PIUS XII

"Meanwhile, no effort worth speaking to convince the world, and those especially who are involved in the disasters of war, that Christian charity, the cardinal virtue of Christ's kingdom, is not an empty word, but a living truth. These times will give unlimi-ted scope for the enterprises which it dictates. Furthermore, I am sure that this confidence that all Our Children, those especially who are spurred the hardships of war, will imitate the example of the Good Samaritan, and provide to the best of their power for those who are involved in war, and thus have the special claim not only upon our pity but upon our assistance."

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

December, 1945

Price One Cent

PIUS XII

"This justice, which alone can create a just servium 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 we shall find living in the stable Him who is born 'the Son of Justice, Christ our Lord.' He is 'at His side the Virgin Mother' is 'Mirror of Justice' and 'Queen of Peace,' with the holy Protactor, 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."

LAND OWNERSHIP

MacArthur's Plan

Land for the masses, a sweeping program of action that has been the incentive for many a struggle in the past, is General Douglas MacArthur's peacetime program now making the rounds. He has told of a story released by the Associated Press, December 25th.

"It is indeed wonderful, if true," our Fr. Duffy said. "A program that is still no more than a recommendation," the Daily Worker commented, in the classic source, "a sweeping program of action which could and should remain with us, we shall not be bound to render him what is his."

But if, on the other hand, we retain possession of things under his control, if we avail ourselves of his authority, and surrender ourselves as hirings to obtain an inheritance among strangers, we are bound in justice to render unto Caesar the things of Caesar, and to God what is His own, that is to say our bodies; our souls, our wills. For God is our Author and Maker, and hence it is fitting we should yield them wholly to Him, to whom we owe both their origin and development.

Houses of Hospitality

(Continued on page 3)

By FR. CLARENCE DUFFY

(A letter sent to a priest who wrote asking for further details of Houses of Hospitality mentioned in a letter published in the November issue.)

Dear Rev. Father: Thank you for your letter referring to "Schools for Homeless". Although I mentioned Houses of Hospitality specifically, I had in mind the more comprehensive, though homelier where the needy could be fed and clothed. I spoke of Christian Centers, the very heart of which would be the parish church from which and around which these centers would grow, become strong and active. What the activities in them might be would depend upon the needs of the people of each parish. In some they might take the form of maternity guilds, credit unions, employ- ment agencies, recreational and educational groups, co-operative associations of various kinds according to the needs and occupations of the parish. In every parish, however, I think there is or will be a common need for people who will devote all or some of their time to the practice of the corporal and spiritual works of mercy. Furthermore, it is safe to say that they must be the beginning or foundation of such activities and that without it none of the others will succeed even if they are good.

St. Vincent de Paul Society

The same principle should be followed. St. Vincent de Paul without any special house or equipment would in four years meet the demands of those who need help. In others, a House of Hospitality would be a necessity. It could and should be operated under the auspices of the parish society of St. Vin- cent de Paul. The first thing there for (after the parish) that is necessary is '...

Mary in the Bronx

By Julia Porcelli

LAST month after a Curia meeting of the Legion of Mary, I heard Gertrude Berry mentioning that some of the members were going up to the Bronx, the place where apparitions of the Blessed Mother were taking place. Do you know the Church which has the Lourdes Grotto?" I questioned, thinking I had heard incorrectly. "Oh, no, haven't you heard about the little nine-year-old boy who claims to see the Blessed Mother?" Gertrude countered. This was the first time I had heard about it and so she gave me all the details.

His name is Joseph Vitolo, and while playing one day in a dirty old lot (of which New York has hundreds) he saw the Blessed Mother standing by the highest rocks, and so did his playmates who were so frightened runs away. Others told me later only saw her, not his playmates and still a third story is that they all heard her speak but only Joseph saw her.

This little boy claimed the Blessed Mother ordered him to come back for sixteen nights. Soon all the neighborhood and all the city, the newspapers and radio were after him. He was going on to an ordinary lot when he saw the Blessed Mother standing by the highest rocks, and so did his playmates who were so frightened runs away. Others told me later only saw her, not his playmates and still a third story is that they all heard her speak but only Joseph saw her.

So many of the facts about the
Room For Christ

I t is no use to say that we are born two thousand years too late to see Christ, for the world’s top men of the third world have been born too late. Christ is always with us, always present for our hearts.

