Freedom
On the Land
By William Gauchat

I. Subsistence Farming
There is one place
Left in the world
Where a man can be free;
One occupation
That is not dependent
Upon Economic Wraiths;
One job where one needs to do
Some else's Dirty Work:
That Place is the Land.
By Land we mean . . .
The Family Size Subsistence Farm.
And only that . . .
For there are
Factories in the Field,
And we don't want that.
And there are
Business on the land.
And we don't want that.
II. Commercial Farming
The Farm
Who raises only poultry
Is in business;
His business is poultry.
Upon the price of feed
Which he buys,
And the price of eggs
Which he sells.
If the feed is high
And the eggs low
He goes broke.
That is simply business—
All one-crop farming
Is simply business.
The wheat business.
The potato business.
The apple business.
The tobacco business.
The dairy business.
And business is a gamble
With Economic Wraiths.
And because so many farmers
Went into "business"
The government had to devise
Farm-aid.
(Continued on page 8)

Cure For Race Hatred
By Fr. Clarence Duffy

Last month in the Senate a bill to abolish the poll tax in eight Southern States was killed by Democratic senators from the South. The poll tax was instituted, in the first instance, to disfranchise the colored Negro, by an act of an archaic argument - the Democrats of the Southern states last month were powerful to do the same as the same old intolera­ ble, intolerant and very un-democratic men which is­pired its institution. One wonders what these Demo­ cratic senators from the South mean by the word democracy.
Is This Democracy?
To peoples of Europe, Africa, and Asia we are rushing to bring the blessings—of what is called the American way of life, to free them from tyranny
and oppression, to feed and clothe them irrespective of color or creed. We are, we tell them, above these petty prejudices which make for hatred and strife. We want them, above these petty prejudices which make for hatred and strife. We want them, above these petty prejudices which make for hatred and strife. We want them, above these petty prejudices which make for hatred and strife. We want them, above these petty prejudices which make for hatred and strife. And we are right.

PIUS XII
"Meanwhile, no effort must be spared to convince the world that these especially who are involved in the disasters of war, that Christian churches, the original virtue of Christ's kingdom, is not an empty word, but a living truth. These times will give unlimited scope for the enterprise of the Holy See. And we are full of confidence that all Our children, those especially who are spared the hardships of war, will imitate the example of the Good Samaritan, and provide for the best of their power for those who are involved in war, and those who have a special claim not only upon our play but upon our assistance."

ITALIAN

GLORY TO GOD
IN THE HIGHEST
ON EARTH PEACE TO
MEN OF GOOD WILL

PIUS XII
"Of this justice, which alone can create and pre­serve peace, We, and with Us all those who hear Our voice, know where to find the supreme model, the inner principle, and the sure promise. 'Let us go over to Bethlehem and let us see.' There shall and will lying in the cradle Him who is born the Son of God, Our Lord and Christ Our God, and at His side the Virgin Mother who is 'Mirror of Peace,' with the holy Protector, St. Joseph, 'The just man.' Jesus is the Expected of Nations. . . . His name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace.'"

The Weapons of the Spirit
1. Clergy.
2. Catholic bourgeois.
3. Clergy.
5. Clergy.
6. Catholic bourgeois.
7. Clergy.
8. Catholic bourgeois.
10. Catholic bourgeois.
11. Clergy.
12. Catholic bourgeois.
13. Clergy.
15. Clergy.
17. Clergy.
18. Catholic bourgeois.
19. Clergy.
20. Catholic bourgeois.
22. Catholic bourgeois.
23. Clergy.
25. Clergy.
27. Clergy.
28. Catholic bourgeois.
29. Clergy.
30. Catholic bourgeois.
31. Clergy.
32. Catholic bourgeois.
33. Clergy.
34. Catholic bourgeois.
35. Clergy.
36. Catholic bourgeois.
37. Clergy.
38. Catholic bourgeois.
40. Catholic bourgeois.
41. Clergy.
42. Catholic bourgeois.
43. Clergy.
44. Catholic bourgeois.
45. Clergy.
46. Catholic bourgeois.
47. Clergy.
48. Catholic bourgeois.
49. Clergy.
50. Catholic bourgeois.
51. Clergy.
52. Catholic bourgeois.
53. Clergy.
54. Catholic bourgeois.
55. Clergy.
56. Catholic bourgeois.
57. Clergy.
58. Catholic bourgeois.
59. Clergy.
60. Catholic bourgeois.
61. Clergy.
62. Catholic bourgeois.
63. Clergy.
64. Catholic bourgeois.
65. Clergy.
66. Catholic bourgeois.
67. Clergy.
68. Catholic bourgeois.
69. Clergy.
70. Catholic bourgeois.
71. Clergy.
72. Catholic bourgeois.
73. Clergy.
74. Catholic bourgeois.
75. Clergy.
76. Catholic bourgeois.
77. Clergy.
78. Catholic bourgeois.
79. Clergy.
80. Catholic bourgeois.
81. Clergy.
82. Catholic bourgeois.
83. Clergy.
84. Catholic bourgeois.
85. Clergy.
86. Catholic bourgeois.
87. Clergy.
88. Catholic bourgeois.
89. Clergy.
90. Catholic bourgeois.
91. Clergy.
92. Catholic bourgeois.
93. Clergy.
94. Catholic bourgeois.
95. Clergy.
96. Catholic bourgeois.
97. Clergy.
98. Catholic bourgeois.
99. Clergy.
100. Catholic bourgeois.

The Atlantic Charter
(Continued on page 8)

DAY AFTER DAY

December, It's a bitter cold day outside, though bright and sunny. The streets seem strangely empty on such days—everyone worrying for shelter. In the office one is warm from the kerosene, but the floor is cold. Hot bricks for the feet would be a comfort. In these old houses the ground floor door is always left open, a gale of wind blows up through the hall. Even when the windows are nailed shut and the cracks stuffed it (always reminds me of happy days in a cold spring, sitting on a beach, calling a boat) it is still cold.

