

CATHOLIC WORKER



Vol. XXIII No. 6

January, 1957

Subscription
25c Per Year

Price 1c

The Weather And The Bomb

By AMMON HENNACY

"I see a bright light" said a girl, born blind, as she stood facing south at daybreak on the morning of July 16, 1945, in Albuquerque, New Mexico. All that the authorities would admit was that two airplanes must have collided. It was not until August 6 when the U. S. dropped the bomb at Hiroshima that it was known that this "bright light" was the first atom bomb, exploded 90 miles south of Albuquerque at Almagordo. My boss saw the explosion but I was not on the workshift at that time.

About six months later the cattle for many miles from Almagordo were like Joseph's coat of many colors from the radioactive dust. The next year films of the Eastman Kodak Company were being returned spoiled. After detailed investigation it was found that the prevailing southwestern winds had blown atomic dust to Kansas wheat fields and the straw being made into card board had been used to pack the films and thus destroyed their potency.

At the time of the first atom explosion none of the three above effects could have been predicted. Now eleven and a half years afterwards scientists are frightened at the probable results, not only of strontium 90 causing bone cancer, but of the immediate cause of

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On Pilgrimage

By DOROTHY DAY

We are now in the depths of the winter and the wind howls around the house on Peter Maurin farm, and inside it is warm and snug and very quiet. It is good to get down here for one or two days a week and savor the silence of the chapel which looks so beautiful with its two evergreen trees on either side of the altar, the crib still set up because it is not yet the feast of Epiphany when the three kings of the east come to bear gifts and afterwards return to their lands by a hidden route because they might endanger the life of the Christ child.

In the life of the Church the joyful feast of the birth of Christ is followed the very next day by the commemoration of the martyrdom of Stephen who was stoned to death, St. Paul standing by; the martyr and the persecutor, remembered forever in the history of the Church with its feasts and fasts. And when the three kings of the East left the home of the Holy family, that family too had to become a refugee family and go by foot over the terrible desert waste into Egypt. They were not flown out on army planes, nor did they meet the welcome anywhere that the refugees of today are meeting, the love and sympathy the food, clothing and lodging that await the Hungarians as they leave their country and its tragedy. Always there is the strange juxtaposition of the city of this world and the City of God, the terrible contrasts, the light of the Gospel showing what our attitudes should be if we are trying to put on the mind of Christ.

Outside our own children are
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FREEDOM AND AUTHORITY IN THE CHURCH

(A Study of Recent Papal and Episcopal Statements Touching on Freedom of Conscience)

By EDMUND J. EGAN

Recent events in the general area of ecclesiastical magisterium have thrown into sharp focus once again the problems of freedom and authority in the Church. I have reference to the Pope's Christmas message in its bearing upon conscientious objection to war, and to actions taken by members of the American hierarchy regarding attendance at certain motion pictures. Before dealing with these specific issues, however, it may be well to scrutinize, in a very general way, the meaning of and reason for authority in the Christian Church.

It is necessary first, I think, to make one very basic and broad distinction of Church authority into two areas. First, we have that core of moral and dogmatic teaching which must be followed because it is true, because it has upon it the seal of the Holy Spirit, Who guards Christ's Church from error in such matters as constitute a permanent part of her message to the world. It is this authority which categorically commands the conscience of the believer, as entailing his very membership in the Church.

The other great area of authority is that which binds, not because of the truth of its decisions, but because of that hierarchal, authoritative structure of the Church which is necessary if she is to exert a general influence from day

to day in the care of souls. This area is concerned not with the theoretical safeguarding and development of truth, but with the effective implementation of the Church's teaching. This implementation is an essentially social task in which the responsible commanding and commanding of obedience on the part of superiors, and the conscientious response of the faithful, join as inseparable aspects of a single work. This character of collaboration explains why neither obedience nor the authority which commands it can function ideally when one or the other is defective.

The position of the superior and the authority he possesses are not some mysteriously "direct pipeline" from God, but rather have their character logically from the end to which they are ordained. The very notion of the superior is based upon the general assumption that those who have achieved the position of teachers and leaders in the Church will, through their training and effort, and the grace of God, understand and articulate

moral and dogmatic truth preeminently among the faithful. Thus it may be observed that the authority of spiritual superiors in this area is of a directive or legislative kind, in which the obedience commanded is itself characterized by that common end which is purity and vitality in the life of the Church.

What must be grasped with respect to this area of authority is that it has a genuine binding power by virtue of its apostolic mission, yet in its nature is not such that it can directly command individual consciences. This is a point not generally recognized, and the reason would seem to be that the distinction between binding power and absolutely binding power is seldom understood. Legislative and directive authority in the Church binds us, even aside from the rectitude of the content of the legislation or direction, because, if the Church is to function, the action patterns which its structure necessitates must be respected. Thus, while such authority must needs be distinguished from absolute authority, the presumption is always in its favor, and it is only with strong certitude and grave reason that the individual conscience may defy its command.

To take an example from the most august area of papal authority, we have the instance some years ago when Pope Pius XII
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The Message Of The Pope

By ED TURNER

In interpreting or analyzing another man's thought one tends to give his own instead. Therefore, it is only if a message is of great importance or timely and particularly unintelligible to the average man, that we should try to interpret or analyze it. This I feel, is true of the Pope's Christmas message. First, as an address to the whole world from the head of The Church, it is both of importance and timely. Then, too, the official translation is in "Italianate English," a special language for Papal messages to English speaking peoples. Its constructions are impossible and one is forced to diagram sentences to even begin to make them comprehensible. It is doubly dangerous, for the words are English all right, and at a cursory reading one "feels"—rather than knows—what has been said. It is only after comparing various people's impressions that we realize we are dealing with another language than the spoken one we use daily, despite the similarity of words. In fact, one is reminded of a slavish translation of Caesar's Gaulish Wars. It is for these reasons, and with these difficulties in mind, that we present an outline of the Pope's address and significant excerpts from it.

The address falls into six main parts: an introduction in which the theme is stated, the theme in three parts, a fifth part on practical problems, namely: just cause of war, the role of the United Nations, the possibility of disarmament, and the conclusion.

The Introduction

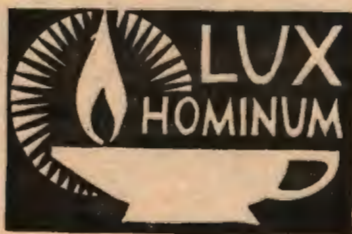
"The . . . mystery of Our Lord's Nativity is . . . to be proclaimed again. . . . The brightness which shown forth . . . and the chorus of angels announcing peace . . . are renewing . . . the divine invitation. . . . may all men able to accept the heavenly invitation . . . (They) would return from the crib . . . glorifying and praising God, because in Christ they too have their only Saviour. . . . Let this . . . be the Christian greeting which Our Fatherly heart intends to express to you this year."

He then presents what he calls "the Contradiction" of our times: "On the one hand there is the confident expectation of modern man . . . that he can create a world of plenty, in wealth and goods, a world free from poverty and uncertainty. On the other hand, there is the bitter reality of the long years of grief and ruin, with the fear . . . of not succeeding in founding even a mere modest be-
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WORKS OF MERCY

1. The order of the day in Catholic circles is to fight Communism.
2. To denounce Communism in Catholic halls is not an efficient way to fight Communism.
3. The daily practice of the Works of Mercy is a more efficient way to fight Communism.
4. The daily practice of the Works of Mercy by the first Christians made the Pagans say about the Christians "See how they love each other."

By PETER MAURIN



CATHOLIC WORKER

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

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ROBERT STEED AMMON HENNACY BETH ROGERS
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223 Chrystie St., New York City—2
Telephone GRamercy 5-9180

Subscription: United States, 25c Yearly Canada and Foreign 30c Yearly
Subscription rate of one cent per copy plus postage applies to bundles of one hundred or more copies each month for one year to be directed to one address

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



On Pilgrimage

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playing, making their daily visit to our cows, Daisy May and Josephine, to our three geese, Faith, Hope and Charity, and the few score chickens which remain after many a feast this winter. (Next spring we will start a few hundred more chicks.) The woods stand stark and bare, the brook runs black between its banks, the dry witch grass in the fields across the street which have not been cultivated for years, wave like a yellow sea. Our own cover crop of winter rye is still green, a promise, a reminder that though every tree and bush looks dead, life is there. We need to mourn the life of faith and hope in our souls and the happiness which winter beauty brings us helps to do that, in spite of the grimness of the world in its present struggle.

That very struggle shows life. The struggle in our own South, which spreads from Montgomery, to Tallahassee, to Birmingham, to Tuscaloosa, the quiet and steady and non violent resistance of the Negro to the long endured affront to his dignity as a son of God, and our brother.

"Let us be kind and orderly," one of the Negro leaders said, according to the radio one morning, and those words were infinitely touching. For days there has been provocation, shots fired at busses, bricks thrown through the windows of Negro stores, insults and violence, and the word is "Be kind." Ruysbroeck wrote "Be kind, be kind and you will soon be saints." Kindness is the outward expression of the love in the heart, and is anything but a mild virtue. In these cases it is heroic. "A kind person is one who acknowledges his kinship with other men and acts upon it, confesses that he owes to them as of one blood with himself the debt of love." (Trench, on the Study of Words.)

And then Hungary

Last night I picked up a Saturday Evening Post and turned to an article on the heroic struggle of Hungary to overcome oppression, and was confronted with a picture of such horror that I gasped. A man suspended by his feet from a tree, being kicked to death by a mob. Others here at Peter Maurin farm said that Life magazine had a whole issue in which there were many such pictures. If our Lives of the Saints contained illustrations of the tortures which the Christian martyrs endured through the ages, being burnt at the stake, drawn and quartered, flayed alive, thrown into boiling oil, women having their breasts cut off,—the very recitation of such horrors makes the

"Love is the responsibility of an I for a you. In this lies the likeness of all who love . . . from the blessedly protected man, whose life is rounded in that of a loved being, to him who is all his life nailed to the cross of the world, and who ventures to bring himself to the dreadful point, to love all men."
I and you, by Martin Buber.
Leipzig, 1923)

blood run cold—we would be accused of being masochists and having a pathological delight in dwelling on scenes of cruelty. Only those who keep always in view man's destiny, confident of God's care, only those who pray daily for increase of faith and hope and charity, can endure.

St. Stephen prayed for his murderers, "lay not this sin to their charge." And it was to be expected that Jesus Christ, would say—He who came to give His life, to lay it down, for His brothers, "Father, forgive them for they know not what they do." All through the lives of the saints there is this "laying down of life," not the taking of it, this forgiveness, with no thought of revenge, this overwhelming love that overcomes fear, this loving to folly, the folly of the Cross.

What are we looking for, what do we expect in this life? "If they have persecuted Me, they will also persecute you. Blessed are they who suffer persecution for justice sake, for theirs is the kingdom of heaven. Take up your cross and follow me. Fear not for I have conquered death. In the world you shall have distress, but have confidence I have overcome the world. If you will serve me, deny yourself. My yoke is easy and my burden light."

This is the mystery of the Christian life, the mystery of love. Even if we don't understand it, we can pray to understand it, we can pray to grow in love.

When the apostles wanted to call down fire from heaven, Jesus said to them, "You know not of what spirit you are."

It is hard to find in this spirit of violence today, the spirit of Christ.

The Encyclical

Perhaps this year more than any other, we have been impressed by the Christmas message of the Holy Father, and more people have called us on the phone to ask us what we think of it. The Pope's messages remind me of the Following of Christ, because in reading them, one sees them as applying to one's self. At Peter Maurin farm, during Lent, Stanley Vishniewsky reads at table and we generally choose the classic Thomas a Kempis' Following of Christ. Stanley likes to tease us by saying, "this is meant for John," or "this is meant for Joe," etc. But he knows, as we all do that we must apply the teaching of the gospels to ourselves first of all. Most of those who were telephoning were applying the Pope's message to a few paragraphs in which he laid down once again the conditions of a just war and pointed out the traditional teaching of the church that if these were fulfilled, a citizen could not be a conscientious objector. Many of his readers like to take this as a condemnation of conscientious objection, but we continue to take the stand that it is impossible for these conditions to be fulfilled. All other means must have been used. Have we as a

country used them, either in Hungary or the Near East or in Egypt? War must be declared by duly constituted authority, elected by the people in free elections? Does this apply to the satellite countries? There must be some probability of success? Is there any probability of success against the armed might of a Russia? The good to be achieved must outweigh the evil. When the Pope follows up this paragraph with a reiterated call for disarmament, we cannot feel that he is calling for war, or endorsing war, as so many are trying to make it appear he is doing.

