New House
In London

By PETER LUMSDEN

Following are excerpts from a letter that Monsignor Lumsdon, a Franciscan, sent to his New House subscribers, a monthly periodical published in London.

The 200 Catholic Workers are now arriving regularly. I told the last lot, partly at my parish church and the rest at a Committee of 100 meeting. After we were at the gate of the church and a middle aged man came up to him and said, "Can't you stop him, Father?" That paper's awful; it reads, you know, "Don't worry, half the people who buy this paper are communists." The sheer novelty of buying something for half the price, and of them, and at the Committee of 100 meeting the apparent impossibility of a paper being both Catholic and radical interested many people.

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It is this exemplary quality of the Cuban Revolution that has attracted the attention of the world. The Cuban Revolution aims at total liberation. In the course of its development, it has, by a "total" logic, encountered Marxism, which has offered its assistance, along with its declarations and dangers. Has the Cuban Revolution been driven to embrace "socialism? What can Christians do to facilitate the opening up of the much-discussed "third way" between capitalism and Marxism—which we had hoped to see the Bandung nations pursue?

The hardening of the Revolutions, its "radicalization," raises many grave difficulties for Christians, who are called to measure every decision of the "masses" against Christian standards. The Cuban Revolution in Havana came to a conclusion with the arrest of the Bearded Ones. For myself—and perhaps some of our readers would take this as an indication of my personal attitude towards the Cuban Revolution—I say "Christians admissibly the Bearded Ones." It is gratifying to see the policeman trounced by the "human costs" of the necessary task they are carrying out. Let us be taken in by their aims, "total" humanization and liberation of the "heroes"; for frequently they too care nothing for the concrete and would preserve only "sacer" man, destroyed, crushed, dissolved in a social "totality" that is both de-humanizing and de-bourgeoisized.

I refuse to let myself be carried away by the dangerous simplifications and systematic anti-Communism of the yellow press of the United States. We have to bear in mind that present-day Cuba is the nadir of humanity, the Hell of the Antilles, an island-prison inhabited by vile Communist cut-throats. I want nothing to do with the "humanoids" nostalgia mourning the disappearance of a wretched freedom, which consisted of the freedom to die hopelessly from hunger, where the dreary procession of prostitutes went round like the roulette wheels in the casinos, while a bestial dictator round the ground the populace down in the name of a filthy order of terror. I stand with a catechism "no" to those who weep for the "golden ages" of a Cuba that was no more than an island of criminals and footloose Europeans. The same people cover the front pages of our daily papers with rapturous accounts of the pastimes of our movie stars, while the plight of the poor among us is ignored and the butchers of the Secret Army Organization continue to wield their knives. I feel solidarity with the Cuban people, their heads held high, weapons and tools in their hands, for I recognize in this people hope turned into reality and dignity in action.

This had to be said, for it is this that matters to us and not the survival of a world of institutionalized selfishness. We are Christians if it is established that Christianity can be "lived" only under the freedom of those regimes that crush the poor and deny them the right to charge of their own destiny. I do not believe that this is so. I will not believe that this is so. I will be hard, we are going to be puri- fied by a dreadful flame, our tran- quillity for a second, but Christianity, in Cuba and the countries of Bandung, will in the end throw open to the men of the great twentieth-century revo- lution the life of love in God. This is what is ultimately at stake in the Cuban experiment. Whether or not it can dispense with God will depend on us.

1. A REVOLUTION OF THE RANDUNG ERA

A Total Revolution

From the very beginning, we have been mistaken as to the real significance of the Cuban Revolution. We looked upon it as one more of those numerous accidental manifestations of Latin America, which seem to have more in common with the bloody spectacles of Latin America than with genuine revolution. At most, we were enchanted by the exploits of Fidel Castro and his "bandits" irregulars, with their atmosphere of Robin Hood derring-do. We thrilled at what the I of the two new terms performed by these lovers of justice fighting an epigamic off- ensive tyrant. It was gratifying to see that there was a certain amount of the honorable outlaw. We were, in short, at the cinema, where an excel- lence of art film was being shown, with the exotic decor of a Latin-American island. After our Man in Havana came The Revenge of the Man in Havana.

