

CATHOLIC WORKER



Vol. XVII No. 12

June, 1951

Subscriptions:
25c Per Year

Price 1c

The Case of Willie McGee

By ROBERT LUDLOW

The State of Mississippi, with the acquiescence of the Federal government, murdered Willie McGee on May the eighth, nineteen hundred and fifty-one. Some months ago the State of Virginia, with the acquiescence of the Federal government, murdered the Martinsville seven. These men were murdered by our government agencies because they were colored.

When I wrote previously on the murder of the Martinsville seven it was implied, in a national Catholic weekly that, together with the Stalinists, the case had been treated, not because of concern for the men executed, but because it served a useful propaganda purpose. It showed once again how the State constantly violated natural morality and therefore bolstered the anarchist position. And it is quite true that I pointed this out, that I utilized the murder of these men in that fashion. But, together with all of us here, it was not the primary concern. I write of myself in this matter because not all here are agreed on this question of Christian anarchism. And, from my point of view, both in the Martinsville case and in this of Willie McGee, I did what I regard as a useless, if not a ridiculous, thing—I signed telegrams and wrote letters to the politicians (including Mr. Truman) asking that they intervene in behalf of these men. As I expected they were all to no avail—but I sent them because it was the case of lives at stake and it was the matter of considering that as the primary important thing, so much so that one could stick one's ideology behind one's back on the bare assumption that possibly someone would intervene to save these lives.

But what are the facts about Willie McGee? The facts it has taken six years to determine and while, for five of those years, Willie McGee lay in jail. This man, a truck driver, father of four children, was accused of the rape of Mrs. Troy Hawkins. But the testimony offered by Mrs. Hawkins, under oath, was most peculiar. She swore that her child was sleeping next to her on the bed and that her husband was sleeping in the next room. And yet she uttered not a cry of protest. And the only identification she was able to give was that her al-

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The Apologetics Of Mammon

By KERRAN DUGAN

"Money talks." If this piece of gutter wisdom were not a metaphor, it would not be half so depressing. But it is a metaphor, and the truth is that money doesn't talk at all, and it is by a silent liturgy that Mammon is able to win men to himself—without their knowing to what they are won, because of the silence, which they fill all on their own, until their imagination is exhausted and their spirit enervated.

It is fortunate for men, therefore, that the god of the gilded bloat is too overweening even for his own advantage, and sometimes cannot refrain from giving an anxious sermon on himself, from leaving his safe and silent liturgy for a precarious and outspoken apologetics. It is fortunate for men, because Mammon is never so likely to reveal his unpleasant voice as when he talks, never so likely to reveal his emptiness as when he talks about itself, and never so likely to appear ridiculous

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Color Is Superadded

"Thus man, as far as his species is concerned, is neither black nor white; nor is it a condition of his species that he should not be black or white; but blackness or whiteness is superadded to man by other principles than those of his species." (St. Thomas Aquinas, SUMMA Pt. 1-11 q. 18 art. 9 reply 1).



Fritz Eichenberg

Editorial—

Love Is the Common Ground

In a pamphlet about the heroic life of a priest in China who was captured towards the close of his life by the Communists, the author of the pamphlet reports the dying priest as saying, "The Communists are not human beings—they are devils."

From the self-sacrificing life of Fr. Lebbe, I do not believe that he said this. As he lived, loving his brothers, so I am sure he died, loving his enemies who were still his brothers.

Love is the fulfilling of the law. Love is the great commandment. Love is the measure by which we shall be judged.

Last month Fr. Martin D'Arcy spoke at one of our Friday night meetings on "The Mind and Heart of Love," which is the title of one of his great books. He quoted de Rougemont's book, "Love in the Western World," which Peter Maurin brought to us to read when it first came out. De Rougemont is a great Protestant theologian.

I thought of these two writers when I attended an ecumenical meeting last night where Greek Orthodox, Anglicans, Protestants and Catholics met together to discuss unity. A French Marist Father spoke of the need of the spiritual approach, all of us aiming at perfection.

A Belgian nun, Sister Helene, member of a Greek Uniate Church, who has been working in Athens for the past ten years or more, also visited the office this last month and her entire approach to the problem of Greek Orthodox and Roman Catholic differences is that of love, the performance of the works of mercy which are an expression of love.

The love of God, this desire to grow in the love of God, and the thought of the love of God for us, has been much in my thoughts this past month of great feasts, the feast of Corpus Christi, the Feast of the Sacred Heart.

We cannot think of these feasts without thinking of love and the desire of love. It is the common ground on which we all meet. It is the eternal theme of Hollywood, it is the subject of most of the pictures shown on Broadway and Forty-second street, taking it in its least common denominator. It

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Spanish Workers Strike

By MICHAEL HARRINGTON

Those American Catholics who have constituted themselves as a powerful pressure group for Spanish fascism are in for dark days. Recent reports from that country indicate dissatisfaction with the Franco regime—even on the part of the Church.

Analysis of the situation is made difficult by the fact that the world does not have free access to information in Spain. For instance, in April, Sam Pope Brewer of the New York Times was stripped of his credentials. No specific act was alleged. The United States government has protested on several occasions, but thus far nothing has been done. (Recent reports also point to more severe repressive measures against non-Catholic churches.)

However, some facts have been brought to light. In March, workers of all classes went on strike in Barcelona. Conservative estimates numbered them at 250,000, although some reported 500,000 men participating. Attempts were made to brand the strike as Communist-inspired, but even members of the Falange (the fascist party) and some industrialists were in sympathy. The strike did not follow the pattern of Stalinist demonstrations—no attempt was made to tie up essential services, and the slogans were aimed at government corruption and the high-cost of living. Meat for one person costs 20 to 25 pesetas a day—or a day's pay. In order to live, it was often necessary for workers to put in eighteen hours.

At the same time, the United States government came through with aid for the wavering regime. A loan was made and an exception granted. Franco was allowed to spend part of the money on commodity goods instead of industrial capital goods. Stanton Griffis, U. S. ambassador to Spain, discussed the possibility of Spain's inclusion in the North Atlantic Treaty Organization.

It is not yet clear whether the strike was bloody. Conflicting statements have appeared in the American press. However, order was restored when Governor Baeza was replaced by General Acedo.

Tu (Thou), a Catholic weekly and official organ of the Workers Brotherhood of Catholic Action supported the Barcelona strike. The government would not allow

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On Pilgrimage

By DOROTHY DAY

It is June first. Our front windows look out on a wide street where trucks and cars speed by all day. Every now and then there is the sickening scream of brakes. Houston street from which we are separated only by the sidewalk of a theatre and a narrow vacant lot is one of the main crosstown streets so that the intersection of Chrystie, which becomes Second Avenue at this corner, is one of the busiest. But this is not just a bare vehicular street like Canal street with never a spot of color to temper its brazen expanse. Across the street from us is Sara Delano Roosevelt Park where there used to be long solid blocks of tenements. Here are cool shaded walks in the alleys made by the overhanging branches of the sycamore trees. Privet hedges line the walks. In the center are sunken playgrounds for the children, with swings, slides, see-

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Supreme Expediency

A Supreme Court which has become more and more callous to American freedom has upheld the conviction of the eleven Communist leaders. A Supreme Court whose Chief Justice did not vote once in favor of the individual and against the state in split decisions on civil liberty during his first year in office counts only two men—Black and Douglas—who have the courage to speak out against hysteria and for the rights of man.

Archbishop on Capitalism

When Archbishop Desranleau was installed in the new Canadian archdiocese of Sherbrooke this month he made the following statement: "Let us turn now, dear brethren, to everyday life where social justice should reign. What do the lowly and the humble, the workers and their families, expect from the Archbishop and Bishops of Sherbrooke?"

"They ask what the people have always asked of the Bishops of the Church, chosen by Christ, called and sent out as successors to the Apostles. They ask that they preach justice to men, sanctifying their souls and saving the people exposed to perdition."

"The bishops of today know what a sick world seeks of them, because they know perfectly what it is that disintegrates the family and keeps men from paying their respect to God and alienates the worker from the Catholic Church, to the detriment of all. It is one

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CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)
ORGAN OF THE CATHOLIC WORKER MOVEMENT
PETER MAURIN, Founder

Associate Editors:
ROBERT LUDLOW, IRENE NAUGHTON, TOM SULLIVAN
Managing Editor and Publisher: DOROTHY DAY
223 Chrystie St., New York City-2
Telephone GRamercy 5-8826

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address

Reentered as second class matter August 10, 1939, at the Post Office
of New York, N. Y., Under the Act of March 3, 1879



Love Is the Common Ground

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is so urgent a need of the human heart, that it seems a truism to say that it is the one thing that will overcome all differences, even to the overcoming of wars.

Once I had to face an audience of young people meeting together under the auspices of the National Conference of Christians and Jews and since it was a session that was lasting several days, I went there the night before to be in time for the morning session at which a Negro minister, a Jewish Rabbi and I were slated to speak. "You are going to have a brisk time of it," some of the leaders warned me. "They are going to ask questions about Paul Blanchard and the banning of the Nation from the public schools."

I had come prepared to speak on the subject of love so I went right on with it and the discussion of the practical implications of loving God and neighbor was so fascinating that everyone forgot all about Blanchard.

The love of mother and child, the love of brother, the love of husband and wife! When we love we wish to be so taken by the one loved that we are consumed, we are identified with him, we become one, and this is the communion of marriage. It is what marriage strives for. Yet no matter how perfect the marriage, no mortal man or woman can be satisfied with less than God. "Our hearts were made for Thee and find no rest until they rest in Thee." We see Christ in each other, and when we love most generously we see Christ more intensely. But it is still through a glass darkly, and not face to face.

We love, and worship, adore and thank the God we acknowledge as our Creator. We owe him that as creatures. Only our life itself is sufficient homage. But we cannot take our own lives as a sacrifice to God, as an offering of ourselves. We acknowledge that we belong to God, that He owns us, not we ourselves. He possesses us. Kirilloff took his own life as a gesture to atheism, to show he could do as he pleased with his life. To kill himself in this case was to kill God, and that is what he declared he was doing in order to liberate man from the bondage of religion. Though we have no Christian States, the law which forbids a man to take his own life is a religious law. It implies a belief in God. In New York, anyone who attempts suicide is taken to the psychopathic ward. Only the God who made us has a right to take our life. So in worship we offer that which is the equivalent of our life, bread and wine, that which feeds us and becomes bone of our bone, flesh of our flesh.

God so loved the world that He gave His only begotten son. And that Son loved God and us, His brothers, so that He lay on the altar of the Cross and sacrificed His life for us in worship and atonement. He was our Life gaining for us eternal life. Showing us the way of love and surrender, suffering and death. So He must also be our food, our bread and wine, our meat indeed. This is literally true. The flesh of Jesus is the flesh of Mary, St. Augustine says. He is man as we are with all our strivings, labors, fatigues, temptations. When we take Him, His life, His flesh and blood, we become Him. We drink our mother's milk from her body. Her blood nourishes us as we lie in her womb. Mary's blood nourishes Christ, and His blood nourishes us. He drank from her body and became man. We eat His body and drink His blood and become God. It is reasonable for us to believe this but we cannot understand it.

This month is the month of the Sacred Heart (the heart being a symbol of love, of human love). This is a month which stresses the love of Christ for us all. He loved us with all His heart, His soul and mind and strength and gave His life for us and this is how we should love each other.

I write these things because during this last month on several occasions questions were asked by non-Catholics about the Blessed Sacrament and we must as St. Peter said, give a reason for the faith that is in us. Faith and reason seem to be contradictory to the world. To us who believe, it is reasonable to believe, and faith lights the way where reason cannot penetrate. On the other hand St. Anselm said, "I believed, therefore I understood. So even after we have explained we must realize that faith is a gift and we cannot give it to others, but it comes from God and is a grace."

Oh God, that they may believe. Convert us first of all and teach us love. Convert our enemies, do not destroy them. Save them, they are our brothers. Be to them and to us a Father and change our hearts so that war may cease.

