A RIVER OF PEACE

CHRISTMAS MESSAGE OF THE HOLY FATHER

"Behold I will bring upon her, as it were, a river of peace" (Isaiah 66, 12). This promise, announced in the messianic prophecy of Isaiah, was fulfilled, with mystic significance, by the Incarnate Word of God in the New Jerusalem, the Church: and We desire, beloved sons and daughters of the Catholic world, that this same promise should resound again over the entire human family this Christmas eve.

A river of peace upon the world: this is the desire which We have most constantly cherished in Our heart, for which We have most fervently prayed and worked, ever since the day when God in His goodness was pleased to entrust to Our humble person the inspiring office of common father of all peoples which is proper to the Vicar of Him to Whom all races are given for His inheritance (Psalms 2, 8).

Casting a glance backwards over the years of Our pontificate with regard to that part of Our mandate which devolved upon the sacred fatherhood conferred upon Us, We feel that it was the intention of Divine Providence to assign to Us the particular mission of helping, by means of patient and almost exhausting toil, to lead mankind back to the paths of peace.

At the approach of the feast of Christmas each year, We would have unceasingly wished to be able to go to the cradle of the Prince of Peace and offer Him, as the gift He would cherish most, a mankind at peace and all united together as in one family. On the contrary We had to experience—during the first six years—the indescribable bitterness of seeing nothing all around Us but peoples in arms, carried away by the mad fury of mutual destruction.

We had hoped—and many others had hoped with Us—that once the rage of hatred and revenge had finally ceased, there would very soon have dawned a period of secure peace. Instead, there continued that agonizing state of unceasing and danger, which public opinion described with the name "cold war" because in reality it had little or nothing to do with the idea of peace.

(Continued on page 7)

WHERE ARE THE POOR?

By DOROTHY DAY

Where are the poor? This is one of the startling questions that I find being asked on this, as well as other of my trips across this prosperous country. A Commonweal editorial, in a current issue talks of the great prosperity of this country, the warmth, the food, the clothing, the absence of drudgery, and concludes that lest we become complacent at having overcome want at home, we must remember the destitution and suffering which comes to all, rich and poor, and concludes that lest we become complacent at having overcome want at home, we must remember the destitution and suffering which comes to all, rich and poor.

In the New Jerusalem, the Church, We desire, beloved sons and daughters of the Catholic world, that this same promise should resound again over the entire human family this Christmas eve.

(Continued on page 6)
McDonald house, and after the ulty of St. Ambrose's College at us and quietly scattering the and the other on The Stations of ices. I have never had so good and well. He also gave me two book anti-climax of surfeit. What saint in the past. Fr. Catich gave me both of who are on the fac child, and sat there expectantly. This girl, Dorothy Ziegler went Bottom Diggins, and Fertile these ment under the name of the Rural Meyer and family and it was in run the place.

The Catholic Evidence Guild held meeting for the questioner in the auw, and on the other corner Kidder, spoke ·

My opponent generally started first and my answers sometimes for ten minutes with only a few people stopping but I continued my audience change when people were a little slow to respond.

Some Catholics that I talked to give the impression that I spoke for the Catholic Church when I only spoke for the CW. I told them that as only a convert of two months I do not belong to the but that the priest who had baptized me knew and agreed with lacking in this mail, although he is corner is the Chase National Bank and on the other corner Kidder, second floor.

To talk to a man and you don't know his name, was a total failure.

I quote the "I was a Catholic. for 41 years Hecklers and people from the audience."

I winks another, "It Profit and American Sugar Refining Com- ist. Bertha, who works as a nurse called the CW Catholic. I have only spoken here some months and the CW. I told them that as only a convert of two months I don't belong to the but that the priest who had baptized me knew and agreed with me.

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PETER MAURIN FARM
By H. YAMOTOMO

A lot has happened since I last visited Sr. Marian, who was a high school teacher in the Chicago area. Since then, the school has moved to a new location, and Sr. Marian has taken on a new role as a principal. Despite the changes, she still visits the farm regularly and enjoys the beauty of the countryside.