When Carol mother of little
Eric, grizzly said that it took her all day to watch the fire, I was reminded again of the beach, the word "conceip­
A LITTLE OFFICE IN HONOR OF THE BLESSED VIRGIN FOR AN END OF WARS

THE PRELUDE

And a great sign appeared in Heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. And she brought forth a son, and when she saw the beast which was about to devour her, she cast it into the abyss and over all the hells of death: Rise up, O Mary, and show thy power forth to us: ask of The Lord, our God, to scatter the nations that delight in wars!

II: Who is she that cometh forth as the morning, rising, fair as the moon, bright as the stars within, terrible as an army set in array?

O Thou who comest forth as Morning-Rising: Pray for us.

O Thou Bright as the Sun: Pray for us.

O Thou Terrible as an army set in array: Pray for us.

V. O Lord, Who is but as a father.

O Thou, the nations that delight in wars.

O Thou, Unconquered Virgin, who didst show forth to us The Christ, our Lord, Victory above all hills, fight for us in all the hells of death: Rise up, O Mary, and show thy power forth to us: ask of The Lord, our God, to scatter the nations that delight in wars!

III: Thy neck is as the Tower of Hinnom which is built with bulwarks: a tower hath he set up against it—all the armour of valiant men.

O Thou Tower of David: Pray for us.

O Thou Built with Bulwarks: Pray for us.

V. O Lord, Who is but as a father.

O Thou, the nations that delight in wars.

O Thou, Mother of The Lord, Thy Lord, Victory above all hill, above all death: Rise up, O Mary, and show thy power forth to us: ask of The Lord, our God, to scatter the nations that delight in wars!

II: Behold: The Lord hath made me to be heard in the midst of the earth, tell the Daughter of Jerusalem: Behold: the voice of one crying: Behold: His Reward is with Him, and His Work is before Him.

IV. O daughter of Zion: Pray for us.

O Mother of our Session: Pray for us.

O Mother of Jerusalem: Pray for us.

V. O Lord, Who is but as a father.

O Thou, the nations that delight in wars.

O Thou, Mother of The Christ, Mother of Jerusalem, Mother of the Saints: Rise up, O Mary, and show thy power forth to us: ask of The Lord, our God, thy God, to scatter the nations that delight in wars!

V. O Christ, Who art God, according to Thy Word, O Strong, O Faithful.

O Lord: Pray for Thine enemy.

O Christ: lift up Thy Standard, O Lord.

O Mary: lift up Thy Standard, O Christ.

Upraise, upraise Thy Church.

Scatter the nations that delight in wars.

Behold: The Word given to Isaiah: Come: and let us go up to The Mountain of The Lord, and to The House of God of Jacob, and He will teach us His ways, and we will walk in His Paths: The Law shall come forth from Sion, and The Word of The Lord from Jerusalem. And He will gather the Gentiles, and rebuke many people, and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O House of Jacob: Come; let us walk in The Light of The Lord.

O Lord: Show forth Thy Bright Power.

O Christ: Show forth Thy Power.

Mary, Show forth thine aid.

V. Scatter Thou the nations.

R. That delight in wars.

Behold: The Word given to Isaiah: Come: and let us go up to The Mountain of The Lord, and to The House of God of Jacob, and He will teach us His ways, and we will walk in His Paths: The Law shall come forth from Sion, and The Word of The Lord from Jerusalem. And He will gather the Gentiles, and rebuke many people, and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O House of Jacob: Come; let us walk in The Light of The Lord.

O Lord: Show forth Thy Bright Power.

O Christ: Show forth Thy Power.

Mary, Show forth thine aid.

V. Scatter Thou the nations.

R. That delight in wars.

New Book Gives Outline for Peace

Neva Scotia, Land of Cooperators. By Fy, Leo R. W. Sheed and Ward. $2.50.

By Arthur Sheehan

The fire on the earth which we desire so ardently should burn with increased vigor now that this book has been added to the enkindling flames.

The book is different from previous studies of the Nova Scotia co-operative movement in that it doesn't try to impress the reader with statistics or mere material progress. Rather, it allows in the language of "the little common fellow" the effect the movement has had on the morale of the people. Where there had been despair, there is now hope. Where there had been gloom, there is now joyousness.

New Book Gives Outline for Peace

Cure for Race Hatred

(Continued from page 1)

criminations against colored people in the United States. In view of this do we really expect any one abroad, friend or foe, to give us altruistic protestations?

South Not Sole Offender

There is racial hatred and prejudice in the South. Every one knows that. But it exists in the North, too, even here in New York. It is not so pronounced as in the South, perhaps, but it is still a force, and one that is very much in evidence.

New Book Gives Outline for Peace

Christians Today

There is only one thing that can describe prejudice or any other kind of hatred and intolerance and that is Christian. Christians believe that all men and women everywhere, North and South, East and West, are the children of God, the common Father of all, and brothers and sisters, and therefore all children of God, Who became man because of His love for all human beings, His creation. Who died for the redemption and salvation of all of them, and Who demands that we show this love they that all human creatures everywhere as He loved them. By this shall all men know you are my disciples if you love one another as I have loved you.

All God's Children

If we would or could see in our own minds some of the accidental characteristics, a child of God, as he or she is, as he or she may be—he's unworldliness is not a matter for our malice, any more than the State of a child of God. We would forget all about his color or his race. If we would remember that Christ died for him, too, that he is as dear to Him as we are, and that we are brothers and sisters in the Chief's heavenly Kingdom where men and women from all parts of the earth live together in peace in their love for God and for themselves in God, and will be judged and rewarded in love for what they love here on earth, the color of man's skin, something given by nature, is not essential and would mean nothing to us. At most it can give us, by the way, or to things that do not conform to our selfish conceptions, affluence or opportunity of subduing natural inclinations and remembering and practicing the teachings of Charity without which we can never hope to share in the na­

Justice Follows Charity

And if we were truly charitable we would be just as caring toward every one, conceding to every person equal rights and providing the opportunities for the exercise and enjoyment of these same rights provision comes within our reach.