The great body of the document is directed against man of the "second technical revolution" and that is the man of the west as well as of the east. He emphasizes man's dignity as well as his limitations. He deplores trends in education, and the laicism which separates the state from religion.

There remains much in the message which needs to be studied. I read it first in an unheated Church on a bitter cold day and it took me almost two hours, and I have studied it again. It has warmed my heart to hear the constant discussion of the words of the Holy Father. "I would you were hot or cold. The lukewarm I will spew out of my mouth."

On the one hand the Pope seems to justify the fighting in Hungary. Certainly he cannot be justifying such hatred and bestiality as is evidenced in the newspaper photographs of mob murders. He feels undoubtedly that it is better to fight than to remain in the indifference and cowardice that accepts the exploiter and the oppressor who teaches atheism to little children and confiscates all means of performing the works of mercy, closes and profanes churches and imprisons priests and nuns, submitting them to torture of mind and body.

But if on the other hand, we do not have a trained laity, exercised in the use of the spiritual weapons, one of which is voluntary poverty which must be endured in the exercise of such economic and political weapons as the general strike; if we do not have the kind of courage as was evidenced in Mexico when a long policy of non-violent resistance to persecution was practiced, if we do not have a faith strong enough to move mountains, and a love which will cry out, "Father forgive them, for they know not what they do!"—then we must point to the clergy and say with Ezekiel, "you are shepherds who have not fed your sheep. You have underestimated their spiritual capacities, you have ignored the call, 'be ye therefore perfect, as your heavenly Father is perfect.' You have gone along with the State. You have countenanced racial discrimination, not only among Negro but Mexican and Puerto Rican, you have sought to avoid trouble with the State and community and lo, trouble is upon you. Persecution is deserved and undeserved. God is not mocked.

American generals imprisoned by the communists in Korea pointed out that we Americans had not indoctrinated our soldiers in the values of our American way of life, our spiritual and material values. Another report said that the Communists in China did not so much try to indoctrinate the captured soldiers with communism as break down their faith in their own country.

The army on the one hand demands everything of its men, the hardship of homelessness, cold and heat, hunger and thirst, forced marches, flights over land and sea, terrible voyages packed in ships like sardines in a can. To endure fasting, sleeplessness, and bare ground, the expectation of bodily suffering and even death—all for our country. And on the other hand pampers them by condoning lower moral standards. Love of country, love of duty are noble virtues. But the emphasis unfortunately has been on hatred of enemy, fear of enemy, which flares in wild passion and then dies down in shame and revulsion and the

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THE WEATHER AND THE BOMB

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drought, storms, floods, and altogether bad weather.

"Drought Damage in Billions Sears Southwest Area . . . Blight Called Worst in 700 Years," says a headline in the New York Times of Dec. 9, 1956, followed by a description of the drought in each of the southwestern states.

"Tampering can be dangerous. Nature can be vengeful. We should have a great deal of respect for the planet on which we live," Time magazine quotes super-weatherman Carl Gustaf Rossby, featured on their front page as the man of the week on Dec. 17, 1956. He is quoted as saying, "each year the atmosphere is more polluted by man's airborne refuse. Man's atomic operations have already increased the earth's radioactivity." They continue, "Rossby watches all this with growing misgivings. He feels that the meteorologists and their allies must hurry to understand the atmosphere before some bungler, well-meaning or otherwise, turns it against man."

But the most important article on this subject is that by Dr. Irving Bengelsdorf in the Saturday Review of Literature of July 7, 1956. He feels that Dr. Irving Langmuir, Noble prize winner and expert, has the right idea: "But it would be in line with Dr. Langmuir's chain reaction theory if microscopic fragments of the bomb, perhaps invisible emissions from it, were to trigger off evolving weather prematurely or exaggerate the normal proportion of an existing storm."

I am not a weather expert, but eleven years in the southwest where about every 12th year had more instead of a little rain, and close association with the Old Pioneer whose study of the tree rings whose width measured the rainfall for centuries, coupled with his epigram: "It'll rain; it always has," has made me weather conscious. The reader can study the three articles to which I refer and get a much clearer explanation than I am able to present. I want to show that it is important to think about the connection between bad weather and the bomb.

Bad Weather

"Since the first atomic bomb explosion in 1945, certain weather peculiarities have appeared. Hurricanes have moved up from the Gulf Coast of the U. S. to hazy New England. Tornadoes have multiplied (from 300 in 1951 to 532 in 1953, to 699 in 1954, to over 900 in 1955) and spread from the Southwest and Midwest as far north as Michigan and as far east as Massachusetts. Europe has experienced its most bitter winter in a century. Malaga, Spain, has had its first snow in 70 years; Holland has suffered its worst floods in 500 years."

The Russian bomb set off on Nov. 10, 1955, near Wrangell Island, preceded by bombs on August 4, September 24, and an H-bomb on Nov. 22 caused, it was thought by Dr. Bengelsdorf, extreme cold in Buffalo, Scandinavia, floods in California and Oregon, and ship crossings were the roughest in 35 years. In Canada there was extra heavy snowfall, and drought in the southwest.

The areas hardest hit are west Texas, Oklahoma, New Mexico, Colorado, Arizona, Kansas, and parts of Missouri and Utah. Rivers are drying up: the South Platte being only 29% of normal, Arkansas 35%, Rio Grande and Colorado but 50%, Animas and San Juan 38%. While the Associated Press reports from Washington on December 17 state that 200 barges on the Mississippi necessary to interstate transportation had been stalled because of lack of water in this "mother of waters." So the Supreme Court granted an increase to 8,500 cubic feet a second of water from Lake Michigan to flow backwards through the Illinois-Mississippi waterway at Chicago to move the barges in the Mississippi. This Chicago canal was first opened in 1900. The water level of Lake Michigan has fallen 2½ feet since 1952.

Williams, Arizona, has to haul water for its inhabitants, and small ranchers are selling out to the larger ones as they cannot afford to weather the drought as the saying goes. The cotton and sorghum crop in Oklahoma is 50% of normal and the peanut crop only 33%. Farmers in Texas have lost over 2½ billion dollars from the drought, the area near San Antonio being the worst. In Colorado the Dolores River is dry and many farmers are quitting the land, going to the city, and much of the wheat was lost. Kansas, where we think of farmers being wealthy with their improved machinery have found that even such machinery will not harvest wheat that does not fill out. Corn had only half a crop and wheat only seventenths, with water being rationed in many towns. Ironically enough the only county in New Mexico not designated as a disaster area is Los Alamos County where the bomb was born, and where men have long since ceased to produce, bent it seems on being the center of destruction. Rainfall is half of what it has been. In Missouri many farmers have to haul water, but as agriculture is more diversified there the drought has not produced so much misery. In Utah it is only the Southeast part that suffers.

It was General Patton of choleric fame who cursed God and his Chaplain and said, "get me some good weather." It was, however, Rossby, who studied the weather and predicted that it would clear up so that the invasion on D-day caught the Germans unprepared, as they thought the storm would delay the big attack.

Effect of Bombs

The orthodox weathermen have heretofore dealt with Convergent phenomena, by which is meant that they dealt with events which may be determined if we know the immediate causes, such as that low pressure areas mean bad weather, and high pressure areas mean good weather. Then there is Divergent phenomena explained by Dr. Langmuir who says that from now on progress will come from the study of chain reactions, in which one small, perhaps imperceptible event cascades effects from any point in time. Divergent actions are such as "the damage inflicted on a single gene by a lone X-ray quantum, the pulsing of a Geiger counter by a single electrically charged particle, the leveling of a huge forest by a small match. When applied to weather, the introduction of a small cause, at the right place and time, may determine whether a hurricane or tornado is born or whether a cloud will release its water content."

"The bursting of a nuclear bomb," continues Dr. Bengelsdorf, "therefore, creates finely divided radioactive debris with a subsequent production of myriads of ions. The ions are capable of acting as nuclei for the condensation of raindrops. They might also act by some other triggering mechanism so that upon their descent into moisture-laden clouds a heavier than normal rain would fall . . . The energy change may set off a chain of events over large distances, causing perhaps floods or drought here and unseasonal heat or cold there."

"The day in May 1953 when the mushroom cloud of an A-bomb

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A Baptismal Robe

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Freedom and Authority

(Continued from page 1)

commanded Italian citizens to vote in the elections as a major moral duty under the special set of circumstances prevailing. In such a matter Catholics would generally be bound under obedience to comply, but given the case, for example, of a sincerely convinced Christian Anarchist, who would regard voting as proximate cooperation in a seriously immoral enterprise, an exception would obtain to the binding power of the command. This, as cannot be insisted too strongly, does not infer that the authority of a papal command is not binding, but merely that the authority is not unequivocally binding. When, on the other hand, a Pope issues a directive in the context of making a moral definition, (which generally strengthens or settles an already existing general theological opinion—as for example was done in the matter of artificial birth control) the issue is then not one of mere legislation but of irrefutable Church teaching. And in such a case any individual whose conscience would have him in the Church would necessarily submit to the teaching.

In the light of these principles and distinctions such a matter as the recent Christmas message of the Pope becomes clarified as to its bearing upon conscientious objection. First, it may be observed that no new interpretation of Catholic faith or morals has been made. However, when the Pope spoke of "the situation wherein, every effort to avoid war being expended in vain, war—for effective self defense and with the hope of a favorable outcome against unjust attack—could not be considered unlawful," he clearly restated a standard position of Catholic theologians regarding certain requisites for "just war" i.e., those of last recourse, probability of victory, and just cause. And such a clear restatement of a matter of principle would seem to cement the position of such principle in the moral teaching of the Church.

It must be realized, however, that this statement of principle is seriously circumscribed by what was not treated by His Holiness, and that the very issues which Christian pacifists have found most germane to the problem of war are the issues absent from the Pope's message. The entire problem of means, especially regarding nuclear weapons, a matter treated with some concern in previous writings of Pius XII, is scarcely touched upon. Likewise absent from consideration is any serious analysis of the proportion of good to be achieved by a war as opposed to the evil which could be expected to result. And perhaps above all, there remains the profound moral perspective witnessed by Bernanos and others, which questions in the light of Christian personalism the underlying suppositions of modern military organization as such.

It is clear in respect of these considerations that when the Pope states: "Therefore a Catholic citizen cannot invoke his own conscience in order to refuse to serve and fulfill those duties the law imposes"—that the context, (from which "therefore" takes its direction) is concerned basically with the justice of cause of those who resist or prepare to resist aggression. The same critique must be made of the concomitant endorsement of democratic conscription, which likewise relies on a series of "therefore's" pointing back to the issue of just cause, which, it must be stated again, is only one aspect of the issue where the morality of war is concerned.

That the Pope personally does not approve conscientious objection is I think apparent, and it is well for pacifists to realize this without either evasiveness or undue distress. For the personal ethical evaluations of the man who is Pope, as well as his political, economic, and cultural critiques, are basically to be evaluated on their intellectually accessible merits,

as are the opinions of other men. If, as it would appear in the Christmas message, the Holy Father assumes the probability of just means in modern war, and assumes the fact that certain moral principles are verified in present circumstances (such as the very debatable notion that "every effort to avoid war [has been or is being] expended in vain"), we ought to regard these positions as what they are, perfectly fallible analyses of a difficult situation. And of course a papal statement as to what constitutes right action is likewise in the area of opinion if the statement relies upon, as well as moral principle, data which is not certain, and not itself in the realm of faith or morals. It must be remembered that a political situation entails a dynamic complex of variables, which cannot be treated as a fixed condition in the application of moral principle.

And since the basic contentions of contemporary Christian pacifism involve evaluation of the most subtle yet profoundly significant terms of the political and cultural situation, the specifically limited points indicated by the Pope's Christmas message can have little bearing, as authority, on the pacifist position. It is very likely, of course, that the effects of the message will do harm to pacifism conceived as a cause desirous of increasing its following and its acceptability; but such "harm" is at most a very accidental thing to pacifism conceived as a movement ultimately concerned neither with size nor "effectiveness," but rather dedicated to maintaining a perceived moral truth with a certain purity and intransigence.

