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Guardian Angels

Part of the Guardian Angel's activity is outside us: keeping us from any possible dangers, which only a higher intellect could foresee; or bringing about circumstances that would make for our ultimate happiness, and which it would take a genius more than human to arrange.

Another part of our Angel's activity is within us. First of all, he may be the originator of a new train of thoughts that will lead to what is good. We all know from experience what it is to have our mind put on a new track. We shall find in most cases that the new suggestion comes from something that is not ourselves; it may be human words, oral or written; it may be some external event. Looking back, we feel thankful to the man, or the book, or the circumstance, that made our former thoughts leave their accustomed groove, and started us on a new line altogether. Without excluding such inferior influence, or origins of new trains of thought, according to Catholic theology there is a spirit that has been appointed to be for us a source of new lights. We all have to confess to a constant tendency to direct all our thoughts into one specific channel, it comes from the limitations of our nature. The heavenly spirit who is our partner is made just the other way: his is a most elastic mind; he makes us think new thoughts. And yet this influence doesn't stand in the way of human initiative and responsibility.

Another way the Angel helps us is in the sphere of the practical decisions of everyday life. Here too, the Angel doesn't interfere with man's free will, yet his presence is indispensable, if our life is to be a success in the eyes of God. St. Thomas remarks that even if all virtues had been liberally infused into the soul by God, and He had made man perfect, the virtue of prudence would make a higher, an external assistance necessary. Prudence has to deal with facts about which there are no universal rules. To know what is best in a given case is, not infrequently, guess-work for the holiest, wisest, and most experienced. At such times we want a counsellor, and we do not feel that his advice is an intrusion, a curtailing of our freedom or responsibility. Theology points to the Angel who guards us as the born adviser and counsellor of man in affairs that have no other rule than their endless variability.

Dom. Anscar Vonier.



Murder In Mississippi

By Robert Steed

For the third time within less than a year, in the State of Mississippi, a Negro has been murdered by "white-supremacist" fanatics. The first was the Reverend George Lee, a NAACP leader in Belzoni, Miss. He was murdered because he refused to take his name off the voting register. The second was Lamar Lee who was shot down in front of the Lincoln Co. Court House for "meddling in politics." On Sept. 20th a county grand jury refused to indict three white men charged with the murder because of "insufficient evidence." None of those who witnessed the shooting were willing to testify. The third was Emmett Louis Till, a 14 year old boy from Chicago, who was visiting relatives in Money, Mississippi.

The story briefly is this. Emmett Till, during his stay in Money, went into a small country store with a group of Negro teen-agers to buy some bubble gum. The store was owned by a white couple, Mr. and Mrs. Roy Bryant. As the group was leaving the store Emmett is alleged to have turned to Mrs. Bryant and made an "insulting remark." Mrs. Bryant then followed the youngsters to the door. Emmett was heard whistling outside as the group drove off. Mrs. Bryant, aged 21, interpreted it as a "wolf whistle."

That night at 2 a.m., after the boys had gone to bed, Roy Bryant and his half-brother J. W. Milam came to the home of Emmett's great uncle, Moses Wright, forced their way into the house and abducted Emmett. Mr. Wright then

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Supernatural Sociology

by

Franz Mueller

American Catholic
Sociological Review
October, 1940

Peter Maurin, founder of the Catholic Worker movement, was preeminently a teacher and in his attempts to make a synthesis for this day, of "cult, culture and cultivation," he used to draw upon the writings of our contemporaries and make a digest, rephrasing them for our more meditative reading. From now on we will present some of these essays from his many notebooks. Franz Mueller is a professor at St. Thomas College, St. Paul, Minn.

I. Mutual Help

1. "It is not good for man,"
God said
"to be alone:
let us make him a help
like unto himself."
(Gen. 2-18)

2. And Adam,
his mind still untroubled
by the darkness
which sin
would bring with it -
understood
after Eve's creation
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NEED FOR CONFESSION

A very important anniversary was recorded last Saturday and it did not lack notice in the papers and journals of America. It was ten years ago on August 6 that the first atomic bomb was dropped on the city of Hiroshima in Japan. During the last few days we have been reading with special interest the various commemorative pieces—full of drama and suffering, with some fear still and a little foreboding. They were serious and impressive but something was missing in them all.

No one has dared to speak of GUILT. Isn't it about time, now ten years later, to try to be honest with ourselves and face up to the terrible implications of what we once caused to happen. The greatest single act of human destruction in the history of the world must be placed on our doorstep—and we did it a second time at Nagasaki the next day as if to show that it was no accident. No barbarian in the history of man ever snuffed out human life more wantonly or with such speedy effectiveness. In a triumph of technology did we blow out the small spark of conscience?

