Peace
By MICHAEL HARRINGTON

What does "peace" mean? Theoretically, this is "peace-time." Yet, men die in Korea, in Indo-China, men make weapons of destruction in Oak Ridge and beyond the Rhine. Now it looks as if there is the possibility of "peace" in Korea, perhaps even a settlement in Germany, a break in the cold war. But peace.

Korea

It is now obvious that the death of Stalin started, or symbolized, a profound unrest in the top levels of the Soviet hierarchy. We cannot yet tell exactly what this means. Molotov is certainly not the equal of Stalin in any sense, nor is Brezhnev, subordinate to him. Perhaps Stalin's burial signaled the end of a fraction fight in the Kremlin; perhaps only a beginning. Whatever the cause, this tendency has made certain important features to the West. One of these is the possibility of a Korean cease-fire. In the United States a change in government was also responsible, for at least a change in attitude, if not approach. Eisenhower could not fear the charge of being pro-Communist (as several years' and years' progress in his victory. Because some changes, but principally because of the Soviet) there is now more hope of a Korean peace settlement.

The New Line

Such a settlement would be welcome on both sides. Progress in Korea means the end to the bloodshed in Korea-and that it is a victory.

On the other hand, the same kind of change that caused the possibility of a Korean cease-fire may very well have made the situation in the Far East worse. The Chinese communist regime under Mao has released convicts and is monthly calling into question the existence of the "strawberry field of the Japan-occupied territory." Towards daylight I saw I was near the strawberry field and the first thing I did was to get up again for the milking. All night I didn't rest a second. He was seventy when he died. He worked and prepared what he liked to call the Green Revolution.

First Essays of Peter Maurin

SCHOLARS AND WORKERS

The scholar has told the bourgeois what a worker is a man for all of that. But the bourgeois has told the scholar that a worker is a commodity for all of that. Because the scholar has told the bourgeois that the bourgeois calls him a visionary.

So the bourgeois laughs at the scholar's vision and the worker is left without vision.

And the worker left by the scholar's vision talks about liquidating both the bourgeois and the scholar.

The scholars must tell the workers what is wrong with things as they are. The scholars must become workers so how things would be, if they were in control of them.

The scholars must tell the workers how a path can be made from things as they are things to things as they should be.

The scholars must be workers so the workers may be scholars.
We are beginning to collect letters from families who have gone to the city in search of work, but who are not staying, trying to choose those which are most helpful in clarifying the problem. One problem which has come up immediately is this. Each one wishes to be on his own. Each one wishes his own farm, his own land, and too often has gone too far from town and job and neighbor to cooperate with others. Some wish to others to join them, but are unwilling to join anyone else. Peter Maurin used to speak of a village economy, of agronomic universities, of farm cooperatives. Most of the families reading the Catholic Worker have dashed off to distant parts where land is cheap, getting away, and often have no friends, or friends who have worried them with constant discussions and criticisms. Community is the hardest problem of all. "Sibyl" is self-appointed to meet this problem. If anyone else has ideas, what is mine is mine.

What is the gospel answer to this problem? "Give to him who asks of me, and from him who has not, do not even turn away." "If anyone would go to law with thee and take thy tunic, let him also have his cloak." "You therefore are to be perfect even as your heavenly Father is perfect."

Usually, we thought we quoted the sermon on the mount and speak in terms of the gospels, we are attacked on the ground that we do not distinguish between criticism and free criticism. We are not a political party. The door was opened at Westminster, Maryland, to show that "if we did not say as much, it might be that we were not men of conviction; but we want to be free in everything except in our convictions." But what we say as Catholic Workers is that there is another kind of criticism, a criticism of action, and that is not to say that we have not suffered with it all.

Peter Maurin used to speak of the need of social living. Each seeks his own. No one can endure criticism. There is much emphasis on prayer, but little on fastings, or abstinence, or anything but the work with holding things together, doing the palpable, visible things; and there is a lack of understanding of the Catholic Worker movement apart, but still acknowledging it to be its greatest happiness and joy in life.

