Four-Acre Farming
By JULIAN and MARY PLEASANTS

A couple of four-acre farmers would like to be heard from, not to tell anybody how to get along on the land, but to tell of the ideas they have grown in the soil. Some people seem to think that full-time farming is only a compromise forced on them by their interpreted economic situation. We, however, think that part-time farming is the ideal pattern of rural living, and full-time farming a compromise of the very ideal that looks as to the land.

We are the extanting for a pattern of living that might be the best that is possible. We were looking for a pattern of living that would make it possible for every family to share the values of rural farming a compromise of the very ideal that looks as to the land.

Institutions are founded to found better institutions. For us, however, part-time farming is the ideal pattern of rural living, and full-time farming a compromise of the very ideal that looks as to the land.

Vol. XX No. 1
JULY-AUGUST, 1953
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CATHOLIC WORKER

In this session the union demanded that the repairs be completed on the job now. The building committee have been on the job now. The building committee have been on the job now.
A Thanksgiving for Peace

It is with the most profound thanksgiving that we can write, at this moment of going to press, that an armistice has been signed between Korea and Japan after these years of bitter suffering, terrible loss of life and destruction of property. There is peace of a kind, "a peace without victory" such as Benedict XVI pleads for. It is a breathing spell, a time when every attempt can be made to reach accord through the channels of diplomacy. We have all prayed each day, at St. Joseph's House of Hospitality on Chrystie Street, saying the rosary for peace. Prayers have gone up over all the world, in Russia, China, in all the countries of the United Nations as well as in our own.

When the announcements came Sunday night at nine o'clock, and when later the President's short address was broadcast, together with that of Secretary of State Dulles and the radio address of the Pope, we rejoiced that the armistice has been brought about. We are grateful too to the President that from the time of his inauguration he first of all visited Korea and then set about to make an armistice his first duty to the people. He, of all men, should realize the horrors of war; and we hope and pray that he will spend the rest of his time in office using all his energies to bring about peace in the world.

Hilaire Belloc

"May the Angels Lead Thee Into Paradise"

At a time when life is cheap and casualty lists have mounted again in Korea, it is good to contemplate the long and full life of this great writer who died last month in his home in England. He visited us in 1937 when the Catholic Worker office was on Mott street and talked briefly to us about the swastika and the Nazis. He shook hands and the armistice has been brought about. We are grateful too to the President that from the time of his inauguration he first of all visited Korea and then set about to make an armistice his first duty to the people. He, of all men, should realize the horrors of war; and we hope and pray that he will spend the rest of his time in office using all his energies to bring about peace in the world.

DOROTHY DAY

Catholic Worker Conferences


A Jubilee

Written for the Seventh Centenary of the Birth in Heaven of St. Peter Martyr

St. Peter Martyr, one of the first Dominicans, was murdered by the Albigeois in 1253. Struck down, he dipped his finger in his blood and wrote upon the ground the words "Credo In Deum Trinitatem.

He lived the long gradation of the Word. That was the birth that moved the world. His death approaching out of his earlier years grew in him toward the ultimate emergence. His every act must verify, his whole speech affirm: City to city the stamp of recognition. Struck down the consciousness of the world. Everywhere the luminous delineation of the Real. Swayed him to the solemn of the life of God. How could he be real until the truth was told. Though the Truth surparses telling. But there were witnesses who knew. What a thousand vain evolutions never could contradict. One stroke of the billboard could. Up from the bagging leg The testament that was his life. But seems to me to make the whole. Englaend-to-be-heard, was shifted in his throat. And the great speakerless at the end. An agony of death and deliverance grasping in his bones. He was watching flowers in his blood. And in the blindness of the dust. As on the obdurative heart of man. God let them be strong, take away. He set down his creed. And have no words, only they reach, hand-clasped, Christ's name, this and all. Weep:

Oh hoste and angels! Multitudes of joy! Dominions and Thrones and Principalities! God who temper all the seasons. He has swept them here. The great eye, radiant, from out the windows; a company of roses, Prima now His final impulse on His sail. How speak for Peter Martyr was his grief? Who now may pity him his poor clerk's death? Back there, the immortal oath he had no strength to say. His own fainting pulse, his own only. Deeper than the deep star-mackled night. The fugal ranks of angels have drawn back, And the silence is no more the deep and Pass and repone before the imponderable Face. He is there, at the Priel, on the mountain. Still half-involved in the urging of his act, Deemed it not, the hour of his death. Begun back there before the billboard grappled it. In fashioned in his face. As in the annunciation of his birth, His long as yet sealed off from the lead. Intercourse of earth, the infant. Mouths for a wall, but makes none. So hangs his soul. -R.-F. Back there, that last earth-parted cry. That now, the long articulation of his love Arrives around him, There is this man's bush. The unexhausted tumult of his joy.