If any other nation had committed this crime every map made by men for a hundred years would edge its boundaries in black to record its infamy. But this is the richest and most powerful nation on earth, with the highest standard of living, with the widest educational opportunities; this is a time of heady prosperity and immeasurable progress; America stands at the top of the world in men, material and arms. Who will accuse her? The dreadful pity is that she still refuses to accuse herself.

It is possible of course to make excuses for Hiroshima and for Nagasaki. Did they not hasten the end of the war? Did they not actually save American lives, and prevent months of suffering even for the Japanese? And as for the women and children, are they not part of the all out effort in modern war? Are they not combatants of a sort? Besides, the enemy was inhuman, and had already committed a long series of atrocities. And so on, and so on and so on.

But when all the excuses are heard and all the circumstances weighed, we still murdered in one single flash tens of thousands of innocent people who were unarmed, unwarned and unprotected. Can we think that God will not ask us to answer for this? So many other things were possible for us. We could have dropped it on some lonely island showing the enemy its power and demanding surrender. Or we could have saved it for some totally military target. But we chose two populous cities and we destroyed them both in what historians may one day call the most reprehensible military decision of all time.

The supreme tragedy of this moment—a decade later—is that we still refuse to strike our breast and acknowledge our sin. Some people describe present American aid around the globe in terms of a response to the guilt we unconsciously feel for the crime of using the atomic bomb. If it is so, it is not enough. We must first accuse ourselves, acknowledge our crimes even if done in blindness, and only after the purification of self-accusation, may we set out to repair what we have destroyed. We cannot buy back our innocence with all the gold in Fort Knox; guilt must be washed away in penitence.

It is easy to say that this was a decision which was not made by the American people but by a very few of its leaders and made in a moment of desperation. If this is true, we must at least admit that we all seemed to condone it, for the American people never denounced the decision or called its makers to account. The nation would be appalled even today if an international tribunal should suggest that those who decided to drop the bomb should be called to some new Nuremberg to answer for it. But God is not mocked! We must wonder, however, how long he will wait for our repentance.

Editorial from THE PILOT, August 13, 1955, Boston diocesan paper.

Labor Day Conference

The opening meeting was held Saturday morning in the beautiful grove to the south end of the farm. Dorothy gave a short history of the aims of Peter Maurin and the beginning of the CW, stressing the idea that pacifism is based upon man's freedom and that without always keeping in mind this freedom there is no use in preaching ideals. We see the ideal of Christ and we can't take it. There is a tendency to give up our freedom in return for bread or promises of bread. She told of the CW opposition to the use of force, our opposition to the Sino-Japanese War, Ethiopian War, and World War II, and of the great loss in circulation

to the CW because people found our pacifism hard to take.

Portions of a letter from a priest in Montana were read. He had read Ammon's book and felt that Ammon's Anvil Chorus of the One Man Revolution brought more of an understanding of the absolutist position. But, Dorothy felt, the one track mind was difficult to have sounding off always, although it was necessary. For, even if Ammon is a prophet of our times, like all prophets he has faults, such as the implied criticism that others do not approach this absolutist ideal and therefore they are second class pacifists. (He denies man his freedom when he judges others. DD.)

Our basis, she said, is that of voluntary poverty and of as much manual labor as possible. Not all of us or many of us can go to the extreme of non-payment of taxes. But it is necessary that we do work that means something and not just work in a bubble gum factory for instance, or work for loan sharks. Dorothy's final emphasis was that to provide food, clothing and shelter in freedom was the most important function, to express hospitality to all. We need more writers for the paper and more clarification of our CW positions, as well as young people ready to do manual labor around the house of hospitality.

We have much to learn from Bhava from India, about prayer and fasting as spiritual weapons. Ammon fasts, but we all need to pray more.

Ammon

Ammon spoke Saturday night and said that it took a one-track mind to blaze a trail out of a swamp of misery through a wilderness into the promised land. He had no hope of many others following this trail, but unless someone blazed it no one would get out of the swamp. He said that in everything there was a standard of measurement, and in ethics and the meaning of life our Lord gave us the Golden Rule as a measurement. So 12 inches is a foot and not 11 or 14 inches.

He was sure that there would be no mass revolt. There were three ways to change the world: by getting 51% of the ballots—which anarchists do not do for they do not vote; to get 51% of the bullets—which pacifists do not do, and anyway the other side has the biggest bombs; or have the One-Man-

Revolution, which means to change yourself. This anyone could approximate, but the man who told another to hold his temper might get the reply: "I hold more temper in a minute than you do in your life," so the situation is relative. For once Ammon did not tell of his own life but dealt in theory, feeling that most of those present had heard it often enough already. (Wish he had told more! First rate stuff! D.D.) He did not feel that he was "better" than those who went part way, but he felt that he was different and it was necessary for someone to thus be different for there always had to be one person to say that the Emperor was naked and did not have a new suit of clothes. (In other words was he the only honest man? D.D.)

