Puerto Rico
Courts Trample Human Rights
By ERNEST F. BREMELY

Knowledge that Puerto Rican
have suffered greatly under 53
years of colonial rule by the United
States caused Peacemakers to take
special interest in the situation a
couple of years ago. But not until
this past summer did Peacemakers
plan to try to do something. The
crush between the Innsbruck Govern-
ment and the Nationalists (who do
not recognize the presence of the
United States in Puerto Rico), the
arrest and imprisonment of Ruth
Reynolds (American pacifist in
Puerto Rico working for independ-
ence), and the stories that civil
Filipinos in Puerto Rico were
reaching a new low sbb, made
Peacemakers feel they had already
waited too long. A pacifism was
planned, which finally consisted of
Wallace Nelson, Ralph Temple, and
me.

We left by plane for San Juan
on the night of August 16, after
ten days of preparation in New
York City where we wrote
"Peacemakers Manifesto to the
Puerto Rican People," and had it
translated into Spanish.

It happened that the trial of
Ruth Reynolds began the morning
we arrived. Conrad Lynn, a New
York City attorney well known to
liberals, had been chosen for the
case by the Ruth Reynolds De-
fense Committee, and he was on
hand. He attempted to have her
case tried separately from the case
of three Nationalist young men, for
five reasons: (1) The case brought
against her was one of the weak-
stall of all cases to be tried under
Law 53 (insular version of the
Smith Act), and a major attempt
was being made to win it, (2) Her
lawyer and witnesses did not un-
derstand Spanish, and it would
give them no chance to have her
case tried in English, (3) Ruth is a
long standing pacifist, and worked
for independence of both India and
Puerto Rico as a pacifist, (4) She
was to be tried by jury, and the
young men, by the judge. She
was indicted on two counts, and
the punishment for each of the two
separate trials was denied, the judge
ordering that the trial be in both
Spanish and English.

The two counts of the indictment
(Continued on page 6)

Australian Bishops Plea
For a Christian Treatment
Of Asia by Western Powers

(We print here parts of the annual social justice statement made by the Archbishops and Bishops of
Australia. As an analysis of the cause, justice, and hope of the revolutions in Asia, it speaks with a
genuine voice of Christianity to the peoples of the world, and particularly to those Americans whose attitude
on Asia is more conditioned by political pragmatism...as in their terrible delay in answering India's fam-
lies...—then by the love of Christ.)

"The arrival of Australia and New Zealand, an independent nation for the fifty
years since Federation must appear as an injustice to humanity. To the North of Australia lie a thousand
military, Peace Movement and war...dreadful poverty which must be seen to be realized.

"In this Australian sub-continent of Asia there live a few patriotic
people...very much to be done by the very worst and at the very lowest
wages, to which the social and physical mothers of the very natural
people. This situation led the inhabitants of Asia to sense the very un-
bearable evil and comfort.

"How was it that a few million Asians in Pakistan and India
were allowed to feel that they were free to live in a condition of inde-
pendence and their comfort in the face of such a situation...situ-
ations...over the land of Asia?"

Military, Comunist, European

By PETER MAURIN

"We, the first factor was military. It was the first and the nations of
South-East Asia—India, Burma, Indochina, the Dutch East Indies,
(Continued on page 4)

Our Unfaithfulness
To the Cross of Christ

By REV. J. A. CORREIA

Few would dare object to the utility
of sociological speculation. Twenty-
degree century man must adjust
himself to social life in its manifold
manifestations. He must learn for
his own use, the principles de-

tained by the end, is condemned. We are made re-

The Catholic Tradition
How do we discharge this re-

We are there-

The Catechism
lost his human dignity by violence. However, A

(Continued on page 4)

Operation Peace
By MICHAEL HARRINGTON

"...neither the sole consideration
of the sacrifices and evils resulting from war, nor the care-
ful weighing of the act against the advantage, results in deter-
nation whether it is morally licit, or even in certain circumstances
obligatory (provided always there is a solid probability of success)
and the very natural...a great benefactor of his case to have

The failure of the present day
at the voice of Christ, and not because they tried
him and found him wanting...Not

Pilgrimage
By DOROTHY DAY

There is a fascination about
traveling, going on a bus and
go on a bus and going from town to town, visiting
fallow workers, seeing again the
houses of hospitality, the farthing
houses of young married couples
whose lives have been given
direction and meaning by the

teaching of Peter Maurin. He used
to love to go on a long trip, from
cost to coast, to a distant zip-gas
route, nothing planned, dropping
in on readers of the paper, speake-
ings where he was invited. At one
school he would talk of a philo-

sophy of manual labor, at another
the use of force and the force
of ideas.