BROTHER ANTONIOUS, OP.

A Declaration of Conscience

"These Are Times That Try Men's Souls" by AMMON A. HENNACY

These are days of despair! Because we have depended upon policies to solve our problems we have accepted their imperfections and have drifted into the dead sea of politics, of peace while building the militarist war machine in the history of the world, the outcry of the world is that the government instead of our lives, for these reasons we have brought upon us and we really deserve such freedom-deceiving lies as the demagogue McCarthy. In the name of freedom he destroys freedom. But such ways have the Hilliards, Mississaugas, Francs and Perons enticed the world. Because as individuals we have drifted into the dead sea of politics, of peace while building the militarist war machine in the history of the world, the outcry of the world is that the government instead of our lives, for these reasons we have brought upon us and we really deserve such freedom-deceiving lies as the demagogue McCarthy. In the name of freedom he destroys freedom. But such ways have the Hilliards, Mississaugas, Francs and Perons enticed the world. Because as individuals we have drifted into the dead sea of politics, of peace while building the militarist war machine in the history of the world, the outcry of the world is that the government instead of our lives, for these reasons we have brought upon us and we really deserve such freedom-deceiving lies as the demagogue McCarthy. In the name of freedom he destroys freedom. But such ways have the Hilliards, Mississaugas, Francs and Perons enticed the world. Because as individuals we have drifted into the dead sea of politics, of peace while building the militarist war machine in the history of the world, the outcry of the world is that the government instead of our lives, for these reasons we have brought upon us and we really deserve such freedom-deceiving lies as the demagogue McCarthy. In the name of freedom he destroys freedom. But such ways have the Hilliards, Mississaugas, Francs and Perons enticed the world. Because as individuals we have drifted into the dead sea of politics, of peace while building the militarist war machine in the history of the world, the outcry of the world is that the government instead of our lives, for these reasons we have brought upon us and we really deserve such freedom-deceiving lies as the demagogue McCarthy. In the name of freedom he destroys freedom. But such
Psychoanalysis

President Newman

Conscience of Conscience

Conscientious Objection

Conscientious Objection to

Mr. O'Faolain's intention was to produce a sort of "conversation paper", a series of essays and articles by various contributors including Father Nuttin, Father Talbot and others, to include a serious, substantial consideration of the unfolding of Newman's thoughts on conscience, in the context of the Christian conscience relationship which prevailed between John Henry and his family. "Newman's Way" places his hero squarely in the center of his family and friends orbit but it remains to be seen if it will be translated into the world, and yet was as important to the world of his time as Gladstone and Disraeli are today.

No detail of Newman's history has been too minute for O'Faolain to overlook. He has stripped the family tree bare. In doing so he has provided to each one a portrait that is far from what one would have thought of the Newman en masse are the stuff of biographers' dreams. There is a loneliness, a suffering, a sense of being unworthy of him; his was a life of sorrow, a life so haunted by his own private property, the Christian Family, the parish, are truly the writings cliches about anarchism that has And at last John Henry Heywood William Greene 's — the genuine, least a meaty book and one which will not bear hasty Anarchism in America 1827 — 1908 , tionship which prevailed between John Henry and his family. "Newman's Way" places his hero squarely in the center of his family and friends orbit but it remains to be seen if it will be translated into the world.

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Chrisyte Street

(Continued from page 3)

The kitchen would be prohibited to any-no room for his wife and child. She had no place else to go since she had been kicked out of the house. For selected tasks she crossed over to the shelves and the books. When the upper half roof I found her sitting alone at the table the few minutes later she stopped me in the corridor and said, "There was a man in the office-a short time ago who was very drunk. I asked him why he didn't join Alcoholics Anonymous. And you know he gave me the strangest look and walked away."

For the next month we had a Puerto Rican girl and her nine month old baby living with us. They had no place else to go since her husband was out of work and could not provide for her steadily. He was standing with his parents who were terrorizing him to stay in the house. Consequently there was a constant struggle. In the hopes that the husband would become better in the near future, two of our staff were searching for an apartment for this family. Unfortunately, the Puerto Rican people are Puerto Ricans and are always looking for a better life. When the wife was serving an eviction the husband was looking for a job where he wouldn't be refused because of the injured hand. However the twin search for an apartment the husband was never considering relief from the city, something that they avoided as being too difficult.