The principles of authority and obedience which we have considered, "writ large," as it were, in the specific matter of a papal message, apply also to the issues of episcopal magisterium alluded to earlier in the discussion. The authoritative pronouncements of bishops, however, are innocent of the complexity of papal statements, since they never define Church teaching in any binding fashion (as would command assent) but rather are directive toward actions. As such, in the area of faith and/or morals, localized in a diocese, a bishop may command the obedience of his flock in a given matter. This authority exists in that area, discussed previously, in which the command binds, not absolutely, but generally, and in which the individual conscience must have certitude of its own position and sufficiently grave reason if it will justly consider itself exempt.

Also, as in the case of papal authority, episcopal authority binds at all only within its prescribed area and when its commands are not conditional upon factual, aesthetic, etc. data which a given ordinary may perhaps consider as certain, but which may well be debatable.

In the United States, most instances of episcopal magisterium seem to have appeared in connection with the film, and a brief consideration of specific instances may well be illustrative of principles involved. First, it may be said that in the case of an actually worthless and condemnable film like "The French Line," an action like that of Archbishop Ritter in forbidding Catholics to see it would appear quite unequivocal in the obedience required, since no serious reason to disobey could be admitted, save perhaps for a film critic, sociologist or psychologist on an unhappy assignment.

If, on the other hand, a serious artistic achievement such as "Letters from My Windmill" or "The Miracle" were condemned by a bishop who also forbade his flock to see the films, any individual with a genuine aesthetic involvement in the art of the film would have in favor of his disobedience

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In The Market Place

By AMMON HENNACY

"Don't you get tired saying the same words over and over?" said two urchins at Union Square as they heard me say, "Catholic Worker, one cent, Catholic peace paper, a penny. Best paper in the world, one cent." I told them that the average sale was about 25 papers an hour and that one had to be patient. Father McCoy came to my rescue again the other Sunday when a woman wondered if the CW was a Catholic paper or not as I was selling near St. Francis Church. I advised her to ask a priest and she said that she had asked one and he did not like the paper. "Ask another one and see what he says," I replied, and just then Father McCoy appeared saying that she could not read a better Catholic paper. She felt that she liked a certain right wing Catholic paper best and his reply was that this was a matter of opinion. Seymour Eichel, and Loren Miner.

This young man, son of Julius Eichel who went to prison in both World Wars and who refused to register for the draft, was sentenced December 27 by Judge Inch

ST. TIMOTHY &
ST. PAUL



in the Federal Court in Brooklyn to a year and a day in prison. Conrad Lynn, his lawyer, asked the judge to allow him out on bail pending appeal, but this was refused. The judge appeared to be kindly but it was difficult for him to understand why Seymour considered himself "immune" from the army and would not register for the draft and accept service as a non-combatant. Seymour had openly stated for eight years that he would refuse to register but was only arrested two days before he was 26. What the judge did not take into account was that the draft law only allows those to be CO's who are such "because of religious training and belief." Seymour is not religious, being an absolute radical pacifist from economic views, so it is unlikely that a draft board would allow him to be other than in the army or in jail.

Today I heard of the honorable discharge from the army of my friend Loren Miner who had enlisted in the army and becoming a pacifist, had deserted several times. Finally upon his latest desertion he visited us, and having read my book, asked my advice. I told him to make up his mind what he wanted to do and then do it. So on last September 20 he wrote the following letter to his commanding officer:

"I find I am unable to be both a Christian and a soldier. This is something I have known for a long time and is what finally prompted me to go A.W.O.L. However, I can see I am no better able to serve Christ while in hiding. Unless I openly oppose war and its attendant taxes and coercion, I am almost as useless to my principles as if I'd remained a soldier. Therefore, I've returned to military jurisdiction, not to support it, but to accept the consequences of resisting it."

Loren E. Miner.

We sent Christmas cards to those imprisoned under the Smith Act

and a small check for their families, cards to the seven CO's in jail, and a check for those refugees from Franco tyranny helped by the Spanish Refugee Aid through Nancy MacDonald.

Picketing

Kerran and I from the CW accompanied War Resisters and Quakers to Washington, D. C. December 1st to picket the White House for amnesty for CO's. We had no trouble as we do this each December. While there, I spoke to an informal group, many of whom felt that all that was needed was to send some of our prosperity to backward countries and to continue with our American way of life. My message was that this Way of Life was based upon exploitation of the rest of the world and that our war economy was entirely anti-Christ.

We continue to picket Kohler's show room at 99½ Park Avenue the first Thursday of each month from 11:30 until 2. Some readers have cancelled subscriptions because of our action, but we are used to being unpopular and will continue.

Anne Marie Stokes and I picketed the consulate of South Africa along with War Resisters, Quakers and others because of the imprisonment of 150 whites who were against the repressive laws there against the natives.

Daniel Dolci

We sent the following air mail letter to Daniel Dolci in Palermo, Sicily, when we read a Reuters dispatch saying that he and nineteen others were on a one week hunger strike because "one-fifth of the countryside around his city live for the most part on weeds, snails, and frogs, or by collecting firewood or by begging." His manifesto called for "new social structures. About sixty people have been bloodily killed in Palermo this year by the Mafia, whose systems of violence are again tending to become chronic."

December 17, 1956

Dear Fellow Worker Dolci:

We of the Catholic Worker have read of you before and as in the enclosed clipping have written about your noble and self-sacrificing efforts on behalf of the poor of your community. (April 1956). We live here in voluntary poverty near the Bowery and seek to help those around us. And we, like you, look forward to a society uncontaminated by poverty, war and those whose exploitation causes poverty and war.

We glory in your sacrifice of fasting and we will pray for the success of your mission daily at Mass. Each year I fast for as many days as it is years since we dropped the atom bomb. I do this on the anniversary of the first bomb at Hiroshima, August 6th. So next year I will fast twelve days. I have also openly refused to pay an income tax for war and as I fast I picket the tax office. Today I will fast twenty-four hours with you.

Be assured that none of your efforts are wasted. Gandhi endured insults, not only from the enemy, but from his own people for decades until his cause was victorious. You and your sympathizers are blazing a trail for others to follow. You are truly following in the spirit of St. Francis of Assisi.

In Christ the Worker,

Ammon Hennacy, Dorothy Day, Charles McCormack, Kerran Dugan.

Note: Robert Stead, associate editor, was away and could not sign the letter.

Indians

I attended the Christmas Party of the Indian League of the Americas. Outstanding was a dance by an Inca, and that of a ten year old Hopi boy from New Haven, Conn., where his father is employed in the railroad shops. They were from Second Mesa, Arizona. I had the pleasure of seeing a two week old bright eyed Hopi baby brother of his too.

Word comes of the partial success of those Indian groups and

the Government who seek to get the Indian away from the reservations into cities by promises of well paying jobs. This evasion of the duty of the Government in keeping treaties made with the Indians has not fooled some of them in California who wrote to me expressing solidarity with the CW in publicizing their grievances. They told of a meeting held at Hotevilla, Third Mesa of the Hopi on October 19 attended by representatives of various tribes and of various religions, including the Mormons, Bahai, Oaspe and the Ananai of Japan. The Indians who wrote to me were from the Hopi, Powhatan, Mohawk and Chippewa.

Meetings

Some radicals at Brown University in Providence, R.I. asked me to speak to them and I did so. Norman Thomas was speaking there the same night so I had a small audience, some of whom were Catholics, including a priest who greeted me kindly. Rushing home I spoke to about seventy-five Protestant ministers and theological students here at the CW about our principles, following later that night with taking part in a discussion with Bob Gilmore's Quaker group on the general idea of the one-man-revolution.

Peacemakers Conference

Lee Pagano, our anarchist friend and sandal maker, came up for the CW Follies and drove me back to his home at New Hope, Pa., and later to Philadelphia where I visited our prisoner friend at Eastern Penitentiary. We spoke of there being no time with God, of the responsibility of each individual to God as he understood this responsibility. More than a score of months under death sentence, a terrible stretched-out ordeal. We again reiterate — we are against capital punishment.

We went to Manumit School where the Peacemakers Conference was being held. I had not met Wally Nelson and J. B. Penner since we picketed and fasted for a week in Washington, D.C. Easter week of 1950 against the H Bomb. Bill Terry, Negro union organizer from Chicago, recently aware of the pacifist message, gave interesting details of the ghetto where he lived and wanted to know about the CW Houses of Hospitality. I was especially charmed by Rev. Norman Long of the Koinonia Community, near Americus, Ga., as was Lee who offered to go there for some months and do the work of shoe repairing and garage work which the surrounding community refuse to do for them because Negroes were a part of their co-operative farm. Lee would set up units whereby they could function more like the self sufficient plantation that Thomas Jefferson wrote about as being the ideal society. One positive result of the Conference was the sending of Wally, who has had experience as a Negro organizer, and manager of an egg route in Ohio, and Bob Lutweller of Woolmandale Farm in Pa., to Montgomery to act as a contact between the Montgomery Improvement Association and Koinonia to market the eggs which 4,000 chickens produce, for the White Citizens Councils have boycotted the sale of eggs there which provided ready money for the Koinonia Community.

Bob and Marjorie Swann at whose home I had had a meeting in Chicago in 1954 did much to organize this Conference attended by about fifty people. Ernest Bromley, tax-refuser from Sharonville, Ohio—near Grailville, was there. An educational seminar will be held for two weeks in May or September at Lutweller's Woolmandale Farm. Peacemakers publish a monthly from Yellow Springs, Ohio. They are the radicals from the Fellowship of Reconciliation and War Resisters League with an individualist anarchist fringe affiliated nowhere else. As I do many of the things which they do I have worked unofficially with them these past years.

GEORGE BOYLE CO-OP PHILOSOPHER

By ARTHUR SHEEHAN

A few weeks ago, in a Canadian paper that comes to our house, I found the news that George Boyle, widely known writer on cooperatives and an admirer of the Catholic Worker, had died in Antigonish, Nova Scotia, on October 26. Thus I learned of the passing of a friend, one with whom I had shared hard days and with whom I had for many years exchanged views on cooperatives and Peter Maurin's ideas.

George liked to visit St. Joseph's House of Hospitality to meet Peter and Dorothy and see the work. Many years of ill health limited his travels. He could not come often. Before I met him, he had spent nine years in a sanatorium. Later, by a strange coincidence, we both had to undergo the same operation in a Halifax hospital and spent the long slow months of recuperation in the very same hospital room.

In recent years occasional notes kept up the lifeline of communication but neither of us was very good at that!

I often heard Peter Maurin refer to George's first book "Democracy's Second Chance," especially to the first two chapters "Flight from the Land" and "Power in the Organic." They explained so well what Peter meant by an organic movement in contrast to a political one. The Worker, Peter felt, should be an organic unit of persons who agreed on certain principles and worked for them, together.

An organized thing can be put together brick by brick, if it is a building, or bricklayer by bricklayer, if it is a political entity. It exists, anyhow, as the result of an external will, while an organic thing comes into being from the unfolding of an inner life—like a flower or an idea.

George saw the cooperative movement as an organic being. He knew its spirit must be constantly nourished and kept alive, for as a mere organization without inner vitality it might wither. He always worked, by writing, lecturing, and conversation, to feed that inner life. Hence he was at one with Peter's idea of continuous indoctrination and mental growth.

He had been a brilliant student at St. Francis Xavier University in Antigonish, Nova Scotia. For some time he was a newspaperman in the southern United States, and later became White House correspondent for a syndicate. It seemed he could look forward to a brilliant career as a journalist. In fact, he was just about to join the staff of "The New York Times" when his health broke down. Then followed the discouraging years of physical imprisonment on a hospital bed—a hard blow for an ambitious and successful young man.

A nurse who admired George very much first gave me a glimpse of his thinking. She came into my room one day radiant with the news that George was coming to our hospital. I was quite impressed by her mingled awe and admiration. In reply to my questions, she gave me a magazine article he had written. In it he explained how he had first learned to live after accepting the fact that he must die. Afterward he was truly to live, a rich and dedicated life, but never free from suffering.