On Pilgrimage

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saws, basket ball courts and plenty of room for roller skating and bicycling.

Last night I met Marge Hughes over in the park with her four children and we had a picnic of Italian sandwiches and pickles and cake. The children ate the pickles and cake of course, but even that soft fare was enough to make Tommy lose another tooth. It is too hot to eat these last two days. A haze hangs over the streets even at seven in the morning.

Yesterday morning I went down to the Tombs to visit a prisoner and found myself one of a long line of women and children, colored and white. Visiting hours are from nine until eleven thirty, and batches of visitors go in every half hour. While you wait you can sit in a comfortable waiting room rather like that of a clinic, only bars are much in evidence, bars separating you from the wardens



who take any parcels or money which you may wish to leave for a prisoner. When you go in you must go to one of two high desks where two police officers are checking visitors, one a woman, and tell your business, who the prisoner is, what is your relationship to him, why you wish to see him and so on. Then you are given a slip with the name of the prisoner on it and told to go next door and get the number of floor the prisoner is on. Then you return, get another slip and are told to wait until the next group of visitors go upstairs. Every half hour one crowd streams out and another line enters, going up a flight of stairs, past iron bars.

I had visited many jails before and the one at San Quentin was the most human. There I sat at a desk facing the prisoner and was able to enjoy a conversation with Tom Mooney. Down at Trenton penitentiary there was so ugly a system (one had to shout through a tiny aperture in a room full of other shouting people) that the man we came to visit asked us to write him letters instead. (It is the crucifix he carved which hangs in our chapel at Peter Maurin Farm in Staten Island.)

The Tombs is a model prison so I expected better accommodations for visitors. What I found was a series of long halls with steel walls divided up into what looks like a row of open telephone booths. At eye level there is a heavy pane of glass not large enough to see more than part of the face of the man you are speaking to, and as I walked the length of the hall it was strange to see glimpses of foreheads, ears, eyes, noses, like Dada pictures hanging in an art gallery, all the same size, the same height. I was curiously peering into each pane of glass looking for my prisoner, since the number which had been given me had been taken by someone else.

There were telephones in each booth so it was easy to carry on a conversation even in the face of the other twenty five tete a tete going on the length of the room. The woman next to me was saying, "You've got to stand it. Six months isn't long." And the man facing me was saying, "You've got to get me out of this." Probably all the conversations were alike, there and in all the visiting rooms of all the jails in the country.

There is so little one can do but listen. It is so hard to say that one can do nothing. It is so easy to take the responsibility to pass the

A Resolution for Peace

(The following resolution was introduced to the Senate May 17th by Senator Edwin C. Johnson (D-Col) and printed in the Congressional Record.)

"Whereas to permit civilization to be destroyed by World War III is utter insanity and unworthy of the men of this century; and

"Whereas the Korean War has every appearance of being a hopeless conflict of attrition and indecisiveness and a breeder of bitter racial hatreds; and

"Whereas a limited war like a limited or smoldering fire is gravely dangerous, for it may burst into a world-wide conflagration at any moment; and

"Whereas the North and South Koreans, the Chinese and the United Nations have suffered more than 1,000,000 casualties, with the only tangible result so far the indescribable misery which has been heaped upon the Korean people; and

"Whereas tremendous strides have been made in the development of hitherto unused weapons of war with potentials of unbelievable fury and horror;

"Whereas by slaughtering additional millions of humans an uneasy peace might in time be forced upon the vanquished; and

"Whereas the people of the United States had traditionally held the people of China in the highest esteem and affection and still do; and

Whereas the people of the United States have long recognized the principles of the Monroe Doctrine so eloquently stated by the slogan 'Asia for the Asiatics' if it were applied to Asia; and

"Whereas it has long been the policy of the American people that no nation should seek to extend its form of government over any other nation or people, but that as an inherent right every people should be left to determine its own form of government and its own way of life, unhindered, unthreatened, unafraid—the little along with the great and the powerful; and

"Whereas the traditional policy and desire of the people of the United States of America is now and has been a just and enduring peace; and

Whereas it is never too early for God-fearing and peace loving peoples to stop needless human slaughter: Now therefore be it

"Resolved, that it is the sense of the Senate that the United Nations call upon all nations and all groups now engaged in the war in Korea to cease fire and declare an armistice effective at 4 a.m. (Korean time) June 25, 1951—and that prior thereto the United Nations forces retire to points south and the opposing forces to points north of the 38th parallel and that before December 31, 1952, all prisoners of the Korean War shall be exchanged and all non-Korean persons, military and non-military (except the ordinary diplomatic representatives) shall depart from North and South Korea."

job on to some one else. To be charitable and say "Yes, we will take you in," when it means that someone else will have to bear the brunt of the difficulty at Peter Maurin Farm, at Maryfarm or at St. Joseph's house. It is hard to say no. It is hard to say it kindly, and not become angered by the threats, the blusterings, the recriminations of the person refused.

Anger is the opposite of love and I'm afraid I was tempted to anger several other times yesterday as I had to deal with a Sary Camp around here and a half nude drunken woman who comes in and out, staying just long enough to rest before going out on another pan handling tour along the Bowery. What to do? Bellevue refuses such cases and even when they are taken in on the alcohol ward they are released next day. Police do not want the bother of appearing in court against them and so do not pick them up and put them in the safe keeping of a jail until they recover somewhat. The House of the Good Shepherd takes only court cases so women cannot find refuge there. St. Zita's do not take them. Where can they go? They all feel they can come here, so here they are. If you lock the door they come in the window. They wander in through the basement door at any hour of the day, and you find them in one of the beds belonging to one of the other women, and going out again dressed in clothes belonging to one of the other women. You think about the common good and resolve that you must be firm and keep such nuisances out. Then you suddenly remember that tragic line—"It is better that one man perish than the whole nation perish."

And so the merriground continues. Charity and the common good,

Well, there they are and there is nothing to do, once they have a foot hold. When other women come and ask for a bed, you just have to say, "We have so large and disorderly family now we can take on no more. We have reached the saturation point." The sad thing is that when out of town visitors come there is no bed for them unless you fill up the floor space with mattresses.

And then, happy day, some one

gets a job, or some relative comes and finds another and insists on taking her home; or unhappy day, they go to the hospital for a long stay. Then there are a few empty beds and then your trial begins again. For much as you love your brother and sister, you feel the gnawing suspicion as you speak to them, "Are you going to break out on us, nice as you look now? Or just what particular kind of trial are you going to be?" Cut off the head of one tyrant and six others spring up in their place. Ah me! I am full of suspicion and anger and lack of brotherly love!

However, God sends us what He wants to send us and He sends us treasures too, and the bread gets kneaded and baked and clothes are given out and hundreds of meals are put on the table, and the dishes get washed, and right now the backyard is being cleaned out for our first back yard meeting this year. Fr. D'Arcy is to speak, and instead of being crowded in our library and peering in the doors and windows we will sit around our spacious yard which is separated by walls from two other yards, and from a tenement and an old Church. That old Church used to be the Greek Orthodox Cathedral but now it is a dance hall and a banquet hall and every Friday and Saturday night we hear music and laughter until the small hours.

Yes, the secret is to take what comes; whether it is a Fr. D'Arcy speaking or the mind and heart of love, or a Sary Camp. Easier said than done, since life isn't reading a book or listening to a lecture, but living with people whom you love and over whom you grieve.

Hospital

And yesterday too I visited Joe Monroe who is in the t.b. ward of Willard Parker Hospital with fluid on the lungs. Bed rest is prescribed. We miss him so much. But thank God he is near enough so that the bus on the corner takes us almost to the door and visiting hours are Tuesday, Thursday and Sunday, and Bob and Tony and Lewis were also there yesterday, helping eat the candy they brought and enjoying a good gossip. In the next bed was another former CW., a man who had been in the house with us some time ago.

Charity, Deductible from Income Tax

By BROTHER FRANCISCUS WILLETT, C.S.C.

Our present-day culture, far removed from its sources, has cruelly twisted many terms once used to express noble ideals. Poverty, that holy virtue which prepares men's hearts to receive God Himself, has become a hated and despised word. Humility and meekness are regarded as a weaklings' faults. Probably the word charity has received the most violent wrenching.

Listen to what these modern voices think of "charity." The young man living with his wife's relatives says, "We have to move from here. A shack on the river would be better. They're very nice about it, but I don't like to live by other people's charity." This man, who has just lost his job says, "If I don't get work soon, we'll have to go on charity. I'd just as soon steal."

Look at modern "charity" in action. That man in the queue of people in the city hall is applying for relief. When he finally reaches the table where the hard-faced woman sits, he will fill out several forms and answer questions that will lay his personal life bare. Then he might receive a few dollars. Look at that man handing out some badge or other on the corner. It is worn as a sign that the wearer has contributed to one of the two hundred drives conducted in this city each year. (Try to picture St. Paul handing out paper crosses to his converts in recognition that "they had contributed.")

This is the "charity" ward of a modern hospital. Those young men by that bed are medical students. Notice how they stare at the man in the bed, even handle him. The cool, impersonal voice is that of their instructor. He is talking of this man as though he were a thing, not a human being.

Surely this is not the charity of the early Church. One passage in the third chapter of the Acts of the Apostles is strangely ignored. It is seldom one hears a reference to it, much less a commentary. This is strange, for it offers a wonderful contrast to atheistic communism, and suggests a course of action for every modern-day Christian. This is the passage:

And all they that believed were together, and had all things in common. Their possessions and goods they sold and divided them to all, according as everyone had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord increased daily together such as should be saved.

This is what the early Christians considered charity. They did not say in effect, "Here is my money, but don't ask me for myself, or force yourself on me." They lived together, sharing each other's fate. They gave not only of their surplus; they gave everything. They did not deny the right of private property; they gladly renounced that right for the "love of the brethren."

Those Christians, you knew. They knew that charity meant love, and that love meant giving, not only of one's possessions, but of one's self. "The gift without the giver is bare," said the beggar in Lowell's "Vision of Sir Launfal, as he spurned the gold cast him by the knight. Today the helpless poor cannot refuse what is offered them under the guise of charity, but still they scorn it. Their instincts are good.

The charity, the love, of those early Christians was founded on clear principles which we overlook too often today. They knew that every man was their brother, since God was the common Father. More, they knew that they were members of one body, the Mystical Body of Christ, the living Church. They could not be indifferent or half-interested in each other's problems.

They well knew the answer to

Cain's question, "Am I my brother's keeper?" That answer was, "Yes, I am. What is good for him is good for me; what harms him, harms me."

As the Church grew larger, and (sad to say) as charity grew weaker, this communal living could no longer be practiced, and theologians laid down principles to guide men in their relations. It was pointed out that man was not the absolute owner of his goods, that

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Peter Maurin Farm

This past Tuesday, the twenty-ninth of May, we had the privilege of having Holy Mass celebrated at Peter Maurin Farm in our little chapel in the house. Father Becker, S.J., who teaches at St. Louis University, visited the farm and said six-thirty Mass the next morning. He had visited us before at Maryfarm, Easton, and Maryfarm, Newburgh, and it was a happy reunion to see him again. Since then we have started where we left off last year with the task of converting our barn into a chapel, and are hoping for contributions of sheetrock, roofing, lumber, and labor.

The Garden

Our garden is coming up well. On Pentecost Sunday, we had our first bright red radishes from the garden to brighten our dinner table. Now at the beginning of June, our green peas are almost ready for eating. All the many beans we planted are up, green snap beans, and pea beans and red kidney beans for drying. But the perverseness of nature resulting from original sin manifests itself in that some bug is eating them, and we are going to have to spray them with some type of organic spray. Weeders, especially Saturday weeders, are asked to stand by during the summer in the neck to neck race between vegetables and weeds. Our asparagus is decreasing in yield, and must soon be let go to seed, as the season was two weeks early this Spring. All of the fruit trees we planted last month, the 10 peach, and the 20 apple, have taken hold, and are in leaf. Last week, Albert and Leonard transplanted some hundred lettuce, and an equal number of Swiss chard.