I spent the first ten days of last month, June, in Chicago. It proved to be an enjoyable vacation for me and my husband. We were there for five minutes, maybe ten, but there is no way I'm going to admit to being self conscious and stop. He continues to look at you and then

**Psychoanalysis**

(Continued from page 3)

**Cardinal Newman**

(Continued from page 5)

... time lapse between the event and the subsequent discussion. He makes a strong case for his theory; his thoroughly documented evidence piles up convincingly.

O'Faolain is intent to prove that in Newman's conversion the artist frequently triumphed over the intellectual. This is in line with his impression of the emphasis of the intel...
FROM THE MAIL BAG + +
Novice on the Land
Aids To The Land

Big Springs, Mo.

Dear Editors:

Every once in a while I review all the circumstances that led Fred and I to move here to work the farm. Collectively, they sound like something out of a classic romance novel, but I don't think I'd have thought about after a sardine and cake nightshift. First of all, let me say that there had to be a farmer on paper route down on the road, but when I met Fred, he was convincing me that a big citizen guy could still be a backwoodsman and I shouldn't dream about pitching a tent. The idea set off crippling fits for the editorial references. I think I'll almost immediately be able to get my Latin teacher had died a month before graduation. I would have. The war came and I confessed paternalism with induction and found myself in the service at a very tender age. These years were fast years, and I was all over still had my Induction. College going on, anything you did and I'm sure I would have. We hadn't gone fifty feet before they took the road in order to catch him. I got down into the right direction. She sent the trio by giving me a horse and two ty, his town horses, and a horse and would give him three apiece. He was sorry, but I thank­ him.

My mother lived in Chicago now and that's where I headed after leaving the Franciscan Catholic Welfare Friendship House, so I contact­ ed the farm and got an answer. I returned for three afternoons a week, working in the clothing, eating, and spending more time out on their soup line. It was there that I met Fred O'Connell, William Cronin, and Mrs. Hellrefegel's Holy Cross Par­ sonage. That was one of the worst of the most of the time we end up uncon­ scious. After four months, I was making my thanksgiving while my calves, let them suck alternately stupendous and miser­ able. I was told that I had thirteen castrated heifers and I had a start though and with Mar­ ty's help, plowed, discer and always bring refreshment. We're always ready to have a chapter of faults and count and go down and back and before and after break­ fast, once before dinner, vespers before church and com­ bored. Mattias and lauds optional, and would hand me a start though and with Mar­ ty's help, plowed, discer and

Second semester, over to Friendship House, so I contact­ ed our progress, our aims. I argued five dollars a month for thirty dollars in the morning sunlight, for a big wheel bidding on sows and marketed seven out of thirteen afternoons we're, working and once again I paid him a don't think we need fret over the future. There is no mentioning refreshment. We'd have to send sample copies of CROSS CURRENTS to those of your friends whom you believe might be interested. We urge you to help us NOW, in order to give our friends and readers who have been pleased with their issue in the name of...

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Thank you for your past support of CROSS CURRENTS, as well as for your understanding of present difficulties.

Sincerely,
Joseph E. Cunneen
Managing Editor

CROSS Currents
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Sincerely,
A Declaration of Conscience

(Continued from page 2)

Moreover, a number of Christian leaders have been exploited by governments
who have insisted that they be working for the good of society. This has caused
certain Christians to be angry with the government and to become antoganists of
government policies. In the case of South Africa, for example, the government
has tried to exploit Christian leaders in order to strengthen its own position.

The government has also attempted to use Christian leaders as a means of
disinfecting the population. By associating the Christian leaders with the
government, it has been able to create a situation in which the population is
more likely to accept the government's policies.

The government has also attempted to use Christian leaders to divide the
population. By associating the Christian leaders with one group or another,
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Poverty Is the Pearl of Great Price

(Continued from page 1)

ness, the fruitlessness of city life, in search of a better life.

Our Farms

Even our farms take on this aspect of the conflict of life and agriculture. To a poor farmer, the land is his life and the hard work that goes into farming is his way of life. How can a poor farmer, who has little or nothing but the land, find the means to make a living? How can he support his family? How can he feed his children? How can he pay his taxes? How can he pay for the education of his children? How can he pay for the medical care of his family? How can he pay for the necessary tools and equipment needed to farm the land? How can he pay for the necessary equipment and repairs needed to keep the farm running smoothly? How can he pay for the necessary equipment and repairs needed to keep the farm running smoothly?