His emphasis upon life was in the following order: (1) Daily mass and communion. (2) Voluntary poverty. (3) Sermon on the Mount. (4) Carrying this out into the world, such as tax refusal, etc. (5) Be a worker, not a parasite. (6) Anarchism, for we will have a better world when we have better people, not by electing politicians. (7) Personal habits to keep fit: no meat, liquor, tobacco or medicine. He ended with the quotation from John Dewey, "A good man is one who, no matter how bad he has been, is getting better. A bad man is one who, no matter how good he has been, is getting worse." George Fox said that if a man does evil to you and you do evil to him there are two men doing evil. If you don't, then there is only one. Be that one who does not return evil for evil.

Helene Iswolsky

We have heard Helene many times. She has an inexhaustible fund of knowledge of Russian thought and literature. She told of two brothers, ordinary peasants: Boris and Glif, who did not resist an elder brother who killed them, for if they did they would have been guilty of the murder of their brother. By popular acclaim the Greek Orthodox hierarchy had to stretch the rule that canonizes only those who die for the faith and made these brothers saints: such is the strain of pacifism running through Russian life. We gain Christ through suffering. This love of brother and compassion is achieved in Russian literature through a knowledge of the suffering of others. She spoke of

(Continued on page 7)

Mutual Aid in Paris

September 8, 1955.

Having just returned from a visit to one of the communities of the Companions of Emmaus in France, I thought you might be interested to have an account of these.

The camp at which I stayed is called "La Reserve," and is about half an hour's walk from Emmaus itself, in the suburb of Neuilly-sur-Marne, east of Paris. Besides living quarters for the men, which comprise a converted barn containing some 25 men each in two compartments, the camp includes workshops for special skills like painting and bicycle repairing, several for the manufacture of prefabricated houses, of which there are a number occupied by families within the precincts of the camp itself, and a vast junk furniture store daily inspected by prospective buyers.

There are now some dozen such communities round Paris, and 25 in other parts of France, including all the biggest towns like Nice and Lyons. The men in the former category are mostly ex-soldiers: some who returned from army life to find their homes broken up (most are married but separated from their wives); some discharged after the armistice in Indo-China; and others again who have left the Foreign Legion. Of this last group there were many at La Reserve, and though some prestige attaches to being an ex-legionary, such men are unprovided with any trade to

enable them to make a living. Others are still under police suspicion as having been collaborators; and in most camps there is a proportion of ex-convicts; for a time after discharge from prison, such men are forbidden to be within a certain radius of Paris, and there is one camp just outside this radius where they form 90% of the inhabitants. The police think so highly of the camps that some convicts are actually allowed to come out and live in them before their sentences have expired, sometimes considerably before.

The communities are paid for by the collection of junk and furniture from houses in Paris, which also pays for the flying squad whose business is to supply "first aid" to emergency cases of destitution, and investigate appeals. Gifts of money go to pay for the houses built by the formerly workless and jobless in the camps. Though there is one community devoted entirely to ragpicking, the main work of most of them is the collection and sorting of junk, and the building of houses. 135 families have already been provided for, and 300 more houses are in process of construction. Probably these figures are already out of date. The most popular activity is going "en Chine," i.e. collecting furniture from Paris houses, for at most of them the men are given drinks, so that their progress homewards is often a little unsteady! Emergency

(Continued on page 8)

Mary's Gardens

901 S. 47th st.
Philadelphia 43, Pa.

Dear Ammon:

Glad you read the article in MARY. Our work has been blessed by wonderful support from editors and writers (including mention in the Maryfarm column of the CW several years ago).

Dealing with God's plant creatures, with work, with prayer, with the liturgy, with old popular religious tradition, with the apostolate, etc., our work is ever radical, fundamental. I recall one ACTU labor organizer who complained to us why was it that only a handful of people would turn out for an ACTU meeting yet a hundred would turn out for a lecture on gardening. We pointed out that there were other aspects to labor besides organization, that gardening was one of the most ancient and fundamental kinds of labor, and there was much that "labor" people could learn from gardening labor.

