, the man he looks up to as wise and strong
and protective dried out.

Then there were the agents to trod upon and the police to
blame upon, in his heartbreaking search for the bicycle. Each of
these times he was disappointed and then by the time he had
wished to comfort a poor man, some other time, it was a man who
fell because his problem was universal and for the moment
unique.

Soup

At the conclusion of the afternoon, the curtains were drawn and
the father knew he had the quiet dignity of a dog who has spent
all his life in the open fields and woods, hunting down the small
prey that is within his reach, and devoting himself to the work
of the community: mule, badger, woodchuck, chipmunk, fox, squirrel, raccoon, possum and barn cat. His record for the first season was a
Maryland

(Continued from page 6)

Maryland.

(Continued on page 9)

of Candlemas published by Grail

(Continued on page 7)

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(Continued on page 7)
Maryfarm

(Continued from page 6)

sound admission to themselves with dignity in the face of the inevitable, struggled fiercely and when released staggered to their feet, staining the snow crimson for yards around, weaving drunkenly as the life poured out of them, the breath whistling in their throats and then collapsing astounded and sobbing,Producer of breath and vitality, no longer subject to the routine discipline of the workhouse or the will of the overseer, they rushed to the shed, scalded free of bristles, dressed, butchered and hung ready for the trip to the city. They made a last fling at freedom, running around the mountains on the hooves of the Ukrainian Cossacks. Nearby Stewart Field, the largest military airfield in the area, activity, planes landing and taking off, the noise deafening. As we watched the afternoon sky overhead was torn with sound. Directly overhead passed a medium bomber wheeled slowly across the snow covered airfield. High above the bomber the glinting, metallic form of a jet was packed, auburn haired Maryfarm in Flight, and fell like a shark through the clear, cold space, followed by a thousand replicas, disappeared with a shattering roar across the Hudson. There was a momentary lull, and then a shower of calibers; the bomber did not fall, but the others struck the fields of falling scores of death agony of falling scores of lives. 

The Words of A Rebel

By DAVID MASON

"The wealth of the wealthy," he said, "springs from the poverty of the poor." The Christian anarchist society we meet is a hidden jewel, lying silent and waiting for us to unlock its secrets. It is a movement of rebels, seeking to change the world through non-violent means.

January, 1950

Page Seven

The Catholic Worker
On Pilgrimage

(Continued from page 1)

lunch with Lawrence and Teresa. Then we joined the shrine to the Holy Family which they have in the courtyard of the outskirts of the city, in honor of their son Joe who was killed in the war. They told me they work no shift, visiting young mothers in the hospital and teaching some of the other social skills and other needs, and getting them oriented toward their new role of blessing the tired sailor. Mrs. O'Meara has always had a Christ's room in it, for the sick and dying.

Cleveland

My next visit was to Our Lady of the Wayside Farm at Avon, Ohio. I met Fr. Lawrence and Fr. Joseph, both of whom I had met in Milwaukee. Avon was nine hours from Dubuque, and the bus was crowded, so we had to sit in the back, which was fine enough since the weather was beautiful. We both have a love for the Holy Family and for children, and we talked about Kropotkin and his ideas of anarcho-syndicalism which will make the gospels so that they will be the gospels of the middle ages.

St. Louis

Early in the next morning after breakfast and to get sleepy. I was on my way to St. Louis in the most beautiful grey and gray vehicle on the road, and on every visit only enough to last the trip. I had been prepared with hot bricks, lap robes, and a few other things. We did not have any stage coaching in Dickent's day. If we had, I should have been able to prepare one for the feast, so it was quite in keeping with the things of the people and myself, but I didn't notice any very, very cold days in the midterms of the climate. It always amazes me, the patience of the general public and the patience of the masses. We have been up with, without complaining how they can be induced to take any action. The patience of the people. The poor in the city of St. Louis. In the sense of injustice, a scholar's work is long, but it is important. The race war, the class war, goes on. It is here. But one of the things that is very different of America is the dream of the whole world, the hope of justice in the place where the poor and the weak have been deprived of it. We can say that the power of the poor and the weak is growing, in part, in the air, before ones eyes. The press, the radio, the television, the woman's movement. The things of the masses that are being realized are very important. Every man is hungry for Good, for beauty, for happiness, for truth. They are looking for some strange places.

St. Louis

And who has given him the power? We have the power in this country. There is Mosslanz Halflinger for one, who in his parish, dispenses the sacraments to the people of power and glory. It always amazes me to think of Dr. William O'Meara who is teaching at the University of Chicago. Bill O'Meara was at the dedication of the Fifteenth street office of the Church at St. Louis, where the store is, and it is to this place, as well as Charles street and Mott street. When we first met, we were sitting in a debate on the attitude of Medaeval studies in teaching philosophy.

The day of the funeral was a crowded one, beginning with the open mass and the beautiful music of John of Baltimore. We were joined by some of John's friends met together, and the funeral was conducted by Dr. William O'Meara where John O'Meara is teaching at the University of Chicago. Bill O'Meara was at the dedication of the Fifteenth street office of the Church at St. Louis, where the store is, and it is to this place, as well as Charles street and Mott street. When we first met, we were sitting in a debate on the attitude of Medaeval studies in teaching philosophy.

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