Bakery

Pat Scupi, from upstate New York, is doing the baking now. Last week he baked four hundred and fifty loaves, and this week four hundred. Chrystie St. uses between three hundred and four hundred loaves a week. Some of these hot days in the bakery, it looks as though Pat's in danger of cooking himself with the bread.

Mossbunkers

In the middle of May we gathered the mossbunkers that mysteriously come in to die on the beach this time of the year. You can see them in their death throes, thrashing the water in circles at the water's edge, and almost seeming to be trying to throw themselves on the sand. The seagulls are feasting, hovering in droves in the air, or on the water, deserting their usual following of the ferries for the food thrown out. As we came down the beach the sand was covered with the marks of birds' feet. We turned over some of the big rocks, and found baby crabs, trying to hide from us in the mud. We buried the mossbunkers near our tomato and pepper plants and among the melon hills.

Visitors

Mary Baker from New Jersey arrived recently to help out at the farm. My nieces came to visit this week also, and four-year old Sheila referred to Bill, who was planting in the garden, as "that man who grows our supper." That seems as adequate a description of the farmer as any.

Irene Naughton.

NEEDS

Saint Joseph's House here on Chrystie Street is critically in need of sheets. With the coming of the New York summer heat it will be pretty rough to continue using the blankets which have already done their winters service.



Fritz Eichenberg

Chrystie Street

By Tom Sullivan

On a recent Wednesday night I attended a lecture by Paul Blanchard the author of two books attacking the Catholic Church. The talk was open to the public and I was curious as to what he was like. I regretted my curiosity before Mr. Blanchard had spoken five minutes.

My entire being experienced a wave of nausea as I sat and listened to Mr. Blanchard hurl his message of intense loathing at the Church. I didn't think that there was anything wrong with the Church that I wasn't aware of but his harangue was something else again. The complete talk was strewn with only a few legitimate criticisms and the rest of the speech floundered in downright distortions and half truths.

Since this lecture was held in the very proper Carnegie Hall, no interruptions were permissible to the audience. Thus I squirmed throughout the ordeal. I was further depressed by the news that ninety chapters have been started in this country to carry out Mr. Blanchard's line of attack.

As I see it Paul Blanchard and his ilk will accomplish disagreeable repercussions on the part of Catholics. Since Mr. Blanchard's form of presentation will cause the open minded Catholics to become less open and the intolerant members of the Church to become more intolerant.

The Prizefighter

A warm night found us having a cup of coffee in a local Bowery restaurant. At our table, also drinking coffee, sat a little old man who navigated with the aid of a cane. He was quite drunk and appeared to be speaking to himself as we first sat down at the table. His eyes began to focus and we came into his line of vision within a few minutes. Then he spoke directly to us.

"I came from Wisconsin," he volunteered. "When I was very young someone convinced me to become a prize fighter. Look at me now, broken nose and half of my teeth missing. What good did

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The Apologetics of Mammon

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as well as empty when he talks through a borrowed hat.

When Mammon talks, of course, he talks through men, of whom he must depend for ministers as well as votaries; but his most persevering ministers are organizations of

Now we shall finally see, perhaps, what he means.

The illustration is a summary of the story called "Mama's Bank Account," the story of an immigrant California family which was barely able to struggle along economically all the time the children were growing up. But Mama had a bank account, or so she said, and she told the children that whenever they would decide that the necessary time had come, she would draw the money out of the bank. Every time that they asked her to draw the money, however, Mama would argue them into waiting a while longer, and the children grew up and began earning money on their own without the bank account ever having been touched.

The grown-up children got together one day and told Mama that, now that they were earning money, she should take the money out of the bank and spend it on herself.

Mama smiled and revealed the hoax. "There is no bank account," she said.

The author of the pamphlet triumphantly follows up the story with the conclusion that "security is a spiritual experience."

Now it is obvious what the author means by spiritual security (which is quite aside from what the poor immigrant family might or might not have meant by it if they would ever have used the term). Spiritual security, my dear destitute friends, rests in contemplation of the great god Mammon, out of which flows an unquestioning trust that he and his blessings are never far from any one of us, and that we need have no fear of being refused that union with him in his kingdom, which his other blessed already enjoy.

* * *

Before I close, I should like to make it plain, in all fairness to Mammon, that he is not so stupid as to think he can gain any appreciable monopoly on the human race without placating the pro-God lobby. The same national association to which I have referred, for example, has taken on a very noticeable buddy-buddy attitude toward organized religion of late, and advises all businessmen to devote more of their time and money to the Church. But it can't be Mammon speaking, then? You must remember that Mammon doesn't particularly care how much time and money are devoted to the Church. One thing that Mammon does not want to see is men worshipping God. He would not instinctively think of telling people to devote themselves to the Church so that God might be worshipped. What reason would he give them, then? The reason would vary and depend on the circumstances of the time. But the one and only reason which the previously noted national association gives is that unless the prosperous devote themselves to the Church, "Church leaders are likely to be swung to the left"—which seems to me a reason which Mammon could be expected to give.

* * *

I am very much in favor of Mammon giving many more sermons extolling his spiritual and religious ideals. I am in favor of Mammon doing more talking in general. It is when he keeps quiet that he is most dangerous. When he talks, his words not only go in a circle which points them back at his maggot-ridden face. They may even complete the circle and slap the face.

"St. Thomas did not especially mention the debitus modus (moral means) as an element of just war. He remains in many matters too dependent upon Roman law in its application to warfare." Heinrich Rommen, The State in Catholic Thought, B. Herder, 1945, imprimatur of the late Cardinal Glennon.

men, because organizations have an inertia and impersonality which carries them on when individuals fail in their devotion.

A very large organization in our own country has been an extremely loquacious minister for Mammon over the past fifty years; it has had no rest from the embarrassment of Mammon coming naked and detected out of its mouth; and the hat through which this organization has lately chosen to speak causes Mammon to betray himself as devastatingly as one could ever hope.

This organization is a national association whose members have a vested interest in economic lawlessness and which has strained its efforts to preserve lawlessness into such pleasant slogans as, "May the best man win."

But the voice of Mammon is caught when people ask, "What happens to the man who doesn't win?" The voice of Mammon cannot answer and redeem itself, or hide itself, because Mammon after all is Mammon, and, in this case, Mammon must be against the only answer there is, which is restraint of economic avarice by civil law.

There is another answer, of course. There is an alternative to enforced material security. There is spiritual security. But one does not dream of Mammon speaking for that.

The national association to which I refer has finally become aware of this only other alternative, and seen the expediency of promulgating it. If you ask for legal shackles, even only to make an impression and not really meaning it, you may get them anyway. But if you ask for spirituality—well, what is there to spirituality? You can make a good impression, and no one can question your motives, and there are no unpleasant effects.

So this national association has added to its voluminous propaganda a little pamphlet entitled, "Security Lives in the Heart," in which the men who don't win are consoled by the statement that "Security isn't money!" ("Nor a law . . . Nor an agreement . . . Nor political promises . . ."). No, the pamphlet goes on, "Security is primarily spiritual."

It is difficult to see what the author means by spiritual security, until he comes to an illustration of it which he says is the best one he knows of.

+ From The Mail Bag +

E. I. Watkin

March 2, 1951
42 Barton Road
Torquay, Devon, England

Dear Miss Day,

First allow me to express the admiration I feel for the magnificent work you and your friends of the Worker are doing for the poor and oppressed and the splendid example you give of Christian faith and life. As Robert Blatchford, So, he tells us in his autobiography, felt about some Sisters of Mercy he met in the Manchester slums, 'I felt I ought always to stand bareheaded in their presence.'

But I am convinced that you and your friends have not escaped what I must regard as the original sin of most Leftists even the noblest—lack of a sense of proportion—it's as though simple arithmetic did not exist for you. You protest and rightly protest against crimes committed by the American Government. All governments composed as they are of sinful men commit sinful actions. But you go on to suggest that because all governments are sinful all are equally sinful—I think there is in fact little or nothing to choose between America and her allies and the U.S.S.R. and her satellites. This I maintain is utterly, glaringly, demonstrably even absurdly false. You rightly denounce in this number of the Worker the judicial murder in the States of seven negroes. But what of the Communists' massacre in Greece 1946-49 of 46,985 men, women and children and the judicial murder of 4,362 more victims. Among the victims were 275 priests (one crucified on Good Friday), 239 school teachers, 120 doctors—also 88,569 civilians forcibly abducted from their homes, of whom 28,000 were children from 4 to 14. These figures are from The Guardian of Friday, March 2. Can you possibly suggest that the U. S. A. government has treated the negroes in that way—that occasional judicial murders or lynching—wicked and deplorable as they are—are to be compared to these wholesale atrocities. What of the Red Terror in Russia? What of the wholesale rape committed by Russian troops by them alone in Germany, Austria? Or does seven equal seven thousand? The American government doesn't make war on religion or on any Christian denomination. In a world governed by America there could no doubt be many very serious abuses and oppressions—for the world is a fallen and sinful world. But there would not be the hell of Communist rule. If you had adopted behind the Iron Curtain the attitude of hostile criticism you express in the Worker, you and all your friends would be dead or in the inferno of a forced labor camp—bishops like Midzenty

drugged or subtly tormented into accusing yourselves of your guilt. The very existence of the Catholic Worker is itself sufficient proof that the American government—though sadly unlike heaven—is at any rate as remote from that of the Communist countries as the earth is from hell. The sole reason why I could not in conscience actively support an anti-Russian war is the immoral means used of bombing civilians. If, which is of course impossible, bombing could be so carried out that bombs could kill or maim nobody but active Communists, those fighting for Communism, I should entirely approve of it. As it is I pray wholeheartedly that the free or relatively free countries may save us from the unspeakable horrors of Communist rule though it possibly entails a third world war. I cannot be neutral in sympathy and prayer as between the Communist powers using evil means for an evil end and their opponents using—and it is to be feared in Korea—evil means for an excellent end to save us from the Red inferno of Communism—as experienced among others by the unfortunate Greeks.

Is it I might add for the sake of America that those longstanding enemies the Greeks, the Turks are non allies in defense against Russian aggression? It is hardly plausible. May I say frankly of the Catholic Worker group has every virtue—I mean it—save one, a sense of proportion. In the political arena there is never a fight between saint and sinner but there is very often a fight between an average human sinner and a villain deep dyed in iniquity. Though the Church tells us you are all sinners, she has never countenanced the obvious falsehood—which so far as men in political office are concerned the Worker tells to readers—that all are equally wicked.

Yours sincerely,

E. I. Watkin

P.S. Would you or any of your friends choose to be a Catholic non Communist in Russia—or one born in a bourgeois class—or a kulak rather than a negro in the States or even be indifferent—which do you choose to be?

Chicago

My Dear Tom:

Awfully glad to get your note. Tell John Cogley I congratulate him on his marvelous family. I hope Dorothy's book will turn out to be a best seller.

I was glad to see your column in the May Issue of the Catholic Worker. I think it is marvelous the way you people in New York carry on the work of charity and propaganda. Through Compliance at the Catholic Worker groups I started reading the Psalms, and now I read them every day—not as

"Normally, that is to say, the basis of state-sovereignty is the contingent power to use the armed forces of the state to compel obedience to its will." Harold Laski, The State in Theory and Practice.

a priest, but according to the time I have.

I am enclosing a program of The 1951 John A. Ryan Forum held last night. I sat in the balcony. Where I was there were mostly young people of around college age. I would estimate about one thousand attended.

Bishop Sheil spoke very well. Personally I think he is the best social worker the U. S. has ever seen. As a speaker he is quite in demand because I have heard him talk in Richmond, Virginia, New York City, New Orleans, Minneapolis, Seattle, Kansas City, and probably other cities which I have forgotten.

