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All the Way To Heaven is Heaven

Or, Articles On Distributism—1

By DOROTHY DAY

About a month ago, Douglas Hyde, one of the editors of the London Daily Worker, became a Catholic. In an article in the Catholic Herald of England, he wrote:

"In 1943, I libeled, in the course of my work on The Daily Worker, a Catholic paper, the Weekly Review, and a number of its contributors. In preparation for an anticipated court case, which in fact, was never heard, I read through the paper's files for the preceding year and studied each issue as it appeared.

"I had accused it of providing a platform for Fascists at a moment when Fascist bombs were raining down on Britain. I came in time to realize that not only had I libeled it in law but also in fact.

"For years my cultural interests had been in the middle ages. My favorite music was also pre-Purcell; in architecture my interest was in Norman and Gothic; in literature my favorites were Chaucer and Langland. We had a family joke which we made each year when holidays were discussed. 'Let's go on a trip to the thirteenth century.'

"And these were the interests of the people behind the Weekly Review. I came to look forward to the days when it appeared on my desk. A natural development was that I became increasingly interested in the writings of Chesterton and Belloc. . . .

"A good Communist must never permit himself to think outside his Communism. I had done so and the consequences were bound to be fatal to my Communism.

"That, as it were, is the mechanics of my introduction to Catholicism."

Not long ago at a mass meeting of the workers in a Finnish factory when the question was asked which they would prefer, Communism or Capitalism, they shouted, "Neither."

Fr. Parsons in his letter in our

anniversary issue said that he loved us best when we were fighting for something, so let us begin this new series of articles, similar to THE CHURCH AND WORK. We will probably slash out now and again in the fray of battle, at Fr. Higgins, for instance, who makes fun of the Distributists, and at the ACTU, the members of which are our very good friends. (We are just trying to improve their vision.) And at those who say that it is too late for anything

(Continued on page 2)

Mott Street

And now the nightmarish summer is here, which is always that time of the year when very little money comes in and bills continue to spiral. It seems impossible to cut down on food since we are barely getting enough to eat now, and we have explored every avenue of curtailing expenses. The same number of Christ's poor continue to visit us each day in search of food, lodging and clothes.

Despondent

One elderly man came into the office last week in search of help. He has been in the city here for three months, and doesn't know a soul. And he had left his own hometown on the west coast because most of his friends had died or moved. His room rent in a Bowery flophouse was up and he asked us to tide him over until his small monthly check arrived. He said, "you see, I became so lonely in my own home town that I could see little or nothing to live for, and frequently considered suicide. However, the kind encouragement of a Franciscan priest kept me going. And now without that man's advice I find myself rapidly falling into another state of despair." What to say to one contemplating suicide? And suddenly we realized that there was nothing to do but sit and listen. Advise him to

(Continued on page 2)

Workers' Gain

The CIO Auto Workers and General Motors Corp. came to a settlement in the last week of May, terminating the two-week-old strike of the 75,000 Chrysler workers. The most unusual part of the contract was the decision to tie wages to the cost of living. Most of you, either in your own case, or that of some member of the family, are aware of the illusory quality of most raises in pay, because of the continual upward spiral of prices.

The aim of the new agreement is to keep workers' purchasing power at the 1940 level. Four times a year wages will be checked with the U.S. Bureau of Labor consumer index, and adjusted to it, upward or downward.

Beside this adjustment, every year employees will be granted an additional 3 cents an hour increase in support of the principle that workers should share in the gains resulting from increased production.

Complete profit-sharing would be a better step still. Most employers do not want this, because it would do away with inordinately high profits, and the high profits incentive is the carrot before the horse's nose that runs Big Business.

This aim of the workers to share profits is in line with the Communist objective of more equitable distribution of material profits, and as such let us realize that it falls short of the Christian ideal. It is just and fair, and a beginning, but it is not enough.

Profit-sharing would have to be accompanied by management sharing, for, let us repeat, the first step in the Christianization of the world of work, is for the worker to regain control of production.

I was just interrupted in this article by a fellow-worker suggesting that it would be much better if the workers took over General Motors. This is the same thing in other words. It is a good thing, given the present set-up, that the workers have been granted this justice, but it would be a fatal thing for Labor Leaders and Christian social thinkers to see it apart from the whole, and the whole is pretty rotten.

Once the worker was in control of production, he would be in a position to know, as he does not now, what production is actually responsible for. And he would be in a position to do something about

(Continued on page 6)

New Assault On Civil Liberties

Senate to Vote On Mundt Bill

The Mundt-Nixon Communist control bill, which recently passed the House by an overwhelming majority, is now before the Senate. Reactionary senators led by Senator Taft, author of the notorious anti-labor Taft-Hartley bill are insisting on an immediate Senate hearing.

The bill, which is aimed, it is said, at the Communist party in reality is the greatest threat in recent years to civil liberty. First of all it does away with the secrecy of the ballot by demanding that Communist party members, and members of "front" organizations are to register their membership with the Federal government. Justice Holmes in a decision years ago set down the principle that if the majority of the American voters preferred a dictatorship of the proletariat that was the form of the government which should be legally maintained in the nation.

ON Pilgrimage

Maryfarm, Newburgh.

Every day the planting goes on. Tomato plants, cabbage, celery, asparagus, rhubarb, peppers, carrots, beets, beans, so much that I cannot think of it all. Today, a hot June day, it has been onions. Jane has begged onions from the wholesalers and John Filliger and Tom and George and Jim have been out since lunch putting them in. They were soft ones, which they were unable to sell. We have not been able to buy onion sets, the time for them is past, the onion growers around Florida, New York, tell us.

The cow is giving twenty-four quarts of milk a day and we can use every bit of it, with eighteen sitting down to table, quite aside from retreats. People come to retreats and stay awhile. People pass by on the road, and come in to stay awhile. Several leave and several arrive.

Last week it was Father Francis Meenan's retreat that brought the crowds, a retreat for men, and they all said it was the best yet. I went to New York to take care of the office so that all at Mott street could come to the farm, over the Memorial Day week end. No one on our block seemed to be going away for the holiday. It was as noisy, as crowded as ever. On Sunday morning there was one

(Continued on page 2)

Communist organizations, including front organizations, are defined as those having either complete or partial identity with the views of totalitarian governments, conformity with Marxist doctrines, foreign control, or with secrecy of operations. It is not inconceivable that Catholics generally, or such movements as the Jewish Zionist organizations could be classified under this definition.

It is obvious from the provisions of the bill that freedom of speech and thought as we have known it historically in America will be prohibited.

The entire technique advocated in the bill is of the same pattern as those employed in Nazi Germany and Fascist Italy. They are the same weapons that are keeping the Spanish people enslaved today. The entire civil liberties of the nation are imperilled by the bill, and only those people who conform to the reactionary ideology of our finance capitalism will feel free to express their opinions and convictions.

Without freedom of expression more of our responsibility as human beings is being denied us, and the opportunity for free interchange of thought for the working out of a more just and Christian society is being denied us. There is no suggestion that such organizations as the NAM, and other secret pressure groups of the dominant economic class in the nation be subjected to like restrictions. We ask all of our readers to register protest now with their representatives in Congress against this new assault on the dignity and freedom of man.

THE UNPOPULAR FRONT

By Peter Maurin

I. Four in One

The Unpopular Front is a front composed of:

1. Humanists who try to be human to man.
2. Theists who believe that God wants us to be our brother's keeper.
3. Christians who believe in the Sermon on the Mount as well as the Ten Commandments.
4. Catholics who believe in the Thomistic Doctrine of the Common Good.

II. They and We

1. People say: "They don't do this, "They don't do that,

"They ought to do this, "They ought to do that, "We ought to make them do this, "We ought to make them do that."

2. Always they, never I.
3. The Common Good starts with I, not with they.
4. I don't need to be crazy the way they are crazy, I can be crazy in my own crazy way.
5. One I and one I make two I's and two I's make We, for We is the plural of I.
6. We is a community, "They" is a crowd; "They" is a mob;

"They" is a gang.

III. What Makes Man Human

1. To give and not to take—that is what makes man human.
2. To serve and not to rule—that is what makes man human.
3. To help and not to crush—that is what makes man human.
4. To nourish and not to devour—that is what makes man human.
5. Ideals and not deals—that is what makes man human.
6. Creed and not greed—that is what makes man human.

IV. For Christ's Sake

1. The First Christians were real Christians.

2. They died for their faith.
3. Before dying for Christ's sake the First Christians fed the hungry for Christ's sake; clothed the naked for Christ's sake; sheltered the homeless for Christ's sake; instructed the ignorant for Christ's sake.
4. And because they did all those things for Christ's sake, their Pagan contemporaries said about them, "See how they love each other."
5. The First Christians did everything for Christ's sake and nothing for business' sake.

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Articles on Distributism

(Continued from page 1)

but love, and on the one hand, just read St. John of the Cross and seek for perfection; or on the other hand just make your Easter duty and be ordinary good Catholics. The Pope and the Bishops say that secularism is the curse of our time. We cannot separate soul and body. We cannot separate the week from Sunday. A man's work, whereby he eats, is important.

In other words, it is never too late to begin. It is never too late to turn over a new leaf. In spite of the atom bomb, the jet plane, the conflict with Russia, ten just men may still save the city.

Maybe if we keep on writing and talking, there will be other conversions like Mr. Hyde's. It was reading an article that got Fr. Damien his helper at Molokai. It was reading that converted St. Augustine. So we will keep on writing.

And talking, too. They always said in England that the Distributists did nothing but talk. But one needs to talk to convey ideas. St. Paul talked so much and so long that in the crowded room one young lad, sitting on the window sill, fell out of the window and was killed, like a woman down the street from us, last week. Only she was not listening to the word of God, but washing windows on a Sunday morning. And it was sad that there was no St. Paul to bring her to life. Her life finished there. But we are still alive, though we live in a city of ten million and one can scarcely call it life, and the papers every day carry news of new weapons of death.

However, we are still here. We are still marrying and having children, and having to feed them and house them and clothe them. We don't want them to grow up and say, "This city is such hell, that perhaps war will be preferable. This working in a laundry, a brass factory, the kitchen of a restaurant, is hell on earth. At least, war will teach me new trades, which the public school system has failed to do. This coming home at night to a four-room, or a two-room tenement flat and a wife and three children with whooping cough (there are usually not more than three children in the city) is also hell. And what can be done about it? We are taught to suffer, to embrace the cross. On the other hand, St. Catherine said, "All the way to heaven is heaven, because He said I am the Way." And He was a carpenter and wandered the roadsides of Palestine and lived in the fields and plucked the grain to eat on a Sunday as he wandered with His disciples.

This morning as I went to Mass my eyes stung from the fumes of the cars on Canal street. I crossed a vacant lot, a parking lot filled with cinders and broken glass and longed for an alanthus tree to break the prison-gray walls and ground all around. Last night all of us from Mott street were at a meeting at Friendship House to hear Leslie Green, Distributist, and the talk was good and stimu-

lating so that in spite of the noise, the fumes, the apathy which the city brings, I was impelled this morning to begin this series. My son-in-law, David Hennessy, of Berkeley Springs, West Virginia, who has a toehold on the land, has also been deluging me with pamphlets. He has one of the best libraries in the country on the subject, and deals with the books and pamphlets which discuss Distributism. He will help with this series, and send literature to those who ask for it. The address is given in an ad in this issue.