But now it is with the voice of our contemporaries that we must be in touch. When they had to offer hospitality to strangers, they found them room, even though they had no one to give it to. When some time ago I invited the whole town, so that strangers for the simple reason that they needed a place for a night, I was not giving them room for Christ. And when the Negroes he had induced to go to Paris, and the Jesuit and a brother whom Jesus promised to him, he had given them a room, and the Jesuit had his bed and the man who needed it, he was not giving the room to Christ. And when I put the leper in her house, I was not giving her room to Christ. It is no use to say that we are born two thousand years too late to see Christ, for the world’s top men of the third world have been born too late. Christ is always with us, always present for our hearts.

We can do now what those who knew Christ in the days of His flesh did. I am sure that the shepherd went out every day to leave Mary and her child in the stable, but somehow found them room, even though they had no one to give it to. And I am sure that the friends of Christ died in His lifetime, and that Peter in his later hastened to cook a meal for Him, and that Joseph of Arimathea was not quite sure whether He was dead, but thought of hospitality. Mary and Martha, who invited Christ to their home, so that the house was in an upper story, but He found room in the kitchen. The people of Nazareth, denounced as enemies of Christ, were kind to Mary and Martha in their house. Zachaeus, only this time Christ invited Himself and sent Zachaeus to bring the news of the Messiah to the people. The people of Barmah, denounced as enemies of God, were kind to them.

And we are to invite Him to our homes, so that the house is in an upper story, but He finds room in the kitchen. We are to be kind to the people who have despised Christ.

It is foolish to be afraid of anything, for Christ is in every one.

If we hadn’t got Christ’s own words for it, it would seem too hard to believe that if I offer a bed and food and hospitality to anyone, even though that person is not kind to Christ, and even though that person is not kind to me, I am giving them room for Christ.

This is not an easy thing to say, for the people who have despised Christ are not kind to me, and I am not kind to them. But when a little boy claimed to have seen the Blessed Mother, and the people who claimed that they saw the Blessed Mother were not kind to me, I was not afraid of anything, for Christ is in every one.

It is foolish to be afraid of anything, for Christ is in every one.

All this can be proved, if it is proved to be true, by the various documents of the Church. We can talk about Christ’s Mystical Body, and talk about the Communion of Saints. But Christ HimselF has proved it. Only those in charge of souls in the Church can prove it, for they have the power to see that the Mass is. If they explained it effectively, they would, and were it not for laziness, they would do it.

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Children in Palermo

(Continued from page 1)

...about Palermo, Sicily, which is almost unbelievably, as a direct result of war, thousands of abandoned children roam through Palermo, living like packs of little wolves.

Little Creatures

These children have lost their own parents and their homes—themselves—themselves and all their souls and bodies broken by starvation, cold, and association with vice. Their lives are in the bombed streets, sleep in gutters, beg, or steal. They are naked, shorn of money, and money earned through prostitution. Black bread, which is as hard as a rock, and tastes like glue and cement, is not even made from wheat, but from the seeds of flour, ground into meal.

Their bodies burn from exposure, their only garb a small cindrella. The sight of them makes our flesh crawl, and we feel that we must do something to help them.

Black Market

Apostles, "to leave all things and follow Christ," but from many priests, and the wonderful Catholic Worker.

Black Market gifts can be bought through this illegal market:

1. Seed: One thousands grams of flax, ground into meal.

2. Soap: Three pounds of soap, 250 g of needles, scissors, and 250 g of gauze. 

3. Food: Baby foods. Any foods that contain sugar.

4. Clothing: Needles, scissors, soap, clothes, and other items.

5. Medical Supplies: Adhesive, gauze, absorbent pads, operations, and vitamins.

6. Books: Any books that are available.

7. Postage: Postage charge is 10 cents per box.

Please send your contributions to:

Suor Del Buon Pastore
Corso Calatafimi 997
Palermo, Sicily

We have received a large number of letters reading, "Send me one box a month."

We can't do this, but we can do something else.

What Is Needed

All that is needed is love. We have received a surprising number of children, so many anxious to become modern Apostles, to leave all things and follow Christ. We have received a surprising number of children, so many anxious to become modern Apostles, to leave all things and follow Christ.

(Continued from page 1)

The Franciscan nuns of Ospedale dei Bambini (Children's Hospital) take care of many of these sick children in Palermo. Dr. Leone says that they are doing at the Catholic Worker.