Bishop Sheil claimed last night that were it not for the labor unions in the United States greedy capitalists would have gotten so heavy that they would have toppled over to their own destruction, and the United States with them. He also used the word "contemplation" in regard to Rerum Novarum and Quadragesimo Anno. He said we must learn to stop, think, and meditate on the encyclicals. Lastly he said we must get the spirit of the encyclicals. His speech will be published and I am sure you will get it through Work.

The Bishop had a word of praise for Fr. Higgins, Fr. John Hayes and a lot of the people we know from the Catholic Worker group. He said the objective of the Church is to help all people regardless of race, color, or creed. The encyclicals have accomplished a lot.

Sincerely,

Gerald Fitzgibbon

Wisconsin

Corpus Christi

May 24, 1951

Dear Robert,

For some time I have been meaning to write to you, especially after each of your articles in the C. W., but find the business of farming—emphasis on the business—taking most of my time. Enclosed is a tenner—I purchased it for the Spring appeal. Will you send me a copy of Catholic Radicalism out of that? The Revolution has a nucleus in Green Bay and some of it is spreading South as far as here. C. R. should help in immediate environment somewhat.

Wish I had the time to write at length re your stuff—when I am started on my own . . . but then that would mean cutting down on meals in all probability, too. But a few thoughts on your last two articles. Your reluctance to continue the negative discussion of pacifism and anarchism is understandable enough. But I feel them cause for much of the misunderstanding that demands such prolonged restatement of principle is due to the fact that anarchism and the variations on that theme are only seen as negative attacks on the existing evil—and is right in essence in naming it the Machiavellian state, or simply Machiavellianism! Now I know very little of the tenets of Anarchism, Anarcho-Syndicalism, Communism, and of the I.W.W. Of their positive program that is. So it is probably presumptuous of me to dismiss what I take to be their positive program—the institution of their political and economic theories in practice for the existing thing—with just a "so what." For I think that as far as the forms that political and economic intercourse must take within the normal community go, there are the simplest and most primitive manifestations of culture that community makes. One can see the anarchist interest in trying to prevent these forms from getting

out of hand and becoming more than forms. But as long as the form is fulfilling its function in an organic way, there can hardly be any place for the prosletyzing anarchist. So I would presume to state the problem of the State, or any other form of government, be it good or evil, as primarily the perversion of something that is good and natural in its simplest form. Now apart, or rather added to, the fundamental Christian concepts of the means used to prevent the perversion of good things, I think that the making alive of the concept of community among men is the most important to prevent that government from taking over the community. If this concept is realized among one's immediate neighbors, then there is no need to worry about the development of the world community. I have little or no argument with the anarchist mostly because I have so little information on them. I heartily endorse any non-violent means (however, there are other evil means besides violence of a physical nature) they wish to use to destroy the present situation in order to create a new, more organic order. Still, I'm not convinced (again probably due to lack of information) that their's is the best or only means of accomplishing these things. For one thing, the "system" is self-destructive—we can work for a softly fading away process however, rather than a violent end as seems imminent. But I would use this same means of preventing the community from becoming a structure of the organizers, namely the intensification of the concept of man as a community as well as an individual, to both cure evil of the day and to create the new community. Again I don't know the attitude of the anarchists towards the spiritual. Tolstol's attitude I know, but I have much confusion regarding materialism and anarchism. Anyway, it's along this concept of man as a community and an individual, presented for our day, that the real creative thought should develop from. My first introduction to this was in Guardian's Church and the Catholic and The Spirit of The Liturgy. And some somewhat lesser degree von Hilderbrands Liturgy And Personality. If you have anything further along these lines, I'd like to get it—I don't have much time for reading but I would like to crack some more of this stuff. I'm convinced its the burning question. Wish you would do something fairly explicit on it in one of these issues. Want to, say something about the non-conformists, but I have to conform with the mammary activity of some cows tomorrow a.m. So my regards to all at the house and farms. Keep me in your prayers.

Solidarity forever

In Christ,

Francis Coyle

Life of I.W.W.

Editor, Catholic Worker,

Back in the years between 1916 to 1923, the I.W.W. was a powerful factor in the harvest fields of the mid-west and the great north west from Oklahoma clear beyond the Canadian border in the great grain belt and desert of wheat. Agricultural Workers Industrial Union 110 of the I.W.W. started its drive in the Oklahoma wheat fields and headed north as the small grain ripened. They had many thousands of active members and delegates. They sang I.W.W. songs and distributed tons of literature as they headed northward. They traveled mostly by freight trains, held mass meetings with speakers in the towns, etc.

They waged many free speech fights in the harvest towns—in many instances filling jails. They went on threshing rigs and by direct action strike methods shortened the work day, raised wages, won better food and sleeping quarters. Many railroad train crews also lined up in the I.W.W. Their harvest drive was thrown on the thousand mile picket line which extended from Oklahoma up into the grain belt of Canada.

In every harvest town they had co-operative camps which they kept in a clean, sanitary condition and where they cooked and ate. When in town, many threshers and farmers hired their help from these I.W.W. camps.

Most of the membership was young, active, clean cut and sober. No drunks were allowed in their harvest workers camps. One of their mottoes was "You can't fight the boss and booze at the same time." When the grain harvest was over, the drive continued into the apple and fruit districts of Idaho and Washington, then south to California.

The I.W.W. had made it possible for the migratory workers to ride the freights. They requested all workers who rode them to have a red I.W.W. card. In this action many train crews backed them up, wherever the town law threw one of them into jail for union activities hundreds of I.W.W.'s would come in and fill the jail to overflowing. They would sing work songs in the jail and make all the noise possible until all were released—thus making an injury to one an injury to all. I never met a finer bunch of workers in my life than these brave, valiant and courageous fighters of the I.W.W.—real men of backbone and steel.

Yours for a better world.

Guy B. Askew

Appeal from Hungary

Dearest Catholic Worker:

Your paper is wonderful. It is a real consolation for us to read this paper.

We are informed that your peoples are very goodhearted: they will give help for unhappy Hungarians.

We are informed that you have many unemployed, but we are in the same situation.

Hospitals in New York are full and there is no place for the sick. We are in the same situation in Hungary.

Please send for us Hydrogene superoxid pastilles and saccharin tablets.

It is very difficult to find in Budapest medicaments. In the Black market there are many medicaments but they are expensive.

Used bedclothes are nearly duty-free. Please send us used bedclothes. Hydrogene superoxid pastilles and saccharin you can send us even in an envelope.

Thank you so much. God bless you.

Sincerely,

MISS MAGDA HEGEDIUS,
Budapest V. Klotild utca 10/Be.
IV. em. 4.
Hungary, Europe.

Bl. Martin de Porres House

1017 N. 7th St., Harrisburg, Pa.

Dear Dorothy:

Is there anyone in your midst who would like to come to Harrisburg to assist in this work, perhaps to take it over entirely?

My cast iron constitution is beginning to crack up after twelve years, eight of which have been spent in this house. Am compelled to take a rest.

None but a person who has been indoctrinated in C. W. ideas could possibly get along here. You know this. Above all, a genuine love for the colored people is needed.

The house consists of six rooms in good repair with all necessary appurtenances—chairs, tables, cots, gas stove, ice box, heatrola, dishes, piano, victrola, electric fixtures, etc. The rent is \$15.00 a month, and for the two years we have had to pay rent, it has been paid by the St. Vincent de Paul Society. There is no other regular income at this time, only a few intermittent donations.

Life is a real struggle here, there is endless work, much tribulation, many privations, coldness and indifference—who will take up this burden?

If you have any suggestions please let me hear from you soon.

Sincerely yours in Christ,

MARY FRECON

+ + + BOOK REVIEWS + + +

HOPI INDIANS

CULTURE IN CRISIS, a study of the Hopi Indians, by Laura Thompson, Harpers, \$4.00. Reviewed by Ammon A. Hennacy. "For our world is in crisis as stern and as obscure as that of the Hopi Indian Tribe, and an aspect of that crisis is the dissolution of the human bonds and the sinking of faiths and values which are from of old." John Collier, in Introduction. "The Hopi are in crisis. In crisis too are ethnic communities throughout the world, and the world is in crisis. Hopi life—the Hopi event—contains and yields meanings of planetary scope."

Here we find John Collier and his wife at their best. The lesson for them—and for us—is to think carefully and discover if possible the fine nuances of thought, decision and character which changed an Indian commissioner, and a sincere and able anthropologist (the author of the excellent *Hopi Way*) into apologists for bureaucratic government.

From the time of wholesale robbery of the Indians of the Southeast and their forced removal to Indian Territory under Andrew Jackson in 1828, when the Indian Bureau was in the War Department, and the continuation of this robbery after the Civil War when Carl Schurz, a supposedly liberal, was in control when the Indian Bureau had previously been transferred to the Department of the Interior, and continuing under more or less do-good Quaker influence until the access of Collier to the Indian Bureau in the depression, the policy was one of coercion, robbery, military despotism, and subsidizing of missionaries to "convert the pagan Indian."

The thesis of this book is that the influence of missionaries, especially those of the Mennonite faith, has broken down traditional religious beliefs of the Hopi in the villages of New Oraibi, Upper Moencopi, and Bakobi. And also that the coercive measures of the government have produced "rigidity and ultraconservatism" in the outstanding rebel village of Hotevilla, and to a lesser extent in Shongopovi.

As the white man's world crumbles the Hopi are shown to have a world outlook, a faith, a Way of Life more satisfying and wholesome than that of the ancient Greek city-states or of any modern Utopia. Will the Indian Bureau succeed in demoralizing the Hopi? Will the missionaries, the army, and the cattle and oil men succeed in getting the souls and bodies of the Hopi? How can the Hopi retain their ancient faith and convince the white man that here is one people who do not live by the white man's rule of money?

I feel that the author raises these questions but she fails miserably in answering them; and what is worse, gives foolish advice unworthy of an anthropologist. I am sure that she sincerely desires the welfare of the Hopi. How an intelligent person can be so muddle-headed can only be explained I suppose by the fact that she has no conception of the basic Hopi anarchist ideal, and her ethical outlook fails to comprehend the essential pacifism of the Hopi. She mentions the latter but does not know what it means.

Before going into a detailed discussion of these issues it is well to tell those readers who are not familiar with the Hopi who they are and where they live. The Hopi are a small Indian tribe of about 4,500, of pure stock and with very little intermarriage with outsiders, who live on about a thousand square miles of desert and semi desert land on high plateaus (5,000 to 8,500 feet) ninety miles east of the Grand Canyon and seventy miles north of Winslow, Arizona. The rainfall is from 10 to 13 inches and the mean annual temperature is 51 degrees Fahrenheit. They have lived here for over a thousand years. They work extremely hard to raise the corn, melons, etc. upon which they subsist. They have never been at war with the U. S.; have signed no treaty, and consider themselves a sovereign nation. They have no tribal chief or government, each village being a theocracy of its own. They are the only tribe

which has had men in Federal prison for refusing to fight the white man's wars.

I do not pretend to have as much detailed knowledge of the Hopi as either John Collier or Miss Thompson. I have read all available books on the Hopi; have been in each of their villages, and have been welcomed in Oraibi and Hotevilla several times. I have accompanied Dan Katchongva and his interpreter Thomas Banyacya here in Phoenix and in Washington, D. C. in half a dozen interviews with government officials. I have witnessed these officials lose their arrogance and self confidence under the magic of Dan's sincerity and nobility. I have been privileged to attend conferences of the wise leaders of Hopi tradition and to ask them questions and to have them ask me of my opposition to war and the payment of taxes to the government.

With Miss Thompson's disapproval of the narrow minded Mennonite outlook I am in thorough agreement. They are supposed to be one of the historic peace churches, yet their record of cooperating with the government in their farcical "second mile" in CPS camps in the last war is anything but Christian or pacifist. In forty years they have not produced one conscientious objector among the Hopi. Hopi objectors were "pagans." I have spoken to the present Mennonite missionary in New Oraibi, who had formerly been in a CPS camp. Despite this my feeling is that he did not care to understand the Hopi tradition. I visited at length with the Mormon missionary and his wife in New Oraibi and met them later at the Snake and Butterfly dances. They showed more tact in their missionary endeavor than the Mennonite and Baptist who would not attend what they called "heathen ceremonies." Mormon dogma has a special teaching about the Hopi being "chosen people," but the feeling of the Hopi seems to be that the Mormons "choose" to steal their lands. This is not because Mormons are thieves more than other white men but it is because they settled nearby and are the immediate whites who have done the robbing. Mormons are fine people in many ways but on the subjects of war and capitalism they are ultra conservative.

