

CATHOLIC WORKER

Vol. XXVII No. 2

September, 1960

Subscription:
\$50 Per Year

Price 1c



EASY ESSAYS

By PETER MAURIN

I. God or Mammon

1. The Christian says:
"The dollar you have is the dollar you gave."
2. The banker says:
"The dollar you have is the dollar you keep."
3. Christ says:
"You cannot serve two masters, God and Mammon."
4. "You cannot, and all our education consists in showing us how we can serve two masters, God and Mammon," says Robert Louis Stevenson.
5. "The poor are the true children of the Church," says Bossuet.
6. "Modern society has made the bank account the standard of values," says Charles Peguy.

II. Usurers Not Gentlemen

1. When the Canon Law and not the Roman Law was the law of the land, money lending at interest was called usury.
2. Usurers were not considered to be gentlemen when Canon Law was the law of the land.
3. People could not see anything gentle in trying to live on the sweat of somebody else's brow
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This Money is Not Ours

THE CATHOLIC WORKER
39 Spring Street
New York 12, N. Y.
July, 1960

City Treasurer:
Dear Sir,

We are returning to you a check for \$3,579.39 which represents interest on the \$68,700 which we were awarded by the city as payment for the property at 223 Chrystie Street, which we owned and lived in for almost ten years, and used as a community for the poor. We did not voluntarily give up the property—it was taken from us by right of eminent domain for the extension of the subway which the city deemed necessary. We had to wait almost a year and a half for the money owed us, although the city permitted us to receive 2/3 of the assessed valuation of the property in advance so that we could re-locate. Property owning having been made impossible for us by city regulations, we are now renting and continuing our work.

We are returning the interest on the money we have recently received because we do not believe in "money-lending at interest." As Catholics we are acquainted with the early teaching of the Church. All the early Councils forbade it, declaring it reprehensible to make money by lending it out at interest. Canon law of the Middle Ages forbade it and in various decrees ordered that profit so obtained was to be restored. In the Christian emphasis on the duty of charity, we are commanded to lend gratuitously, to give freely, even in the case of confiscation, as in our own case—not to resist but to accept cheerfully.

We do not believe in the profit system, and so we cannot take profit or interest on our money. People who take a materialistic view of human service wish to make a profit but we are trying to do our duty by our service without wages to our brothers as Jesus commanded in the Gospel (Matthew 25). Lending money at interest is deemed by one Franciscan as the principal scourge of civilization. Eric Gill, the English artist and writer, calls usury and war the two great problems of our time.

Since we deal with these problems in every issue of THE CATHOLIC WORKER since 1933—man's freedom, war and peace, man and the state, man and his work, and since Scripture says that the love of money is the root of all evil, we are taking this opportunity to live in practice of this belief, and make a gesture of overcoming that love of money by returning to you the interest.

Insofar as our money paid for services for the common good, and aid to the poor, we should be very happy to allow you to use not only our money without interest, but also our work, the works of mercy which we all perform here at the headquarters of THE CATHOLIC WORKER without other salary or recompense than our daily food and lodging, clothes, and incidental expenses.

Insofar as the use of our money paid for the time being for salaries for judges who have condemned us and others to jail, and for the politicians who appointed them, and for prisons, and the execution chamber at Sing Sing, and for the executioner's salary—we can only protest the use of our money and turn with utter horror from taking interest on it.

Please also be assured that we are not judging individuals, but are trying to make a judgment on THE SYSTEM under which we live and in which we admit that we ourselves compromise daily in many small ways, but which we try and wish to withdraw from as much as possible.

Sincerely yours,
DOROTHY DAY
Editor, The Catholic Worker



CREDIT UNIONS

ARTHUR T. SHEEHAN

An incident the other day made me do a little research into advances made by the credit union movement. They were quite impressive.

The incident was the reception of a thank-you note from the Social Secretariat of the Island of Mauritius. The founder of this organization, Edwin de Robillard, was telling me he had received some credit union literature I had sent him in response to a request published in America, the national Jesuit magazine. A leaflet enclosed in the letter stated that the island's first credit union had been put into operation on April 21, 1960. This group was looking forward to being the nucleus of a movement on the island. They were eyeing admiringly the 238 credit unions started since 1935 in the Fiji Islands. Father Marion Ganey, S. J., formerly stationed at Honduras, had done such good work there starting these credit societies that the British government invited him to do something for the Fiji Island natives. The "something" was seen in the imposing figures. One movie has filmed on this work and a second one is in process and efforts are being made to tie Father Ganey down long enough to tell the details to a fellow Jesuit for a book.

Getting accurate information on the credit union movement takes delving for it doesn't seem to be a newsworthy subject even though we have over 20,000 of them in this country, 4,400 in Canada, more than a 1,000 in New York State and have over a thousand parish credit unions in North America.

CUNA, the national credit union association at Madison, Wisconsin, publishes The Bridge, a house organ for members. This magazine is full of information but it rarely can be found in a public library. In the last five years, CUNA has been conducting a world propaganda for credit unions in a modest way with four representatives stationed outside of this country. Two are in the West Indies and South America and two are roving apostles, carrying the message mostly to under-developed countries.

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CATHOLIC WORKER

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

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Telephone CA 6-9504

Subscription United States, 35c Yearly. Canada and Foreign 50c Yearly
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address.

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

ON PILGRIMAGE

By Dorothy Day

I am writing from St. Ann's shrine, Island La Motte, Vermont, a lovely place, the oldest shrine to St. Ann in the United States. I used to go to St. Ann's Church on 12th street in New York before I became a Catholic, so I feel I have been acquainted with her for a long time. She is the patron saint of grandmothers, and since I am called Granny by the Zamarkys and the Scarpullas and the Hughes as well as by my own Hennessy family, and I feel most grand motherly to all the other children of the CW families, I am praying for them on all this visit here. I am on my way to Montreal for my yearly retreat.

Summer is a time when people use their vacations for retreats, and I am enjoying mightily the trip up to Montreal, coming from my daughter Tamar and weeks of pretty steady manual labor. It was truly vacation to stop at the Stowells at Cabot, Vermont, on their mountain top and see their new baby, little Laura, and the loom, spinning wheels, printing press and garden.

We discussed village economy, home industries and machinery, as well as communes and Bob showed me a catalogue from Cecoco Chuoh Booki Goshi Kaisha, Ibaraki City, Osaka-Fu, Japan which was filled with fascinating home machines of all kinds from looms to wheat grinders and oil pressers and many other things too numerous to mention as the auctioneers say. Bob showed me new editions of *Mutual Aid*, by Kropotkin, brought out by the Extending Horizons Books, 11 Beacon St., Boston. Another book of great interest to our children is *Workaday Life of the Pueblos*, by Ruth Underhill, volume four of *Indian Life and Customs*, which you can get from the Dept. of the Interior, Bureau of Indian Affairs, Washington, D.C.

On the one hand some of the back to the landers consider study of the simple life preparation for decentralization brought about by war and widespread atomic destruction. Others are interested in the revolt it expresses against our crowded, destitute life of the city, and the flaunting luxury of America which does so much to bring about bitterness and revolution.

Little Way Farm

One day this month I drove over to Cuttingsville to visit Edna Hower who had the great generosity to give a year of her life to cooking for the conscientious objectors in the C. O. camp set up during the second world war at Stoddard, New Hampshire. She is a real New Englander and knew how to feed a hungry horde on apples three times a day without repeating herself in her recipes. She raised a little pig too, which began as a kitchen pet and chased every one around in the kitchen begging for its bottle, until it grew so big it had to be put in a pen. It was finally eaten. "If you eat

it, don't name it," Tamar's neighbor Myrtle Baker says. She was helping us kill chickens (75 of them) to put away for the winter.

The Old Crown Point road runs right through Edna's place which is way up on the mountain past Shrewsbury, and that is the road the Indians took with their captives after the massacre at Charleston, New Hampshire. The same road runs a mile below the Hennessy place, and past Edna's it goes through a farm which used to be a Catholic Worker farm run by Allen Sheldon, when he had a House of Hospitality in Rutland. He is running a guest house now near Weston Priory. He gave up the farm, much to Edna's disappointment because so many of the c.o.'s spoke in terms of the land, she had been hoping for some kind of a settlement there. But after the war they all went back to the cities from which they had sprung, and she was left with some of the old men from the House of Hospitality, some of whom lived on The Little Way farm until they died. Aside from a good vegetable garden and some cash from Christmas trees, she has concentrated on putting ten thousand trees in the overgrown pastures. There will be a tree crop for the next generation.

Jericho, Vermont

I came away from the Spencers today with a fragrant bouquet of basil and two beautiful Grandma Moses prints on material which can be framed and hung. They will be beautiful reminders of this State of Vermont which wanted Independence when the Massachusetts crowd was thinking only of representation. Mountaineers are free men it is said. They live to mighty age, certainly in such climate as this, never too hot in summer and a still dry cold in winter.

Bob Spencer is running for Senator in the State Legislature again, and is beginning to know the whole state. We have known them for sixteen years at least and his mother took the CW since its beginning. Bob teaches at St. Michael's college in the winter and as I left sent me away with the loan of a book on Gandhi by Powers one of his favorite professors at St. Michael's which had been sent to me previously for review but which I never got! communal living, a voluntary poverty, a detachment! How long will this go on. O Lord, I don't want a hundred books on Gandhi, later, I want the one that is sent me for review now!

A Work of Mercy

Fr. Tompkins said that all the work we did should be judged as to whether or not they can be classed as works of mercy. Certainly running two convalescent homes for the aged, which is a job the Spencers have been doing for the last few years, can certainly be called works of mercy. They are so attractive, with such taste, a gentle homelike atmosphere, visit-

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St. Thomas On Usury

St. Thomas on usury (II-II, Q. 78, A. 1): "Whether it is a sin to take usury for money lent?"

On the contrary, it is written (Exod. xxii, 25): "If thou lend money to any of thy people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries."

I answer that, to take usury for money lent is unjust in itself, because this is to sell what does not exist, and this evidently leads to inequality, which is contrary to justice.

In order to make this evident, we must observe that there are certain things the use of which consists in their consumption; thus we consume wine when we use it for drink, and we consume wheat when we use it for food. Therefore, in things of this kind, the use of the thing must not be considered as something apart from the thing itself, and whoever is granted the use of the thing is granted the thing itself, and for this reason to lend things of this kind is to transfer the ownership. Accordingly if a man wanted to sell wine separately from the use of the wine, he would be selling the same thing twice, or he would be selling what does not exist, and so he would evidently commit a sin of injustice. In like manner he commits a sin of injustice who lends wine

In the Market Place

By AMMON HENNACY

Hiroshima Day, August 6, I began my fast and met with about a hundred others at City Hall Park at noon where Janice Smith introduced me to the crowd assembled to march to 42nd Street and then to the UN for a mass demonstration. That morning we had received in the mail a magazine called *The Companion of St. Francis* and St. Anthony with an article by Father Roland entitled, "It Is Not Nuclear War We Have To Fear But Communism." I told the crowd that this seemed to be a popular slogan but definitely it was not our idea or that of the Boston Pilot, the oldest diocesan paper in this country, which said in an editorial in 1955:

"We should repent. We cannot buy back our innocence with all the gold in Fort Knox . . . by giving foreign aid . . . Those who decided to drop the bomb should be called to some new Nuremberg to answer for it. God is not mocked."