Land in Japan

(Continued from page 3)

The Catholic Worker group owns a farm in Japan's Fukuoka Prefecture, called Siamo Con Voi, which is the Japanese translation of "Welcome You." The farm is a model of self-sufficiency and community, where the nuns work together to provide for themselves and their guests. The farm is also a place of refuge for abandoned children from the streets of Palermo, Sicily.

Children may be directly reached by sending boxes to the convents in Japan. The nuns will provide information on how to reach the children in the United States.

What to send:

- Clothing: Any kind of clothing for babies and children, especially under 14 years of age.
- Shoes: Any kind of shoes, especially children's shoes.
- Baby foods: Any kind of baby foods, especially for sick children.
- Medical supplies: Any kind of medical supplies, especially for sick children.
- Books: Any kind of books, especially religious books.
- Toys: Any kind of toys, especially educational toys.
- Postage: Postage charge is 10 cents per box.
A Father of the Modern Desert

In our October issue Father Hugo introduced two young men, Epicurus and Philosophus, residents of the great modern metropolis, New Babylon. The two companions visited Theodore Theologus, a priest who lived a kind of hermit’s existence among the meadows and woods where he called the birds his friends and was loved and worshiped by the metropoli. They endeavored to give some advice to poor old Theologus, whose medival view of the world was reported to produce harmful effects in the “enlightened and progressive environment of today.”

By FR. JOHN J. HUGO

“WHERE is your friend Philosophus?” asked Theologus, as the two sat down together in Theologus’ study. “I thought he would be with you.”

“He is away this week,” answered Epicurus, “attending an Inter-Religious Convention at the University of Babel. He will no doubt see you when he returns. He has been told he has a new vocation, and will have lots more ammunition. Meanwhile there are some things I want to talk to you about.”

“Well, it will be a pleasure to help you if I can. However, if you are still trying to convert me, you will find me rather obtusely attached to my ‘errors,’ I am afraid. But shoot anyway, if you like.”

“The other day I picked up a little book that expresses my point of view on the matters we写作. I hope it will not bore you. I brought it over to show you. My. friend was a Catholic Worker, and at any rate, I’d like to hear how you would answer these arguments.”

“And what are the arguments?”

Epicurus reached into his pocket and took out a pamphlet with a brightly colored cover. As he turned it over, Theologus saw on the front of it a picture of an attractive couple of about thirty. The man had a distinguished bearing, wearing a benignly smiling countenance, and with her brown hair braided back, the illustration, in words of flame, read: "ALLIED MOVEMENTS 1. Cooperatives and Credit Unions 2. Working Men's Leagues 3. Women's Leagues 4. Labor Parties 5. The Catholic Worker Program of Action 6. Catho..." But the old man knelt. The little man said broodingly, "The men fled back to the cars. The motors roared. The cars raced down the roads. Voices screamed into the silences of the night. The night was thick with the black storm pressing down on them, the sky was turpuid with rolling black masses. After a bit the old woman gave a shiver. The atmosphere of fear and tenesness drifted away. The baby relaxed in sleep against his mother’s breast. The hut was quiet with sleep, when the first car’s headlamps came streaming over the black road. When the hut came in sight the cars cut their lights. They crept up quietly, half circled the hut. The cars circled in front of the shack like black cats tensed to pounce. At the telephone pole a figure claved its way upward. A strand of wire shifted through the darkness. A bight of wire was coiled around the wire. Two men leaped from the cars. With cans they ran around the house, the toolshed—liquid flashed from the cans against the flame. The flames leaped on all four sides. The men fled back to the cars. The motors roared. Suddenly the old man’s screams could be heard inside. The two-year-old baby came hurtling through the small window. The old man knelt besides him, the baby still in his mother’s arms. The atmosphere of fear and t..."
Litany of St. Benedict Joseph Labre, Conf.

The Pilgrim-Beggar Saint of Loreto and Rome

LORD, have mercy on us.
Christ, have mercy on us.
God, have mercy on us.
Holy Mary, Virgin Mother of God, pray for us.
Holy Mary, Glory of Loreto, pray for us.
St. Benedict Joseph, Beggar for Christ, pray for us.
St. Benedict Joseph, Despised by the world, pray for us.
St. Benedict Joseph, Spiritual pilgrim, pray for us.
St. Benedict Joseph, Mocked by the crowds, pray for us.
St. Benedict Joseph, Reproaching our pride, pray for us.
St. Benedict Joseph, Tender to the outcast, pray for us.
St. Benedict Joseph, Ministering in charity hospitals, pray for us.
St. Benedict Joseph, Worker of mercy, pray for us.
St. Benedict Joseph, Slay brother of the road, pray for us.
St. Benedict Joseph, Example of humility, pray for us.
St. Benedict Joseph, Zealous for souls, pray for us.
St. Benedict Joseph, Clean of heart, pray for us.
St. Benedict Joseph, Strength of the poor, pray for us.
St. Benedict Joseph, Christ's adoration, pray for us.
St. Benedict Joseph, Childlike before God, pray for us.
St. Benedict Joseph, Leading us to Christ, pray for us.
Lamb of God, who taketh away the sins of the world, Spare us, O Lord.
Lamb of God, who taketh away the sins of the world, Graciously hear us, O Lord.
Lamb of God, who taketh away the sins of the world, Have mercy on us.

