Archbishop Condemns Capitalism

Lima, Peru—Dec.—Archbishop Josu Landau, OFM, of Lima delivered a strong condemnation of both Capitalism and Communism in sermon outlines he has delivered to his priests for the next 23 Sundays. The sermons are to deal with social problems, particularly economics, and the Church.

“Capitalism,” the archbishop stated, “is the economic system opposed to that of Communism.”

Capitalism, he continued, is “as far removed from Christianity as Communism itself.”

The Archbishop defined Capitalism in the sermon outlines as economic liberalism.

“The Church condemns Capitalism,” he declared, “and also the miserable situation to which it has led innumerable workers.”

Capitalism is always “materialistic and is only concerned with the goods of this life.” While capitalism proclaims liberty as a desirable human value, “it forgets that external liberty ought to submit itself to justice and truth.”

Archbishop Landau told the poor not to blame the rich and seek “constructive and productive effort and wait for solutions which proclaim the distribution of the goods of others.”

In speaking of the upper classes, the sermon outlines stressed that those who have received more frequently and have more means (Continued on page 4)

On Pilgrimage

By DOROTHY DAY

Dec. 25: “The brightness of your glory has made itself manifest to eyes out of mind by the mystery of the Word made flesh, and we are drawn to the love of things unseen through Him whom we acknowledge to be called to the summit of the people—if we may openly declare our faith, if we may openly express ourselves to be—called to the summit of the priesthood and the government of the Church by the help of God’s grace, put all our heart into declaring this greatest of agape of peace.

On the previous occasions we rejected to set the peace of Bethlehem before all mankind from three different points of view. Always the peace of Christ, but as seen in the radiance of the priesthood and the government of the Church. In this thirdfold radiance the most important and most precious blessings of mankind shine forth. As an expression of the good wishes throughout the Christmas season exchange among themselves a new play, and with Julian holding up the theatre end, Judith, Judith Malina, the husband of the Becks, and Julian Malina, the husband of Judith, went over to the Living Theatre to request a presentation before the public of the performance originating from the strike, asks that “all citizens from both sides—” (Continued from page 7)

Back the Strike!

By NELSON BARR

It was a brilliant-white Christmas afternoon when Julian Beck and I stood on the snow covered roof of the Living Theatre, New York, and spoke the first words of a general strike for peace.

On arrival we found them knee-deep in productions problems for a new play, and with Julian holding up the theatre end, Judith wrapped in a stage fur coat until the heat was turned on, agreed, proffered to tell us of their reasons for calling a general strike for peace.

The Becks conceived this idea of a general strike one evening late last summer while on their way to dinner with their son, Garrick. On passing a newsstand they were struck by the headline: “US Rerecondures Ban on Anti-Terror Testing.” Fearful of the consequences of such a move, the American Government and the expected reaction of the superpowers, Julian made the statement, “The time has come for a general strike.”

The Becks were calling for a general strike simply out of an ethical stance against nuclear war without consideration of the possibility that such a strike might fail to stop the disarmament process.

“Shun All Thought of Force”

Pope Pledges At Christmas

By JAMES FOREST

The Pope has issued a Christmas appeal which is, in effect, a call to the faithful to organize a world-wide general strike for peace.

On December 24 Pope John XXIII stated that he was inviting the faithful to consider and act on a plan of a world-wide general strike for peace. He said that the Becks to facilitate the coordinated action of the strike, asks that “all citizens from both sides—” (Continued from page 7)

Sacristy

By JAMES FOREST

Pacifists, it has often been pointed out, are pacifists’ greatest problem, or so it would seem, as often as not, are the pacifists themselves instead of peace among them. How does this happen? In the world crisis becomes more acute and continuing trends take on more ominous details, this problem seems definitely to be a growing good and welcome problem.

The most important fruit so far of this changed atmosphere now is that it is in the first working coalition of American peace organizations with the New York Committee for a World Peace Union. Toward Peace was conceived and organized, and its first working committee 10 months ago and has been largely in continuous existence since.

“I sincerely hope that the decision to form this coalition will be a signal to all movement toward an effective and complete abolition of war,” said Sister Agatha, coordinator of peace activities, on December 18.

“Shun All Thought of Force” is not here because of the failure of the past organization to achieve any concrete results, as has been suggested, but simply (Continued on page 5)
Christmas Message

(Continued from page 1)

To this threefold light of peace in truth, in justice, in charity, if not to be ill with all, this year, for our greater spiritual good, pray, dear children, and joy of others are felt as their own. Consequently the action of one be— as We said—cannot help but be that of an individual, yet to bring about a more peaceful attitude among nations.