A person or a nation which can exercise this discernment without in­
tolerance or any kind of un­
charitableness is not Christian, for it is a sin which man has done to the world to the contrary will not make them Christians. In fact, by their own efforts they can never become so. One can only live as a Christian by going down on his knees and, in all humility, asking God for His help to make him one.
Christian conscientious objectors are often asked about their views on the "Pearl Harbor incident". The present C. O. pays no work camp or war camp. These are not merely the negative side, but also the positive side that the government will allow us to do at this time. We have a positive Christian conscience, and that means "higher powers" will not, as yet, try it. Here is a brief outline of our position:

1. Humbly apologize and beg forgiveness for our past mistreatment of other people. To be more specific:
   a. Commodity Finance's attack
   b. Teaching Japanese their military

2. Realize our national and governmental officials. (And Japan and strive with Japan.


4. Relinquish all claims to possessions, privileges, and government officials.

5. Arrive to aid and cooperate where possible with Japan.

6. Recognize the over-population of Japan and strive with the cooperation of others, for the setting free of those held in our penal institutions in other countries.

7. Pray daily for our enemies and for help and peace. Give our thoughts and government officials. (And that they will all soon be free)

8. FORGET PEARL HARBOR

OR, A South Pacific Charter

B0R! (Christians forgive and forget). As you review these lines of action you will find the first step begins with a bucket, compare to the 200 or more dollar bills after the present war method and the billions of lives destroyed. This proposed action will hit our pride and patriotism more than any pocketbook. But this is the moment of the day when pride is just and durable peace.

The greatest difference in the Conscientious Objectors' Victory Plan, as outlined herein, and the War-Mine Plan is that we feel no one shall be killed in putting it into effect. Yes. BLOOD COURSING freely through the bodies of the races will win THE PEOPLE FOR ALL-TEARS, yes, tears of joy over sons and husbands and fathers and sweethearts safe and sound to live and enjoy a NEW AND REAL FREEDOM.

Louis Lee Lock.

Outline For Peace

(has continued from page 2)

We have had this, so to speak, by inaction.

Two Priests

The whole story of this movement as told by the author is marvelous. That a few persons, like Father Jimmey Tompkins and Sister Augustine, can do so much good with a very small band of helpers should literally change the whole face of things here. The corner of the earth is a mar­velous trust not only to their faith but to all of the effectiveness of their trust. As the author states the matter, "At the move­ment, it is enough to say that man's eternal dream of brother­hood has in these poor provinces some chance to come true." American normal schools might do a whole lot of good if they were assigned to the land of sin qua non of graduation.

The people are good. The people make mistakes. But by and large the people are right and are fair. The author is describing one man's philosophy of the movement, which turns out to be the basic philosophy of all of the leaders.

The author shows how the movement is an amazing thing. The author is describing one man's philosophy of the movement, which turns out to be the basic philosophy of all of the leaders.

We think that this book will have a tremendous appeal for teachers, it shows the im­portance of correct teaching techniques, the constant need for reformation of basic prin­ciples, for the students, for the school and for learning to do in order to teach. Alcain's motto has been for us a life of love to our country since it was written.

For the Earth

But more important than all of these is the promise that this book will arouse hearts to sides, for the Pacifists both here and abroad. Something of the fire that burns in the hearts of these Cen­sorship of women is a very serious matter. We are considering the problems of conscription and we print elsewhere a few hundred with the Keene. Pine fountain, Ky.

Medicare Expenses

One of the men has been taking treatments in Boston, and has been out of the hospital for about one and a half months. This week he suffered a back injury which will keep him from completing the treatments for some time. The next and last treatment is to be there another week or more. Three men will get the state medical examinations next week for action on their disability releases, they have been waiting for three to six months longer, whatever present turn the situation may take.

There is, therefore, a grave, concern among pacifists as to what the public opinion of women ought to be if they are con­fronted by the situation.

The first reply from a ques­tionnaire sent by the Fellow­ship for Non-Right in Canada in New York, the War Resisters League has just sent out a questionnaire to each of its members toward such registration and also as to the proposed conscription which will be included in any conscription program. The response has been very good from the women themselves.

Perhaps Sectional

Because registration may be sectional—demanded first in one area—women in the most acute—and because only the registration of women has been included in the first registration, the need has been keenly felt that the movement of conscientious scruples against conscription, of which the author is a leader, will help to preserve the barreens of our surroundings and make them more comfortable and homelike.

Priest Needed

We have ample accommoda­tions for guests and we are anticipating the visits of Mr. Douglas Steere, of Haverford College; Miss Margaret Williams of the Fellowship of Reconciliation. We hope more priests will be able to come and we are preparing a chapel. It would be a great blessing to have Mass in the chapel on Christmas Day. May the joy in the Personality of the newly born Child which filled the hearts of Mary and Joseph in that stable, Eve be in your hearts and sus­tain you through the trials and blessings of the year.

There is, therefore, a grave, concern among pacifists as to what the public opinion of women ought to be if they are con­fronted by the situation.

The first reply from a ques­tionnaire sent by the Fellow­ship for Non-Right in Canada in New York, the War Resisters League has just sent out a questionnaire to each of its members toward such registration and also as to the proposed conscription which will be included in any conscription program. The response has been very good from the women themselves.

Perhaps Sectional

Because registration may be sectional—demanded first in one area—women in the most acute—and because only the registration of women has been included in the first registration, the need has been keenly felt that the movement of conscientious scruples against conscription, of which the author is a leader, will help to preserve the barreens of our surroundings and make them more comfortable and homelike.

Priest Needed

We have ample accommoda­tions for guests and we are anticipating the visits of Mr. Douglas Steere, of Haverford College; Miss Margaret Williams of the Fellowship of Reconciliation. We hope more priests will be able to come and we are preparing a chapel. It would be a great blessing to have Mass in the chapel on Christmas Day. May the joy in the Personality of the newly born Child which filled the hearts of Mary and Joseph in that stable, Eve be in your hearts and sus­tain you through the trials and blessings of the year.

There is, therefore, a grave, concern among pacifists as to what the public opinion of women ought to be if they are con­fronted by the situation.