The chief herdsman is a Mormon government employee and many Hopi feel that he is an advance agent for coming Mormon aggression. I visited the Catholic priest on the Navaho reservation at St. Michele's. He felt that little could be done to convert the Hopi. A letter from another priest there appeared recently in the Phoenix paper in which it was stated that there were many fine points in native Indian religion which did not need to be discarded. So much for missionaries.

This book gives a thorough explanation of Hopi customs, of their clans, dances, and of their especial organic attitude toward children. It is well illustrated.

While Miss Thompson does not openly whitewash the Collier administration she does so by inference inasmuch as she condemns the previous antisocial attitude of the Indian Bureau and suggests that: "recently . . . in Congress . . . and a change in Indian Service personnel, and also because of renewed pressures toward 'liquidation' of the Indians and of the Indian Bureau by powerful lobby groups, the forced assimilation policy has been revived in Indian Service."

It would therefore seem right

at this point to show that whatever the advanced insight which Collier had in dealing with Indians in general and the Hopi in particular he was the administrator at the time when the two greatest crimes against the Hopi were committed. If he believed that these crimes were unavoidable or necessary or if he thought they were for the ultimate good of the Hopi then he was a man easily fooled and of dim vision. If he knew better and did not resign rather than be a part of this evil then he is a moral coward. General's Wool and Dunlap resigned from the army in 1828 rather than move the Indians from the Carolinas and Georgia to Indian Territory. General Glassford resigned in Washington.

(Continued on page 7)



THE MASS

The Mass, translated and adapted from a similar photographic album published by the Dominicans of Paris (Editions du Cerf). Available from Fides Publishers, 166 W. Washington, Chicago 2, Ill. 15c. single copy; 50 copies for \$6.00.

Reviewed by Jack English

The one absolute mark which distinguishes Catholics from other religions and sects is the Mass, and our belief as to what the Mass is in itself and what it should be in our daily lives. For many the Eucharistic service is a representation of Christ's sacrifice. For the Catholic it is a re-presenting of that sacrifice. It is the Passion. And this has always been the most difficult of the Truths of the Faith to realize, to comprehend and to incorporate into our lives. All of the other sacraments surround it, and to a great extent draw their meaning from it, indeed all of the activity of the Church must see the Mass as the center and source of the life of Christ in the world or lose its proportion and its validity.

Nearly everything which I have read about the Mass has been scholarly and erudite. I always found liturgical writings difficult at first and then finally obscure. Nothing I know of has presented the facts about the Holy Sacrifice in such a manner that it could be popularly understood by both adults and children. And so the Fides Press is to be congratulated in bringing out in this country the enormously successful mass album of the French Dominicans.

"The Mass is a banquet, a sacrifice, a re-union, a festival, a conversation with God, an offering, a call to action and finally a preview of heaven. What a rich, full and exciting definition of the living gift which Christ left with us. Each phrase is developed from the doctrinal point of view simply and directly; than a practical application of that phrase and doctrinal treatment is made for use in our daily lives. And all of them are illustrated with the most vivid and beautiful photographs. A real meeting of the theologians preciseness, the reporters sense of currency and the photographers eye for the visual detail. The Mass album is certainly the best possible investment I have ever heard of for fifteen cents.

"I think, therefore, that we have to say that, in the last analysis, the state is built upon the ability of its government to operate successfully its supreme coercive power." Harold Laski, *The State in Theory and Practice*.

EXISTENTIALISM

Being and Having, by Gabriel Marcel, The Beacon Press, Boston, Mass., 2.25. Reviewed by Michael Harrington.

Had philosophy actually made men agree? Kant saw that it had not, and reasoned to the impossibility of metaphysical certitude. The criticism was devastating. But once it was made, he realized that certain metaphysical conclusions, like God, were still necessary. For a while, science seemed to solve the dilemma. There was no necessity for these ideas—or for any ideas which were not a generalization of observable fact. But Stalinism became the logical horror of man, the empirical fact. And unvalued reality, once benign, began to dominate unvaluing man. Industrial technique controlled the release of atomic energy — man could not. Time had sharpened the Kantian dilemma.

Contemporary existentialism attempted a radical solution. It risked the horns of the dilemma and leapt to metaphysical conclusions without metaphysical method. Some (Sartre, Camus) found value in the leap itself. Bravery became worth-while because it was brave. But Gabriel Marcel found faith, precise content, the Catholic Church.

Does the result oppose the tradition of Thomistic certitude? Specifically, does Marcel fall within the recent papal condemnation of existentialism? And what attitude should a Catholic take toward this book?

At the very least, the encyclical should make Catholics approach this book in a critical frame of mind. Papal authority creates respect which is founded on faith in Christ, and is superior to rational conviction. But from this position, I think Catholics have little to fear from M. Marcel—and much to gain. On the whole, I do not think he maintains those existentialist propositions condemned by the Pope.

However, Marcel does present difficulties. But if we use the distinction which he makes between being and having, most of these vanish. To have is to control, possession is external to us. But we do not "have" the important things. Do we have our life in the sense of controlling it? Hardly. We are so involved in it that we cannot even think it external to us. It is in the realm of being, and being leads to Being, to God. This is not the concentration on "a flux of existence which the Pope condemns. It is the affirmation of Essence.

The same thought distinguishes problem and mystery. The problematic lies before us, like the addition of a column of figures. The mysterious involves us—and each generation of lovers are so involved in their relationship that they find the stars more logical than logic. *Humani Generis* mentions the point without making the distinction. The Pope reiterates the Thomistic notion of disposition, the tremendous efficacy of the individual's non-rational attitude in assenting to truth. Indeed, Gilson's *Spirit of Medieval Philosophy* documents the critical importance of the unproven, revealed, believed "I am Who am" in the progress which scholastic theology made over Greek thought.

Marcel lived the Kantian dilemma when he was outside the Church. He could not use Biblical inspiration. Many in his audience share that predicament. They distrust reason because it does not actually create assent—and they need God. It is not surprising that Marcel could not settle on Thomism, since it had not been able to extricate him, or many just as sincere, from his position. The problem of God waits the discovery of the mystery of God, a mystery which Thomists knew beyond and before all proof. In this sense, he does not reject Thomistic certitude, as much as he finds it unsuited to the particular situation. On some occasions, he does attack scholasticism itself. But these cases are not critical. Marcel clearly states his position

and it is moderate. "I believe that there is a danger in thinking that the philosophical-theological ideas which we find in St. Thomas . . . are suitable for everybody in our day, just as they stand."

There is a danger that this attitude will lead to a relativism in which truth depends on the state of society. The Pope expressly condemns this. So does Marcel. "The formula is here: 'I affirm because it is.'"

A critical attitude should not, however, keep us from the positive content of Marcel's book. To a large extent it is a journal. Its ideas are identified with the taxi, or the street-crossing, or death of a child, which occasioned them. Marcel promises to visit a sick friend. He then sees that his sympathy might change when the time comes for the visit. Always close to the initial situation, he is able to discover the necessity for something fixed and superior within existence. And he realizes that all promising is pride unless it is a total commitment of the individual to God.

This method involves the reader in a problem. Part of Marcel is the brilliant — and dry — dialectician. (A quality of many existentialists. When Kierkegaard is dialectical, he is as dense as any thinker in history.) Unfortunately this note prevails in the beginning of the book—and might frighten lay readers away. I can only hope that it will not keep readers away from his brilliant and readable analyses of charity, death and war. However, the three essays which close the book can be recommended without qualification (especially "Peter Wust on the Nature of Piety").

Gabriel Marcel has lived the Kantian problem. Mere thought will not convince, since conviction is not a function of thought alone. But experience may lead us to the disposition where it will. His book is a testament to the reality of faith within existence. One can only hope that Catholics will respect the wisdom of *Humani Generis*, that they will maintain a vigilant attitude—and that they will conclude that this book does not fall within the terms of the condemnation. If they do, they will find a rich poetic intuition and a faith which fears no data and remains uncompromised.

BOOK RECEIVED

Seeds of Hope by John M. Oesterreicher. Pio Decimo Press, St. Louis. \$1.25.

This book is subtitled "Five Sermons on the Mystery of Israel." Father Oesterreicher a convert himself, is dedicated to the apostolate of the Jews. In this little volume he speaks movingly and simply of the great desire of Our Lord to draw His people to Him. He counsels us to pray for the conversion of the Jews, to guard against the sin of anti-semitism, to realize in Christianity the full flowering of the Hebrew tradition which is its root. He warns us against hate, the destroyer, replacing love, without which, in the words of St. Paul, "the heart-strings wither." Father Oesterreicher regards Israel's desire for God as inspired and prophetic, an eternal desire which will only be satisfied when the Jewish people find their rest in Christ. These sermons ought to be widely distributed among all Christians, particularly those whom Father speaks of as "reluctant Christians," those not ready to recognize their semitic brethren as truly Christ's own people, and for whom he also begs us to pray.

Archbishop on Capitalism

(Continued from page 1)

of the great supernatural joys for the bishops of our time to work in full understanding; the angelic pastor, His Holiness, Pius XII, has clearly showed the way in telling them on many occasions that the evil which one sees everywhere, which causes disorder in ideas and incites an undisciplined morality, is materialism which presents itself under two aspects, equally disastrous for the lowly and humble, equally disastrous for the moral and religious life of the men of all classes; communism and capitalism.

"The tragedy caused by these two economic systems, says Pius XII, should convince the whole world, but especially the priests, of their obligation to remain loyal and adhere to the social doctrine of the Catholic Church.

"Against communism, unity of thought is practically complete, because Rome has formally condemned the anti-religious ideology of atheistic communism, and clearly indicated the voice to follow for those who do not wish to be completely remiss in their faith, for the communism is essentially perverse and one cannot admit on any grounds, collaboration with them on the part of those who wish to save Christian civilization." *Divini Redemptoris*, p. 47.

"Against capitalism, the battle is engaged: the Church, for more than sixty years, has condemned that which is contrary to nature. His Holiness, Pius XII admonished the world last September 23 in a sad statement: 'There are still,' said the Pope, 'priests, religious and lay Catholics who have shown themselves timid and uncertain before the grave and disastrous consequences of capitalism.' This timidity and indecision exists in the spirit of many, even though the Sovereign Pontiffs have spoken often of that vicious, corrupt and inhuman capitalism, which actually dominates the economic world. Following the Pope, the bishops of many countries, and in particular, those of Quebec, in their collective letter on the labor problem and the social teaching of the Church, have denounced the abuses of capitalism as it exists, so that it is impossible to disagree with Pius XII that it is necessary for all to work to stop the abuses of this economic system. (Pius XI, Q.A. 67).

"Examine capitalism face to face in the light of the teachings of the Sovereign Pontiffs. It does not take its name from capital, but from the worst of the abuses in the economic and social order: the excessive accumulation of scarce goods in the hands of a few powerful rich, so that many men exist in privation and suffer in mind and body. Pius XII recently made this precise definition of terms.

"This way of life, already contrary to nature in its very origin, only maintains itself by a series of abuses which include 'the domination of gigantic enterprise in the economic order and the prevalence of an uncontrolled spirit of expansion in the political order, all without the least concern for morality' (Pius XII). Organized by the power of gold and protected by political influence, it seeks in every way—even under the cover of law, and without a thought for the sufferings of the people, nor the death of the poor who need food and clothing—to diminish production and reduce culture, to tamper with money, to destroy those commodities most important for the necessities of life, all this with the unique purpose of raising prices and making profits.