The "holy thinkers" were above all anti-communist. We read F. R. Leavis, the triumphant Castro, if it a bit "anarchic" and "schoolboy power," and the "folkloric"" took its place in the pantheon of genuine revolution, Latin Americans towards genuine democ- racy in countries where hereto- fore the people with "daring virtues" it is desirable that nations be "policed" and that peoples be mod- erated by an "American-style" democratization, rather than ex- posed to the caprice of dictators, or the tyranny of Marx- ists, ideologists. It was up to Castro to overthrow Batista, and then cede his place to distinguished demo- crats who would be able to talk terms with the gentlemen from the United States.

It seemed for some time that this situation would not happen. Fidel Castro himself believing that he could turn over his victory im- mediately to the professional polit- icians, who would then develop along this bloody road paved with the bones of "Jesus." I "must admit that we really believed, for a time, that it would be poss- ible to have it all, if only we were a little . . . stupid. In the first days after the victory, it was suspected away from the government alto- gether. But it has not been a free of the decisions of the Council of Min- isters. We have had no doubt that the revolution must be directed to take the elementary steps that the people were expecting and that seemed to us to be the ABC's of a social revolution."

These were the words of Castro, in

(Continued on page 2)

(Continued on page 2)
EXPRESSWAY VICTORY

February 24, 1963.

Dear Dorothy Day,

I suppose you realize that the victory of December 15, 1962 over the Lower Manhattan Expressway, reported so eloquently by Fr. La Mountain, represents a small but significant turning-point in the history of American democracy, and the first political victory for the principles you and Peter Maurin have stood for.

It is a turning-point for three reasons. First, an enormous engineering project, supported in the name of the bird-headed "Progress" and fitted with the eager breath of a hundred vested interests, was defeated by that amorphous population, "the People"—and, indeed, by an otherwise porous and defeatist and politically unimportant segment of the population of an enormous city. Second, because truly interested and hard-working minorities, working for and in the name of a large amorphous population, have represented a great variety of political and social groups really in agreement, the name of a large group of the Young Americans for Freedom among the enemies. Where there is wrong, forgive: where there is doubt, let me bring faith, where there is hatred, let me bring love; where there is sadine, let me bring joy.

The Cuban Revolution, then, is a total revolution. Far from halting at the stage of the agrarian revolution of the 1890's and 1900's, with its enforced deformations of the Bandung type, it is a far-reaching process of social revolution to break the hold of the vile forces of greed, to turn foment into nobility, and to arm the people, their students, their intellectuals, their intellectuals, their young, the young and the old, the oppressed and exploited people, so that they find their rights and their destiny.

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God bless you.

John Lukacs

A PRAYER FOR OUR TIME

LORD, make me a channel of peace. Where there is hatred, let me bring love; Where there is injury, let me Object over and above; Where there is doubt, let me bring faith, Where there is darkness, light. Where there is sadness, let me bring joy.

LORD, grant that I may make ruthless to Comfort. that I may be beloved; To understand what I understand, To love, man to be loved.

For it is by giving that one receives, It is by self-forgetting, that you find, It is by forgiving that one is forgiven.

St. Francis of Assisi

(Continued on page 47)
London

(Continued from Page 7)
slowly and we mastered the largest denser crowds that attended as an agent to the Albemarle Hostil.

Hospital

Note my new address. This is a large unfurnished apartment, as far as any- thing one can imagine, and there is no Hun- garian guest more than the usual visitor in the town. It was not possible, will be demolished. That's tur- ned privilege -Of living in.

The sign above the doors Of the

Arkansas

(Continued from Page 3)
port of the parish are exactly right for the Catholic Worker, so

Manhattan, the people really near the church perhaps a good

The abode landlords is only about

500 words from the church. When I went to the florist, I found the landlord was at the door said it was in such bad 'first effective blow at the Winkler business this ways,' said Louis A. ing on it,' he said through frosty

Dearly -quit. I went to 'the Ameri-

very little furniture when we next door said it was in such bad 'first effective blow at the Winkler business this ways,' said Louis A. ing on it,' he said through frosty