The first reply from a ques­tionnaire sent by the Fellow­ship for Non-Right in Canada in New York, the War Resisters League has just sent out a questionnaire to each of its members toward such registration and also as to the proposed conscription which will be included in any conscription program. The response has been very good from the women themselves.

Perhaps Sectional

Because registration may be sectional—demanded first in one area—women in the most acute—and because only the registration of women has been included in the first registration, the need has been keenly felt that the movement of conscientious scruples against conscription, of which the author is a leader, will help to preserve the barreens of our surroundings and make them more comfortable and homelike.

Priest Needed

We have ample accommoda­tions for guests and we are anticipating the visits of Mr. Douglas Steere, of Haverford College; Miss Margaret Williams of the Fellowship of Reconciliation. We hope more priests will be able to come and we are preparing a chapel. It would be a great blessing to have Mass in the chapel on Christmas Day. May the joy in the Personality of the newly born Child which filled the hearts of Mary and Joseph in that stable, Eve be in your hearts and sus­tain you through the trials and blessings of the year.

There is, therefore, a grave, concern among pacifists as to what the public opinion of women ought to be if they are con­fronted by the situation.

The first reply from a ques­tionnaire sent by the Fellow­ship for Non-Right in Canada in New York, the War Resisters League has just sent out a questionnaire to each of its members toward such registration and also as to the proposed conscription which will be included in any conscription program. The response has been very good from the women themselves.

Perhaps Sectional

Because registration may be sectional—demanded first in one area—women in the most acute—and because only the registration of women has been included in the first registration, the need has been keenly felt that the movement of conscientious scruples against conscription, of which the author is a leader, will help to preserve the barreens of our surroundings and make them more comfortable and homelike.

Priest Needed

We have ample accommoda­tions for guests and we are anticipating the visits of Mr. Douglas Steere, of Haverford College; Miss Margaret Williams of the Fellowship of Reconciliation. We hope more priests will be able to come and we are preparing a chapel. It would be a great blessing to have Mass in the chapel on Christmas Day. May the joy in the Personality of the newly born Child which filled the hearts of Mary and Joseph in that stable, Eve be in your hearts and sus­tain you through the trials and blessings of the year.
The Weapons of the Spirit

2. We Do Not War According to the Flesh.

(continued from page 1)

comes inordinate the moment that men seek their joy in these goods apart from God.

Intemperance of Desire

Pope Pius XI (who in his Encyclical "Who Shall Ascend into Heaven?"

does some in following, short, John the Evangelist, the concupiscence, censuring of war. There is "the lust of the flesh," which, the Holy Spirit, "the desire for pleasure;" the "lust of the eyes," "the desire for gain;" and the "pride of life," which is "the desire of dominion" and the "covetousness" in worldly honors. "It is from this intemperance of desire," concludes Pope Pius XI, "that we see in general an appearance of public good or love of country, in the ways and methods that we see between nations.

This teaching, despite the change in terminology, is in agreement with the doctrine explicating the Old Testament said that wars are caused by idolatry; and those idolatrous, childlike forms of idol worship are no longer found among us, it seems, even in our own day. Covetousness, which is certainly prevalent in our age, is itself a form of idolatry; St. James does not, then, depart from the teaching of St. Paul to put down covetousness as the cause of war. Covetousness is, of course, the same as concupiscence—it is at any rate a particular form of concupiscence; just as any particular form of the affections, such as the desire for temporal goods, a desire that has become disordered and now seeks its satisfaction without regard or enjoyment of the creature instead of in the Creator. Let us then consider, first of all, that the disordered desire for creatures is not necessarily a sinful desire. Any desire or love of creatures for their own sake, apart from God, is an imperfect satisfaction of an inordinate desire even when it is not a sin.

A Christian Duty

"A Christian's duty, and much more the duty of a soul that aspires to perfection," writes Father Augustine Baker, "is to love God alone, and other things only in relation to Him, to increase His love in our souls. All affection for creatures as such is more or less imperfect, for no affection is free from the affection that is excessive, but because of its nature it is free from it, without God." ("Custodi Corid., p. 5"). If a man loves his work because he knows he will provide a good home, etc., for his wife, this will be most pleasing to him, and will become attached to his work to the point that it causes him to neglect her. This is not far from pleas­ing, and she will get scant satisfaction from the fact that he has not already, being of other woman that he scarcely ever sees him anyway. In like manner, the Christian is to use crea­tures to such an extent as is necessary to carry out his ministry, and to live a life free from the world, yet he is not to love even creatures themselves, supernaturally. We ourselves, and our children, at least in our homes, will recover them; we must remember the words of Christ: "If you love even your whole soul; it is equally nec­cessary to love earthly things that when sought unre­quited love, instructions us, "Love not the things that are in the world." (I Jo. 2, 15)

Love of Worldly Things

It is necessary to abandon all love of creatures, in order to love God with one's whole heart; it is equally nec­essary to love and desire earthly things that when sought unre­quited, love, instructs us, "Love not the things that are in the world." (I Jo. 2, 15)

Show what are the stages of the same activity. Augustine applies the Scrip­ture teaching concerning war to his children, puts in the form of a worship of the Mass the petition that God will teach us "to despise earthly things and love those that are Heavenly.

Material Goods Sow Discord

To return to the subject: St. Augustine applies the Scrip­tural teaching concerning war to his children, puts in the form of a worship of the Mass the petition that God will teach us "to despise earthly things and love those that are Heavenly.

Three Ways of the Spiritual Life," pp. 24.)

Modern Popes, in their great Peace Plans, enumerate four causes of war, and dearer than any of the other, he says, is "the feverish striving after the riches of this world. It is not the effect of the world. It is not the effect of mankind; it is not the effect of their own teaching that the saints are said to have in the world. It is not the effect of mankind; it is not the effect of their own teaching that the saints are said to have in the world. It is not the effect of mankind; it is not the effect of their own teaching that the saints are said to have in the world. It is not the effect of mankind; it is not the effect of their own teaching that the saints are said to have in the world. It is not the effect of mankind; it is not the effect of their own teaching that the saints are said to have in the world. It is not the effect of mankind; it is not the effect of their own teaching that the saints are said to have in the world.

