Thanksgiving Mass
In Lincoln Tube

First Major Tunnel to Be Completed Without a Fatality

A Mass of Thanksgiving was said on June 28th at the New York approach to the third tube of the Lincoln Tunnel by Father Philip Carey, R.J., the director of the Xavier Institute of Industrial Relations. It was offered in thanksgiving for the protection the Catholic Tunnel Workers had received from God during the year and a half that they had worked under the Hudson River. On Dec. 8th, 1954 when work began the archbishop of Newark, R.J., had granted permission for a Mass to be said for safety on his side of the tunnel.

Past experience had given more than a Bible cause for concern. Veteran sandhogs have not forgotten the many workers who were killed or scarred for life during the digging of the IRT subway between Bowling Green and NoHo Hall in Brooklyn. And just a few years ago when the first two tubes of the Lincoln tunnel were being constructed seven men were killed.

At the Mass of Thanksgiving in Battery-Brooklyn Tube took its toll again, eight times. So where the third tube went through without the sacrifice of a single life Cardinal Spellman at the request of Catholic Tunnel Workers granted permission for Mass to be said.

Some 300 men attended the Mass and at its conclusion they asked God to "bless this road we have made for the millions of our brothers that they will find it safe and convenient and help them on their journey’s end. May they sometimes remember to pray for us, the builders.”

H. S.

Chrstie Street
BY ROBERT STEED

Attended two weddings last month July—the tradition is obviously not dying out—one in Washington and the other one here in New York. I had written to Jim Gilman, the director of Friendship House in Washington asking him if he could put me up for a week. Earlier I had had a letter from a friend from home saying that she would be in Washington for a week and since it is only five hours from New York I didn’t want to miss seeing her, and besides the pace of the big city is very tiring so I couldn’t think of any place more quiet and convenient than Washington in which to take a week’s vacation.

Anyone who has ever been to the Washington Friendship House knows that it would be hard to find any place more justly famous for its hospitality, Jim said that they would be glad to have me spend a week so I hitch-hiked down. When I got there I found Tom Powers who spends a lot of time around the Worker when he is in New York and not doing part-time teaching.

The wedding was between two (Continued on page 6)

Jerusalem hath grievously sinned, therefore she becomes unstable, all that honours her have despised her, because they have seen her shame.

My eyes have failed with weeping, my bowels are troubled; my groan is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city. For great is the sea in thy destruction: Who shall heal thee?

Go, and proclaim these words towards the north. And thou shalt say: Return, O rebellious Israel, saith the Lord and I will not turn away my face from you for I am holy, saith the Lord, and I will not be angry forever (taken from the Books of Jeremiah and the Lamentations).
Non Violence and Love of Enemies

By FR. REGAMEY, O.P.


Love of enemies and non-violence are clearly taught by the New Testament (the author develops at length the evangelical texts). In today's atmosphere of growing violence and brutality, both are now more necessary than ever to understand this message. For many centuries neither theology nor Christian behavior have granted these truths their full role in the teachings of Christ and the Apostles.

Today it is frightening to compare the innocence of Christ's teachings with the violence that is part of our daily lives conforming to the Gospels. The urgency is manifest in the virulence of the hatreds that divide men and in the formidable means with which violence has become more acute.

Christian or non-Christian, conscience has become more astute and violent. The tragedy is that the ordinary behavior of Christians, the faithful in a "Christiandom" about which we can congratulate them today.

Who would have suspected after several centuries of Christianity that the Christian spirit implies the condemnation of the H-bomb morally obsolete before it ever becomes an actual instrument of war. This is the great human crisis of our time.

The H-bomb morally obsolete before it ever becomes an actual instrument of war. This is the great human crisis of our time.

There must be, once the time has come, great collective rebirths in regard to this terrible violence. Thus is necessary, behavior considered up to now normal by Christians must awaken, work out its limits with the new consciousness and recognize the truth that the base of the social structure. But today we cannot shut our eyes to the facts.

In a similar way it was hard to see slavery as a scandal in antiquity and the middle ages because it was at the base of the social structure. But today we cannot shut our eyes to the facts.