In the event we would have to make an effort to

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similarly

of them had a hand in. On Satur-

day there was a meeting in Trestel-

niked a policeman in the scuffle, but

the times. Heaven help the Committee if they think any of

Winkler At Bay

By KARL MELTS

“Winkler is through, and 19 of his friends will be brought to trial the 1858

Levy, I might yield their capital and the names of their

or Rice or Winkler for the unfortu-

nate privilege that they are the most power-ful beings, they trusted them as their very own, but I Corp. or Defense of U.S. or

or any other mass killers or agents charged.' If there is any- one that I would look for the court of

of James or Taylor or Hill or Jorie or Winkler or Bess, Winkler or the

federal courts. I was told it was their failure to pay Federal corporation taxes. I got ready to go down to the cortege, but my Godfather and his room-

failed. It was not enough as the num-

eral premiums. It was felt that the simple plain

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The Cuban Revolution:

2. A Revolution Imperilled by Marxism

The LOGIC OF REVOLUTIONS

In tackling at the outset the delicate question of whether the Cuban Revolution was a "capitalist" or a "socialist" revolution, it is necessary to determine, in my view, the category of events which has been the subject of considerable controversy. This problem is not merely a matter of deciding whether the Cuban Revolution was a "capitalist" or a "socialist" revolution. It also involves the question of whether the Cuban Revolution was a "bourgeois" or a "proletarian" revolution. The problem of determining whether the Cuban Revolution was a "capitalist" or a "socialist" revolution, therefore, is a complex one, and it cannot be reduced to a simple yes or no answer. It requires a careful analysis of the historical context in which the revolution occurred, as well as an understanding of the economic and social conditions that existed at the time. The problem of determining whether the Cuban Revolution was a "capitalist" or a "socialist" revolution is a matter of great importance, for it has implications for the future of the revolution and for the prospects of its success.

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A Mirror Of Our Times

March, 1963

The Catholic Worker

Page Five

A Revolution of Our Times

harbored grave prejudices against Marxism and Marxists. "Did I have prejudices against Marxism? Did I have prejudices about the Communists?" they talk about that. Did I have prejudices against the Communists? Yes. We do. We have. We have. We know that the Revolution started out by mistreating the Marxists, the Anti-Christians, the "gentlemen" against them. And if these prejudices have at last disappeared, the reasons that have disappeared by present-day occurrences, that this whole period of history, and seems to be poisoning the al- ready difficult relations between Castro and the Cuban Communist Party. (32)

whether I believed I can say that if Castro in a Marxist (and he says he is on a super- slow, historical development and the Communist standpoint reasons). wage, I believe I can say that if Marx- ist? I believe absolutely in Marx- ist. January when Batista fell? I be- lieved on the first of January. Did I believe at the 36th of July? Did I believe at the 38th of July almost ten years of struggle? No. I did not understand it as I look back on it. I under- stood then with what I under- stood today, there is a great dif- ference. Did I have prejudices? Yes. I have prejudices about the causes that led him to a deeper appreciation of the "socialist" elements, protecting and promoting them. I even directly attacked Catholic Action, and I do not think I have ever been accus- tomedly on the increasingly Marxist orientation of the Castro regime.

The Church started out by clear- ly and definitely distinguishing itself from the Revolution. It has never been, and seems to be in a hurry to condemn the Church and the Catholic Worker movement. Things are not that simple. The Cuban experience in-

What the Church Objec- ted To

in Cuba seems to be very important for the future of Christianity in the Third Camp and-why not-in the already developed countries which sooner or later will be en- deavoring to embrace a new kind of economic organization.

What is lacking in Cuba is a social teaching for the Third World, a social teaching for the age of Randung. I know perfectly well that Fidel Mas- tera (37), the social en- cyclist of the Revolution, sketches the first lines of this social teaching, stressing the importance of a social teaching in the hands of the governments, aid to the economically underdeveloped countries (62) and pos- ing in new and realistic terms the problems of development. I know that the Pope analyses with healthy optimism the benefits and the foreseen and advantageous growth of what he term the "phenomenon of socialism." . . .

The Pope analyses with healthy optimism the benefits and the foreseen and advantageous growth of what he term the "phenomenon of socialism." . . .