I then quoted Thoreau who when faced with the problem of paying taxes to help return escaped slaves to their masters, said, "How does it become a man to behave toward this American government today? I answer that he cannot without disgrace be associated with it. If 1,000, if 100, if 10 men, if one honest man only, ceasing to hold slaves, would refuse to pay taxes,

Spain, Portugal, the Dominican Republic, Italy, and South and Central America those who run the Church have chosen to be on the side of the oppressor. Poor priests have been with the workers, but these seldom get promoted to policy making positions.

Communism is not advanced only by those who read Karl Marx. Communism gains because people do not have enough to eat. The U. S. government helped Batista all along, as it had helped all others except Communist dictators. With our vengeful economic sanctions in the sugar quota and our corraling our puppet governments in the O.A.S. we have driven Castro into accepting help upon the Communists.

As pacifists and anarchists we of the CW have no illusions that permanent peace and prosperity will come to the Cuban or any other people through the state and through violence. But we are happy to see the poor people of Cuba getting free from the exploitation of the sugar and other American interests. We doubt if those who run the Church will learn the lesson of history that they have never yet been able to understand, which is that when a tyranny is overturned those who have blessed this tyranny stand a good chance of being upset also.

I was invited to march with defenders of the Cuban Revolution on July 28 from the Cuban Embassy uptown to the UN. There had been a counter demonstration of the White Rose and other groups opposed to Castro just before we arrived at 8 p.m. The police told us that we could not march with the others for we would cause trouble, for we were Catholics. But, I said, we are Catholic Workers. The cops did not seem to understand until one of the Spanish leaders who recognized me from the times we had picketed Franco, told the police that we were all right. There were four of us from the CW and our sign read, "The Catholic Worker Opposes American Exploitation in Cuba."

Fasting and Picketing

I had picketed the Bureau of Internal Revenue from Aug. 6 to 20 this year because it is fifteen years since we dropped the bomb at Hiroshima. This is where they collect the money, 83% of which goes for war. I fasted as a penance for our sin. The first day I lost seven pounds; the next two days five pounds, and for the next week only half a pound. Finally fifteen pounds in the fifteen days. Jack Baker from our office, Charles Solen an hour at noon from his office, Mary Lathrop now and then, and pacifists here and there who passed by stopped and helped me picket. And Judy Schafer, 16-year old rebel, fasted fifteen days. Folks who knew me during the past eight years of picketing the tax office were cordial, and groups stood around and argued with each other as how I got by with it.

A small jerky fellow bumped into me roughly, and we excused each other. As I walked past him again he danced in front of me to prevent my passage, saying, "You might get into trouble with that sign."

"Oh, I'm always prepared for trouble," I answered.

"You like the Japs?" he asked, swinging himself around.

"Sure I like the Japs, I like everybody; I like myself; I like you. I'm a peaceful man."

"I bumped into you on purpose awhile ago, I wanted to see what you would do. I'm a peaceful man too," he said as he walked away.

Four Catholic students from Haverstraw, N.Y. came down for a few hours with homemade signs: "Books not Bombs," and picketed with me. They had read the CW and had many arguments with the common people. And here as in

St. COSMAS & DAMIAN



or wheat and asks for double payment, one, the return of the thing in equal measure; the other, the price of the use, which is called usury.

On the other hand, there are things the use of which does not consist in their consumption; thus, to use a house is to dwell in it, not to destroy it. Hence in such things both may be granted; for instance, one man may hand over to another the ownership of his house while reserving to himself the use of it for a time; or vice versa, he may grant the use of the house while retaining the ownership. For this reason, a man may lawfully make a charge for the use of his house, and besides this, claim the house back again from the person to whom he has granted its use, as happens in renting and letting a house.

Now money, according to Aristotle (Ethic. v. 5; Polit. I.3) was invented chiefly for the purpose of exchange. Consequently the proper and principal use of money is its consumption of spending in exchange. Hence it is by its very nature unlawful to take payment for the use of money lent, which payment is known as usury; and just as a man is bound to restore other ill-gotten goods, so he is bound to restore the money which he has taken in usury.

Reply Obj. 2: The Jews were forbidden to take usury from their brethren; that is, from Jews. By this we are given to understand that to take usury from any man is evil absolutely, because we ought to treat every man as our neighbor and brother, especially

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this would be the abolition of slavery in America." Gandhi read of this man Thoreau and began his civil disobedience campaign in India fifty years after Thoreau's death.

I called upon those assembled to swell the crowd to thousands next year who would refuse to take part in the farce of the air raid drill. Dave McReynolds made a fine speech and then we marched up Broadway to Union Square, Janice Smith and her little girl and I leading the way. At the UN thousands listened to speeches the best of which was by Roy Finch of the War Resisters League.

CUBA

We have received a score of letters telling us that we are Communists and wondering how we could take the opposite stand from a member of the hierarchy in Cuba who threatens a lockout in the Churches. Our reporting is not objective and neither is that of the regular diocesan paper or that of the Communist press. I have known William Worthy for years. He is a pacifist and a non-Communist radical whose sympathy is, like ours, with the oppressed rather than with the oppressor. Since when has there been freedom for the opposition in a Revolution? Since when have those who have the courage to revolt worried about the whimpering of those who said they were really not for the old regime? Everyone elected for thirty years in Cuba has promised to give the people land and to free them from the American imperialist. And every one but Castro has fattened on the poverty of the common people. And here as in

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The Japanese Youth Riots

By GEORGE P. CARLIN

It is sad indeed so much emphasis was put on politics, rather than basic problems, in the interpretations of the recent riots of Japanese youth in Japan.

For though the riots, though possibly fostered by and obviously manipulated by trained Leftist organizers in their latter stages, nonetheless represented essentially a response on the part of Japanese youths to basic problems. It was as though Japanese youth were attempting to tell the free world, on the occasion of the visit of the free world's finest statesman, President Eisenhower, that all was not well in Japan.

This may seem a paradox in view of the signs carried in the demonstrations, but this writer believes his interpretation correct. Japanese youth are essentially conservative. The vast majority of them are extremely pro-American and most admire President Eisenhower enormously. At the same time, the young in Japan feel they have been short-changed by the free world, that the latter has sat callously by accepting the situation in Japan as the status quo content to do so as long as the Japanese appear without resistance to it. And that is the crux of the riots. The Japanese young were demonstrating they do not intend to accept it.

The problems Japan faces are essentially these:

Japan has 92 million persons in

tion operations to hold down population growth and one out of every two babies conceived are being slain annually. (And this "carb population" campaign has been criminally initiated and fostered by Westerners.)

It would seem the free world long since would have faced the basic facts about Japan. The utter blindness seems all the more inexcusable and incomprehensible in view of the fact the allied nations, and particularly the United States, through representatives, administered the vast Occupation from 1946 through 1952. And a minimum response on the part of the free world would be for increased emigration opportunities for the Japanese.

Three areas to which the Japanese might send emigrants, were not the free world so appalling selfish on this issue:

(1) Australia: 2,975,000 square miles in area, or 21 times the size of Japan. Australia has only about 11 million in population, less than one eighth of Japan's. (Comparing it another way, Australia is about the size of the United States with only about the population of New York City and immediate environs). Yet not a single Japanese is admitted as an immigrant into Australia.

in area, with only 17.5 million persons, Canada is 25 times the size of Japan with only one sixth of

World War III, the greatly feared atomic-hydrogen holocaust.

For Japan, as the most highly industrialized Asian nation, is the arsenal the Communists want. With Japan teamed with Red China and Russia, the first nation to be menaced would be vast and, with its small population strung over nearly 3,000,000 square miles, virtually indefensible Australia.

Both simple justice and the necessity to make the free world "work" if it is to triumph over Communism should impel the free world to grant Japan emigration outlets and, wherever possible, access to areas of unoccupied land.

Friday Night Meetings

By JACQUES BAKER

Our first Friday night speaker after the July-August issue of the paper was Dorothy Day. A report on the Worker was her topic.

Bob Steed, one of the associate editors had left for Europe on Thursday. He plans to visit Nobel Prize winner, Father Pire, who built villages for displaced persons in Belgium. He will also attend a pacifist congress in England in the Fall.

Dorothy had visited us that day and spoke about a business-man who told her of the Ragpickers of Emmaus, a group of ex-soldiers who go through the garbage cans and junk yards for bottles and metal and anything that can be sold for a sou or franc. With this money they support themselves and buy apartments in co-op housing for homeless families.

Bob will be missed but as in the past, young people have come to devote themselves to the Worker. Walter Kerell, a young man of profound esthetic taste, came to the Worker in May. Stuart Sandberg came to the Worker two years ago for a visit; because of his conscientious objector position he returned to us this year after graduating from Dartmouth College. He has taken the men's clothing room in hand; the needy are now able to receive clothes easily. He is in charge of the office whenever Charles Butterworth is away, and is going to help in making up the paper.

As for myself, I am in charge of and responsible for reading all exchange literature that comes to the Worker every day, help with the paper, correspondence, and telling you a little about our Friday night meetings.

Dorothy closed the meeting with a brief critique, or rather condemnation of usury. She read the letter we sent to the City with the enclosure of almost \$4,000 interest due us for money withheld from our Chrystie Street House. Many of the young people could not understand this; perhaps they forget that one of the corner stones of the capitalistic system is usury.

John Boffel

John Boffel, editor of the English section of the Spanish bi-monthly *Espana Libre* and close associate of the Spanish underground, spoke August the fifth on Spain today and the Sacco-Vanzetti case.

Because of speaking engagements in Schenectady, N. Y. and Pittsfield, Mass., I was unable to record the scheduled talk, *India Today*. The speaker was a young teacher, Gail Baker. Gail taught school in India for three years, and had at times walked with Vinoba Bhave.

August 19th

Father Nattalichio, a priest from our parish (Old St. Patrick's Cathedral), spoke about *Our Neighborhood's Youth Problems*. His subject developed on a sociological level.

Father Nattalichio said that he believes that the basic fault underlying this condition lies in the home, children must be taught to respect the rights of others. Unless a mother and father put flesh and

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George Meany's Wealthy Man From Havana

By William Worth

Among North Americans, not only the big business U. S. press is out to "get" Fidel Castro in ways reminiscent of earlier attacks on "pro-communist" Nehru, "Dictator" Nassar and other nationalistic leaders determined to steer clear of cold-war alignments?

Pick up a copy of the AFL-CIO News—especially the Spanish-language edition that circulates in Latin America. Chances are it will contain a moralistic attack on the Cuban Confederation of Labor (CTC).

To anyone familiar with the record of AFL-CIO President George Meany, the charges of communist infiltration and government domination will come as no surprise. Last September, Meany flamboyantly refused to join Walter Reuther and other trade unionists in a San Francisco conversation with visiting Soviet Premier Khrushchev.