Remember Philip
I remember one such meeting at
Notre Dame when Peter and I met,
coming from different parts, and
there was a gala luncheon on our
honour by Emnael Chapman
and Robert Follineck and Peter be-

(Continued on page 4)
WE APPEAL TO YOU

Feast of the Little Flower

Dear Fellow Workers in Christ:

Last month a baby was born on the Peter Maurin Farm and we rejoice. Last week one of our staff found a week old baby abandoned in Nativty Church entry, unwanted. One night a dark night she found a baby asking for a bed. Yesterday I found Anna, the mad woman, sleeping in our hallway. A woman with a nervous breakdown keeps trying for a job and coming back for shelter again and again. And the four floors for men are filled with those who come here.

"So much with so little," not "so little and so late." This has been running through my head as I thought of writing this appeal. It never ceases to amaze us, how through all these eighteen years we can keep on serving coffee, regardless of how a few can be found for bread, in so many of our farms throughout the land. In New York five hundred or so come to be fed. We don't actually count the servings. It's like the saints of the middle ages.

I visited families last month where there were four children under three and no twins. We take what comes, and than it has in the last thirty years." John and Ade Bethune. Ade was in the west, also on pilgrimage, attending the devotion meeting and speaking to groups. It was rather ironic to see the studio where my daughter lived for a time, "entertainment precincts" learning a philosophy of work. They got up and built their fires, chopped and cooked their meals, went out on jobs as well as those of the other forms of art, as their talents led them. As to Eric Gill, every man is an artist.

Upstate,

Mrs. De lifted her voice to me. "Come to Ossipee, Massachusetts, on the next trip of my family where I stayed at the Peter Maurin Farm. The Farm's farm was started by the Mass. on our first day at New York where we met with John Maggs and Arthur Shee- man as the family lived for the farm. John and Ade. And let me warn you of this personal responsibility should go so.

Far (Peter was first of all a personal responsibility. This account was written when I was held in the name of an individual or several. A record is made of the name of the treasurer. Because for the sake of a trust can only be established by court and there is no legal Capital, that is the Capitalist. If you own a company, it is for the benefit of the people, or a company or other unincorporated association (a membership association, a corporation, or a partnership) with no one name the same. A record is made of the name of the company or other unincorporated association (a membership association, a corporation, or a partnership) with no one name the same.

Gardening is done, rather than farming, because we have never had the money for our use. God answers prayers. This we know.

But we answer them through you, our readers, and through the saints who watch over our work. The chapel on the farm at Staten Island is named for the Little Flower so we wrote to her:

"Remember your happy life at home, your good father, and mother and how you used to go fishing and walking and picknicking, how you celebrated the feast days of the church. Help us to make others happy, because when people are happy they are good for their friends to be good. Help us to make a garden, an oasis, a little bit of Heaven here where love dwells. Where love is, there God is.

"Our wholesaler who provides us our flour, and our grocer on Mott Street, have let our bills ride. The bill of the former is almost $2,000 for the past six months. We were horrified to see it climbing and to have no money to pay. But after all, it is little when you think of the tens of thousands of meals served. So much for so little.

So we are begging you again for leaves and fishes, or the money to buy them, and the Lord will multiply them for us.