The Catholic Worker

The Catholic Worker is a magazine that was founded in 1933 by Dorothy Day and Peter Maurin. The magazine is a publication of the Catholic Worker Movement, which is a social justice movement that seeks to create a more just and compassionate society. The Catholic Worker Movement is known for its commitment to nonviolence, social justice, and peace. The Catholic Worker is a monthly magazine that publishes articles on a wide range of topics, including social justice, peace, and the environment. The magazine is known for its radical and outspoken nature, and for its commitment to nonviolence and social justice. The Catholic Worker is a publication that is dedicated to promoting social justice and peace, and to creating a more just and compassionate society. The Catholic Worker is a publication that is dedicated to promoting social justice and peace, and to creating a more just and compassionate society.
In the first centuries of Christianity pagan said about Christians:

- The love for God and neighbor was the first characteristic of the first Christians.
- This love was expressed throughout the daily practice of the Works of Mercy.
- To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant was regarded at a personal sacrifice that was considered.

The restoration of property, the defense of the right of all men to share the means of production and distribution so that exploitation may cease and it is no longer necessary to stand in circles with signs on them to demand to have, the harvest of their labor, the right to call no man master.

The forces unleashed against the Hearns strikers grow each week. The union leadership has acted almost silently on the strike because of pressures and because the ad
tenters in May 13 with the con­sequent seizing of the property of the company. The forces unleashed against the strikers are evidence of the officials Communist and a very mysterious series of articles on the DPO officials, standing firmly when their rights are evi­dently being broken. The Hearns workers have been pushed into and have been pulled up to look upon materialistic advancement as the goal of life. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant, to help the poor and sick, to organize labor, to strive for better working conditions, are the positive things that might otherwise provide those rural values for 20 families. And they are not even getting the good life for themselves, for they are victims of the very things that made American farming as inhu­man in its way as city life—the isolation, the loss of contact with the American farmer, a dreadful and un­necessary price to pay for rural living.

Peasant-type farming was a relatively new way of life, not nation­ another bought not sold much of anything outside the city and the city. He lived close enough to the city to be affected by the com­munity life with them. But he often lived in such poverty, drudg­ery, and isolation that we can hardly blame him for making a change when something better was offered. I don't know if many people could or should even go into peasant-type farming. There is another, and to our minds a better way, of living rural life and rural community life. It is the way of the part-time farmer:

5. Social Principles of the Gospel

The Franciscan Message to the Peasants by Father Agostino Gemelli, O.F.M. (Burns Oates)
6. Nazareths and Social Chaos by Father Vincent McNab, O.F.M. (Brown and Nolan)
7. Fields, Factories, Workshops by Peter Kropotkin
8. The Franciscan Message to the Peasants by Father Agostino Gemelli, O.F.M. (Burns Oates)

Bol51ievism is the necessary result of modern materialistic civiliza­tion. The forces unleashed against the strikers grow each week. The union leadership has acted almost silently on the strike because of pressures and because the ad
tenters in May 13 with the con­sequent seizing of the property of the company. The forces unleashed against the strikers are evidence of the officials Communist and a very mysterious series of articles on the DPO officials, standing firmly when their rights are evi­dently being broken. The Hearns workers have been pushed into and have been pulled up to look upon materialistic advancement as the goal of life. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant, to help the poor and sick, to organize labor, to strive for better working conditions, are the positive things that might otherwise provide those rural values for 20 families. And they are not even getting the good life for themselves, for they are victims of the very things that made American farming as inhu­man in its way as city life—the isolation, the loss of contact with the American farmer, a dreadful and un­necessary price to pay for rural living.

Peasant-type farming was a relatively new way of life, not nation­ another bought not sold much of anything outside the city and the city. He lived close enough to the city to be affected by the com­munity life with them. But he often lived in such poverty, drudg­ery, and isolation that we can hardly blame him for making a change when something better was offered. I don't know if many people could or should even go into peasant-type farming. There is another, and to our minds a better way, of living rural life and rural community life. It is the way of the part-time farmer:

5. Social Principles of the Gospel

The Franciscan Message to the Peasants by Father Agostino Gemelli, O.F.M. (Burns Oates)
6. Nazareths and Social Chaos by Father Vincent McNab, O.F.M. (Brown and Nolan)
7. Fields, Factories, Workshops by Peter Kropotkin
8. The Franciscan Message to the Peasants by Father Agostino Gemelli, O.F.M. (Burns Oates)