Gauchats Practise Hospitality

By STANLEY VISHNEWSKI

The dictum that every family should have a Christ room and that every family should practise personal responsibility to those in need is admirably illustrated in the household of William and Dorothy Gauchat of Avon, Ohio.

We especially proud of the Gauchat family because we feel that they are part of our world-wide struggle to remove the causes of poverty also because during the depression Bill Gauchat never gave up his work of giving. The Blessed Martin de Porres and William and Dorothy Gauchat discovered that the child was hydrocephalic and is confined to a wheelchair.

The first child they adopted some fourteen years ago was a young boy suffering from a severe brain injury. As doctors told his family he was hopeless and who had to be kept alive because in their words, "there was nothing else to do." But the Gauchats discovered that the child was a blessing and are now a family of seven children with Dorothy Gauchat as the caretaker.

It was the care of this first child (who eventually died) that led the Gauchats to their present work of taking care of handicapped children who are only a small part of the many thousands whose lives are made happy by the love and sacrifice of the Gauchats.

The first child of the Gauchat family was a boy who was confined to a wheelchair. The Gauchats discovered that the child was able to move his head and that he was able to communicate with them. They began to take care of him and found that he was able to respond to the love of Dorothy Gauchat.

The Gauchats have been able to open a special school for the handicapped where they are able to teach them to read, write, and do simple arithmetic. The Gauchats have also been able to provide clothing and food for the children and have been able to take them on trips and to the movies.

The Gauchats are now able to help other families with handicapped children and are able to offer them the same type of care and attention that they give to their own children.

(Continued on page 3)
On Pilgrimage

(Continued from page 1)

The Nuggets

Wills Nutting and his wife have four children: Mary and Peter, and Paul. The children have never visited their relatives in the United States, but have traveled extensively in Europe, and in the Orient. They attend the School of Oriental and African Studies in London, and are members of the English Communist Party. Peter is a student at the London School of Economics, and Mary is working as a social worker in Paris.

The Nuggets

We had breakfast at the Hotel de la Paix, and then went to the train station to pick up the train from Paris. The train arrived on time, and we were able to get our tickets and go through the customs检查. We then proceeded to the Grand Cafe where we had lunch.

In the afternoon, we visited the Louvre and the Musée d'Orsay. We saw many beautiful paintings by Rembrandt, Van Gogh, and Monet. We also saw the Mona Lisa, which was quite an experience.

At night, we returned to our hotel and had dinner at the restaurant. We then went out to a dance hall and had a good time dancing to the latest music. We returned to our hotel tired but happy after a long day of sightseeing.

(Continued on page 5)
about twenty-nine left in the United States. One of these was female, but a few saints. One interesting saint was William Blake looking out his window, suddenly falling on his knees to pray. He brought some of her followers with him. The second one was a literacy daughter of a blacksmith, who made the Shaking Quakers a general confession of sins to an Elder of the community, and he had by making cornmeal mush and glad to stretch the supplies we had in the De...
Making and understanding work, the importance of the appropriate material for the approach can. He would explain that an artist must work with the material according to its nature, be it paper or wood or metal and then think and act differently according to the kind of material. He understood St. Thomas' idea of analogy and he was always going from the material to the spiritual, knowing how grace works with nature and against it.

He had the same method of thinking used by Chesterton in his writings and had the same different sides and not the paradoxes. Until we reach this kind of thinking, we cannot fathom very deeply the gospel and especially the teachings of St. Paul. His translation of writing and discussion revolved around a phrase that "work is prayer." Peter Maurin, in his books, gave him the key to see the artist, the carpenter, performing their work as a work of prayer. As Ed grew older he derived more and more into the thought of St. Thomas and the popular terms and the colloquial language of the average man, especially in his spiritual work.

But it was only after his career that was published by the Irish magazine, the organ of the Dominican Third Order, that he began to develop a large audience. Father Francis Wendell, O.P., one of the magazine's editors, suggested to Chesterton from Wellesley College that she meet him. She had four hundred dollars, an immense enthusiasm for her new-found faith and a zeal to start a magazine of integration. She visited him and after a short time, they and the other, John Murray and Dorothy O'Sullivan began their venture. The year was 1916 and the magazine, called the Newbark, on the liturgical parable, was started. Chesterton's words about the helping the hungry, naked and thirsty, quoted in St. Matthew's Gospel, take on the peculiar value. Those who love and are loved, as the Beatitudes, a basilea, is a basilea daily newspaper, The Sun.