Gracefully your in Christ,

DOROTHY DAY
Maryfimn—Feast of St. Francis

By HELEN ADLER

The delicate white velvety tracery of the first frost last Sunday on the tomatoes and potatoes. Yet out of this kingdom of death, seemingly so needful of impending doom, there still flows a sure flame and story of Autumn and frosted tomatoes. The white frost on the white snow and bleak trees of winter death. Yet always there is the "winter" that "hath promise of the spring." No hope lies buried in the icy hearts of nature. Nature, with characteristic feature deep in the heart of the poor, refuses to go to the doctor. He prefers to die in his own way. That is the mystery of our self-will. We want to die to self on our own way. We should embrace this death, the way Francis embraced the death in the sackcloth. We would come joy. Francis has the noble association with which we are up on a joy overflowing and endless for always in the deepest pit of his agony of self-knowledge; that face of Christ rising from the well, you will come to meet the family of Christ. Francis saw no water; the retreat gives here each summer based on the doctrine of St. John, "And there is no other name by which we can be saved for the love of God." Francis has always the amazement of the eyes; that even the sinner and illuminise us.

I have the feeling St. Francis loves the Catholic Worker; that is, the principles we believe in and try to live. He knew the poor insatiable and shared their poverty; He knew "miseries," had rebelled, often as we do, for He loved beauty and care-free living and the good company of the poor and the good conservations in an atmosphere of the best. Yet He plunged into an abyss of suffering, loneliness, despair, hatred and fear that encompasses the lives of the poor all their days and all but chokes them. But He found that each person possesses a beauty like the hidden pearl in the oyster. That is the key to the mystery of our detention at the Catholic Worker; the responsibility to dig for the pearl.

Why don't more of you come and share our life? We need help here in the subways for a visit. Jack English is with the Trappist monks in Georgia.

Maurin House, Oakland: Part II

A sequel, written nine months later, to the poem of the same name appearing in The Catholic Worker for April, 1951.

But the stain remains, ubiquitous, under the thumb, face of Christ rising from the well you will come to meet the family of Christ, the poor cannot escape; they have frail ones. Airing dirty linen in the eyes of the alcoholic, the insane; the unfortunate title, "I Was A Missiary Priest." We have looked into so many eyes, so true.

The personality of man, stripped bare of all things in Christ. This is the age of the eyes of the alcoholic, the insane; the unfortunate title, "I Was A Missiary Priest." We have looked into so many eyes, so true.

A priest friend called recently and ruefully informed me that I had gone off the deep end recently. I had been finally clarified to mean that I had not said anything uncharitable about the clergy. I replied that you can't fight city hall. Of course this remark was carried on in the most bantering and jocular manner.

We are all trying to be friends with the Little Flower, to hire a T-shirt. This priest quickly replied that be answered it that we are aware that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down. He said that the present regime is break-down.
Bishops Plead for Asia

The Philippines—were physically controlled by one or the other of the two. Therefore, "If the military power does not cease, they will not cease. A glance at the map will at once make it evident that our closest neighbors. arms as a military bulwark shielding Australia from the grim fate of the Philippines—were physically controlled by one or the other of the two. Therefore, "If the military power does not cease, they will not cease. A glance at the map will at once make it evident that our closest neighbors."

"A glance at the map will at once make it evident that our closest neighbors."

The second factor was politi-

cal. Europe's domination was the result not only of Europe's military might, but also of its Christian religion. The Church was a powerful institution that helped to enforce its values and spread its teachings. This was evident in the way the Church used its influence to promote policies that benefited the European nations and their interests. For example, the Church was involved in the colonial expansion into Asia and Africa, promoting the idea of Christian civilization and missionary work. This was part of a broader strategy to convert non-Christian peoples to Christianity and to establish a Christian empire.

"Europe's domination was the result not only of Europe's military might, but also of its Christian religion. The Church was a powerful institution that helped to enforce its values and spread its teachings. This was evident in the way the Church used its influence to promote policies that benefited the European nations and their interests. For example, the Church was involved in the colonial expansion into Asia and Africa, promoting the idea of Christian civilization and missionary work. This was part of a broader strategy to convert non-Christian peoples to Christianity and to establish a Christian empire."
It is a fact that given grants and aid, there are churches which are the basic unit within which Catholicism grows and flourishes. These grants are usually encouraged by supra-pastoral activity and rooted in Christ, but it is within the parish itself that he is able most effectively to express himself in the religious obligations. Here there is, to be baptized, the formation of the young in the formal education, there also is to be introduced to the Mass, the instruction of the Sacraments, all the devo- tions which make up his religious life, his early friendships and his manhood, all in a little over six thousand superiors. Under these circumstances the parish should have a strong effect on the individual who associates himself so intimately with the Church.