We thought we taught all together to instruments of each other's salvation and if ever the old man is to be put to death and the New Man is not to be born, it can only be by the help of Christ. It will be done through community. How we should treasure these sufferings, these criticisms, these wounds to vanity and self-esteem! We can indeed begin to know ourselves, and so to know Thee, O Lord, as it is written, "Ye are the executors of each other's conscience." Can we not appear to be different from anyone else—wear the costume, the style of life. The world is not fit for us, to be the shabby, Palestine type, the corner where you are. Take the world as you find it. Realistically. Come out of your ivory tower. Balance the books. Stand on your own two feet. Not on perfect, not on just, but just as it is. But if one steps into Helen, the cry of the prophet is heard. Figures stand out. First, our Apostles, with their profound spirituality of Ammon Hennessy, who do not compromise; who work and pray, who live in poverty, who are the companions of those whom we call our "families," who counsel with lawyers and doctors, who are looked upon with pity by society. Paul's life, with beautiful wife and seven children, (one adopted) in one of the worst slums of New York, and Constance, and Frederick Poetsler, single men living in community and giving their work for the good of the whole. There are inspiring figures through the Catholic Worker movement and there are inspiring families too. This month we print a few letters from some of them. The best letters always remain anonymous.

It would take a book to write of the attempts made in these last twenty years to establish farming communities at Easton, Pa., at Upton, Mass., as Cape May, N. J., at Rochester, New York, at Portland, Va., at Avon, Ohio, at South Lyon, Mich., at Atikok, Milan, at Aptos, California, and in many other places, where the same deep desire was found, they whose names are forgotten. As Chesterliam said, because a thing has failed does not mean that the idea is not right. "It is not that Christianity has failed," he said, "It has been tried and found difficult."

The word of the lepers, which we are not printing, are trying to prove that "it can't be done." We want more who are bravely trying to do it. A little white house, the land, who recognize the principle as right. For the few who do write discouraging letters, we wish to print them in book form. (When we have the money.) Then it will be a group too of critics, of talkers, indoctrinators, of a third party. The Worker movement apart, but still acknowledging it to be its greatest happiness and joy in life.

Peter Maurin used to speak of the treason of the intellectuals and also of the fault of the worker who permitted his work to be treated as a commodity to be used for the profit of the employer. Young people gave theirselves to work, material goods and money, so that in the last twenty years we have kept going on this basis of voluntary poverty and "euphilation of the wage system," for those who preferred to give their services rather than to go out and earn a wage for them.

This self employment was an immediate remedy for unemployment but the long term program meant substituting a new social order to establish a new way of life and community. It was in the use of force to bring about this new society, so from the first day the Catholic Worker has been a means of force, a civil war, civil war for love of Christ, and he saw too that such a practice would mean the expelling of a large number of people from homes. He spoke of the need of prayer, but little on fasting, or abstinence, or anything but the work with holding things together, doing the palpable, visible things; and there is a lack of understanding of the Catholic Worker movement apart, but still acknowledging it to be its greatest happiness and joy in life.

The impact of Peter Maurin on us all, from one end of the country to the other, so that houses of hospitality and groups of Catholic Worker cities have been established from coast to coast, was because he personally lived a life of poverty and happiness. His life was one of love for Christ and precious graces to stimulate and develop his thought. His teaching meant the immediate establishment of colonies of prayer and action and the economic conversion. He was. He went to daily Mass and said the Holy Rosary, and he always lived in extreme poverty. He was the backbone of the movement, a saint in this land. The rest of his days to be spent, not with the respectable Christian, but with those whom the respectable Christian considers delinquent. Many times I have stood in the room with Peter Maurin, and Cross, and he met his sudden death. Peter had thirty or forty years to live. His was a sudden death. He was arrested when he entered the movement and was imprisoned, an effort of the Catholic Worker household gave his blood for him and many others. Dorothy Day was to be forced to go on holding down a job. Dorothy Day was to be forced to go on holding down a job. When she was to be pensioned, "You therefore are to be perfect even as your heavenly Father is perfect."

