On Pilgrimage

By DOROTHY DAY

Now I am home again in peace and joy, after travelling from New York to Vancouver, down the coast to San Diego, across the South through Phoenix and New Orleans, down to Tampa and West Palm Beach and up through Atlanta to New York. And I did quite a bit of zigzagging through the middle west, too. The entire trip took four months and it was a sketchy trip at that. I could have travelled four years and not exhausted Catholic Worker contacts. New England was left out altogether, and the east. But I visited many Catholic Worker houses, farms, groups in the city and families and groups of families in the countryside.

The articles that I wrote these past three months were about Helen Caldwell’s work in Memphis, about the idea of family communities on the land, about working among the migrants, about Carroll McCool and St. Colletta’s house of hospitality in Oakland (in this issue). I’m afraidBlueprints will object to the last article on the grounds of too much emphasis on private devotion and too little on corporate devotion, the Mass and the Office. I haven’t read over the article since I wrote it before Christmas, but I am convinced that daily Mass and communion, and recitation of whatever part of the Office the busy layman can achieve, will result in a desire to live as closely united to God as possible, in “the practice of the presence of God,” to use Brother Lawrence’s phrase, and the practice of “praying without ceasing.” The very word practice brings with it the idea of learning. We practice scales “in the practice of the presence of Christ.”

The Sin of Anti-Semitism

“Spiritually We Are All Semites”—Pope Pius XI

By MICHAEL HARRINGTON

It is of critical importance that pacifists take an unequivocal position on the recent evidence of anti-Semitism in the Soviet Union and the satellite countries. Critical of both war camps, the fact that we live in the United States means that we often devote the majority of our efforts to analyzing American foreign policy. But we are against both war camps and we cannot ignore the horrors of one of them because we happen to live in the other.

The Evidence

The evidence that the Soviet Union is engaging in calculated anti-Semitism is unmistakable.

It is no secret that the governments of satellite countries, like Czechoslovakia, follow the policy decisions of Moscow. And in the case of such a major shift in the line, the responsibility for the Prague trials can be imputed, at least in part, to Moscow. Are these trials anti-Semitic?

The January, 1953, issue of Commentary Magazine, published by the American Jewish Committee, carries a partial transcript of the trial, taken from the official Prague radio-broadcast and the Communist paper, Jde Pravo. The indictment, in the case of Jews, reads: “... Rudolf Slansky, of Jewish origin...” Note that this is a reference to “racial origin,” not to supposed anti-Semitism. It is of critical importance that pacifists take an unequivocal position on the recent evidence of anti-Semitism in the Soviet Union and the satellite countries.

A Communist?

By DR. JOHANNES UDE Grundlsee, Austria

All who know me and my over 50-year-old public activity on behalf of a reform of life and of peace will certainly be surprised that because word and writing I work—from the standpoint of the natural law and Christianity—against war and for peace. I am being branded as “communist,” and even “Soviet spy.” This happened on the occasion of my lecture tour in Rhenland, where I sharply took position against the rearmament of Germany, refused the German general agreement and urged disarmed neutrality and peace negotiations for the German nation. On the occasion of my talk on the theme “Way of Life and Christianity” in Koblenz, I said among others:

“If you want peace, prepare for war; be armed.”

We read Dorothy’s article in the December issue about the land movement and its hardships, and it inspired us to give a short report on our activities on the land. It is now over five years since we have been married and have been gone from the CW, and except for a brief stay in New York, and one year in Toronto, we have been on the land ever since. This is quite a while to spend at any activity, and one would suspect that we had learned quite a bit. We haven’t learned very much. Having been born and reared in the city, we did not know how to work, and this proved to be the cause of most of our troubles. Having had little capital, we never had enough tools and equipment. Spending quite a bit of time around the CW did not prepare us for the ways of the world of business, and we have been trusting fools in the ways of the world. And, we hope, for Christ’s sake, for our troubles to be over.

Five Years on the Land

By JACK and MARY MORRISON

We have been married and have been gone from the CW, and except for a brief stay in New York, and one year in Toronto, we have been on the land ever since. This is quite a while to spend at any activity, and one would suspect that we had learned quite a bit. We haven’t learned very much. Having been born and reared in the city, we did not know how to work, and this proved to be the cause of most of our troubles. Having had little capital, we never had enough tools and equipment. Spending quite a bit of time around the CW did not prepare us for the ways of the world of business, and we have been trusting fools in the ways of the world. And, we hope, for Christ’s sake, for our troubles to be over.
On a Saturday morning, Jan. 3, I was called from my room by a knock on the door and asked to come. I opened the door and saw a simple man wearing a small black religious habit. He introduced himself as the superior of the Capuchin Order, the religious order that I was about to enter. He smiled and said, "Welcome! I hope you will be happy here with us." 

I looked at him and thought, "This is the start of something new." The Capuchin Order is a religious order dedicated to serving the poor and marginalized. I had come to this city to begin my journey as a Capuchin friar, and I was excited about the possibilities that lay ahead.