Piety For Men

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RACIAL STRAIN

It's always a strain, again and again.

When dealing with races in

NOT TO be a snob is a difficult job.

While knowing that WE are superior.

does not prescribe the technique of appeal, then of what use is the inquiry into the peculiarities of each? The answer is simply that Catholicism lived (not doctrine, not a technique, nor a movement, nor a view), a living presence in a family, in a community, an appeal to both men and women equally. Men may dislike devotional services, women may dislike study clubs, but they both like supernatural fortitude. Men may dislike sugary hymns and women may dislike sermons on unionism, but they both like supernatural fortitude. We need not look further for proof of this than the Catholic Worker movement. Whatever else the Catholic Worker movement has done it has given an example of what supernatural charity and supernatural fortitude that has attracted the interest of thousands. Literally hundreds of men have sought out Catholic Worker homes because full-blooded, unadulterated virtue has an appeal to them. If religion does not appeal to men, and inquiry into the reasons is made, we shall know how to present the Faith, but how to strengthen it in the faith of those who already live it? The Catholic Worker lived sounds very much like a definition of sanctity, which is much like a definition of genius. Faced with the activities of an organized laity is an evidence of the Ideal, an ideal worthy of those who seek its testimony of joy, a stimulation and a scrutiny that they are seeking now in the jike boxes, hay and spools. Stated in the fewest possible words the thing they seek, whether they know it or not, is an evidence of the Ideal, an Ideal which attracts the interest of thousands. Catholicism lived is a community of persons and it is the only convincing test of any evidence of the Ideal.

The workers who write for the paper, as their title suggests, do not do so without. They share with you the worker's interest in social and economic justice. The faith which they practice has been and will be a living presence in the homes and the parishes in the United States. They are Catholic, and that is all. They are not parochial emphasis on ship through the levying of taxes, the taking of our lives, the outlawing of the same in time of war. In the open market, for every man to see, the jewel of Faith is marked down to a price lower than that of loyalty to mammon and vanity and playlists. The lady parishioner who puts on the latest dress is not the same as the one who puts on her soul to put on her Creator. The Catholic Worker does not want her to put on the latest dress as a means of getting a job in the supermarket. It is not because religion is lacking in secular grammar but because religious language is living with adulterated syrups. If the male or female psychology

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Encomium

(In memory of the Non-Violent praying outside camps for political prisoners: Vincentine, Marigny, Dijon, Marseille, France, 1900.)

I have tasted the slightest taste of blood And touched the bodies close to my own

In buttoned uniforms

Violent expressions

The sun like a woman with wild red hair

Lightning in its peaceful demonstration

Hearing an Indian rhythm

Birds dye the distance with blue and yellow light.

The final tidal leaves no prisoners,

The weapons her disciples lost,

While a great tout blocking the doorway

Takes over my conscience. The se

The weap ons her disciples lost,

The sun like a woman with wild red hair

Lightning in its peaceful demonstration

Hearing an Indian rhythm

Birds dye the distance with blue and yellow light.

The final tidal leaves no prisoners,

The weapons her disciples lost,
We have almost reached the final stretch, and we have answered the papal call, that we actually have hardly crossed the half of the archdiocese. Effectively in great part due to our own fault. For we were far too reticent because we thought we would have to be made to be a fool of himself.

We warrant a respectful layman yet, only after his initial question. It is the way to an artist who is to be a concert pianist, then he will inherit no practice of scales.

The happened many years ago, and I can well remember the day in many parishes. Another was that the neighborhood of some new curate in a neighboring parish could not be managed. I had inherited the management of the whole group for young men. All interested parties were invited.

This was the meeting held in a clas...
Resurrection Farm
September 6, 1960
Dear Ammon,

After ten years of discussing the purpose of our farm, we finally made the big move the other day. We are located on land formerly owned by the middle of 200 acres of marginal hill land, 3 miles off a hard sur-
tory, and the land is not in wet timber and the re-
moving the land was a project which no one

The possibility of sheep raising but were discouraged in raising them due to the fact that we was warned of the great loss of the income of the farm. We decided on raising the farm and the result was that we now have to buy the property of stray dogs. We have

We have decided that the best way we could make of our land would be to attempt to raise beef cattle. This, of course, can be done, but we will put our fences in order instead.