He has one of many toeholds on the land. We could list perhaps fifty among our friends and if we went through our files, we could find many more. These toeholds have meant, however, that the young, married couples had a little stake to start with. They had, or could borrow a bit of money to make a down payment on a farm. Their families could give them a start if it was only a few hundred dollars. (There was an ad in the New York Times yesterday of a farm for sale for \$1,200, three hundred down and \$25 a month.) Even with the bit of money, however, faith, vision, some knowledge of farming or a craft, are needed. People need to prepare themselves. Parents need to prepare their children.

On the one hand there are already some toeholds on the land; there are those farmers already there who have the right philosophy; there is still time, since we have not as yet a socialist government or nationalization of the land. We have some government control, but not much yet. Not compared to what there may be soon.

On the other hand, there are such stories as that in the last issue of Commonweal about the de Gorgio strike in the long central valley of California, of 58,000 acres owned by one family, of 2,000 employees, of horrible living conditions, poor wages, forced idleness "times of repose" between crops, when machines are cared for but not men, women and children. "The Grapes of Wrath" pattern is here, is becoming an accepted pattern. Assembly line production in the factory, and mass production on the land are part of a social order accepted by the great mass of our Catholics, priests and people. Even when they admit it is bad, they say, "What can we do?" And the result is palliatives, taking care of the wrecks of the social order, rather than changing it so that there would not be quite so many broken homes, orphaned children, delinquents, industrial accidents, so much destitution in general.

Palliatives, when what we need is a revolution, beginning now. Each one of us can help start it. It is no use talking about how bored we are with the world. Let us not be escapists but admit that it is upon us. We are going to have it imposed upon us, or we are going to make our own.

If we don't do something about it, the world may well say, "Why bring children into the world, the

(Continued on page 7)

(Continued from page 1)

pray? But that man has been hounding God. Such advice as get out meet people, find a nice Catholic girl friend, or get yourself a hobby would sound facetious to a man at his age and having his introverted personality. As he prepared to leave we managed to scrape up enough money to pay for his room until his monthly check arrived. We ask our readers to join us in remembering this man in prayers.

Writings

During the month of May the Catholic Worker and its founders, Peter Maurin and Dorothy Day, were given favorable writings in three magazines, "Today," "Commonweal" and "Time." Along with the articles "Time" and "Today" carry some excellent pictures of Peter and Dorothy, in fact the best we have ever seen.

Painting

Our dining room has really been brightened up since Ade Bethune came to town a couple of weeks ago. Ade came up from her studios in Newport, R. I., to do over the faded murals on the walls of our dining room. Once again we are able to recognize the fine studies of the Holy Family at work in their carpenter shop, St. Benedict Joseph Labre tramping down a road, Blessed Martin DePorres nursing the sick, St. Francis Assisi sweeping a floor and St. Benedict, St. Marius and St. Placidus gathering vegetables in the fields.

Father Meenan's Retreat

On the Friday preceding Memorial Day a dozen of us left Mott Street to make a three-day retreat under Father Francis Meenan, Holy Ghost Father from Norwalk, Conn. When we arrived at our retreat house in Newburgh, N. Y., all was in readiness for the retreat, even the work schedule. Right after the Friday night supper we plunged into silence, and Father Meenan gave the first conference. The next three days were devoted to four conferences a day, prayers, meditations, spiritual reading, silence and about four hours of manual labor a day. We had two Masses each morning, one by Father Meenan and another by our chaplain, Father Foley. Each evening after dinner we had choir practice for the Mass next morning. Father Meenan guided the practice, and he was able to capture the interest of the twenty-five men making the retreat. The conferences during the retreat were very good and well received by all. We can't remember having made a better retreat nor having contacted a better retreat master.

Off-Scourings

One of our neighbors was peering out her window into our courtyard watching the stray cats on the prowl for food. Without a note of reprimand she commented, "look even the cats have a shopworn and down-at-the-heels look, same as everyone else around here." With that she tossed down a few pieces of meat to the poor cats and slammed the window. We smiled at her mild disgust, since we learned a long time ago that we shall always remain poverty stricken in this work. Just the other day a dear friend donated a 1932 Chevrolet, and it was OK except for the dead battery, gear shift out of order and a missing fender. And we were truly glad to get it, having no other transportation, and reminded again that we must expect the off-scourings.

Gratitude

I was visiting a priest friend one night last week when an acquaintance of his came in. Introductions were made, and we continued the conversation. The subject finally veered to discussing the poor and the great unwashed. The late arrival wasn't too pleased with his contacts with the poor, since he found them to be an ungrateful lot. He related a recent incident, "In my work of collecting rents, I came across an aged couple who were unable to pay their month's

rent of \$30. The husband was out of work, and I went to great efforts to obtain a job for him as an elevator operator. A few days later I learned that the man did not show up for the position, and consequently I made a trip over to see that couple to discover the reason. The wife explained that they could not live on \$65 a month and that her husband would have to have a position paying at least \$80 per month. Can you imagine such ingratitude?" I couldn't help replying that I could imagine such



ST. ANTHONY

ingratitude and asked the rent collector, a single man, if he could survive today on \$65 per month. He said that he couldn't, but continued to remain indignant at the couple he had tried to assist.

Hospitality

This morning an Augustinian priest from Holland paid us a visit. He was quite interested in this movement, and asked many questions. He then told us of the three houses of Hospitality that have been started by pastors in Holland. It was good to learn that those houses were named Benedict Joseph Labre Houses. Peter Maurin will be delighted to learn of these new beginnings. Peter was continually calling on the Bishops to open houses of hospitality.

Visitor

A young man came in here the other afternoon and introduced himself as a reporter for a veterans' magazine. He asked if I were a veteran. I replied that I was, then he asked what was my attitude on the Catholic War Veterans' Organization. I said that I couldn't see any logical reason for their use of the name Catholic, since their program is almost identical with the American Legion and the Veterans of Foreign Wars. Like most organizations, they seldom get to the root of major problems. And thus far their activities have been confined to fighting Communists and pinning medals on Hearst hirlings for doing the same thing. The Catholic War Veterans have accomplished nothing toward correcting the conditions that produce Communists, such as Jim Crowism, anti-Semitism, lack of equal rights for all men regardless of race, color or religion, poor housing conditions, lack of living wage, and conditions in hospitals and other institutions around the country. There is a crying need for the investigation of houses of hospitality to

be opened throughout the country. I would like to see the Catholic War Veterans start a few. I would like to see the Catholic War Veterans devote themselves towards the performing of the Corporal and Spiritual Works of Mercy, as all Catholics are bound to do. If we Catholics are going to change the rest of the people in this country, we will have to start changing ourselves first and the Catholic Church is bulging with a program of action for Catholics who are sincerely attempting the imitation of Christ and not Hearst.

Lectures

Our Friday night lectures are terminated for the summer. However we hope that the crowd who generally showed up for the talks will frequently visit us. Our last speaker was Helen Iswolsky, who spoke on Dostoyevsky. The talk was extremely interesting, and caused several people to start reading his works. Next fall we hope to have the same speaker to give us further sidelights on that great Russian writer.

Loan Shark

A young man stopped in here one afternoon and began to complain about his inability to collect money owed to his concern by one of the men who had lived in our house. He just couldn't understand people who refused to pay their legitimate debts. We pointed out that we didn't consider money owed to loan sharks as legitimate debts, especially the outrageous interest due on those loans, the principal, yes we could see that. We related the story of the Catholic judge out in Detroit who severely reprimanded a Catholic for working for a concern in that terrible business. But our visitor was nonplussed by the story and said that the motto of his firm was to help people. And as he was leaving our office he kept repeating "a guy has to make a living and we are living in a world of competition."

TOM SULLIVAN

ON PILGRIMAGE

(Continued from page 1)

of those tragedies which attracted a still greater crowd. A woman down the street who had lost her husband a few months ago, was washing her windows on a Sunday morning, fell three stories to the ground, and was killed instantly. I passed her on my way home from Mass. With the crowd and the ambulance out in front, I thought it was someone being brought to the hospital, a routine we had become used to at 115. It was a terrible shock as I passed down the middle of the street to see the figure of a woman lying in the gutter, amongst all kinds of litter, half covered with a piece of brown paper from a neighboring butcher shop. It always seems an interminable length of time for police, ambulance, doctor to arrive.

It was quiet enough around the office. A few visitors came in, bringing boxes of clothes. Marge was housebound, what with the children having measles, German measles and chicken pox right after each other. Women were sick in the house, and some who were not sick were disorderly.

During the last two months, Johannah and Tommy have been praying for a station wagon to take children and their mothers to the farm. They had gone up in it to Newburgh last year, but this year the old wagon has fallen apart. So they had started to pray. Lo and behold, a friend of the farm turned over his 1932 Chevrolet to me, and after seventy-five dollars' worth of work on it, I was able to drive Bridget, Anne and Dave back to New York in it with no mishaps. We came over the new Storm King highway, picked sweet clover on the way, enjoyed the view of the river if we did not enjoy the sound we made between the echoing

(Continued on page 7)

Problem of the Mentally Ill and Subnormal

By Robert C. Ludlow

The publication of "If A Man Be Mad" (Harold Maine—Doubleday & Co., Garden City, N. Y. \$3.00) and now the new novel "Stubborn Wood" by Emily Harvin has brought to my mind that I had long intended to write something on this subject as sort of a duty I owe to those patients among whom I worked and lived during the war years as a conscientious objector assigned as an attendant at Rosewood, a hospital for mental deficient. Conditions in such an institution are quite similar to those in institutions for the psychotic.

To determine that a person is psychotic presupposes that there is a cultural norm to which adherence to is characteristic of the normal individual and deviation from is accounted abnormal. In the American culture the individual who accepts a materialistic outlook, who is interested in personal advancement in these terms, who engages in pre and extra marital relations is accounted normal. The psychology of adjustment in America is adjustment to standards that are unacceptable to the Christian. Therefore the consistent Christian will be rated as abnormal or psychotic, at the least as neurotic. The Christian who compromises with the world will escape this "condemnation." As a result of narrow departmental thinking psychologists and psychiatrists, as a general rule, feel uncalled on to question the validity of the accepted norm and confine themselves to an attempted cure of those who do not conform to this standard. One of the psychiatrists at the institution to which we were assigned stated as a flat rule that C.O.'s were to be adjudged ipso facto psychotic. In the social field radicals are regarded as psychotic.

Norm At Fault

It is obvious that the Christian contention in this matter will be that the norm of American society is at fault and therefore it is absurd to go on making evaluations of mental disease in terms of conformity or non-conformity to this norm. It is the norm that must be changed.

Having said this it nevertheless remains true that wholesale condemnation of psychiatry cannot hold water. Good psychiatrists are few and not too well received. There was one such among the three psychiatrists at the place where I was, but she was eventually eliminated. She was an Austrian Jewish exile and far superior to the native born doctors on the staff, and she was human! So she was eliminated from an institution that was run primarily for the comfort of the doctors, nurses and attendants. She was a good psychiatrist and she would have changed all that if she'd had her way. Perhaps she too was psychotic!

Ghiel

Quite some time ago, before the advent of modern psychiatry, the people of Ghiel in Belgium took the insane into their homes and soon many ill and subnormal people came to live with and in the homes of these people and there was much happiness in this and it is by far the preferable solution. It is towards such a solution we should work. And now to concentrate for a while on the specific problem of the subnormal at Rosewood.