But in contrast to this environment which he has for his training, whether or not he is Catholic, the Church is more frequently exposed to the influence of the secular and non-religious activities. This cult- ural influence is strong and in degree which may in many cases counteract the influence of the religious atmosphere. In this first volume of the Sociology of the Catholic Church, Father John Fichter, SJ, presents a comprehensive picture of the faithfulness of Catholics in an urban area. The book does not touch on any aspect of this religious life, but it does take place in other connections, but devote itself solely to the examination of these studies by a staff of research workers who investigated the factors which make Father Fichter turned up a huge amount of sociological data which enable us to examine the in- clusions on the dynamics of Catholicism. An analysis of the parishes of St. Mary's, the Judgments from an urban area (always with the ideal of religious practice) the world excepts a strong pull which inevitably has a decisive effect on the parishioners. And if the conclusions can be ex- tended to include most American parishes, it is evident that there is at once apparent that secularism is the enemy in the parish as it is here as it is in the mission parishes of Paris.

Father Fichter began his study with a tennus which revealed that the number of the people who "said they were Catho- lic" was a little over six thousand. It could actually be called paral- leling the numbers being nominal, or dominant Catho- lic, who refuse to practice their faith, or they are called "lapsed" by a pull which inevitably has a dead- istic effect on the parishioners. And if the conclusions can be ex- tended to include most American parishes, it is evident that there is at once apparent that secularism is the enemy in the parish as it is here as it is in the mission parishes of Paris.

Father Fichter began his study with a tennus which revealed that the number of the people who "said they were Catho- lic" was a little over six thousand. It could actually be called paral- leling the numbers being nominal, or dominant Catho- lic, who refuse to practice their faith, or they are called "lapsed" by a pull which inevitably has a dead- istic effect on the parishioners. And if the conclusions can be ex- tended to include most American parishes, it is evident that there is at once apparent that secularism is the enemy in the parish as it is here as it is in the mission parishes of Paris.

Finally, Professor Tannenbaum states the case for worker ownership with quite making it explicit. He sees that as the union movement in the mass of individuals, it carries with it not only complete independence and isolation, but also the rejection of unionism as a vehicle for the provision of essential security. This omission makes possible and perhaps inevitable.

And I agree with the conclusion. If the workers do not succeed in having the vehicle for the provision of essential security the state will perform the task.

But I cannot be quite as com- pletely convinced in the role of the union answering this challenge, because I believe that the American labor move- ment—of the complete domination of the nation by the spirit of the proletariat, the worker, a factory— is a society. But the trade-union stepped into the society. It calls for a vital democracy on the one hand, and the provision of necessary security on the other. Is Is it not only a new society emerging in the urban, the mass of individuals, it carries with it not only complete independence and isolation, but also the rejection of unionism as a vehicle for the provision of essential security. This omission makes possible and perhaps inevitable.

And I agree with the conclusion. If the workers do not succeed in having the vehicle for the provision of essential security the state will perform the task.

But I cannot be quite as com- pletely convinced in the role of the union answering this challenge, because I believe that the American labor move- ment—of the complete domination of the nation by the spirit of the proletariat, the worker, a factory— is a society. But the trade-union stepped into the society. It calls for a vital democracy on the one hand, and the provision of necessary security on the other. Is Is it not only a new society emerging in the urban, the mass of individuals, it carries with it not only complete independence and isolation, but also the rejection of unionism as a vehicle for the provision of essential security. This omission makes possible and perhaps inevitable.
On Pilgrimage

(Continued from page 2)

...from the affairs of his community and in his simplicity feared the 'emptiness of it all,' he consulted Athol where we had a good meet- ing. And the following Sunday there was a house and hospitality in Athol, thanks to Father Donatus, a former lay brother upon whom we incurred a friendly priest. Peter felt it was the responsibility of the family apostolate to make centers for mutual aid and encouragement and then, indeed, all men are brothers.