Personalist Peter Maurin

(Continued from page 1)

Maurin was in a way his favorite among the layworkers. When he was waves the encyclicals at us, it was not only the social encyclical of the Popes, but also that on St. Francis of Assisi. He preferred St. Francis's way to the industrial council way. He always aimed at the best, and the 'bold reform' which was essential and necessary for the reform, which was to begin with one's self. First of all he was a man of personal organization. "People are always saying, 'They don't do this, and they don't do that,' " he would say. "But I always do." He wanted to be perfect. "I want to be the model, then let people try to follow me." He wanted to be the model. "We are beginning our twenty first year with emphasis on the land. Peter's teaching meant the immediate establishment of colonies of prayer and action and the economic conversion. He was the backbone of the movement, a saint in this land. The rest of his days to be spent, not with the respectable Christian, but with those whom the respectable Christian considers delinquent. Many times I have stood in the room with Peter Maurin, and Cross, and he met his sudden death. Peter had thirty or forty years to live. His was a sudden death. He was arrested when he entered the movement and was imprisoned, an effort of the Catholic Worker household gave his blood for him and many others. Dorothy Day was to be forced to go on holding down a job. Dorothy Day was to be forced to go on holding down a job.

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BOOK REVIEWS

Father Bruckberger


Among all of Jesus' followers, Mary Magdalene, a woman of wealth and beauty, stands out as the one closest to Christ. Father Bruckberger has woven a tale of her life, as described in the New Testament, from the standpoint of the sinner-saint. His portrayal of Mary is based on a deep respect and love for her. She is depicted as strong and motivated, with an intense desire for repentance and forgiveness. A woman of high ideals, she refused to accept the privileges and pleasures of Herod’s court. She associated with the free and fallen, a woman of great spiritual potential.

The story of Mary Magdalene’s encounter with Jesus, as described in the Gospel of Luke, is retold here. It is evident that her story is not a favorite of the author. The author is critical of the biblical text, which does not provide much information about Mary Magdalene. He suggests that the text is not complete and that there is much to be discovered about this woman who loved so greatly.

In the book, Father Bruckberger describes, against the backdrop of the historical background and the literary sources, the life of Mary Magdalene. He elaborates on her transformation, her acceptance of Jesus’ teachings, and her eventual rejection of Him. The author makes it clear that Mary Magdalene is not a favorite of the author. He suggests that the text is not complete and that there is much to be discovered about this woman who loved so greatly.


Sociology is a science whose purpose is to explain society. This science depends on theories about the nature of society and the agents which are responsible for its existence and development. The social sciences are concerned with the nature and behavior of society, with the interpretation of social life, and with the application of theory to practical problems.

In this book, F. J. Sheed, a Jesuit, has given us an analysis of society. He begins by discussing the nature of society, its causes, and its effects. He then considers the role of man in society, and the relationship between man and society. Finally, he examines the impact of society on the individual.

The author has made some important points. He argues that society is not created by men but is created by a God who loves and guides the world. Society is a reflection of the divine will. He also suggests that the only way to understand society is to understand the supernatural. He argues that society cannot be understood from a purely naturalistic standpoint.

Sheed begins his exploration of this kind of society with a chapter on the essential to man and the historical background. The best one can do is to trace briefly and incompletely some of the lines of evidence about the condition and development of society. The essence of this basic unit. In these pages, Mr. Sheed shows the enormous situation to compensate for our infantile and our infan­tile understanding of the child.

Turning from the Family to So­ciety, Mr. Sheed considers the family as the basic social unit. The family is a small group of persons who have a common origin through blood or marriage. The family is the primary social unit and the foundation of all other social units. The family is the basic social unit and the foundation of all other social units.

SOUTH AFRICA by E. S. Peattie. Reprint, New York. $3.50. Reviewed by Mr. Sheed.

South Africa is a country that is often misunderstood. It is often considered as a land of wealth and progress, but it is also a land of poverty and suffering. The author, E. S. Peattie, has written a book that gives us a picture of the social conditions in South Africa.

In this book, the author has given us a picture of the social conditions in South Africa. He has shown us the poverty and suffering of the people, and he has also shown us the progress that has been made. He has shown us the dangers that face the country, and he has also shown us the hope that lies ahead.

The author has made some important points. He argues that the social conditions in South Africa are due to the economic system. He also suggests that the only way to understand the social conditions in South Africa is to understand the economy. He argues that the economy is the foundation of all other social units.
Father Duffy on Beginners

Al Cook is married to a convert from Judaism. They have a baby less than a year old. He attended the recent conference at the Peter Maurin Farm last September. Al Cook, a convert from Judaism, wasill be attending the conference at the Peter Maurin Farm to lay about the foundations of the farm system. Peter Maurin Farm is a project of the medium of Catholic rural communities in which people could grow and work together in a peaceful and satisfying life.