Rosewood

Our treatment of the mentally subnormal is but another example of the utter lack of personalism in American society and our diabolical

transference to the State of responsibilities that are ours as Christians. Three years of living and working, as a Catholic Conscientious Objector, among the mentally subnormal patients at Rosewood State Training School, Owings Mills, Maryland, have brought to my attention many problems, a few only of which I can treat here. But essentially the root fault lies with our institutionalized charity, our "case history" approach, our denial of the real presence in the bodies and souls of our brothers in Christ. And because Christ dwells in every man—even though He is there crucified by mortal sin—we have the obligation to love all, even those who are naturally repugnant to us, for His sake. Sometimes that is the only way in which we could love some people. And among the lowliest of the tabernacles of the Holy Ghost are those poor souls whom we choose to call "feeble-minded" and whom we imagine we have done justice by if only we herd them together in an institution, putting them from our care and our sight, and hoping that the State and the doctors will do the rest. But let us see how those we so lightly dispose of fare at this particular institution.

Exploitation

Among the inmates of the teenage high grade cottage at Rosewood is one boy—in his twenties—who is generally regarded as "head boy." He has never been transferred to the cottage for older boys because he does a great share of the work at Pembroke. If asked he would probably say he didn't care, even though he would enjoy more privileges at Stump cottage. He wouldn't care because he has been conditioned not to care and has not the mental capacity to "see through" his exploitation. G— is also at Pembroke, despite his overage, due largely to his usefulness as a servant to employees who live on the third floor—for which services he receives "favors." M— & B—, girls working at the hospital clinic, who cannot technically be called feeble-minded (I.Q.'s in both cases over 70) are discouraged from wanting parole due, in large part, to their usefulness to the institution—they receive no pay. J— helped the plumber and was acknowledged to be somewhat of an expert at the job. On the basis of I. Q. he could not be considered feeble-minded. Because there was a shortage of attendants, he, together with a few other inmates, were placed on parole and given attendant jobs at regular pay. J— would have preferred the plumbing work but would not be paid a plumber's salary because he was an inmate. The same story for C— who would have preferred to stay at his carpenter work for which the institution would give him no decent wage. It appears the institution will pay only when it is to their convenience to do so. D— was quite interested in building model airplanes and proceeded to do so during an occupational therapy class. He was severely reprimanded by the teacher who complained it interfered with his class work—which usually consisted of repairing shoes or some such occupation useful to the institution.

All of the foregoing cases are instances of institutional exploitation of the inmates. "Occupational Therapy" has become a favorite device of those in authority to get the work done at no labor cost to the State. The more valuable a boy becomes from this standpoint the more reluctant are those in authority to parole him. And while many boys are left around the cottages to rot all day with no provision for their recreation, leave alone "Occupational Therapy," the teaching staff and the rest of the administration (with a

few honorable exceptions) euphemistically speak of the inmate unpaid labor as an example of "occupational therapy"—that it coincides with the labor needs of the institution is apparently an accident. The school band, which provides such therapy for a few patients, is then dragged out on days when the institution exhibits to the public its "progressive program."

Parole

If the authorities at Rosewood were questioned they might say they have a parole system and might even bring up facts and figures. Many of these are however entirely misleading. For I dare say in nine out of every ten cases the boy who was paroled ran away first—then came the protective coloring. The great tragedy of Rosewood is that many boys and girls—sent there because there was no other place to send them, problems of delinquency, not mental subnormals—are doomed for life to this existence and this exploitation with no workable system of parole and no encouragement towards parole on the part of those in command. Any protest is regarded as "interference" and an attempt to assume the "role of psychiatrist." The patients, in practice, are regarded as the property of the state and one who does not possess a medical degree is considered incompetent to as much as voice an opinion on patients whom he knows, by daily contact, more thoroughly than the professional "case workers." There might be some justification for this attitude if an honest attempt were being made in matters of parole, recreation, occupational therapy, etc. But with an incompetent social worker who spends a minimum amount of time on her feet, and a couple doctors who largely decorate the front office and a "Dean of Boys" who spends most of his time chauffeuring, working on the farm or running errands, not a great deal is done. And, as is usual in such institutions, the doctor who is in anyway progressive or inclined to reform is the unpopular man with the bosses.

An Experiment

A great many unnecessary rules and restraints are placed on these boys. One month, the regular charge being ill, I was put in charge of Pembroke cottage. I took advantage of this to try an experiment without the knowledge of the front office, who would not have given permission if asked, and who



brought an end to it when the head nurse and the business manager discovered it. No Pembroke boy was by rule supposed to go anywhere unless accompanied by an attendant. In practice this meant he was to go nowhere since, due to help shortage, there were not enough attendants to man the cottage, leave alone go out. However, I gave permission to boys to go walking, fishing, etc.—stating they were free to do so provided they behaved themselves and came back in time for meals. It is significant that there was not a single runaway that week, no complaints of rowdiness and everyone came back at the time requested. I think that was about the happiest week the boys had known for a long time

and their conduct showed their gratitude. I found it generally true (naturally there are exceptions) that the more I trusted a boy the more worthy he proved himself of that trust.

A glaring instance of the utter disregard of these inmates as persons is shown by the method of feeding them. Food of poor quality is dumped into large cans and pushed by inmate labor around to the different cottages where it is dished out and, by the time "quiet period" is over and the boys go to meals, served cold and messy so that it nauseates the high grade patient. One cannot excuse serving it in this manner even to the low grade inmate who apparently doesn't mind—the injury in that case is to us who fail to see in even the lowliest the dignity of life in itself as a participation in the Creator. These people have a right to our respect and a right to eat their meals in dignity.

Catholic Inmates

A great deal could be said about what is being done and what could be done for the Catholic inmates, and the remarks here are necessarily sketchy and inadequate. It would be unfair to complain that the local parish priest did not give much time to the inmates—he obviously had not the time to give. Nevertheless that meant Mass but once a month with "Sunday School" about nine months a year. The general opinion seems to prevail that these people, being mental deficient, are not worth much bother—most of them are quite incapable of committing formal sins and so they'd attain Beatitude, and that makes everyone quite easy in the mind about the whole problem. While I agree with much of that, yet it is by no means a satisfactory attitude towards the situation as a whole. It would be a safe estimate to say that 95% of the inmates commit material mortal sins peculiar to institutions of this type. It is my opinion, subject to correction, that there is very little formal guilt attached to these sins—for it would take more than average heroism to keep from being contaminated in such an environment and most of these boys have not the mental equipment for even average heroism. Nevertheless we must acknowledge that those having a mental age of seven years or over are objectively capable of positing a free act and may therefore, theoretically, be held responsible for transgressions of the moral code. And the sad part is that boys who are definite parole material are thrust into an environment where it becomes morally impossible for them to live as Christians, and where they are conditioned to behavior patterns that will make adjustment to extra-institutional life quite difficult. That some few inmates are capable of better living, given Sacramental aid, is evidenced by the following: M— is a borderline boy of Catholic parentage. I singled him out for a "test case," and saw to it that he went to confession and communion regularly in the parish church. Previous to this he had indulged in objectionable institutional practices frequently. By Sacramental help the incidence of his participation was reduced to zero except for a period of two months when he ceased frequenting the Sacraments due to ridicule on the part of some of the teaching staff and fellow inmates. After resuming weekly reception of the Sacraments he again discontinued these habits for eight months, after which he ran away and has since adjusted to life outside Rosewood. I have no way of knowing, however, if he has continued in his resolutions since—but I feel much could be done with inmates of that calibre provided they are treated individually and with the intention of removing them from an environment which, if they have no hope of

extricating themselves, may prove, in the long run, too much of a temptation. It is precisely here where Catholic Action among mental subnormals is called for—in bringing pressure to bear on the State and the local administrations to work out some intelligent plan of parole. And it is peculiarly the duty of Catholics who could offer a home and a Christian environment to one or more of these boys to take practical steps towards obtaining a parole for them and taking them into their homes.

Individual Treatment

Normal people, taken in a mob, can be quite objectionable, and the casual onlooker into the small "playroom" of Pembroke cottage, where long winter months about 95 boys are jammed, might conclude that here is a vicious bunch of irreformable rowdies. Even aside from the fact that these boys are forced to stay in this small room for hours on end with absolutely nothing to do but "get in mischief"—it remains true that, with all the "therapy" in the world, leave the environment as it is, leave them as a mob, little else can be expected. But like most people, take these boys individually, and you discover new possibilities. D— was regarded as "a pain in the neck" at Pembroke cottage where he tried to run the place and force his will on the other inmates. Like the other boys there he was expected to "toe the line"—all boys were to be treated alike despite individual difference, capabilities or mental capacity. D— who could be trusted outside the cottage was not to be let out because M— & K— & S—, could not be trusted and so a rule had to be made that no boy could go out unattended. Naturally D— becomes unruly, domineering and rebellious. When I had need for a new work boy at the hospital I asked for D—. During the months he worked there—and was consequently removed from a gang environment and treated as a person—he gave no trouble, did his work satisfactorily, and was relatively happy until some of the teachers became aware of his working there, and of his transfer to Stump cottage and were bringing pressure to bear to have him removed from the job and sent back to Pembroke. This was in line with their failure to utilize his interest in building planes (as cited above) and insisting, in both instances, that he must "adjust to the environment." God help any boy who "adjusts to the environment"—he is stuck for life at Rosewood.

Reality of Mental Disease

It must be pointed out that conditions existing in mental institutions and the disregard for the personality of the "feeble-minded" or psychotic should not be used as an excuse to deny the very real problems that confront us or the reality of mental disease. I have had the uneasy feeling that some crusaders against psychiatrists would all but deny the reality of mental aberrations. And nothing constructive will come of this line of approach.

For it is axiomatic, as far as my own experience goes, that Freud and those whose work stems from him, have contributed much valuable material and that to unearth motivations hidden in the subconscious is a very real help not only in maintaining a certain equilibrium but in proceeding along the way to God. And such helps are not to be despised. For granted a Christian norm there will still be those who, in relation to it, are psychotic and in need of treatment. And it is unsound to proceed with the thesis (as some have done) that one is to assume as a starting point that the individual is possessed of the devil. For the Catholic that should be the last assumption.

Shall We Strike Now— When We Are Sure to Win

It's January and the snow is three feet deep. There is an apple tree in my Uncle Samuel's back yard. It is black and bare. My Uncle Samuel is a very rich man. He has coal mines, factories, farms, trains, planes and ships. He has a big family, too. There is Aunt Legislature. She is a bit long-winded at times, but she is the one who lays down the law there. Then there is his father, he is a wise old fellow. Every one calls him "the Judge." He really seems to have the final say. Even Aunt Legislature stops talking when he speaks. Their children are just about the finest in town. A couple of the big boys get a bit unruly at times, but Auntie just shakes her finger and that brings them to time. All in all they seem to be as happy and comfortable as any family can be.

Uncle Samuel is the most powerful man in town. All the neighbors agree to that. He is even more powerful than Mr. Stalinski, who lives across the street. His interests are about the same as Uncle's and he does lots of business with Uncle. Sometimes some of Uncle's boys stick their tongues out at some of Mr. Stalinski's boys and call them names, but Uncle says, "No, don't do that. That's bad for business." Uncle is just a bit jealous of Mr. Stalinski. He is afraid he will get bigger and richer than Uncle.

Just now the neighbors are whispering to Uncle that Mr. Stalinski has it all planned out that when his sons come home from school where they are learning how to make some new-fangled bombs they are going to come over some night in July or August and take all the apples off Uncle Samuel's apple tree. It's just January now, and the tree is still black and bare, but that old Stalinski isn't going to fool Uncle. No sir!

First he is going to pack Aunt Legislature and the Judge off to the country along with a couple of his children he just can't quite trust to follow his plans, that's the daughter Golden Rule, the one all the neighbors love so, and the son they call the Bishop because he is always reminding Uncle of moral obligations. With these members of his family out of the way, he will have no trouble.