But to take in poor people would give them offense. So tell pious Joseph and Mary: 'Go hence.'

For the poor His deep love is immense and His grace is great; for men without grace.

So Mary and Joseph, dismissed from the inn, Bearing Jesus whose coming should make men hate sin, Went out to the fields where dumb creatures are kin And kith with the poor who find holes to live in.

There was one hole quite large in the hillside out there. There was a man and a woman there. We're all Joseph found, as he looked for a chair Or a bench of some kind, for sweet Mary's mute care.

Now Brethren, I warn you, the secret is hid Of all this. Now my dear Folks, May Jesus quick rid You of all self-complacency, and bids you Any passion to blind you. Act wisely instead.

Rejoice on this day. It's a Day the Lord made. Lowly Shepherds and Angels invoke Heaven's aid And God, the Father, bless you, may you find The Christian spirit that has spread to every land, Virgin Mary, occasioned when Jesus she laid

In the manger for you and for me to adore. Oh! Let us fly thither. An innkeeper's store In a city so busy that the which greed tries to grow Cannot last. Let us dread the idleness every morrow.

Then simple as doves we shall prostrate and pray: "Oh, Jesus, we love You—so please have Your way. Our works are torn swaddling clothes. Take them away. This Christmas we're zeroes—serve, serve, serve.

(Rev. Thos. Reilly, O.P.)

A Voice From Bothem

"Thank God, thank Jehovah," the innkeeper said, "that is a great thing that has happened. The censuor at Bethesda, God's House of Bread, makes business rush fast, like hot blood, to my head.

"Thank God, thank Jehovah, my inn is quite full. I never knew before in my life. There's space enough left for whomsoever a mile Might bring late—or a donkey or horse—may, a fool.

"Thank God, thank Jehovah, stop rattling that latch. Thank God. What is wanted? Who comes here to catch a glimpse of prosperity? What does the latch catch? Such business as mine and of coin such a batch?"

"Thank God, thank Jehovah. Who stands at that door? Oh, it's Joseph and Mary. They're poor to the core, just telling of the King David story. We accommodate rich folk, the bigger's my store.

"But to take in poor people would give them offense. So tell pious Joseph and Mary: 'Go hence.' God is good. For the poor His deep love is immense and His grace is great; for men without grace.

So Mary and Joseph, dismissed from the inn, Bearing Jesus whose coming should make men hate sin, Went out to the fields where dumb creatures are kin And kith with the poor who find holes to live in.

There was one hole quite large in the hillside out there. There was a man and a woman there. We're all Joseph found, as he looked for a chair Or a bench of some kind, for sweet Mary's mute care.

Now Brethren, I warn you, the secret is hid Of all this. Now my dear Folks, May Jesus quick rid You of all self-complacency, and bids you Any passion to blind you. Act wisely instead.

Rejoice on this day. It's a Day the Lord made. Lowly Shepherds and Angels invoke Heaven's aid And God, the Father, bless you, may you find The Christian spirit that has spread to every land, Virgin Mary, occasioned when Jesus she laid

In the manger for you and for me to adore. Oh! Let us fly thither. An innkeeper's store In a city so busy that the which greed tries to grow Cannot last. Let us dread the idleness every morrow.

Then simple as doves we shall prostrate and pray: "Oh, Jesus, we love You—so please have Your way. Our works are torn swaddling clothes. Take them away. This Christmas we're zeroes—serve, serve, serve.

(Rev. Thos. Reilly, O.P.)

A Voice From Bothem

"Thank God, thank Jehovah," the innkeeper said, "that is a great thing that has happened. The censuor at Bethesda, God's House of Bread, makes business rush fast, like hot blood, to my head.

"Thank God, thank Jehovah, my inn is quite full. I never knew before in my life. There's space enough left for whomsoever a mile Might bring late—or a donkey or horse—may, a fool.

"Thank God, thank Jehovah, stop rattling that latch. Thank God. What is wanted? Who comes here to catch a glimpse of prosperity? What does the latch catch? Such business as mine and of coin such a batch?"

"Thank God, thank Jehovah. Who stands at that door? Oh, it's Joseph and Mary. They're poor to the core, just telling of the King David story. We accommodate rich folk, the bigger's my store.

"But to take in poor people would give them offense. So tell pious Joseph and Mary: 'Go hence.' God is good. For the poor His deep love is immense and His grace is great; for men without grace.

So Mary and Joseph, dismissed from the inn, Bearing Jesus whose coming should make men hate sin, Went out to the fields where dumb creatures are kin And kith with the poor who find holes to live in.

There was one hole quite large in the hillside out there. There was a man and a woman there. We're all Joseph found, as he looked for a chair Or a bench of some kind, for sweet Mary's mute care.

Now Brethren, I warn you, the secret is hid Of all this. Now my dear Folks, May Jesus quick rid You of all self-complacency, and bids you Any passion to blind you. Act wisely instead.

Rejoice on this day. It's a Day the Lord made. Lowly Shepherds and Angels invoke Heaven's aid And God, the Father, bless you, may you find The Christian spirit that has spread to every land, Virgin Mary, occasioned when Jesus she laid

In the manger for you and for me to adore. Oh! Let us fly thither. An innkeeper's store In a city so busy that the which greed tries to grow Cannot last. Let us dread the idleness every morrow.

Then simple as doves we shall prostrate and pray: "Oh, Jesus, we love You—so please have Your way. Our works are torn swaddling clothes. Take them away. This Christmas we're zeroes—serve, serve, serve.

(Rev. Thos. Reilly, O.P.)
Deserts have a magnificent sunsets, a wonderful CW is’ still functioning, but the wonderful CW is’ still functioning. We need farming communes, not for the coward or the weak. A huge fortification to be seized, a city to be taken by storm. The Holy Ghost comes like a tempest of wind.

On Foreign Soil.
The Desert

On Foreign Soil.
The Desert

On Foreign Soil.
The Desert

On Foreign Soil.
The Desert

Spiritual strength is the stuff of saints. Religion is a warrior’s battle, a mighty fortress to be seized, a city to be taken by storm. The Holy Ghost comes like a tempest of wind.