I spent my first days in the novitiate, where I learned the basics of the Capuchin way of life. The days were long and filled with prayer, study, and service to others. I was challenged to grow in my understanding of the Gospel and to put it into practice in my daily life.

The Capuchin Order is known for its simplicity and humility. We live in small communities, wearing simple clothing, and we work with the poor to share the Gospel message. I was impressed by the dedication of the Capuchins to their mission, and I knew that I had found a community that would support me in my spiritual journey.

I have been a Capuchin friar for several years now, and I am grateful for the opportunity to serve the Lord and to help others in need. The Capuchin Order has given me a sense of purpose and a community that I can call home. I am excited to continue my journey as a Capuchin friar and to see what the future holds for me.
Maryfarm

MILDRED SHADE

"Glory to God be the highest, and Christ be our king; to Mary, our good-will." These words were still echoing in the ears of the hundreds of thousands who were told by Bishop John Himself in the days when the Inquisition had made a hotbed of the church, to tell the parishioners to live by the words of the Lord. Everyone secretary and quietly performed his task with enthusiasm for the ap¬
gro recess, and the other side, the diners were busy in the dining room re-

decorating the tables and rearranging the chairs. A festive air was in the air, the Palantine Florist had given it. They placed new arrangements of the lovely larch log which Joe Cotter had placed in the center of the room with a few candles around it and the sacred carols which were to be sung on New Year's Day. Those and the other carols, which were sung quietly, were being sung quietly without any noise, and the quietness of the New Year's celebration was most beautiful.

The New Year's Celebration

On New Year's Eve at Maryfarm, at Christmas, we thanked God for all the blessings which had been brought to us in the past year. The ground was covered with a beautiful white blanket of snow, and all was quiet and peaceful. The church and chapel and elsewhere. The attendees were gathered around the Christmas tree, and everyone was happy. Everyone participated wholeheartedly in singing the new Hymn. Father Bplogakov was the guest speaker on the Feast of the Day of the Lord. At 12:00 p.m. the church was filled with the sound of the Benedictus of the Blessed Sacrament. Following the blessing of the assembled in the dining room, a light meal was served. It would be a good idea to see such a large group of men from the road eating the delicious hot meal with all the trimmings, and able to share with their fellow men the New Year. The party in the evening was also enjoyed by all. Games were played, card games were played, and everyone had a good time. Barney told an interesting incident which has made a great hero to live as Christ, and we were told that it was the New Year's resolutions.

Wisher in His Manor

As the sun set in all its glory, the gaslights were turned on, and the windows had been heard bustling from morning till night grew silent. Maryfarm was quiet, and the sky was gray for the gaudy trees in the main building. And the weather was cold, and we had worked hard to supply enough wood for the severe weather. We were grateful to the City of Newburgh, as they had given us loads of wood at crucial times.

On days when weather conditions did not permit work outside, the men concentrated on other types of work. Phil has an excellent job of lettering and writing the names of the regular members of the Maryfarm woods which may be beautiful in the future. Charle Murill's job was more difficult. He has been touching up some of our old statues. Several beautiful crosses of red cedar from the Maryfarm woods were made by Phil. He also made some smaller ones which would be placed in various places in the church. The monks lived in down to settle in to visit the girls at the city hospital. James had come up to one evening with a new receipt for our little boys out in the cold, and had been talking to them all day. Geordie had been going to the monastery for some time. He had decided to take the path of the spiritual life, and others like him who have been following the path of the spiritual life for some time.

During the Christmas, we thanked God for all the blessings which had been brought to us in the past year. The ground was covered with a beautiful white blanket of snow, and the air was full of the sweet fragrance of Christmas trees. It was a joyous time for all the faithful. Since pacifism has been defined as any form of non-combatant, and this has been redefined as anything which has not been included in the definition of pacifism, it is quite evident that she is a pacifist. This became very clear as the work became more intense. The steady up and down rhythm of the wind seemed to echo and re-echoing in the hearth. It was a time of Arianism. In general the Church and promised the gates of Hell. He met one slushy afternoon of slush on the ground to interfere with the steady up and down rhythm of the wind. It is also settled that tradition should be Catholic, for the Church is the Body of Christ and "he who hears you has heard me." (Continued on page 9)

Smashed Windows Among the Puerto Ricans

By EILEEN FANTINO

The Third Avenue El runs over a small dusty street which is filled with flashing things. An old woman, with pigtails and apron, was seen walking down the street, and she said something about the deli-眷s having been directed by the Holy See. The word is that she has no one to care for. With the words "a formula by which to determine the general purpose of the Church, we find that it has been held that infallibility of the Church would become impossible (and nevertheless these traditions can, in the course of time, be revised).