My Uncle

He is smart—my Uncle is. He is going to take a couple of his big boys and go over and do some business with Mr. Stalinski. He will keep the old gent talking and the boys will drop a couple of those nice shiny bombs he has hidden away now, and then they will say, "Good bye. Thank you for the business." Then they will wait for the bomb to go off. Of course the bomb will blow up the house and kill or injure Mrs. Stalinski and her little children, but Uncle has that figured out too. He wants to be merciful to the disabled men, women and children, so he will wait until the smoke dies down and just give all the survivors a little prick with a needle and they will just sleep away. And next summer Uncle's apple tree will be safe and sound and he will not have to worry about anybody taking his apples.

Oh yes! Uncle will have his apple tree and he will have a lot of other things he didn't have before. He was considered a good neighbor. All the neighbors came to him in their troubles. They borrowed this and that and if they couldn't pay, Uncle would often just cross it off the books. But now, the neighbors don't seem to like him and if they see him coming, they walk around the block. They don't want to have to talk to him. In truth they are afraid that maybe they will be Mr. Stalinski No. 2. His neighbors all mistrust him, but he still has his apple tree.

Uncle's family, too, are giving him a bit of a headache. They go around the house singing, "What is

home without a mother?" They want Aunt Legislature back, but they can't come out and say so. Uncle is quick tempered and there is no telling what he might do. Before Auntie went away she used to keep talking until Uncle got a bit reasonable and if it so happened that Uncle and Auntie didn't agree, then the old Judge would say a word or two and everything would be fine again. But with Auntie and the Judge gone, Uncle just snaps his fingers and everybody has to jump.

Auntie Legislature and the Judge are gone, but he still has his apple tree. A couple of Uncle's boys were hurt in the last difference he had with some of his neighbors and there is a girl, Pulmonary, who is kind of sickly, and Uncle has been mumbling around about non-producers, burdens and social parasites, so they are afraid their father will decide to just jab them with his "mercy" needle. They would like to run to mother, but that would make Uncle mad, and they are afraid to "hurt" uncle, so they



just shiver in their boots.

His crippled and sick children fear him, but he still has his apple tree.

Not Happy

And that is not all of Uncle's trouble. Those boys of his who helped him with the little bombing job are not very happy. They would like to try it on somebody else (maybe on Uncle Himself) so Uncle has to keep his eye on those fellows all the time.

His sons will probably betray him, but he still has his apple tree.

It was too bad, but on the day they blew Mr. Stalinski up several of Uncle's children were playing in Mr. Stalinski's yard and Uncle thought Mr. Stalinski might get suspicious if he called them home so he just left them stay and get blown up with the others. "What's two or three kids when I have so many?" Of course some of Uncle's boys and girls don't think the same way and they are afraid that it may be their turn next, and they don't trust Uncle any more and they keep crying for their mother and that makes Uncle madder still.

He needlessly sacrificed his own children, but he still has his apple tree.

Oh yes! It's January and the snow is three feet deep and Uncle still has his apple tree, black and bare, but he has his hands full of red hot apples, apples so hot they are not only going to burn Uncle's hands, but his arms and his body and his very soul. The tree will be there but there will be no Uncle.

You don't like my Uncle. I don't like my Uncle and nobody else likes my Uncle.

The United States Government

as now organized has proven to be the best form for our people. From the sociological standpoint the form of government which is the will of the people is the best for that people and for us to remove our legislative and judicial departments and place the making, judging and enforcing of all law in one hand would have an atomic bomb effect not only on our political but on our social and religious life as well. With such a set-up our "mercy" killing would be just as devastating, although less spectacular than the atomic bomb. It is just another wolf in sheep's clothing prowling about seeking whom it may devour. It is too bad they didn't leave the "mercy" out of that phrase so people would recognize the ugly thing for what it is. Killing doesn't sound nice. It isn't nice, so why try to dress it up in something nice? It's killing, pure and simple and when man appoints himself the judge of life and death, he takes unto himself a boomerang that as surely as it goes forth from him will come back only to ruin him. Who are the incurables? How do we know they are incurable until every science and every art has been used to effect a cure? If they are "mercy" killed science and the healing arts are deprived of their laboratory field and these sciences will die. Who are the defectives? One who is minus two teeth is surely not perfect and it is certainly reasonable to suppose that in the not too distant future if "mercy" killing has its way, that such a one is defective if some one wants him out of the way.

The atomic bomb is terrifying in its awfulness, but this "mercy" killing is probably one of the most insidious evils of all time. Only Satan would have inspired the joining of these two words so opposite in their meaning. In the vocabulary of the average man "killing" is synonymous with hating, murder and suicide, and who can reconcile "mercy" with hate, murder and suicide?

Nations

Nations are just a huge group of individuals and for the United States to perform as "Uncle Samuel" did would leave the same nasty taste in our mouths, the same horrible odor in our nostrils and the same tragic sight for our eyes. Just because at some future date after Russia has crawled out of the debris of the last war she may start war with us and we may lose our power and even our national existence is no justification for our doing the same thing to her, just two steps ahead of her. Our starting an offensive war on Russia would be the greatest boost communism has had since its inception. Lenin always claimed that the best way to spread communism was a war—the bigger the war, the bigger the spread. We have seen it. Were it not for the last two world wars with their world-wide breakdown of family, social and religious ideals, communism would be a toddling infant instead of the giant-sized terror it is today.

You don't kill the spirit with a bomb, atomic or otherwise, so what would it profit us to beat Russia to a pulp? We might defeat her but we would not conquer her until the last man, woman and child were dead and then what would we have—an empty land and the knowledge that we the greatest and most God-favored land violated every principle that has guided men and nations in harmonious relations with each other; defiled every virtue that had raised us to our high standing in the family of nations. Like Uncle Samuel, we would be hated and despised, we would hate and despise ourselves, but we would still have our apple tree—maybe.

Sister M. Canisius
Murray, S.S.L.

CULT :: CULTIV

She Didn't Like Unions

The woman who had bought two papers came back across 34th Street an hour later. No hat, no jacket—looked as though she had just stepped out of some office for a moment. Careful makeup erased a few of her maybe thirty-five years, but not her worried expression; not the strain of deep concern reflected in her eyes. She stopped at my fireplug office, northwest corner of 34th Street and Broadway.

"Does the Catholic Worker favor unions?" she wanted to know.

"It certainly does," I told her.

"I don't understand how that can be," her words tumbled out as though she had been holding them back by main force up to this moment. "I bought those two copies to put on the table in the beauty parlor—that's where I am, in Sak's, where those awful pickets are—" (The pickets I knew about; they had been on the job for days.) "—they keep telling the people 'pass them by, pass them by.' One of my customers under the dryer said, 'I thought you didn't like unions,' and when I said of course I don't, she said why did I put the Catholic Worker on the table with the magazines, it's in favor of unions. So I had to come back here and ask you about it, because I don't understand how a Catholic paper can back up unions."

"You would understand it if you had read the Papal Encyclicals on labor," I undertook to explain. "The Encyclical Rerum Novarum"

"They club the people," she rushed on, "and nobody does anything about it. The people don't have a chance, between labor unions and tax offices and State license boards. They're all alike, dictating to people trying to make a living, what chance have we got, the way we have to knuckle to them? You go to the State license board, you have to waste hours you should be tending to business. They treat you like dirt under their feet. Everything has to go their way, no matter what you tell them. They want to run your business, and the tax office takes your money. Then the union steps in. Gangsters. Tell you who you can hire, how many hours people can work, how much to pay them. You don't agree with them, they send pickets. Try to keep customers out of your store. 'Pass them by—pass them by!' Interfering—what right do they have, interfering like that?"

"But workers must have unions," I insist, "otherwise they—"

"You should hear the women talk in the beauty shop," her torrent rushes on. "Under the driers they talk about the unions, how

their husbands have to pay so much, and what do they get for it? I tell you they are turned against the unions, and if somebody would only tell them what to do they would rise up by the millions in this country. This is supposed to be a country of freedom, but the unions and the tax offices and State license boards have taken away all the freedom. People want to stand with their feet on free soil, like it used to be. They need a leader to get up on a soap box and tell them how. You have a beautiful voice, why don't you get up on a soap box? The people would get behind you so much you would be surprised."

"I'm afraid you don't understand. I believe in unions. I know they are necessary, and—"

"Just who are you, anyway?" she asked.

"Oh, I'm just one of the Catholic Worker group. We are laymen, have a House of Hospitality at 115 Mott Street—"

"When I bought the papers, I thought you were a priest in disguise, the way you look and the sound of your voice, and I thought it was a very good idea if you could get away with it, but if you're in favor of unions I guess you're not a priest—"

"I'm not, I assure you, but many priests are union supporters. Have you ever heard of the Association of Catholic Trade Unionists? Father Monaghan is—"

"I don't understand how anybody who is Catholic can be in favor of unions, the way they push people around and club people, just like the tax offices and the State License Board office."

"Well, I can't explain much to you here, but you will learn a lot you haven't heard about if you will read the Papal Encyclicals on labor and come to our Friday night discussion meetings at 115 Mott Street."

"I thought I would get a bunch of Catholic Worker papers and go over and heckle those pickets, selling them," she proposed, "Could you let me have some so I could do that?"

"No, I wouldn't want you to do that. I hope you will be able to come down to our house some time. So long."

DAVID MASON

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CULTURE VATION ::

Pentecost and The Law of Grace

(Excerpts from a talk given on Pentecost Sunday)

Are we not very much like the Apostles before that first Pentecost? Timid, afraid, uncertain, anxious. Far from wishing to bring the faith to others, do we not even find it hard to keep ourselves, a kind of special burden whose weight we have to carry around while the rest of the world goes free. Truly we need that power from on high which filled the Apostles. And we need it very badly. We have all experienced that there is no joy, no strength, no vision in just going through an external routine, in looking upon the Ten Commandments somewhat as signs saying "Keep Off The Grass." This is all very-negative, very repressing, very stultifying. It makes us feel like wanting to curl up in a corner, as the Apostles once huddled together in an upper room.

And the reason is very simple. It is that our religion is no longer a code, no longer a rule book as was the religion of the Jews, it is not a list of 'don'ts'. From that point of view, it can only be a hollow shell. No, the new Law is not a list of commandments, it is a living spirit. It is the living spirit, the Holy Ghost, which transformed the Apostles and which also transforms us.

This is not a pious exhortation, it is a fact. "That which is most powerful in the law of the New Testament and in which its whole strength consists is the grace of the Holy Spirit, which is given by faith in Christ. Therefore the new law is principally the grace of the Holy Spirit, which is given to the faithful of Christ. Two things pertain to the law of the Gospel: one of them principally, namely the grace of the Holy Spirit within us, which justifies us . . . and secondarily the articles of faith and the commandments which do not justify us." These are the words of the Angelic Doctor, St. Thomas Aquinas.

These words explain why it is that if we look at our religion only from its externals, it is empty, sterile, and seems to lead nowhere. It is because our religion is primarily and essentially the grace of the Holy Spirit. It is the Holy Spirit which must teach us and guide us and strengthen us, that must make us joyful, that must make us strong, that must give us vision and daring and the desire to bring our faith to others.

And what is the Holy Spirit? It is nothing else than the love of God within you. When you love someone, you know that that person becomes a part of you, the love of that person within you makes you work for that person, makes you desire the happiness of that person. The grace of the Holy Spirit is nothing other than that. It is the love of God within us, filling us up, making us happy, spurring us on. Even more, it is God himself within us, for wherever the love of God is, God himself is present, as Our Lord told the Apostles in the Gospel today: "If any one loves me, he will keep my words, and my Father will love him, and we will come to him, and will make our abode with him."