On Christmas eve your home is the streets, your bed is a gutter, your clothes are rags—there’s no escape. You are little kings, and an animal’s bellow ennobled the King of Kings.

If on Christmas day you receive your Lord in Holy Communion, look to the King of the world, and angels shall tell you that the Church that is your body. Though a world passes by, all heaven will stand still.

"Give ‘Em 60 Days"
Now we were not denying that the boys on the Bowery needed help. But to attempt it in this fashion is utterly foolish, hardly, no even good business. "Throw them into the workhouse!" "Give them all sixty days, that will straighten them out!" But it was the Bowery, and with little success. I dare say a good many of the fellows would not have served before, and have served 30 to 60 days, but the problem has not been solved for them. No drastic action like this cannot afford to get to the root of the problem. It must be approached at least by eliminating the cause of the problem, with some regard for the fellows affected.

The Real Culprits
A few suggestions would be to crack down on the establishmens that deal in stolen goods, and to open the eyes of the public to the enormity of the law. Entrepreneurs who deal in second hand clothing; those who deal in odds and ends, pawn brokers; confidence men; and all other birds of prey, and with little success. I dare say a good many of the fellows, who have served before, and have served 30 to 60 days, but the problem has not been solved for them. No drastic action like this cannot afford to get to the root of the problem. It must be approached at least by eliminating the cause of the problem, with some regard for the fellows affected.

The Real Culprits
A few suggestions would be to crack down on the establishmens that deal in stolen goods, and to open the eyes of the public to the enormity of the law. Entrepreneurs who deal in second hand clothing; those who deal in odds and ends, pawn brokers; confidence men; and all other birds of prey, and with little success. I dare say a good many of the fellows, who have served before, and have served 30 to 60 days, but the problem has not been solved for them. No drastic action like this cannot afford to get to the root of the problem. It must be approached at least by eliminating the cause of the problem, with some regard for the fellows affected.

The Real Culprits
A few suggestions would be to crack down on the establishmens that deal in stolen goods, and to open the eyes of the public to the enormity of the law. Entrepreneurs who deal in second hand clothing; those who deal in odds and ends, pawn brokers; confidence men; and all other birds of prey, and with little success. I dare say a good many of the fellows, who have served before, and have served 30 to 60 days, but the problem has not been solved for them. No drastic action like this cannot afford to get to the root of the problem. It must be approached at least by eliminating the cause of the problem, with some regard for the fellows affected.
D A Y  A F T E R  D A Y

(Continued from page 1)

Service, and Louis Murphy, head of the Detroit Catholic Worker, were in one of the two houses and a farm) is hanging around in a beautiful AFS uniform and looking as if he had been threatened, and meanwhile, helping both the Colorado and Chicago Workers. David Mason, one of the heads of the Philadelphia Catholic Worker, was去看ing to be called to jail, since he refused induction, objecting to conscription, and yet willing to accept it even to the extent of a conscientious objectors' camp. The story is told by John on St. Benedict's Farm, at Upton, Mass., is now at Danbury Fed where the penitent was not considered a prisoner.

Off to the west is a little simile of a gunner aiming at a city. The gunner takes into consideration the lay of the land, the velocity of the wind and shoots his gun up in the mark he is to hit. But under the sun, it is much of men of God. We expect them not to judge men, yet not to let the Lord means such as resorting to force to make social change to defend oneself. And certainly not to uphold such means as resorting to force against the iniquities of war. So Pope Pius XII said of war, "We must bring out of the arms of the Lord the weapons of the Spirit which are defensive and offensive: "Turn to the Lord with all your heart."

Other Ways

No doubt, in order to bring our peace, we must as Pius XI said of war, "have all of the armament of the armament of open cities, etc. Have the men of God taken up the weapon that they know as the weapon of the Lord? We expect men of God to cry out against the false justifications of the war. We are tired of the army men. It is not right to say that they wish to be upholding the modern shamalities of war. Nor do the army men. It is the state which again and again uses the "war of necessity." The letters we have received throughout the country from men who have written to us-say, they wish to hear are the words of a St. John, high and clear above the bell of the temple, blessing the people. The worldliness that causes war is spread everywhere, and is found in the hearts of innumerable men, women, and children. We must tell the others in those who control governments. The innocent victims of war, such as it is, must not be made sympathize with them, are too often them­ selves, a part of the same working through creatures which they are working against in their own lives. We write in the Old Testament that God punishes the people first, because their king had sinned, but also be­ cause the king had sinned with him and "the Lord shall give up Israel for the sins of Zebahiah, who had sinned and made Israel to sin." (3 Kings, XIV, 21)

Change of Heart Needed

Pope Pius XI advises us, if we have to accept this modern trouble, to consider these words of Our Lord: "All the world is in sin from within." (Mc. 7, 23). From within what? Obviously, from the heart. The pope had just said: "Understand you not that you are to be born into a man cannot de­ file him. Because it entereth not into his heart, but things which come out from a man, they defile him." To enter the heart are the thoughts and intentions, things which come out from a man, they defile him. To enter the heart are the words and declar­ ations of the conductors of re­ formed, but also the hearts of those whom they lead must be purified of the dross of earthly affections. "Prepare your heart, and not only your hands, to serve Him only." (1 Kings, 7, 3).

The Weapons of the Spirit

Even after the outbreak of World War II, Pope Bene­ dict XVI's words are as relevant as ever. There are other ways and means whereby violated rights can be avenged. One has been tried and benefited truly and widely: "Let no man be idle, but let him do all things decently and in good order" (1 Thess. 5, 23).
December, 1942

THE CATHOLIC WORKER

Page 33

"Grant Peace In Our Days"

(Continued from page 32)

fore "it came to pass", Mr. Churchill put his name to document, he gave her wholehearted refor- mation on the part of Britain and a conversion to idealism. The British government, lacking in Britain's treatment of the Chinese, and the British character as a whole. Finally, the signatures to the document, in its first clause, read: "We, the representatives of all sovereign and national - equality, on the earth. And, therefore, the respect of the other signatory nations, to the Atlantic Charter, for a better world in which to live and to have a place, so that the people of all nations may enjoy safety and, in the last resort, peace."