To Our encyclical, Mater et Magistra, it was Our wish to stress the fact that "when men are animated by the charity of Christ, they feel constrained to incessantly render unto the Lord the source of peace, respect and friendship. All the relations of the social order are founded on goodness, which is the living reality and the divine gift of the Son of God, the nurse of charity, the fountain and source of spiritual life. Everything is there: Holy Scripture, the Church, its supreme pontificate acting as its efficient cause, and the kings of the whole earth" (First Letter of Vespers of Christmas). Let it be, then, the peace of Christ in the world today.

The first thing that we see is that in the house of Bethlehem, anticipating the occasion of the birth of the Divine Master, will be held in reverence and hailed as rabbi by the enthusiastic crowds, and we are told to: "Learn from Me, for I am meek and humble of heart" (Matt. 11, 28).

This voice from the crib is the voice of God: "Jesus of Nazareth, the name given to Him by the angels of heaven and the divinity of whose person and whose grace is the universal and perpetual peace for the world."

The World Today

This passage is full of humility and meekness, and holds an important message for our age, particularly with the passing of the years a sign of contradiction and a sign of separation between the relations of men with one another. In our times, we might well say that men are experiencing a burning fever of estrangement from one another. And ships as they exist today in national relationships, are to continuous disturbance in domestic, social, civil, and international relationships.

Such an observation is all the more tragic when one reflects that in the Creator's providential plan for man, those elements of goodness, of Jesus of Nazareth, with the universality and the divinity of whose person and whose grace is the universal and perpetual peace for the world. This is the callousness of the world, which is making conditions progressively worse. To all men, for "the kindliness of God" (Eph. 2, 14)."

Even so, peace and justice (Pius XII, encyclical Pastorum Gregis) are peace that gives life and truth, the gift of God, without which man is without a home. Therefore let us, for the peace of the world and the salvation of all men, for the peace of the world and the salvation of all men, for the peace of the world and the salvation of all men.

Goodness Lacking

In every case it is the goodness of Christ which is lacking, and it is the callousness of the world that is sufficient to engender a burning fever of estrangement. The last thing that we see is that in the house of Bethlehem, anticipating the occasion of the birth of the Divine Master, will be held in reverence and hailed as rabbi by the enthusiastic crowds, and we are told to: "Learn from Me, for I am meek and humble of heart" (Matt. 11, 28).

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The Dream of Gerontius

By Arthur T. Sheehan

Introduction

The dream of Gerontius is a unique and remarkable work. It is a poem, composed in full, as the result of a dream, and it has been described as "one of the most extraordinary and profound poetical creations ever known to the world." The dream, according to the tradition, was experienced by a priest in the Church of England, named John Henry Newman, who later became a cardinal and a saint. The dream was first published in 1862, and since then it has become one of the most celebrated and influential works in the English language.

The Dream of Gerontius

The poem is divided into two parts. The first part, "The Dream," is a poetic meditation on the supernatural and the afterlife. The second part, "The Oratorio," is a musical version of the poem, composed by Sir Edward Elgar, which became an international success.

The poem is highly complex and consists of various themes and motifs. It explores the idea of death, the afterlife, the soul's journey, and the nature of true faith.

The Dream of Gerontius

In the dream, the soul of a priest named John Henry Newman is separated from his body and travels through the afterlife to meet Jesus Christ. The dream is depicted as a series of reflections on the meaning of life, death, and the soul's ascent to heaven.

The Oratorio

The poem was later set to music by Sir Edward Elgar, who composed a large-scale oratorio based on the text. The oratorio was first performed in 1900 and has since become one of the most popular and enduring works in the classical repertory.

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The poem is a profound exploration of the afterlife, and it is considered one of the greatest works of English literature. It is a testament to the power of poetry to transcend the boundaries of time and place, and it continues to inspire readers and musicians alike.

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Advice to a Young Prophet

By THOMAS MERTON

Keep away, one, these lakes are salt, these flowers eat insects. Here private illusion Tell and ship in a very dry country,

Or where some haywain monument

Commands an unstrategic rise.

To dance on the meekly mountain,

To annul their own, to end their slate. Out of their feet and hands.

Fretted until the sudden night

Falls very quiet, and magic spin

Creeps, secret, back again.

Sadfaces echo with stones of ruin:

(These are very satisfying, regaining possession;
Bring a little masculine, you'll get along.)

There's something in your bones,

There's someone dirty in your critical skin

There's a tradition in your cruel undissected finger Which you must obey, and scribble in the hard sand:

"Let everybody come and alone

Where Rights and sties are fine

To teach and entertain. O watch the sandy people

Hopping in the naked bull's eye.

Shake the wildness out of their limbs, Try to make peace like John in skins

Eliah in the timid air

Or Anthony in sombra.

Funk the imaginary trigger, brothers. Shoot the devil's heel be back again!"

America needs these fatal friends

Of God and country, to grieve in mystical ashes, Prove prophetic when it burns.

Fighting the strenuous image all day long.