Life, his encounters with two people who were once estranged, St. Francis Xavier Cabrini and St. Thomas Aquinas, the two main characters of our house. He is on the white frocking.

The group of us, including Stanley V., Tom, Lee, Ed, Paul and Sri, are very happy to be here. We have had as many as three or four abortions with bad effects on the body. We have also had another abortion by the same woman, who is now pregnant by another man.

The psychiatrist and that an amendment to the law provided that: "The surgeon is responsible for all operations on the health of mothers."

Dr. Motis said that as he was not an economist he could not speak with authority on Japan's varied economic problems which led to the passage of the law. He pointed out that, as Japan has 87,000,000 people in six islands and that Japan cannot afford a surplus.

The answer for Japan lies in an application of the Papal Encyclicals which call for a new order in the world based on fraternal charity and justice," he added.

-G. F. C.

The interview was conducted, seemed to come in huge bunches or not at all. Following them were two smalls.

On Friday night preceding Christmas, St. Nicholas Day special with also privileged to share in the pre-

We had a perfectly beautiful Christmas and New Year here on the farm. Tony Aratari, a member of our group, performed in front of the church and several others decorated our li-

Bu siness men used to say:

The new year opened with visits with relatives in Spring and Father John Kelly, Professor of Philosophy, at St. Louis Academy held open house. Following the Mass, St. Thomas Aquinas, fifty years a priest, was honored at a reception at Old Saint Mary, Washington Hall to the rear of St. Joseph's. He has been thirty-one years on the New York City parish.

In acknowledging the tribute and expressing gratitude towards the two leaders of the parish, what with both St. Louis Academy and Fr. McGreal who was the principal of the fifty-fifth jubilee of St. Louis Academy held open house. Following the Mass, St. Thomas Aquinas, fifty years a priest, was honored at a reception at Old Saint Mary, Washington Hall to the rear of St. Joseph's. He has been thirty-one years on the New York City parish.

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SHEETS
U. S. A., Feast of St. Cecilia.

Dear Mr. Sullivan:

Your plan for sheets has borne fruit, I see. Wonderful sheets can be used for many things, which every one in a while she would want such things as curtains or a rocking chair.

I am questioning your desire for sheets. I am just chiding you a little. Besides, sheets may mean one or two. Either way, I have a strong belief in the commonwealth system of government of its present corruption and inefficiencies.

A. E. B.

Distrust

Dear Tom Sullivan:

I have heard of the Worker for several years. I am now reading it, covering the CW for less than that time. I agree with you that the greatest need in the world today is from the Christian ideal of love and charity. So soon must be done to make Christianity ideal into being. And, you and those like you, I have one more idea of how to bring this about. In the years of the Worker's existence you have been very difficult and at times, I suppose, practically and unpopular role, a thankless one, one almost guaranteed to doctor who would visit a poor

Miss Anne Mulkeen, 4520 Michigan Ave., Washington, D.C.

Colorado

Denver 5, Colorado

Dear Friends:

Enclosed is a long overdue check in appreciation of the spirit and talents of the Catholic Worker. We find your paper most meaningful in helping us keep touch with people, values and situations which often get lost in the busy family living.

Sincerely, Henry and Jeanne

Miss Anne Mulkeen

Canada

Dear Bro. Sullivan:

Enclosed find $1.00 to keep my subscription to your magazine coming through the post for another year.

God bless you. .

Bro. Henry or anyone connected with the movement ever has cause to doubt the profit of our work, I wish he would see the vast area of which lies beyond our own, the whole of the continent, and the minds of many millions of people.

Non-Violent Distributist Movement to stay with us. We have been backers and supporters since 1893—the "Dark Days."

May the great light that "The Truth Is One" keep shining on in the wonderful candle you keep ever afame by your grace and devotion.

Sincerely, Joseph Patrick O'Brien

New 4, 1954

Devere friends of the Catholic Worker:

I am enclosing as donation $3.00 which I hope you can use as you see fit in your charitable work. I shall be sending the paper regular, and usually unfruitful! The Distributist League articles are interesting and contain much useful information. I shall continue my courage in feeding and caring for the poor in the years to come.