We have acquired two milk cows, which means we can have the abundance of milk, cream and butter, which with a little help we can turn into other products. We have also bought a couple of two-year-old calves. The children have a developed fondness for the animals whose milk is to be the prize for the children raised in the church. In the meantime, five of the older children with Joe and Pat are doing the milking and caring for cows. The children learn that this manages the children and the barnyard.

We were able to put in a garden which yielded a plentiful supply of vegetables and fruit in a short time. We will raise a summer and from which we were able to preserve the fruit for winter months. Our farm is badly overgrown in brambles and bushes, and even though we have not the opportunity to have help, we will be able to complete that project this year.

Can you see what a fateful moment this is in our lives to accomplish the task. In order not to give the impression that we are farmers, I am still employed full-time at the VA hospital.

We are still talking about the fact that the government has not been able to interest anyone in the idea of going to the land. We would enjoy hearing from other readers of the paper as to their success in making this a successful venture.

We have a 3-room apartment over the
garage which anyone interested in community life on the land could have, or come build here, there is plenty of land for a few more.

Life has been much more satisfying here in the country than I could have imagined before you enjoyed. Have a little bit of yours.

Bob and Paula White
Ontario, New York 38

Dear Miss Day,

Do you remember Dan and Mary Whalen? They are from East Aven and have been members of the Bouchard group for a long timenot completely given to apologetic work. Last summer they convinced a dozen young people to take a group of twenty-one children to make their first Communion, handling the project with complete success. They also gave classes in art, helped with the kindergarten and teaching the life of Blessed Martin de Porres. The Whalens are beautiful people and they have founded a small group in Mexico.

The Whalens

S.F.D.

Dear Dorothy Day,

You arrived in the middle of a very joyful time for us. Our eleven-and-a-half-month-old Hindu Marie has a little brother, Mark Anthony, as of October 3. We have been so happy to have you and the children here in the Staten Island farm one of these days.

Yours in Christ
C.J.G.

Encouragement

Arthur Howard's kind permission. I took a trip to Mexico March, the Bishop of Tameshuy, the Vicar of San Jose del Amazonas. It's a great experience with the Huichor, but the people from the old mission write often. Two of the young people of the granddaughters of Santa Cruz, the school who helped us to keep going, are in the major seminary, four of the first group are at school and two are in the National, the Seminary at Unusual. I feel very proud of them.

Now I am with a new people who have a different way of life and other problems. Here the parishioners are mostly mestizos and some many Indian tribes who in history were feared by the Incas as much or more as we should like to make it, but we hope that it will help you in your work.

If in a small way of saying "thank you." In fact, we are subscribers of less than a year's duration now (ever, since Father Anthony and Margaret's visit and interview with you on KPFA) and in every issue we keep track of new truths and new reasons to support the Back to the Land movement. We are very grateful. We should like to share our joy and bless you with. The enclosed check is not so large as we should like to make it, but we hope that it will help you in your work.

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Yours in Christ
C.J.G.

Aparicio 215
Blanco
Iquitos, Peru

Dear Friend,

Greetings from the Amazon, year round heat and high humidity. In the jungle is something of a polar change from the dry cold of the high Andes. I suspect the level of Providence, the facility with which the body accommodates itself to climatic extremes and a complete change of foods, is one of the things that sets me apart. Weakness and dise.

The Archbishop of Huaro-
chuy, my first mission, was given over with other territories to the spiritual administration of"Del, a Spanish Society. With

I am sure God bless you and keep you.

Father Francis K. Kennard

Letter From a Farmer

In an effort to serve you better, we have doubled the acreage of your land, doubled the number of our readers, and doubled the number of our readership. We have also increased the number of our subscribers by 50%. We now have over 50,000 subscribers, and we plan to increase our circulation to 100,000 by the end of the year.

The Whalens

St. Benedicts Seminary
Namibia, Box 6, Lindi, Tanzania

December 6, 1960

Dear Dorothy,

Although your book is very kindly published an appeal for books for Afr.

I. The response has been most gratifying. We have already received 2,000 books in our library.

We have received a letter of donation—not ("n only books alone does man live.") This time I am appealing for used books and for the children of the Tome of Mexico.

Do you think that any of the readers of this magazine would be interested in this special charity in honor of Blessed Martin? The

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