"Let us examine the actual abuses of Canadian and American capitalism on three levels which the people cannot overlook: the grain which gives us bread, the milk which furnishes butter, the potatoes which are the bread and butter of the poor and the hungry. In North America we see these three necessities stored, held back and destroyed by the monopolies under the eyes of indifferent governments. We must admit that a vicious, corrupt and inhuman capitalism reigns in North America. And I do not speak of scandalously deficient housing, nor of hoarded clothes, nor of the exploitation of resources up to the point of their very destruction, as if, in order to enrich a privileged class, it is necessary to ruin the wealth of a country and despoil future generations!

"It is capitalism, vested and protected by antisocial legislation which gives it national and international political power. It is capitalism, vicious, corrupt and inhuman which separates God from man, which enervates the worker by the terrible struggle for everyday goods so that he enters the state of marriage depressed, almost unable to observe the divine precepts of domestic life. It is capitalism so opposed to the order of nature and the order of God's will, that the Church condemns and always will condemn, according to the vigorous expression of His Holiness Pius XII. (Exhortation p. 34).

"When did the Church make this condemnation, the defenders of capitalism ask. The answer is old. The Sovereign Pontiff repeated it a few weeks ago. Speaking of the social question and the role of the Church, the Holy Father joined together in a singularly significant comparison of the slavery of the ancients and the slaves of modern capitalism, the proletarians. This comparison clearly shows us that capitalism like slavery is contrary to na-

ture and that it is, from now on, condemned by the law of God and the natural law.

"The Church, in accord with the law of God and the natural law, allows a man to have employees, to use cosmetics and have servants who belong to the house and who are part of the family, but it will not accept slavery as a right, since this social state is contrary to the dignity and liberty of man. The Church, in accord with the law of God and the natural law, permits a man to possess property, to accumulate capital, to cultivate and exploit it for an honest and proportionate profit, but the Church will not accept an economic regime which places capital in the hands of those men whose only interest is profit and who believe in famine and scarcity of necessities to raise prices. For this social state is contrary to the dignity and liberty of man.

"Slavery and capitalism are abuses, miseries, evil social acts, as thievery and murder are evil personal acts. In restoring the law of God and the natural law, the Church does not pronounce a formal condemnation against this erroneous conduct. Her role is not to cry 'anathema.' The Church em-



plays all her human and divine forces to restore the economic order and to obtain, in industry and work, more importance for the man than for the machine and the technique, more esteem for the dignity and the liberty of workers than for profits, more care for the integrity of the family than for the interests of financiers.

"The bishops will not content themselves with preaching Church social doctrine, witnessing truth, rejecting error and condemning abuse. They wish to combat neopaganism with their two divine weapons for the sanctification of men and the organization of society. They use the natural light of reason and the supernatural clarity of Revelation. It would be a terrible error to pretend to secure the rights and duties of man in the social order without taking the Incarnation and Redemption into account. The Gospel is a fact and doctrine which all mankind should benefit from. As the Sovereign Pontiffs have always urged, it is necessary to obtain the reform of morality among the Christian people. 'The solution of the social question,' said His Holiness Pius XII last March 11, 'cannot be brought to a good end unless by those men who live in the faith and who perform their duties in the spirit of Christ, always faithful to Him, to His Church, and to the successor of Peter, whatever the price.'

"The three means of obtaining moral reform will always be the same: the practice of the sacraments, of prayer and voluntary sacrifice.

"His Holiness, Pius XII, brought this to the attention of the Catholic world when he addressed the workers and employers of Spain. 'Be men who live in the faith, men of sacrifice and prayer. Yes, the Christian life, the Christian

life in perfect accord with the law of God and the faith of Christ, will forever remain on this earth as the best remedy for social misery.' It is for this reason that His Holiness Pius XII has energetically protested against those who accuse the Church of failing to aid men in the daily life on earth because it speaks of the Kingdom of God. 'Nothing could be more false,' writes the Pope. Who has done as much as the Church so that family and social life will be tranquil and happy upon the earth? What State has ever prepared a program which approaches the social doctrine of the Church in integrity, consistency and realism? Without the Church, without Christian virtue, without a reform of morals, the social question is insoluble.

"This reform of morals, this difficult interior life, this logical and truthful Christianity will not end as a Kingdom of this earth. The Church is promised eternal life, and though it take time and the Church be accused and condemned for protecting and defending the poor and the weak, she will have her martyrs, and in the end, capitalism, like communism, will be conquered by the justice and charity of Christ.

"This happy result will be obtained more quickly if the reform in morals augments the reform of economic structure. The Bishops also use a third power which Our Lord gave to them, the power to govern the Holy Church, a power which grants them a right of leadership when, through the malice of men, or the evils of the time, the people are abandoned, exploited, or menaced by peril.

"In accord with the ancient tradition and constant teaching of the Church, the Catholic Bishops will imitate Saint Leo the Great, Saint Loup d'Orleans, His Holiness Pius XII and, at cost of their life if necessary, save their city and their people from world chaos. It is a Christian joy to read the inscription on a marble monument in one of the public places of Rome: 'To Pius XII, defender of the City.'

"Yes, the Popes and Bishops have always been, and will always be, the first and the last to defend the people, the lowly and humble as well the great and exalted. This was seen many times during the last two great wars. When chiefs of state had been killed, dispersed, or were in flight, it was the Bishops who were left to meet the invaders and who persuaded them to spare the people.

"Guided by His Holiness Pius XII, who has said ceaselessly, 'Go to the workers,' or in modern language the 'misericord super turbam' of Our Lord, the Bishops have not hesitated to begin their work of salvation. In past times, they have aided the workers in organizing the reform of the structure which will finally replace capitalism totally. In the labor world they have encouraged professional organizations, syndicates of worker and employer, corporatism which truly changes all relations and includes employers, workers, journeymen and apprentices. They have demanded and taught as a right that the state pass social legislation which takes account of the man and his family more than of the financiers. They have not hesitated to favor, and to lead, the people according to the laws of prudence, participation in profits and responsibility. They well know that this cooperation is not imposed by the natural law, but that it is an excellent attitude against capitalist tyranny once agreements between workers and employers are made. This is the point made by His Holiness Pius XII when he said recently: 'The Church looks kindly on, and even encourages, those who, within the limits permitted by the situation, attempt to introduce elements of social contract in a contract of labor and to ameliorate the general conditions of labor.'

"As the capitalist, like the slave masters of old, take their place, this evolution, this transformation, this reform of the economic structure, has already begun and made headway. In Europe and the United States, even in Canada,

many employers, who own large factories, have been enlightened by the teachings of the Sovereign Pontiffs and directed by the social teachings of the Church. They have torn their enterprise away from the cruel domination of capitalism and they have initiated participation in profits and responsibility and all the reforms of social structure which are allowed to workers and employers. They have established more human and Christian relationships, based on the principle of mutual confidence, on agreement and the collaboration of owner and worker.

"This then is what the world asks of the bishops in the face of economic materialism. This is what the world waits for from the successors of the Apostles. The lowly and weak, the humble as well as the powerful and exalted, may place their confidence in the social doctrine of the Bishops of Quebec. They need not doubt, nor be timid concerning this doctrine as it was stated in the collective letter of the Bishops of Quebec. This letter was received in the highest places. His Eminence Cardinal Piazzi, secretary of the consistorial congregation, examined this letter in the actual presence of the Pope, and after it had been analyzed by theologians, philosophers and economists, it was declared a perfect interpretation of the papal teachings and proclaimed a document of universal value.

"By now, eleven great nations of Europe and America have translated this document into their own tongue. This is hardly consolation for those partisan and small groups who are always guided by financial and political motives, and who believe themselves authorized to formulate programs for their workers—and who affect the airs of men who preach social peace. It is this group of sociologists whom Pius XII said were paying them with false words. But in spite of this opposition, the Bishops, ever heedful of the directions of the Sovereign Pontiffs, have continued to expound the social doctrine of the Catholic Church. They have gone on, restoring man to God in all the phases of economic life, organizing the reform of social structure so that wealth will be more justly distributed, working for a just wage for all the honest workers, and for true liberty for those who do everything they can and who have a right to live a life of Christian and human dignity, without forever living under the cruel menacing danger of not having work.

Against this concerted action of the Church for the poor, the humble, for those who work, and are found near Our Lord Jesus Christ the masses, the people, capitalism would defend itself, and finds defenders to menace and foment revolution and persecution. The fact remains, that capitalism is condemned to death, however violent the spasms it produces in the twentieth and twenty-first century. The Church, like God, is patient, waits and suffers. But it will not give in to error and injustice, it defends the truth and protects the weak, it will not be stopped by the power of evil nor discouraged by weakness of good.

"Beloved brethren, the Bishops of the Church, and those of the new ecclesiastical province of Sherbrooke like those of Quebec, will take up their mission as successors of the Apostles. In all peace and tranquility be assured that their labor is not in vain in the Lord and that they and their successors will see among us the peace of Christ, for peace is the work of justice."

PLUMBER

If there is a plumber in the New York area who could give us some time, and advice about the old water pipes in the house would he please get in touch with us as soon as possible? Most of the floors have no cold water, and among other things this means that toilets have to be flushed with pails or not at all.

Maryfarm Retreats

June 17-22—Msgr. Gerhard Fittkau. A retreat on the Sermon on the Mount and its implications today.

July 8-13—Father Martin Carrabine, S.J. Retreat based on the Spiritual Exercises of St. Ignatius.

July 20-23—Fr. Robert A. Brown. A retreat in the spirit of St. John of the Cross.

Aug. 12-17—Father Patrick Veale, S.S.J. Retreat on the relationship between sanctity and the spirit of mortification and sacrifice.

Aug. 31-Sept. 3—Labor Day week-end. Father Gregory Smith, O. Carm. Retreat for husbands and wives. Those unable to leave their children in the care of friends or relatives, may bring them.

Retreats begin Sunday night and last through the week until Friday morning. July 27th, Helen Iswolsky will give us a week-end on Russia. She is the author of "Soviet Man Now," "The Soul of Russia" and other books. We emphasize this course because we must know and love those who are considered to be our enemies if we wish to use the weapons of the spirit. Helen has given us week-ends and talks at the Catholic Worker in New York, on Dostoevsky, Tolstoi and Soloviev.

To reach Maryfarm, Newburgh, take the Hudson River Day Line, or New York Central, or a bus from the Port Authority Terminal. Arriving at Newburgh, take the Coldenham bus which passes Maryfarm. Phone is Newburgh 916-J2. For further information and reservations write Vincenza Baglioni.

The Case of Willie McGee

(Continued from page 1)

leged attacker wore a T-shirt and had "Kinky hair."

All White

Willie McGee had been tried three times by an all white jury and judge. Twice the case was thrown out by the appellate court—once on the grounds that the lynch atmosphere prevailing made a fair trial impossible, and again on the grounds that the original indictment had been brought by a grand jury from which Negroes were excluded. In spite of all this they murdered Willie McGee. Once again the agencies of government that were appealed to failed to act, once again Mr. Harry Truman failed to act. Once again the United States government is guilty of racism, once again it has demonstrated its habitual violation of natural morality. To such a government we owe no loyalty, no devotion, no gratitude. It is a mockery and an hypocrisy.

There were letters of protest on our treatment of the Martinsville seven. Among them one which stated that we, together with the Stalinists, always managed to find a Negro innocent of any crime attributed to him. This, of course, would be a puerile attitude to take. It would be an inverted racism for it would suppose the Negro to be so superior to the white man that he alone would be exempt from the common lot of us all—that occasionally all of us fall by the way-side. But equally erroneous was the attitude of this woman who wrote protesting our attitude (or rather what she assumed was our attitude). For she attempted no answer to the arguments advanced in favor of the Martinsville seven, she assumed they were guilty and the attempt to exonerate them was Communist propaganda. But, in the case of these seven and in case of Willie McGee, aside entirely from the question of their innocence or guilt, the fact remains that no white man, in these States, has ever received a death penalty for a similar offense. In view of this I do not see how it can be denied that Willie McGee and the Martinsville seven were murdered because they happened to be colored. I do not see how it can be denied that, in this so-called democratic country, there is one law for the colored and another, for the white. And I think this has to be stated and brought to the attention of the world no matter what use the Stalinists will make of it. If we fail to do that then indeed we are not concerned with justice in itself but only with the defense of selfish interests.