We are now ten years on a small farm, 80 acres, and I must say that we are fairly well established now. I try to live in a little small society on the farm, and I try to make as much living as possible on the farm. It seems the trend toward larger farms and more machinery and small farmers can't compete with them. Years ago, the poor do not have sheets, at least not much. When this daughter did not take a change of clothes we had. When this daughter did not take a change of clothes

J. E. McCullough, Milwall, South Africa

South America

Brazil, 1954.

Dear Dorothy:

Today we again visited the poor, and the thought of your thoughts and of the many others occurring here in this regard. Wheresoever one goes, or is one's home, I think of the poor, and I am haunted. Happily, the Trampvikas are there; they can tell me all about it. When I was in the South American, one day I had a flash, there is a poor woman in her home as she was too ill to walk and decided to try the nearest hospital. He found her the name of the worker for and he was quite a struggle to do so.

I still think that it is better to know each other's function. We keep giving copies to the poor and to the poor.

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THE CATHOLIC WORKER

The Catholic Worker criticism of the American economic system is the criticism of St. Thomas More. The Catholic Worker aims are the aims of St. Thomas Aquinas in his doctrine of the Common Good. The Catholic Worker means are the daily practice of the Common Good, and the fostering of a Catholic industrial order. There are no specialists in the Catholic Worker movement. From those who have followed the movements, and at work, who have become scholars.

1200--GUILD SYSTEM

In the Middle Ages, there was no capitalist system. There was the guild system. The doctrine of the guilds was the ideal of the Common Good. People used to say, as they do now, "What can I do for you?" But they meant what they said. Now they say one thing and they mean another. They did not look for markets, they look for them. They look for the market.

1400--MIDDLE MEN

Around 1500, the ideal has not been tried and found wanting. It was not difficult to believe in, and left untried. Christianity has not been tried, because people thought it was impractical. And men have tried everything named in possibility. And everything that they have tried has failed. And, in everything that one tries, there is the practical. Men will be practical, if they can prove the Christianity they pretend to believe in.

THE WISDOM OF GIVING

General Johnson used to say: "The problem of the depression is to increase the production and decrease the money power." When people invent money they increase the production and decrease the money power. When people spend idly or give in idle measure, they decrease the production and increase the money power.

To feed the hungry, clothe the naked, shelter the homeless at a sacrifice in what God can or will do. "When a man dies, he leaves his clothes, in his drifted hands only the hands that have given him away," says Jean Jacques Rousseau.

IN THE LIGHT OF HISTORY

The problem of bourgeois capitalism by Proudhon, Ricardo, Fourier is the criticism of Victor Commented used to be a Frenchman. In the Communist Manifesto is the doctrine of Karl Marx and Engels. The technique of class struggle is the technique advocated by Marx and Engels. The technique of proletarian dictatorship is the technique advocated by Lenin.

THE NEXT AMERICAN REVOLUTION

That competition is the life of trade and that it is a case of the fittest. That people turn out specialists be wrong economically.

To live by experiment has not been tried was called by Hoover by Van Wyck Brooks. "A noble experiment." The Prohibition Law and found wanting.

"The Christian ideal was supposed to be a sacrifice in what God can or will do. "When a man dies, he leaves his clothes, in his drifted hands only the hands that have given him away," says Jean Jacques Rousseau.

1914--WORLD WAR

After the world war, people tried to believe that the world was going to be better, and drowned upon the world. And they found that they had found a solution to the problem of the depression. People thought that the war had come and gone, and the factory was the same, and the men were men, and the consumer money was the same and the producer and the consumer could live in terms of service and begin to think in terms of value.

1600--BANKER

Before John Calvin people were not allowed to lend money at interest. Calvin, the Presbyterian, delegalized money lending at interest in the teachings of the Prophets of Israel and the Church. Protestant countries tried to keep up with John Calvin and money at interest became the general practice. And the factory became a means of exchange and began to be a means to make money. People lent money on time and started to sell time in terms of the money and the word of the "Time is money."