On two grounds, however, the impact of Meany's accusations is weakened. First, the AFL-CIO was a convivial bed partner of the CTC during the bloody seven-year reign of dictator-president Fulgencio Batista, despite total government domination then of the Cuban trade unions. While Fidel Castro was in the hills as a guerilla fighting the U. S.-supported tyranny, the CTC remained "kosher" with Meany by maintaining its affiliation with the IOFTU (International Confederation of Free Trade Unions)—that grouping of "free world" trade unions including unions on Taiwan under the not-so-free military rule of Generalissimo Chiang Kai-shek. Preoccupied with lining their own pockets and "fighting communism," Batista's CTC leaders raised no embarrassing objections to peonage on United Fruit Company sugar cane plantations or to other aspects of Yankee economic imperialism. Neither did George Meany, who sometimes regarded even the late John Foster Dulles as a trifle "soft on communism."

Secondly, the "facts" used by the AFL-CIO in its accusations come from a source generally regarded as tainted and self-interested. In the U. S., the long-standing "colonial" tradition is for every white man of prominence to have a Negro "advisor"—Dr. Thomas, PhD, 55 who has replaced the late Uncle Tom and who invariably knows what to tell and what not to tell his boss. The Cuban Revolution, and the emancipation ideas it is giving to other "colonies" to the south of us, now requires Mr. Meany to have a Cuban advisor—in this case, a man with a trade union background who is eager to vindicate himself after ignominiously fleeing Cuba with Batista and other war criminals on January 1, 1959.

In Havana, at the Department of Recuperation, I spent uncounted hours with an interpreter and a youthful attorney poring over the voluminous dossiers on Eusebio Mujal Barniel, the 55-year-old departed president of the CTC.

The files read like a fairy tale of runaway greed, corruption of power and betrayal of faith. The Department of Recuperation is the abbreviated title of what originally was a very important ministry in Castro's new government: the Ministry for the Recovery of Illegally Acquired Property. After recovering for the people close to half a billion dollars' worth of stolen wealth, the agency recently became a department and was placed under the Ministry of the Treasury. The bulk of its work is completed.

Until both men fled from popular wrath, Batista's labor boss owned a four million dollar, 8,093-acre estate, pig farm and cattle ranch just outside Havana. Should you doubt this, Señor Meany, the address of the now confiscated property is: Calle Tercera, Vedado,

Habana. Mujal vested title to the estate in one of his numerous personally owned corporations: Cia Agricola La Sabana, S.A., whose doctored books I took the trouble to inspect.

Among all of Batista's cronies the accepted philosophy was that any man was a fool who did not utilize his high position to steal and plunder. In those circles, Mujal was not regarded as a fool. In 1958, for example, his own records showed an income of \$280,000 although his \$2,000 monthly CTC salary was his only legal source of livelihood. Like the United Fruit Company and other Yankee investors, there was, for tax purposes, a modest \$70,000 valuation on Mujal's feudal estate. Included in the estate was a town, an aqueduct, an electrical plant, silos, pasteurizing plants and the most modern pig-breeding installations. Music was piped into the barns to keep the cows contented.

First as a representative, then as a senator, Mujal sat in the Cuban Congress—as phony as any communist parliament—and watched over his countrywide interests, investments and sugar-cane properties. Government attorney Angel Diaz Francisco informed me that the electrical plant was "built of course with Public Works employees and equipment."

Not during all his life did ex-communist Mujal have it so good. In fact, he started his career as a poor man. His parents were emigrating from Catalonia, Spain, when he was born aboard a steamer. Later, he falsified records to make himself a native-born Cuban. A gift of oratory lifted him out of his role as a sugar-cane worker near Guantanamo and advanced him up the rungs of the Cuban labor movement which for decades before Castro, incidentally, has included communist elements.

Even the Department of Recuperation can only guess at Mujal's total wealth in exile, because he regularly sent money out of Cuba to foreign banks. The incriminating documents on the wealth he couldn't carry with him were found in strong boxes 350D and 271D in the Trust Company of Cuba.

Mujal became secretary-general of the CTC about five years before Batista's coup d'etat in 1952. But, Dr. Diaz told me, "only after Batista took power did the general shamelessness in the ruling clique enable Mujal, a leader of very poor workers to acquire an estate. He was hated by the rank and file union members. The major part of his income had to come from selling out the CTC membership to Batista's government and the employers."

Up to the time Mujal fled, first to Brazil, then to "political asylum" in Washington, D.C., he continued to refer to himself as "a poor worker."

In his 1959 book "Castro, Cuba and Justice," Ray Brennan, on-the-spot correspondent in Cuba for the Chicago Sun-Times, recounts Mujal's role in the Spring of 1958 when Fidel Castro, broadcasting over Radio Rebelde from the hills of the Sierra Maestra, sought to organize an island-wide general strike in order to topple the Batista dictatorship. Batista himself responded by ordering his police to kill every striker in sight and to imprison any employer who might close his doors.

Mujal, who commanded his own corps of thugs and assassins, went on television to warn that all strikers would lose their jobs forever, as well as their pension rights and other benefits. So terrorized was the population that the general strike flopped. But Mujal's threat of economic reprisals was, in part, an empty one. Eight months later, when Batista's tyranny

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A. de Bethune

only 122,000 square miles of area, about that of the single state of Montana.

With this basic population-land disequilibrium, Japan lacks most major resources and has reached virtually a maximum internal development: its farmers get the highest yield per acre of rice in the Far East; its fishermen lead the world annually in the catch from the sea; it is a leading ship-building and industrial nation.

This high internal development sets Japan off from other nations in the Far East. Many of the latter, such as India, have adequate land and resources but are at an early stage of economic growth. Though life may be severe for persons in those lands, they at least have hope, for they are working toward and gaining daily on a recognizable future. In Japan the economy has reached its apparent potential, and at that highly developed level it is not sufficient to sustain the nation.

What the Japanese need is, in one word: land.

For the bright, alert and energetic young of Japan, who have no peers among the young in any nation in the world, the situation seems hopeless—unless the sleeping free world awakes to it. Many of the young Japanese are highly educated and yet there are simply not enough jobs available, with a relatively fixed number of jobs, thousands more join the labor market after secondary school or college each year. If the young Japanese decides to farm, the plot of land in this land-short nation it will be so small as to hardly provide subsistence. Virtually barred from emigration, the Japanese have adopted legalized abor-

Japan's population. And Canada admits but a handful of Japanese annually, approximately 100 a year.

In regard to both the aforementioned, it should also be realized that both have been actively seeking immigrants as a major plank of government policy for the past nearly decade and a half.

(3) Alaska: 586,400 square miles in area, Alaska has only a population of about 250,000 persons. It is four times the size of Japan, yet has only one three hundred and sixty-eighth of the latter's population.

One can not help mention this vast, virtually unoccupied area as a possibility for Japanese emigration. The United States at present admits about half Japan's tiny number of emigrants, the remainder going primarily to Brazil.

It is time for the free world to wake up.

The riots of the young Japanese seem to this writer not unlike the resistance of the Hungarian "freedom fighters" to the Soviet. For while the latter were fighting an armed oppression, the Japanese were demonstrating against a silent and criminal callousness which has caused 1.2 million Japanese babies to be slain annually.

The young Japanese in demonstrating sought to focus free world attention on their problems. And the tragedy is that the free world has misunderstood and misinterpreted the demonstrations.

The attitude of the young Japanese holds out the warning that Japan, despite the deep conservatism of the people and the fact it has been possibly the most anti-Communist nation in the Far East, could go Communist someday. And this could mean the beginning of

Voluntary Poverty

ROBERT F. STOWELL

Lives based on having are less free than lives based either on doing or being. "Sloth and cowardice creep in with every dollar or guinea we have to guard," wrote William James, and he goes on to say that the moral equivalent of war will be found in a strenuous life of service to others and dedicated poverty. If wealth and material possessions gave time for ideal ends and the exercise of ideal energies, there would be no complaint; but too often the desire to gain wealth or the fear of losing it cripple one's natural indignation at man's inhumanity to man.

For some years we have been interested in both the theory and practice of intentional simplicity, and we have exchanged letters and ideas with many different individuals concerning both the pleasures and the problems of this way of life. There is a great variety among the practitioners of the "holy poverty" and some cunning devices have evolved for plain living and high thinking.

The problem of intentional simple living in the city is foremost a question of food. In the country the Tolstoys and Thoreaus of the present raise the one necessity of life which cannot be cut down below a certain point in any budget. A few daring ones have succeeded in the city. One of these works as a janitor, thus being assured of a place to sleep, and as he handles the rubbish disposal, he often finds useable items of clothing. He practices poverty in part because he does not wish to have any income that is taxable to provide missiles and atomic bombs; he also feels there is no good reason why he should have better food than the lowest peasant in India. By a certain amount of scavenging and careful buying of food in the markets (several stores save slightly wilted vegetables and partly rotten fruit for him), he is able to live on less than six hundred dollars cash a year.

Work for one's room and board, if considered a requirement of the job, is not subject to Federal income taxes. This allows a person who wants a higher standard of living some choice of jobs such as institutions provide. Hospitals and asylums always seem in need of help and usually provide board and room plus a salary. The same is true of many private schools where housing and meals are considered part of the job and are not taxable. Another solution, of course, is to have a large family thus insuring enough tax exemptions to cover your earnings. Part-time jobs also provide a means of avoiding tax payments as does work for yourself. If you seriously want to prevent the government from using your dollars for weapons of mass destruction, keeping your income below the taxable level is the only way UNLESS you are also willing to own nothing that the federal agents can sell. A number of pacifists have had their possessions sold at public auction by the internal revenue men to satisfy back taxes. By earning a taxable income and refusing to pay taxes on it you can secure valuable publicity for the idea of tax refusal as the example of Rev. Mac Cracken, A. J. Muste and Eroseana Robinson have shown.

Other Experiments In Poverty

Another friend tells us how he avoids income taxes by teaching part-time in a city night-school. Sometimes he reaches, near the end of the year, an amount close to the taxable limit and has to quit work and "stretch his stomach" for a few weeks. Out near Denver is an ex-Navy man who owns a bit of land on which he grows as much of his food as possible. He writes that he buys one hundred pound bags of alfalfa meal (30 percent protein) for about eight cents a pound.

Eaten on fruit, especially melons, he says it is an excellent diet. His cash needs have been reduced to under \$250 a year and he reports that he lives very comfortably.

All of the above experiments in living are by single men, but we know of a family in California which is engaged in what they call a "survival" test. The idea is to see exactly what tools and supplies are essential to life, and to find out which of these can be made yourself. He lists about fifty items, none of them costly, which are desirable for such an experiment—such things as steel saws, shovel, hammer, and knives. His wife and two children seem to enjoy the pioneering, many of his techniques being derived from the study of the American Indian. He suggests that you can take out a claim to government land which will cost you one dollar a year and one hundred hours of work in return for the use of twenty acres of land. They have written a pamphlet called "How To Live the Rest of Your Life on Your Last Paycheck," which can be purchased from Solitarian Press, Hartland, Vermont, for fifty cents postpaid.