This is the grace of the Holy Spirit, the strength and the very presence of God in all who love Him; not of the Holy Ghost alone, but all three persons of the Blessed Trinity, since wherever God is present, all three persons are equally present, although the action may be attributed to one of

them in particular. This grace is present in all of those who are in the state of grace, it is present in you, the strength and the love of God is in you; God himself is with you, strengthening you and guiding you. Like the Apostles you too have received the Holy Ghost in baptism, and in the Sacrament of Confirmation you too have been ordained like the Apostles to preach the word of God, to bring souls to eternal salvation, secure and everlasting happiness.

"But," you will say, "Why does that grace not work? Why do I not feel strong and unafraid? Why do I not feel the need to bring others to Christ?" It is not because we do not have the grace; it is because we smother it. For that grace to work, we must clear away the obstacles to its path. We do not have to go out looking for something new, we do not have to become a different person. The grace is there within us but we must give it a chance. To do this we must clear away the obstacles, and when we do God himself will enlighten us and strengthen us; he will make us see clearly what we ought to do, and he will give us the strength to perform it and to perform it joyfully; he will make us love life not less but more; he will make us love those we have not loved before, and those we already love with an even greater love.

How then to clear away these obstacles to this very joyful love, this love which makes us grow, which makes us reach out to the whole world? It is by weeding the garden of our souls, by eliminating those things which we know are inimical to the love of God. With each weed that we pull up the love grows greater and the vision becomes clearer. If you stop yourself from saying an unkind word, you have left a space in your soul that the love of God will fill. If you force yourself to be patient when somebody speaks harshly to you, you have knocked down another barrier and the love of God flows in. If you make yourself fulfill a duty towards another: writing a letter, listening to someone who wants to talk to you; or if you go out of your way to help someone you do not have to help by doing a favor; if you forget yourself, God will find you. Above all, if you fall from the state of grace, do not allow yourself to stay in this state of death, regain the state of grace as quickly as you can, and with it the happiness and serenity of life on the side of God. Strengthen yourself by the Sacraments. And pray: Our Blessed Mother at Fatima told us to try to say the Rosary every day. Take the Rosary in your hand as you go to bed and say it as you go to sleep. Say the Hail Mary when you are in need of help, when you are in temptation. Devotion to the Blessed Mother is practically an infallible sign of salvation.

Do not worry first about what you are going to do, what your life is going to be. Try to master yourselves first, try to keep your souls receptive to the grace of God by staying in the state of grace and by receiving the sacraments. If you work at these things first, if you work on yourself first, you will see that God himself will show you ever more clearly what to do, and will give you ever more strength and desire to do it.

FATHER PIERRE CONWAY, O. P.

Personalism and the Apostolate

"And each man shall know that he is part of the greater body; each man shall submit that his own soul is not supreme even to himself. 'To be or not to be' is no longer the question. The question now is how shall we fulfill our declaration, 'God is.' For all our life is now based on the assumption that God is not—or except on rare occasions. We must go very, very carefully at first. The great serpent to destroy is the will to power: the desire for one man to have some dominion over his fellows."

D. H. Lawrence.

An attempt to stratify the notion of personalism in such a way that in all of its nuances and at all times and places it will remain clearly and sharply the same would at the outset defeat the peculiar functions this concept is to achieve. Saint James speaks of the man "who has looked into the perfect law of liberty and has continued therein not becoming a forgetful hearer but doer of the word—this man shall be called blessed." And it is in this sense that we must first look at personalism. It is not a system of thought which can be divorced from action. Many times it has been said that hell is populated by theologians. It could not be populated by personalists, for in its most basic concepts personalism demands that intellectual convictions proceed side by side with execution.

The person has been described as the intrinsic presence of a man to himself or, as Maritain puts it, as the "subsistence of the spiritual soul communicated to the human composite." But again it is Saint James who gives us an easily grasped notion of what truly constitutes the human personality. He is speaking of a man who has looked in a mirror and viewed his countenance and then walks away forgetting what manner of man he is. The Latin word *nativitas* has a much greater wealth of meaning than mere physical countenance. It refers to those things we were born with, what our spiritual makeup is, just what there is about us that makes us a person and at the same time an individual. It also suggests that that man in going away from the mirror and forgetting the insight of himself he saw fashioned there was committing a wrong; not that he is sinning absolutely but that instead of accentuating the manner of man he actually is (that is his spiritual self) he is concerned preeminently with the material part in which rests his individuality.

Significance

It is in the distinction between the individual and the personality that we find the significance of personalism for members of the apostolate. Here I am not trying to suggest a divorce between the two; I do not propose that the individual because it is grounded in the material aspect of our personality is evil; as a matter of fact it is good because it is part of our being but at the same moment it takes its goodness in relation to the spiritual aspect of our nature. It remains good as long as it remains subservient to the spiritual. It is when the material tends to supersede or dominate the spiritual that instead of having the unity toward which the spiritual tends we are the possessors of the disunity or dispersion which is the natural pull or characteristic of the material.

Mounier would give three characteristics as being especially valid for the personality and three which are consonant with individuality. The individual tends toward dispersion, avarice and inaction. The person on the contrary tends towards unity, generosity and action. The relation between the tendencies of the life of the person and the life of grace, which is the prime characteristic of the New Dispensation, is immediately perceived, and its value to the work of the apostolate easily apparent.

Unity, generosity and action. To the extent that these characteristics are the dominating factors in our

lives, to the extent that they give tone to the apostolate in which we are engaged, to that extent we will truly be personalists. Unity first of all with ourselves and God, and then with our fellowmen. This whole notion of unity with God and with our fellowmen is the crux of the contemporary problem of disorder. The common life of grace which we all share has been perverted by a disproportionate emphasis on the individual with resultant disastrous effects on the spiritual and temporal orders. And it is in an examination of ourselves in the light of this perversion that we are going to find solutions and modes of action for a world blinded by its own egoism.

Bad Conscience

Our first step that will be one of evaluation of ourselves. "The awakening of the bad conscience" it has been called. We must ask ourselves to what extent the individual dominates our lives. How conditioned are our likes and dislikes, our loves and hates, our enthusiasms and reluctancies by our material selves? Does self interest determine where we stand on the question of race (both Negro and white) on the problem of anti-Semitism, on the poor, the laborer, on patriotism? What sort of clubs and groups and committees do we belong to? In the apostolate itself are we concerned only with our own little function? Has disunity and disparity clouded the vision that grace and unity should give us? What are the subtle motivations behind our actions? Are we seeking gain, aggrandizement or are we spending ourselves for our brothers because we recognize the fact that he too is essentially a spiritual being, that no matter what slump he is in spiritually or materially that he has the same potentialities as ourselves, that for him the life of the spirit is as much a reality as it is for each of us? Are we apt to consider ourselves the elect, a new chosen people, and then does our concern with rules and the rest of the paraphernalia of the letter of law blind us to the realization that the life of the spirit is not something that can be blueprinted—that we can't predict the workings of the Holy Spirit either in ourselves or in others, that the most we can do is leave ourselves disposed to the life of grace which will vitalize and dynamize all our activities. In our spiritual apathy and paucity do we fall back on systems, and diagrams and infallible social solutions which provide all for the material man and negate and deny his personality?

* * *

And very similar questions can be asked about our generosity. Giving is the mark of the lover, and are we truly lovers of God and our brothers? We will be willing enough to administer what others have given us to disperse, but are willing to give of our own and, more important, are we willing to do the more difficult and give of ourselves? Serving is the mark of the lover, and are we really servants of God and our brothers? Are we truly ministers of the gospels? Ministering is not primarily preaching or writing or talking, but of doing. Are we doing the gospels each day in our lives or have we become sidetracked on the liturgy (and not practicing it) or the community (and refusing to become a member of one) or pacifism (meanwhile intensifying the "little wars" of personal relationships which we could control)? Generosity cannot take its refuge in an ivory tower to grind an axe, but must find its way into action; and this action is to be primarily a function of the person, it is to be a result of our spiritual life.

Vocation

It is in the living of the interior life exteriorly that we find vocation which is nothing more than the call to perform some special activity. Since each soul differs, since each individual has been endowed with its special abilities, qualities, strengths and weaknesses, each vocation will be different, it

Father George Briand of Paris each year takes needy children from the Parisian slums to the country for a short while. The number runs into the hundreds, and each year Catholic Worker readers have been generous in helping Father in this work. May we beg of your charity once again?

Money orders and checks for Father Briand will be forwarded to him when sent to:

Rev. Wenceslas Glasson,
Blessed Sacrament Fathers
186 East 76th Street,
New York 21, N. Y.

will be a special thing for that person; it will constitute a rapport which only he can establish in the community of activity. And the personalist will not only recognize the dignity of other humans but he will make of his environment, of his work, of his political order in which he lives will be primarily in the light of the assaults that environment, work or politics makes on the dignity of man. At the same moment he will begin to work towards changing that order, and the change he will agitate for will be one in which the freedom of the human personality will be assured. It will be a freedom which will be utilized in gaining the Ultimate Unity.

And so in recapitulation the personalist apostolate will be an all embracing thing. It will have a special function as the abilities and weaknesses of its members provide; but it will also have vision, the vision which only a spiritual entity can give it. It will demand cooperation and receive it from all men of goodwill who recognize the dignity of the human personality, and it may well be that we will have to go far afield to find these men, for if we attempt to build this grace-visioned society with those members of the household of the faith who ascribe to all the tenets of our religion and deny this cornerstone upon which they rest, then we will build in vain. It will be primarily among these men of goodwill who ascribe to the revolutionary fact of the life of grace, of the common brotherhood under God, of the primacy of the person or whatever else they will to call it that we shall begin the long and arduous task of the personalist revolution. And with Lacordaire we will say of the integrated man that he "loves and is loved and what more does he need?" If we begin the task of revolution at this moment in the light of the law of love, what more can we ask, for we too will have begun to make straight the path of Him Who sent us.

JACK ENGLISH

C. O. Discontinues

We wish to announce the discontinuance of the Catholic C. O.

We are taking this step because with the increased cost of publication, we have been unable to meet expenses for the past two issues. We feel also that the matter concerned in the Catholic C. O. is also generally available in the Catholic Worker.

The Catholic Worker reaches a public of 70,000 each month while the circulation of the C. O. remained under 1,000. We believe that with the discontinuance of the C. O. and the increased effort that will be made available for the Worker on the part of the editors and writers of the C. O., the quantity and the quality of pacifist news will be increased.

The spring issue of the C. O. was printed by Libertarian Press, 50 New St., Newark 2, N. J. They did an excellent printing job and we recommend them to anyone who has work they wish done.

Those who subscribed to the C. O. and are not getting the Worker will be placed on the Catholic Worker subscription list. We trust this will be satisfactory.

DEATH

News of the death of Claude McKay came to us too late for a proper obituary. He was our dear friend. He visited us at Easton at one of our midwinter retreats, got sick during it and had to have Fr. Roy continue giving him the retreat as he lay in his bed. He went west for his health, was the guest of Fr. Garcia and Ammon Hennacy for a long time, went on to San Diego and then went back to Chicago to die. He used to be a Communist and he used to work on the Masses, where I also worked years ago. He was a good friend of Max Eastman and I am sure Max did everything he could to dissuade him from entering the Church. His conversion came about through his contact with Friendship House. When Time magazine printed the notice of his death, the implication was that he had stopped writing on becoming a Catholic. Next month we hope to reprint some of his sonnets, also a poem by James Rogan. At Chicago all our friends went to his funeral Mass and Bishop Shell preached the funeral sermon. May he rest in peace.