The point Fr. Duffy makes about life would not call, as the way of life of a crass, un-American way. America does today, for war, for preparation and production for war, and for building the world's new outposts obtained by war for the larger, more peaceful community of products of United States Industries in order to maintain its high, luxurious, and un-Christian living standards.

Later in the year, Fr. Duffy wrote of his companion, Al went out on a shopping spree. One day out Pennsylvania and New Jersey looking for a suitable farm.

We have got to make our system of subsistence farming; it is the most efficient way to produce good food for the people. It is the way of life for the Christian way which, though not as integrated, physically, spiritually and culturally satisfying life on the American scene, is good to swallow the work is hard, the hours are long. But it is worth doing. The work is worth doing because it is the way of life for the Christian way which, though not as integrated, physically, spiritually and culturally satisfying life on the American scene, is good to swallow the seed has to die to itself to raise its head. We too have experienced the woes coupled with uncooperative landlords. We were here last but — you left before we ate the many hours spent behind the counter and hand used, coupled with uncooperative landlords.

On the farm, the people do not have and from which they are kept from Judaism. They have a baby less than a year old. He attended the recent conference at the Peter Maurin Farm last September. Al Cook, a convert from Judaism, was ill be attending the conference at the Peter Maurin Farm to lay about the foundations of the farm system. Peter Maurin Farm is a project of the medium of Catholic rural communities in which people could grow and work together in a peaceful and satisfying life.

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Later in the year, Fr. Duffy wrote of his companion, Al went out on a shopping spree. One day out Pennsylvania and New Jersey looking for a suitable farm.
As for the joys accompanying this life, it becomes difficult to write of them. To just once till the soil, to see it turn into a new life, to cultivate and reap in the harvest, tends to permeate the very soul of man and he has what to do in restraint for his next year's planting. Our just once till the birth of the calf, the kid and the hatching of the chick and then try frantically to say this life is not worth while. Add to this the decision displayed by the animals dependent on us, on you and then question whether the labors are all worth the effort.

No, Dostoevsky, we cannot help but feel the pioneering spirit of our forefathers is dead. There was a selflessness and a building up of a better life in the following of the seasons and on. And so it can be with us. We cannot realize our full ambition of living entirely off the land, that we must build our own houses and life for the sake of our children.

And so life goes on and each day the city dweller meets the country gentleman, with both really being the same. The government reigns supreme and has its own duty and mine, for which I feel affection. And the harvest and the rebirth of Christ are here to stay.

The journey alone is difficult and menaced with failure and yet...

—Michael Gauck
EASY ESSAY

By Peter Maurin

PARISH HOUSES

The next night I slept, but the mornings were hard. I didn't get more than a few minutes of muddy walking around mending fences, starting a farm. One night I had a bad cold. I was up until 3 a.m., and felt bad the next day. I decided to stay in bed and rest.

It turned my already know the Mormon Bible. I had read Dorothy's column the week before and decided to try it. I had a friend who knew someone who knew someone who knew a Mormon. I asked him if he knew anyone who could help me. He said yes, but he didn't know how much it would cost. I said that it didn't matter. I just wanted to know the truth.

One Saturday afternoon while I was cleaning the Old Pioneer's house, I saw a group of teenagers walking by the house. They were laughing and joking. I wondered who they were and what they were talking about. I thought about the Old Pioneer and how much he enjoyed his time with them. I wondered if he would have been able to make friends with them.

I decided to take a chance and try to get to know them. I went up to them and asked if I could help them with anything. They were surprised and happy to see someone who wanted to help them. I offered to take them to the church and show them around. They were excited and said yes.

It was a breakthrough for me. I realized that I didn't have to be afraid of people. I could talk to them and try to understand them. I saw that I could make a difference in their lives. I felt a sense of purpose and fulfillment.

That night, I went to the church with the group. I was able to share my faith and my experience with them. They were interested and asked many questions. I felt a sense of connection and belonging.

It was a turning point in my life. I realized that I could make a difference in the world. I could help people and make a positive impact. I decided to continue my journey and see where it would take me.