Most of America is so dependent upon their creature comforts that they are soon frantic if the electric current fails for a few hours. Confronted with loss of heat, cooking facilities and perhaps water, they rush out to the electric company and remand action. All the "survival" shelters that this country could build against nuclear attack appear futile when you consider how pampered Americans have become (and the shelters are of doubtful protection against H-bombs anyway).

Religious communities have long provided the simple life for their members. Along with the monastic orders there are the modern Hutterite communities in this country. The word "poverty" has become a word of condemnation used to mean not fugal, plain living but malnutrition and ill health. It brings to mind pictures of a beggar in Bombay staggering from hunger. Among most religious groups today there is not even discussion of intentional simplicity. Even the good Quakers do not seem to emphasize what was once a wrong witness to simplicity. The Menonite and Amish groups continue to denounce the "pleasure-economy" so glorified in the United States. In Lancaster County, Pennsylvania, there is a group known as the "black bumper" people because they cover the shiny chrome on their automobiles with black paint.

The Beatniks and Poverty

There is much joking about the "beat" generation, some of it with a trace of envy by those who have made an uneasy compromise with a social order they find distasteful. The positive side of the beatnik protest is their disengagement from the evils of current institutions such as conscription and taxes for war and their denial that every person has a price. This does not mean that there is any need for young people to become dope addicts to reach peaks of experience. Under the right conditions spring water can be as "elevating" as peyote.

The new Bohemians are dedicated to the practice of voluntary poverty, and the reasons are good reason. They find current American values so shabby that the only solution is to live cheaply so that you do not need to take a job writing false advertisements, painting commercial toothpaste blurb or teaching capitalism in state schools. They know that you remain free to the degree that you are not affiliated with the system. Dislike for all that has to do with the military is assumed by them. They do not call themselves "pacifists," and they might think you

(Continued on page 8)

+ + + + + WORK AND

By IRENE MARY NAUGHTON

MAN'S destination is Heaven. It is possible to construct a social order which helps him towards that destination instead of hindering him. It is possible to construct a social order which is an occasion of holiness to him, not an occasion of sin and apostasy. In that order, man's way of working, man's way of speaking, of silence, and of singing, haunt him with one thought, and will not let him forget it—the thought that he is a pilgrim, and "has not here a lasting city."

That is the order which all sincere Christians are seeking. That is the Christians temporal order. That is the externalization of the invisible, whereby all things seen become sacramentals of the unseen; that by things seen, "We may be drawn by Him to the love of things unseen." On St. Joseph's day, one of the community at Maryfarm baked a St. Joseph's dish, taught her by her Italian mother; thus it was in a more Christian era that our feasting and fasting reminded us to be otherworldly.

When the sense of values of security had crystallized into the law whereby the first man to charge interest in England was hanged, a man was not, to say the least, strongly tempted towards usury: when credit

came the Christian temporal order. Few thinking people will deny how far we are from that order today. O greener pastures where the sheep would graze if only they would be led! O send us shepherds, Thou Lamb of God Who art also the Good Shepherd! We would go over the hills to Bethlehem.

There are men of good will all over the world who have realized that the modern world has achieved two things—for some, a hunger of the body, and for all, a hunger of the soul. Since this modern world, like all the temporal order, is the incarnation of a spirit, what spirit are we incarnating? Of what is Ford's the sacramental, the externalization? What spirit, what word, clothed in the flesh, becomes Macy's? Let us realize that Ford's and Macy's are the incarnation of a spirit. And let us Christians begin again to "know of what Spirit we are."

A return to small ownership is one of the essential means to Christianize the working world, in order that the worker might be allowed to enjoy his fundamental right. In the words of Eric Gill, it is the fundamental right of the worker to design his own work. Now the most important reason why the worker must have restored to him this fundamental right, is that only thus will he be free to acquire himself of his fundamental duty. It is the fundamental duty of the worker to design his own work to praise God. His work will praise God if it is a corporal or a spiritual work of mercy.

The basic value of small ownership is that it enables man to free himself from a system ruthlessly controlled by money and the love of riches. Yes, the fundamental value of the small holder movement is that it frees man from cooperation with a system not ordered to God, indeed inspired by that love of riches which Christ condemned, and gives him an opportunity to work for the love of God. Whether he grasps that opportunity or not is another matter. Where the many work for the few, or are controlled by the few, the policy behind work is dictated by the motives of the few. Where each man works for himself (and therefore dictates his own policy), he is free to externalize his own spirit, his own motive, whether it be the love of God, or the love of possessions. Having his own holding removes from each man an overpowering coercion towards operating on motives with which he may or may not agree. The truth of the matter is that most people neither agree nor disagree with the motives of their employers: they are not conscious

of their responsibility to invest. Is Catholic education making them aware of that responsibility? Truly we should enter a firm with the same careful scrutiny that nun gives to the order she contemplates entering. That we, too



may "build a house not built with hands."

One man, working in a large concern, is powerless, humanly speaking, no matter how great his personal holiness, to change a system which is unholy; what is more, he is powerless to externalize his own holiness in his work itself. What is still more, he is cooperating in externalizing a spirit fundamentally in conflict with his own. One man, an independent small holder, may also be a slave to money, or to the desire for possessions, great or small, exterior goods or interior goods. He is also free not to be a slave, that freely he may enslave himself to Christ. "Who emptied Himself, taking the likeness of a servant."

But let us examine how and what kind of small ownership frees man from what economic pressures which is an occasion of sin to countless millions. For surely our working world will not be Christian until it has ceased to be an occasion of sin.

Small ownership may be defined as the control by a man of the means of production which support his and his family's life. A carpenter is not fully a small owner if he is dependent on speculation in the lumber business for his basic material. He is much more completely an owner, if he either owns or has free access to the wood



companies in America today may legally charge 36%, the instincts of our fallen nature are considerably helped towards their destination, via Pullman. Then it was the works of mercy, or hang: now it is the works of mercy be hanged; I help my neighbor—at 6%, the stranger—at 36%. Do you remember the old Gaelic poem—

"Often, often, often, goes the Christ in the stranger's guise."

Has this "Christian civilization" inscribed above its universities and libraries and in the hearts of its students the words of God, "I have seen the thoughts of the wise, that they are foolish?" Do we make any effort to clear from our lives those comforts and luxuries, to earn and to tend which we consume most of our existence. Are our thoughts so Heavenwards that we say with the poet:

"All on an April morning I saw the lamb at play. I thought on the lamb of God."

When we seek to make visible in all things that we do, in all things that we have, or have not, our yearning for the Second Coming of Christ, our temporal order will begin to "put on Christ," to be

Banking on B

(Continued from page 1)
by lending money
at interest
when the Canon Law
was the law of the land.

III. Wealth-Producing Maniacs

1. When John Calvin legalized money lending at interest he made the bank account the standard of values.
2. When the bank account became the standard of values people ceased to produce for use and began to produce for profit.
3. When people began to produce for profits they became wealth-producing maniacs.

IV. When Bankers Rule

1. When the bank account is the standard of values the bankers have the power.
2. When the bankers rule, the business men have to do the bidding of the bankers.
3. When bankers rule, the politicians have to assure law and order according to the wishes of business men.
4. When bankers rule, the educators have to prepare the minds of the students so they can be good specialists, knowing more and more about less and less.
5. When bankers rule, the clergymen have to endorse

COMMUNITY + + + + +

which produce the wherewithal of his craft, and besides raises enough of his own food to tide him over those periods when no one needs his carpentry skill. A farmer is not fully a small owner if any of his staple foods—grain, dairy products, meat, either for himself, or his stock, is produced by someone else; indeed he is much more completely an owner if he and his family raise and shear their own sheep, spin, weave, and tailor the wool for their own clothing.

You may say that complete ownership of the means of production by each man is not efficient, indeed gives a man and his family not time for the prayer and study and recreation necessary for them. This is true, although it is also true that if we, as Christians, began to make our wants equal to our needs, we should find that much of our feverish activity is for non-essentials. As a young man returning from the war remarked rather sadly that he had come home to get a job in order to obtain the things he had learned to do without. But it did indeed develop, in the history of a working culture, that a combination of individual self-sufficiency and local self-sufficiency was found best suited to the true well-being of man, the pilgrim. Father McNabb says, in "Old Principles and the New Order," that "the area of production should be the area of consumption" for a sound economy. It is the same thing when Peter Maurin speaks of "regional living." Even if a man in such a small community, a carpenter, says, does not raise all his essential food or wherewithal for his craft, still these essentials of his family's livelihood are well within his control. For he knows those who do grow them, knows the supply available, and is not always conjecturing on invisible markets, is not, as Plus XI put it, "a victim of that hand to mouth uncertainty, which is the lot of the proletariat." But if the small community itself cannot supply its own foods, fuel, clothing, and shelter, the very things necessary for sustaining its life, it is not truly economically sound.

It follows from this, obviously, that small ownership in the true sense, is not possible in the city. That is to say, it is not possible in any area so congested as to prevent an owner from having the means of production of his livelihood at his doorstep. Can a shoemaker in a modern city have the animals that provide his leather near his home? And if he has not, what is to prevent a monopoly, or a thieves' coalition in the tanning business, or a chain shoe repair store from ruining him whenever it finds it convenient? That has

already happened to our little grocery stores. Thus it was that one oil company ran all the small independent gasoline stations out of business. First, it "took a loss" long enough to undersell them, take away all their clients, and ruin them. Whose invested shares, incidentally, enabled those managers of other peoples' funds to take that loss? Then, when it had destroyed all competition, it did what it liked with prices. And where there are seemingly several competitors, price agreements, largely "honor among thieves," bring about the same conditions as a monopoly. Thus it is that the invested funds, stocks, and bonds, savings deposits, insurance policies, of many "small men," anonymous owners, who, in general, never think for a moment to investigate the use of their money, are used to destroy other "small men."

One is reminded of Chesterton's remark on interest, that we collect our money at the bank, or interest on investments, and never stop to think how it is that somebody else's money is mysteriously added to our own.

But the conclusion to be drawn is this, that so-called small owners in the city are no more free from economic coercion than employees.

However, small holders in the country are not necessarily free from economic coercion either. They have the space and the resources which would enable them to be free from pressure, but in the vast majority of cases, false leadership made them surrender that right.

When the farmer was a diversified farmer, that is a true small owner, he ate the food he raised, produced his own clothing from his own flax and wool or cotton, cut his own fuel in the woods, and with his own neighbors, and a local carpenter, built his own house and barn. (Our modern, "specialist" produced houses and barns are like match boxes beside those sturdy, comfortable, "amateur" structures.) Goldsmith wrote of him in the "Deserted Village":

"For him light labor spread its wholesome store,
Just gave what life required but gave no more."

Can we, who are to work out our salvation in "fear and trembling," dare ask more from Him Who said "Woe unto you rich."