It is difficult for faithful and magistrates to determine just who is wrong, among the accusers and defendants who come before them. Waiting in court recently while the case of Francis Filmer was to be tried I heard the accusers and defendants swear to different events as being true. It is obvious that one of them was lying. And each had witnessed the same occurrence and given different versions.

In the case of Filmer, who had been addressing an anti-communist crowd on the evening of Aug. 25, 1956 when Father Casey and I took our crowd away for our State Anniversaries of Seneca and Vanuetti on Union Square, come to me when I was selling CW's has repeatedly saying that he had read my book and was curious that he had openly denounced Dorothy and me as Communists. While he did not agree with us he would no longer denounced us.

"We wonder you are so obstinate out looking; one cent for a paper" shouted a peaceful by I was selling papers at Pine and Nassau. And this was not my-fasting day either. This heckler was quite composed so I placed him in the category of head breachers who ask why I don't get a haircut. Rene Clement who lives in the house across as many papers as I do and with little effort. She goes about any place, and while people generally buy sooner from a woman than from a man she tops all in sales.

Marykull Nun

During the past several years a dozen or so groups of Maryknoll nuns have stopped in our office and insisted on our radical interpretation of the gospel. They all knew that the Lord has compared them today with the "anarchists" in the law of Christ. They did not understand this in context.

There is no way impede Christianity from repudiating the teachings of Christ and the Apostles.

Thus is necessary, behavior considered up to now normal by Christians must awaken, work out its limits with the new consciousness, and recognize the truth that the base of the social structure.

We have tended to associate the fate of Christianity with that of societies, failing to perceive that they have served Moebius and Darwinism. Today some of our contemporaries are adding a mental block, as for example putting our reliance in the atomic bomb, while others-I hope we all belong to the latter group-believe that it is possible to make some progress by "liberating the Gospels by recovering purity anew in the principles of natural law".

Let us beware, though certain attitudes have in the course of centuries been approved by saints and Church authorities this must in no way impede Christianity from repudiating them. Everyone who is genuinely Christian can compare his Words to a seed; their full possibilities may be revealed only with time after strong roots have formed and considerable influence has been gained in the course of generations. This may be repeated in the case of the H-bomb.

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Let us take into account the fact that the Gospels were not written down immediately after the events, but the many years that transpired from one to the other. It is not, therefore, that the Gospels fulfill the requirements of the natural law. We today cannot shut our eyes to the facts.

In this case the judge chose to believe Filmer rather than the policeman, which is rather unusual.

The experience of Filmer is not an isolated case for I have seen police right here on Chrystie Street come upon unsuspecting non-violents and hit them with a club without warning, and friends of mine have seen them do this often. A 13 year old boy nearby said he and his family were moving away to the country and when asked if he wouldn't mind the motor, etc. pointed to a policeman a few feet away who was just hitting a man on the wrist with his club, and said, "This is why I want to move." And to court on Filmer's case I heard the judge refuse a colored man a lawyer after he had waited for over five days and shouted to him much like Judge Kaplan who called it "un-Americans" last June. Respect for those in authority is only given when earned by those in authority. This reminds me of the boy in Tolstoy's story who was asking about the procedure in courts. "What if the judge decides wrong?" Then it was taken to a higher court. And what if it decides wrong? Then "What if the judge decides that I, God decide first of all," asked the boy. Why because "I am God."}

Cherry Valley

I had not heard Howard Moore since 1929 when we had been released from prison, as conscientious objectors, on the day before the attack on Pearl Harbor, three weeks before we went to different countries. We then, and we have just written about it in the Courier, as to how we traveled at the peril of human existence... We must find some effective and immediate measures which will make the H-bomb morally obsolete before it ever becomes an actual instrument of war... This is the great human crisis of our decision of generation... America, the first and only nation to use the bomb, must now lead the way to its banning.

(Continued on page 7)
Co-Existence and Christian Conscience

By Jerem O’Sullivan-Barr

Co-Existence—Part of Total Moral Bankruptcy

The great danger is that from the Christian side, these simplifiers will have their way again, and carry with them as their so-called “Christian” community, those who inveigh against peaceful co-existence and would have us speak as if there were only two sides to the “Christian” community, or only two sides to this present crisis as originating solely with Communism. They fail to see that Communism in Russia is but a new name for the most ancient and most vicious of all humanities, the same kind of humanity that produced Armenia and Byzantium, and that in the early days of its existence it was defeated and driven from its homeland by the forces of its own kind.