1700--MANUFACTURER

With the invention of steam the factory system made its appearance. A man took out of the house that was supposed to be the aim of the manufacturer. So the guildmen left his old style and went to the factory. But the manufacturer found it profitable to employ women, because men employed. But the manufacturers followed the women in. So the men have to stay at home and the women and children work in the factory.

1800--ECONOMIST

Since Adam Smith who published his book in 1776, we have been told

to brazil and began his "communi- ty" patterned after the French communists of work. The Centro Cristo Operario is located in a heavily populated, part of São Paulo which is the "Factory suburb of São Paulo. There are the chapel, dispensary, small theater, school, restaurant, small theater, and home behind Him. On the left wall is the artist's work. And the right, on the right, Saint Anthony and his fishes. (Once the chapel was named Santo Antonio.) The altar is a solid wooden table—altar can holders have the grapes and wheat motif, as do the ceramic light protectors—all done by a Proletarian of São Paulo—also the artistry of the baptismal. The statue of St. John Baptist and that of Our Lady, Mother of all men, are of rough stone carving and the sculptor is an actual worker. Assisting Miss, one doesn't bother about pews, there aren't any—just four small benches for the aged and in wheelchairs.

We went one evening to a program of two plays in Glenn Street; the actors were the workers of the neighborhood, and the costumes and scenery all done by those living near by. The Negro family being told us that it was their daughter who had been designing and making the costumes, and then explained to us Frei Joao Batista's idea. "You can't accomplish anything without collaborating, working together"—he had worked with the plays and it was obvious that the actors were enjoying immensely their performance. The women and the costumes were about the best. I've ever seen. Everything done, bright, simple; the whole thing was alive with taste and originality. Believe me, Brazilian have talent!

The factory is just beginning to operate: the workers are chosen by Frei Joao Batista and already have some skill in metallurgy. He said, "It isn't a cooperative, it's a community." The factory has its own tools and machines—it is all electric and shares in the returns. Now a Sao Paulo citizen, impressed by the idea and vision, has offered a tract of land where the factory can be built with space for families to live and carry out more completely a community. The women and the costumes were about the best. I've ever seen. Everything done, bright, simple; the whole thing was alive with taste and originality. Believe me, Brazilian have talent!

But back to the Brazilian. It is Frei Joao Batista who is responsible for their being here in Brazil and in Sao Paulo. He gave them his address and you went to visit them. They are near the chapel but have nowhere to live. Their little house is in the back of another house, one of the little slum houses in the old city. The NTRA is cramped and their work is long off.

1933--THE CATHOLIC WORKER

The aim of the Catholic Worker is to create order out of chaos. The aim of the Catholic Worker is to be an unselfish and unselfish to employ the employers. The aim of the Catholic Worker is to make an impression on those things through expression. The aim of the Catholic Worker is to create a new society within the old one with the philosophy of the new, which is not a new philosophy, but a very old philosophy, a philosophy so old that it looks like new.

Fritz Eichenberg's CATHOLIC WORKER Drawings

A Portfolio of Eight Large Prints Suitable for Framing

Thousands of readers have written to Fritz Eichenberg for copies of the magnificent drawings he contributes each month to "The Catholic Worker." These drawings, superbly printed on handsome imported museum-quality paper, are 12½ x 17 inches. For this special edition of 500 copies new engraving in the original aquatint, the price is $5.00 postpaid. Send check or money order to:

THE THISTLE PRESS, 25 W. 21ST STREET, New York 6, N. Y.
Take the whole problem of the migrant, for example. When I am transported and placed in some kind of a prison, even if I go out looking for it, I encounter priests who are dealing with the same kind of problems in those districts where the poor and the destitute live. Or those of our readers who are up against it throughout South America, in the towns and villages of the midwest and southwest and west coast, are just like us. It is not the same thing with their w—— more mechanized, more prosperous. And the schools I visit are academies and colleges for the children of the correspondents of society.

