The Center of Poverty

The Meaning of Poverty
By KERRAN DUGAN, C.S.C.

Poverty is a word so much misinterpreted, so much misunderstood—a quality in man, a state of soul, a way of living so much misinterpreted because so often not understood as a quality of soul and a state of soul, not because the person is poor, but because she is embarrassed by it.

Poverty is called dirty, whereas it is stark and clean and shining.

It is called deleveled, whereas it is the very heart of order, the very heart of peace. (Do not think these are simply nice-sounding words without poetry there can be no order, and without order there can be no peace.)

It is a mark of slums and dirt and clogged sanitation; for un­wiped hands; for the wind all, for the dead fire and the empty fuel bin, for the half-cool and the empty cupboard. It is a mistaken something which can be handed over to the department of salva­tion.

Poverty is not something to be fought against, but something to be fought for. It is the glory of man on earth, and not his shame, his health and not his sickness. It is the very mountain of that which the lovers of Mammon can never campaign against, precisely something which a well organized sanitation department can take care of. It is also significant that the name which they occupy in the presence of that which is of power and splendor is poverty—and that they fight against this thing to which they have given the name of a besottedness. For the very reason that it is poverty which is not mere physical squalor, they must be forever at war against that poverty which is spir­itual splendor, and much more formidable. It must be fought against them, and against the other, because this is indeed a strange beast from a land that they know not. They will never win the first fight, until they stop seeking for the answer which will allow the sweat to be wiped from his brow, and the tears from his eyes, only when his acourising is finished.

This mistreatment of poverty is the grossest and most obvious. (Continued on page 6)

Food for Thought—and Toughness
By LIAM BROPHY

There was one key question in the mind of every Church and State dignitary gathered recently at Luxeuil, in France, for the honoring of St. Columbanus. Obvious parallels between his own time and ours were drawn. Europe in the sixth century was overrun by a time of chaos and collapse. The political and social network of Roman administration disinte­grated after the fall of Rome in 410 A.D., and the infant Church was not yet able to establish that order we associate with Christian civilization until the terror and mourning turned. St. Columbanus, and the legions of monks which followed him from the monastic burial sites of the barbarians from the East, it

barbarian assault, could Ireland assume her ancient role of "the Light of the West" and shape an­other civilization out of the debris of universal ruin? Let as glimpse what manner of men these ancient missionaries might be, those who would save from the Isle of Destiny to the doomed Continent. It is a commonplace of his­tory that the first to come were the most willing and with less resistance to change, and that was due in great measure to the fact that St. Patrick, whose life lived Ireland as a slave, and learn what existing customs and beliefs might be re­dedicated to Christian ends, and how potential for Christian sancti­fication was a race which lived by thecians Lincoln with none of the State's life-death hardness.

(Continued on page 5)

On the New Encyclical
By ROBERT LUDLOW

There are some of my reactions to the Encyclical Letter of Pius XII—Humani Generis—and they are the defections of a layman and one of no theological leaning and of one not commissioned to teach. They therefore carry no weight but rest on the strength of the reasoning behind them. One cannot write in such manner of the Assumption—It is defined and needs no other justifica­tion than that it has been pro­claimed by the successor to St. Peter to whom Christ entrusted sur­preme teaching authority in the Church. But, if we are to accept the definition of the Vatican Council on Papal Infallibility—and as Cath­olics we are bound to do—there is a time when the Pope speaks to ful­lility and a time when he does not. If there was no time in which the Pope does not speak infallibly there would have been no point in writing the Encyclical letter, if there did not exist a time of the Pope when he does not speak infallibly. It is not necessary to point this out because certain interpreters of the last en­cyclical leave the impression that for all practical purposes, one owes the same assent to all matters treated of in an encyclical as one owes to an encyclical pronuncia­tion. While it is true that one should ordinarily give assent to all papal pronouncements yet there may be cases when it is impossible to do so. When indeed the maxim, "He that heareth you heareth me," should not apply to all papal posi­tions without involving truth as is.

(Continued on page 7)

The MESSAGE of LOVE
By DOROTHY DAY

We do not stand in high places like Joseph in Egypt, like Moses and Daniel, and the like. We do not know the Stalinas, the Churchilles of the world. We are not sure of our world, and no one is sitting quite as he or she is. We do not know that the questions are to be asked, the weighty questions of the day as they wait on the worlds of these others to hear their fate. We would rather be like the Joseph who found himself a tenant in a stable, who fled into Egypt (at the bidding of an angel) and lived in a foreign land and was a doctor, and worked with his hands for his bread. Jesus Christ, Son of God, Maker of Heaven and Earth, who lived on earth for over one hundred years in an occupied country, Archbishop Byrnes said once. He's not a rebel, not the kind, is it? That's the kind, the kind that are Caesar's, we've heard that often enough. St. Hilary interprets that to mean that if we have little of Caesar we don't have to render anything to him.

