



Oakland House Dedicated

On February 18th, St. Elijah House was blessed by Rev. Leo Thomas, O.P. of St. Albert's College in Oakland. Before the blessing, Fr. Thomas read from III Kings of Elijah's wandering and weariness and commented that the House is unusual in taking a patron, not as a model for those who will serve, but rather, of those to be served. The open house at the same time provided a chance for friends of the Catholic Worker to get together, renewing old friendships and cementing the new, and it is our hope that those who were unable to attend the blessing, will, in the near future, be able to drop in.

A few days before the blessing, transients and men from Skid Row began wandering in for coffee and a place to sit down and that was the beginning of our soup kitchen. Since the middle of February the house has served about 800 people (meals and clothing); today 65 were fed lunch and the number increases daily. During preparation of meals the number previously fed is increased by about ten and rare the instance has been when there are leftovers in the refrigerator.

Coffee is our main daily expense (a good deal of the food being donated), about 2 pounds a day. So far we've not had to limit the number of cups per man, but begging from dealers is 18 to 22 cents a pound higher than market "loss leaders." So if you can, please pick up an extra pound or two next time there's a sale, and perhaps a weekly coffee pickup-run can be established. You can't know how much the men appreciate hot coffee.

The clothing room is fairly well stocked with women's and children's clothes, but the biggest call is for men's clothes which go out as fast as we receive it. The men really need jackets, shirts, pants and socks, not only to keep from going around in rags, but to keep warm while sleeping in the trainyard and alleys here in Oakland or in boxcars moving toward a harvest.

One of our main problems, and one that must be solved before the work here can expand, is lack of personnel. Pat Neville is now staying at the House and running the kitchen with 16 year old Jim Roberts, the elder son of our migrant family. The idea of baking our own bread has been abandoned for now since time just doesn't permit, what with the cooking, serving, cleaning up and a daily trip on foot to the produce district with a cart by Pat and Jim. If we could only have a few people who would be responsible for specific activities on certain days (i.e. clothing room, a cooked meal delivered, activities for neighbor children, mailings, pick-up of food and clothing at designated points), and some type of regularity established, more time could be devoted to exploring possible areas in which to expand.

We are still not "in" as far as our immediate neighborhood is concerned. Some of our neighbors have been very gracious and helpful, but we feel that something must be done to nurture a vital relationship between the House and those living in the immediate vicinity.

The newly formed East Bay Chapter of the Catholic Interracial Council met at the House this

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RESURREXIT



The Case for Christian Pacifism

By KARL STERN

The late Cardinal Faulhaber stated that the entire moral theology of war ought to be revised. Similar statements have since then been made by other members of the hierarchy, such as Cardinal Ottaviani. Why? When St. Thomas and others enunciated the principle of a just war the situation was essentially different from what it is today. Mercenaries of the city of Siena attacked mercenaries of the city of Bologna with bow and arrow. Today we possess a huge machinery which is capable of destroying the world wholesale, in terms of entire geographic areas and without distinction between combatants and non-combatants. It is frequently held that this means only a quantitative extension of the principle of war. When bow and arrow replaced the club; when gunpowder replaced bow and arrow—with each essentially new invention of armament men seemed to enter an essentially new phase of warfare, but in reality the moral principles involved remained the same. Nothing could be more fallacious. While the killing of old people, sick people and children could still be regarded as an unintended deplorable by-product in previous wars — since Hiroshima and Nagasaki this mental reservation can no longer be made. Even the most cynic Machiavellian would not make it. Yet, it is amazing how frequently one hears people say that the present transition is, on principle, not different from the transition from arrow to musket. The idea of the cave man's club reappearing in a more elaborate form in the guise of an atom bomb has already reached comic-strip and music-hall level. The trouble is that the people who make our comic-strip and music-hall gags are not always the ones equipped with the necessary moral antennae.

"Just War" and the Atom Bomb

In our work as physicians we run at times into tricky borderline situations concerning such things as interruption of pregnancy or sterilization. It is then good to remember that no aim, no matter how lofty, justifies a means which is bad in itself. We can take this as our basis, and simply ask ourselves: which aim morally justifies the killing of babies, of unborn children, and the attack on reproductive cells? The answer is very simple: such an aim does not exist. As is well-known, St. Thomas',

teaching on the morality of war is based on the so-called principle of the double effect. According to this principle an act leading to both good and evil results is permissible if a) the act in itself is good or indifferent, b) the good effect must be proportionate to the evil effect and must follow as immediately as that evil. Moreover, the perpetrator must not do the evil effect for itself. From all this it is evident that nuclear warfare cannot be morally justified under any circumstances. Entire concepts such as the "just war," "defensive war," etc., so neat and reasonable when it comes to the chessboard picture of a walled-city with bow-and-arrow mercenaries, become meaningless when instead, two soulless machines for the killing of innocents are ticking away for the time of the trigger.

And here we come to an important point. There exists an all-pervasive nihilistic force. In our time which seems to grow in geometrical progression. In the First World War millions of men sat in holes awaiting for a chance to jump at each others throats. In the Second World War the discrimination between combatants and innocents became blurred until, in the fires of Hiroshima and Nagasaki, the line of distinction was completely erased. In a future nuclear war there would not only be a wholesale killing of innocents but an inherited damage to future generations, with an unforeseeable moral deterioration. This is an image too cataclysmic to sort out the principle of double effect. No, there does not exist any situation which morally justifies the mass-killing of non-combatants, the mass sterilization of survivors, and the inheritable damage to germ plasma.

The Christian Answer:

Non Violence!

What then is the answer? All Catholic pacifists, such as Archbishop Roberts, S.J., Father Regamey, O.P., Dom Bede Griffiths, O.S.B. and others agree that the only answer is to be found in the doctrine of non-violence put forward by Our Lord Himself in certain passages of the Sermon on the Mount. As is well-known, this doctrine has been most explicitly elaborated by Mahatma Ghandi, and it is therefore not surprising that the men just quoted base their own teaching to no small extent on Ghandi. Ghandi's teaching rests on two pillars, as it were:

satya (truth) and ahimsa (non-violence). "Truth" in this case is the voice of conscience, and "non-violence" means brotherly love and the love of one's enemy, and not a mere negative, an absence of fighting or of the will to fight. Some theologians object to the doctrine of non-violence on the ground that "Do not resist the one who is evil!" belongs to the counsels of perfection and is therefore not binding for all Christians. Nothing could be more misleading. "Be perfect as your heavenly Father is perfect!" is not addressed to an exclusive elite. Pope Pius XI, in his encyclical on Saint Francis of Sales states that the evangelical counsels are not, as is commonly taught, applicable to those who want to enter Holy Orders, but also to every layman. The popular Catholic morality, never quite formulated but more or less implying that all that is needed is to be in a state of Grace (and to be in that you have to avoid a certain number of sins easily listed) leads to a mixture of pagan bonhomie and Old-Testament formalism. The Gospel is an all-out, no-holds-barred demand of love, and for the first time in history entire nations are faced with the fearful paradox of the Cross. Christian pacifists are often accused of the image of a soft, angelic Saviour, all in pink plaster, so to speak. Let us assume, for the sake of argument, that during the time of Christ there had existed a powerful aggressor such as the Roman imperial army, equipped with gadgets to get at wombs, at fetuses and even at unborn generations. What would Jesus' attitude have been? Would He have advocated the same instruments for the defense of His people? Would He have allowed to keep them as a deterrent—with the resolve of not using them? I believe He would have demanded the acceptance of torture, mutilation and death rather than even prepare such instruments. An "unrealistic" demand—ghastly and terrifying. But so is the Cross.

Hence, for the Christian there exists only one solution: total and unconditional unilateral nuclear disarmament. However, just as armament needs years of preparation, non-violence does too. It is no coincidence that the advocates of non-violence, Ghandi and Bhava, practiced voluntary poverty.

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CHRYSTIE STREET

By EDGAR FORAND

Wednesday, March 14. — This is the day during the week when Anne Marie gives out clothes to the Puerto Rican women and their children. Taking care of the clothing room is a hard, thankless job as we do not have the room or the facilities to handle everything that comes in to us. To control the room one would have to be here for at least a few hours each day. As it is Anne Marie does wonders with it just by being here on Wednesdays. This is a quiet, hidden work seen by few but deeply appreciated and attested to by the many women and young ones who line up faithfully every week for whatever clothes Anne Marie and her helpers may be able to give them.

Thursday March 15th.—At the dental clinic today it was brought to our knowledge that in this, the richest city in the world, with our country spending 50 billion dollars a year on defense, a person without money can not get a denture free of charge. The city hospital will pull teeth but that is as far as they will go. No wonder we see so many of the older people around the CW without any teeth at all.

Jim Goslin and Paul were a great help to me in preparing the dinner for tonight. In preparing the meal we often have people from within the house, coming up to us and giving us instructions on how to cook, what spices to use, how to slice this or that and in general giving us all kinds of advice. Some of the hints we get are, of course, very good but if we took to heart everything we heard from our experts we would certainly have a potpourri each night.

Thoughts during Lent. — In glancing through Time magazine, that slick chick with the appealing ads making a play on our deepest emotions and passions, it occurred to me how striking the difference between its so-called truths and those of our Faith and Scripture. With the first we are told we must take that trip to Europe for the sake of our well-being and nerves—in the latter, to be still, be quiet—seek peace and pursue it. In the former; live it up, be comfortable, feel the difference—in the latter; detach yourself, and mortify your passions, pick up your cross daily and follow me. Every few pages of the slick magazines tell us of the virtues of one drink or another—scripture tells us to taste and see how sweet is the Lord.

Love in the popular magazines is a far cry from the love we find in the sacrifice and sufferings of the prophets and saints.

Friday March 16th.—Bob Stuart and I picked up a good load of vegetables at the market today. We are fortunate in that our complete meal on Friday nights is made up of fish and vegetables and sometimes fruit, all of which are given to us for the asking. Of course, we have the expense of oleo, bread, tea etc. but at least we have some things given to us gratis. It is usually the same dozen or so merchants who supply us with our vegetables and fruits, although we go down to the produce market three times every week and contact about thirty places.

On our way from the Spanish Refugee office to the Post Office, Al O'Connell, who had just been

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ETHICS AND WAR a Footnote:

By THOMAS MERTON

The article "Christian Ethics and Nuclear War" which appeared in the last issue of the *Catholic Worker*, was unfortunately an uncorrected and unrevised first draft not intended for publication, but which got into print due to a misunderstanding. While I by no means disclaim responsibility for this article, I would like to say that in the form in which it was published it contained errors of perspective which I would have wished to correct, and which might, as they stand, lend themselves to misinterpretation.

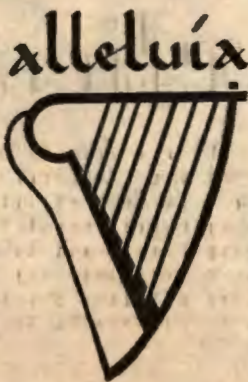
In the first place it has never been my intention to say that the Popes have formally outlawed nuclear war. They have certainly deplored every form of unlimited and indiscriminate destruction in war, whether by nuclear or by conventional weapons. They have repeatedly pleaded with world leaders to refrain from nuclear war and from actions leading up to it. But they have also affirmed the traditional teaching on self defense in such a way that it still remains licit for a theologian to defend "limited war" and the use of "tactical nuclear weapons" which most theologians in the United States seem to do. Though I cannot agree with their arguments I certainly do not deny their right to defend this position.

I must add, however, that I can find nothing in any Papal document that clearly allows a nuclear first strike on the enemy heartland and cities as compatible with Christian morals. Nor do I find anything there that legitimates a first strike even on the military installations of the enemy. And we know today that in practice, a massive attack on military installations would inevitably involve nearby cities.

Heated protest and criticism have been aroused in some quarters by recent articles of mine, in which I suggested that the United States was gradually moving towards a policy that favored a first nuclear strike, if it were deemed expedient. President Kennedy might have seemed to settle this issue in the past by declaring that we would "never strike first." At the same time, it is no secret that Presidents change their minds under pressure of circumstances. Quite recently President Kennedy has formally declared, "In some circumstances we might have to take the initiative" in the use of nuclear weapons. In other words we might very well launch a pre-emptive first strike. At the same time this year sees an increase of nine billion dollars in defense spending, one third of which has been allotted to nuclear weapons. In the matter of first strike: while European theologians in general either declare nuclear weapons to be immoral or allow them only under strictly limited conditions, American theologians have started from the position that "limited war and tactical nuclear weapons" were permissible and moved on to a more hazardous position. Some are now prepared to claim that a nuclear first strike (even megatonic?) might in some circumstances be considered a form of "defense" and hence might be reconciled with the "just war theory." Such reasoning cannot help but give the impression that there are no longer any serious moral restraints in war provided one thinks he has a "just cause." And the Lord knows, we are convinced of that!