News also of the tragic death of Tom Delaney, who spent some time with us on the farm at Newburgh, came to us last week. We beg prayers for his soul.

The State, War And the Popes

Has capitalism contributed to peace?

"The whole economic regime has become hard, cruel and relentless in a ghastly measure . . . this concentration of power has, in its turn, led to a threefold struggle. First there is the struggle for economic supremacy itself, then the fierce battle to acquire control of the State, so that its resources and authority may be abused in economic struggles, finally the clash between the States themselves." (Pius XI Quadragesimo Anno.)

Has war settled the right or wrong of anything?

"Everywhere where war has been waged, old rivalries remain." (Pius XI Ubi Arcano Dei.)

"Peace was indeed signed between the belligerents, but it was written in public documents, not in the hearts of men; the spirit of war reigns there still, bringing ever-increasing harm to society. Too long did the law of violence prevail—" (Pius XI Ubi Arcano Dei.)

"No one can fail to see that neither to individuals nor to society nor to the peoples has come true peace after the disastrous war." (Pius XI Ubi Arcano Dei.)

"It is not from outward pressure, it is not from the sword that deliverance comes to nations; the sword cannot breed peace, it can only impose terms of peace . . . experience shows it is but an empty dream to expect a real settlement to emerge at the moment when the conflagration of war has died down." (Pius XII Summi Pontificatus.)

"Let human prudence say what it likes and reason as it pleases, it is impossible to produce true temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity." (Pius XI Divini Illius Magistri.)

"What is morally illicit can never be to the true advantage of the people." (Pius XI Mit Brennender Sorge.)

How should we treat our so-called enemies?

"Christian charity ought not to be content with not hating our enemies and loving them as brothers; it also demands that we treat them with kindness." (Benedict XV Pacem Dei Munus Pulcherrimum.)

—Not with atom bombs!

Is war compatible with Christianity?

"Prayer and penance are the two patent inspirations sent to us at this time by God . . . But the people themselves are called upon to make up their minds to a definite choice; either entrust themselves to these benevolent and beneficent inspirations . . . or they hand over themselves and what little remains of happiness on earth to the enemy of God, to the spirit of vengeance and destruction." (Pius XI Caritate Christi Compulsi.)

"Christ Our Lord, foreseeing the present state of things, definitely stated, in His sublime Sermon on the Mount, what are the real 'beatitudes' of man in the world; and thereby He may be said to have laid down the foundations of Christian philosophy . . . they form a most complete religious and moral system . . . this most important teaching of our Faith is overlooked by many, and by not a few it has been completely forgotten." (Benedict XV Ad Beatissimi.)

"They (the Apostles) prepared to subdue the whole world, not by arms stained with blood, but by the power of truth and charity. So it was that their cry went out into all lands, their words to the ends of the world." (Pius XII Easter Address 1940.)

Deal thy bread to the hungry, and bring the needy, and the harborless into thy house;

When thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shall thou call, and the Lord shall hear; thou shalt cry, and He shall say, Here I am . . .

When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in the darkness, and thy darkness shall be as the noonday.

And the Lord will give thee rest continually, and will fill thy bones, and they shall be like a watered garden and like a fountain of water whose waters shall not fail.

—Isaiah.

Fr. McSorley Needs St. Anthony Statue

Any reader who is able to donate a five-foot statue of St. Anthony is invited to write to Father Francis McSorley, O.M.I., 4116 Baltimore avenue, Philadelphia, Pa. Father McSorley needs the statue for a new chapel erected in the Philippines by his brother, Father James. If you are in a position to fill this need, your gift will be most appropriately offered during this month, as the 13th of June is the feast day of St. Anthony of Padua.

Appeals

Geschwister Czerlitzka, Hofstedeistr. 80, Bochum, Westfalen, Germany, Brit. Zone

Herrn Eduard Scherbeck, Wielandsstr. 104, Bochum, Westfalen, Germany, Brit. Zone

Frl. Klara Mohr, Winterbach bei, St. Wendel, Saar, Germany, French Zone

Rev. J. Ferretti, Catholic Mission, KRISHNAGAR, West Bengal—India (correct address).

Rev. Ladislav Kimczyk S.D.B., St. Theresa's Church, R.C. Mission, Pallikonda. N.A.D.T. South India.



Workers Gain

(Continued from page 1)

it. He would have to face the fact that all industrial production is geared to warmaking, that the high profits of the automotive industry between 1940 and 1948 were indeed blood money, whether or not he believes that the blood was shed in a just cause.

He would have to face the fact that General Motors has something like fifteen plants abroad, and maybe someone could explain to the Christian world why General Motors or any other American corporation has any right to own plants abroad. Why don't the workers there, of that country, own production there? And I don't mean nationalization of industry, but small autonomous units. Absentee landlordism ruined Ireland, India, and we are using it as a means of economic and political domination, of world domination, in South America, in Arabia and wherever we set foot.

IRENE MARY NAUGHTON.

The Ideal Apostolate

1. Its object will be the sanctification of its members by prayer and apostolic work.

2. It must be subject to proper ecclesiastical authority.

3. It must be based on a sound devotional foundation, embracing a profound faith in the Holy Trinity—in God the Father and the love He bears His children, in God the Son, the Redeemer, and in God the Holy Ghost, the Sanctifier.

4. It must be truly Christocentric, that is, based on the doctrine of the Mystical Body of Christ.

5. It should embrace a devotion to Mary proportionate to the place she occupies in the scheme of Redemption as the channel of all graces.

6. It must insist on regular prayer as an essential part of the meetings and of the daily lives of the members.

7. It must give the priest his rightful place as teacher, counsellor and guide of the members, and while it remains a lay movement, its laicism must not become aggressive.

8. It must carry on an apostolate based on personal contact in a manner that is at once enterprising, effortful and self-sacrificing.

9. It must be open to all practising Catholics who are sincere and willing to acquire the spirit.

10. Its Constitution must be such as to combine the intense order necessary for discipline with the flexibility necessary for a successful apostolate.

11. It should hold meetings at least weekly, and insist on attendance at these as a first duty of membership.

12. Spiritual direction should form an essential part of the meeting, which should be designed primarily for apostolic action.

13. The members must be taught that they are always on duty for souls, a leaven in the community.

14. Humility must especially be inculcated, because it is both the instrument and cradle of apostolic action.

15. Each member should be allotted a definite work obligation every week, and be expected to report the following week on how he has carried it out.

16. The spirit of kindness and harmony between members must prevail.

17. The Holy Eucharist, both as a Sacrifice and Sacrament, should occupy a central position in any apostolic system, because it is the source of graces required for action and a powerful instrument of conversion.

18. Study should always be regarded as a means to apostolic action, and not as the end in itself.

19. The ideal of the movement should be to establish personal contact with as many people as possible, good and bad, with the purpose of benefitting all.

20. All work should be allocated and controlled by the movement.

21. Politics and class distinctions should be non-existent within the movement.

22. Vagueness of every kind should be avoided especially in the allocation and performance of work.

23. The work done each week should be really substantial.

24. The spirit of supernatural charity should pervade the whole movement.

25. The idea of the movement should be to train its members to pass on to others the picture they themselves have in their hearts of the Faith and all it means to them.

26. The direct approach to souls be the first consideration.

27. The ultimate aim should be the patient application to the ills of humanity of the religious system of the Catholic Church.

(From *Souls at Stake*, by Ritter and Mitchell.)

Appeals

Frau Emmi Reichert-Klaus, Humperdinckstr. 44, Boppard, Rheinland, Germany, French Zone

Frau Sigrid Klaus, Lockstetter Lager, Holstein, Siedlung bei Weigl, Germany, Brit. Zone

Frau Anneliese Rosenberger, Ziegelrain C, Schmalkalden, Thuringen, Germany, Russ. Zone

Frau Dorethea Seidler, Cammerborn, Uslar Land, Kreis Northeim, Hannover, Germany, Brit. Zone

Frau Annemie Werding, Am Vogelsang, Wetzlar, Hessen, Germany, U. S. Zone

Frau Ruth von Stuckrad, Magaretenstr. 4, Oldenburg in Oldenburg, Germany, Brit. Zone

(Herrn) Herrn Johannes Kramer, Hauptstr. 25, Illingen, Saar, Germany, French Zone

Herrn Richard Schorr, Saarstr. 10, Waldgassen, Saar, Germany, French Zone

Frl. Margarete Picht, Post Riege 171 C., Paderborn-Land, Westfalen, Germany, Brit. Zone

Frau Louise Ferring, Hrittenstr. 14. 1., Würzburg, Bayern, Germany, U. S. Zone

Frl. Vera Hensel, Hauptstr. 171, Schwalbach Saar, Germany, French Zone

Frau Walter Henkel, Universitätsstr. 36, Marburg/Lahn, Hessen, Germany, U. S. Zone

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Articles on Distributism

(Continued from page 2)

world being what it is?" We bring them into it and start giving them a vision of an integrated life so that they too can start fighting.

This fighting for a cause is part of the zest of life. Fr. Damasus said once at one of our retreats, that people seemed to have lost that zest for life, that appreciation of the value of life, the gift of life. It is a fundamental thing. Helene Isvolsky in a lecture on Dostoevsky at the Catholic Worker house, last month, said that he was marked by that love for life. He had almost been shot once. He had been lined up with other prisoners and all but lost his life. From then on he had such a love for life that it glowed forth in all his writings. It is what marks the writings of Thomas Wolfe, whose life was torrential, whose writing was a Niagara.

But how can one have a zest for life under such conditions as those we live in at 115 Mott street? How can that laundry worker down the street, working in his steamy hell of a basement all day, wake each morning to a zest for life?

In the city very often one lives in one's writing. Writing is not an overflow of life, a result of living intensely. To live in Newburgh, on the farm, to be arranging retreats, to be making bread and butter, taking care of and feeding some children there, washing and carding wool, gathering herbs and salads and flowers—all these things are so good and beautiful that one does not want to take time to write except that one has to share them, and not just the knowledge of them, but how to start to achieve them.

The whole retreat movement is to teach people to "meditate in their hearts," to start to think of these things, to make a beginning, to go out and start to love God in all the little things of every day, to so make one's life and one's children's life a sample of heaven, a beginning of heaven.

The retreats are to build up a desire, a knowledge of what to desire. "Make me desire to walk in the way of Thy commandments." Daniel was a man of "desires." Our Lord is called "the desire of the everlasting hills."

Yes, we must write of these things, of the love of God and the love of His creatures, man and beast, and plant and stone.

"You make it sound too nice," my daughter once said to me, "when I was writing of life on the land, and voluntary and involuntary poverty which means in specific instances the doing without water, heat, washing machines, cars, electricity and many other things, even for a time the company of our fellows, in order to make a start."

And others have said the same thing, who are making a start on the land. And I know well what they mean. One must keep on trying to do it oneself, and one must keep on trying to help others to get these ideas respected.

At Grallville, Ohio, there is not only the big school where there is electricity, modern plumbing, a certain amount of machinery that makes the work go easier and gives time for studies; but there is also a sample farm, twelve acres, with no electricity, no modern plumbing, no hot water, where the washing is done outside over tubs and an open fire, and yet there, too, the life is most beautiful, and a foretaste of heaven. There one can see how all things show forth the glory of God, and how "All the way to heaven is heaven."