But when the farmer, advised by those "who had his best interests at heart," became a one-crop farmer, making money on one crop with which to buy all his other needs, he was at the mercy of those who produced his other needs. For they were needs. Thus the special-

ist chicken farmer suddenly found the price of eggs, which he sold, unbelievably low, and the price of chicken feed, which he bought, unbelievably high. He mortgaged his farm to the bank, or the insurance company, and in time they foreclose on the mortgage. An oft-repeated tale. Surely, you say, rich soil is a real wealth of the world, from which the real wealth of abundant harvests comes, the horn of plenty! Not when business brains invade the land. During the depression they said of Iowa, "the best land and the biggest mortgages in the country." Plowed-under pigs, burnt wheat, and hungry children.

The basic means of production for every person in this world is land. For there is no "intellectual," non "financier," who would live very long, if someone else were not working the land for him, "by the sweat of his brow." Land ownership is still really the greatest material wealth of the world. It is real estate. But in the modern world real estate value is very unreal, for people measure the value of land not by the actual value, but by the speculative value.

It happens in our time, that in general, and on an ever increasing scale, the owners of the land are not the workers of the land—FOOD. The owners of the mines are not the workers of the mines—FUEL. The owners of the sheep, of the flax and cotton fields, are not the workers in textiles—CLOTHING. The owners of the forests and the quarries are not the woodman, stonecutter, and carpenters—SHELTER.

Ownership, management, and

SAINT RAPHAEL



labor, formerly three functions of each man are now divorced and at war. All of us are at the mercy of these owners if we wish to be fed, warmed, clothed, and sheltered. "Who pays the piper calls the tune." It is not a tune that harmonizes well with the song of the Seraphim and Cherubim and all the heavenly hosts, with whom we ask God to join our voices, when we sing the Sanctus. Little by little, the majority of us are bought out.

So we see that the small owner in the city is necessarily subject to pressure from those who control his lifeline. The small owner in the country is generally subject to pressure from those to whom he has surrendered his life-line. But he at least is not necessarily so. That is the slim margin left between us and practical dictatorship. What interests Christians seeking a Christian temporal order, is that it is still possible to lay the basis for a Christian working world by bringing about a free small ownership in the countryside in locally self-sufficient communities.

The movement to restore this small owner, the peasant, proprietor, has been called the Land-Crafts Movement, by some, by

The Moral Equivalent of War

By WILLIAM JAMES

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International Voluntary Service
Cabot, Vermont

Cider Making in Vermont

Fall in Vermont is a time of great beauty. It is also harvest time and brings weeks of intensive work. There is a flood of food from the garden to be stored and canned. One of the most satisfying fall tasks is gathering apples and making cider.

In a Sears, Roebuck catalog of 1912 is listed "Standard Cider Mills." The Junior Mill has a



capacity of two to four barrels of cider per day according to the advertisement in the catalog, and the price direct from a factory in eastern Indiana (weight 190 pounds) is \$11.85. It would be interesting to know in what year the catalog stopped listing these hand operated cider mills.

We found our Junior Mill through a free advertisement in the state agricultural paper, and bought it for ten dollars. It consists of a heavy hardwood frame which holds a hand powered shredding device which cuts and crushes the apples which are poured into the hopper. The crushed apples fall into a slotted wooden keg which then slides forward under a simple screw device which presses out the juice.

The whole process is fun. On a

blue gold day we gather the apples from our own trees and from nearby abandoned farms. One of our favorite trips is along what is now designated a "trail" by the town—a wood's road where the trees meet overhead and along which there were once five thriving farms and a district schoolhouse. Now there are only the cellar holes, the good old days and the gnarled apple trees which we harvest.

We bring the apples home in burlap bags and move the cider mill outdoors near our small rock pool. A big laundry tub is filled from the pool and the apples washed and sorted. Then one of us turns the crank while the other pours in the apples. The smell of the fresh juice is both tart and sweet, and soon the hornets arrive to enjoy it too. As soon as a bucket is full of juice we strain it through a cloth into gallon jars. The cider we do not drink in a week or two is easily canned and somehow it retains much of its "fresh" flavor. Nothing is better with a big bowl of buttered popcorn and a good book in the evening.

Sometimes we keep the various kinds of apples separate and have a choice of flavors. The peach apples make a very light colored, mild, sweet cider. The Duchess and Saint Lawrence is rich and strong. Perhaps best of all is from the Snow apple, but these are really too good eaten out of hand to allow many for cider.

The pomace that remains after the apples are squeezed dry in cider making is eagerly sought by the cow; too much is supposed to make them drunk. Ours never seemed to become more than frisky. Cider making is preparation for the trees to turn red and gold and brings thoughts of outdoor corn roasts and singing around a bonfire.

The Catholic Worker

The Catholic Worker criticism of bourgeois society is the criticism of St. Thomas More.

The Catholic Worker aims are the aims of St. Thomas Aquinas in his doctrine of the Common Good.

The Catholic Worker means are the daily practice of the Works of Mercy and the fostering of Farming Communes where scholars become workers and workers become scholars.

Worker Ownership

At present, as you know, the responsibility for using or not using machines is entirely that of men of business whose interests are, of course, simply in buying and selling and not in broad way it may be said that in making, and therefore, in the first thing to be done (first in the sense of most important) is for the workers to recapture the control of industry. This, of course, is the communist idea but, unfortunately, the communists couple with this their very crude materialistic philosophy and their equally crude idolatry of the machine.

ERIC GILL

(To be continued next issue)

Bankers

An Easy Essay By PETER MAURIN

this scheme of things or starve.

6. When bankers rule, the Christian ideal is used to camouflage a pagan practice.

V. Mortgaged

1. Because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church, home owners have mortgaged their homes, farm owners have mortgaged their farms, institutions have mortgaged their buildings, cities, counties, states have mortgaged their budgets.

2. So people find themselves in all kinds of difficulties

because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.

VI. Avoiding Inflation

1. Some people say that inflation is desirable.

2. Some people say that inflation is undesirable but inevitable.

4. The way to avoid inflation is to pass two laws, one making illegal all money lending at interest, and the other a law obliging money borrowers to pay every year one per cent of the capital over a period of a hundred years.

To Build A House

By DUDLEY LAUFMAN

For some seven years I entertained the thought of building a low cost house in the country. Considerable reading, observation and inquiries convinced me that a small house would be the most practical for our purposes. After studying design and structure, I decided that to build a small house economically one should use the materials at hand, do the work oneself, and simplify as much as possible.

So with this in mind I made several sketches of house plans, the basic idea being a stone house with one large room with a loft for sleeping over it. We followed this plan only partially, and today have a one-room house built of wood. Time and circumstances prevented building with stone. However, we did build it ourselves with no previous experience, at very low cost, and in a short time.

Our Land

We paid twenty-five dollars for two acres of open field on the west side of Shaker Road, in Canterbury, New Hampshire, just beyond the Shaker Village. We are bounded on four sides by stone walls, one of which is mine for building purposes as I own fifty feet beyond it into another open field. Our building site is about three hundred feet from the road and there is only a path to the door. We drive down to the house only to bring in stone, wood, and heavy supplies. Friends are encouraged to walk down and admire the view. There is a well from which I carry water and plenty of land for a garden and orchard. There are four ponds within walking distance for swimming and fishing. We have neighbors on both sides of us, but our view to the west is unmolested by man. The fields are abundant with Timothy grass, and there is an almost constant breeze blowing across the valley. We have named our homestead "Wind In The Timothy."

Plans for Building

An old house was being torn down in Concord, and we bought the lumber for five cents a foot as well as some large timbers and foundation stones. All of this was hauled to our place by the wreckers, and we began at once to pull nails and sort timber despite a March wind screaming across the valley. We dug our own footings for the foundation and for a vegetable storage cellar, and we built a stone floor in one corner. Then, following the usual procedure, we raised our frame—except that it was constructed of 8 x 8 inch timbers instead of 2 x 4 inch uprights. Then we boarded and roofed and papered the frame, hired a journeyman to install the windows and door, and wiring. We built a privy, installed our appliances in the house, built in our furniture, and in all the rain and general mess of building, moved in on June 18th.

Description of House

Our one large room is now finished, including window trim and outside boarding. We have landscaped the area near the house, using stone paths and drains, and installed a granite doorstep. From the outside the house looks like a barn as it is finished in weathered gray boards set vertically. Windows and door were given a blue trim.

My grandmother visited us one day and later wrote a description of our project. Here is what she says about the interior of our little house. "As one enters the door, the two corners of the opposite wall are occupied, to the right by a wood burning cook stove, to the left by an open front Franklin stove. They have a home-made dining table, and against the south wall to the right as one enters is the Spinet piano. The loft is accessible by a wall ladder."

All of our furniture is home-

made and built in or against the walls, leaving the center of the room open. The focal points of beauty are the open fireplace stove, the exposed beams, and the diamond paned windows.

Costs

We have invested close to nine hundred dollars in building materials, tools, labor, land, etc. Much of the lumber, however, has not yet been used and is ready for future additions to the house. The actual cost of the present house up to the time that we moved into it was \$446.00—as follows.

Lumber in house	\$125.00
Trim, hinges, nails, hardware	93.00
Sink	5.00
Windows	12.00
Roofing paper	25.00
Journeyman	50.00
Land and deed	27.00
Stoves	80.00
Tools	20.00
Pipe and pump	9.00

\$446.00

This low cost is not as surprising as may appear. When we moved into the house in June it was not ready for winter, and we will probably spend another one hundred dollars to complete the project. Also bear in mind that there is no running water, no toilet, and no purchased wall board. All of these will come in time when we have cash to pay for them.

The project sounds easy when writing a short description of it, but there have been problems to be solved. Unfortunately, too, we were in too much of a hurry to complete the house to really enjoy the work of building as much as we would have liked.

Our Philosophy

We live in one room now and gladly, although we have plans for expanding the house. Mentally we had adjusted ourselves for this kind of simple living before we began it, but physically we were not ready for it and it has taken some time to get used to the physical set up. But we are getting along fine. We own our own home. There is no mortgage and no rent. Living in one room, large or small, makes for simplicity because it is easy to maintain, clean, heat and most congenial to live in. We could live even more simply if we had the courage to give up "things," and our house would then have more space. But we find comfort in books and recorded music. The refrigerator and washing machine were given to us so we use them, but we suffer for all the space they consume.

It is obvious that gas, oil or electricity are cleaner and more convenient to heat and cook with. They are also more expensive. A wood fire is certainly more cozy, has a pleasant odor, and one can become entranced sitting in front of it. I enjoy cutting wood, and we can cook as well as heat with wood without costly or complicated equipment.

Essentially our house is a farmhouse. That a sack of potatoes lies in the corner by the bookcase, or that herbs hang drying from a beam is of no concern to us. They are things of nature brought inside and to us have a quality of rugged beauty, as well as supplying us with food.

We live outdoors. Our house is so small that we feel the presence of the outdoors at all times—helped by the Dutch door and the wide windows. Yet at night we are cozy and warm with our open fire.

We are living the good and happy life. On cool evenings there is a fire on the hearth, tea in the pot, and wind in the Timothy.