In view of this danger which is certainly serious, in spite of the desperately "good intentions" of those who imagine they can keep peace by nuclear threats, my thoughts have been directed to the moods and attitudes which prevail in the American public, especially the Catholic public. I find these moods and attitudes tending more and more to be one-sided, morally insensitive, obtuse, bellicose and even fanatical. Christians will not only accept war, but some actually seem to want it.

It is true that we have a duty to resist all forms of materialistic and totalitarian encroachments on our religious liberty. But our desperation in the face of an ever growing world-Communism has made it more and more difficult for religious Americans to seriously consider disarmament and negotiation as practical possibilities. Yet there can be no question that the Popes want us to proceed by peaceful means and to avoid war. This does not mean "peace at any price" but it certainly means bolder and more constructive attitudes towards disarmament. If we dismiss all hope of settling our tremendous problems peacefully, we are necessarily going to embark on a course of warlike opportunism in which the Christian conscience will be falsified or even forcibly silenced. As long as we allow ourselves to be convinced that we alone are honest and peace-loving and that the Russians are purely and simply devils in human form, we will fail to see the small opportunities for agreement and we will also tend to give provocation in subtle ways, encouraging them in their own desperate moves. Only a climate of sanity and Christian prudence can avert war. But if Christians themselves become obsessed with prejudice and hatred, a peaceful atmosphere will be impossible to maintain. There is no question this process has long since begun. In a word, we are faced with a choice between trusting in Christ and His Law, or trusting in bombs and missiles. Which way are we going?



Farm Workers

"The year 1961 was one of only slight progress for the American farm worker," concludes the National Sharecroppers Fund in its annual report issued today (last month). "He continued to receive the lowest wage rate and suffer the highest unemployment rate in the entire economy."

"Despite his urgent need for such coverage, the American farm worker continued to be excluded from most laws providing a minimum wage, unemployment insurance, workmen's compensation, legal safeguards of the right to bargain collectively, and other legislation long accepted as necessary protection for the great majority of workers."

A 10-point program designed to end this exclusion of farm workers from existing social legislation was recommended by the Senate Subcommittee on Migratory Labor, headed by Senator Harrison A. Williams, Jr. About half of this program was incorporated into legislation which the Senate passed but which the House had not acted upon by the end of 1961. In the various state legislatures, of 105 farm labor measures introduced in 1961 only 23 were enacted, and some of these were of a restrictive nature.

The National Sharecroppers Fund report includes detailed information on the plight of small family farmers, employment and earnings of hired farm workers, conditions of sharecroppers, union organizing gains among employees of big western corporation farms, and the problems of imported farm labor. The average farm worker earned only \$879 for the year, according to the report, supplemented by earnings of \$246 for off-farm labor.

The report quotes Arthur Goldberg, Secretary of Labor and Chairman of the President's Committee on Migratory Labor, as stating at the end of 1961: "The time has come when we must strive to accomplish in agriculture what we have already accomplished in other sectors of our economy—the restoration of respect and dignity, based on good wages, good working conditions and steady employment to the men, women and children who labor for hire on American farms."

A major Fund project during the year was a pilot effort in Fayette and Haywood Counties, Tennessee, where 700 Negro sharecroppers and their families have been evicted. The continuing project includes a concerted effort to broaden local administration of the 1961 Area Redevelopment Program, to bring its loan and technical assistance aid to the low-income groups in need of its help. The NSF representative in the area has formed a local bi-racial committee, and federal assistance has been promised to aid the group in developing industry to employ displaced farmers in Fayette County.

As a result of the growing interest in the conditions of farm workers, the National Sharecroppers Fund, whose officers include Frank P. Graham, Chairman, A. Philip Randolph, Vice-Chairman, and Eliot D. Pratt, Secretary-Treasurer, received increased financial support in 1961 which enabled it to expand its action program and its educational activities.

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It's a Long Way to California

By ARTHUR T. SHEEHAN

My eyes glanced over the Irish Echo pages. "I see where they've raised the marriage age in Ireland." My wife said: "What to? Forty-five?"

"No," I replied, "The man says fourteen for girls and sixteen for boys. It used to be twelve and fourteen but now the legislators wish to bring the law into conformity with Canon Law."

This should put to rest all those articles about the Irish not marrying. They have been doing all right helping along the population, though not as much as in India where they really go in for those child marriages. The Irish have been doing all right too in this country.

A friend, Leonard Austin, folklorist and connected formerly with the San Francisco House of Hospitality, showed me some material he had collected on the Irish in America. One statistic was amazing: in 1850, forty five per cent of our population had Irish blood in them.

American-Irish Catholics are puzzled at this. They think being Irish and Catholic are synonymous. It isn't so. The South has a great Irish Protestant background. Famous names such as the Calhouns, Rutledges and Jacksons reflect this origin. The old ecclesiastical policy of encouraging Catholics to stay in the cities had an adverse effect. Many went to the frontier lands and drifted from the faith. There just wasn't enough priests and distances were tremendous.

My friend gives the Irish-American figure of 1660 as ten thousand. The first immigration had been caused by Cromwell's usurpation of a half million acres in Ireland; he said the native Irish could go to "Hell or Connaught." Many chose America.

Cromwell settled the lands with Scotch Presbyterians. Their weaving industry proved too much competition for him and he forbade the entrance of their goods into England. As a result another forty thousand came to this country.

The failure of the Irish rebellion of 1798 brought more immigrants. New York's rise in population from 30,000 to 60,000 between 1790 and 1810 was caused in large part by this influx of people. Likewise after Napoleon's defeat and Europe's subsequent economic troubles, governments solved their poor problems by hiring ship owners to take the needy to the promised land of America. The newcomers weren't always greeted kindly.

Thousands of the newcomers were pouring through Castle Garden at New York's Battery. John W. Francis, a crusty founder of the American Academy of Medicine expressed his views obliquely. He was lamenting the Lombardy trees imported to decorate the city. These trees, he said, promised everything good . . . but like many things of an exotic nature polluted the soil, vitiated our own more stately and valuable indigenous products; and at length we find that American sagacity has proscribed its growth and is daily eradicating it." His readers knew his allusion.

Breadlines were long and suffering intense during the War of 1812 in New York because of the British embargo. Afterwards came a giant economic advance with the building of the Erie Canal. New York became a great port. The Ocean was extended into the middle of the continent. The Irish helped to dig the canal. Afterwards, they settled in upstate New York, along the Great Lakes, down the Mississippi Valley. Corktown in Detroit grew as did Kerry Patch in St. Louis and so many other Irish-American oases.

The immigrants became a political power. In 1844, they defeated Clay, which made the opposition give them more attention. Seward, later in Lincoln's

cabinet, made it a point to cultivate the friendship of Archbishop Hughes. Herndon, Lincoln's partner and campaign manager, referred to the "damned Irish" opposing his efforts. The Irish, of course, leaned towards Stephen A. Douglas, a man of Irish ancestry. Eight of the first sixteen governors of Illinois were of the same bloodstream. The rising power of the immigrants at the polls helped to bring on the Nativist and Know-Nothing movement but this in turn only made the Irish societies stronger.

The terrible famine in Ireland in 1845-6 evoked tremendous sympathy. Large sums of money were raised to send food and to bring them to America. The mood of the day was best explained by the Mayor of Washington, D. C., Mr. Seaton, who said publicly: I declare that when I left the office last evening and sat down to dinner, the thought of the famishing Irish, the women and children, I could not eat a mouthful. What can be done?"

The hungry and destitute—a million and a half—flooded into the port cities in ten years. So many persons were sick on the quickly commandeered ships that these were often referred to as "fever ships." Many were quarantined.

An early part of the immigrants' story is interesting. The oldtimers in the towns made the newcomers live on the outskirts where they could be a protective buffer against Indians. The Irish thus came to name so many towns and villages which grew up around them. Consider New Hampshire with its Belfast, Limerick, Londonderry and other Irish names. Recall Maine's Dublin, Kerry and Kilkenny. The map names give us easy clues to where the new settlers took up their abode.

Economics and politics forced the quick unity of the country through transportation. Otherwise, the West and South would have been driven towards Canada and the Spanish colonies to find markets. The New York banks had to cash the checks of far-off banks so they demanded that large sums of money be kept on account to cover these. This led to call money—easy, short term loans. The railroad builders used this money, built a few miles of track, collected fares, repaid their loans, built more tracks and a millennium seemed to have developed. All this gave jobs to the Irish, not averse to working with their hands. Now they were able to scatter across the continent.

The gold rush of 1849 carried many into California. Irish servants of wealthy eastern families were often staked by their employers on a profit-sharing basis. Later the newcomers were given sums of money to act as alternates for men drafted into the Northern Army during the Civil War. This last led to a strong resentment in the South and a priest was sent to Ireland to rouse the clergy against it. The latter appealed to Rome but America was far away and Pope Pius IX was burdened by so many problems. The story is told of the British Ambassador speaking to him one day about the situation. The Pope remarked: "Today I sent a letter to President Davis of the South and another letter to that man in the North." He couldn't recall Lincoln's name.

Charlotte Grace O'Brien, novelist, poet and somewhat eccentric, was the daughter of William Smith O'Brien, an Irish patriot of 1848. She happened to board a ship bearing immigrants to the New World and was dismayed at the conditions. She demanded that Parliament, the Board of Trade and the transportation companies do something about them. But still there was no way to meet the travellers when they came to New York. Though not a Catholic, she

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The Social Encyclical of John XXIII

By ABBE CLOVIS LUGON

History teaches us that the Church always courageously crossed the threshold of new ages and entered upon new eras perpetually young, like the newly born Christ, bringing to them the benediction of God."

(Letter of the Polish Bishops, Feb. 5, 1953).

Anyone who is familiar with the Letter of the Polish bishops cited in the epigraph, at the time of its appearance disregarded or tacitly shunted into oblivion, will inevitably be reminded of that magisterial document when he reads *Mater et Magistra*, the social encyclical issued last July by Pope John XXIII. It seems to me that no official Church document at the national level better anticipated the tranquil realism of the recent encyclical. In both Letters, the painful and ineluctable, but also fruitful confrontation with the new world is looked forward to with optimism, with a kind of joy even, and a realization that its promises are as immense as its dangers. Yet the two Letters are very different in style. The message of the Polish bishops seems to have sprung from a single impulse, it is a superb monument to fearless faith and comprehensive truth, planted squarely at the heart of the modern world. *Mater et Magistra*, on the other hand, is clearly the product of a long labor of adjustment and restatement by a number of collaborators. Some have even spoken of it as a compromise between the diverse tendencies of present-day Catholicism. Such an evaluation is sufficiently superficial and inaccurate to remind us that, on the contrary, a unique spirit pervades the encyclical from beginning to end and provides it with its characteristic tone, which is the personal tone of John XXIII, a tone of the utmost serenity and benevolence.

Like the forthcoming Council, *Mater et Magistra* is the product of the personal inspiration of the man who is the visible head of the Catholic Church. In spite of what must have been grave obstacles, John XXIII calmly persevered in following up his inspiration. He had the gift for choosing his collaborators and uniting them on the basis of a genuinely sensitive regard for his fundamental intention. The result is a message of Christian humanism, untainted with aggressivity or polemics, and accessible to every man of good will.