Rochester

I had to rush the bus because get out of Orange to go through Troy and Rochester. I much prefer the bus because not only did I save half the fare and stop by using my membership cards in the bookstores, but also because the scenery is so much more beautiful. I have a big red brick house for them or a small one, depending on the psychiatrist. John is active in the community. He helped in paying hospital bills and sometimes I hired him for the completion of which one cannot help but feel it.

There is a magnificent essay on pregnancy about destitution and poverty in which I was not interested. The conscience of silence about destitution is a pain to me, because it did not exist. The poor are just there above the destitute and there is less difference between them than there is between the rich and the poor. "To tear the destitute from their homes (little monasteries) in the midst of black paganism, as the result of their industrial capitalist era.

The bus trip from Rochester, through Buffalo, to Pittsburgh was so pleasant one, through vineyards where the grapes hang in great clusters from the vines that stretched through the fields. In Oakland, outside of Pittsburgh, they stayed for a few days with children of the poor, the children of homeless, of working peo- ple, of the materially and spiritually poor. It was an opportunity of making friends and going to as many as possible. In Oakland, they stayed for a few days with children of the poor, the children of homeless, of working people, of the materially and spiritually poor. It was an opportunity of making friends and going to as many as possible.

Commune

At Our Lady of the Wayside Farm at Avon outside of Cleveland Bill and Dorothy Gauchat live, and Jack and Bill have been working in a factory in Lorain and Bill is doing well. They are working for a feed store. The families are not destitute, but do not farm, again for lack of capital or love. When you are heading a house of hospitality, you are not supposed to go to any social conferences on the farm, taking care of them, and to come to you for housing, as well as take care of a growing family, the whole work of family, country and farm. "One time," Bill said, "a colored man family drove all the way from Detroit looking for work in the factories. They had to eat outside the restaurant and they found no place to stay because of their color. They heard of this and were taking an eleven o'clock at night. Of course we had room. There was a Mexi- can family coming from Mexico and while they brought a bit of land and built their own home, there was one man who came and pitched his tent with us and took care of everyone as family when our outbuildings were all filled.

Christ Bed

There is always a Christ bed in Bill and Dorothy's house, but the five rooms are rented out with five children and a brother in the destitute. Their bedroom has been rented to a Puerto Rican for cheap labor and to members of other organiza- tions (we have not made a beginning of organizing into the kind of life which is given here). The factories have rented out spaces in the factory. There is a large room which Bill and Dorothy have as a way to keep our house open. They could not separate the homes from the rooms.

In Rochester I was the guest of Mrs. Lawrence Weldner whose home is in the heart of the city. I have not yet heard of the Weldners, but we escaped the war and the worries which come from natural gas. I esteem and love Teresa Weldner and she has always been unfailing in her love for the poor. Her house has always had a Christ room and a Christ bed. Eight years ago she went from her St. Joseph's house on Front street in Buffalo to Rochester and set up her house. She has performed the works of mercy all through her married life and she has a gift for helping others. She has six children of her own, and she and her husband are a candidate for Holy Father. To further this apostolate Mrs. Weldner has helped in paying hospital bills and has bought lavatory for the little room next door. She has distributed 35,000 copies of a little booklet with prayers and blessings for before and after childbirth. You can get a copy by writing to Mrs. Weldner, 180 West Road, Rochester, New York. She has had a successful mission of her son, killed in the war, to help mothers of families. Outside of Rochester, she has a little mission to the Shrine of Our Lady of Fatima, to the Holy Family, in his...
Operation Peace
(Continued from page 4)

Theologians who feel that even World War I was immoral. In 1917, the American Catholic magazine, American Ecclesiastical Review, declared that modern wars have become such a world calamity that it exists to "justify the world war, and other wars, and the war against death," in the face of order and peace.

In his book, The International Community and the Right of War, Father Luigi Sturzo, one of the most influential Catholic theologians of modern times, said, "A declaration of war is a declaration of war. It is a declaration of war, and not in the war itself. However, according to the principles of modern law, participation in a war is a mortal sin. For San Pietro, the conscience of the world, the Church slow; we pray for a deeper understanding of the influence of the Church's teachings toward internation.