Let us pray.

O Saint Benedict Joseph, beloved of God, lead us, poor travellers on this Earth, along thy Pilgrim Way to God, shield us from all occasions of lust and pride, that we may wear the garment of humility in the sight of Our Lord, Jesus Christ, that we may be received into His everlasting Kingdom.

Merciful God, who, by the life of Thy servant Benedict Joseph, show Thy love for the very least of this World, grant to us, we beseech Thee, those graces which Thy Holy Mendicant asks in our behalf, knowing that he desires to obtain for us only those things that would lead us to Thee; through Thy Holy Poverty on Earth and Thy Divine Labors—Amen.

[Imprimatur granted for private devotional use only.]

(Book Review)


This little book makes no bid for the wide public, so it is up to the simple account of the life and works of Rev. Timothy Donovan, an Irish priest who abjured in the Archdiocese of St. Louis, Missouri, from 1891 to 1906.

"Father Tim," as he was always called, became pastor of old St. Patrick's, St. Louis, in 1898, and there he found a parish once the scene of an emergency children's shelter, a plot for the Institute men in Calvert, Maryland, a hotel for working women, a huge burial ground opened a free school, and maybe say a good word for me when the trumpet blows."

Back Issues Needed

If you have back issues of the Catholic Worker laying around you can use them to fill orders which are coming in every day. Right now we need copies of these issues:

November, 1944
July-August, 1944
March, 1945

Pius XI Said:

"For people are instructed in the truths of faith and brought to appreciate the inner joys of religion far more effectively by participation in the celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church. Such pronouncements, usually reach only a few and the more learned among the faithful; feasts reach them all. The Church's teaching affects the mind primarily; her feasts affect both mind and heart and have a salutary effect upon the whole of man's nature."

EDITH CLARKE HEINLEIN.

Condition: Terminal

CARMINE R. died of tuberculosis in Bellevue Hospital, February 1944. He was 45 years old.

His last poor breathing, caught in fatal air,
Clouds the mirror of his soul. He now remains
With death's old, lingering indignities, remains
In the cloaking room, stilled for his utterance,
We hear his Christfall, Marycall, and
His beseeching in extremis.
Oi sweet and Bread ransom'd, this poor
Hone-thin boy from Little IVi.

Is burden for a Seraphim; sweet be his rest in Christ.
For our accepted gravity is never quite enough,
So we must leave him with her ceiling stairs,
His mouth's slack eloquence,
His lyrric sprawl,
For an exhibited repose somewhere downtown
On Sullivan Street.

There, readied with untrickled, sure artifice
For the leved of folding chairs and rented cutaways,
The swollen faces under mourning veils,
The faces unexperienced in grief.

JOHN FRANCIS PUTNAM.

Therefore

The GRAIL is publishing a series of bulletins on the celebration of the feasts of the Church, giving practical suggestions which can be carried out in families, lay apostolic groups 1, the celebration of Epiphany, will be out as this issue. The next bulletin will be for January, 1945. The pamphlet includes ex-
planatory material collected from the best sources on the feast, a list of carefully de-
scribed practical suggestions, songs and reading references. It also contains the Epiphany blessing of the home and the vigil ceremony of the blessing of Epiphany water, fully worked out and translated into English. Copies of the Epiphany booklet can be obtained by writing to Grailville, Loveland, Ohio. The price is 25-

per copy.
A Father of the Modern Desert

(Continued from page 4)

in his position later. Then he read:

"It is not necessary to give up all your pleasures and recreations in order to be a saint. Of course you will have to forego many little things, but you can enjoy a good game of golf, and that's all right," he said.