When his health improved somewhat, George took on the work of editing the local weekly. To this job he later added the editorship of "The Maritime Cooperator," voice of the Antigonish cooperative movement. Still there were many days when the editing was done from a hospital bed.

Bishop Patrick Bray of Saint John, New Brunswick, his cousin and a former teacher of mine, once said to me: "George is the mind of that movement!" A large statement when you realize it included such persons as the dynamic Dr. Moses Coady, famed adult educator; Father James Tompkins, and many other outstanding persons. Another noted man at St. Francis University was Bishop Alexander MacDonald, whose writings on the Mass are seriously considered by theologians to rank with such great studies as that of de la Taille!

One of George's brothers became Bishop of Charlottetown. He too was noted for scholarship and did much to extend the cooperative movement in Prince Edward Island, through St. Dunstan's University there. Brendan O'Grady who wrote his doctoral thesis on Peter Maurin teaches at this university.

Another relative—George's uncle—was a pioneer monk who brought the Trappist Order to Rhode Island. Accompanied by three other monks and a freight car of farm equipment he set out from the monastery at Tracadie

in Nova Scotia. Near Providence they established the monastery of Our Lady of the Valley. While passing through Boston their community purse was stolen but this small setback hardly daunted those staunch souls.

This rugged approach to problems is not simply the result of religious inspiration, for in a way it typifies the Nova Scotians.

I remember the story of the founding of St. Francis Xavier University. A bishop told four priests to start it, but he gave them no funds. They sat down to their first meal with no food on the table! That day they could not even provide for their own needs but today the institution they began is world-famous and has provided for the needs of countless men. I once asked a nun in Nova Scotia how she had managed to start a large hospital.

"My superior gave me \$3.29," she answered.

Occasionally Father Jimmy Tompkins and George visited New York together. Then there would be great discussions. Once Peter Maurin and Father Jimmy exchanged views for seventy-two hours steadily. The peppery Canadian priest couldn't quite understand why Peter Maurin "wasted" his time on the Bowery.

"He could be a world leader," Father told me, "if only he would get away from the Bowery." He missed the point of Peter's program but George grasped clearly Peter's emphasis on the works of mercy. Later George wrote a biography of Father Tompkins.

George particularly liked Peter Maurin's personalist ideas. He was chary of socialism in the cooperative movement. Like Peter he saw no great value in bigness and impersonalism. Too many of the cooperators, discovering the power in united action through study clubs, credit unions, and buying organizations, wanted bigger and bigger developments.

Above all, George wanted to give the farmers a philosophy of living. He had his own little acreage and worked it to the limits of his impaired strength. It was perhaps symbolic. Divine Providence may have kept these efforts little as if George were to exemplify the importance of small beginnings in an age enchanted and bemused by bigness. George had seen clearly the awful implications of a technology that can strip the earth nude in its wealth-creating madness yet give no satisfying meaning to life!

My wife and I saw one of George's books, "A Poor Man's Prayer," come into being, chapter by chapter. Never confident of his own ability, he would visit us each week with his growing manuscript, full of ideas, questions and occasional moods of sadness. The work was done with tremendous difficulty and suffering.

"Sometimes I can write only for an hour a day because of my headaches," he told us then, and this too was symbolic of his life.

FIGHTING COMMUNISM

Peter Maurin wrote:

The Catholic Worker proposes fighting Communism the way the first Christians fought Pagan Romanism through the Works of Mercy.

The Catholic Worker proposes fighting Communism the way the Irish scholars fought Pagan Feudalism, through Round Table Discussions, Houses of Hospitality, Farming Communes.

The Communists do not build Communism they build Socialism.

The Catholic Worker does not build Catholic Socialism it builds Catholic Communism.

The Catholic Worker builds Catholic Communism the way the first Christians and the Irish scholars built Catholic Communism.

The Catholic Worker believes that there is no better Communism than Catholic Communism and that there is no better way to build Catholic Communism than by building Catholic Communes.

Catholic Communes are not a new thing they are an old thing

Catholic Communes are so old that Catholics have forgotten them.

Communists have not invented anything, not even the name Commune.

The Communist Ideal is the Common Good ideal—the ideal of Blessed Thomas More, the ideal of Saint Thomas Aquinas the ideal of the Irish scholars, the ideal of the first Christians.

The doctrine of the Common Good of Saint Thomas Aquinas is still a Catholic doctrine.

We don't need a new doctrine, We need an old technique.

We need the old technique of the first Christians and the Irish scholars.

What was good for the first Christians and the Irish scholars ought to be good enough for us,

What was practical for them ought to be practical for us.

When this book was finished the credit union world was quite excited about it. In "A Poor Man's Prayer" he described in novel form the life of Alphonse Desjardins, the Canadian parliamentary reporter who started the first North American credit union. The book was written on the one hundredth anniversary of the credit union movement. "The Bridge," national credit union magazine, praised it for over a year, and officials told me many copies were sold in the credit union world—not an insignificant world either, for there are now 18,000 credit unions in North America and millions of members. Even parish credit unions are enjoying tremendous growth. There are over four hundred in this country and new ones seem to start almost weekly in Canada!

Desjardins, initiating his first credit union at Levis in Quebec with an initial deposit of ten cents was beginning a cultural revolution in the field where it was most needed—money. It was the old spirit of the Franciscans who had developed the *mons pietatis*—"mountains of piety," religious loan societies of the Middle Ages.

Yet Desjardins, who was to inspire Edward Filene to give a million dollars to develop this movement in the United States, remained all his life a parliamentary reporter on "The Hansard," equivalent of "The Congressional Record." He never earned more than \$2,000 a year. He always carried his lunch to work in a paper bag to save money. George told this man's story in a thrilling way. It would make a wonderful movie, if Hollywood had but the insight!

While working on this book in New York, George met Doris Duffy. They were married and went to live in Antigonish, George's home town. Doris had been at Catholic University in Washington studying economics and my wife had known her there. Later she joined the faculty of Manhattanville College in New York and did editorial work for "America" magazine. After moving to Nova Scotia she became professor of economics at St. Francis Xavier University. Just recently we read that she had addressed the Bishops of Canada and some members of Parliament on the subject of labor unions.

Profoundly serious in his writings, George could also be tremendously gay. The folklore of Nova Scotia was part of him and it was a wonderful experience to hear him, pipe in hand, with his almost Scottish burr, telling stories. He was a gifted raconteur re-creating in a New York apartment all the color, humor and character of Nova Scotia and its people. He could have written a fine novel about the personalities of the cooperative movement, for he knew it so well, but perhaps his sensitivity to the feelings of others discouraged him from undertaking this. When Father Leo Ward wrote his excellent book "Nova Scotia, Land of Cooperators," some thought he was making fun of them in describing their frugal way of life. Of course this was not so.

George lectured often, sometimes at St. Francis University, sometimes here and there among the thousands of study clubs in Eastern Nova Scotia, always adding his own new dimension of thought. He had the spirit of the extension movement which reaches out all over the world, observing what other leaders and groups are doing. Everything worthwhile must be brought back, sifted, and passed on to the farmers, fishermen and coal miners.

St. Thomas wrote that the farmer and craftsman are society's real leaders because they either cooperate with God in producing living things or they apply God-given thought to the dead materials of the land. George, as well as Peter Maurin, shared this view. In the cooperative movement there was a tendency to invert right order by making the consumer king. He may have the money and call the tune. He may be powerful, but he is still secondary in the creative order.

George was a tall spare handsome man who walked with a slight stoop. His face reflected his vibrant personality. His keen eye, like his keen mind, took in every situation. He saw its serious side and its humorous side, but always he was placing it into his all-inclusive philosophy. George had a poet's sensitivity. Beneath the appearances of things he saw the eternal meanings and even in his funniest stories there was always pathos.

"I have been re-reading 'Democracy's Second Chance' for something to quote to show his thought in his own words. The quotations are either too long for the space of this article or too short to suggest the richness of his mind. Like the voice that spoke to St. Augustine I can only say—'Take and read.'"

I hope this may stand as a small tribute to a friend, a man with his own unique talents, his own unique sufferings, his own unique greatness. Let us remember him in our prayers.

DEATH BY KINDNESS

The State can kill by kindness. It will kill by kindness if you allow it to turn society into a kindergarten. If you allow it to become something outside society, something to which you are passive... if you allow it to do for you things which it is part of your human life of making to do for yourself, then you lose your heritage, even though you lose it so gradually that you fail to notice your loss. The first stage is to sink into selfishness and forget the ideal of a common work... The second stage follows inevitably: you treat it as a matter of course that the State should take over from you the work, not only of building society, but even of the making of your own life. You will be killed, not by State tyranny, but by social service.—Gerald Vann, O.P., in *The Heart of Man*.

START FROM THE SMALL

Just as you cannot expect to find the atmosphere of home in a school so large that the children cease to be regarded as human beings, and become mere units, so you cannot expect the idea of community to flourish in a society which consists simply in a single centralized authority and a vast amorphous mass of individuals. You have a much better example of a reasonable human order in the little village school where the children learn to be a family, so as later on to make their lives together in the village as a village community. If you want an order which is alive and not a dead standardization, you must start from the small unit and go by gradual stages to the large: the individual man and woman finding their life in the home; the home helping to make the life of the village or town; this in its turn helping to form the life of the larger community of district or county or province; and only then coming, through the various contributions of these parts of the nation, to the life of the nation itself, which in its turn has its part to play, its particular gift to bring to the life of the world.—Father Gerald Vann, O.P., in *The Heart of Man*.

BOOK REVIEWS

THE BRIDGE, A Yearbook of Judaean-Christian Studies II, edited by John M. Oesterreicher, Pantheon Books, N. Y.; \$3.95. Reviewed by Cornelia and Irving Sussman.

In the Word of Thanks with which Fr. Oesterreicher prefaces the second volume of *The Bridge*, he says: "It is with deep gratitude to God and to our many friends that we enter upon our second year. We are grateful to Eugene Cardinal Tisserant, Dean of the College of Cardinals, who told us how glad he was that *The Bridge* gave thought to the Jewish tradition of old. We are grateful to Archbishop Richard J. Cushing of Boston, who spoke in a broadcast about *The Bridge's* 'high level of scholarship, fruitful of understanding and love and grace'; and to Sister Medelewa, csc., president of St. Mary's College, Notre Dame. We are grateful to Rabbi Leo Baeck of London, the venerable survivor of the cruelties of Theresienstadt, for approval that could not be warmer."

The list of friends is a long one, and Fr. Oesterreicher in his warm expression of thanks speaks for his entire editorial board, including the least of its members, the two reviewers who now undertake to tell the reader a little about this new volume of *The Bridge*. Perhaps it seems somewhat unconventional for persons connected with a book to review it. We would prefer to suggest that we are only going to talk about *The Bridge* and its purpose, and to hope that our enthusiasm will be shared by all who are prejudiced in favor of truth and love.

In *The Word Is A Seed*, the first study in the second volume of *The Bridge*, Fr. Alexander Jones, professor of Sacred Scripture and Hebrew at Upholland College in Lancashire, England, says:

"Strictly speaking... the history of religion is not so much nor essentially, the story of man's quest for God but of God's for man. The story begins with man's creation... the making of the bond between man and God... creation is a Word of God to man—the first Word of God to man."

As Fr. Jones unfolds his illuminating exposition, the nature of the divine dialogue instituted by God between Himself and man is revealed with living clarity. It is within this pattern of the divine dialogue that one must understand the purpose and direction of *The Bridge*. "All the great themes of the Old Testament—and they are all 'words' of God... work toward a sublime maturity they do not find except in the New," writes Fr. Jones. "Of such themes we shall examine one: the theme of the Word of God itself. It is the very term we apply to the Scriptures... Scripture grows, ripens into Christ, is Christ, for the word of God is a seed."

Seen thus, in correct perspective, *The Bridge*, whose explicit purpose is to serve the "never resting dialogue of Christians and Jews" is the truest kind of dialogue, a sincere and loving encounter between Christian and Jew on the subject of God's theme. And so, nowhere in the book does one come across futile argument for the sake of argument, the exhausting accumulation of pros and cons, and the resulting exhausted "problem" to be filed away in some dead file. The divine dialogue is a living Thing; the living Word of the living God. "When God chose to shape a single people as the organ of His message to the world," says Fr. Jones, "the Word became more articulate. The voice of God sharpened, as it were, into a series of specific commands addressed to a nation: into the Sinaitic Code, which, in the most ancient legislative texts of the Bible, is called 'the words.'"