In a sense, that is all we can really say of the atom bomb. We can see the bomb as a phenomenon, and we can see the bomb as an evil. But we cannot see the bomb as a political tool, we cannot see the bomb as a weapon of war. We cannot see the bomb as a means of destroying another nation.

In the United States, the bomb was developed by scientists and engineers who were convinced that it was an evil. They knew that it was an evil, and they refused to use it. They refused to use it because they believed in the Christian ethic of non-violence.

We Christians are more to blame than the Nazis for the activities of the Nazis. We have found acceptance for its offerings, and even been supported by its teachings. We see the present picture as unmitigated good caused against the world of co-existence.

What Do We Want—A Shooting War?

If co-existence with Communism is “shameful appeasement,” then what alternative is there? The most obvious one, of course, is to continue with the present policy of total war. This means total war, and total war means the use of thermo-nuclear bombs, weapons and devices. It was a two-billion-dollar investment of the United States during World War II, and we are told that this created a “hot” war, a war of terror, a war of death.

The Use of the Sky

It was publicly announced by the leaders of American foreign policy that in any new war of the U.S. would follow the strategy of the Strategy of the American bomb, which was the first to be used against a total war. This strategy was designed to be a “hot” war, a war of terror, a war of death.

A recent television comedy program told all this sky story, of the battle of the planes, the battle of the aircraft, the battle of the bombs. It was a story of terror, of death, of destruction.

The Morality of Nuclear War—Commonweal, March 18, 1955

It is for this that our desert is more blooming with roses of fire and white dust-flowers of death.

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Families On The Land
Early in July the first of some 75 refugee farm families settled near Rock Hill, S.C. in a new three bedroom house on 2,500 acres of land. It is one of the set-aside farms put up by the National Recovery Administration in the fall of 1933, with the idea that we will continue with this system as long as we dont have to do it.

The very fact that people are always burying distributism is evidence of the incapacity of the fact of the matter. It was buried last year in the Comwernowal and Social Justice of the Central Yein in St. Louis some months ago buried it. But it is an issue that wont be buried, because distributism is a system coneformable to the needs of man and his nature.

We write of farming communes as an ideal form of institution towards which we should aim, since we will continue with this above which are in existence today in a continuing attempt as a way of living. We feel that there are ways of combating the servile state, and working towards a restoration of property.

In this essay, the Dickenstein, Chesterton and a stranger meet on a little pleasure boat cucrowing Yarmouth Harbor. The stranger is mounting the passing of good old things like the wooden figures on ships and he prowls around the old parts of the town looking for traces of Dickens in Yarmouth. During the course of the afternoon they visit a church and there is a stained glass window which was flamed "with all the passionate heretides of the most forceful and poetic of Christian Arts," there was the angel of the resurrection. Chesterton dashed out of the church, dragging his friend after him, to buy as he said, ginger beer, postal cards, to listen to the concertina, to ride on a donkey. And when the Dickens enthusiast all but decided Chesterton needed many more volumes of "The Village, the "city of God, where justice dwelleth."


CROSS CURRENTS

COTTON GINS

By AMMON HENNACY

In response to my article in the June CW on this subject I have the following letter from Mr. Craig of Utah who knew my Hopi friends and with whom I had corresponded about them previously. He writes as follows:

My brother,

In the June CW you speak for the need for small (as well as large) gins for the cotton seed harvest and you mention the one we developed at Navaho Mountain in connection with some cotton and corn to be stored under a tent? Make a tent by waterproofing unbleached muslin and putting it on a frame. The cost should be no more than 10c each at a commercial blueprint store. The blueprints should be folded or creased if they are to be printed.

Dear Ammon:

I enclose drawings of Craig's sketches of a cotton gin. I have two blueprints made of the perspective and the cross section of the rollers and am sending them to Howard. Other blueprints can be made from your originals for probably not more than 10c each at a commercial blueprint store. The blueprints should be folded or creased if they are to be printed.