(Many friends gave a helping hand in building our house, and we are grateful to them all. In a later article we will tell about additions to our one big room, gardening and other adventures.)

It was that time of the year,

the turning-point of summer, when the crops of the present year are a certainty, when one begins to think of the sowing for next year, and the mowing is at hand; when the rye is all in ear, though its ears are still light, not yet full, and it waves in gray-green billows in the wind; when the green oats, with tufts of yellow grass scattered here and there among it, droop irregularly over the late-sown fields; when the fallow lands, trodden hard as stone by the cattle, are half-ploughed over, with paths left untouched by the plough; when from the dry dung-heaps carted onto the fields there comes at sunset a smell of manure mixed with meadow-sweet, and on the low-lying lands the riverside meadows are a thick sea of grass waiting for the mowing, with blackened heaps of the stalks of sorrel among it.

It was the time when there comes a brief pause in the toil of the fields before the beginning of the labor of harvest—every year recurring, every year straining every nerve of the peasants. The crop was a splendid one, and bright, hot summer days had set in with short, dewy nights.

from ANNA KARENINA
by Leo Tolstoy

George Meany

(Continued from page 3)

crumbled, the Revolutionary Government found that Mujal had looted practically all union retirement funds. The CTC itself was bankrupt.

Between 1952 and 1959, the thieving activities of Eusebio Mujal were so well known inside Cuba that, in Revolutionary files, he was listed as a "public and notorious case" (causa publica y notorio). On the midway Rebel Radio, to which Cubans listened for real uncensored news during the three years of guerrilla warfare, Fidel Castro put Mujal's name high on the list of those whose properties would be seized and confiscated as soon as the Rebel cause was victorious. Not without reason did the labor leader take flight as the Rebel Army approached Havana on the first day of 1959.

If George Meany should care to visit the island that he labels a communist outpost—and to enter that "police state" he doesn't need a U. S. passport or a Cuban visa; the doors are wide open—he would find that the popular American Reform has reached the prize land, the stolen land, of his pal Eusebio Mujal. The farm is now reserved exclusively for pig production and a new pilot plant for pork products. Everywhere in Cuba today the government misses no opportunity for laying the groundwork for agricultural specialization and diversification and for industrialization.

But more importantly, Meany would find that the Cuban workers, who last year withdrew from the ICFTU, scorn and ridicule the AFL-CIO for hugging to its bosom a man with the combined infamy of a Chicago political muscle man, a Hoboken waterfront labor racketeer, and a self-defiled ex-communist currently playing on the innocence and gullibility of the U. S. populace.



In The Market Place

(Continued from page 2)

their local priest who did not think that Catholics should disobey laws. Two workers had spoken to me several times and returned with my book which they had taken out at the public library. It seems that the main office of the tax department is at 484 Broadway, at 46th St., having moved there while I was in Sandstone prison, so I went there to picket the second week. Jack Smith and others from the

ple jeered at me. A reporter from the REPUBLIC in Phoenix stopped to relay to the folks there my continuance of the tax picketing which I had begun in Phoenix in 1949. Mr. Pressman had me for a couple of minutes on NBC where I explained why and how I refused to pay taxes. And later people stopped and told me that they had seen me on television.

On the 20th I went to Chappaqua, N.Y. to the wedding of Eddie, N.Y. and Elizabeth Richards. I had never tasted champagne, so I took some in a goblet thinking it was unorthodox and broke my fast in this unorthodox fashion. That was enough though, and from the kitchen I got onion soup and toast bread, and later salad and felt wonderful.

Meetings

I spoke to graduate students of Putney School in Vt. who came to the office, and to a group of students from many states here for the summer at Judson Memorial Church in the Village. Also at the Peter Maurin farm one Sunday afternoon. I was pleased to ride with friends to Maryknoll at Ossining and meet radical nuns who remember Father Hessler in Yucatan, a pacifist priest like Father Casey of Belle Plaine, Minnesota.

Imperialism

How wrong can our rulers be? How does greed blind their vision? The following from Senator Beveridge, liberal orator of the age of Teddy Roosevelt, as given in the current issue of Lawrence Dennis's Appeal to Reason should be read carefully in view of the same mistakes being made from Cuba to the Congo and again in China:

"God has not been preparing the English speaking and Teutonic peoples for a thousand years for nothing but vain and idle self-contemplation. No. He has made us master organizers of the world to establish a system where chaos reigned. He has made us adepts in government that we may administer government among savages and senile people... A new day has dawned. Civilization will never lose its hold on Shanghai. The gates of Peking will never be closed against the methods of modern man."



Polaris Action group helped me at times. A waiter in a restaurant nearby who is a member of the Socialist Labor Party greeted me joyfully each day and took papers to distribute to his friends. Tax men and students stopped and discussed the whole question of war and taxes with me. Very few peo-

Dan O'Hagen Writes from Pa.

Dear Charles,

There is a small church some ten miles from here where we have been attending Mass for several months. Father Wise has become our good friend, and a week ago today we re-nued our wedding vows after Mass, and it is a joy to have returned home after such a wandering journey.

Last night my neighbor to the north, a friend from Pendle Hill and a member of Trenton Friends Meeting, came upon an idea, which, I hope, will find favor with you. Gordon (my neighbor) is very partial to the C. W. and its ideals... he lives alone in voluntary poverty doing leather work (handbags, wallets, etc.) for the little money he needs. When I spoke of writing to you to visit us, and perhaps help Marcia get started on weaving... he expressed a wish that you might stay over at his place... as he often times feels lonely. Well, this was a welcome thought, because our log cabin is kitchen, parlor, bedroom, and study, all in one.

The land herabouts is very inexpensive and I thought perhaps upon seeing the woods and the country-side, you might decide to purchase an acre or two as we did (\$65 per acre about) and build yourself a small cabin either to make a residence or, if you work the CW demands your presence there, a retreat. I am sure I would need such a place to come for quiet were I to work again with many people.

I do wood working and furniture repairing, Gordon does leather

work, Marcia basket-making, and chair seating of rush, and, we would like to have some one to do weaving. In a way it would be an excellent location here in Eastern Lancaster County, as there are many sources of natural dyes, such as: Black oak bark for yellow, Black Walnut for brown, dogwood for pink, butternut for gray, etc. plus the fact that some of our Mennonite neighbors raise sheep... and have also a great interest in simple methods of supplying the needs for simple living.

So if you can see your way clear for a visit, come any time of day or night, some of us is generally always here. We're located in the woods about 14 miles south of Reading, Pa. You will see our sign on the windy road, the first sharp right after crossing the turnpike going east, just outside Bowmansville, Pa. If you ever have any difficulty, stop in Spieler's General Store, Bowmansville, and ask directions. Come to stay a day, a week, a month—or more?

Daniel O'Hagen
R. D. No. 1
Naroon, Pa.

FRIDAY NIGHT MEETINGS

In accordance with Peter Maurin's desire for clarification of thought, one of the planks in his platform, THE CATHOLIC WORKER holds meetings every Friday night at 8:30.

First there is a lecture and then a question period. Afterwards, tea and coffee are served and the discussions are continued. Everyone is invited.

Credit Unions

(Continued from page 1)

tries. West Indies and Peru now have their own credit union leagues. There are 461 societies in the West Indies.

CUNA has, in addition, been conducting a school for organizers. Last year some twenty students came from thirteen countries to attend the sessions. Tanganyika, Nigeria, Uganda, Kenya, Nyasaland, Brazil, Trinidad and far-off Australia sent representatives. Some have already returned to their own country to begin their work. In Africa, six credit unions have been formed in Ghana, three in Nigeria and one in Sierra Leone. Nigeria and Ghana promise the fastest advance because of the enthusiasm noted there. While Tanganyika still hasn't one, its new leader, Julius Nyerere, is firmly sold on the cooperative idea and will undoubtedly encourage their formation.

A great impetus has been given by missionaries. In the West Indies, Father John Sullivan, S. J. and Father John Steele have been the inspiration for the success of the work. On the island of Dominica, over twenty have been started by the Canonesses of St. Augustine.

The story of Peru is remarkable. There, Maryknoll, the American Catholic missionary society, has one man, Father Daniel McLellan, M.M., devoting his entire time to rural credit societies and 112 are already in operation. The largest is in the town of Puno and has 4,000 members. Its success has won the special praise of the American Ambassador. Losses have been very small and the success has even startled the missionaries for the people are extremely poor. In Guatemala, Maryknoll has initiated four societies and one is in existence in Yucatan.

Father Eugene Higgins, M. M. of the Ossining headquarters of Maryknoll told me of the worldwide evidence of credit union development and interest coming to his desk. Recently he received word from Father Lawrence Beer, S. J. of Sophia University in Japan that a center for credit union information has been started at the school. Father Beer's study of credit union need in the far East will appear in a forthcoming issue of *Asia*, published in Hongkong. Father Higgins also mentioned developing interest in Korea and Formosa.

AID, the lay missionary training group, whose headquarters is in Patterson, New Jersey, is training credit unions workers with the help of the New York Credit Union League. Sydney Blitz, the educational director of this last-named tells me that his league finds part-time jobs for the new missionaries in nearby credit unions. The man and wife teams will then be able to have the technical knowledge to be effective in this work when they go abroad.

I questioned Mr. Blitz at length on developments abroad. He had just returned from Israel and spoke of the 90 societies there. These are based on the Schulze-Delitsch technique which is somewhat different from the Raiffeisen methods used by the large majority of our credit unions. The latter method requires a common bond between members other than the desire to borrow money. Thus credit unions of this type are formed only where such a bond exists between members of a society, parish, club or among fellow employees. This common bond idea has given them strength for the members are in regular contact with one another. In the Schulze-Delitsch plan, as few as five persons can form a unit. They back each others loans which are made from a central bank. Most of the members of this type are people with a long tradition, of credit union experience, usually brought from Germany where the two men, Raiffeisen and Schulze-Delitsch first established these societies in the latter half of the nineteenth century.

Sydney Blitz spoke of the government regulations hampering credit unions in Israel. Fear of inflation has lead officials to clamp down on installment credit. Householders still have to furnish homes. So credit is given "under the table." The New York credit union leader participated in the formation of the first Raiffeisen-type union in Israel.

The thought struck me: how wonderful it would be to see a parish credit union in Bethlehem—the right spirit in economics would have come full circle.

The European credit unions grew out of the desperate conditions brought on by industrial conditions, famine and governmental neglect of the working people and farmers after the defeat of Napoleon and the abortive revolution of 1848 in Germany. The famine particularly which spread from Russia across Europe brought death from hunger and malnutrition to a million persons. Over two and a third million refugees had to leave Ireland. In these terrible times, wages were as low as a dollar and a half a week. Schulze-Delitsch and Raiffeisen worked out a simple joint stock technique for persons with little money. The simplicity of their ideas, their democratic procedures and the tried and proved success of their plans lead to their spread. But it was 1900 before the first one was started in North America. Adolphe Desjardins began one in his home in Levis, Quebec. George Boyle has told the thrilling story in his book, *Poor Man's Prayer*, published by Harper.