CHRISTIANS

In his speech of December 2, 1961, Fidel Castro broke down the dictatorship was instituted in Cuba, the already developed countries, and the Church in Cuba seem to me of such capital importance that I have written down and something ls is to this kind of positive in- terest that I have written down and something ls is to this kind of positive in-

1. Interview granted by Fidel Castro, in April 1961, to Etienne Lebarre, for French television.

2. Referring to the attack on the Moncada Barracks in Cuba, on July 26, 1953, the Declaration of Fidel Castro and his supporters against the Batista dictatorship.

3. Referring to the Declaration of December 4, 1962, the National Assembly of the Cuban people condemning the so-called "bourgeois revolution," which according to Castro, is "just another stage but incapable of meeting the real needs of the Cuban people."

4. "History Will Absolve Me."

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7. Referring to the attack on the Moncada Barracks in Cuba, on July 26, 1953, the Declaration of Fidel Castro and his supporters against the Batista dictatorship.

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19. "History Will Absolve Me."

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In our part, it is perior Court appointed a receiver for help with food during the week. We were through at the Oak-Wells but the janitor took me down. Where they had given the hallways, with baths for $150 a month. I do not call Wexler, Wilmanski, the water was running. Why were taxes the only thing Wexler said that the rents of his eight year battle to get Winkler to force him to repair his buildings, and put in legal condition in six the work will be completed within the buildings will be paid into the road for slumlord Winkler. Winkler is an old wolf brought down and the beginnings of a sense of conditions and the beginnings of a sense of that battle? What of the American. If old age by keeping the
The Cuban Revolution: A Mirror Of Our Times

(Continued from page 2)

20. The historical background of relations between the United Nations and the International Court of Justice is discussed in the press conference held by Fidel Castro in Washington on April 17, 1961. Among other issues, he referred to the fact that the United States contributed to the creation of Cuban independence in 1898. The United States =may exercise the right of colonialism in Cuba, he said, in order to stop the nationalization of Cuban independence. The Cuban government has been adequate for the protection of life, property and individual liberty in the colonialist state. The dictatorship, the sugar of more than 25 years, has been carried out under the dictatorship of Cuba.

21. In his excellent article on Cuba, Fidel Castro, Buenos Aires, December 2, 1961. He is the first to point out that the revolutionary government has carried out the program for socialist revolution in the country.


31. Fidel Castro, speech to the 200,000-man crowd in Havana on February 27, 1961. The speech was broadcast throughout the country.


35. Fidel Castro, speech to the 200,000-man crowd in Havana on February 27, 1961. The speech was broadcast throughout the country.


37. This reference is to the speech of Raul Roa, Minister of the Interior, on the 14th session of the United Nations General Assembly, September 26, 1959.


Mr. Salinger's Omission

BY WILLIAM RUSH

Now that Franny and Zooey has made the best-seller list, it is of interest to note what the author has left out of the final page of the novel which was written in 1963. The section was cut because Mr. Salinger felt it was inappropriate to the book. The passage is, however, very revealing of the thoughts and attitudes of Mr. Salinger at the time he wrote the novel.

The passage begins with the words, "I am sorry to say that I have been unable to find any way to integrate this section into the book as a whole."

It continues, "I have attempted to include this material in my work on several occasions, but I have been unable to make it fit."

The author goes on to say, "I am aware that some readers may find this passage offensive or disturbing. I have tried to address these concerns in my writing, but I feel that this material is too important to leave out of the book."

The omitted section of the novel includes a detailed description of the author's own religious beliefs and practices. It also includes a discussion of the role of the Church in modern society and the author's views on the nature of faith and spirituality.

It is not clear why Mr. Salinger decided to omit this section from the final version of the novel. Some have speculated that he may have felt that the material was too controversial or did not fit well with the overall tone of the book.

However, the omission of this section also serves as a reminder of the author's own struggles with faith and spirituality. It is a testament to the complexity of human experience and the challenges of writing about such topics.

In conclusion, while the omission of this section from the final version of Franny and Zooey is a遗憾, it is also a testament to the author's own journey and the complexity of the material he wished to include. It is a reminder of the importance of understanding the contexts and motivations of the writers we read, as well as the challenges of publishing such works.