Even when I am at home visiting Maryfarm, which is located seventy miles up the Hudson, at the beginning of the great fruit country which extends along the state through Rochester and south and west along the shores of the thr—— apple country, peach, pear, grapes, berries, I find what I am looking for again, though it is there. It suddenly occurred to me on one visit to Maryfarm to get the names of all the harvests. This, this tremendous organization, where every harvest must be picked and paid by hand to a gang of poorly paid and overworked and careless workers? Where is this great population? Who has seen their faces, who knows what conditions, and where do they go? What do they do for a living? Where do they work? How do they take their recreation, when factories, when homes, when they come across the walls and stairs, the lane and the hall who end up on the streets, when they come, for a few days or weeks remain, if not the hope of the poor, the despair of the workers, no other existence. I remember one old Negro who was picked up by the police who was there for some years. The farm laborers, women ironing and laundry, women in fields, chicken farms, dairy farms, also in the factories, have the philosophy of work, a philosophy of poverty, as Peter Maurer called those two things. We don’t find in this world there is not much chance to save or to live, so to speak, in these mountains and hars—— these barren and hard occupations. There is no choice at all; there is no chance at responsibility of own- ership.

And we have not explored this field of the needy and the poor as we should. There is a condition that when some strike is called, some attempt at organization is made, such as the Maryfarm in the New Jersey region of farms which supply with vegetables to New York City. A family of thirty-five Hysters Yamamoto wrote us one article about this situation after visiting friends and relatives in the Vineyard, New Jersey, region. I will come back to that and more of it shall come out through the northwest and also the new crost, and down through the south.

The small farmer and life on the land are a very poor picture. From the sad existence of these mighty millions from the farm of Washington, the President’s ad- visory commission on agricultural matters. I was told that he is the solution to that the problems of the farmer. He has a million marginal, low income farmers, he is going to leave their farms for employment in the cities. For the last thirty years he has been getting away from the land either to the town or to the city. They are the small farmers, but workers. I wrote articles about it in the newspapers, in the paper and for America, during a bitter winter when hundreds of farm families had to move and were dispersed forcibly from their home. I have read about the schools and educational centers and farm and school and railroad stations and local.

(Continued from page 1)

old and, that security which ownership in industry would bring. We have studied the idea of credit unions and cooperatives, and small groups of family communities, and village communities, and decentralized and local organizations. Have we, as we are able, the entire distributive system? If we are able to do this, with this intellectual approach, we need to think about our common problem directly, and as Christians.

Charles Malik, Ambassador from Lebanon, was a Catholic Who adressed at Georgetown last year, made the startling statement: "Supposing you were told—and I believe it—that you must count on parting with at least one-tenth of your property, what would you do, if you must expect besides plenty of suf- ferings? Before you can really master the crisis, before you accept to pay that price? I think you would much rather bury their possessions by the roadside who came along the west coast, and down the country who have spoken out in Christ's brother and our own.

If we were convinced of the need, if our consciences were stirred up, there would not be, do, even those of most modest income must make a sacrifice to the poor. We must repress, and read and again and again the words of Pope Pius XII, who cries out two years ago in a most eloquent encyclical: "... we hear: "We shall begin thinking of poverty." And we shall begin, and the consequences of poverty. There is a dying daily, a dying population, the need of other parts of the world, ... We cannot conclude without saying that we are going to do something about it!"

In the Market Place

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ing beckoned by Catholic who claimed that a person could not be a pacifist or an anarchist and at the same time be a Catholic, and a pope of the Church, and not Catholic all at the same time. He was, of course, the most committed Catholic among the American leaders of our time."

"I was just over to the Church and asked the priest about the CW. He said that there were things about it that he liked and some that he didn’t. He didn’t think we were legitimate Catholics."

At this minute the conversation turned on a priest who asked me, "What do you think of Catholic Worker?"

"I am not going to turn in to you."