These "words" are indeed well-known to the second party of the dialogue, the Jews. Jewish scholars and men of religion have spoken much on the subject of these "words." In *The Bridge* the Christian speaks. He speaks of "the Word that had spoken to man from rock and river... this same Word" that took "to itself a human body"; the Word at last fulfilled.

As God goes in quest for man, so he requires of man that he go in quest for his brother. This is the nature of the "never resting dialogue between Christians and Jews"; *The Bridge* serves equally the never resting dialogue between Christian and Christian.

The Mysterious Destinies Of Israel by Monsignor Charles Journet, professor of theology at the Grand Seminaire in Fribourg, tells the story of this beautiful and profound movement. "It would be a fundamental misunderstanding of Israel's singularity," he writes, "were one to forget, even for a moment, that its end was not the good of Israel only but that of the whole human race." Holding the mysterious destiny of Israel up in the great light of loving clarification, he shines it as a reflecting mirror into the fact of all mankind.

"To say Yes to God is always, for each one of us, to consent to a Love greater than we can imagine, and to say No is to offend a Love infinite and truly incomprehensible. So it had to be with the people of Israel. Since it had been prepared by the patient and pressing revelation of the prophets to receive its Saviour, its Yes or No had necessarily to express a unique mystery and had to bring about incalculable historic consequences. While the Yes of the remnant gave birth to the Church, the No of the leaders and of all those who followed them gave birth to the Israel of exile. But in that failure, they were, as Israel always is, a mirror of the sins of all men."

Monsignor Journet reminds us that "lukewarm Christians seem rather to make every effort to hinder their return to the kingdom. In our day it is the mediocre Christians who shamefully block the march of history and 'keep Christ nailed to the cross.'"

The theme of the Old Testament, the "words" of God growing toward fulfillment in the New, is disclosed in essay after essay in *The Bridge* with a variety which opens new perspectives, illuminating the manifold complexity of the great tree which grew from a mustard seed.

The Community of Qumran by Fr. John M. Oesterreicher tells the exciting story of the discovery of the Dead Sea Scrolls in words which evoke the very life of the men who wrote the scrolls. The inner content of this ancient community is explored with the kind of insight which only intellectual profundity wedded to true love can give.

Compared to Edmund Wilson's "mischievous" and self-consciously divisive book on the same subject, one is struck by the tremendous difference between scholarship, understanding, and love brought to bear on a subject, and sensation-hunting reportorial journalism. Fr. Oesterreicher points out, among other things, that "there was nothing partisan" in Jesus; "rather did He draw apostles and disciples from all 'parties.'"

The Painter and the Prophets by Barry Ulanov is an intensive, original, deeply rewarding pursuit of the meaning of Michelangelo, through all of his work, but particularly the Sistine Chapel—a moving revelation of Michelangelo's "prayer in paint."

Very probing in a different way is Fr. Joseph N. Moody's *Dreyfus and After*. Here, in a sharp and vivid style, Fr. Moody makes some telling observations on the "frightening responsibility" of the Catholic press. "The Affair reminds us that the Catholic press can err, and err gravely. It must seek the truth in fear and trembling."

In the Perspectives which follow the Studies, Fr. Quentin Lauer of Fordham University brilliantly explores *The Genius of Biblical Thought* through the evocative suggestion that "God makes use of the thought-patterns peculiar to those men who are His instruments"; Mother Kathryn Sullivan in *Pro Perfidis Judaels*, writes sensitively on the eighth of the Intercessory Prayers of the Good Friday service; Mary Ruth Bede penetrates the inner meaning of *The Blessings of the Jewish Prayer Book* with rich insight; and Richard J. Shoenk, writing on Chaucer's *Prioresse: Mercy and Tender Heart* combines originality with exactitude and a lively style to reach the understanding of every reader. No one after reading this essay could ever again level against Chaucer the charge of anti-Semitism. The final Perspective in this section is an inspiring and beautiful meditation called *The Beasts and the Everlasting Love* by Friedrich E. Pater. "Friedrich Pater's meditations echo," says Fr. John Oesterreicher, "the compassion of great Catholic mystics like Blessed Henry Suso, who confessed that the wants of all the creatures on the earth went to his heart..."

The Surveys which follow the Perspectives include a thoughtful account of the Second Assembly of the World Council of Churches, called *Hope and Despair at Evanston* by Edward H. Flannery, and Fr. William Keller's important and incisive *Anti-Semitism in the Soviet Union*.

Rounding out *The Bridge* are the book reviews at the end which treat of their subject matter always in the light of the dialogue, the loving encounter, between Christian and Jew. Here are to be found searching observations on Joseph Klausner's *The Messianic Idea in Israel*; on Rabbi Jacob B. Agus' *Guideposts in Modern Judaism*; on Jacob Epstein's *An Autobiography*; on John Beatty's *The Iron Curtain Over America*; J. Edgar Bruns, Edward A. Synan, the Sussmans, and John J. Bracken are the respective authors of these reviews.

"Wherever the 'other' is met not as an object but as a 'thou,' a living and loved being, there is a dialogue," writes Fr. Oesterreicher in his introductory note. "...to serve a dialogue is something deeper and more fruitful than to enter into a discussion."

THE LIFE OF MAN WITH GOD by Thomas Verner Moore, Carthusian Harcourt, Brace & Co. \$3.95.

One of the recommendations of "The Life of Man with God" has been phrased thus: "Although simply written, this is the work of a trained psychologist." The true worth of Father Moore's book, however, lies beyond the realm of psychology: it is to be found in the very title of the book, written as it was by one whose own life with God is urging him to call all souls to "Taste and see that the Lord is sweet."

The author's keen knowledge of psychology is manifest in his choice of a way to "stimulate men to holiness by letting them see the inner life of those who live with God," and as a result he has written a book that has been chosen by one of the book clubs for its monthly selection. Some two hundred questionnaires were sent out, the answers to which form much of the material used in this book. Many other books have been written describing the spiritual life, but this one is unique in that the reader is offered examples, not from the lives of canonized saints, most of them long since dead, but from those of persons living today, both in the world and behind cloistered walls. The author has been careful to see that a true cross-section of life is represented day laborer and professional, Negro and white, young and old, man and woman, lay person and religious. Father Moore has a simple, yet profound, truth to teach us: "Each and every human being is destined to be a friend of God," and makes it clear that the call is for all, regardless of the form their vocations may take. As a matter of fact, the reader feels that the laity is especially close to Father Moore's heart, and that he hopes to bring its members to a realization that God is calling them to sanctity today, in this twentieth century world. This effort is in complete accord with the desires of our Holy Father, as evidenced in his appeals to the faithful to center their lives more and more in Christ.

The book opens with a series of autobiographical sketches of persons living today. This arrangement, though it may not appeal to all types of reader, has been used to attract and encourage those who may feel that to seek God above all things one must necessarily live in a world apart, occupied solely by a species of etherialized creatures termed "saints." As Father Moore says: "But many might say: 'But they were saints. I pray thee, hold me excused.'" By seeing how "Shorty McGee," who may be working side by side with him as a steam-fitter, may at the same time be living in continuous union with God, the reader comes to understand that when God sends out a universal call to all souls, He also makes it possible for them to answer His call, in no matter which walk of life they may find themselves. "How can that way still be

rough which has been worn smooth by the feet of so many?"

After the introductory sketches, Father Moore takes up various aspects of the spiritual life, again illustrating his points with living examples. The style is simple, completely twentieth century, practical for all, with even a step-by-step procedure for the beginner, together with a list of books to help guide him. This is not to say that "The Life of Man with God" was written only for those whose interest in things spiritual is just awakening... quite the contrary, as it very definitely urges those on who may have come to a stumbling block along the way.

It seems to this viewer that, along with this exposition of the spiritual effort, there is another problem that the author would like to solve. That is the question of whether a soul can attain complete union with God in this life without the aid of the mystic graces. Again and again this theme comes into the text, and Father Moore uses the experiences of his present-day correspondents to help solve the problem, backed always by the authoritative writings of the great masters of mystical theology, Saints Teresa and John of the Cross.

In considering various aspects of the life of man with God, Father Moore often uses his knowledge of psychology to clarify his points, for instance, in explaining what happens to a soul in time of temptation, or in discussing the emotional drives in connection with the rebellion of nature to the spiritual effort. He makes the reader aware that the life of the spirit manifests itself on the psychological, and also on the physical, levels, although he does not develop this aspect to the extent that he is no doubt capable of doing, qualified as he is by being medical doctor, psychiatrist, priest, and spiritual director.

One chapter that was of especial interest was the one entitled: "Penance and the Cross and the Joy of Life," in which there are a few paragraphs on the subject of victimhood. There seems to be such a wide spread misconception of the term and of what it means to offer oneself as a victim soul, that it is most welcome to read Father Moore's healthy thoughts upon this subject.

All through the book the reader will feel the deep sincerity of Father Moore, whose message can best be summed up in his own words:

"God willed to associate human beings with Himself in the work of His apostolate..."

"But the power of the human apostle comes to him from the eternal Word..."

"The fundamental and essential thing in the apostle of Christ is that he should abide in Christ..."

"Whether his apostolate will be that of prayer or preaching depends on the call of God. Its power will depend on the spotlessness of a life of sanctity which allows God's grace to flow through the apostle, more or less unimpeded, to the souls of others."

"Early Christianity was keenly alive to this obligation: the apostolate of the spiritual life which is LIVING CHRIST..."

"This apostolate of sanctity continues its work in our day and it is to this apostolate that you are called."

"The one thing necessary is to love God and show it by living as He wants you to live. If you do this wherever you are you will preach a powerful daily sermon by the silent example of a holy life. Don't wait for somebody to organize you. God Himself will organize any one who leads a holy life and will synthesize all his activities."

A. K. C.

ABBE PIERRE SPEAKS

By KERRAN DUGAN

One night in the fall of 1952, in a bare-bulbed room in a priest-worker house in a proletarian section of Paris, Louise Demieller told me the story of the man she was working with—the bearded priest who was leading rag-pickers and homeless families into community life at Emmaus. We told Abbe Pierre's story in the CW shortly thereafter and have retold it since. When the Abbe rose up to rally all of Paris to shelter the freezing homeless in the terrible winter of 1953-54, the secular press put him in headlines around the world. Now he tells his own story, so to speak, in a collection of talks and interviews given over French television during the Lent of last year—*Vers L'Homme*, published in Paris by Les Editions Du Cerf. (There is an English translation published by Sheed and Ward under the title *Abbe Pierre Speaks*.)

Abbe Pierre does not really speak about himself in this book. He universalizes his historic Paris appeal and speaks in behalf of the poor of the whole world.

Three years ago the *Reporter* magazine dramatized the destitution existing throughout the world by colored maps on the inside of the covers of its yearbook. The maps showed that more than half the people in the world go to bed—or to sleep anyway—without getting enough food to keep their bellies from aching and their muscles from beri-beri. It was Marx who long ago bothered to see that the problem lay in distribution and not in production, and since Marx it has continued to be secular scientists, sociologists, and social workers who have concerned themselves with the problem. We Christians, who should have been in the forefront all along, embracing the problem as a work of mercy and solving it by distributing the cloaks from our own backs, have been too busy denouncing Marx to bother. To the millions of empty stomachs in the world we have been content to quote the comforting word that "it is not by bread alone that man lives." Books like this one of Abbe Pierre's may help to push us out of the "suffocating soulfulness" (as Thomas Mann called it) in which we are perishing and encourage us to practical activity, so that we may take up the burden of that half of the Gospel which non-believers have so far been carrying pretty much by themselves.

Dorothy Day has done a thorough review of the English translation of Abbe Pierre's book for *Commonweal* and to any reader particularly interested in the book or in Abbe Pierre we recommend the Christmas issue of that magazine. It recalls, among other things, Abbe Pierre's visit to us here on Chrystie Street.

The Pope's Message

(Continued from page 1)

ginning of harmony and lasting peace."