The peaceable tone of the encyclical has assisted its distribution far beyond Catholic circles. The Lutheran daily paper in Copenhagen devoted several articles to it, not to mention the numerous commentaries that have appeared in other Protestant publications. *Il Giornale*, an organ of enlightened capitalism published by the wealthy oil man, Enrico Mattei, printed a full page of extracts, accompanied by an intelligent commentary. The *New York Times* and *La Prensa*, in Buenos Aires, printed the entire text.* The encyclical has met with a generally favorable response, although the extremists have been somewhat hostile: the extreme right is uneasy, the extreme left is distrustful and suspects demagoguery. **Reiterated Instructions.**

According to John XXIII, the role of the Church's social doctrine is to point out with clarity "the sure way to reconstruct the social relationships according to universal criteria based on human nature of contemporary society and, hence, acceptable to all." Catholics are encouraged "to cooperate loyally with others who do not share their view of life." After granting warm approbation to "the associations of workers of Christian inspiration," the Pope adds: "Such, too, ought to be considered the work performed with true Christian spirit by our beloved sons in other professional groups and associations of workers, taking their inspiration from the natural principles of dealing with each other and respectful of the freedom of conscience." When it comes to concrete application of principles, "there can arise even among upright and sincere Catholics differences of opinion." The truth and efficacy of this teaching "are most easily demonstrated when they can show that it offers a safe path for the solution of present-day difficulties."

We need not go back a hundred years, to the Syllabus of 1864, to perceive the new note: it is more than a nuance. Language like that cited in the last paragraph is found everywhere in *Mater et Magistra*. What it shows is that the common Father of the faithful is determined to avoid using any expression that could be employed as ammunition against an adversary. No more does he wish to provide subject-matter for new speculation. So often in the past, the genuine or specious difficulties attached to the texts of encyclicals, or theologians, or Scripture, have served as a pretext for not immediately attacking the causes of the hunger, the injustice, and the degradation which were, and are, the lot of over half the human race.

Now *Mater et Magistra* is a pastoral message; it is neither a theological dissertation nor a treatise on political economy. In recent years, the doctrine has been promulgated fully, in *doctrines* of encyclicals. We must now act according to the true spirit of the encyclicals by putting the doctrine into practice, without modifying it in the least.

John XXIII does not, for example, revoke any of his predecessors' condemnations of false doctrine. Some of these are recalled in a retrospective section early in the Letter. Thus a socialism that is moderate but professes "a concept of life bounded by time" had been declared unacceptable for a Catholic in *Quadragesimo Anno*. This kind of socialism will always be condemned by the Church, as will every materialistic or naturalistic ideology that denies the existence of a hereafter. Why should an erroneous doctrine be more acceptable because it is held

moderately? As Gandhi once wrote to Tagore: "It is just as necessary to reject what is not true as it is to accept what is true." This would seem elementary logic; in the same way, elementary justice demands that we acknowledge the "astonishing diversity and fluidity of the realities that are today included under the rubric of 'socialism,'" as the editors of *Cahiers d'Action Religieuse et Sociale* have done in their excellent authorized commentary on the encyclical, which outlines the criteria by which socialisms (in the plural) ought to be judged.

But in reminding us of these fixed positions, John XXIII does not mean to condemn certain words or labels, still less specific movements that can be tagged with these labels and thus proscribed. "Different ideologies," he says, "have undergone or are undergoing substantial changes." The rest of the encyclical shows us, by example, how we can, and must, judge all cases individually, avoid all simplism and ready-made categories, and search in the actual world for concrete solutions, in the light of a few simple principles, and particularly the fundamental principle that is reaffirmed in the first section: "That the goods, which were created by God for all men, should flow equally to all."

When it comes to solutions, we could believe that John XXIII had heard the appeal launched not long ago by Pierre-Henri Simon on behalf of our courageous social militants, "provided with principles and unprovided with solutions." Suggestions are offered in profusion, often descending to the purely technical level. But we are reminded that circumstances of time and place, as well as the features peculiar to different societies will dictate to us the appropriate solutions, which must be discovered and then worked out.

This means that each member of the faithful must recognize that there is no unique recipe, no magic formula. My brothers of the laity, fellow members of the Church, get ready to be men or start breathing easier, depending on your temperament, for you can not henceforth escape your responsibilities. No ecclesiastical adviser can plan your activities for you or take responsibility for them. Nor will the most enlightened principles dispense you from the necessity of making false starts and sometimes failing, like all mere humans, in the attempt to find and put into practice the most legitimate and efficacious of solutions.

So many plain truths that can from now on be more easily demonstrated.

A New Situation

Without trying to prescribe a solution to anyone, *Mater et Magistra* enlists the full weight of its eminent authority to open up certain obstructed passages and to free them of morally untenable positions. *Mater et Magistra* deals with evident facts and exigencies; its conclusions are from principles brought to fruition by economic and intellectual evolution. It dissipates the polemical fog that has sometimes tended to hide concrete tasks and legitimate acquisitions and thus confuse the faithful. Here are some examples:

Property and Co-Determination

Mater et Magistra vindicates for good reasons the extension of public ownership; at the same time it establishes its limits and its aims. The exercise of the natural right to private or public ownership ought to be made available to all men. Regular sharing in the profits will be one means by which the workers will accede to ownership or partnership. The right to private property does not preclude the extension of public ownership; sometimes the latter is a necessary condition of its fulfillment. The encyclical insists that an enterprise, whether private or public, "should become a community of persons in the dealings, activities and standings of all its members."

The presence of workers at various levels of the enterprise does not suffice: "We cannot fail to emphasize how timely and imperative is it that the workers exert their influence and effectively so, beyond the limits of the individual productive units, and at every level." These larger economic organisms—professional, national or international—play a more decisive role in the economy than do the specific industries. "Hence, the appropriateness or imperativeness that among such authorities or institutions, besides the holders of capital or the representatives of their interests, the workers also or those who represent their rights, demands and aspirations, should have a say."

All these quotations postulate, at all levels, that co-determination which, it will be recalled, was, rather sharply curbed by Pius XII, when the German trade unions tried to institute it as a first step in undermining the supremacy of capital.

All Men

Let us note that *Rerum Novarum* (1891) and *Quadragesimo Anno* (1931) were mostly concerned with the problems of the advanced countries of Europe and America, whereas *Mater et Magistra* embraces the whole planet. A good deal of space is devoted to the countries in a state of development. With regard to politically motivated assistance to these countries, the encyclical denounces, as a danger to world peace, "a new form of colonialism, which, however cleverly disguised, would not for all that be less blameworthy than that from which many peoples have recently escaped." In other words, co-determination is valid on the international plane for small countries as well as large, for rich countries as well as poor.

The Role of the State

The role of the modern State in society is to "direct, stimulate, coordinate, supply and integrate"; these obligations are affirmed more strongly in *Mater et Magistra* than in any previous encyclical. "Those in authority, who are responsible for the common good, feel the need to

exercise in the field of economics a multiform action, at once more vast, more profound, more organic."

It goes without saying that this action on the part of the State must have as its aim the development of the person. It follows that the State ought to protect artisans, peasants, and members of cooperatives. The peasants still have too much of a tendency to resist organization. The Pope reminds them frankly that "today almost nobody hears, much less pays attention to, isolated voices."

Besides protecting the poor, "the systems of social insurance and social security can contribute efficaciously to a re-distribution of the over-all income of the political community." On the other hand, it is the poor who suffer when "a notable percentage of income is absorbed in building up or furthering an ill-conceived national prestige or vast sums are spent on armaments."

To sum up, "where the personal initiative of individuals is lacking, there is political tyranny," but "where the due services of the state are lacking or defective, there is incurable disorder and exploitation of the weak on the part of the unscrupulous strong."

A Green Light to Socialization

Social security, economic co-determination and extension of the role of the State are only the most conspicuous aspects of a phenomenon that is much broader (according to Teilhard de Chardin, it is planetary and biological)—socialization. The encyclical observes that socialization is a "natural tendency, almost irrepressible," which extends to the most delicate areas: the care of health, the instruction and education of the young, the control of professional careers, etc. This socialization "brings many advantages. It makes possible, in fact, the satisfaction of many personal rights, especially those called economic-social, such as, for example, the right to the indispensable means of human maintenance, to health services, to instruction at a higher level, to a more thorough professional formation, to housing, to work, to suitable leisure, to recreation."

At the same time, however, socialization "makes the juridical control of relations between men of every walk of life ever more detailed," which makes it difficult for each one to exercise his responsibility. "Ought it to be concluded, then, that socialization, growing in extent and depth, necessarily reduces men to automatons? It is a question which must be answered negatively."

Having devoted three pages to an analysis of the benefits and hazards of socialization, the Pope concludes: "We consider that socialization can and ought to be realized in such a way as to draw from it the advantages contained therein and to remove or restrain the negative aspects . . . So long as socialization confines its activity within the limits of the moral order, along the lines indicated, it does not, of its nature, entail serious dangers of restriction to the detriment of individual human beings. Rather, it helps to promote in them the expression and development of truly personal characteristics."

A Historic Turn

When we reflect on the contents of *Mater et Magistra*, we discover that, thanks to the present historical juncture and his own serene pastoral realism, John XXIII has effected with simplicity the most important turning in the long succession of social encyclicals since the eighteenth century. To explain why this is so, we should have to sketch a panorama of the evolution that has taken place in the social teaching of the Popes. Let us confine ourselves to the main landmarks.

Appearing as it does at the dawn of a new era, *Mater et Magistra* is the counterpart of *Vix Pervenit*, the first social encyclical of modern times, published by the learned Pope Benedict XIV, on November 1, 1745, at the beginning of the capitalistic era. Oddly enough, *Vix Pervenit* has been pretty generally regarded up to our own day as the Papal text that would have condemned the lending of money at interest, which is to say capitalistic profit, the very economic foundation of modern society. This misconception, with its many grave consequences, has been established, and has persisted, due to the torpor and inertia of the encyclical's recipients, in the form of literalism, invocations of the condemnations of usury, and nostalgia for the barter economy of the Hebrews. People drifted with a bad conscience in the wake of the new system, accepting its least admissible profits, instead of boldly entering in and seeking the inspiration to devise the best forms of which it was susceptible, thus hastening the day when it would be surpassed.

The unfortunate history of *Vix Pervenit* provides highly instructive warnings for those who are anxious to see the widest possible extension of the influence of *Mater et Magistra*. Actually, with *Vix Pervenit*, the old order of feudalism was officially surpassed in the eyes of the Church. Benedict XIV was able to recognize the new order—although he intended to discipline it—because he had previously recognized the theoretical and idle character of the struggle waged by the scholastics of the decadent period. These scholastics thought that they were carrying on the endeavor sustained for over a thousand years by the Fathers of the Church and the Councils for a literal application of the words of the Bible: "If thou dost lend money to some poorer neighbor among my people, thou shalt not drive him hard as extortioners do, or burden him with usury." (Ex. 22.25).

Benedict proclaimed the full validity of the traditional condemnations of usury or profit exacted "because of the loan itself," and then showed clearly how there could "sometimes" exist titles extrinsic to the contract of a loan, titles which could render the exaction of a supplement quite legitimate. All the same, he concluded that it would be rash to believe that all loans are accompanied

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* In Poland, not only the Catholic papers, but three Communist publications as well, have printed extended analyses of John XXIII's text. (Ed. Note).

BOOK REVIEWS

German Catholics and Hitler's Wars

German Catholics and Hitler's Wars by Gordon Zahn, Sheed and Ward, 1962, \$4.75, 232 pp. Reviewed by Kieran Dugan.

Ed. Note: We call attention to the title of this article. There were thousands of the priests & laity who opposed Hitler. The point Dr. Zahn is making is the stand of the Bishops in regard to conscientious objection to War.

The scandal of shepherds is a difficult subject for the sheep to broach. If the words are reckless they are likely to rise to deaf ears above the fold and fall on misinterpreting ears within and particularly without the fold. Gordon Zahn's terminology and approach are sociological. He has written as a Catholic sociologist on a ciological problem. He has worked within the bounds and according to the rules of his chosen scientific discipline with great diligence and manifest professional competence. If his words rise to deaf ears above or fall on misinterpreting ears within and without it will not be because his words are reckless.

As a sociologist, Zahn does not use words like "scandal." But there is no other word for the situation which emerges in stark outline from his conscientious, well documented, well reasoned study. There is no word but scandal, in its classical sense, for the alacrity with which Church hierarchy on both sides of every major war have encouraged the members of their flocks to forget peacetime seminary games like Pin-The-Tail-On-The-Just-War, and accept the assurance of the State that it is meet and just, right and availing to salvation, that they go off to slaughter other members of the Mystical Body of Christ. In practice there is never an unjust war. "The issues are not yet clear," it is always said by the spiritual leaders of any side. "Our political leaders know more than we do about this. Your only duty is take their word and slay your brother with the sword they give you." In practice there is no concern with the "principle of double effect." Fanatic terms like "unconditional surrender" are not questioned. Ruthless saturation bombing of civilian populations is not questioned. (Nuclear weapons have made "double effect" nonsense, of course. We have not been hearing very much of this principle since Hiroshima and Nagasaki.) In theory, a war, to be just according to the theologians, must meet several requirements. In practice it has never had to meet more than one: the desire of political leaders to wage it.