Sometime ago (in the January, 1941, DUBLIN REVIEW) Michael de la Bedoyere in writing of European Catholics, stated: "Such a spirit as this is tantamount to a worship of the State, for it means that when it comes to the point the Catholics and Christians of Europe are ready to put the State's integrity and authority before the fundamental principles of the Natural Law, which is the Law of God. They do it without thinking; they do it as a habit; they do it even as a Christian virtue." And it is equally true of American Catholics who leave the defense of such cases as Willie McGee to the Stalinists. And who acquiesce in the habitual violations of natural morality that characterize the war-making State of today.

Capital Punishment

The dishonest tricks to which newspapers in this country will resort was shown by the mention in the press that along with the Martinsville seven one white man was executed for rape. What they failed to point out was that the white man raped and then murdered his victim. Whereas there was no question of murder in the Martinsville case.

And yet I do not think the white man should have been executed either, for I do not admit the right of the State to inflict capital punishment. But, leaving aside the ethical considerations that move

me to this conclusion, I would like to quote the reasons for opposing capital punishment given by Father Eligius Weir (who, however, states that "the best moralists admit the right of the State to inflict capital punishment") in his book CRIMINOLOGY:

"I personally am opposed to capital punishment because:

"1—It is not a deterrent to crime. A study of crime statistics will show this.

"2—It smacks too much of an eye-for-an-eye philosophy—a philosophy which is followed only in this particular case. It isn't logical. Society would revolt at carrying out this philosophy in other cases.

"3—Murder is very often a crime of passion and murderers are often rehabilitated and ready to assume an honorable place in society much sooner than a petty



thief or a check artist. On my office staff at Stateville I have six men working for me and five of them are convicted for murder. I consider them much more honorable and better men than a great many of the people who are on the street today.

"4—It is the thought of many prison administrators and parole men with whom I have spoken that a murderer is one of the best parole risks."

So much for this. For I bring up the question of capital punishment merely to point out that even in the case of the white man executed for rape and murder there is still a word to be said against the death sentence—leave alone the atrocity of inflicting the death sentence for rape alone.

Now these are all questions that come up around the murder of Willie McGee. And perhaps again it will be said that we are making capital of this for propaganda purposes. And we are. There is reason for considering the type of society that allows this to take place. There is reason to consider the legitimacy of a government which kills many innocent people in its wars to defend "democracy" and then condemns to death a man who may have been guilty of rape. All these things are quite relevant to the question of Willie McGee and consideration of these questions will lend more purpose to his death than otherwise might be.

On August 2, 1950, priests of Barcelona fought for workers who were being expelled from their quarters. They had received no satisfaction from government authorities. They held: "If the workers do not have housing, it is almost vain for us to preach the rights of the family and morality, the obligation of Christian education . . . We had recourse to all the authorities in Barcelona and the government ministers of Justice and Labor . . . Apparently, no one cared in high places . . . Natural right is superior to any legality . . . We mobilized because we desired to give a practical lesson in the theology of the Mystical Body . . ." (From Apostolado of Barcelona, reprinted in Fiches Documentaires of Louvain, May 15, 1951.)

FRIDAY NIGHT SPEAKERS

8 P.M.—223 CHRYSTIE ST.

June 8—Dorothy Day

June 15—Frank Sheed

June 22—Fritz Eichenberg

June 29—Robert Ludlow

Spanish Workers'

(Continued from page 1)

publication of this view and the paper suspended publication. Ecclesia, a Catholic publication often connected with the Bishop of Malaga, also demanded government action. And when the Bishop of Barcelona called upon workers to assemble in the square and listen to the Pope's speech to the Spanish laborers, the civil governor had part of his posters torn down. Unsigned reports in the Nation (letters from Spaniards who feared reprisals if their names were known) told that many priests had sided with the strikers. The "persecution" of Catholic newspapers was confirmed, and unrest among the Asturian miners noted.

In April, 250,000 workers struck in Bilbao. (Minor uprisings had occurred in the interim. Madrid students demonstrated against a raise in street-car fares.) At the same time, workers in neighboring towns refused to work. Although stern action was promised, the strike was not broken. Estimates on the second day reached 300,000. At Manresa, between 7,000 and 10,000 workers struck against the employment of children. Meanwhile, other strikers battled with the police over the imprisonment of their leaders.

Unrest was reported in Malaga as May Day neared and the government dispatched a cruiser. This was the only case in which there was evidence of Stalinist organization and no disturbances occurred. Later in May, while Griffiths was asking Franco for cooperation, 30,000 men struck in Pamplona and the police were called out. Fifty men were jailed.

The most significant demonstration occurred on May 22. 300,000 workers in Madrid boycotted public transportation and walked to work. They also did not use their wine shops and lunch rooms. The protest was orderly—and marked by the presence of augmented military units. It brought the total of protesting workers to almost a million.

Several facts emerge from these disturbances. The government has admitted that miners now have a buying power equal to 56% of the 1936 (pre-civil-war) level; metal workers, 50%; textile workers, 59%; carpenters 57%; painters, 53%. Since 1935, prices have increased 700%, wages only 350%.

It is also clear from the admissions of the Spanish government that it is state policy to dismiss strikers from their jobs and to imprison their leaders. In Barcelona and Bilbao, these sanctions were not invoked because the strikes were so widespread that wholesale dismissal would cripple industry.

When the Pope—whose constant reiteration of the principles of Rerum Novarum and Quadragesimo Anno place him in the forefront of the defenders of free trade unionism—spoke to the Spanish workers last March they did not have far to look in order to apply his words. He said: "However she (the Church) also insists on the necessity of a more just distribution of property and condemns all that is contrary to nature in a social situation where, in contrast to a small group of privileged and vastly rich people, there lives an enormous impoverished mass."

The Pope's words should not be lost on American Catholics either. It should bring them to question how they can support a fascist dictatorship whose economic policy has opposed Papal notions of justice for the last fourteen years. It should make them wonder whether continued support of an ally of Hitler advances the cause of the Church. Evidently, the Spanish clergy have begun to wonder.

Book Reviews

(Continued from page 5)

ington, D. C. in the depression rather than use violence against the bonus marchers, leaving that distinction to General MacArthur. Ernest Crosby, Judge of the International Court of Claims in Cairo, Egypt around 1900, resigned when he became conscious that Tolstoy's Christian Anarchism was the highest ethical ideal. So there is precedent for Collier to have been a brave man.

The two crimes to which I refer are the drafting of the peaceful Hopi to fight in a white man's war, and, as described by his wife:

"The Navaho-Hopi land dispute was not legally settled until 1943, when the Navaho were confirmed in the use of three quarters of the original Hopi reservation which they had usurped and were occupying, leaving the Hopi the use of only 986 square miles of desert and semi desert land."

Thus the Hopi were so crowded that their range was overrun and sheep had to be killed by government order. If Collier did not want to be a part of this plowing under he should have resigned in protest.

Miss Thompson must have been a rebel herself in her younger days for she mentions several times that the insistent fight which the Hotevilla people made against partitioning land to individuals instead of leaving it in communal ownership caused the government to cease bothering all the other Southwestern Indians, as well as the Hopi, in this matter.

Why does she therefore call this same refusal of the Hotevilla folks to register for the draft or accept government sponsored Tribal Council as being "inflexibility . . . probably the most acute local administrative problem of the government staff." Does she not recognize a matter of principle when she sees it? She does not want the Hopi tradition to die out yet the very ones who insist the most on this tradition draw her greatest disapproval. She contrasts the First Mesa people (where Hopi government employees favor the Tribal Council) who have attitudes which please the psychiatrist to those of Hotevilla who do not cooperate. Is it the old story of the social worker who marks down as maladjusted, queer, or uncooperative those who will not "adjust" themselves to a crazy world? What about the world getting adjusted to a sane outlook? She admits that Hopi tradition is the sanest outlook on life presented, yet when the Hotevilla Hopi insist on this tradition she speaks as if they were making up a story to justify their own stubbornness. Last month I heard Dan and Thomas tell Congressman Toby Morris of the Indian Affairs Committee that they wanted to meet in the open in Hopland where the sun could be a witness to the truth in their hearts. Here the government officials and their Tribal Council friends and all Hopi could be freely heard. This is certainly not being "adamant."

Miss Thompson has her wires crossed when she suggests that

"Is it not clear that the efficacy of hope, in some cases lies in its disarming value? If I oppose violence, that is, if I put myself on the same ground as violence, it is quite certain that I tend to keep it up and thereby even to reinforce it; in this sense it is true to say that all combat implies a fundamental connivance between the two sides, a common will for the battle to go on . . . Could we not maintain that the will to destroy cannot be justified in its own eyes unless an identical will can be presumed in the other, that is, the enemy? Can it conceive itself except as lawful defense? If it thenceforth meets with non-resistance, it is negated at once, is completely disarmed." Gabriel Marcel, Being and Having.

"Mennonite influences may have played a role in the development of attitudes of non-cooperation and passive resistance at Hotevilla, expressed, for example, in the refusal of certain Hotevillans to swear any oaths or sign documents. Her dislike of the Mennonites has gotten the best of her. Does she not give credit to the people of Hotevilla in having enough rebel spirit to refuse cooperation with the conqueror without being advised by the Mennonites whom they despise as much as does Miss Thompson? What is radical and what is conservative? Miss Thompson says: "Hotevilla, the archconservative Hopi pueblo stands in a class by itself." I call them radical, and I guess that is what the FBI and the government thought when they refused to register in World War II and went to prison.

One can hardly believe that Miss Thompson is serious when she advises the Indian Bureau to develop 4H clubs, games, dances, plays, P.T.A.'s, etc., etc. Surely she knows that the Hopi have given all these and more as an organic part of Hopi life for centuries. The best that the white man could do compared to the colorful Hopi dances would be pitiful.

Culture in Crisis

Does Miss Thompson have any hope that the Indian Bureau and the politicians in Washington will do better instead of worse? Perhaps she has written this book nearly in despair hoping it will awake a few bureaucrats. Then, again, who could she appeal to if not to those in charge of the Indians?

There are two attitudes toward helping Indians today. Each side can be equally unselfish and sincere. I lived for nearly five years near the largest Indian pueblo along the Rio Grande: Isleta. Here nearly all the traditions have withered away. Practically a suburb of Albuquerque where liquor and bright lights have "assimilated" much of the Indian population. When the Indian Commissioner in Washington, D. C., asked Dan if he did not wish to become educated in the white man's way Dan replied that the only kind of education the white man allowed the Indian to have was to become an efficient slave, or maker of trinkets. For those Indians who have left their traditions the crumbling so-called civilization of the white man has only added disillusionment to offer.

There are those who wish to get Indian oil and minerals and grazing lands. They speak of turning the Indians over to the states; of allowing him to be a free man and not a slave of the Indian Bureau. What they really mean is that they want freedom to exploit him. If there is no community ownership of land then the Indian is likely to sell his land for a bottle of liquor. They want him to vote and to be like a white man.

The other group are those who support the bureaucrats of the Indian Bureau and want to make Indians stooges of the government, patriotic and religious as is the white man, but keeping the federal bureaucracy. Do-gooders of the Quaker type may work with both groups and be used as catspaws by them. Those who understand the Indians and wish them to live their own lives are very few.

Despite the fact that Collier had a greater understanding of the Indian problem than any administrator before or after his time, he is the most hated of all of them. This is because the "plowing under" of animals and men came under his rule. If he wishes to have any moral leadership he had better admit his mistakes, cease relying on politicians, and appeal to those, both Indian and white, who have finished with this mad white man's world and are ready to seek understanding of the peaceful traditional Hopi. When Miss Thompson has also renounced all Indian Bureaus and governments she can again explain to those able and willing to understand—the Hopi Way.