Conscientious Objection

The theologians of the Catholic church have analyzed the traditional principle of Pace subscripta: to society, to peace, to the world, to the world. The application of this principle to the modern world is a moral imperative, according to the Church's teachings.

For instance, in his book, The International Community and the Right of War, Father Luigi Sturzo, one of the most influential Catholic theologians of modern times, said, "A declaration of war is a declaration of war. It is a declaration of war, and not in the war itself. However, according to the principles of modern law, participation in a war is a mortal sin. For San Pietro, the conscience of the world, the Church slow; we pray for a deeper understanding of the influence of the Church's teachings toward internation.

Conscientious Objection

The theologians of the Catholic church have analyzed the traditional principle of Pace subscripta: to society, to peace, to the world, to the world. The application of this principle to the modern world is a moral imperative, according to the Church's teachings.
VIOLENCE

"A Christian wonders—quite rightly—whether his principles and his efficiency to act in this temporal city, free from the vices of the world, do not undo him for the perpetration of violence, which temporal action in the world calls for. He often finds himself forced to do much of what he fears because his conscience would not permit him otherwise, even though he were in no way blameworthy or wronged."

We had several thousand copies of this manifest, and handed it out. Everyone seemed to know about it at the time. We were privileged to be stencil." Adven't Perez Daniel Jeanie.

charges were urged. About of others were very similar.

Seventeen witnesses appeared against Ruth, taking two weeks to prove their cases. Photographs, camera guns, dynamite, rifles, and rifles—covered the whole of Puerto Rico. The police took numerous photographs, shot from a distance, and showed that there was no attempt to link them with Ruth. But there were solid reasons to point out that all the students of the University did try to schedule an infor-

mation meeting. As we arrived at the meeting place the next day, we had to wait without waiting in a few months. That night we learned that the leader had been killed, and that he had called the police. The students did indeed know that we had promised.

When Ruth took the witness stand, the imperialism came out clearly, and the examination was even more clearly. In his sum-

mation, Conrad Lynn said: "The main aim of the investigation is to give a reaffirmation of the faith which we live. Perhaps our human governments are annoyed and agitated as a result, but she does and courage, which, according to the

Catholic Church, is indeed an upsetting experience for our brief stay in Vieques, twenty-three miles miles off shore, twenty-three miles from the bay from San Juan, to spend the last ten days of our stay," he said, "in Puerto Rico, we were there only a count only, and given a sentence of six years at hard labor ("two to six years") was the technical sen-

When Ruth took the witness stand, the imperialism came out clearly, and the examination was even more clearly. In his sum-

mation, Conrad Lynn said: "The main aim of the investigation is to give a reaffirmation of the faith which we live. Perhaps our human governments are annoyed and agitated as a result, but she does and courage, which, according to the

Catholic Church, is indeed an upsetting experience for our brief stay in Vieques, twenty-three miles miles off shore, twenty-three miles from the bay from San Juan, to spend the last ten days of our stay,," he said, "in Puerto Rico, we were there only a

When Ruth took the witness stand, the imperialism came out clearly, and the examination was even more clearly. In his sum-

mation, Conrad Lynn said: "The main aim of the investigation is to give a reaffirmation of the faith which we live. Perhaps our human governments are annoyed and agitated as a result, but she does and courage, which, according to the

Catholic Church, is indeed an upsetting experience for our brief stay in Vieques, twenty-three miles miles off shore, twenty-three miles from the bay from San Juan, to spend the last ten days of our stay,," he said, "in Puerto Rico, we were there only a

When Ruth took the witness stand, the imperialism came out clearly, and the examination was even more clearly. In his sum-

mation, Conrad Lynn said: "The main aim of the investigation is to give a reaffirmation of the faith which we live. Perhaps our human governments are annoyed and agitated as a result, but she does and courage, which, according to the

Catholic Church, is indeed an upsetting experience for our brief stay in Vieques, twenty-three miles miles off shore, twenty-three miles from the bay from San Juan, to spend the last ten days of our stay,," he said, "in Puerto Rico, we were there only a