The first American credit union was started in New England in 1913. Seven years later, Edward A. Filene of Boston financed the efforts of Roy F. Berggren and CUNA in propagandizing these "people's banks." The steady rise in the number of them shows their effectiveness. The movement is filled with persons who have given over ten years to their creation and this unselfishly for most officials do not receive salaries.

If one were to sum up history since the beginning of modern capitalism it would go something like this. The English Revolution of 1688 and the French Revolution of 1789 saw the beginning of the end of most monarchies. After this came the sharing of power between the business men and the aristocracy. The kings were powerless to prevent the greed of the business and industrial interests and protect the workers. The liberals in the nineteenth century, mostly intellectuals and members of the upper classes, saw political democracy as the hopeful solution. But political democracy didn't help the workers' conditions very much and so we had the rise of Socialism and Marxism. At almost the very same time, the Catholic social movement began.

We still have political democracy but its weakness is its failure to solve economic problems. Labor unions solve some of the workingman's troubles, taking the place of the guilds. But today with industrialism and the widespread use of money and credit, there is need for financial and production techniques of economic democracy.

The cooperative movement and in a very particular way, the credit union movement are two very effective methods in bringing about a concept of social justice. They are more than theory. They use the opposition's weapons, the joint stock technique, to work for the common good rather than for private and so often selfish good which soon borders on exploitation. Political democracy has limited means and the personalist way of the cooperatives and credit unions can do what politicians can never do.

That is why, once seen in action, these methods evoke such faithful devotion and have been effective.

Jonas Visits Peter Maurin Farm

Jonas arrived at breakfast time. We had just come from nine o'clock mass. For the summer it was at eight o'clock because the mothers were free of getting children away to school. Already our Spanish friends had been at work cementing the top of the cess pool which they just put in. Already Hans had been at work painting the screens in the hot early sun.

Jonas started out from Williamsburg at quarter to seven, walked across the bridge, then to Warren and Washington street to get peanut butter fresh ground and not burnt for the children, five pounds of honey from a nature food store, Lithuanian rye bread and liverwurst to take care of all the unexpected guests which come to the beach. He always collects all the newspapers left on the ferry as he comes over and we have the Journal of Commerce, the Wall Street Journal, the Mirror, the News, the Christian Science Monitor, the Times, the Herald Tribune, and Journal. (This happens in town also. We get all the daily papers from half a dozen of our "family" in town.)

Usually Jonas starts the visit by giving us a health talk on what to eat and then he goes out to find some part of the gardens to mulch or play around in. This usually arouses a storm from some member of the Staten Island family who do not want their vegetable gardens, grape arbors etc. etc. interfered with.

Everyone has had sad experiences along these lines. Sweet potato plants have been pulled up, confused with wild bean, grapes have been pruned to the ground and smothered with mulch and never seen again, a whole field of asparagus dug up and planted in grass, all our nicotiana flowers weeded out of the front garden. "But it is better to fight than to be lonely," Stanley says, speaking of community. He is another Lithuanian.

Jonas was born in Lucerne, Pa., in 1898. Both parents were born in Lithuania and he was baptized by the first Lithuanian priest in that neighborhood, Fr. Burba. He went to two years of high school, started work at fifteen at book binding. His father was a musician and a coal miner. He had a four piece band of his own and could play any wind instrument. He had powerful lungs, Jonas said. He had to take time off for the weddings which took three days, and three weekends additional. Jonas said he can play nothing himself but a player piano or an accordion late which one could insert a roll just as in a player piano.

Jonas worked in the book bindery seven and a half years. There were nine girls to do the collating and sewing, and seven men doing the binding. Then his thumb was cut off by a broken cutter which came down a second time at one pressure of the lever. His thumb was sewn on again by a Welsh doctor by the name of Davis. It took two and a half months to heal. No insurance, no pay. He was only getting four dollars a week in this second or third year of his work. When he left after 7½ years he was getting nine dollars.

Then in 1918 he went into Western Union telegraph work. "Those were the only two real jobs I had, though I had odd jobs as a boy. I got \$35 a month and board in camp cars. We repaired the telegraph lines. First I dug holes, I was a 'grunt' first, then I was a line man. Good healthy work, better than book binding. I worked with them until 1949. I had been laid off about ten or fifteen times.

"Since Roosevelt there was unemployment insurance, but only when you worked twenty weeks. Western Union was unionized some

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On Pilgrimage

(Continued from page 2)

ing hours at all times, the patients allowed not only to have their own things but pets as well, and both houses with beautiful outlook. Edith says she can hardly wait to get into one herself. Having scrubbed, painted, furnished the second one they started this year, she still suffers from fatigue in retrospect. All this with a house full of children too.

We drove over to the lake to visit with Dr. Katherine McSweeney in the evening—she was taking her day off—and we talked about the Langlois brothers who ran the Burlington House of Hospitality, ideals and practicality and the state of the world today. Dr. McSweeney is one of these people who give themselves to every patient they have and it was a joy to see her again. On the way home there was a magnificent display of northern lights, an awesome sight, the whole sky flickering with great flames of bright light, colorless like draperies of fog, forming and reforming into angelic hosts, swaying gigantic figures that seemed to be bathed in flames of white fire. I had never seen this before and it was hard for me to tear myself away and go indoors, though it was already almost midnight. The display keeps up for hours at a time, one of the children said.

Highlights

I must try to recall some of the highlights of my last spring's trip through the west, and at least touch on some of the things I saw. Very often I talk so much about what I have encountered, that I forget to write about it, and someone told me that I had not mentioned the thousands of high school

from Mexico to handle the Academy Guild Press and its publications, a growing concern. They are bringing out Peter Maurin's essays in the fall, and if anyone wants to send in their orders we will be glad to fill them. The book will be illustrated by Fritz Eichenberg's beautiful work. I think I mentioned that often, throughout the trip, I found Fritz's full-page illustrations from *The Catholic Worker* tacked up on the walls of homes.

Miracle

At my request Donald just sent the following story of his son's miraculous recovery from polio just before they left Mexico.

"I never wrote the story of Pepe's miracle. Although I tried I was too close to it at the time. Quite briefly when Jose was 30 days old we noticed that he couldn't cry although he was trying to do so. We took him to the Hospital Infantil in Mexico City, one of the best children's hospitals I've ever come across. The doctors wouldn't believe that anyone that young could have polio, until they took a spinal tap. The specialist who was called in said he had both kinds, bulbar and the other, and that his right side, throat, lungs and chest were completely paralyzed. He held out little hope that he would survive—which is just as well," he said, "since he would be paralyzed for life." The third day after they put him in the iron lung (he looked like a doll in the smallest one they had) Betty and I went to pray that noon at the nearby church and Betty promised Our Lady of Guadalupe that if he were cured she would make a pilgrimage from our house in Coyocan. I had to go back to the magazine but Betty returned to the hospital. When she got to the ward she noticed that Pepe was longer in his lung and was sure that he was dead. The nurse came running up (Betty thinks she must have screamed) and told her that Pepe was completely recovered and that the doctor said we could take him home that afternoon.

"Betty carried him the 30 miles or so to the Basilica, walking barefoot and accompanied by some of our Mexican neighbors—who took it all very much for granted since miracles of this kind, especially those associated with Our Lady of Guadalupe, are so common in Mexico. Now, as you know, he's an exceptionally husky little two year old and the only trace he has of the polio is that he tends to favor his left hand and his right shoulder is noticeably thinner than his left. Johnny has just started swimming like a fish, diving and jumping off the high board at the public pool and Pepe is doing his best to imitate him. We think he'll be swimming a few yards before the summer is over."

Los Angeles

I spoke at Compton Junior College one morning. Frances Langford was my hostess during most of my stay in Los Angeles area and her little rear house in Glendale was very pleasant. Paula Ogren and her husband were both converts from the University of Chicago and had been reading the paper a long time, and it was Paula who with the group called the Christines organized my main meeting, in Bishop Manning's parish. Bud, her husband has been defending another hapless murderer, who I believed was executed August 2. I wrote letters of appeal to Jerry Brown, the governor's son, begging him to intercede with his father. Bud is the kind of a lawyer who grieves whole heartedly over the tragedies of his clients, and prays vigorously for them. He understood well what Bob Steed was doing when he was fasting and praying for Chessman.

There are still reverberations and hostilities because of our interceding for convicted murderers and people still accuse us of not caring for their victims. We can

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students in the San Francisco diocese who met to discuss the problems of agriculture, and promised to try to help the agricultural workers. There is plenty of omission to call attention to, but it is better to seek out the things which are being done and call attention to them. There was Kara Brewer and her husband in Palo Alto and Sister Maria Jose Bravo, working at the Holy Spirit Center 20 miles from Palo Alto. I could not visit that noble family of Marie Carola since they were forty miles further and my schedule was so crowded. I met Dr. Gerhard Steinke whose *Theory and Practice of Non Violence Resistance to Evil* is a fine essay which we hope to publish. I met the John Herndon's again, a valiant family, still close to the Carotas and the Brewers.

The Demarests

Donald Demarest and his family have been close to us for many years. Before he moved to Mexico with his growing family, he used to come to Mott street to work with us on Saturdays. He always dressed in dungarees, hoping to get some manual labor to do, and then we sat him down to clerical work. I wrote about my visit with him in Mexico, and this year I visited him again in Fresno. He had moved up

Voluntary Poverty

(Continued from page 4)

foolish to make a formal stand against the squares—just keep away from them, avoid them. Don't get involved with the government.

A friend of ours divides people into three groups: those who are pleasantly satisfied with things as they are; those who still believe in the value of "tinkering with the machine" on the assumption that there is enough left to be workable; and those who have, perhaps reluctantly, decided that no choice remains except to withdraw—to disengage one's life from the immorality of existing institutions. According to TIME magazine back in 1951 hardly any of America's youth wanted to go into the Army. Yet when they are conscripted, the young do as they are told, without enthusiasm. Perhaps they constitute a fourth group—and a very large one?

Whatever else, the beatnik is generally hurting only himself if he takes to drug addiction whereas a Charles VanDoren strikes a savage blow against decency itself. The recent disclosures that more than one-half of all white collar workers steal from their bosses in one form or another plus the increasing degeneracy in political morality give validity to the desire to withdraw from the evils of current society. A cold water flat and just enough work at manual labor to supply simple needs is one solution. Lawrence Lipton has documented this life in a book called THE HOLY BARBARIANS (Julian Messner, \$5.00) in what he describes as the "new poverty."

The slick magazines are telling us that the decade of the sixties will see a wonderful surge forward for Americans—the surge being toward two boats in every garage, bigger and faster cars, color TV, and other gadgets which some of us can picture only with amusement. If you are tough minded enough this air-conditioned nightmare need not involve you. One United States contribution to a great international exhibition in Europe included an electrical kitchen costing \$27,000—this to show what was best in our country.