That it was true even in Hitler's Germany is made abundantly clear by Zahn. Zahn went to Germany in 1956 with the intention of discovering what had happened to the Friedensbund deutscher Katholiken (German Catholic Peace Union). It had forty thousand members on the eve of World War II, yet during the war there was a bare handful of Catholics who refused to participate in Hitler's military aggressions. Tireless interviewing of everyone who might throw light on this situation, and research into diocesan newspapers, and episcopal documents published in Germany during the Nazi regime left no doubt that "the German Catholic who looked to his religious superiors for spiritual guidance and direction regarding service in Hitler's wars received virtually the same answers he would have received from the Nazi ruler himself. In terms of formal social controls operating within the religious community, the official statements of his bishops placed him under a moral obligation to fulfill faithfully whatever duties might be required of him. No support of any consequence would have been furnished him had he refused to serve. Indeed, there were at least two instances in which men awaiting execution for such refusal were actually denied access to the sacraments for a time because the prison chaplain interpreted their action as a violation of their Christian duty. (The two instances were those involving Father Franz Reinisch, a Pallotine priest, and Brother Maurus, of the Christkönigsgesellschaft community. Father Reinisch was denied Holy Communion by the chaplain at Tegel prison so that he might, in the chaplain's view, become fully aware of the Christian duty of taking the military oath of allegiance to Hitler. Brother Maurus was told by his prison chaplain that his stand against the war was contrary to the teachings of the Church, and he was denied Holy Communion until just before he was executed. Zahn could discover only five other conscientious objectors to Hitler's wars. Father Max Metzger, founder of Una Sancta, was the only one who received even a gesture of support from the hierarchy. His bishop, Archbishop Conrad Grober, wrote a letter to the court's prosecutor, urging mercy for Metzger, whom he described as "an idealist who wanted to help his Volk and Vaterland but who proceeded from the wrong premises." Metzger was executed, as were all seven except Josef Fleischer. One of the executed, Franz Jagerstatter, an Austrian farmer who had stated simply that Hitler's wars were unjust and that as a Catholic he could not participate in them, was denied post mortem upgrading of his reputation even after the war was over and fear of Hitler was no excuse. (The bishop intervened even at that date to stop publication of an article praising Jagerstatter, because, in the bishop's words, the soldiers of Hitler were "greater heroes" than this man led by "erroneous conscience" to refuse to bear arms for Hitler.)

In 1933 German Catholics were morally bound by directives of their bishops to obey the Nazi regime. At no time was this obligation lifted, at no time was the individual Catholic given ecclesiastical impulse to believe that the Third Reich had become unworthy of his support. Cardinal Bertram in 1938 told the 30,000 Sudetan

Germans who had just come under Hitler's yoke that the event was "a development so rich in meaning for all in the bosom of the Volk . . . All of us share your joy . . . There is no need to urge you to give respect and obedience to the new authorities of the German state. You all know the words of the apostle: let every man be subject to the powers placed over him." At the outbreak of the war in September 1939 the German bishops in a joint statement announced their intention "to encourage and exhort our Catholic soldiers to do their duty in obedience to the Fuhrer, ready for sacrifice and with the commitment of the whole being." The statement set a position which remained unchanged even when the Third Reich was crumbling. With minor exception, such as Bishop von Galen's courageous denunciation of the Nazi euthanasia program, the areas of open Catholic resistance to the Nazis were those generally which might be viewed as self-centered concerns of the Church as a bureaucratized social institution (secularization of religious schools, closing of convents, official promulgation of neopaganism, etc.). Even the few resistance figures among the hierarchy—Bishop von Galen, Cardinal Faulhaber, and Archbishop Conrad Grober—did not lack enthusiastic voice for the war effort.

The enthusiasm for Hitler's wars reached its epitome in Bishop Franz Josef Rarkowski, the Catholic Military Bishop. In 1939, at the outbreak of the war, Bishop Rarkowski told the Catholic soldiers: "Each of you . . . in whatever is asked of you . . . sees before him the shining example of a true warrior, our Fuhrer and Supreme Commander, the first and most valiant soldier of the Greater German Reich, who is even now with you at the battlefield . . . The example of the Fuhrer stands before you in brilliant glory." Bishop Rarkowski continued in this vein throughout the war: "They will distribute the Bread of Life among you, and I am certain that the power of the Lord will come over you and will



give you the strength to give your best as soldiers of the German army for Fuhrer, Volk, and Vaterland." "For more than a thousand years, German armies have harvested unparalleled fame as warriors. In the mighty language of deeds they have demonstrated that Christianity has a place for and even encourages the development of the heroic and soldierly character . . . Whether out on the front or at home, one could understand the Fuhrer and Supreme Commander when . . . he implored God's blessings upon our good and just cause . . . Certainly, the other peoples arrayed against us also pray to God and pray for victory. God is, of course, in the same manner Father of all peoples; but he is not at one and the same time the advocate of Justice and Injustice or of Honesty and Falsehood." "As was so often true in the past, the Germany of today has again become Europe's savior and champion." "Christianity demands obedience and respect for authority and loyal cooperation in all great undertakings for Volk and nation. So let our gift to our Fuhrer be the inner readiness for sacrifice and devotion to the Volk. If today we know in the depths of our soul that loyalty to the Volk is an obligation demanded by God, we thank the Fuhrer for the deepening of this awareness . . . May our thanksgiving . . . find expression in the prayer . . . 'Bless, O God, our Fuhrer and Supreme Commander in all the tasks placed upon him. . .'"

"The basic conclusions to be drawn from the documentation presented in the preceding chapters can be simply stated," Zahn begins the final portion of his book. "Indeed, one need only say that this study has provided an empirical validation of [E. I.] Watkins' generalization concerning the historical fact that Bishops have consistently supported all wars waged by the government of their country." As a sociologist he finds it necessary to go beyond this stark conclusion, to recapitulate his findings in terms of two sociological dimensions—social-control and value-selection. Space will not permit the tracing of this recapitulation here, except for the gist of the important points: Bishops are human and susceptible, like other humans, to the nationalistic "myths that men kill by"—myths like the defense of Volk, Vaterland and Heimat being coextensive with Christian duty. Nation-

alism limits access to facts and receptivity to facts. And finally: In Nazi Germany the secular social controls accounted for much of the virtually unanimous support of the war among ordinary German Catholics. But the secular social controls were reinforced and supplemented by the controls within the religious community, so that only the most extraordinary and heroic nonconformist would see in his religion any possibility of value selection different from the war effort demanded by secular authority.

After reaching his goal as a sociologist, Zahn points out some of the sociotheological implications of his study; notably "the need for reassessment of the relationship of the religious institution to the institution of the modern secular state—a reassessment in which the long-dominant tone of almost automatic support for the legitimate authority and its programs would be replaced by a tone of cautious reserve and, in the case of war, even suspicion." He goes further when speaking of the traditional accommodations to existing authority by which the Church has compromised a little in order to survive as the formal carrier of grace to men, or to spare its members terrible burdens of conscience, etc.: "There is another side to the question which must be considered: the possibility that certain regimes . . . may be intrinsically evil or that the evils they perpetrate may so outweigh the legitimate acts they perform that accommodation of any kind . . . might . . . constitute an active, however incidental, collaboration with evil . . . The question . . . must be posed. Is it enough for the leadership of any national segment of the Catholic Church to limit its concern to its own institutional interests or the personal welfare of its own membership?" The crucial sociological fact which Zahn feels is too often ignored and which is documented by his study of German Catholics and Hitler's wars is this: "To the extent that the Church does accommodate itself to a secular regime, it becomes, in effect, an agent of that regime, supplementing the secular controls with those of the spiritual order. He wonders whether religious leaders should not concentrate less on exhorting their flocks to render to Caesar the things that are Caesar's than on preparing them to withhold from Caesar what is not his. During Hitler's wars Archbishop Grober virtually denied the Catholic any right to conscientiously object to military plans of the secular authority on the ground that a single individual is too shortsighted and emotional to make such a decision and must trust the state. "It is now clear," Zahn says, "that the shortsightedness and emotionalism which supposedly rendered the individual incapable of such decision may now be seen as far less serious a hazard than the Machiavellian standards of action subscribed to by the modern state in the game of international power politics."

As I suggested in the beginning of this review, Zahn has written a much more carefully couched, balanced book than the material I have tried to cram into this review might suggest. His handling of the delicate matter of the restatement of the role of episcopal authority which would have to accompany greater recognition of the individual conscience and less of the decision of the state is an instance in point. He reminds us again that bishops too are men, subject to shortsightedness and emotionalism. But he is careful to point out that their reassessed role would not imply an equality of competence with the members of their flocks. The bishop "is and must continue to be recognized as the shepherd of his spiritual flock . . . A new note of episcopal restraint could regard the function of the bishop as one in which he, as shepherd, would clearly and openly set forth the moral principles governing a given behavioral situation, and call upon the faithful to make a personal and responsible application of these principles in determining for themselves how they are to act . . . This does not deny . . . areas . . . in which the application as well as the principle is specifically defined as dogma, and others (such as those relating to the proscription of artificial birth control, for example) in which the relation to dogmatic teachings is quite direct . . . However, in other areas—and the morality of war would seem to be one such—care and restraint would be in order, so that explicit episcopal directives are restricted to only those matters which are clearly established in the doctrinal or dogmatic core of Catholic teachings (such as, perhaps, the condemnation of specific acts of war: the killing of the innocent, reliance upon intentional falsehood or the distortion of truth in propaganda, direct appeals to national or racial hatreds, and so on). And, needless to add, whenever the bishop has access to information necessary to the proper formation of the Christian conscience, he would have a manifest obligation to communicate such information to his flock."

In the nineteenth century the Catholic press, after some heavy thought, began grinding out magnificent apologetical weapons against the looming threat of eighteenth century rationalism. In the middle of the twentieth century it began courageously to confront the great problem of the nineteenth century—work in an industrial society. In the twenty-first century it will, probably be alerting the tattered remnants of humanity, deformed to the genes, to the great problem of the twentieth century. There is probably no great need to break this pattern. Karl Marx carried the nineteenth century all right by himself and I suppose other atheists like Bertrand Russell may help us get through this one. But, I think we should thank Sheed and Ward, if only on the grounds of variety, for breaking from the traditional Catholic pattern with the publication of this book.

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LETTERS

New York

30 Charlton Street
New York 14, N.Y.

Dear Dorothy Day:

Morton asked me particularly to thank you for the editorial in the "Catholic Worker" which he did actually see. It is not often that he has the opportunity to see in print the things about which I write to him. Since his operation (removal of his gall bladder) he has been recovering rapidly and will soon be at his routine tasks once more. Of course, this is not too pleasant a prospect after 12 years in prison.

We do hope that the new legal motions together with other activity will soon end with Morton being home once more.

Blessings to you and to those who work so well with you to bring light into the world.

Sincerely,

Helen Sobell

Wash., D.C.

March, 1962.

Dear Jim:

It was very nice hearing from you, glad to hear that the Catholic Worker in New York is safe for a while. Here in Washington Blessed Martin has been evicted by Urban Renewal. They are going to make a Service Center out of our section, so we must get out of the way of progress they tell us.

Some people do not seem to care if a hundred and fifty homeless men are out of doors or have no food, as long as big business is satisfied.

We bought a building last August on Life Feast of The Assumption of Our Lady. But some in the block found out that I was the one who had bought the building and that I was going to bring a lot of hoodlums into their nice block. Where is a big storage house with trucks parked all over the streets, some old wooden sheds, a few Tourist houses of ill fame, yet they do not want us even to the point of fighting us through the Court.

Of course, we need money to go some place, people think I am an awful person because of the people I help, they abuse me even at Court, they seem to think that I am some type of criminal. But we will win for Blessed Martin is with us.

So please pray for us and soon I will tell you a happy story of Blessed Martin.