He puts the problem: "Will modern man succeed in overcoming, especially with himself, that depressing contradiction of which he is the author and victim?" And he contrasts the Christian answer, which includes the necessity of religion, and the answer of others who deny the usefulness of religion. Here he makes the following remarkable statement: "Christians are convinced that the very contradiction of today demonstrates conclusively the deep cleavage between life and Christian belief, and that it is necessary, before all else, to curse this evil."

He concludes by stating his thesis:

"(Modern man) cannot thrust aside the call of God without aggravating the contradiction and its consequence. . . . Bowed down in adoration before the manger of the Man God . . . he will assuredly recognize that (1st) the dignity of human nature (2nd) its limits . . . (3rd) the deep meaning of human life and of the world . . . rest on the free act of the Creator . . . (4th) then only will he possess . . . 'light' and 'life' when he binds himself . . . to the truth which shone forth for the first time in its fullness at Bethlehem."

"Concerning this threefold recognition we intend now to speak with you."

The Theme

The true dignity and also limits of human nature the Christian sees reflected in the mystery at Bethlehem. He sees here man's history, his destiny and his weakness from Original Sin. This he calls "true realism" as against "false realism" which he sees as a misplaced faith in technology. He outlines the main tenets of false realism. First, on the individual level, moral failures are believed to be caused only by morbid sickness of functional weakness, and the possibility of sin is rejected. The unrealists think man can conquer these failures as greater knowledge will yield the therapeutic cures. For has not physical knowledge conquered the physical world? Why not also psychological knowledge conquer the problems of the mind? Second they hold that society and man are naturally good. Evil comes of ignorance so that more knowledge will overcome the evils. All we need is knowledge of the laws of the mechanism. And for a perfect society all that is necessary is the interjection of personal responsibility. This "false realism," the Pope says, leads to the following evils: softness in education, indulgence as to crime, silence to the call of responsibility, aversion to any punishment, and in politics—optimistic Democracy.

This is quite the longest section but the most significant quotations are the Pope's conclusions:

"How then ought the believer to comfort himself before the painful contradiction which weighs heavily on the modern world . . . ? Although . . . in . . . possession of all the means suitable for dominating in his own interior life, he is not permitted . . . to exempt himself from contributing to its solution externally . . . The first obligation . . . would be to persuade the man of today not to look on human nature with a systematic pessimism or with a gratuitous optimism, but rather to recognize the real dimensions of his power . . . that it is not necessary to free themselves from the yoke of religion in order to solve this contradiction under that light which knows how to separate the truth from the false, and to offer to as many as suffer its oppression the only solution possible without shock or ruin."

"To fulfill this obligation with enlightened charity, it is fitting that the Christian know in a very concrete manner the so-called modern man's way of thinking . . ."

"Even admitting, for it is true, that man feels the impulses of many natural acts, and of functional complexes, yet he remains

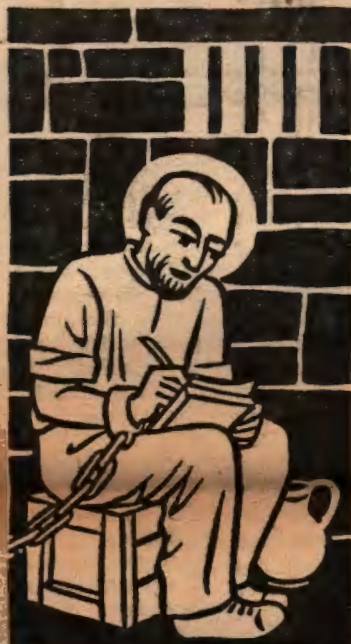
... above them . . . Man dominates those actions and complexes because he is above all a spiritual being, a person, a subject of free action or omission, and not merely the meeting ground where those natural processes unfold."

"In this does his dignity consist—and his limitations too. For he is capable of doing both good and evil. He is capable of actualizing all the possibilities and positive dispositions of his being, but he is also capable of endangering them."

"Now because of the great values at stake, it is precisely this risk that has assumed massive proportions in the twentieth century. It is this that creates and explains the painful contradiction noticed by our contemporaries. To overcome it there is no other remedy than a return to true realism, to Christian realism, which embraces with the same sureness man's dignity and his limits, his capacity to conquer himself and the reality of sin as well."

Third Section

The third section is on the fact that significance in human life and the world rests on the free act of



SAINT PAUL

the Creator. Here the Pope speaks on the values of historical reality, free act, religion, and security. He has already spoken of the value of "true realism" and will speak on the values of freedom, personal responsibility, ordered social relations, progress, and finally of peace. In fact, from this view the address may justly be called an essay in values. He develops this part by pointing out the second error of "false realism": that man can create a new society through technology alone, disregarding the past and especially religion as dead weight. They think man stands alone and should be happy that way. They treat the whole world as a laboratory with society as a machine they can take apart and rebuild to their own caprice. The Pope observes that maybe nature will not bend to man's will. And the rejection of the values of historical reality, free act, and religion will involve man in many unforeseen consequences not the least of which is the destruction of any true security.

"Security." That is the keenest desire of those alive today. They ask for it from society and its plans . . . Whoever is seeking freedom and security ought to restore society to its true and Supreme Lawgiver, persuading himself that only a concept of society which has its origin in God protects itself in its most important undertakings. Those who through atheism, in theory or even in practice, make gods of technology and a mechanical progress of events inevitably end by becoming enemies of true human liberty, since they deal with mankind as with inanimate objects in a laboratory."

And the conclusions:

... Man weaves his own his-

tory, or rather cooperates with God in bringing into being a reality worthy of the subject and, at the same time, worthy of the design of the Creator. It is a duty, as exalted as it is difficult, which only he who understands history and freedom will be able to carry through with success, by harmonizing the dynamism of reforms with the unchangeability of traditions and the free act with the security of the community. The Christian who prostrates himself before the manger at Bethlehem understands fully its necessity and seriousness, but from the same manger he draws life and strength to accomplish worthily his important duty."

In discussing the necessity of man binding himself to the Creator, we enter a most interesting section of this address. One which, again because of the difficulty of language, will admit of much controversy. He begins by noting freedom, personal responsibility, ordered social relations, and progress are not only human values but also religious and divine values. However, even in the West there is lacism. So we have the strange spectacle of men while vigorously rejecting religion support religious values!

Now follows a paragraph which demands careful attention. The Pope denies a Crusade before this time, now, or in the future. All he says is that under the circumstances it is understandable that men speak of a Crusade. He says below: "Hence, a definite need of this period is a restoring of European solidarity." Notice he says solidarity, not Crusade. If he felt the need was a Crusade, I think he would have said so. The exact words are:

"For our part we, as head of the Church, have up to now avoided, just as we did in previous cases, calling Christendom to a Crusade. We can, however, call for full understanding of the fact that, where religion is a vital living heritage, men do look upon the struggle unjustly forced upon them by their enemy as a Crusade."

"There is a question of the absolute values of man and of society. . . . We . . . mourn the help given by some Catholics . . . to the tactics of obfuscation, calculated to bring about a result that they themselves did not intend. How can they fail to see that such is the aim of all insincere activity which hides under the names 'talks' and 'meetings'?"

Does he here mean Yalta or Geneva? Notice the quotation marks around talks and meetings. And what he says below:

"Still . . . the bridges must not be cut, mutual relations must rather be preserved. But for this, whatever responsible governmental and political leaders judge they must do, by way of contact and mutual relations for humanity's peace and not for private interest, is enough. That is sufficient which competent ecclesiastical authority decides it should do to gain recognition of the Church's rights and freedom."

I think, it is clear, he is here making a distinction between responsible meetings made by governments and what we might call ill advised meetings by individuals. The latter, because of the lack of the sobering effects of responsibility, makes it more likely that these meetings will be used for communist causes rather than for establishing peace.

Having stated his main thesis that "false realism" is misleading man both in the East, but, more especially, in the West, he will now consider some practical questions. First he notes that as far as a clear cause for war is concerned, it exists today. At the time of the First World War it was questioned if either side had a true cause beyond mere aggrandisement. The Pope says, that in the face of events in Hungary we can no longer doubt that a just cause for war exists. He then makes the traditional teaching on a just war his own. He himself acknowledges: "On this matter we feel

that we are in perfect harmony with our predecessors, Leo the XIII and Benedict XV."

The New York Times also acknowledges that it is the traditional position. Though they oversimplify when they said editorially: "It recalled the centuries-old doctrine of the Church that war in self-defense and against unjust attack is lawful" (The New York Times, December 25, 1956). The Pope qualifies further his words:

"It is clear that in the present circumstances there can be verified in a nation a situation wherein, (1) every effort to avoid war being expended in vain, war—(2) for effective self-defense and (3) with a hope of a favorable outcome against (4) unjust attack—could not be considered unlawful."

"If, therefore, (1) a body representative of the people and a government—both having been chosen by free elections—(2) in a moment of extreme danger decide, (3) by legitimate instruments of internal and external policy, (4) on defensive precautions, and (5) carry out the plans which they consider necessary, they do not act immorally. Therefore a Catholic citizen cannot invoke his own conscience in order to refuse to serve



ST JOHN OF GOD

and fulfill those duties the law imposes."

He prefaces these remarks by noting: "Present day conditions which find no counterparts in the past should be clear to everyone." Taken out of context, it would seem he was speaking of atomic weapons. However, as Mr. Egan pointed out in a talk at the Catholic Worker in the context it refers to the Hungarian situation, for here as at no other time in history there is a clear case of injustice without real cause. Yet it might be argued that for the preservation of empire it was necessary as, say, British action in Kenya was.

It might be added, as Mr. Lingis observed at the same meeting, the question of a proportion of means to end or of guilt to punishment, or of the choice a Christian may make of the higher perfection of complete abstention from violence are not even discussed.

And as one priest observed, the message is most certainly not a condemnation of pacifism or of conscientious objection. It is sufficient to quote the Pope's next paragraph:

"There are, then, occasions and times in the life of nations in which only recourse to higher principles can establish clearly the boundaries between right and wrong, between what is lawful and what is immoral, and bring peace to consciences faced with grave decisions. It is, therefore, consoling that in some countries, amid today's debates, men are talking about conscience and its demands."

Finally, the Pope takes into consideration two more points.

One, the role of the United Nations which he puts thus:

"... The program which is at

the foundation of the United Nations aims at the realization of absolute values . . . The unilateral view which tends to work in the various circumstances only according to personal interest and power is succeeding in bringing it about that accusations of destroying the peace are treated very differently, and thus the different degree of gravity which in these cases taken individually should be judged in the light of absolute values, is forthwith completely perverted."

"No one expects or demands the impossible, not even from the United Nations . . . One can nevertheless wish that . . . the exercise of their rights as members of this organization, be denied to states which refuse even the admission of observers, thus showing that their concept of state sovereignty threatens the very foundations of the United Nations."

"This organization ought also to have the right and the power of forestalling all military intervention, of one state in another, whatever the pretext under which it is effected, and also the right and power of assuming by means of sufficient police force, the safeguarding of order in the state which is threatened."

And secondly, the Pope considers disarmament: after a long discussion on the effectiveness of aerial observation, a role technology can play towards peace, he says.

"The acceptance of control: this is the point crucial for victory, where every nation will show its sincere desire for peace."

"The desire for peace: free man's most valuable possession, this life's inestimable treasure, peace is a fruit of man's effort, but also a precious gift of God. The Christian knows it since he has understood it at the cradle of the newborn Son of God. On His truth and His commandments, the supreme absolute values, all order is founded and by them guarded and rendered fruitful in works of progress and civilization."

He concludes by thanking people for the assistance they have given to the Hungarian people, observing: "And how can they who are living in comfort remain insensitive to the poverty of their neighbor?"

The last paragraph is:

"And now on all those listening, and especially on those suffering, on the humble and on the poor, on those who are enduring persecutions for justice sake (Matthew 5:10) may Our Apostolic Benediction descend, as a pledge of divine grace."

COMMUNITY

Casey Court, Newport, Rhode Island

Dear Miss Day:

I was very interested in Frances Calhoun's letter on the back page of the Oct. CW. I think she is very right about community attempts needing a Big Something to which to dedicate themselves. Look at all the successful communities that have thrived for centuries—the religious congregations and orders—don't they all have a Big Something?—Preaching, Teaching, Caring for the Sick, etc., including the contemplative orders (Praising God). I hope many community dwellers read her letter. I think the Big Something is not merely very helpful or desirable for a successful community, but absolutely essential.