Artists and writers, as I have often said, go in for voluntary poverty in order to "live their own lives and do the work they want to do." I know many a Hollywood writer who thought they were going out there to earn enough to leave to buy a little farm and settle down and do some really good writing. But the fleshpots of Egypt held them. And I knew many a Communist who had his little place in the country, private ownership

too, and not just a rented place, a vacation place.

Property is proper to man. Man is born to work by the sweat of his brow, and he needs the tools, the land to work with.

This article is but an introduction to a series of articles on what has been written and thought about Distributism.

The principles of Distributism have been more or less implicit in much that we have written for a long time. We have advised our readers to begin with four books, Chesterton's *What's Wrong With the World*, *The Outline of Sanity*, and Belloc's *The Servile State* and *The Restoration of Property*.

These are the books which Douglas Hyde must have read which gave him the third point of view, neither industrial capitalist or communist.

In a brief pamphlet by S. Sagar, made up of a collection of articles which ran in the *Weekly Review*, Distributism is described as follows:

To live, man needs land (on which to have shelter, to cultivate food, to have a shop for his tools) and capital, which may be those tools, or seeds, or materials.

"Further, he must have some arrangement about the control of these two things. Some arrangement there must obviously be, and to make such an arrangement is one of the reasons why man forms communities." Men being what they are, every society must make laws to govern the control of land and capital.

The principle from which the law can start is "that all its subjects should exercise control of Land and Capital by means of direct family ownership of these things. This, of course, is the principle from which, until yesterday, our own law started. It was the theory of capitalism under which all were free to own, none compelled by law to labor." (Popular magazines like *Time* and the *Saturday Evening Post* are filled with illustrations of these principles, which all men admit are good, but unfortunately the stories told are not true. It is the reason why great trusts like the Standard Oil and General Motors have public relations men, why there is a propaganda machine for big business, to convert the public to the belief that capitalism really is based on good principles, distributists' principles, really is working out for the benefit of all, so that men have homes and farms and tools and pride in the job.) "Unfortunately, in practice, under capitalism the many had not opportunity of obtaining land and capital in any useful amount and were compelled by physical necessity to labor for the fortunate few who possessed these things. But the theory was all right. Distributists want to save the theory by bringing the practice in conformity with it. . . ."

"Distributists want to distribute control as widely as possible by means of a direct family ownership of Land and Capital. This, of course, means cooperation among these personal owners and involves modifications, complexities and compromises which will be taken up later."

"THE AIM OF DISTRIBUTISM IS FAMILY OWNERSHIP OF LAND, WORKSHOPS, STORES, TRANSPORT, TRADES, PROFESSIONS, AND SO ON."

"Family ownership in the means of production so widely distributed as to be the mark of the economic life of the community—this is the Distributist's desire. It is also the world's desire. . . . The vast majority of men who argue against Distributism do so not on the grounds that it is undesirable but on the grounds that it is impossible. We say that it must be attempted, and we must continue to emphasize the results of not attempting it."

In the next issue of the paper we will continue with a number of articles dealing with these problems.

On Pilgrimage

(Continued from page 2)

mountains. We sounded either like a Mack truck or an aeroplane, but I trust after we got the muffler fixed (there are a few large holes mended with tin cans) we will have a little more holy silence. I was afraid the children would feel that St. Joseph had let them down. I myself was much pleased with the car. But the children were delighted, and insisted on calling it their station wagon. I had no sooner arrived boastfully in my new conveyance, when Tom Sullivan informed me that another friend had given a 1924 Columbia which was in much better shape all around, upholstery, engine, tires, general appearance, etc. To think of it, a car for the farm and a car to pick up stuff around New York! Both small cars that do not use too much gas. The men in the office talk of exchanging the two for a truck, but I am dead against it. These will get us there.

When I returned to the farm last Tuesday, I brought Johanna with me to recover from her measles, German measles and chicken pox. Since she arrived she has fallen on her nose, barked her shins, had a skirmish with the



dog, made friends with the bull, and helped milk the cow. Now we learn from New York that Tommy has mumps, so she just won't go home until this awful siege is past. The only thing left is whooping cough.

As I write, supper time approaches. Helen has gone down the road to collect some promised rhubarb, Florence is mending here on the porch where I write, Peter is reading, and Charlie is tearing around inside, concocting one of his wonderful desserts. He has been serving us tender milkweed tops which taste like asparagus, and we have also had lambs quarters, dock weed and dandelion greens aplenty.

Last night we put up a shrine to St. Joseph behind the abandoned school house down the road, using the seven-foot statue that had been given us some time ago.

Hans Tunnesen is busy working on a new floor in the unused barn, which will be a dormitory for mothers and children (the barnyard will be made into the bull pen for the youngsters that Tim O'Brien wrote about some years ago). We got the lumber for \$275 and we haven't a cent to pay for it. Brescia, the lumber man in Montgomery, is trusting us and we told him we would have to pay in dribs and drabs, just as we could beg it. So those of you who are interested in family retreats are invited to chip in. There are six retreats scheduled for the summer months, and there will be weekends in the fall. We have already had three retreats this Spring. Of course it will be during the summer months that the families will wish to come, so we could not wait for the lumber. St. Joseph was so prompt in sending the cars, we are sure he will take care of the barn floor and staircase and chimney for us.

...PAX COLUMN...

Elsewhere you will see a notice to the effect that we are suspending publication of *The Catholic C. O.* The notice does not carry the full story. St. Augustine remarks that those who present the Catholic Church as being made up of saints and only saints do in reality a great disservice to her. They are in some measure responsible for the loss of faith in those who accept their presentation, who embrace the Faith on that basis, and who then are disillusioned. Keeping in mind therefore Augustine's admonition to adhere to the truth, even though it is unpleasant, even though it seems to be bad propaganda, it is as well that I state some of the facts that led up to my suggestion that the Catholic C. O. be discontinued.

There has never been such a thing as an Association of Catholic Conscientious Objectors in the sense that there was any group of like minded people who banded together and whose views were represented in *The Catholic C. O.* We agreed on but one thing—opposition to a particular war. And of course on our common faith in Catholicism. From then on there were as many opinions as there were Catholic C. O.'s. At the most two or three would agree on why a Catholic should be a pacifist or a C. O. And that is hardly a basis on which to continue something called an "Association"—which must to outsiders convey the impression that all Catholics who are C. O.'s agree with the outlook of this "Association." More Catholics who are C. O.'s have disagreed with the policy of the paper these last two years than have agreed. There are Coughlinites, believers in the possibility of a just war, perfectionists, and those who accept the Catholic Worker viewpoint. And since we have put the paper out from the Catholic Worker and since we have considered absolute pacifism as an integral part of the Catholic Worker program and finally since we are radicals and not liberals we have felt that our primary aim should be to present the Catholic Worker viewpoint. Though we have in fact presented dissenting opinions from time to time.

Nevertheless it seems best that we make no further attempt to keep up a fictitious Association of Catholic Conscientious Objectors and confine ourselves to a presentation of the Catholic Worker viewpoint and to make the presentation in the Catholic Worker itself. Always welcoming those who can go at least part of the way with us and hoping that old wounds will be closed and that we can agree to our differences and observe that mutual charity which we have only too often failed to maintain and yet which is enjoined on us by our common Lord and Saviour.

Our Position

As to our position in regard to war it is simply that under the supernatural ethics of Christ war is not admissible for the Christian. That we are called to go beyond natural ethics and the Old Dispensation and strive to conform our actions to that spirit of Christ which is exemplified in the Sermon on the Mount and in the example of His life. That the love taught by Christ excludes war, that the brotherhood of man taught by Him excludes national States as we have known them and that the concept of human dignity whereby He joined us to His Divinity excludes all exploitation of man by man, all forms of slavery. That these things are contained in the deposit of Faith even though their realization has been a gradual process and has not as yet been made explicit.

As for the practical situation *The Catholic Worker* will urge all who are convinced of the immorality of war and conscription to

refuse to register. We will not again co-operate in setting up any program of Civilian Public Service. We would also advocate non-payment of taxes, at least that portion which would go to war preparations. We would urge non-cooperation and (as far as possible) withdrawal from the capitalist system. It is here that Peter Maurin's ideas of a village economy are particularly relevant.

I have not always held these views, it is only in the past few years that I have accepted *The Catholic Worker* views on pacifism. I registered in the last war as a C. O. and was in the camps and at Rosewood. But I came gradually to see that registration was the first act whereby you placed yourself under the conscription system and consequently the point at which to refuse cooperation. And I saw also that Civilian Public Service had established a precedent of slave labor and concentration camps for those who did not conform to the prevailing mores of the community.

Nor, to keep the picture accurate, is it to be supposed that all who actively cooperate in the work here are in agreement on the pacifist issue. It is the official policy of the paper. It is the position which Miss Day has held from the beginning of the Movement. For those who are with us and who do not accept the pacifist stand I have only admiration in that they have in nowise sabotaged or hindered the spread of these ideas but have on the contrary been cooperative and in their own lives have been men of peace. At the basis of their difficulty over the pacifist question lies a deep humility that can well edify.

And in all this question of pacifism it is necessary that we stress again the ideal of the village economy. Of decentralization. Of the farm. It should not be just a back to the land movement. Rather it should leave room (as Peter does) in the village center for those with other vocations. That is the ideal we should look towards for it provides the setting which makes possible a more Christian environment, an environment which encourages the realization of human dignity, which discourages centralized and bureaucratic authority.

Land and Peace

The land and peace! They are somehow related. And yet we are sometimes tempted to extoll the peasants' love for peace as though it were a conscious dedication to it. Whereas only too often it proceeds from an individual selfishness that is too attached to the goods of this world, which does not wish any disturbance that might threaten security. Which is penny pinching and provincial and has small love for "foreigners" and little concern for the miseries of the proletariat. We must guard against this spirit too. For it must not be that spirit that would inform the village economy. We must also be citizens of the world. We must also utilize whatever there may be in what is vaguely termed "progress" that will aid in the amelioration of man's suffering. For while it is true that the Christian way is the way of the Cross, while we should accept with resignation those sufferings that will always be our lot in this world, yet it is not true to say that God takes delight in the suffering of man, that He would want no wounds to be bound, no pain to be alleviated, no ills to be cured. To assert otherwise would be to offend against the concept of His justice. He did not delight in the sufferings of His Son. He did not send Him into the World for punishment. It was His Son who freely chose this course, who became man that He might suffer also. It is a great mystery. It is the mystery of all life and all suffering and the final mystery of death. We know the answer lies with the Resurrection. But now we do not fully comprehend.

Robert C. Ludlow.

+ From The Mail Bag +

A Benedictine Writes

St. Procopius Abbey,
Lisle, Illinois.

Dear Friends:

Many thanks for THE CATHOLIC WORKER. Your paper is a true Christian publication. Notice the rest of "Christian" publications! During the war they propagated one form of "Christianity" and now in the aftermath of the terrible slaughter they are propagating another kind of Christianity. In the previous instance it was the fear of Hitler that dominated and subdued their spirit; and now it is the dread of Stalin that predominates in them. Hence it is not Christ that lives and moves in them and shapes their policy and speaks through their pages. Their policy and their spirit is that of the "Iron Curtain." "The Iron Curtain," soon to be released all over the United States. BE SURE TO SEE IT—AND GET OTHERS TO SEE IT! . . . It deals in a graphic manner with the Canadian spy ring through which the Soviet government attempted to steal ATOMIC ENERGY SECRETS.