"Yes, we will go so far as to say—and this should be a great incentive to young people today—that you can dance and drink and go to hell: you can even go to hell! You can go to hell, and still be a saint and a saint of the first rank. The saints were priests or religious. And he does mention how St. Francis de Sales even has a chapter showing how this is to be done. He says that small fires are not opposed. The evil is not in the creation, but in our wayward hearts, which tend to fasten themselves to creatures, thus depriving us of peace and happiness. And that is what detachment does for the soul, just as one is immunized against disease.

"But then you mean to say that these activities, and I suppose even drinking and eating, are not evil? That certainly is heresy!"

Morptication Comes First

"I mean to say nothing of the sort," replied Theologus. "I have, of course, no sympathy with the fathers of St. Elizabeth of Hungary could say, and I think is very significant."

"But ordinary people are not to mix up dancing and play with no attention to their dispositions, and motives (which are all centered in the world: that is what detachment means) in order to imitate their actions and motives (which are all centered in the world: that is what detachment means) in order to imitate their actions and motives (which are all centered in the world: that is what detachment means) in order to imitate their actions and motives (which are all centered in the world: that is what detachment means) in order to imitate their actions and motives (which are all centered in the world: that is what detachment means).

"But you wish to do at once what St. Edward the Confessor said—and this should be a great incentive to young people today, that dwell so happily at the foot of Christ and supernatural destinies. The y are content Wash it in the Lamb's Blood or for dancing—He will drift away, He will drift away, He will drift away, He will drift away, He will drift away, He will drift away."

Fasting Seduction

"And what do you mean by that?"

"After all, a very great number of our daily actions, perhaps the greatest number, are more regrettable than we think. The moral value of such actions depends, not on any innate ele- ments in our case, but on the actions of our affection or approval of any other. But in order to seduce and animate them, we must know what they are, we must know what they are, we must know what they are, we must know what they are, we must know what they are.

"For food, it is very necessary."

"What do you mean by that?"

"What do you mean by 'Supposing that you were a saint and that you thought you could do it. And be- cause you have seen how St. Francis de Sales did, you move a cancellata from a pa- tient's genie, and his pen- to spiritual things. Her affec- tions were all centered in her heart. He said that small fires are not opposed. The evil is not in the creation, but in our wayward hearts, which tend to fasten themselves to creatures, thus depriving us of peace and happiness. And that is what detachment does for the soul, just as one is immunized against disease."

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"Of course not," said Episcopus.

"That certainly is heresy!"

"I mean to say nothing of the sort."
From England

Back to the Land

F. Cecil Bogue, speaking, at a recent meeting at St. Joseph’s House advised us to cultivate a spirit of active participation in the life of the countryside. He said that the House of St. Joseph’s has been in existence for a number of years, and that the object of its existence is to show the benefits of living a rural life. The House is located in the countryside, and its members are committed to living in harmony with nature. They are dedicated to the promotion of rural life and the well-being of the community.

Notes By

The Way

I f you have any problems with your credit card, please call our customer service department at 1-800-BADDEBE (223-3323).

Saint Nicholas

Saves Three Little Boys

In a small town, there lived three little boys who were in need of a saint to protect them. They heard of a saint named Saint Nicholas who was known for his kindness and generosity. The boys decided to pray to Saint Nicholas for help.

The next day, they received a surprise package at their doorstep. It contained food, clothes, and toys. The boys were overjoyed and thanked Saint Nicholas for his help.

Works of Mercy

1. The order of the day is to do works of Mercy. It is to fight Communism.
2. To denounce Communism in all its forms.
3. The daily practice of the Works of Mercy is not an easy way to live. It is a way to live in love.

AD INFINITUM

AD INFINITUM

AD INFINITUM

The Social Question

We pass to another and most important matter, namely, the social question. We must learn to bear the strife and ill-will between class and class, and position and position. We must bear with the strivings of all mankind and be forthcoming for all impartially. Justice must lead the way, and charity never fail behind.

[To the American Heirarchy]

Page Seven

Saves Three Little Boys

Thanksgiving Day

(Continued from page 1)

At this time of the year, we Americans give thanks for the many blessings that we have received. We give thanks for our families, our friends, our health, and our country. We give thanks for the work that we do and the things that we have made.

Mr. Davis, a member of the St. Joseph’s House in New York, wrote me the other day that he was unable to come to the Thanksgiving Day service. He said that he had to work on that day, but that he would be able to come to the Christmas Day service. I am glad that he is able to come to the service, and I hope that he will be able to come to the Christmas Day service.