Chrystie Street

(Continued from page 3)

It do me? I look much older than my sixty years. I met an eighty-year old man the other day and he looked younger than I do."

The monologue ceased as quickly as it started when he recognized a very prim woman in the coffee shop. He hobbled over and spoke to her for a minute and promptly limped back to our table. Lighting a match to his pipe he resumed his talk. "You know what I said to that good woman? I explained how I had missed seeing her at the eight o'clock Mass each morning since I now attend the six o'clock service. My working hours have been changed. Now I am not the one to be preaching religion to anyone but I do suggest that each live up to his own faith or whatever he believes in." With that sage piece of advice we bid the man good night and made our way home.

Friday Nights

Our Friday night lectures and discussions have been especially rewarding during the past weeks. We have had such invigorating people as Father Martin D'Arcy, S. J. of England, Francis Downing of Commonweal, Mary Williams of the UN., John Cogley of Commonweal, Bayard Rustin of the Fellowship of Reconciliation and James Baker of Fordham University. We are now having the talks in our back yard where there is plenty of room and all interested parties are welcome.

Shorty Smith

Another member of our family finally succumbed to the rigors of fifteen years of steady duty in our kitchen. This time Shorty Smith had to pay a visit to Bellevue Hospital where he was operated on for a serious tumor. As Little George, Shorty's co-worker in the kitchen, said, the dining room is lonely and not the same place without Shorty. Shorty used to arrive in the kitchen about eight o'clock in the morning and never leave it till closing time which was midnight. During all those hours he never sat down even to eat his meals. This went on for seven days a week and you couldn't pry him loose from the house. There were times when various members of the house attempted to take Shorty to a movie but they desisted when they realized that he did not enjoy the movies.

Shorty never asked for anything for himself even when his clothes were going to rags. The one in charge of the clothes room had to see to it that Shorty occasionally received a presentable shirt or pair of trousers. One could go on for pages and still be unable to give an adequate picture of all Shorty has meant to the Catholic Worker down through the years. Thank God he will soon be home from the hospital and we pray that he will have completely recovered. I am asking our good readers to join with us in that prayer.

Man Needs Sacraments

Our former co-worker Tony Aratari used to urge us to see the recent French movie, "God Needs Men." We finally saw this unusually good picture at a neighborhood theatre. As you may know it is a picture dealing with a parish on an island off the coast of France. The parish priest deserted his parishioners since sev-

eral incidents had led him to believe that they were quite unregenerate and insincere in their Faith. The movie begins where the parish sexton at the request of the islanders attempts to provide a substitute for the parish priest. The trials and tribulations of the acting pastor layman are something to behold. This cinema is one of those rare treats on the screen that only happens about once in 10 years.

I could very well sympathize with those poor people who were devoid of their priest, Mass, plus the rest of the sacraments. I can remember two periods of six weeks each when we too were separated from our priest and sacraments. It happened to me during the war while we were aboard ships in the Pacific which carried no priest chaplains. There is no way of describing the awful void you experience in such a predicament unless you compare it in a limp fashion to taking a bath in salt water which water was the only available means for bathing. After such a bath you may appear presentable and clean but you still retain a maddening salt film over your body which causes you a great deal of discomfort. There is no doubt in my mind that the lack of grace surging into one's soul through the sacraments causes a similar distress, though not a physical but a spiritual one.

Censorship

Shortly after our attendance at the Blanchard lecture we had occasion to take in a panel series of talks on censorship at Town Hall. This affair was sponsored by the American Civil Liberties committee. It was obviously a reaction to the banning of the movie "The Miracle." Here we listened to six fairly well known people present their unanimous objection to any kind of censorship in the field of movies, books, newspapers, art and all other mediums of communications.

Even though it may be far fetched the entire meeting presented a form of censorship in view of the fact that they failed to present one speaker who favored censorship. However you did come away from that particular group of talks with the definite impression that these individuals were against censorship in any form simply because they have the feeling that censorship is undesirable and not because they had reasoned it out with some philosophical basis.

While these six speakers were quite interesting and charming they really failed to come to grips with concrete issues. I was thinking how vague and irrelevant their sentiments would be when faced with individuals and communication devices which are frequently at work in fomenting race and religious hatreds. For instance, if one had the power of preventing a man from agitating a group of people to perform a lynching. Would they sit back and state that that is a form of censorship and that we can't interfere.

Without Limits

Our work here frequently takes us into all sorts of strange avenues. You never really know from one day to the next what you may be called upon to do. One day you might be asked to recommend some one to be placed on the relief role much as you dislike the whole idea of relief. Another time you promise someone that you will vouch for their loyalty to the U. S. in order that he may obtain a job, much as you detest the business of having to take oaths to prove your loyalty.

Bob Ludlow had a similar experience one morning down at our post office. A poor old woman approached Bob with a request that he write something at the top of a letter she was mailing to Washington, D. C. It seems that this woman's loyalty to this country was under suspicion and she had a friend write a letter for her denying the charges. Before she en-

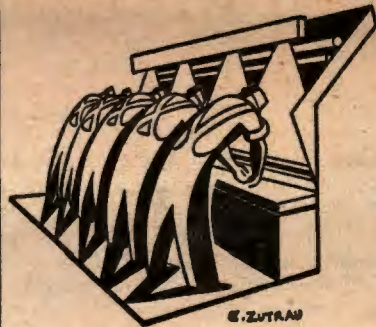
closed the letter in the envelope she thought it would be most fitting to write another sentence across the top margin of the letter. Since she was unable to write in English she asked Bob to write it for her. The following is what she asked Bob to write and he did: God Bless the American Government and May He Grant It Victory.

New Man

A slight little man in his late sixties joined our household a few days ago. He was no sooner established in the house when he very insistently but gently requested some kind of task to help out in the work.

His offer of help was gratefully received and Jack English had him help out in the kitchen with the dishes. The man never seemed to rest but was over the dishes from early morning until late at night. Two days after he arrived in the place he very apologetically informed us that we had given him bed away to someone else. With a good deal of embarrassment we rectified that mistake. Later on in the day the same individual casually told us that someone had stolen his only sweater and his other pair of trousers. We lost no time in running down the purloined articles of clothing and returned them to the rightful owner.

The fourth or fifth day that he was in the house we noticed him limping around the kitchen and we inquired into the trouble. In his own inimitable gentle manner he replied that he had wrenched his ankle but that he would be ok in a short time. We in an equal-



ly gentle but persistent manner informed our good friend that he would have to leave his job in the kitchen to someone else and rest up for a few days. Very reluctantly he left the sink and we sighed as we thought of how this man had given himself completely to the work but had nothing but misfortune and misery in return.

Change of Pace

The usual needy persons who come to us for help generally travel alone. However, at times a man and wife will show up both reduced to a real gypsy existence having no lasting or even temporary home. Once in awhile they appear with children. A short time ago a young couple came in with their four children and sister-in-law. They had traveled from Chicago in an ancient car arriving at our door without gas or money.

Three days ago an elderly woman and her son appealed to us for help. The son was a big boy—must have been at least forty years of age. The mother did all the talking for the pair. She explained very carefully that they were not used to such reduced circumstances. She gave a short resume of their misfortunes. "We were very wealthy at one time. We were worth two hundred thousand dollars. We had a huge estate with three servants but now that is all gone. My son is an air-craft designer but can't seem to find a job in his line."

About the same time that the woman and her son came to us a sickly man and his nine-year-old son put in their appearance. The man and boy had been sleeping in subways and parks and their appearance bore this statement out. The boy was badly in need of a bath and a hair-cut. Since the father is too ill to work he has been applying for relief for himself and the child.

Charity, Deductible from Income Tax

(Continued from page 3)

he held his property rights under God. Men were reminded that they were only stewards, and had a duty to give of their surplus possessions to those who were in material need.

This was not an invitation nor a permission to separate the giver from the gift, yet that is the way that it began to work out more and more frequently. Almoners were appointed by the rich to dispense their gifts for them. It remained for our day, however, to organize those huge, amorphous groups which collect a dime here, a dollar there, and give a paper flower in return, under the name of charity.

These drives can furnish a warm, self-satisfied glow in the giver, and be something like conscience money. The unfortunates these drives help are often victims of a heartless society, or are unable to help themselves because of wrong-headed wrong-hearted society. A drive to take care of them helps the donor to think that he has done what he ought. It might never occur to him that his primary duty is to correct the society. He certainly never thinks that he should give himself with his "donation," as it is now known.

What has been said so far is not new, nor is what follows. All of this can be found at least implicitly in Peter Michael's *Designs for Christian Living*. This last part will be an attempt to give an answer to the question, "How can we restore love to charity?"

While our present form of society remains, there will probably be always some need for "organized charity." Some cases are so expensive that no individual or small group can care for them. In many instances, nevertheless, personal action can be restored.

Take the mythical case of the Caldman. Mr. Caldman has lost his job. Social security has given him a small amount, but far from sufficient to keep his family going. Mrs. Caldman, partly from worry and partly from eating less so that the children might have more of the little, has become sick. Soon Mr. Caldman will have to go to the public relief center, where his self-respect will take such a beating that at best he will be scarred for life.

Not if he has Christian neighbors. They will do more than cluck sympathetically at his troubles. George Caldman is lucky, for Mrs. Powers from next door drops in. She offers to cook the meals now that Mrs. Caldman is sick. Since love is never resented, Mr. Caldman does not feel his pride wounded in accepting. He has no trouble in allowing Mrs. Powers to bring over extras to supplement the meagre diet. Mrs. Murray down the street offers to give a hand with the children. Dr. Szymanski around the corner hears of the case and drops by to look at the patient. Why shouldn't he, he asks. Isn't he a number of the same parish? Besides, they can pay him later if they wish.

Meanwhile, Mr. Powers and Mr. Murray are not idle. They want to help their old friend George.

(Being Christians, you see, they know the persons who live in the neighborhood and care about their problems. They have their eyes peeled for work that George Caldman can do. They casually ask their fellow-workers if they know of any openings. To tide George over, they are willing to give him a loan or an outright gift. Or George can borrow from the parish Cooperative. In time all this Christian care pays off, and the Caldman is rehabilitated.

A dream? Not at all. It could happen. It probably does happen here and there every day. What we need is an extension of this Christian charity, Christian love. The Powers, the Murrays, the doctor have given themselves along with their surplus. They have given a warm heart along with what would otherwise be cold and unacceptable money. They saw in the Caldman a picture of Christ sick and suffering, and gave him aid. ("I was hungry, and you gave Me to eat. I was sick, and you visited Me.") The Caldman must have seen a reflection of the love of Jesus Himself.

What was done here can be done everywhere to some degree. The neighbor next door is sick. Even if she does not need our money, she probably needs our help. Could we take the children for a day or two? Could we come to straighten up the house? Could we cook a hot supper for her husband, instead of turning him loose in the kitchen or forcing him to go to a restaurant? Some call these things good neighborliness. They are also true Christian charity if done with a love of God.

What about the poor man who knocks on our door, asking for a meal? Do we chase him away with unkind words? Or give him a sandwich and send him on his way? Maybe he has a problem we can solve, if only we take time to listen. Maybe all he needs is someone to whom he can confide his difficulties in order that he might have courage to go on.

So it goes, on and on. There are so many opportunities for us to serve Christ in the person of our neighbor. Our money itself will never be enough. We must always give ourselves, on fire with the love of God. A helping hand here, a kind word there, a word of Christian rebuke to this person. (What a cruel meaning is given to charity when we do not point out to a sinner his sin, lest we be "unkind." A reproval, when it will be received with any gracefulness, is a high form of charity. Not to give it is unkind.)

This is the way that Christ must be born in the hearts of men—we must bring Him to them in ours.

"At any critical moment in the history of a state the fact that its authority depends upon the power to coerce the opponents of the government, to break their wills, to compel them to submission, emerges as the central fact in its nature." Harold Laski, *The State in Theory and Practice*.

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