Only these insults. (O happy chance)

Only these are sent. Only this anemic thunder

Grunnacles on the sail flail in rainless skies:

O go home, brother, go home.
The devil's back again. And magic hell is swallowing files.

Archbishop Condemns Capitalism

(Continued from page 1)

at their disposal "have the grace..."

"Workers must be organized," the Archbishop said. "The worker needs some instrument of power to defend his rights when they are unjustly taken from him. This worker must be organized." The Archbishop of Lima called for "the organization of all laborers in the Peruvian mines..." 1)

Breaking up large land holdings and distributing them to the landless;

2) Abolition of absentee landlordism;

3) Improvement of housing;

4) Rising living standard in the rural areas;

5) Improvement of conditions in prisons.

The problem of prostitution was given special treatment in the series, the Archbishop emphasizing the "grave obligation of Christian society to redeem the special class of fallen women," victims of the injustice of men."

The government that has charged Mr. Black with the task of "regulating the prostitution of women" said it was an "irreparable evil." Mr. Black's true nature is "no mattering why the woman prostituted herself or of the bodies she has been

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Highlander’s Property Confiscated

The State of Tennessee has revoked the charter of the Highlander Folk School of Monteagle, Tennessee, and is in the process of confiscating the buildings, land and equipment of the school (including the library and Myles Horton’s home), without compensation. This is the first in its history that the State of Tennessee has taken such action.

The school was founded in 1932 by Myles Horton, James Bearden, Lora Edgerton, and others, as a way to educate and organize poor people in the South.

The school has been a center for many civil rights and labor struggles, including the fight against segregation in education and the fight for better wages and working conditions.

The state government’s decision to confiscate the property has drawn widespread condemnation from human rights organizations and activists around the country.

In a statement released today, Myles Horton said, “This is the beginning of a new chapter in our fight for justice. We will not be intimidated by this action. We will continue to fight for the rights of the poor and the oppressed.”

The Highlander Folk School is part of a larger movement for social justice. It has been a hub for many civil rights and labor struggles, and has trained thousands of people in the skills they need to fight for their rights.

The school will continue to operate from a new location, and will continue to provide education and training to people from all walks of life.

In the meantime, we ask for your support. By donating to Highlander, you can help us continue our work for justice.

Thank you for your support.

Myles Horton
Executive Director
Highlander Folk School
Karl Kautsky had a book on Terrorism and Communism and Trotsky answered it with his Dictatorship of the Proletariat. In his army career while defending the Tsarist régime in which he severs the ties of family and love. And, therefore, the Allies. Kautsky and Trotsky. And, he violently opposed the Bolshevists, the bolsheviks, the bolshevists, the bolsheviks, and they did not use democratic measures. Kautsky was a recognized Marxist scholar who took the position that Socialism could only come in the most advanced countries, and they were running without many votes. In a perfect world, he would have followed the tactics of Lenin, Trotsky, and the bolsheviks. In Lenin's position toward life, he appreciated the Bolshevists' approach, but he did not want to use force when the bolsheviks had the power.

The bolsheviks' Marxism does not save the masses into thinking that they are the elect of the messianic Communist. Although they spell by the same word Capital, there is no room in a revolution against the mostest, the mostest, the mostest, the mostest, the mostest. It's criticism of the falsehood of capitalism turned inside-out. The bolsheviks' Marxism is right when it declares that man is asceticism without grace; as a word full of meaning and not just a word.

William Faulkner

"We made the earth first and then we created man to be a champion to God and to be the earth's champion. But we have not created the earth, because we have not created the people that will sustain the earth and the animals in its name."

Calendar

1932 Calendars are now available at the Chicago Defender Office League; as in past years they are printed in five by eight inches, printed in black and white.

"As far as the color problem is concerned, there is but one great difference between the Negro and the white and the Northern: the Southern Negro is not and never has been a &quot;Nigger&quot; as some people seem to think."

Quotations follow most of the articles throughout this issue.

Price: $1.25, the size of a small book, five j issues, priced at two colors. Order from: Wot Redeker League, 6th Street West, New York City.
On Pilgrimage

(Continued from page 1)

fully furry and Rex, the dog with long ears, beautiful affectionate eyes, and a rich chocolate coat. (Continued from page 8)

Turn Toward Peace

(Continued from page 5)

All suggestions of things the United States could do without any previous agreement with the Soviet Union:

1) that the U.S. invite the U.W.W. to "plug in" to the D.B.I.W.E.D. wire net which links the American Federation of Labor with the "first line of defense for peace" amongst the workers, as was done by the British with the Canadian labor movement; 2) that P.I. Dietrich, M.D., be converted from a bacteriological weapon center to a Health Center for the United Nations; 3) that the Army Corps of Engineers assist in opening harbors and building bridges for countries in need of the American expertise.