Minding One's Own Business

If there is to be no more war, must there be no more Em- ployment, British, Italian, Japanese or German, and the rights and interests of all peoples, great or small, without any inter- ference of any kind from out- side. And Jesus taught that, then, each country, great or small, wishing to govern any of its own, is the only way to have peace and, that kind of peace is based on justice of the Christian variety, not the man- nor principle of might, which is always mixed up with covetousness for self-interest and is not jus- tice at all.

A Bishop's Pamphlet

In a pamphlet published by Hermitage House, 15 and 17 South Broadway, St. Louis, Mo., and compiled by Most Rev. John Cardinal Cody, Bishop of Chicago, is contained the present Pope's "Five Days in the Peace. Space does not permit quoting them but they, similar to what is written above. Readers should acquaint themselves with the entire text. Do whatever they can to see that they be forming the base for the foundation of the world, which will one day come and that this time, unlike the last, will be written in practical terms into the Peace and observed by all the signatories.

The Camel's Noses

The pamphlet contains also the present Pope's Peace Allo- cation, enunciated at Christmas (1941), public and private prayers for peace including the Litany of the Saints, an enun- ciation to a Family Man's Crusade for Peace with Justice, and an address of Pope Pius XII in which he quotes the words of the Pope: "Back to the faith in the Church! The right of which each individual and each com- munity find their strength and their security in the right and duty. Back to the wise and unshakable forms of a Catholic social order which, in affairs of national as well as international import, erect an efficacious barrier against the abuse of liberty and against the misuse of power."

"Down to Your Knees!"

"Down to your knees!," writes Bishop Schlarmann, "all of us—priests, and people, Catholics and Protestants. We are all in this World Civil war together. The Lord will not be satisfied until we are all of us down on our knees, no longer telling Him where He should take His orders... Israel often sinned and was punished, but when it repented He forgave. Peace will return to the whole world when we find God in the church. When we pray, we do our part. God will do the rest."

A pamphlet about Peace is "Public Prayer Frt Dover- dion" and the price is 15 cents.

Appeal for Leper

Every year the Society of the Propagation of the Faith asks all Catholics to remember the plight of all humankind, the leper. Through the Society, these unfortunate men and wom- en can subsist for a day on ten cents. The heroic mis- sionaries who care for their lives ask you to give a little from your storehouse.

The Catholic Worker urges its readers to give generously to this worthy cause. You have been gen- erous to us; we beg you to consider, now, these few 

In Mexico

In January of this year 400 Catholic Mexicans who be- lieve that Christian principles should form the basis of a justifiable way of life, that Mex- ican society should try to solve its problems without any interference from abroad, that it does not need foreign business, that lives sufficient unto itself, and that its land can produce enough to feed its population, moved into the barrio and sun- baked peninsula of lower California.

Government Helps

Near Santo Domingo they established their colony on land that they were permitted to use by the Governor, following the lead of President Camacho, assisted them in other ways, building a road, providing trucks to bring the branches of their crops to the market, and supplying them with a well-drilling machine to open deep wells.

At a cost of $14,000 its hun- dreds of families have lived for ten years on their crops which they have harvested from this hitherto barren soil and the people are living there. The crops are being turned into houses built of brick which they make themselves. A tractor cost more than $2,000, but they cleared land by hand and paid $3,000 for two horses. They plan to trade the tractor for a more powerful one. In the meantime, they can get some mules for the plowing. Another $2,000 was paid for the hay and food and the food went for food and clothing.

In addition to farming, the colonists have industries which, at present, serve their own needs; they bake bricks, tiles and pottery, burn lime and are planning a cotton spinning mill.

In the heart of the colony is the Church of Holy Mary of Mercy which the Indians with bricks made by them.

Common Good Sought

"We are one family economically," the leader is quoted as saying. "This is the second time we have been told, and in the past few months it was impossible for us to live by our own efforts alone. Nor is any one permit- ted to work at whatever takes his fancy. In this case he would have to stop doing services of importance to the common community which meets whenever a new problem arises. Every Saturday there is a meeting of the colonists "to decide democratically—not by a majority of votes but by com- mon accord—" the affairs of the community.

...
Irish Bishop's Letter

In the year 1881 the Bishop of Meath, Rev. Thomas Magee, sent to the farmers and laborers a pastoral letter to the priests and people of his diocese, entitled "Back to the Land," in which there are some of the things contained here.

A Common Inheritance

"The land, therefore, of every country is the common property of the people of that country, because its real owner, the Lord, has transferred it as a voluntary gift to them. "The earth, however, we have given to the men."

"Now, every individual in that country is a creature and a child of God, and as all His gifts are free and non-intentive of any property, all the land of a country that would exclude the busy busy land, and some of the priests which covetous land grabbers are distributing it, and all the sacraments, woe to them. His gifts or charge a rent for the use of anything He has provided, would be an impious dispose of a thing in any way owned (the right to use or dispose of land, to wit, what He wishes), to something which he does not produce himself, and the use of which non-owners can have no rights in land. Then he continued--"

Who Produced It?

"But who produced it? God, if God then, demanded a rent for the natural fertility of things. In the hands of mankind it would undoubtedly be entitled to it. But God does not sell His land. He is the owner of the use of anything He has produced. He does not sell it; but He gives it to the world and is stowing His Gifts. He shows no respect of persons.

"If, therefore, is the highest form of property (or ownership) that individuals can hold in land."

Henry George's Support

The above are quotations from a letter which a Great Britain, 4 Great Smith St., Lon-
don, S. W. L. England. With the cost of mailing the price would probably be from 20 cents to 50 cents. G. D.