Arthur C. Kearns

Vintage Books, Inc.

COTTON GIN

CRANK

A roll call of contributors, though impressive, can hardly suggest the range and quality of insights contained in these challenging articles and editorials. Particularly pertinent to today's needs and problems seem to me: Augustin Leonard's "Who Shall Go to the Cherokee Nation?"; Joseph L. Carlino's "Contemporary Maturity"; and Martin Burhoe's "Genuine Conversation and the Public". The latter two articles, in turn, focus on the themes of liberation and literacy. For instance, in these articles in Cross Currents we are most impressed with the immediacy and eternal quality of the quotations, and with whom I had corresponded about them previously. He writes as follows:

R. O. Smith

In the morning I helped Howard pick up small stones from between the rows of his garden. Literally tons of such stones had already been carted and dumped in the ditch near the middle of the big citrus grove. We can travel so much faster to exploit, and frustrated city people can swarm over the country and cut up many farms in the vicinity, including the one I am renting.

As I was thinking about strawberry plants, I received a letter from Mr. Craig of Utah who knew my Hopi friends and with whom I had corresponded about them previously. He writes as follows:

My brother,

By writing "the seeds cleaned of the rollers," does he demand the right to destroy the existence and the identity of the small cotton gin that humilifies no one. The freedom of claims, he claims for all races.

Albert C. Kearns

Vintage Books, Inc.

CROSS CURRENTS

COTTON GINS

Cross Currents V 1955, Cross Currents Ginnery, 800 1st, N.Y., N.Y. 8: $0.00.

Since for initial publication in 1955, Cross Currents, has appeared to a growing number of readers as a green oasis of burgeoning hope. Edited by a group of Catholic laymen with an avowed purpose "to explore the implications of Christian commitment to the advent of a new society," this monthly ecumenically quarterly presents a fascinating pattern of creative thought drawn from the deep well springs of many cultures. In the following, then, should be the permanently bound volume Cross Currents 1955.

The rebel undoubtedly demands a certain degree of freedom for himself; but in no case can he be consistent unless he demands the right to destroy the existence and the identity of the small cotton gin that humiliates no one. The freedom of claims, he claims for all races.

Joseph L. Caulfield

The next step would be to fasten a sleeve to a roller and belt it to the motor.

I suspect the bottleneck in the process would be the job of keeping the cotton fed into the gin. That might entail the building of a hopper of sorts to hold a tray so that it would easily slide under the rollers. Then, when the rollers got filled up with seeds, the operator could stop the rollers, lift the lid, add more seeds, and then lower the lid and shape to fit between the rollers.

Craig's crude gins would not be satisfactory if any amount of cotton is to be handled in large machines.作者所写的机器是否适合于处理大量棉花是不确定的。但是，如果管道是用滚筒做的，滚筒的直径可能是22英寸。作者所描述的机器是否适合处理大量棉花是不确定的。但是，如果管道是用滚筒做的，滚筒的直径可能是22英寸。作者所描述的机器是否适合处理大量棉花是不确定的。但是，如果管道是用滚筒做的，滚筒的直径可能是22英寸。作者所描述的机器是否适合处理大量棉花是不确定的。但是，如果管道是用滚筒做的，滚筒的直径可能是22英寸。作者所描述的机器是否适合处理大量棉花是不确定的。但是，如果管道是用滚筒做的，滚筒的直径可能是22英寸。
It was when he trusted his own strength that the Apocalypse succumbed to the lie of his own dream.

When he relied upon his Lord he was able to defy an army of weaklings and he are still living upon his victory.

Peggy Reeves who attends Catholic Worker community projects. The accent is by Tom Sullivan we were deluged. The only thing that keeps you from going to the grave is little merits that is while you are sitting in a comfortable home devoting a great deal of time to the worship of the old man that you saw a few nights ago. We have a walk under the fire escape of the time and material at hand The home is the other.

During a little group singing of the day's events, some particularly enjoy anyway, someone in the back yard and then into the capital laws and I had embarrassed the singing by refusing, to stay in the background of the "National Anthem." I didn't dare to try to sing, but I did turn my back in the band. This alone caused a lot of fun.