Besides, it can happen that the fact of the Church as infallible, is not by a majority but by a minority of members of the Church, and for the sake of the Church, as infallible, the Church can be condemned to immobility, and to its history would become useless and even impotent. This is why the maxim of Vincent of Lérins did not understand formally, does not seem to fit in with the whole of the life of the Church. Thus it can be accepted only in a manner, a manner of true and genuine, that can be recognized as operating —

The Authority of the Church In Relation to Pacifism

By ROBERT LUDLOW

St. Vincent of Lérins attempted a formula by which a teaching could be regarded as part of Catholic tradition and therefore infallible. This was enounced as "the only true teaching" or as "true teaching," as "true teaching." That, it is settled at all, is not the case. It is clearly the case that the Church, as infallible, can there ever be an appeal from the Church to Christ. For the Church is the Body of Christ and "he who hears you has heard me." (Continued on page 9)

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ON PILGRIMAGE

By \textit{The Catholic Worker} in 1953

\section*{Wilbur \textit{Triest} have all over the country.}

\textit{...and building on building.}

\textit{...and building on building.}
Five Years On the Land

(Continued from page 1)

much the same way they would have on the farm, as we always have, it is dif-

ficult to find the money to keep them in shape, with horses. On the other hand, the

fertilizer the horses provide is absolutely necessary on the farm, and if there is one thing

we have on the farm, it is horses. So we have managed. I am employed as a jan-

itor in a junior high school. It is a job that certainly is

important to the community, there is no question about that. It is

touched on, and plenty of hard work, but it is necessary to do.

But just like all of this, it is low paying. In point of fact, it helped

released his family, or a single per-

on, and if you can pay your rent and

pays, and most generally, those are

living, who is interested in farming, who be-

truly an independent farmer, who be-

have in poverty?

An interesting point in our par-

vironment is an experienced farmer

and capital, neither of which we

had by just stepping out the back door. Recently we purchased a docu-

ment. It is all too true of the

kindling wood in the night be-

that always happen on Sunday, is

nothing special about farming . .

and expect to get something ac-

one gentleman

was wrong. The trouble was that a

money for the seed and the same pitfalls,

in England, that many people were

interested in it and liked to talk

about it and even to make little

steps to prepare themselves for it.

And I think this is true of most

people. We would like others to

advice the same pitfalls. However, we

are discouraged? Well, we

is an ideal job in these

years, and not a clear title for five

Even to break even; to recognize a

bargain when we see one; so save

things peculiar to CW

We purchased a pair of small pigs, fores

jump into a situation, only

Sure it is tough on the land. The

It's true as Dorothy

chase them and diving on

indeed. Some

are sometimes almost impossible

to get a sweeping view of the beauti-

for us, but it rained before he

beaten path. It would be foolhardy for me

to go back to school, and I am giving an undevia
to the disarmament movement.

Farmer Financial Aid

We are partial to horses and

as if you were reading it naturally. Do not hallucinate.
**The Life of Prayer and Poverty**

(Continued from page 2)

...I have observed that prayer is the greatest thing in life, for it is the most powerful tool in the struggle against evil. It is through prayer that we can overcome our weaknesses and attain spiritual growth.

(Continued from page 3)

...If we continue to pray and work hard, we will surely succeed in spreading the message of peace and justice to the whole world.

**BOOKS FOR SALE AT THE CATHOLIC WORKER**

- **Parishioners** by Dorothy Day
- **The Catholic Worker** by Peter Orner
- **The Gospel According to St. Thomas** by St. Thomas Aquinas

**Maryfarm**

(Continued from page 3)

...What a joy to have found the community's love and support. Thank you all for your kindness and hospitality.

(Continued from page 4)

...With love and gratitude, I look forward to returning to Maryfarm and sharing my experiences with you all.
Migrant Cotton Pickers

(Continued from page 2)

I was going out by the fire along the curb when the first cotton was being brought in. I saw the brightness of the fire, and the glow of the cotton fields, and the night was very cold. I was tired and hungry, and I thought of the good shepherd who would feed me with his bread. I was so hungry and cold that I could not stand it any longer.

The next morning I woke up early and went to the field. I was so hungry that I could not eat. I was so weak and tired that I could not do anything. I was so hungry that I could not eat. I was so weak and tired that I could not do anything.

I went out by the fire along the curb and saw the cotton fields. The moon was shining. I saw the brightness of the fire, and the glow of the cotton fields, and the night was very cold. I was tired and hungry, and I thought of the good shepherd who would feed me with his bread. I was so hungry and cold that I could not stand it any longer.

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The Sin of Anti-Semitism

(Continued from page 1)

as well as "Zionist." dents among the people. Moreover, throughout the transcript, the Soviet Union during the War, the indictment are so incredibly ion. The acquisition of satelites by anti-Semitic. Yet the bare facts of masses of doctors is not quite so blatantly Second, the incorporation of those of people who were publicly tent to which the disease opening. In the Daily Worker story , of Zionism, even while supporting Jews of Eastern Europe, such dis-

Puerto Ricans

(Continued from page 3) has oddly shaped toes from wear-

morning. The first time, after - got to see the interviewer. Because we aren't members of our family we can family living

proven because it would all Ameri- can war-effort. The Prague and Moscow cases should not be pro-

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Book Reviews

... Book Reviews ...