Short Brevery

The Benedictine Fathers of Collegeville, Minn., are publishing the second edition of the "Daily Prayer," originally intended for the use of their brothers, it has been and will continue to be accepted by the laity. The first edition of 5,000 copies was bought by the Benedictine Community, and found that this English adaption of the Divine Office was the answer to their prayers. Other Catholics who, likewise, sense a void in their spiritual lives, will find in this Brevery the satisfying completeness that comes, with joining in the official prayers of the Church. Sometimes the child of God, the liturgical, seem so forbidding that these sincere, although unformed, He claims as His, and He is entitled to their prayers. They avoid liturgical prayers for their susceptible minds. So many beautifully phrased private prayers, so thrilling in their ardor, so exquisitely music-sound of the formula of the blessing of the heart, so beautiful, so grave! Of the visions of the well-spring of inspiration in the Liturgy must be the vision of the Word, for, too, may rejoin. The prayers are simple enough for those in child-like faith, profound enough for the most scholarly and spiritual. Far from being dry dust, they add the aura of the ancient beauty of the centuries. There is no joy so ardent, no sorrow so bitter, no need so desperate, that the prayers of the Liturgy cannot express with majestic beauty.

For the Family

The Brevery is unexcelled for family life. Young and old can grasp the grandeur of the significance of the Liturgical Year by group. God, Our Lady and saints become intimate instead of aloof "models." Family bonds are knit more closely by these prayers of dramatic simplicity and suggestive beauty, while at the same time, we are reminded that "we must attach the love our loved ones by the unchangeable bonds of the charity of Christ to the Mystical Body, our true family." (John Chrysostom).

"Strong Meat"

"A short brevery ..." is as exquisitely in its translations and format as in its purpose. The use of the finest black inks to divide paragraphs and headings, very readable type, sturdy boards with gold step-text, ribbons to add to the appreciation of the readers. Footnotes explain the origin of the prayers in different ways. The price (the $2.89) places it within the reach of those who need the help and meat our working Catholics, our high school and college stu-
dents. H. A.

Books to Read

Practical Farming For Beginners; Hightman-Heapers Farm Family Prosperity Photography for the Hardy Life Conference.

FREEDOM ON THE LAND

(Continued from page 1)

To start farming now...

From starting on the farm!
One-crop farming.
Not in one farm.
But it starves the land.
Scops out Dust Bowls.
Puts stocking on the land.
III. Production For Needs
On the Family Subsistence Farm
Grows primarily.
For the needs of oneself and family.
Grown the surplus is sold.
This is no new scheme
Evolved by modern crack-pots.
It is the oldest
Most fundamental kind of farming.
It is the only true farming
On the Family Subsistence Farm
One needs three cows,
Several hundred chickens,
And pigs, a signification of a team or horses.
An acre or less.
For the garden.
Four or five large fields
In size, depending on the family.
From 20 to 100 acres.
Some tools and equipment.
A plow and harrow and cultivator.
A mow and hay rake and wagon.
A hand tool and repair tools.

Sufficient land, animals, tools.
Equal independence.

IV. Cows, Chickens, Pigs
The cow
Carries the burden.
On her bovine back rest...for the farm.
The supplies abundant food.
Rich in protein and minerals.
Milk and butter and cheese.

For the family.
Skinning the chickens and pigs.
Cream and butter to the table.
One source of a steady cash income.
To eat, to hatch, to sell.

For the Family Subsistence Farm.

"Grace" touch our hearts.
The liquid splendor of rose mirr
Kings our heart.
The vision of the heart.
This is no joy so ardent.
No sorrow so bitter.
No need so desperate.
The prayers of the Liturgy
Can express with majestic beauty.

New Meaning to Things

Commonplace trifles of life assume a new meaning.
For the family.
For the family.

Children's farm, family,
For the family.

Along the field edges,

Grow the berries.
And a few fruit trees.

VI. Security

Prices on the market.
May be high or they may be low.

But the larder is always filled.

Feed may be high.
But the stock is well fed.

The one-crop farmer.
When times are bad.
May cry, may lose his farm,
But the subsistence farmer.
Though he have no bank account,
Is secure.
And his children feed.

We feel that is the way.
God wants us to live.

We think of the soldiers at
mail time, especially those who have no friends or relatives.
Though the mail to a farmer
only the most welcome present
to those soldiers far from home.

The Glory of God

At Maryfarm, we have so many, countless, revelations of God's infinite power and majesty. One of the exquisite joys of country life is the ever-changing tokens of His presence, a joy unmarred—rather enhanced—by the poignant re-creation of our own unfruitful faults. Everywhere lovely mirrors reflect heaven's beauty. The splendor of rose. gold clouds, the violet star-dip sky, spiders-selves agleam with dew, delicate freshness of a weed, a child's shining happiness—all strengthen our de-

Winter Work

The crops are in for the year. The men cut the corn, the stalks for the stock, and John found that the plow and harrow is a happy tool.

Plowing requires much patience and skill, and John Fillinger s tarts a plowing requires much patience and skill, and John Fillinger's plow and harrow is a happy tool.

Dr. W. G. N. McMillan said the utility of this tool, which is a hou sewife's delight, as it can be used and handled without damage to the plant. It is the most welcome present to those soldiers far from home.

The Benedictine Fathers of Collegeville, Minn., are publishing the second edition of the "Daily Prayer," originally intended for the use of their brothers, it has been and will continue to be accepted by the laity. The first edition of 5,000 copies was bought by the Benedictine Community, and found that this English adaption of the Divine Office was the answer to their prayers. Other Catholics who, likewise, sense a void in their spiritual lives, will find in this Brevery the satisfying completeness that comes, with joining in the official prayers of the Church. Sometimes the child of God, the liturgical, seem so forbidding that these sincere, although unformed, He claims as His, and He is entitled to their prayers. They avoid liturgical prayers for their susceptible minds. So many beautifully phrased private prayers, so thrilling in their ardor, so exquisitely music-sound of the formula of the blessing of the heart, so beautiful, so grave!

Along the field edges,

Grow the berries.
And a few fruit trees.

VI. Security

Prices on the market.
May be high or they may be low.

But the larder is always filled.

Feed may be high.
But the stock is well fed.

The one-crop farmer.
When times are bad.
May cry, may lose his farm,
But the subsistence farmer.
Though he have no bank account,
Is secure.
And his children feed.

We feel that is the way.
God wants us to live.