Lipton writes "It is only after a long process of diseducation and re-education that one sees it clearly and sees it whole—the price-wage shell game, the speed-up treadmill, the Save! Spend! contradictions dinned into our ears day and night, the heartbreaking brutalities of class-made law, lawyer-made law, judge-made law, and the unspeakable vulgarities of hypocritical religion, the nerve-shattering Stop! and Go! and Go Slow! Step Lively! and Relax! warnings flashing before our eyes and bombarding our ears without let up, making the soul a squirrel cage whirling from the first stimulant in the morning till the last sedative at night. The rat race offers only two alternatives: to run with the hare or hunt with the hounds." He explains that the new poverty is not to be confused with the poverty of indigence, intemperance, improvidence or failure. It is self-imposed because the goods and services he has to offer are not valued at a high price in our society. It is an independent, voluntary poverty, and it is an art that has to be learned.

In the slums one may hold his standard of living down to a level of dedicated independent poverty with some ease and self-respect. "It is a way of life that is obligatory only on the truth-telling artist but it is a good way of life for him; it helps him to keep the long, lean view. He will go farther on less if he learns to travel light. In the slums he will learn that the health of a civilization should be judged by the maxims laid down by one of humanity's greatest physicians: 'Inasmuch as ye did it not unto one of these least, ye did it not unto me,'" writes Lipton.

A recent issue of the alumni magazine from Swarthmore College gives the results of a question-

naire sent to the class of 1949 on its tenth anniversary last year. Only ten percent of the class earned less than \$5,000; thirty-eight percent earned between \$5 and \$10,000, and fifty-two percent earned over \$10,000. Twenty-two percent of the class had received some form of mental health treatment. The last paragraph of the summary included this sentence: "Their dominant present and future interests are their homes and children and the desire to make money."

Will a society with leaders whose general pattern is based on the acquisition of ever more luxury prevent us from entering a nuclear war if they find that their "over \$10,000" incomes are threatened by an "outbreak of peace"? Everytime there is a reduction of tensions in the cold war the stock market plunges. An advertisement in a New York paper headlines "Nixon or Kennedy—defense stocks should benefit" and goes on in smaller print to point out that whoever wins defense spending will be stepped up. Unfortunately many labor union leaders (not to mention the membership) are guilty of frequent "demands" that military spending be increased to provide job security. Can they be helped to see more clearly the connection between preparation for war and their high standard of living? Can we consciously choose a lower level of comfort if it means a return to sanity in abolishing weapons of total destruction?

Jonas Visits Farm

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time after '41. Anyway, in Newark it was AFL and in N.Y. it was CIO. When we got a raise in Newark it was five cents an hour and in N.Y. it was 26 cents an hour. I was laid off Sept. 28, 1949 and I have no pension, no seniority rights. If you are out over four years you have no seniority rights and no pension. I could not get back in, was overlooked in favor of younger men who do not stick it out. It is dangerous work. I fell once in the Pocono Mountains and once in Kearney and Patterson. I fell with a broken pole; the second time I fell from a black jack pole, from the spur coming out and I slid and had my arms full of black splinters from the pole.

"Now I am too young for old age pension and too old for work. So now I take around displaced persons when they look for work. One time I almost got a job, but they told me to bring around my birth certificate. They thought I was ten years younger than I am. I have done translations for neighbors, interpreting for the courts, but they took three or four months to pay; interpreting at unemployment offices; writing letters and so on. I have never had relief but I am in debt, borrowing \$32.20 each month for my rent. How will I ever pay it back? Maybe I will get work. Maybe I'll save it out of my pension when I get it. When I worked I got \$78 a week. I don't know how much I will get for my old age pension."

My apartment is heated only for an hour or so in the morning and again at night and the plumbing is bad and the ceiling is falling in. I am on the sixth floor, a 42-family building, mostly Puerto Ricans. It used to be Polish, Russian, Hungarian, Lithuanian, Irish. There are two Lithuanian churches and one Irish in my neighborhood."

Every Friday night Jonas makes sassafras tea for our meeting.

Here is a man who has worked hard all his life, who lives in poverty but is not destitute, and is always cheerful and ready to serve. We all love him.

D. D.



Easy Essays

No Party Line

The Catholic Worker is a free-lance movement, not a partisan movement. Some of the Bishops agree with our policies and some don't. We are criticized by many Catholics for some of our policies and especially our Spanish policy (our pacifist policy). The Communist Party has a party line. The Catholic Worker has no party line. There is no party line in the Catholic Church. The Catholic Worker isms

The Catholic Worker stands for co-operativism against capitalism.

The Catholic Worker stands for personalism against Socialism.

The Catholic Worker stands for leadership against dictatorship.

The Catholic Worker stands for agrarianism against industrialism.

The Catholic Worker stands for decentralism against totalitarianism.

St. Thomas

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in the state of the Gospel, to which all are called. Hence it is said without any distinction in Ps. xiv, 5: "He hath not put out his money to usury," and (Ezech. xviii, 8): "If a man . . . that not lent upon money, not taken any increase . . . he is just." They were permitted, however, to take usury from strangers, not as though it were lawful, but in order to avoid a greater evil, lest, namely, though avarice, to which they were prone, according to Is. lvi, 11, they should take usury from the Jews, who were worshippers of God.

Reply Obj. 3: Human laws leave certain things unpunished on account of the condition of those who are imperfect and who would be deprived of many advantages if all sins were strictly forbidden and punishments appointed for them. And so human law has permitted usury, not that it looks upon usury as harmonizing with justice, but lest the advantage of many should be hindered. Hence it is that in civil law it is stated that "those things according to natural reason and civil law are consumed by being used, do not admit of usufruct," and that "the senate did not (nor could it) appoint a usufruct to such things, but established a quasi-usufruct," namely, by permitting usury." Moreover, Aristotle, led by natural reason, says (Polit. I, 3) that "to make money by usury is exceedingly unnatural."

On Pilgrimage

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only remind them that Christ came to save sinners and said that the shepherds should be leaving the ninety-nine and going after the one lost sheep.

Visiting the Prisoners

Fr. Joseph, O.F.M. is famous all around the Los Angeles area for the work he does with prisoners and he has gathered many others to work with him. Frances Langford goes out too to teach in the detention house for women or delinquent girls. The Confraternity of Christian Doctrine is the big organization in Los Angeles and most all of the apostolic work is done through it.

I met the Carlsons who are most interested in labor and during a recent strike when there was an injunction against picketing, Mr. Carlson hired the use of some elephants and camels and put them on the picket line. Most effective publicity. He has a joyful and original spirit.

Desert Friends

Barstow is also desert country, and there I visited with Helen Caldwell Riley who used to run the house of hospitality in Memphis, Tennessee, where Bob Steed helped her. Her husband Jesse works at the marine base as a laborer and both of them work with the Legion of Mary with others around them. Barstow has a population of 12,000, half Mexicans and there is much work to do. There is poverty everywhere, and the nearest free hospital is 80 miles away and you have to be a 3-year resident to get care. Butch, Helen's oldest child still gets care from the National Polio Foundation. The marine base is called Nebo and another five miles away is called Yermo. Jesse Riley helped build the church, Mt. St. Joseph, and with the other civilian workers put in 100 hours of labor on it.

Helen said that there are wild goats, sheep and horses in the desert and extinct volcanoes. The

children collect plants, fossils and rocks, "rock hounding" they call it. She has two more children by Jesse and Butch's cousin is with her, so her hands are full, yet she is baby sitting for neighbors, where the mother is forced to work, and she does much Legion work. A number of the women came over after supper and we had a very good meeting together, and before I left one of the women packed me a delicious lunch for the bus.

Mesquite and sage and vast sky, illimitable air—how fascinating the desert is—what beauty. One meets many vacationers going on long bus trips, just to see the greatness of the country, I do not wonder that Ammon loves the desert and can sympathize with him wanting to get out to Utah, a state he has never worked in. Rumor has gone around that he is resigning from the CW—I heard it first in Staten Island from the children, and then Bob Stowell mentioned it in Vermont. But he is not resigning at all, he is just going out to a section of the country we have never reached, to tell his good news of personal responsibility and what that so simple, harmless phrase can lead to. "I have conquered New York," he boasted maddeningly, "and now I go to new territory." At the pace he has gone, the years he has been with us in New York, I know that he craves the quiet, the great spaces of the west where he had lived so long.

But he is not going until January, and right now as I write this he is picketing in New York, fasting for the eleventh day on his sixteen-day fast, doing penance for our having been the first to drop nuclear weapons on the cities of Japan.

Next month, Albuquerque, Fayetteville, Ark., St. Louis, Rhine-land, Missouri, Detroit, which is my last stop before New York where I returned in April.

Friday Meetings

(Continued from page 3)

blood on this issue, no advances will be made.

Father Nattalichio's talk was brief because of pressing parish affairs. The floor was then given to Pat Maloney, a seminarian who has worked with under-privileged. Pat feels that the blame does not lie in the home alone, but with society in general.

Friday, August 28, 1960

"A Sociologist Looks at the Present Theology of War" was the subject of Loyola University Professor Gordon Zahn's talk. Professor Zahn spent the war years in a C.O. Camp.

Professor Zahn rejected "the notion that the theologian holds exclusive domain over all reference to the moral dimension of observable social behavior. The single overriding need today is for a truly relevant moral theology—our present theory of war is seriously lacking in relevance. It relies on abstract categories and distinctions that are no longer applicable to the kind of war Christians are called upon to wage. It holds anachronistic formulation of Caesar-God and citizen-ruler relationship, rights and responsibilities. It avoids or mitigates the actual application of moral principles to an on-going or impending war out of a rigid devotion to a distorted image of the virtue of prudence. Because of these failings, it finds itself unprepared to meet its obligation to alert and assist the individual Christian to his true responsibilities.

"A relevant moral theology must recognize that there are other alternatives, non-violent forms of resistance." The new technique will inevitably lead to some form of pacifism. "The need for the Christian in our neo-pagan world is to reconcile himself to the likelihood—to the certainty and even desirability, if you will—that he

must suffer material, physical and psychological hardship for his faith."

It is time to heed the appeal uttered "In 1932 by Munich's great Cardinal Faulhaber, moral theology must speak a 'new language.' It will remain true to the old principles, but in the question of the permissibility of war, new facts will be taken into account."

If our readers would like to read a more formal presentation of this talk, it can be found in a new book MORALITY AND MODERN WARFARE, ed. by William J. Nagle. HELICON PRESS, BALTIMORE. September 2, 1960

There was a talk this evening by an old friend of the Worker, Helene Iswolsky, author of the recent book *Christ in Russia*. Helene has just returned from her first visit to France since the war.

Helene had never been to Italy before, the splendour of the Eternal City "knocks you out." The history and reality of the Church is there, both its sins and virtues. The forthcoming Ecumenical Council is on everyone's mind. Helene spoke to many priests, Cardinal Tisserant and others in the Vatican.

No doubt we shall never sufficiently execute war. We shall never protest enough against this abominable method of solving disputes between human beings, disputes nearly always concerned with material interests, by wholesale massacre. But we must not blind ourselves to the fact that to accept the supremacy of material values, as in practice we do, renders war inevitable and is responsible for the desperate issue when innocent individuals take up arms against others equally innocent while cursing the fate that compels them to do so.

Rev. Maurice Zundel