Mr. Davis

Pope

The material basis of family culture is ownership. It must therefore, be the aim of human society to give support to all measures, legislative and otherwise, that tend to promote the family-type farm. Our tendency system is probably the worst among civilized nations. It has fostered the growth of the family farm, and has thus tended to promote the family-type farm. It has also fostered the growth of the family farm, and has thus tended to promote the family-type farm. It has also fostered the growth of the family farm, and has thus tended to promote the family-type farm.

BISHOP SPALDING

Happy the man, whose wish and care A few paternal acres round, Content to breathe his native air In his own ground.

POPE

Man to Human

1. To give and not to take, that is what makes man human to man.
2. To serve and not to rule, that is what makes man human to man.
3. To help and not to crush, that is what makes man human to man.
4. To nourish and not to devour, that is what makes man human to man.
5. To feed on the bounty of the land, that is what makes man human to man.
6. To live in peace with all men, that is what makes man human to man.

A. LINCOLN

The farmer’s calling is a sa- cred calling. All men should be collaborators with God in continuing the work of this creation.

E. V. OHARA

The impelling reason for the concern of the Catholic Church in matters of social and economic justice is to be found in the special adaptability of the Catholic Church to the promotion of strong, wholesome, Christian family life.

E. V. OHARA

Then the air of the city, with the stir of the multitude and the bustle of the crowds, is a more efficient way to live. It is a way to live in love.

A. LINCOLN

The daily practice of the Works of Mercy is not an easy way to live. It is a way to live in love.
Notes by the Way

(Continued from page 7)

Detriot

Monday morning I set out for Detroit. It was a Sunday and I thought it would be quite the best chance to see the best of the city. But I was disappointed. Detroit is not a very interesting city, and the people are not very friendly. I found it difficult to get a taxi, and when I did, the fare was much higher than in Chicago.

I stayed at the Martha House, which is located by John T. Leopler. The house was full of women, most of whom said they were glad to hear more of what I had to say. In spite of a lack of tools, they were busy making and knitting, and I suppose they are able to make a living.

On the cook’s side, a few suggestions: 
to those who have no scale, this translation of the recipe may help: 

1 cup lukewarm water
1 tablespoon sugar (brown, of course)

You will most likely be very disappointed with this recipe if you use more. It can vary, the differences being amazing.

The moment is coarse and requires a small amount of liquid to be added. It has a very fine broth.

I used a ground floor very fine dry bread.

From Hales Corners, Wisconsin, a flour was selected that produced a loaf much the shade of the other. I then made a selection of the quality of your flour, and then tried to find and make adjustments if necessary.

The bread is made in a powder with a few drops of water, and no extra flour is needed. The dough is taken from the fridge and baked in a box to their babies with the nuns while with the cows, goats and chickens. They are anxious to get them. I was disappointed with this recipe if you use more.

May you try it, and peace to you and yours—peace be to you. I prefer it, and in the spring I will be to have a peaceful and happy life.

A Good Farm

When I first left Detroit, they had three horses, cows, seven sheep, five sows, two of them butcher. Four men live there during the winter and keep the place going.

The farm was the gift of the family, and the group are anxiously awaiting the return of the family. The house, whose letter was printed in the October issue of the Catholic Worker, has a beautiful view of the countryside.

The next morning after an early breakfast, my husband, Lucy, and Joe, and I, visit Sister Helen and her top dogs at the Heights College. At the door as you go in are these words:

"Welcome to the Heights College.

One again finds the need of a scripture in Cleveland to tell the story of the life of a good farmer on Franklin Avenue and Mary Street. Mary Street was not built during the war. Rumors lately have spread that the house in close, but I visit Martin a little, with the permission of the house, and I am still in charge, under William and Mary, of the farm and its things.

I was visiting the house during the war, and found a cartful of blankets, and the other house, and a former farmer, told me of the chickens and turkeys they contributed for Thanksgiving.

Convent Nursery Rooms

YESTERDAY, in Cleveland, too, Mother Marga- tery Mary told me, made up of young women and the young girls. We went to get together for days of recreation and study. The convent is one of the best convents I have ever seen.

In addition to the convent's beautiful surroundings, the view of the city from there is breathtaking.

The house is on the hill, overlooking the city, and the room is beautifully appointed. The nuns take a great deal of pride in the decorations and furniture.

Our daily schedule includes morning prayer, breakfast, and then a variety of activities such as crafts, sewing, and cooking. The nuns are very friendly and welcoming.

DOROTHY DAY.