Sincerely in the love of Christ,
Llewellyn J. Scott

England

March 17

Dear Robert,

Winifred asks me to thank you for your post-card. My short stay at Gloucester jail now seems ancient history, although, but for the fact that my latest deduction from the local rate was so small, I would at this moment be serving a further term. My last sentence (only

14 days) cleared off all the accumulated "debt," totaling \$18. (3s. 9d civil defense rate. Five pounds further deducted for goods stolen from me, and the rest "costs"—bailiff, auctioneer, etc.). Now I am only one shilling in the council's debt. (11d civil defense rate plus 1d nominal damages for wrongful imprisonment, awarded by myself, of course!)

Yesterday, a fourth member of our local Campaign for Nuclear Disarmament Group appeared in court at Stroud, and managed to make a statement saying why he was withholding the civil defense rate. The third has had a tentative call from the bailiff, and the second is awaiting developments. One of our supporters—a local councillor and active socialist—raised the subject at a Council meeting and the chairman grudgingly read part of one of my many letters to the Council, urging them to debate the morality of collecting money for civil defense. In the letter I quoted what I thought was an excellent statement recently made by members of Harvard University.

About my imprisonment—a small item of interest was in connection with my "status." On reception I was classed as an "old lag" (recidivist), but I questioned this, maintaining that I was a civil prisoner (debtor). The Governor and prison staff all argued that I was wrong, but I pressed the matter and they finally gave way and changed me over from "blue" to "brown." Not that it made any practical difference—but I felt I had a duty to put them right! Incidentally, when I was given my brown uniform, I was accidentally given the outfit reserved for a prisoner condemned to death!

Gloucester Prison is, I believe, unique, insofar as the Prison Commissioners have spent 1,000 pounds on a radio set which ensures that every corner of it reverberates with "pop" music on and off from 6:30 a.m. until 9 p.m.—at maximum volume. I protested about it last June. (After the Grosvenor Square demonstration) and did so again this time, saying that although I had tried to accept it as part of my penance, it was unbearable. I said that I could not work in the mail-bag shop owing to the blaring radio—and was given bread and water and loss of earnings for "refusing to work." Later I offered to be transferred to the condemned cell to get away from the noise, but was told that the radio could be heard not only there but even in "the box" (padded cell)! I was supported by the Welfare Officer, who is present at interviews with the Governor. To my surprise the evenings were beautifully quiet from that day until my release. When I left, I said I would not say "Goodbye" but "au revoir."

I talked with many other prisoners, and one who at first tried to ridicule me, ended up by asking me to send him C.N.D. literature. When I came out I happened to come across a peculiarly apt verse and posted a card to the Governor which simply read—"To the Greeks

ECCE AGNUS



and to the barbarians, to the wise and the unwise, I am a debtor."

There is a Committee of 100 demonstration at Parliament next Saturday, but I'm not sure whether I can manage to go to jail again at the moment.

With best wishes to all at Chrystie Street, Laurie Hislam Brownhill, Stroud, Glos., England.

Black Sheep Wool

April, 1962

Dear Sirs—

Is there any possibility I might be able to contact that wonderful Mrs. Paula Simmons who raises the black sheep? It sounds as if she must live somewhere in Oregon. [Ed. note: Address is — Box 12, Suquamish, Wash.]

I am planning to make my husband a heavy sweater for sailing and this sounds like just the thing. He has received, enjoyed and informed others of your paper for years; he likes natural foods, he is a veritable disciple of organic gardening; and there is, he thinks, nothing more wonderful than your way of life. I will confess to being the fly in the ointment. Having been raised on a farm, I know, as my husband and our six children do not, that butter, cream, new little carrots and fresh bread do not appear on the table by magic, but by a full day's hard work—not a few minutes before breakfast and five minutes between dinner and night count. It is delightful being married to a dreamer, but I'm already overloaded with my husband's projects which inevitably start—"My boys (or children) are going to..." then he says, "You'll see that they will, won't you, dear?"—i.e. music lessons, sailing, golf, skiing, swimming, trips to art museums, night time exercises, ad infinitum. Besides this I'm trying to learn to paint a little, keep an orderly house (which is next to impossible), bake, knit or sew a little and, when I honestly admit Merton's later books are too far over my head, he tells me I'm getting intellectually lazy! Now couldn't you see me milking cows, cleaning barns, hoeing potatoes, feeding chickens, currying horses and soaping saddles? My husband would say, "You could do it with one hand tied behind you and I just know you'd love it." Well, maybe I would, but I'm afraid he'll have to continue to read about such a life in your paper. I'm most grateful to your publication, for it, along with his other unusual reading tastes, help keep him the utterly delightful, refreshing person he is—and it is my sincere desire that all our children will grow up with his outlook on life.

So sorry to have gone on so—I had no intention of chewing your ear off when I started this—but, who knows, perhaps you like to know a little about your readers. In returning to my original purpose, what could be more perfect for my love than a sweater of Mrs. Simmons wool? Your help, if it is possible, will be appreciated in this home for years.

(From a C.W. reader)

Fiji Islands

Fiji Credit Union League
Box 74 Suva, Fiji
6th February, 1962

Dear Dorothy,

I think that Joseph Conrad was writing about the Dutch islands in and around Borneo, Java, North of the Equator. We are in the South Pacific and I enclose a bit of map.

I also enclose a map of the Fiji group... and all the x's I have marked, and many hundreds more which I didn't mark but which are in the vicinity, represent villages where I have been fed and housed and talked and sung and danced to, and where we have drunk Kava together. It has been eight years now of sharing Fijian courtesy and great kindness.

In the middle of the island of Viti Levu I have marked a large circle, so—and here is a village NAUSAUVAKARUA. It is 100 miles by Jeep to the end of the road and then all day on horse up into the mountains. There is a dashing river there, and tall stone obelisks, precipitous slopes and in the hidden valley live the good people in houses shaped like out straw stacks. Very comfortable inside thick with floor mats and in the middle of his round house a roaring fire on the floor. The fire is really a brother in the cold stretches of the night. When these good people received me they mentioned in their speech of welcome that I had probably heard of their ancestors and the way they had killed and eaten the Rev. Baker, a Wesleyan minister... They wished to reassure me that though it was fact, still there was no truth to the corrupted story concocted by frivolous tribes to the effect that in preparing him their ancestors had neglected to remove his boots, nor did anyone as a consequence complain of his feet being tough, which was simply another addenda of foolish people bent on maligning them.

I have just returned from Samoa. I spent Christmas in Pagopago which is the scene of Maughan's RAIN... and I went on to Apia, the home of Robert L. Stevenson. There I attended the celebrations marking the Independence Day of Western Samoa. These celebrations began with Midnight Mass and services throughout all Samoa on Jan. 1st and continued through the week. It was all a very dignified and exemplary occasion.

We have 17 credit unions operating there now, thanks to Bishop Pearce who has given every encouragement. He is from Boston and of the Society of Mary. We can say that we have completed the pilot project, and now if it is possible we may get some real aid to place credit union on a solid footing. There was a United Nations representative there at the time and he maintained interest in the work.

The Samoans as usual presented me with gifts which I brought back with me. I think that the bark cloth mat we wish to hang behind the altar at home is among the

gifts, and also a lovely straw mat which you can use somewhere in the sanctuary. And where in the world would we rather keep them than right there. I shall send them on the next ship and I think that is in two weeks time...

Do continue to ask God to bless us... Sometimes I feel like Simon climbing up on that pillar. I wonder if little boys threw stones at him as they passed by to school. He would have been a wonderful target.

Sincerely in Christ,
Rev. Marion Ganey, S.J.

East Africa

St. Benedict's Seminary
Namupa, Box 1002, Lindi
Tanganyika, East Africa

Dear Friends,

We wish to thank you very much for the package of assorted shirts which just arrived two days ago. And your readers too: About eight packages of shirts have arrived to date and we are most grateful.

We know that remedial charity is not the sole answer to the problems of our people. Nevertheless they are poor and without skills and to date no widespread program of preventive charity exists. Our biggest problem is to help the people help themselves.

We have started a school of adult education which is conducted by the African teachers of our seminary and the parish primary school. We teach English twice a week evenings to our African teachers. We are trying to get some simple hand-operated machinery to shell maize and make flour. And we have many other ideas and projects too.

Meanwhile we get ideas from reading the "Catholic Worker." We wonder where one can procure those hand looms for making cloth.

We beg the prayers of all that we may be worthy instruments in God's hands.

Sincerely in Our Lord,
Father Anthony, O.S.B.
Anthony Ashcroft, O.S.B.
Rector

Seeing Christ

It is time that Christians put aside the self-protective type of religion, with its interminable formalities and pious exercises and its careful exclusions and respectable cliques, and recognized Christ and themselves in the disreputable members of the Church; the socially ostracized, the repulsive, the criminals, the insane; the drifting population of the streets and the doss-houses, the drug addicts and drunkards; the man waiting in the condemned cell to die—and the tiresome, thankless and dissolute members of a man's own household. It is time that Christians answered Cain's question "Am I my brother's keeper?" by more than an affirmative: "I am more than that, I am my brother."

—Caryll Houselander,
Guilt (Sheed & Ward)

No One Need Wait

"The world of tomorrow as I see it will be, must be, a society based upon non-violence. That is the first law, for it is out of that law that all other blessings will flow. It may seem a distant goal indeed, an unattainable Utopia; it is often criticized as such. But I do not think it is in the least unattainable, since it can be worked for here and now. I believe it to be perfectly possible for an individual to adopt the way of life of the future—the non-violent way—without having to wait for others to do so. And if an individual can observe a certain rule of conduct, cannot a group of individuals do the same? Cannot a group of peoples—whole nations?

"I think it is necessary to emphasize this fact: No one need wait for anyone else to adopt a humane and enlightened course of action. Men generally hesitate to make a beginning if they feel that the objective cannot be achieved in its entirety. It is precisely this attitude of mind that is the greatest obstacle to progress—an obstacle that each man, if he only wills it, can clear away himself, and so influence others."

GANDHI

Beyond Politics

"We must be clear about what we mean when we talk of direct democracy. The more I think on this question the more I get convinced that a believer in direct democracy must remain aloof and outside and not get involved in the machinery. The idea of getting elected and accepting office in order to improve the working of democracy is a form of subtle self-delusion. Some one has said that government in India is becoming irresponsible because good men are not coming forward to form a strong party of opposition. I say it is just the opposite. That is, there is no effective criticism and curb on the Government because most politically minded people have got themselves attached to this or that party. Some keep mum because they belong to the ruling party and the criticism of the opposition parties does not become effective because people know their main interest is to get into places of power. People therefore do not take them very seriously. Criticism can be effective only when it comes from disinterested quarters, that is, from people who are sincerely devoted to social service and do not belong to any political organization."

VINOBA BHAVE

BOOK REVIEWS

(Continued from page 4)

India And The West: Pattern For A Common Polley Barbara Ward N.Y.: W. W. Norton 1961, 233 pages \$4.50. Reviewed by Paul Lerner.

In an article for *Sarvodaya*, an Indian monthly, Jayaphakash Narayan, the founder of the reformist Praja Socialist Party of India, wrote the following comment:

"There are two patterns of industrial development. One pattern took a fairly long time under the aegis of private enterprise—Capitalism . . . In this process, labour was shamelessly exploited . . .

There is another pattern of development . . . in Communist countries we have fast industrialization also arising from the exploitation of the working class and peasantry, which Karl Marx called primitive accumulation."

These two systems of industrial development are now bidding for the support of the newly independent nations of Africa and Asia. These infant nations' economies consist of a self-sufficient agrarian way of life based on the back-breaking labor of men and animals assisted only by wind and water. The leaders of these countries eagerly desire an industrial revolution to do away with the mass poverty of their people and to cope with the crisis in agriculture stemming from too many people subsisting on too little land. Industrialism, they hope, will provide their people with an opportunity to lead the good life. Mrs. Ward studies and analyzes the background and the meaning of the competition between capitalism and Communism for the chance to industrialize India, the largest of the non-committed underdeveloped countries.

After considering the results of her analysis, Miss Ward urges the

necessity of foreign aid to India and proposes that the wealthy West contribute one percent of its national income as a free grant to India to be used in India's Third Five Year Plan. An international commission composed of all the contributing nations, including the USSR, would supervise the allocation of funds and would assess progress made in the fulfillment of the Plan.