James Peter Casey

**AUTOBIOGRAPHY
OF A CATHOLIC
ANARCHIST**
By AMMON HENNACY
Cloth, \$3.

January, 1957

A Statement of My Position As a Conscientious Objector

November 28, 1956

I will not participate in the Armed Forces in either combatant or a non-combatant status. I believe that Alternative Duty is a necessary duty resulting from my belief.

I believe the United States is today preparing for a war with Russia. A national defense against an aggressor is not immoral, but it is a duty of the State to protect the people. But the means of defense in modern war are immoral. The "military necessity" of killing great numbers of innocent civilians in the 2nd World War will be greater in the next war, especially with the use of atomic and hydrogen weapons. But the killing of innocent people is a violation of the 5th Commandment, and is against the requirements of a just war according to Catholic theologians. The killing of a conscript soldier, who is, contrary to his will, fighting against me, is murder. Hate propaganda, which is even today developing an unchristian attitude towards the Russian people, violates the requirement for a just war according to St. Thomas; that the war be waged in the spirit of love and justice. All three of these means: conscription, a violation of conscience; mass murder of civilians; and the appeal to hate, make the fulfillment of even one minimum requirement for a just defensive war impossible. These means of modern defensive war are evil, and since they are necessary means of modern military defense, in conscience I cannot participate in, or by my actions approve, a defensive war by the United States.

As a non-combatant in the Armed Forces I would in action be giving approval to the immoral methods of modern military defense. Any participation in the Armed Forces would be an approval of the entire system.

Yet this rejection of an immoral "duty" does not release me from a duty to my country. I realize that I must choose another means to protect the United States from evil. The most effective protection from evil is faith in spiritual power. Spiritual action: prayer, sacrifice, or an action of love of neighbor, done now before actual combat, is the most effective way that I, as an individual, can prevent the evils of war, and the "military necessity" of immoral methods. I believe that spiritual action is not merely the best, but the only way to prevent a war.

Alternative Duty which is a service to my neighbor, particularly in a state hospital, would be spiritual action. This action of love would be my duty to my country instead of the Armed Forces; this would be the most effective means in my power to prevent a war. It is a trust in the power of God and the effectiveness of love. I believe that my action in alternative duty, according to the Mystical Body, in which individual spiritual growth or decline affects every member of the spiritual Church, would do more for the protection of America against evil than any participation in defense based on physical violence.

I believe in the spiritual power of love as the only action towards Americans or communists. I believe that violence is an unchristian means. War, as the means to impose a nation's will on an enemy nation, is not the Christian means of love and justice and meekness. Conscription is an attempt to force me to use unchristian means, and prevents me from following Christ's command of love. Since I believe that Alternative Duty is my immediate duty to prevent war and protect my country, I request that I may be permitted to volunteer for it as soon as possible.

By Harold John Dodge.

Alabama Letter

Hamilton, Ala. R. 4, Box 8.

Greetings, C. W. Readers, Ammon, Dorothy, Bob Ludlow:

As you may surmise I read the CW and introduce it to Catholics. The people of the South remain the third of the nation, ill-fed, clothed and housed for years, decades, generations. No, for centuries! The reach of the first amendment in the Constitution clearly did not find observation until after the Civil War and then only incidentally. Slavery had a legal basis long before adoption of the Constitution and prescribed freedom to worship as a Right. The people of the South were bankrupt at the end of the war. There were no funds for D.P.'s. Carpet baggers and political abuses provoked the K.K.K.'s into existence. The millions of ex-slaves stole, worked under conditions little or less desirable than before, and received charity. Relatively few migrated. The winning of equalities, rights, etc. of an enslaved people after "emancipation" has always taken



too long. Respect has to be won still. The violence of war and law ever retard progress. The K.K.K.'s and White Citizens Councils are natural occurrences and not unprecedented in other areas.

The legal, economic and political exploitations of an area continue. Ignorance, poverty, prejudice, etc. continue also. True education and the securities of Brotherhood are the needed antidotes.

Cotton blossoms are first white and then red. Any yellow is slight and transitory. The fields are white with the bolls of open cotton here and now. The ginning of a 500 pound bale of cotton is \$3 plus \$3.75 for the bagging and stays. The latter are necessary and reasonable as the baling is also done. Cotton sells for about 33c a pound now. Can you see anyone spending a day ginning only 20 pounds of cotton? The 7-800 pounds of seed from a bale of ginned cotton finds ready market and uses. The use of hand-ginned cotton is also restricted by cost problems. There is little if any profit in growing cotton. Governmental controls enslave the people and permit abuses and jobs for the job holders. Jefferson's wisdom in such matters is unknown to the affected people generally. The social and financial climate seems adverse to any Gandhian growth here relative to cotton usage at this time. Continued education for peace as opposed to violence that prevail are needed not only in the South. The distribution of literature, acquaintance of persons who are Peaceful and the teaching of God as Peace, hasten and make sure the victory and victories that Christians are to enjoy.

All Best wishes,

Corbett Bishop.

Note: Corbett was in jail and on hunger strike in World War II and spoke here at the CW. He and I discussed the "going limp" technique amiably in Chicago when I spoke there in 1954. He lives in the northeastern part of Alabama and we are glad to get his view which is both southern and radical. I taught in a high school near Mobile in 1924 and know something about the K.K.K., and I picked cotton in Arizona and have memories of what it feels like after dragging a cotton sack over the field all day.

I did not suggest that the South cease supporting the commercial gins; my thought being that when

Citizens' Councils refused to allow Negroes who demanded their legal rights to use the local gins, the only recourse was to hand-gin cotton until they could build their own large commercial gin. I know too that we of the North often have facile remedies for Southern problems. When we have solved our own subservience to materialism we will have more right to tell our Southern brothers what to do. A.H.

CHRISTMAS MUSICAL

By KERRAN DUGAN

At Christmas, instead of the usual Friday night talk, we entertained ourselves and our friends for a couple of hours with a musical comedy about the

Catholic Worker—
Where the doorbell's rung continually
By poets rare and urchins bare
And legates from the Holy See . . .

. . . and a man who sings:

Can I sleep in your library,
Mister?
It is cold lying out on the ground
And the cold north wind it is whistling
And this is the first roof I've found . . .

The music was supplied by Tom Furtado, who sings for a living but who plays the piano equally well and who was between jobs, and Harry Fox, who used to be the drummer at Sammy's Bowery Follies before he came to live with us. (A thoughtful reader had sent Harry some drumsticks, which in turn encouraged us to borrow a drum for him for the evening.)

Mike Kovalak played the part of Aaron Heresy, a character bearing some resemblance to one of our editors, who fasts alone ("and to tell you the truth I am hungry") and asks for jail ("Give me time, lots of time, in the Tombs of Alcatraz").

"In Alcatraz you'll rot to death," I whispered in his ear.
He turned to me and showed his tooth—

Says he, "I'll not have fear,"
Says he, "I'll not have fear."
(This latter to the tune of "Joe Hill")

(Practicing and presenting the musical absorbed our folk dancing time during December, but we are now again able to enjoy that activity regularly on Fridays before the meeting.)

Grail

From the southern tip of Africa, the Grail family of Rivonia, Johannesburg and Basutoland, sends warmest greetings for a grace-filled Christmas. We send our greeting early realizing it has the Atlantic to cross and also because we should like to ask your help in a special way as this Feast of Our Lord's Birth draws near.

There are several young African and European girls who are now ready for apostolic training in the Grail overseas and others will be coming in the near future. May I ask if you would help us to set up a training and scholarship fund for them?

The financial burden of a trip overseas is very great and I know you will understand that it is not possible for the young girl's family to help. In the case of the Africans



Tokyo Chaplain

Shinseikaikan
(Veritas Vita House)
33 Shinanomachi
Shinjuku, Tokyo
29 December 1956

Dear Miss Day,

The C.W. which you have been sending to Fr. Nagae is on my desk and I have just been looking through the years 1954, 55, 56 once again. You may be interested to know that "Peace" is being taken up for special study in the Catholic Students Federation, Tokyo, by a group commissioned ad hoc, following a statement issued by the Catholic Students Federation of Japan, sitting in a National Convention at Hiroshima on the A bomb anniversary of this passed year. The statement had read: "We will continue to call upon the people



of the world in order to outlaw all nuclear arms and to promote the peaceful use of atomic energy."

Sometimes I would wish to know what the practical possibilities are for the "revolution from below" for the advocated distributism, when capital tends to concentrate; and where the book THE GOSPEL OF PEACE by Hugo is available. On this Christmastide your readers here at the C.S.F. Tokyo wish to renew our thanks for the paper for which we look forward every month.

With the best wishes for the New Year.

J. K. Sawada
Assistant Chaplain
Catholic Students
Federation
Tokyo.

Editor's note: We mailed him the book.

(that is the native people) it is already a sacrifice for an African family to give their daughter to the apostolate after she has received an education and could begin to aid them in return. Nor can the Grail here give the assistance that is needed as the work in Africa is still in a pioneering stage. We do not yet have a training centre here. Therefore without aid from friends overseas we cannot assist them. Would you be willing to help us? We will be very grateful if you can. The future of the Church in Africa depends in great measure on loyal, devoted and well-trained African-born leaders.

Loving greetings, Dorothy, to you and all at the Worker!

Mary Imelda Buckley
THE GRAIL CENTER
P.O. Box 60
Rivonia, Johannesburg
South Africa

FRIDAY NIGHT MEETINGS

In accordance with Peter Maurin's desire for clarification of thought, one of the planks in his platform, THE CATHOLIC WORKER holds meetings every Friday night at 8:30. First there is a lecture and then a question period. Afterwards, tea and coffee are served downstairs and the discussions are continued. Everyone is invited.

CHRISTMAS IN EAST HARLEM

By EILEEN FANTINO DIAZ

Christmas has come and gone like a fast snowball leaving its faint traces on the earth. In East Harlem it passed in a flurry of activity with the stillness of Christmas Mass as its joyful end.

We raced around for days carrying boxes and boxes of new sweaters, shirts, dresses and skirts for the children, riding around in pre-holiday rainstorms delivering turkeys for the feast from the CW station wagon. Al Gullion was the soul of patience as we brought him from one errand to another. He and my husband carried enormous cartons of toys up to our apartment and Mary Ann and I prepared smaller cartons for distribution to the families trying hard to match the gift to the personality. There were beautiful dolls for the girls; Hawaiian dolls, dancers, brides, nuns, crying babies, monkey dolls, all kinds of games, wagons, kaleidoscopes, trucks, blocks, steam shovels. Soon the place looked like Santa's workshop, only messier, and in a spare minute we set up a sad, crooked Christmas tree that later was livened by small rag dolls, a calico cat, a feathered Indian, an aloof giraffe and anything else we found lying around.

The children caused a real uproar in the halls but our new neighbors were very understanding and one family gave us some used toys to give out. Friends helped with the distribution while we gathered things for children we hadn't thought of and new children who kept popping up. We were able to give gifts to many of the parents too, because among the contributions were cartons of gloves, talcum powder, lovely hand sewn aprons, shawls, slippers, sewing kits and all manner of fascinating doo-dads. Packages came from as far west as Arizona, letters from Canada, from all over the country with good wishes and prayers for the children as well as financial assistance. Although we found ourselves in an exhausted heap on Christmas Eve, it was good to know that once again the children had turned to us and because of the generous help of many, they were not sent away empty. We join the children in thanking you for a blessed Christmas.

Danish Reader

Dear Dorothy Day,

From my friend Hans Koch, I receive The Catholic Worker. I have expressed to him how grateful I am to have it and how congenial your work and your paper are felt to be to all that I would stand for, although I myself am not a Roman Catholic but belong to the Danish Church, which is Lutheran.

Hans Koch thinks that his English is too painful for him to write to you and he asked me to do it. I am more than willing. Greetings and thanks from Hans and me!