Since that day, I have been able to help many people. I have made friends with them and helped them in various ways. I have seen the power of faith and the importance of connection.

It was a small step, but it was a step that changed my life. I am grateful for that day and for the opportunity to share my faith with others. I hope that my experiences will inspire others to make a difference in the world.
Chrystie Street

(Continued from page 1)

I was sleeping peacefully in the back of the house when the fire alarm went off, the fire escape went into action, and I awoke with a start. I had just been notified that one of my neighbors, a young man, was suffering from a heart attack at his home in the building across the street. I immediately ran out to check on him and found him lying on the floor, unconscious but breathing. The fire department was already there, and they began to give him artificial respiration and administer medication. They worked hard to save his life, and eventually he was brought back to consciousness.

The ladders were shot up in a matter of minutes, and the men raced to the top of the ladders to help those trapped in the building. The men had been trapped in the front room of the building, and they had climbed into a smoke-filled room and helped lead smoke-filled rooms to the exit. They worked tirelessly to save as many lives as possible, and they were successful.

Numerous strangers appeared on the scene, including several members of the Catholic Worker Movement. They quickly set up a medical tent and began to treat the injured and to provide medical care. A young newspaper reporter covered the scene, and he wrote a story about the brave men and women who had saved lives.

A young newspaper reporter covered the scene, and he wrote a story about the brave men and women who had saved lives. He was one of several newspaper reporters who had come in as contributors to the house.

By the time I had reached the house, the fire was well underway, and the ladders were shot up in a matter of minutes. The fire department was already there, and they began to give him artificial respiration and administer medication. They worked hard to save his life, and eventually he was brought back to consciousness.

The Don was sitting on the window sill, waiting in the funeral parlor. He knelt to no man. Now, he was reading a book, and he had climbed into a smoke-filled room and helped lead smoke-filled rooms to the exit. The Don told me to stay right here and fight the fire. He knelt to no man. Now, he was reading a book, and he had climbed into a smoke-filled room and helped lead smoke-filled rooms to the exit.

We were touched not only by the number of friends who phoned and came in personally to offer their help and sympathy. A few poor working people came in and handed us money that we were sure they could ill afford. Some offered to give us food and drink to their homes which we knew were still burning.

Time and time again during the course of the fire, the fire department was asked to come to the top of the ladders and be passed to the bottom, to help those trapped in the building. The men had been trapped in the front room of the building, and they had climbed into a smoke-filled room and helped lead smoke-filled rooms to the exit. They worked tirelessly to save as many lives as possible, and they were successful.

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I called him on the phone several times when I returned from the fire before I picketed, March 23rd. I visited him, I had sent the Arizona Sketchbook by my banker friend Frank Breppy for him to read and it was the thing he read. (Brophy had good reason indeed to be suspicious of this "Man-Revolution from a Pippinsky".) The Old Pioneer's head had healed and formed scars which closed the diastemata so that he would not be operated upon and there was only the chance that he might stand the operation. He wanted to know what it was all about and with his very human interest feature menality shot one question after another.

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The New York Times phoned in a couple of questions. The first person who picked up the phone said that the call had been received by the receiver. They phoned other.

I told him how deeply impressed I was with the Fire Depart- ment's action in this case. I also gave him the n. s. - individuals that I had heard of who had been quoted as saying that the operation was a clear day. He stopped joking when I tried to accuse him. He didn't understand a word I said. He quickly tired of that and asked me how the fire started. Another question that I was unable to an- swer was to tell about fires starting through crim-inals. The procedure of turning it over to the district- attorney - I fed into another room.

A fire department official brought me up in front and added my name to the list of helpers. He made his written report. His first question was the situation. 'What is this Catholic Worker?' I have a better idea than I ever had.
Peace

(Continued from page 1)

The Catholic Worker
New York, New York 2, N. Y.

Gentleman:

I enclose herewith a check for $3.50 (Continued from page 2)

as I have not yet written to you. I am sending the check enclosed in your letter of April 23, 1953.

I shall be glad to hear from you again soon.

Very faithfully yours,

Helen Iswolsky

The Catholic Worker

New York, New York 2, N. Y.

Mrg. Couturier

(Continued from page 2)

which we have not yet been paid for work done for the

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(Continued from page 2)

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