Plate wrote of the two cities, the city of the Good, the city of the Rich on the one side, and the city which was the way he di­vided the world. St. Augustine wrote of the city of God.

To which city do we belong?

There are two billion people in the world and if we believed all we read, we would think all the world must line up on the side of Com­munism or Capitalism. With the Capitalism, Communism, Capitalism, which the most Catholic newspapers would have to believe and the other movement. Of course, he said, we are the soldiers of the Banner under which we fought. The banner that is Caesar's, we've heard that often enough. The word, St. Hilary interprets that to mean that if we have little of Caesar we don't have to render anything to him.

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They do it with pride, with condemnation of others, with bitterness, then their stand is questionable also. It is true they will suffer with bitterness, and even the little Flower herself said that bitterness was a part of suffering that made it harder. If they are jailed there are plenty of opportunities for the works of mercy in jail among the poor there. They will be even more on the side of the poor.

If they obey the call as we have seen quite a number go, against their convictions, let us pray that they have opportunity to minister to the suffering. There is no denial and full consent of the will in wartime, but a blind instinct for self-preservation. We can make nojudgments on the armies involved, but on war itself, the means used of atomic war, obliterating bombing, the ever increasing use of destruction to wipe out men which does not accomplish its aim, to wipe out ideas, philosophies. We can quote Ezekial who wrote "Woe to the nations, I will cause a fire to burn among the world's nations,"...it is reasonable to believe in the authority of Christ and His Church. Such authority was not given by Christ to His Church to establish truths that could be arrived at through reason (other than in the sense of confirming them) but rather to be the repository of that teaching which He came to impart and which essentially is of the supernatural order. To be rigid, to be unbending, to set one's face of purpose against new movements, is to remain orthodox at the expense of charity. There is a sense in which one could say, some are more interested in orthodoxy than in truth. It is a false position, of course, because orthodoxy should be synonymous with truth—but I speak of a psychological, an attitude, rather than of any real discrepancy between the two.
Storm and Aftermath

BY DAVID MASON

This story of old house and garden in the rain, of a day of storms, of a long twenty-four hours last Fri-
day, is a true one. Our old house was on the hill. It had a long, cabin-like, red roof, and it was made of brick. For many years it had been a house of refuge and comfort for many. It had been a shelter for the old and the sick, for the poor and the homeless.

The rising waters of the storm burst through the windows and doors, and the rain poured down on the roof. The house was in danger of being swept away. The rain was fierce and unrelenting. The wind howled around the house, and the rain fell in sheets.

My father, who was a carpenter, came to our rescue. He worked hard to strengthen the house, to make it as strong as possible. He used every available resource to build a new roof, to reinforce the walls, to make the house as safe as possible.

The house was saved. The storm was over.

Our house was safe. The storm had passed. But the damage was great. The rain had flooded the lower floors, and the wind had torn away the windows and doors.

But the house was saved. It had weathered the storm. It was still standing. And it would stand for many years to come.

By TOM SULLIVAN

The summer season is coming to an end. The2

To THE CATHOLIC WORKER

Banned

The radical pacific monthly Alternative has had its September issue taken from it by the mails, according to an announcement made by Albert Gold-House, editor. The alternative, received in a letter to the Christian Catholic Worker, has been taken in a discussion of disarmament issues in the United States. The draft, was banned under a postal regulation dealing with publications which were considered to be inciting or inciting of serious political issues.

Our policy of the magazine has been to advocate conciliation and understanding of the differences between nations. We believe that many of the difficulties in the world can be solved if we can understand each other.

Therefore, we have decided to stop publication of the magazine until the situation improves.

As we write this, we are concerned about the future of our magazine. We hope that the situation will improve, and that we will be able to continue publication.

We are grateful for the support of our readers. We hope that they will continue to support us in this difficult time.

Sincerely,

Tom Sullivan
By VICTOR FERKISS

The publication of The Year of the Oath by George Stewart, to­
gether with the recall of public attention to the "loyalty oath" controversy at the agencies, it is the best anyone could expect. Stewart's inquest and disim­
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Letters to the Editor

Blessed Mary de Porres Hospice, 28 Eye Street, Northwest, November 29, Washington 2, D. C.