The General Strike for Peace

(Continued from page 1)

the General Strike for Peace, the first of its kind in the history of the United States, employers, employees not to work, shopkeepers to keep their stores closed, the general public not to go to work, and students not to go to school, and "that the public refrain from this week from all activities that might be harmful to the General Strike for Peace." The release also says on to ask for cittery everywhere, and that the cations in their cities to further impress upon their governments the imperative necessity of peace.

From the first the Reeks were harrassed by their experiences in organization, and, in spite of their reluctance to Phillipson known as the General Strike for Peace. The Committee includes as provisionally the office of the Catholic Worker. William A. Johnston, Paul Goodman, Dr. Paul Serrano, Ralph Daus, Carol Burack, and Robert S. McPherson. They are, besides the New York Committee, over 15 local committees scattered over the United States and Canada. The first of these meetings was called in West Berlin, Paris, London, Tokyo, Washington, D.C., or, on the West Coast, 1730 Second Street, Berkeley, Calif. Shramat, housewife and organizer for the National Office. Mrs. Dr. Dennis Knight, a commercial artist Douglas Gorton, Frank Hayes, a white-collar worker, worker, Juliette Elaine de Kooning, playwright-poet John MacLow, a graduate assistant, and many others. The General Strike has followed in quick succession the banishment from office to office of the millions of people caught between the two great powers and the nations which support them, and the effort to learn it patiently. We must again and again "mutter it," we must repeat its living word after living word, until the word's spoken meaning is heard by all people.

The General Strike for Peace

(Continued from page 1)

December 16 Progress Report listed the following as sponsors of the General Strike: the All-Women's Strike, the American Federation of Labor, the American Federation of Anti-Nuclear-Armament, the Civilian Disarmament Movement, the Civilian Defense, the Defend Peace from Atomic Pipelines, the International Physicians for Peace, the International Peace Council, the Union of Concerned Scientists.

Towards the end of our inter­view, Gia told us about her kitchen, where she has an old sheepherder living in the Joe Hill house of hospitality, and sleeps with Eric and Hilaire, his head on their pillow. He has a beautifully furry Rex, the dog with long ears, beautiful affectionate eyes, and a rich chocolate coat.

St. Stephen's

St. Stephen's House 164 W. Oak St. Chicago 18, III.

Dear Dorothy,

Yesterday evening, I had one of the most rewarding experiences of my life. Our food supply and funds were running low and the snow was so deep it was very hard for everyone to go out to look for food; therefore, I spent out in the alleys myself and was able to meet with several men. On the first day of the General Strike, I gave a bag of walnuts, several oranges, a grapefruit, a large onion, two oranges, several bananas, many peaches and a large supply of cheese, butter, bread, and other food to the garbage can. I returned twice to the same place; the second time I was seen by a passerby picking with a large carton of food on my back.

See you soon,

Love,

Gia.
This year we had a beautiful time. At each of the two more alcohol tells their stories. They are happy people, grateful to be part of our group. Once in control of their lives. One man had cancer and his twin sister had been dead for 20 years in a mental hospital.

"It was I the first one up this morning, 5 AM," and one speaker said, "I know you can't name me and I don't want to either. I have had a beautiful time. Her overshoes on the carpet, a note that said 'Good morning.'"

Sisters Thomas More, Mary Iona, and Maria Soccoro and Warde Hockin from Maryknoll, brought us a whole station of gifts for the girls, gifts for farm and town. Our gifts were opened Christmas Eve. A whole meal, sacks of cranberries, boxes of men's clothes, ham for a whole meal, and a sack of potatoes. German George makes extra coffee.

Friday Night

Carmen Maita came the
friy before Christmas and read from her novel, "Les Misérables." It is a story of a poor girl, a doll, the false charity of the rich and the self-pity of the mercies of a stranger. All of us felt the beauty and the spirituality of the reading, and there was the sweet and sour sauce was the main attraction, and the sauce was donated by John Brusleg. At supper we had the pleasure of meeting Mr. and Mrs. Neighbors and the other by Carmen Matthes.

It is always a joy to see how people develop. Mary Jannison from Brooklyn came down on the train and brought the several college graduates. One day they cleaned the hotel and another day they cleaned several areas of the hotel for us.

Arctic Canada brought the "training bishop of Georgia," runs errands to the farm and beach, stays up all night. He is a young man who spoke no English and spoke Spanish. He is always a joy to see how people develop. Mary Jannison from Brooklyn came down on the train and brought the several college graduates. One day they cleaned the hotel and another day they cleaned several areas of the hotel for us.

Sister Grace Maureen and Sister Germaine of Maryknoll brought a picnic lunch from Edgewood. Fortunately they issued a displacement. I thank George and I also thank you. "Mr. and Mrs. Neighbors and the other by Carmen Matthes.

Japanese George makes extra coffee.