This proposal of Miss Ward's is worthy of careful study by all countries desiring peace in our world. We cannot remain at peace if most of mankind is ill-housed, ill-clothed and ill-fed; nor can tranquillity be purchased by disease and by ignorance. Christianity loses any meaning if it becomes the servant of the bloated, comfortable, wealthy West and if it allows the rest of the world to be racked with misery in the belief that "the poor you always have with you."

Miss Ward's program has very little chance of being adopted, because, as she herself says, the rich West normally thinks only of its own short-run interests and will disgorge a portion of its wealth only if the "Communist danger" is brandished over its head. The West is pictured in the book as a selfish miser hoarding its wealth and giving the poor of the family of man a few crumbs to ease its guilty conscience. Yet Miss Ward does see a slight chance of securing her program by appealing to the conscience and reason of the West. She believes that if the U.S. had the wisdom and the generosity to conceive and carry out such a scheme of foreign aid to Europe as the Marshall Plan, the entire West ought to be able to bring forth a Marshall Plan for India

PILGRIMAGE

A proposal made by the London "Catholic Times" has received careful attention in Vatican circles with the strong possibility it may be approved. The newspaper suggested that young Catholics make an international pilgrimage to Moscow in honor of Our Lady of the Kremlin, who has been venerated under that title as well as Our Lady of Vladimir.

The paper pointed out that 33 peace walkers made a trek from San Francisco to Moscow, and a pilgrimage of the sort contemplated is not unprecedented. Of course, any political overtones would be guarded against, since the purpose of the pilgrimage would be that of offering prayer and penance.

Certain groups of Catholic Action People in Italy also are considering a pilgrimage to Moscow. The two groups eventually may join together. Whether the pilgrimage will come off depends, of course, on future European political developments.

and the rest of the underdeveloped nations. After all, it is just that the majority of mankind should have the same opportunity to the "pursuit of happiness" that their more fortunate affluent brethren enjoy.

The reader will find Miss Ward's analysis of the Western and Soviet industrial revolutions a masterly concise exposition rendered in beautiful English prose. The student of Marxism-Leninism will find her treatment of Communist theory to be a little facile and misleading, but this is a small flaw in an otherwise excellent book.

"Real progress is progress in charity, all other advances being secondary thereto."

—Dr. R. R. Marett.

It's a Long Way to California

(Continued from page 2)

was instrumental in getting Our Lady of the Rosary mission started near the Battery. The year was 1883. A parish was made of the mission. I once met Patrick MacDonough who helped the priests there for forty years. He told me he had seen four million Irish, one million of them girls and women, pass through the care of the Mission. Today the place is a hallowed shrine where millions of Irish-Americans

Bishop has suggested quietly that immigration should turn towards this country again.

The Irish are great believers in tradition and particularly family tradition. Hence the interest in their own history. The telephone company boasts it can get you in touch with your relatives in jig time. It is very doubtful if it can make a contact with the Firlbog, the Tuatha De Danann and the Milesian families, those Celtic tribes from whom the Irish came long years before the time of Christ.

Gaodhal Glas, they say, was the original leader of the people and he was a general in the army of Moses. Before the Scandinavians began calling the country Ireland, the place was known as Scotia after Scota, a daughter of a Pharaoh. She was supposed to be in the Milesian group that came through Spain.

The Celts are the subject of keen historical research today and many interesting things are showing up, for instance, their sometime use of Greek, their marvelous crafts, their conquest of the Germanic tribes on the edge of the Roman Empire and later their defeat by the same Germans. In St. Jerome's time, a group of the Celts were found still living in Galatia where St. Paul had taught. They still used the ancient language. The names Galatia and Gaul are sometimes ascribed to the word Gael, another ancient name of the people. Julius Caesar called their country Hibernia which in Latin means winter quarters, possibly because the Roman soldiers in England went to Ireland in that season.

A long and tenacious history for sure. And a long way to San Francisco and California.



remember with gratitude the kind reception they received. A book could be written about the place.

About forty thousand persons now immigrate each year from Ireland but most go to Britain where there are up to now no legal restrictions and the fare is only four pounds for the passage. A new law before the Commons may restrict them. It is being opposed strenuously. One Irish

The Social Encyclical of John XXIII

(Continued from page 3)

by these extrinsic titles. There are still "many cases where a man will be obliged to come to the aid of his neighbor with a loan pure and simple." This prudent but clear language was intended to dissolve an epoch that had run its course so that the spirit of the old texts could be better incarnated under the new conditions.

From that time on, Papal documents no longer questioned the existence of the new order. The path they would follow is indicated by three landmarks: protection against subversive forces (up to *Quanta Cura*, 1864, published "in defense of the religious order and the civil order"); the preaching of almsgiving to the rich and patience to the poor (*Quod apostolici*, 1878); proclamation of the necessity for legal reform (*Rerum Novarum*, 1891).

It is only since *Quadragesimo Anno*, in 1931, that the possibility of a disengagement has gradually been suggested. That it is absolutely impossible for the Church to attach itself to any regime or power bloc was affirmed as plainly as anyone could desire by Pius XII at Christmas of 1951. The Messages of the war and post-war years (especially those of 1941 and 1942) are neglected treasures.

The soil of today is hardly prepared for the reception of an appeal like *Mater et Magistra*, totally free as it is from all exclusive attachment to any one system or particular form of society and at the same time so committed to the real world.

The Question Is Posed

Will *Mater et Magistra* manage to escape the equivocal fate of *Vix Pervenit*, which was relegated to a Platonic role? Let us hope that it will, especially since the encyclical of John XXIII is wholly directed to concrete engagement in the activities of life, whereas *Vix Pervenit* was immediately aimed at settling a controversy between moral theologians.

As early as last August, only a few weeks after the appearance of the encyclical, Msgr. Rodriguez, the Archbishop of Arequipa, in Peru, concluded a pastoral letter by recommending the following measures as appropriate to South America: nationalization of large industries, production keyed to the needs of all, incorporation and redistribution of private property in the interest of the common good. The recurring theme in the letter is that property rights must be limited and made to fulfill their social function. This one example shows how much potential regeneration and liberation the decree issued by John XXIII offers to those who will have enough confidence and daring to commit themselves, at whatever level they can.

But one swallow in Peru does not make the summer of *Mater et Magistra*. What conclusions Catholic organizations and political parties will draw from the encyclical remains to be seen. This is the question that has been

legitimately raised by Pietro Nenni in *Avanti!*. Action is not primarily the concern of the archbishops. It "concerns especially our sons of the laity," says John XXIII.

In recent months, the eagerly awaited signs have not exactly proliferated; the easy assent that one hears everywhere in our ranks is really alarming. We would be tempted to grant some points to our brothers in the United States, were it not for the abusive character of the *National Review* article that touched off the controversy over there. The *National Review*, a conservative weekly, is edited by a Catholic; its editorial board includes Protestants and Jews. It foresaw with alarm that the encyclical would be studied for years to come. It also sought to discredit the encyclical by describing it as "a large sprawling document" and "a venture in triviality" that in future years "will suffer from comparison with the American Catholic Bishops' hierarchy of emphases, in their notable annual message of November 1960." The American Bishops had extolled individual initiative and personal responsibility within society; as Father Sheerin, of the *Catholic World*, properly pointed out in his reply to the *National Review*, they had not condemned socialization. The weekly *Ave Maria* reported that a tasteless joke based on the title of the encyclical had been circulating in certain reactionary Catholic circles: "*Mater et Magistra*, no." (The Church is mother, yes; teacher, no.) Let us remark here that the *National Review's* European counterparts have been prudently courteous. Silent brakes are the most effective, and they have already been carefully applied to *Mater et Magistra*. The most pertinent rejoinders to the *National Review* appeared in the October 1, 1961 issue of *Informations Catholiques Internationales*, which has published many statements in support of *Mater et Magistra*. Admittedly, the great majority of these rejoinders were written by priests and religious presenting a traditional apologetic on behalf of all Catholics.

The great question then remains: what use will the faithful themselves, Catholic intellectuals, social and political leaders, make of an encyclical that is of its nature passionately practical? The terms of the dilemma have already crystallized, as the American skirmish shows us, around the concrete but infinitely complex phenomenon of expanding socialization, a phenomenon that is taking place in the West as well as the East, though by different paths and at a different tempo. Up until now the mass of the faithful have shown little awareness of the extent and depth of the phenomenon. For reasons that are obvious, an ingrained suspicion and hostility has operated to stifle efforts at objective examination and render suspect any support given to this movement, which was confounded with the socialism that had been condemned.

Now, by its quiet survey of the advantages as well as the dangers of socialization and its analysis of the diverse problems it involves, above all by its favorable conclusion ("Socialization" can and ought to be realized in such a way as to draw from it the advantages contained

therein and to remove or restrain the negative aspects"), *Mater et Magistra* has elucidated for the faithful the reality of the phenomenon, its importance and value, as well as the promise it bears, insofar as men determine to advance it and direct it wisely. That they are capable of doing so is formally affirmed in the encyclical: "Socialization is not to be considered as a product of natural forces working in a deterministic way. It is, on the contrary, as we have observed, a creation of men, beings conscious, free . . ."

We are confronted with a choice, as we were after *Vix Pervenit*; though this time the outlook is more favorable, the urgency is greater, and the possible consequences unprecedentedly vast. The choice can be stated in the following terms.

In spite of the overtures made and the paternal effort undertaken by John XXIII, will the faithful remain more or less unconscious, paralyzed by their automatic reflexes, their uncontrolled mental and verbal associations, objects rather than agents in the construction of a new economy and finally a world-wide civilization? If so, they will be guilty of complicity in precisely those dreaded evils that they are charged with preventing and rectifying. They will moreover be appointing themselves to the role of victims of a tragic misconception, which will become worse than ever.

Or, will the body of the faithful begin to share some of the confidence of the Pontiff? If they choose this course and with open eyes set foot on the bridge to the new era, confronting reality and assuming their responsibilities, because of the faith that is in them and their love for their Saviour and their fellow men, then people of all races and religions, and those with no religion as well, will benefit from their cooperation. We may then be able to realize the final desire expressed in *Mater et Magistra*: "That human society be restored to order, all nations may firmly enjoy prosperity, happiness and peace."

Translated by Martin J. Corbin

Tr. note: Abbe Clovis Lugon lives in Switzerland and contributes commentaries on Catholic social teaching to French publications. His book on the Christian Communist Republic in Paraguay (1610-1768) was published by Editions Ouvrieres, in Paris. His article reprinted here appeared in the September-October 1961 issue of *Paix et Coexistence*, which is published in Belgium by a group of Catholic laymen committed to "anti-colonialism, East-West dialogue, war resistance, and solidarity with the oppressed." Its predecessor, *Coexistence*, first published the famous manifesto signed by 121 prominent French intellectuals, which denounced the torture of Algerian rebels and their sympathizers and stressed the "right to insubordination" of French conscripts. Those who are in general agreement with Catholic Worker positions and read French will want to subscribe to this valuable publication. (39, rue du Lorient, Bâtiment-Bruxelles 17. Two dollars a year.)

Chrystie Street

(Continued from page 1)

discharged from a seven months stay at the hospital, remarked how the streets in Lower Manhattan hadn't seemed to change at all as we passed a doublebed mattress lying in the street. In our neighborhood where our apartments are on Spring St., beds, chairs, springs, tables can be found at various times in the streets or thrown up against a wall until picked up by the city or by someone in need. The CW over the years, has picked up more than one piece from the streets in order to furnish its houses.

Anne Marie, in handling clothes, comes across many Puerto Rican families in dire straits. One of these I visited this afternoon as they are about to receive a dis-possession for not paying their rent in a city project. The man had quit his job paying a hundred dollars a week, because he said he just couldn't take it anymore.

His working day started at 7:50 AM and often he had to work until 2 or 3 AM the following morning. He always worked six days a week and sometimes seven and never did he receive any over-time pay. He has paid his rent regularly for the past few years so it can't be said that here is an irresponsible or shiftless man. He has a wife and three children and because of them, he is after six weeks of unemployment, about ready to go back to the same employer if he will take him—although he doesn't know just how long he will be able to take those hours again.