Dear Mrs. Lowbow:

I am writing to you from the Hotel de Porres in Rome. The exotic flowers and the local cuisine have been delightful. In addition, the art exhibits throughout the city have been fascinating.

Yours sincerely,

ELEVENLYN J. SCOTT

Wellington, S. I., New Zealand

Dear Mr. Lowbow:

I have been receiving copies of the "Catholic Worker" regularly since last year. I believe I have received only a few Catholicos get it in our community.

I have kept in close contact with John Magruder, who has done much good over the years. We have finally been able to pitch the Taylor Creek project. We are happy to report that the work is going well.

Thank you for your paper and for your support. We need it more than ever.

Yours sincerely,

P. M. GROUKE

St. Augustine Mission, Peace River, Alberta, Canada.

Dear Friend:

I am more and more pleased with the "Catholic Worker". It is helping me to understand the complexity of the world around us better. The articles and discussions are very helpful.

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WALTER BERDON

December, 1950

THE CATHOLIC WORKER

Page Five

Life at Hard Labor

By AMMON HENNACY

Having nearly fathomed the mysteries of the harnass which binds his forefathers to the earth, the worker has borrowed from a neighbor (I milked his row while he caught the wild animals) I hitched them to a plow, and plowed the field. I then followed the old man, and in time, I found that I had a bit of a plowshare. It was the old man's business to see that the plowshare was in good order.

They were an interesting pair of men, especially the old one. He had a remarkable effect on the soil, and the young one was his equal. I have always been grateful to him for his hard work and his unyielding spirit.

Dear Mama Dorothea:

Wellington, N. Z.

November 29

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WALTER BERDON
Modern War

One of the vows taken by a religious is the vow of poverty. For a religious, the vow of poverty deprives himself of the right to possess and departures—his things as his prudence directs. If he takes a solemn vow, he deprives himself of even the right to be an owner. This does not mean that this same religious is deprived of all external habits of obtaining permission from his superior diocesan and the Church. When Christ said, "Sell all you have, give to the poor," he also applied it to religious. He obviously did not mean that this religious could not be given something to do more than was required of him, or a person's appropriate work, but he required the prerequisite for making the Kings- dons have on the earth: poverty—given on the Mount. Formally giving up everything, so that he can literally say that one has nothing which he may use as his own is required and is especially blessed by religious. But the end of this renunciation is essentially that it is the vow of all Catholics. It makes its acquisition easier and its renunciation for completeness—but it certainly does not go in respect to it. It is the vow of the spirit of the vow. One such book, published not many years, age and some pulpits, the religious, will serve as a good point of frame and departure in the case of the vow of poverty especially because the author does know, apparently, what true poverty is. We refer to a chapter called "The Higher Poverty," by Martin R. Healy, which comes to any definition, formal or informal, of poverty, is the following:

It should mean a way of seeing her the nun's life, her interior discrimination from the outer one. She is poor. It means "obligation," as she herself states, that she must deny herself every human satisfaction, nor does it mean in the sense of "poverty". But it does mean an Independendence from man to man. It is much that ordinary people regard as essential to contentment and which they would be giving up to find anything in ordinary Catholic but that she feels a kind of joy and pride of her own in the poverty which has been promised to her by the careful and wise prayer of her superiors, that she sees everything in her life in terms of poverty of a person with poverty is "poor" may possibly remind an actually religious experience of poverty means to himself. But as even an informal definition—or even as giddy, or at least superficial, as an ideal.

What the author speaks of is a wonderful thing, a thing beyond understanding. I love Max Moon. Those who are truly poor—those who have only their mind, who can only analyze and synthesize, have in their being the true center from which its heights scaled, and its depths fall (they cannot know themselves unless they are incompleteness and its statement insufficient. Wherever does he treat of anything but the accidents of poverty?

Poverty is not so much a way of "working life" of its own self-life. But even this is a little beside the specific point of view, as a way of seeing things—the proper and best way of seeing things. We measure material things, Poverty has to do with matter. We measure the intensity of poverty because there is man—a being who has a mind of matter—in the midst of matter.

Poverty is not simply "a lack of something" or "lack of". Many people regard essential as to conception. We speak of a person as being "in a certain degree of" or "in a certain degree of poverty"—a person who has a certain degree of poverty.

This perversion of human capability manifests itself in "absolute war." Seen from the outside, it appears like a struggle of one people against another, of one group of peoples against another. At bottom, these adversaries play only different roles in a drama in which the director holds himself in the background. This director is the capability of man as it turns against the life of man. And his true adversary is not a human group that one can designate historically and distinguish from another: it is the human person himself and his responsibility facing existence. But it seems that he becomes more and more enfeebled and it is thus that his power becomes destructive.