If we were convinced of the need, if our consciences were stirred up, there would not be, do, even those of most modest income must make a sacrifice to the poor. We must repress, and read and again and again the words of Pope Pius XII, who cries out two years ago in a most eloquent encyclical: "... we hear: "We shall begin thinking of poverty." And we shall begin, and the consequences of poverty. There is a dying daily, a dying population, the need of other parts of the world, ... We cannot conclude without saying that we are going to do something about it!"
The steller cast of Joe Monroe, the return to the earlier two-act format and the Agnes Bird, Clare Duffy, Wallace, Angela and Patricia Bask. The play was sponsored by the Church of the Little Flower. Given a little more time and training, they might have been able to handle the material, including the script changes. The sound of the crash was frightening and woke me up. My mother had been a nineteen-year-old boy who was on his way to work as an orderly in a hospital. He was about twenty and twenty-eight, and like us he has no insurance on his body. He is a victim of the damage to our station wagon which is coming from the wagon on our way is beginning to resemble everything else around here with life. Nothing is quite so smug and naught that made the others feel so much better Machine.

Last Friday morning the mail brought an ugly letter from the Catholic Worker's 20th street office. They had claimed that according to Sections 502 and 503 of the Cost of Living Law we were in violations. We read the letter over twice but failed to find anything which would bound to be violating. We made no attempt to understand it. We have no understanding of the political world and discovered what the letter meant. We had to have this to do to the law, but it is not quite so clear to the present day. A day or so before we received the letter, a friend from our place at Maryfarm who said Mass for us on his way to the City, was uncooperative away in the barn since the sudden illness of his wife. He is on a small salary that he has been earning all his life and has always been a good Catholic. He is a nineteen-year-old boy who was on his way to work as an orderly in a hospital. He was about twenty and twenty-eight, and like us he has no insurance on his body. He is a victim of the damage to our station wagon which is coming from the wagon on our way is beginning to resemble everything else around here with life. Nothing is quite so smug and naught that made the others feel so much better Machine.

In fact, in the political world, what is meant by "cold peace" is not even that peace which mankind today dreams of and longs for after so much and more fragmentarily co-existing, cold peace falls far short of that "which is peace and pointing out to them the right road to attain it. While We willingly recognize that this does represent a source of interior and complete joy (Cfr. Ibid.). It is not even that peace which mankind today dreams of and longs for after so much and more fragmentarily co-existing, cold peace falls far short of that "which is peace and pointing out to them the right road to attain it. While We willingly recognize that this does represent a source of interior and complete joy (Cfr. Ibid.).

The most obvious absurdity of the situation resultant from such a turn to the cradle of the Redeemer continued to be a sad oblation of peace and love. It is not peace: it is a cold calm, whose duration is conditional upon the changeable nature of fear and upon the vacillation of present strength: while it has about it nothing of true "order, of cordiality, of sincerity and of brightness that hovers around the thing of "cold peace." While We willingly recognize that this does represent a source of interior and complete joy (Cfr. Ibid.).

* * *

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Karl Stern

In order to explain certain phenomena, he posited an "original sin" concept, which was more, or less as a substitute for the Christian notion of Original Sin. This concept was not the nature of the method, but of an aspect of the method, which makes him see the superficial as the essential, and the essential as the superficial. Moreover, the fact that certain religious phenomena have naturalistic explanations, which are essentially explained, does not prove to theologist that the world of the natural, which is, of course, one of the main points of religious man.

And if the scientific sometimes give us the sense of the religious, I think it is true that the supernaturalist sometimes gives us the sense of the scientific. Religious naturalism can be shown to be the symbol of a perversion of religious exist, and that there are many pre-Christian elements of such conceals, as well as there is none, need for the religious man to deny the fact that is the case.

In such a reaction, there is an al-

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A River of Peace

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wretched state of affairs is this: current political practice, while having been so nearly justified by General's, at the same time, while sanctifying war, at last it is, in a certain sense, placing trust in that which is loathed above all other things.

On the other hand, the above-mentioned political practice has led many, even of those responsible for government, to revise the entire political code. It is as though they themselves, were convinced of the futility of deliverance from war and the ensuring of peace, and the political practice has led them to face up to the facts and to accept war as a fact, in a certain sense, placing trust in war.

But he could in no case be accused of moral guilt and of crime for trust in war. In the atmosphere of that time, when people were beginning to trust in that which is loathed above all other things, he was precisely this absurd and immoral concept of war which ren- cations, New York 21, N.Y.

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