Visited another friend of ours in the neighborhood, who with his wife and four children, subsists in a rent-free apartment plus the thirty (30) dollars each month he receives from the owner. It was good to see a letter from the Labor Dept. asking him to come to court to see about back wages due him for the past five years. How these families suffer; and yet when asked to put up a woman from the House in an emergency, they in all charity said, "Certainly." If only our people with money would have a personal contact with these poor and try to help then in every way possible—and not leave everything up to the State or even the Church or organized charities—they would, in the end, be the ones truly benefited on a level above that of the material. Our poor have other reasons for existing besides that of suffering and if we don't suffer with them, we will have much to answer for. Michael Harrington has just come out with a book in which he shows conclusively that 20% of our people are still living below what is called a normal subsistence level—a tremendous percentage for a society which is supposed to be affluent.

Saturday, March 17th.—Feast of St. Patrick.—It was a typical Saturday around the CW today—only more so. It has been our experience with alcoholics that when they are not drinking they are usually quiet, very gentle, and pleasant to talk to. They are also wonderful workers around the kitchen, on the paper, and are ever ready to lend a helping hand whenever needed. Talk about Jackel and Hyde though—these same men when drinking turn into bears and the women into tigers. We had to ask a half-dozen of them to leave the House, today because of the disturbance they were causing. One came back with two cops insisting they ask everyone else to leave too as long as he had to stay out. Another got the mop-handle over his head for speaking out of turn to one of the women.

Thanks to Barney Freeman, a friend of the CW brought us two large canned hams for Sunday's dinner. We are hoping that he continues to have some meat left over Fridays which can be used to supplement the meat that Dave gives us.

After paying the men into the hotels, I arrived back at our apart-

ment to find the first floor (not CW apartments) in a shambles from a fire. The firemen broke into our apartment on the third floor to see if we might be sleeping there—so that by the time I arrived all the windows were opened and the lock smashed off the door. Charlie Keefe, next door to us, nearly suffocated with the smoke. We can't lose him as he is one of our best poets—and also makes our soup each day for the line—a soup which is the pride and joy of the East Side. Joe Motyka who helps in the office also had smoke poisoning and had to have oxygen.

Sunday, March 18th. — Liberation Magazine this month has two good articles on the insanity of our times. One is by Linus Pauling on the Disaster of Nuclear Testing and the other by Theodore Roszak



on the Disease called Politics. In the former Dr. Pauling states that nuclear tests duplicating the Soviet 1961 tests would seriously damage over 20 million unborn children, including those caused to have gross physical or mental defect and also the stillbirths and embryonic, neonatal and childhood deaths from the radioactive fission products and carbon 14. In a letter he sent to President Kennedy, he asks, "Are you going to be guilty of this monstrous immorality, matching that of the Soviet leaders, for the political purpose of increasing the still imposing lead of the United States over the Soviet Union in nuclear weapons technology?"

Both the Russians and we have enough bombs together now to obliterate not only ourselves but the whole world. But in our fanatical pride, under the guise of patriotism, we must have more and bigger bombs. Our own U.N. representative, Adlai Stevenson, many in the State Department, and many of the president's own advisers have not wanted resumption of nuclear testing. It is, of course, the militarists who had the last say—it is they who control policy; not the President, not Congress, and certainly not us as a people. Our militarists would have us believe that in order to save our country and our way of life we must be ready in fact some of the extremists would have us strike first to kill millions upon millions of innocent people. This is their way of saving civilization; and with some, protecting the Church.

The Reds are at least consistent when they say they don't believe in God. We, who say we do, are ever ready to use the same means as the materialists; hardly ever those of the spiritual. Hypocrites that we are, we must be an abomination to God and we may well be vomited out of His mouth.

Theodore Roszak in his article on politics writes on the book, *Journal for the Protection of All Beliefs*. In it, we are told that the world is not beset by problems to be solved but rather by a disease

to be cured. To continue: In our own country scientists of great repute appear approving audiences of intellectuals to predict that the day is not far off when our security will be insured by fifty thousand trucks speeding across our highways carrying portable ballistic missiles, each truck under the exclusive control of a second lieutenant. We live in a world in which a fraction of what Russia and America eagerly spend in a decade for armaments could solve to the satisfaction of the most outrageously greedy disputants every outstanding issue of economic injustice and social inequality in the world—if these issues were, any of them, subject to rational economic and social adjustment. Against the backdrop of universal extermination, the old games begin to lose their respectability. The ruthless drive for profit—for profit beyond the call of any conceivable need or caprice—is not simply criminal, but criminally insane. And the demand for retribution, though it cost the blood of innocent and guilty alike, is no longer justice, but a cruel fanaticism. Surely it is time that we asked what long-hidden pathological compulsion breeds such violent lust for power, for wealth and perhaps even for justice.

And finally he asks, "What else are we to make of Khrushchev threatening the world with 100-megaton bombs, or of the square-jawed, steel-eyed generals who have made the word 'destroy' one of the basic terms of our national vocabulary?" "We can destroy the enemy totally," "We can destroy the enemy ten times over . . ." and not a tinge of regret or guilt in their voices. What was the slogan John Kennedy confessed was closest to his heart? "Power all the way." These men are ecstatically wallowing in a Faustian dream of omnipotence, which can only end as a nightmare of self-annihilation.

Lewis Mumford reminds us: We may well say of modern man driving himself and all about him to destruction, what Captain Ahab says to himself, in a sudden moment of illumination . . . "All my means are sane: my motives and object mad." Without a positive concentration upon love in all its phases, we can hardly hope to rescue the earth and all its creatures from the insensate forces of hate, violence, and destruction that now threaten it.

Monday, March 19th. — The Feast of the great and glorious St. Joseph. I guess he wanted us to get enough for his feastday dinner today because we had a better day at the market this morning than we have had for the past few months. For those who might be interested in what we had for our Feast Day we had the following: mashed potatoes topped with parsley and creamed carrots—these we picked up at the market. Pork chops, (in fact all of our meats) were given to us at cost by our good friend Dave. Day-old cakes from our baker topped with bananas also from the market completed the meal. With this, of course, we had bread, oleo, and coffee.

Bob Stewart and Jim Goslin, as always, were a tremendous help to me in getting out the dinner. Considering the personalities, the characters and the temperaments we are around here, it is remarkable how smoothly everything runs for breakfast, the soup-line at noon, and again for supper at night. Different men and women have a particular job and because they are conscientious we are able to put out about 400 meals regularly each day. Italian Mike takes care of our much needed bread; Charlie Keefe puts out a wonderful soup—although we are always fighting over the vegetables as to whether they should be used at noon for his soup or used by us at night for supper. Mille and Marie are always ready to lend a helping hand in cleaning; I won't mention the dish-washers and waiters etc. as Charlie mentioned them in last month's paper. Sufficient to say that without them, and many others, it would be im-



Oakland House

(Continued from page 1)

past Sunday, and PAX-bay area, the Catholic peace group, will be meeting here this Thursday, 15 March at 7:45 p.m. We hope more groups will use the House in this manner.

Round-table discussions, traditional with the Catholic Worker, will begin on Friday, March 23 at 8 p.m. and every Friday thereafter with the exception of **GOOD FRIDAY**. Please note the schedule below. If you have any ideas on speakers and/or topics, contact Joan at KE 3-7813.

It is still a surprise, even to those of us who were in on the House's beginning, that St. Elijah House and the Catholic Worker movement really exist in the Bay Area. Whether they continue or fold is up to God and our friends. We have become quite bold in asking for material help; we still need: Coffee, sugar, powdered milk, extremely LARGE pots and pans (suitable for casseroles; men's clothing, meat, cheese, tuna, fruit (fresh, canned). Also soup bowls, cups and cleaning supplies.

This Sunday, 18 March. Fr. Joel Scott, O.F.M. will offer his second Mass for the friends of St. Elijah House, but already you have our prayers. Ora pro nobis.

In Christ,
Joan Abrams
Pat Noville
Russell La Placa

Round-Table Discussion Schedule
Friday, 23 March 8 P.M.—Rev. William Hughes on the Cursillo Movement.

Friday, 30 March 9 P.M.—Not scheduled—open discussion, ad hoc topic.

Friday, 6 April 8 P.M.—Rev. Ronald Burke on Part 4 of *Mater et Magistra*.

Friday, 13 April 8 P.M.—Dr. James Carey, Pres. S.F. Chapter Catholic Inter-racial Council.

GOOD FRIDAY—No discussion—St. Elijah House closed.

Friday, 27 April 8 P.M.—Mrs. Bea Brickoy from Christo Rey, Tracy & Mrs. Bernard Sherry on credit union there.

possible for the House to function as it does.

A few months ago we appealed to our readers and friends to help us with our Puerto Rican neighbors. Even though a few were generous, only a few of our families were given assistance. Usually what a family needs is immediate or emergency help until the Dept. of Welfare steps in. Often we find these people in a desperate state before they find out that the city can and will help them. Three such families came to us a few weeks ago. One mother with three children and two other mothers with eight children. In each case, when I visited their homes, they simply did not have enough food for the day. It is quite hard for them to seek aid from their immediate neighbors as almost all of them are in circumstances little better than they. So, here were three families literally begging for bread in this, our fabulous metropolis. Our greatest sins today are not those of commission but of omission—our crimes are those of omitting to do the good.

God's Gifts Debased

"Where the majority of men are without real property, the wage-slaves of others, underpaid or living in constant fear of being thrown out of work, it is unlikely that they will have the time or inclination to reflect upon the things which make for the good life. Not that all men are asked to philosophize, but all are entitled to the freedom and independence without which the practice of even the common virtues calls for a degree of heroism which God alone, since He can give the necessary grace, has the right to demand. Nor are the diversions and escapes from the daily monotony which are now provided for all classes alike calculated to refresh the traveller on his path towards eternity. The sensationalism of the popular news-sheet appeals chiefly to the darker things in human nature. Vicarious emotionalism and opportunities for day-dreaming are perhaps the main attractions of the cinema. The wireless, instead of being used as an instrument for supplying news and occasional entertainment, is in danger of becoming a perpetual and stupefying narcotic. In work and play alike the sensations and nervous energy of the modern man are exercised to a high degree while his intelligence and mental powers lie dormant. In consequence the rational activity, which can never be entirely absent, is exteriorized and debased. At the same time his sensibility, fatigued and overexcited, is unable to respond to the call of the mind and fails to be informed by the moral virtues. In place of unifying and building up human personality the age of industrialism and machines tends with ruthless logic towards its disintegration. A fact which, while stirring them to action, should fill the minds of those who, even though living in that age are in some measure mercifully detached from it, with boundless compassion and charity for its victims."

—Dom Aelred Graham, O.S.B.,
The Love of God (Image Books).

Christian Pacifism

(Continued from page 1)

ty and asceticism. Ghandi was a contemplative; he spent a considerable part of the day in prayer and meditation, and one day of the week entirely so. The policy of non-violence and passive resistance cannot be practiced in an atmosphere of materialism, and without the practice of spiritual renewal. But in our western civilization which is increasingly based on artificially created obsolescences, on the steadily rising fever curve of a hedonistic "Big Push"—it would be considered madness to throw away armaments.

One of the most serious arguments against Ghandian non-violence and passive resistance is the often quoted fact that you must be careful in the choice of your adversary. The British were the ideal adversaries for a peaceful strategy. They had an innate respect for it, and played the game. Had masses of Indian men lain down across railway tracks to prevent a train from leaving and had the occupying army, instead of being British, been Nazi, the train would have left on schedule. There is no doubt that under Communist imperialism the possibilities of cynicism and brutality are limitless. However, the situation is not much different from that of the Rome of the first centuries. Scientifically conditioned lions in Roman arenas had no understanding for the principle of non-violence. Yet, a small band of unarmed men overcame, by the sword of the spirit, the super-human machinery of Roman imperialism. Let us meditate on all this before we embark on the very first step—the search of conscience.

Peter Maurin Farm

By DEANE MOWRER

Mid-Lent—Laetare Sunday—fell on April first this Spring, and brought us showers of rejoicing for all the thirsting plants, dusty seeds, and dried tubers stirring about in the dull earth after the waters of new life. What with April showers and the astonishing Mid-May warmth and sunshine of our lamblike latter March, even our most avid reporters of Spring's progress cannot keep up with all the greening, growing, budding, and bursting out of earth that are so miraculously and so familiarly transforming Winter into Spring. It took, however, the keen eye of Tom Cain, our naturalist, to detect the daring little periwinkle blooming two months ahead of time in a secluded sunny nook. Perhaps the robins also saw the brave blue blooming; anyway they are with us again and filling the morning with cheer. Down on the little pond the chorus of peepers has joined the goose-choir; and all are singing rejoice, rejoice, rejoice; for Spring is here, and all voices—both cacophonous and melodious—shall sing earth's Eastertide of joy.