Of the five copies Hans gets from you, one goes to the pacifist head of a school in Jutland, another to the leader of a work similar to your own in a slum in Copenhagen. I get one, and one is used more at random. A professor at the University of Copenhagen, a professor of theology, devotes his brains, his love and most of his time to studying the Yes and the No between you and us, your separated brothers in the Protestant churches. When I spoke to him of one of my friends who is a travelling secretary in Europe for the International Fellowship of Reconciliation, he asked: "Are Roman Catholics really allowed to be pacifists?" I hope to find a favorable moment to show him the CW and to send him Routes de Paix and Der Christ in der Welt.

As chairman of the Danish FOR I greet you and I thank you for what you are, a sparkling and radiant fountain springing from life's very sources.

Yours in Christ,
Margrethe Thorborg

On Pilgrimage

(Continued from page 2)

questioning of men who wonder why we are fighting our brothers.

"This is my commandment, that you love one another as I have loved you. Greater love than this no one has, that one lay down his life for his friends. You are my friends if you do the things I command you. No longer do I call you servants because the servant does not know what his master does. But I have called you friends, because all things that I have heard from my Father I have made known to you. You have not chosen me, but I have chosen you, and have appointed that you should go and bear fruit, and that your fruit should remain; that whatever you ask the Father in my name, He may give you. These things I command you, that you love one another. If the world hates you, know that it has hated me before you. If you were of the world the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I have spoken to you: no servant is greater than his master. If they have persecuted me, they will persecute you also. All these things they will do to you for my name's sake, because they do not know Him who sent me."

It is hard to write these things, and I do it with fear and trembling. It is hard to say, but if persecution abounds today, then grace is more abundant. It is hard to rejoice in persecution. And yet in the light of the gospel, this is what we should do. If the Church is being persecuted, it must be growing in the world. If we do not accept that persecution in the spirit of a Stephen who perhaps converted St. Paul by his words, "Lay not this sin to their charge!" we are not corresponding to the grace poured out upon us.

One reason we hesitate to write or even think these things, is because we feel guilty, as a people, for our part in the world's suffering, and because we are not homeless, we are not hungry, we are not cold and sick and wounded. And it is contrary to human nature for us to make ourselves so in order to share in the suffering of others. But certainly we can endure our own particular cross, in home or school, or work, we can make use of our spiritual weapons of prayer and fasting, and gain the strength for both by daily communion which is available for all of us who live in cities where there is Mass every hour in the morning. We can flock into the churches for holy hours, in the evening. We can do work which does not contribute to war, we can refuse to pay taxes for war.

One priest said last month, "Cardinal Stritch begged for a holy hour in all the churches to pray for the Hungarians, but there were very few holy hours. The pastors knew that the people would not come." This is the attitude that leads me to write as I do about the shepherds who do not feed their sheep, who in fact despise their sheep. But "Where two or three are gathered together in my name,

there I am in the midst of them" Jesus said. What if only two came, what if only one came? The priests themselves would be there praying, and in a city like Chicago, that would mean no small number of prayers rising to Heaven.

So, to meet the crisis in the world today, we can only beg of our priests, "Feed us, teach us, prepare us to take up our cross and follow our brothers in their suffering, and follow Jesus in his. We are the rich man of the world, and the poor man is at the gate, and we are afraid the day is coming when God will say, 'Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels. For I was hungry and you polluted the earth with your mines and your bombs and wars which starved the poor; I was thirsty, and you contaminated even the ocean and the waters of the earth with your hydrogen bombs; I was a stranger, and you made agreements with former allies who now are enemies, to keep me in displaced persons' camps to this day, and daily you make more homeless; naked, and you make weapons and profits for the rich and the poor have not the clothes to cover them; I was sick and in prison, and my numbers ever increased."

Yes, this is our spiritual insecurity and we long to love, we want to be taught to love, we want to learn what love is so as to grow in love, and begin to understand that mystery of suffering and cease to fear, and then victory will be assured.

Egan

(Continued from page 3)

an argument similar to that of a serious literateur whose bishop forbade the reading of, say, Faulkner, Proust, or Greene. And, needless to say, a directive, to have valid claim to authority, must needs be clear and unambiguous in terminology, unlike the recent condemnation of the film "Baby Doll" by the Cardinal-Archbishop of New York.

These latter observations on episcopal authority are not put forth in order to carp at the individual incidents mentioned, but rather to indicate a point touched upon earlier. And that is, that the responsibility of those commanded must wait upon the responsibility of the superior if their obedience is to be that joyous and confident collaboration which is the Catholic ideal. We must of course withstand that attitude of nervous rebellion which is so ready to forsake God's Church whenever the authority of her ministers becomes distasteful; nevertheless we must with equal fervor assert the responsibility proper to those who know that the Church is not only for but of all her people. Obedience is a rational, a complex and a dignified thing which must never be servile. We must not fear to wrestle with the angel.

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The Weather And the Bomb

(Continued from page 2)

blast in Nevada penetrated the jet stream and was carried across the country until it was precipitated in a thunderstorm over Albany. The radioactive fallout that came down with that rain kept the needle close to the zero reading of the dial for three weeks."

Other Scientists Disagree

Six groups of scientists reported to the National Academy of Sciences in June 12, 1956 that though atom bombs did not cause bad weather, they gave these three possibilities: (1) The debris thrown into the air by the explosions may have some catalytic effect on the behavior of clouds and thereby precipitate over wide areas. (2) The radioactive nature of the debris will change the electrical conductivity of the air, and this may have some effect on more directly observable meteorological phenomena. (3) The debris thrown into the stratosphere by the explosions may interfere with the passage of solar radiation and thereby serve to decrease the temperature of the earth.

It is well known that only a man here and there in any group is inquisitive enough to search for the full implications of a theory or a fact; or brave enough to jeopardize his chance of promotion or his very job to think out loud. So we hear most apologists for the status quo say that war is not so bad, for we kill more in traffic accidents in a year than in a year of most regular wars. They are too dense to see that the same crazy souped-up system that must have new model high speed cars, also by this same mass production produces wars. Likewise scientists declare that more power is shown in an ordinary thunderstorm than in a dozen atom bombs, so why should we worry about bombs. It is true a "flare" from the sun is of the same stuff as an atom bomb explosion. Dr. Bengelsdorf says, "The biggest solar flare recorded to date (Feb. 10, 1956) did explode with the impact of 100,000,000 H bombs of the fifteen-megaton type—at the surface of the sun. Astronomers who observed the display have estimated that one billion tons of radioactive debris were thrown into space at a speed of 700 miles per second. But this stupendous event occurred 93,000,000 miles away from us. When we calculate the energy that would cross that immense void and actually reach the clouds over our heads, we find it to be equivalent of only one-twentieth part of the force of a single fifteen-megaton H bomb exploded in our own backyard of sky."

What to do about it

Whether the farmers and ranchers of the Southwest will nearly all be forced to the city slums, and the concentration of wealth continues until under the illusion of democracy and free elections the welfare state will make slaves of us all, or whether we will disappear from the earth through our atomic wickedness, remains to be seen.

A few of us are not paying taxes for all this nuclear madness. Many of us have refused to work on anything to do with war industries. A friend of the CW who has adopted a dozen children to raise along with his own, refused a job paying \$2,000 a month because he did not desire the guilt upon his soul of atomic devilry. Now, in this January of 1957 those who pled not guilty of playing atomic war games in the air raid drill last summer will be tried, and others of us already guilty will be sentenced. We will continue to disobey this iniquitous law, knowing that, no matter what politicians and theologians may say, that a bad law is no better than any other bad thing.

The Story of Koinonia

(For those of our readers who desire some background facts on Koinonia, where more trouble has recently taken place, we print the following adaptation from an article by "E. A." which appeared in the French periodical *Defense de l'Homme* last October.—K. D.)

Koinonia—from the Greek, signifying "community"—is a "colony" founded by two young ministers in 1942. One of them, Clarence Jordan, came from Georgia. He had worked as a missionary, and was then thirty years old; the other, Martin England, thirty-six years old, also a southerner, had exercised his ministry only in the midst of the city. Both were haunted by the idea of realizing the community life which had been that of the early Church. Possessing between them only 59 dollars, they made down payment on 440 acres beside a highway in Georgia, acres which no one else wanted to bother with. A businessman in nearby Louisville sympathized with them and advanced them the rest of the money they needed and they went into their task.

Koinonia is a farm where a common life is based on three principles: complete sharing of all things, material and spiritual; complete racial brotherhood; integral pacifism. Husbands and wives work from six in the morning to six at night, the hour of vespers. The very young children spend the day in the nursery or kindergarten which are part of the community. The older children are sent to public schools (where, unfortunately, they must experience segregation).

Koinonia has a population of 60—45 whites and 15 colored. The 440 acres of the beginning have become 1,103; the farm produces, for sale outside, peanuts, cotton, and sorghum, and raises, for the same end, cows, pigs, goats and poultry.

Through the years, the 12,000 inhabitants of Americus, the closest town, paid little attention to these unorthodox "mongrelizers of the races." But after the Supreme Court decision against segregation in 1954, things changed. The people of Koinonia were labeled "communist spies" and accused of "sexual promiscuity." When Clarence Jordan supported two Negro members of the community in their seeking entrance to the college of commerce of Georgia State University, it was the drop of water which made the bottle overflow. There were anonymous telephone calls; at night, the signs indicating the route to the farm were torn down; vendors refused to sell the farm's products.

Last spring, the Georgia department of health obtained a decree against a camp depending on the Koinonia community which was open to mixed groups. A construction company refused to dredge a ditch on learning that it would be used to make a pool where whites and colored would be able to bathe together. Distributors refused to handle the cotton harvested by the Koinonia farmers. Finally, dynamite made its appearance—an explosion burst to pieces some equipment of the stand which displayed to passers-by on the highway the products of the farm. After the dynamiting, the companies by which the farm had been insured withdrew from their contracts. (By now they have found other insurance companies.)

Reaction among the inhabitants of Americus was mixed. A few became indignant on hearing of these events. The others said: "All this was done by themselves. Those niggers love to be capables of anything. These quarrelers should be shipped out of the country: it would set a healthy example." A Sunday school teacher in a Methodist church in the country, after a lesson on the persecution of the early

martyrs, proposed a collection to help defray the cost of repairing the dynamited stand. He only brought on himself heckling and harassment.

Some weeks ago, Jordan, who is a little over six feet tall, told an interviewer: "The man who supplies us with gas for our tractors just telephoned us to say that from now on we might as well not count on him... There is still enough gas for a few days. After that we will have to have a new gas dealer—but who...? The man who sells us the feed for our animals has let us know that he will no longer deal with us... and we have 300 pigs and 3,500 laying hens which we will have to find nourished... We will have to keep nourished dealer—but who...? Since we have no intention of giving in, too great a part of our time is lost in making plans for surviving these disasters."

Clarence Jordan was born in Georgia. He knows the mentality of the whites there, for among them are his brothers and sisters. His deep religious convictions lead him to pardon those who wish him ill.

(Those who wish to order pecans, whole wheat flour or other goods from these brothers of ours write to Koinonia, Americus, Georgia.)

Francis Deak Hungarian Patriot

(Printed in OBERLIN REVIEW, Oberlin, Ohio, Nov. 30, 1956).

By JERRY LEHMANN
Pacifist Student and C.W. Friend

Most of us on campus have viewed the struggle of the Hungarians people with admiration for their courage and sympathy for their aims. Yet few of us have considered the implications of the violence and slaughter that has resulted as much from their actions as from the Russian action.

It is a great shame that the Hungarians forfeited all hope for success in their bloody effort, for it was Hungary which, in 1867, demonstrated the effectiveness of peaceful methods.

In a situation similar in many respects to the present one, the Hungarians rid their country of Austrian soldiers and tax-collectors and won the restoration of their constitution by peaceful means.

The Hungarian moderates felt hopeless in the face of Austrian power, for they were too weak to fight. But Francis Deak, a great Hungarian patriot, gave them courage and leadership with his moving speech: "Your laws are violated, yet your mouths remain closed. Woe to the nation which raises no protest when its rights are outraged!... The nation which submits to injustice and oppression without protest is doomed."

Yet Deak did not call on the patriots to rise in the streets and attack Austrians, but implored: "Do not be betrayed into acts of violence... (Non-violence and legality) is the safe ground on which, unarmed ourselves, we can hold our own against armed force. If suffering must be necessary, suffer with dignity."

BOYCOTT KOHLER

See 'In the Market Place' on Page 3