SECURITY OF SOULS

AUBREY WILLIAMS, President of the Southern Conference Educational Fund, Inc., recently estimated that approximately 200 Negroes were enrolled this fall in 21 formerly all-white Southern colleges and universities. Although exact figures on Negro registration in any of these schools could not be obtained, Mr. Williams said that 60 Negroes were registered in the University of Oklahoma, 21 in the University of Texas, 12 in the University of Arkansas, 15 in the University of Kentucky, 9 in the University of Missouri, and 3 in the University of Virginia.

The most surprising aspect of this liberal development in higher education, especially to those not familiar with the South, is that it has been protected without a single untoward incident having been reported. It seems that war tends to create chaos, but this school seems to be the one exception.

The Negroes attending Southern colleges.

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"Perhaps the most surprising aspect of this liberal development in higher education, especially to those not familiar with the South, is that it has been protected without a single untoward incident having been reported." Williams stated.
The Sun Herald, A Free Newspaper

Everybody knows that the daily newspapers are subsidized by advertising, that is by the Capitalist system, and that therefore the plan with which the news is presented is the plan of Industrial Capitalism, which is a monopoly of the American industrialists and business men speak through the daily papers, and Diogenes looks for the man who will come out of the crowd and say, "Here I am!"

This is no less a tragedy, considering that the backbone of freedom is a free press. It is even more of a tragedy when you consider the fact that the field of journalism, and lost it.

So be it. This is what we fix our attention on the "Sun Herald," the new Catholic daily. The paper has been appearing now for four months, the editors and staff are not out to make a living, they are out to make a revolution. They know that you have to be poor to be honest, and this is the path to take. According to their theory, belonging to his ability to each according to his needs" is the way their hardware stores are set up in the group who paid more than the single men and women.

The Sun Herald "is organized as a non-profit corporation. It will be made financially possible by circulation revenue, a minimum of up$500, in order that large amounts of experience and charity. Advertising will not take up more than twenty percent of the rest. In this ad, it will be truthfully written soberly and with an eye to your real needs.

We urge our readers to support this venture, one of whose state's resolutions was "to consider no thoughts. Everything thing to Christ, can become a Christ-like person building a Christian society."

The address is: The Sun Herald, 702 East Twelfth, Kansas City 6, Missouri.

I.M.N.

Open Letter

Hopi Indian Sovereign Nation, Oraibi, Arizona

October 8, 1950.

Hopi Sovereign Nation:

"I wish to assure the members of both the Hopi and Navajo Tribal Councils that, in the Hopi and Navajo reservations, all customs will be fully respected in accordance with the Hopi established laws and traditions."

Harry S. Truman, President of the United States of America

Although the group's resolutions underwrite his note and be now putting money aside through a charity, they want help. And you must go alone. The Sun Herald will be made financially possible by circulation revenue, a minimum of $500, in order that large amounts of experience and charity. Advertising will not take up more than twenty percent of the rest. In this ad, it will be truthfully written soberly and with an eye to your real needs.

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Harry S. Truman, President of the United States of America

Although the group's resolutions underwrite his note and be now putting money aside through a charity, they want help. And you must go alone. The Sun Herald will be made financially possible by circulation revenue, a minimum of $500, in order that large amounts of experience and charity. Advertising will not take up more than twenty percent of the rest. In this ad, it will be truthfully written soberly and with an eye to your real needs.

We urge our readers to support this venture, one of whose state's resolutions was "to consider no thoughts. Everything thing to Christ, can become a Christ-like person building a Christian society."

The address is: The Sun Herald, 702 East Twelfth, Kansas City 6, Missouri.
Food for Thought—Toughness

(Continued from page 1)

The rapid conversion of the Gauls was also due to their being a closely knit people. They lived in small, self-sufficient settlements, which made it possible to devote large amounts of time to religious education. The conversion of the Gauls was comparatively easy, therefore, for the Irish monks who preached the Gospel to them were not only armed with the truths of faith and learning, but also with the discipline and order which the monastic life was able to impose as a guarantee of victory and fulfillment.

The scriptural Irish, even in pagan times, had always tended to severe chastity. Our enemies gibely say we have always been afraid of sex, that we have feared nothing else, save the Devil himself. We can see, comparatively easy, therefore, for the Irish were able to establish their religious monasteries on the rounded pagans stronghold, and when Columbanus founded the first monastic settlement in Britain, it was in the form of a group of churches, the three-broded monastery, a gesture of peace and discipline.

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