We mere human beings have also participated in nature's rejoicing. It sometimes seems to me that the ending of winter is a little like being released from prison; at any rate there is a wonderful sense of freedom in being able to get out for walks about the farm or sit in the warm Spring sunshine and breathe good fresh air again. Now and then there is an opportunity to go over to the beach house and spend the day; and then the sense of release is even stronger. One particularly beautiful morning recently, Judith Gregory, who had come out from Chrystie Street the night before, drove me over to the beach for such a day. Judith spent the better part of the morning digging up a small garden plot for Dorothy Day. Hans Tunnesen, who had come over with Dorothy earlier, kept busy all day at repair work and yard cleaning. Norma Melbourne Ross, who with her daughter, Dillon, has been visiting both at the farm and the beach, and I went for a walk on the beach while Dillon and little Johnny gathered shells or went tearing about for the sheer joy of being alive on such a beautiful day. Dorothy worked away at her book at a great clip. Judith dug up enough tender young dandelions from the garden plot and the yard nearby for Marge to make us a delicious dandelion salad for lunch. After lunch I sat in the sun and listened to the gulls and the waves. Dorothy took time off from her writing to talk with a group of visiting Marist seminarians, and to help Dillon plant lettuce and radish seeds in the freshly dug garden plot. Later in the afternoon, Tommie, Mary, and Jimmie Hughes returned from school; and Eddie Turner, who is now married to Johanna, Marge's oldest daughter, stopped in on his way home from his teaching job at Mount Loretto. Eddie and Johanna live in Manhattan and are the proud parents of a fine young son, whom we were privileged to see recently. To finish the day, we

all had coffee at Marge's and enjoyed that lively kind of talk which always seems to go with Marge's excellent coffee.

The Spring restlessness that urges us to get out in the sun and go for outings, brings visitors to the farm in quest, too, of a refreshing change in air and scenery. One Sunday toward the end of March, when the Charles de Foucauld Lay Fraternity held its monthly meeting at the farm, we were delighted to have some of those who help in the work at Chrystie Street and seldom get out, come for the day. For Charlie O'Keefe, who looks after the soup for the "line," it was a first visit; for Mike Sullivan, who has done so much work in helping get out the paper, also a first visit. Bob Stewart gets out more often, and we hope the others will return. Ralph Madsen, Ed Forand, Walter Kerell, Charles Butterworth, Janet Burwash, and Dorothy Day came for the de Foucauld meeting. Early in the afternoon Millie Seale, who once spent several months at the farm, arrived. And Anne Marie Stokes also came, bringing, as she always does, a new sparkle and interest to the talk of the afternoon. Arthur Lacy spent the whole weekend. Mike Dumanski, as usual, spent all day Sunday with us. Hans, as always, cooked a wonderful dinner.

Weekdays, too, have brought guests. Beth and Frances have been out several times; so also have Beverley and the children. One fine day recently Maurice Flood and Ellen Lynch came out to spend the day in the country. An old friend, Grace Kelly, came one evening and brought a new friend, Tina Meek, whom we shall not soon forget since she is giving us a washing machine which we had been without for some months.

Laetare Sunday, despite the rainy weather, brought us more guests, who came primarily to hear Dorothy Day speak in the afternoon. Eddie Oxnall, who has been coming in several times a week to help stamp the books in our library and put them in order, brought his mother and two friends, Mrs. Heinzie and Mr. Johnson.

Joan Sherwood drove over from New Jersey. Michael Kovalak came out with Tom Farrington, a student at St. John's College in Annapolis. Anne Marie Stokes and others from our Catholic Worker staff and family were on hand for the talk. Dorothy talked about sex and the need for a creative positive teaching in the Church rather than the negative approach which results too often in either a sterile kind of puritanism or, by way of reaction, in a lax libertarianism with the abuses and perversions which are likely to flourish in such false teachings. Quoting from the Cantic of Canticles, the New Testament, the Introit for Laetare Sunday, and some of the great mystical writers—St. John of the Cross, St. Bernard, and Blessed Juliana of Norwich—Dorothy gave, I think, a good idea of the essentially reverential, vital manner with which sex has always been regarded at the very heart and center of the Church. It was a



He is the true Lamb,
who by dying
has destroyed our death,
& by rising again
has bestowed new life on us.

wise and good talk, set in a context of sympathy and understanding for the young people of our time who are so beset with the glittering appeals and fraudulent promises of a pleasure-for-pleasure's sake, sensationalistic, materialistic society that they can hardly be blamed for not discovering—or discovering so late—the profound, life-enriching, soul-sustaining teaching of the Church about human love, which can be, at best, a kind of microcosmic view of God's love for man. Dorothy also spoke of the importance of good work habits in helping everyone, particularly the young, give meaning and order to the difficult pattern of living, and quoted—as she did in her talk on Work—from Chekhov, the great writer whom we sometimes remember for his compassionately beautiful depictions of the charmingly inept idlers of Czarist Russia but who exemplified in his own life a disciplined, dedicated approach to work and living that ought to be an inspiration and model for us all.

Work there is at the farm, at any rate, for all who can and will work. John Filliger has his tractor going again; and he, Albert, Shorty and Johnny Bruhl—the son of an old friend of the Catholic Worker who has recently come to help with the farm work—have been out spreading compost during the past week. Hans, Joe Cotter, Larry Joe Roach, Slim, Agnes and Molly—Molly has been ill with a virus during the past week but is better now—keep the daily work going. Classie Mae and Lucille are kept pretty busy looking after their babies, but manage to help quite a lot with the other work, too. Both Greta Mitchell and Classie Mae have been helping with the cooking and delighting us all with delectably different dishes and delicious cookies and cake. Stanley Vishnewski remains faithful to his printing press and typewriter, but sometimes seeks recreation by walking or bicycling to the beach with messages or mail for Dorothy. Jean Walsh is back at the helm again, and was welcomed home—she had been visiting her family in Florida—with a turkey dinner provided and cooked by Howard and Peggy Conklin, with cake by Classie Mae. Howard and Peggy have moved into their Ludlow Street apartment, but will re-visit often, we hope. Our flower garden needs Peggy.

One of the plants which bloomed for Peggy before she left—another was the impatient plant on the diningroom table—was the cactus, a member of the century plant family. I went down to the greenhouse to see it the other day, and the blossom was large enough and red enough so that even I could make it out. I could not see the thorns but I knew they were there. It seemed to me that this large beautiful blossom set on such a thorny ungracious plant was like the very blossom of hope, of new life, of resurrection set in the Lenten desert of man's arduous, ungracious, ordinary progress from birth to death; and I thought the blossom sang—clearly as a bird, as any bell in a church tower on Easter morning—rejoice, rejoice, rejoice.

SILVER HORNS

(MAY 1958)

A fairy ring winds and unwinds in Durer ecstasy;
A child wuthers from the agonized pitch of the tethered boy;
A corded sea-arm holds up the house
And fragile brains work out the prayer and the need
As the obscured baker tunes in with the birds.
A seer, crowned, watches a closed door swinging on its hinges.
Wisdom and un-wisdom drift into the yard,
And stated questions crowd the library.
A stamping mount is bridled within love sourly, snorting.
A byzantine effigy counsels wonders, wonders counsels.
At the stroke of three, an old man chants under his hat
A dim French air, to the lap of eternity:
Somebody listens under Washington Bridge.
The wolf of Gubbio feeds the hunger at the door:
The lion weaves its bright, swift enchantment;
The loom is set in deep summer night,
Overhead a printer has cut out his own heavens.
The hands join and break; the dead crowd the chapel wall,
The cows believe in Bethlehem, the clear child bobs
Her minute praise,
And War and Peace come out of the horse's mouth.
The loneliness is long and still but sung on unknown voices,
The silken slipper is crushed sage under the virgin's foot.
An elfin bundle smiles a quick, true smile of social beauty.
Astounded orchids pin their praise
And poets sing and dole out alms.
In silvered face a trothful dame
Will walk the aisle with curtsies two;
Her smile is bare though bears a mask
That few would care to wipe away.
The pillowed stone is snatched again; the barge drifts by
And spells its spell: My Lord are you asleep once more?
Give us invention as we go
And breath to feed the viola's song!

Anne Talliefer

ST. AUGUSTINE

"We cannot wish men to be unhappy so that we may have a chance to show our mercy. You give bread to a poor man; it would be far better if no one went hungry, and such help was not needed. Do away with misery and there will be no need for works of mercy. But will the glory of charity cease to exist because there are no more works of mercy?"
—Epistolis Joannis, 8, N. 5

The Ideal Man

"The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred; non-attached to his exclusive loves. Non-attached to wealth, fame, social position. Non-attached even to science, art, speculation, philanthropy. Yes, non-attached even to these. For, like patriotism, in Nurse Cavell's phrase, 'they are not enough.' Non-attachment to self and what are called 'the things of the world' has always been associated in the teaching of the philosophers and the founders of religions with attachment to an ultimate reality greater and more significant than self. Greater and more significant than even the best things this world has to offer. . . . Non-attachment is negative only in name. The practice of non-attachment entails the practice of all the virtues. It entails the practice of charity, for example; for there are no more fatal impediments than anger (even 'righteous indignation') and cold-blooded malice to the identification of the self with the imminent and transcendent more-than-self. It entails the cultivation of intelligence; for insensitive stupidity is a main root of all the other vices. It entails the practice of generosity and disinterestedness; for avarice and love of possessions constrain their victims to equate themselves with mere things. And so on. It is unnecessary any further to labour the point, sufficiently obvious to anyone who chooses to think about the matter, that non-attachment imposes upon those who would practice it the adoption of an intensely positive attitude towards the world."

—Aldous Huxley, *Ends and Means* (Harpers).

The Defeat of War

"When Christ said, 'The violent will take the kingdom of heaven,' and 'I came not to bring peace but a sword,' it was false peace which he condemned. But when he said, 'Blessed are the peacemakers' and 'I leave you my peace, I give unto you my peace,' it was true peace that He meant. He was careful to say on another occasion, 'I do not give as the world gives,' for the world is separated from God and hence does not bear within itself any principle of genuine peace: what it calls peace is simply a stratagem of war, a sort of armistice or a balance of power between forces that neutralize each other. True peace is the fruit of supernatural love."

"It is this true peace, the peace that includes and overcomes war, that we must endeavour to foster. This is a hard task, for which the forces of nature do not in themselves suffice. From the human point of view we are bound to fail. And when this failure occurs we are very ready to attribute it to our Christian faith, because it forbids us to use impure means. Let us decide, then, to use means which are fundamentally pure. The deepest cause of our failures is that we have a superficial polish of Christian virtue but not its essence: we are too good to succeed in the world, but not good enough to overcome it. We are unable to follow great realists of nihilism like Machiavelli or Nietzsche, and so we get defeated. But let us follow Christ to the very end—to the Cross—and we shall be conquerors. This is the meaning of the mysterious promise given in the Gospels: 'Blessed are the meek, for they shall inherit the earth.' But we shall only be conquerors of the world when we have conquered ourselves sufficiently by means of the Person who Himself conquered the world."

"It is nothing to defeat the enemy. We know only too well that there are new wars sprouting from our last victory, like the tenacious shoots thrown out by a felled tree. The only victory worthy of a disciple of Christ is victory over war. All the violence we bear within ourselves must be subordinated to love for the sake of this supreme struggle."

—Gustave Thibon, *In Love and Violence* (Sheed and Ward, 1954).

CHICAGO MEETINGS

Every Saturday at:

ST. STEPHEN'S HOUSE OF HOSPITALITY

164 West Oak St., Chicago

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1-6 P.M.—VOLUNTEER WORK

6-7 P.M.—SUPPER

April 21 and 28, 7:30 P.M.—Selected readings and discussion of THE INCARNATION OF THE WORD OF GOD by St. Athanasius.

May 5, 12, 19, 7:30 P.M.—Selected readings and discussion of COMMUNITAS by Paul and Percival Goodman.

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