One can only weep at this kind of Christianity and say with the Crucified Lord: "Father, forgive them, for they know not what they are doing." When we identify our Christian cause with Hollywood, politicians, adventurers, money-investors, oil-magnates, war-mongers, big corporation-lords, fortune-seekers, traitors, all sorts of propagandists, then it is all over with us, for there is no truth in us, even as there is no truth in them! It is not the Communists who are destroying Christianity and driving Christ from the masses of the people! No; it is we ourselves who have brought ruin on it. We have grown accustomed to identify Christ's Church with material interests, big possessions and big buildings . . . and have forgotten that He Himself had nowhere to lay His head. Was His Mission less effective? Was the mission of the first Christian Communities which didn't set such value on things material as we do also less effective? The trouble with us is that matter dominates over the spirit: we set greater value on material interests than spiritual ones. We side with the rich and powerful of this world, and therefore against the poor and downtrodden masses, rendering the Son of Man and His Church hateful to them, for they mistake Him and His Church for ourselves, calling religion "the opiate of the people."

Again, we place greater confidence in atomic bombs, in wars, in fire and sword, in killing our adversaries than in converting them by fasting and prayer and the imitation of Christ's own life. And yet we expect to conquer the world for Christ and to establish His kingdom on earth! Thus far we failed in our mission most miserably! The Communists in Russia established their own order

of things on the failures of Christianity—on those of Christian rulers and other responsible Christian bodies! How long shall we ourselves identify our Christian cause, or rather Christ's Church and interests, with this world, with its material interests, its rulers and potentates? No one can tell, but one thing is certain which is this: As long as we do this, we are driving the masses of the people away from Christ and His Church and bringing ever greater ruin on Christianity. We stand in need of complete Christian regeneration in Christ, with Christ and for Christ. Unless we do this, no power will save us from the wrath of the people!

I believe your CATHOLIC WORKER stands for all these Christian ideals, fights for them by prayer and fasting, and lives accordingly, even as Christ Himself lived. May the Holy Spirit abide with you and comfort and strengthen you in the midst of adversities.

Very sincerely yours in Christ,
Fr. Chrysostom Tarasevitch,
O.S.B.

From France

New York City.

Dear Editors:

Contemplatives feel a peculiar diffidence in presenting their personal problems. Yet I am sure that your readers will not take it amiss if the spiritual daughters of St. Francis de Sales use your columns to inform them of the really desperate plight of our Visitation Monastery in Grasse, France.

All during the war and thereafter we were trying to imitate the heroic silence of our renowned sister, St. Margaret Mary Alacoque, whose favorite maxim was "souffrir et se taire" (suffer and be silent). But now if I, a Frenchwoman, have come to America from France and am not silent but begging, it is because there is no other way out.

I think it might interest your readers to know how I managed to get to the United States of America.

When I left our monastery in Grasse, I had no money at all. I had only a pair of antique silver candelabras, which were originally intended to adorn our chapel. But besides these I had unshaken confidence in Providence. As soon as I got to Paris I went to an antique dealer's shop at 11 Quai Voltaire. The proprietor, M. Ostins, is a well-known Catholic businessman. I asked him to buy my silver, explaining that I needed the money to get a ticket for New York. He listened to my story with sympathy, although he was not interested in my candelabras. While I was talking to him and praying to the Sacred Heart of our Lord, Dr. Lescene, a close friend of M. Ostins, quite unexpectedly walked in. After warmly greeting the newcomer and introducing me to

him, M. Ostins said: "This is a little Visitation who wants to go to America but has not got a penny to her name. Couldn't you buy her antiques?" With a surprised glance at me Dr. Lescene exclaimed: "A Visitation in the streets of Paris! That is something unusual, since the Visitation is a cloistered order." "True," replied M. Ostins, "but she travels under the obedience of her Superior, her Bishop, and the Papal Nuncio."

"Oh," said Dr. Lescene, "that is quite different!" Then with a broad smile he turned to me and said: "Don't worry about your passage money. You will get it under one condition; that is, that you keep your baggage." By "baggage" of course he meant the silver candelabras.

The next morning his son brought me a check for 50,000 francs which was the equivalent of \$500, the entire amount I needed. Quite reasonably I felt that my confidence in God was answered in a marvelous way.

But let me tell you why my superiors in France desired me to undertake the journey to the United States. Their whole purpose was the welfare of our destitute monastery and the poor sisters who live there. In brief, this monastery, established in Grasse in 1660, is falling to pieces. Moreover, many of the community are suffering from want and infirmity. Of our twenty-nine nuns, four sisters have tuberculosis of the lungs and one has tuberculosis of the bones; one is blind and one has been suffering from a spinal disorder for thirty-eight years and needs to be cared for like a baby. The health of many other sisters is seriously affected from years of malnutrition.

The yearly income of the monastery is \$150, which is scantily augmented by the mites we derive from our work. In the meantime the nuns go hungry. But they keep up their mission of praying for the world and for their benefactors, asking their patrons and founders St. Francis de Sales and St. Jane Francis de Chantal to intercede with the Sacred Heart of Jesus for blessing and mercy for all. Tired, hungry, hidden and alone, their intercession for their Catholic Brethren and for the salvation of souls is the central element in the Providential design for them.

We know that Americans are always asked for everything by everybody who is in want; yet all obtain help of one kind or another. That is why we also are asking for help from charitable Catholics in America. There would be something wrong with our humility did we not turn for help where we know there is some chance for our appeal to be heard.

Very sincerely yours,

Sister Marie-Christine,
of the Visitation of Mary.

P.S.: Contributions and other communications may be sent to:
SR. MARIE-CHRISTINE,
c/o Mr. Robert L. Hogue,
15 William St.,
New York 5, N. Y.

Martinique

Pax. St-Pierre,
January 15th, 1948.

The Catholic Worker
New York

Dear Friends:

Enclose my subscription. I am very grateful for your good propaganda. Many readers of the Catholic Worker have helped us.

Tell them that our little foundation is going well, though slowly and painfully.

Our monastic life is getting more and more normal and the Christian friendship is improving in the monastery and all around.

We are now ten in number. Two of us are American: one White and one Negro. We are waiting for more three American Negroes, for priesthood. Although our life is a contem-

plative one, we are always in touch with the people around and they love us very much.

We are now organizing the Legion of Mary, which will help us greatly to establish a true Christian friendship in the whole region, to bring everywhere the joy and the consolation of God, with the material supplies which are needed.

Excuse my poor English. If you want, write this again in good English and print in your paper.

We appeal for more American vocation, in order to make other foundations in the United States, centers of prayer and doctrine in the middle of the Negroes.

Yours very truly and grateful,
Father CRENIER, O.S.B.
St-Pierre
Martinique
French West Indies.

Father Born

Dear Friends:

With regret I have to tell you that by order of the Military Government of Dec. 18th Germans are forbidden to receive letters or parcels over the American Military mail. Disobedience will be punished militarily. Thus you are not allowed to use the APO-address for me furtherly, but you must send all letters and parcels to my personal address in future. My address is as follows:

P. LUDGER BORN, S.J.
(16) Frankfurt/Main-Sud 10, "St. Georgen," U.S.A. Zone, Germany.

I hope you will help me furtherly in spite of this difficulty. I will try to find another way. I don't know if I shall succeed; if it will be possible, I will let you know it immediately.

With kind regards,

Yours sincerely, and respectfully,
P. LUDGER BORN, S.J.

Father Mahn

New York City

Dear Friends:

Just a note concerning sending money to Father Mahn. I quote his instructions:

"Regarding the remittance of alms, you may buy a bank draft or a check (a draft is better) from the National City Bank of New York; The Chase Bank of New York or from The Chartered Bank of India, Australia & China in New York. Because the first two banks are the only American banks that have branch-office in Hong Kong, while the last named bank is one of the most powerful British banks in the Far East where any kinds of drafts or checks are cashed."

The difficulty is that these young people in banks don't know much about China. The young lady was going to make the draft out to Shanghai—imagine what a distance away. I spoke up and said no, Hong Kong which was wrong not in distance but in percentage for manipulation charges. I have to take my letter with me next time—the banks don't know. He wants it made payable to him, not the bank. He adds that a lined envelope for small amounts by air reaches him. Make check or draft payable to Father Laurence Mahn, 65 Rua Do Campo, Macao, South China.

Regina Brady

Booklist

The Unfinished Universe; Gregory, T. S. (Faber & Faber. London, 1935)

Discourse on Usury Wilson, Thomas (Harcourt Brace. NYC, 1925)

Our Lady of Wisdom; Zundel, Maurice (Sheed & Ward. NYC, 1940)

Work & Leisure; Gill, Eric (Faber & Faber. London, 1935)

Marshall Plan

Washington, D. C.

Dear Editors:

General Marshall's proposals of November 10 recognize and accept the division of Europe into east and west, and aim to back West Europe against East Europe. In Marshall's words: "We wish to see this community restored as one of the pillars of world security; in a position to renew its contribution to the advancement of mankind and in the development of a world order based on law and respect for the individual."

Precisely what has the contribution of West Europe been?

1—General Marshall states that the sixteen European Marshall Plan countries plus West Germany, "before the war accounted for nearly one-half of the world's trade. They owned nearly two-thirds of the world's shipping. Their industrial production was slightly greater than that of the United State." In a word, the one-eighth of the human race living in West Europe had about four times its pro rata share of the world's business.

2—The free or sovereign nations of West Europe, unable to agree among themselves as to how their disproportionate share of the world's business was to be divided, have fought two ruinous wars in one generation "to prevent the forcible domination of their community by a single great power."

3—Marshall did not say this but we note in passing that British policy, backed by the U. S. A., has aimed consistently, not only to prevent one power from dominating the continent, but to keep Europe divided, competitive and weak in order to strengthen the relative British (and American) position.

4—This western state system of competing sovereign nations, each representing the interests of profit-hungry adventurers, has brought untold misery upon mankind and brought itself to the verge of collapse by following the principle of its individualistic, anti-social being: "Every one for himself."

5—Instead of taking the next obvious step and, in the interest of mankind, proposing a generous appropriation to expedite the burial of this corpse of an out-moded social order, General Marshall wants to spend six or seven billion in the next year or so to restore it to life.

6—If the social institutions of West Europe, twice in one generation, have bled the continent white and upset the life of the planet, why let the mad-men who support the system, and to a decreasing extent gain by and from it, continue to make public policy in the future? Have the blood-baths of 1914-18, and 1936-45 taught no lessons? Will it take another orgy of destruction and murder to convince the human family that it is wicked folly to continue the support of men and measures which have demonstrated their impotence to bring order and peace to the earth?

Sincerely
Scott Nearing

Appeals

Antonla Baum-Appelhofen Via Manzoni 13, Gorizia, Venezia Giulia, Italy.

Sister Klara, Misszioshaz, Tiszazsalka, Bereg Megye, Hungary.

Eberhard Rehsenberg, 21 a Gelsenkirchen i. Westfalen, Augustastrasse 50. Germany—British Zone.

Rev. Father Joseph Hamm, Schauern bei Idar-Oberstein, Post Kempfeld a.d. Nahe, French Zone, Germany (This priest needs candles and incense).

Peter Maurin's Ten Commandments of Social Justice

1. Thou shalt love God—the Creator of Heaven and Earth.
2. Thou shalt love man — the masterpiece of God's creation.
3. Thou shalt honor the Pope — God's spokesman to man.
4. Thou shalt live on the sweat of thy brow.
5. Thou shalt distribute thy superfluous wealth among the poor.
6. Thou shalt consider the poor as the Ambassadors of God.
7. Thou shalt offer thy services as a gift.
8. Thou shalt consider property as a trust.
9. Thou shalt consider voluntary poverty as a worthy ideal.
10. Thou shalt detach thyself from the things of this world.