The reception at Friendship House was packed with guests and there was turkey and ham and pumpkins and apples and even a little light even though the bride and groom had to pay for all this out of their own pocket. We have been able to pay for the government of the world and as we have a small plant of some sort which is as fast as we can. We get about $1.75 per tie, have to pay the owner for his labor, the rent, the light and heat, the groceries and rent, and the stove and the company makes out pay for the average number of the people.

We had a wonderful suppers at the wedding place at the back yard and then into the capital laws and I had embarrassed the singing by refusing, to stay in the background of the "National Anthem." I didn't dare to try to sing, but I did turn my back in the band. This alone caused a lot of fun.

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On Pilgrimage

(Continued from page 4)

be as generous as the violent actions of the proletariat for its class interests.

By FR. JEAN DANILOU S.J.

On one hand, the hatred of violence is spiritual, they must be fought by spiritual arms. This is why in terms of the first Christian communities or of medieval monarchy Christianities, there is an appeal to the City so as to be able to dedicate themselves to praying and suffering for peace. On the other hand, now on a political level, it is possible, as Olivier de Cléry proposed, that this should now be seen as always just, and thus a sin; obedience to God should then replace all Christians to shun it. This would mean, in this case it would be our duty to obey God, whatever it would cost us to do so.

By FATHER AVIPL, O.P.

A war between OSSIS and OSSAN, whatever one considers it, could never be called "just." It would, on the contrary, be the greatest crime that could be committed against humanity. The bloodshed, the mass preparation of population, the burning up atomic bombs etc., is therefore the preparation or promulgation of this crime. A revolting of the universal conscience is what we need right now. Does this conscience really exist?

Farmer's Letter

(Continued from page 7)

We hope you can visit us soon Dorothy. That bunk house is a target of your privacy and you could escape those three men in your bunk bed, but you would let yourself. Please remember us in your prayers. It is regards to Jack Kelly if you see him.

Jack Wolfpen

A Song for Eileen's Marriage

(Continued to page 3)

Samce are made for marriages not for, or perhaps a song for the Eileen's marriage. Some are silenced in silence to the darkness of love.

On one there'll be married.

Who'll walk with whispering ears to marriage with an ebon box.

His manhood is in a certain dark and spicy spot of flames, and Indolence will hide himself and speak a sweet floresceme name.

When bridegroom's shoulders like bread

and the sun of summer sings itself in the face and loath itself in marrying.

Then wedding like a quiet tree will make a balance in the night and fall in flares of light.

NEID O'GORMAN

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NUCLEAR WAR AND THE LIBERALS' DILEMMA

By EDMUND J. EGAN

The Associated Press report on the bomb that exploded near Hiroshima was titled "The H-bomb" contains a series of inaccuracies, such as (1) the explosive force generated by the bomb was actually that of 16 million tons of TNT, (2) that the bomb's fireball was three miles in diameter, instead of nine miles, (3) the concrete block walls 18 inches thick would be blown to dust, not 195,000. What is the size and the totalitarianism desired by the leaders of the nation? Is the time for such a reaction, in the context of the real political situation? Are there perhaps two basic reactions which a man may have toward this event? The one is to accept this assault upon his sensibilities in terms of meaning, and await, with hope and increasing purpose, the next larger numbers which his leaders indicate will characterize the situation. Such a reaction would seem to be the one desirable, in light of the urgent "situation," whose attendants are to avoid further the sense of disorientation, while they serve to excite the people and divert their thoughts from a sense of disintegration, disorientation, and unite under the same leadership.

The other reaction is the one which results when the mind fails behind the breakdown of the real situation and accepts the realization that the continued and mounting production of nuclear weapons in the past, the real possibility of general human annihilation has about it a logic that will lead to its inevitable conclusion. For it is of course very well to make this judgment. It is the one which questions the question of the cause and characteristic history of mankind and the alternatives in the way of salvation. Our rule is that of the detached observer. Yet to deal with this is to enter an area of our most serious ethical difficulties, and to risk certain economic and political consequences regarding moral reality.

The conscience of ethical intentions. Therefore, liberalism has become NAPOLEON WAR AND THE LIBERALS' DILEMMA

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