Si Miller gave me a copy of your book when it came out early last year, and I'm long overdue in thanking you for writing it. It's a wonderful gift for us all, as are your writings in the CW. I respect your vocation utterly and rejoice that you remain faithful to it. As someone said, democracy is 15% vote, 25% discussion and 60% action. If we are unable to change an unconscionable law by vote and discussion, our duty then may lie in the direction of civil disobedience. If revolution can be justified in principle, then so can a one man revolution by the same principle. I thank God that our civil laws continue to be challenged in the name of the law of God as read in the human conscience. Those who are so outraged that you should purposefully break the law seem incapable of grasping that you do so in good will, at a sacrifice and with constant reexamination of conscience, which may or may not speak differently to you tomorrow. You are not advocating that others should break the law but that they should live by conscience. I note that the critics of your recent action either deny that the law of conscience is higher than that of the State, or else claim that they accept the law of conscience in principle but refuse to acknowledge that you in particular are acting according to conscience (presuming to "straighten you out" by their particular letter to the editor, etc.). In the latter case, I suggest that you tell them, "I pray that all men of good will, no matter how critical they may be of your action, will rejoice that it is taken in the name of conscience."

God bless you,
John Stokes

(John was in prison as a Quaker objector to World War II. He became a convert to the Catholic Church after his release, and later has cooperated with Ed McTague in spreading the love of the good earth, gardening, and especially those flowers having to do with Mary and the saints. A. H.)

ON PILGRIMAGE

By DOROTHY DAY

Usually my temptation is to write on and on, like the sorcerer's apprentice, but today, the day before we go to press, the day we go to court, I must of necessity be brief.

Our wonderful Labor Day weekend brought us well into September. Then we had two wonderful afternoons at the Anadale beach which is not far from our own on Staten Island where the girls, Eileen Fantino and her three companions had taken care of their Puerto Rican children for two months.

There were a couple of lawyers' meetings while we were preparing for our trial for not obeying the Civil Defense Act of New York, and of course the ordeal is much on our minds, especially today when we are due to go into court at two o'clock. Together with members of the Fellowship of Reconciliation, War Resisters, Quakers, are also Eileen Fantino, Mary Anne McCoy, Helen Russell, Pat Rusk, Michael Kovalak, Mary Roberts, Carol Perry, Stanley Borowsky, Ammon Hennacy and I. Of the group the last five listed are going to plead guilty, and will make the following statement to the court, if we have an opportunity to speak!

Our action in pleading guilty comes from the conviction as to the manner in which we should bear our Christian testimony in this instance. It does not constitute an admission that the June 15th Civil Defense Drill was in the public interest, that the law under which we are charged is good, or that the charge against us is just. Neither, therefore, does our action in pleading guilty indicate a lack of moral solidarity between us and our fellow defendants. On the contrary, we shall continue to give them and the Defense Committee spiritual and material support to the utmost of our ability.

Whatever the outcome of the trial, and it may be just another postponement, or we may be kicked out of court as nuisances and religious fanatics, or we may get a sentence up to six months or a year, and a five hundred dollar fine—whatever the outcome, it is, just the same, a gruelling experience to go to court, to stand before a judge. Thank God for short and repetitious prayer. Ghandi said that he used to repeat the name of God over and over again to give himself courage. The Russian Orthodox believe that even invoking the Holy Name of Jesus results in His presence with you. And there are all the prayers to the Blessed Mother short and swift like arrows. Of course all those who say, "Lord, Lord," are not going to receive a blessing, unless they go out and try to do the will of the Father. But the very doing that will may mean a stammering in our prayers. And when we cannot pray, if we cannot lift up our hearts, others will be doing it for us. We are all members of one another. We are all guilty of the sins of the world, and we all lift each other up too.

One of the men says that in jail all the big shots draw two dollars a day so they can get coffee and cake at the commissary. "And if you want to write you have to buy your own paper." Needless to say, we won't be drawing any two dollars a day. Ammon says two dollars for the duration will be enough for him. Having been through the mill a few months ago, I remind myself to clean out my pocketbook. It is a humiliating thing to see women's pocket books dumped out, with all their little personal belongings, and all the trash too that accumulates.

I must remember to remove the knife which I carry, to open packages, to peel apples, to cut flowers, to whittle things for the children. Last time I had a knife, which Smokey himself had given me, telling me he was going out to celebrate, and here was his knife.

which he didn't want to have found on him, when he was "picked up," and landed in Riker's Island. And here it was on me the knife was found! The Elizabeth street station still has it, but when they took it from my bag in one of the several searches of us all, they did not charge it against me.

October 2, there will be a day of recollection at Peter Maurin Farm on Staten Island. Take the ferry over, then the train (32c) to Pleasant Plains, walk up Bloomingdale Rd. to the farm. Telephone, Tottenville 8-2069 and ask for Beth Rogers.

P.S.—We pleaded guilty together with Judith Beck and Dick Kern and the sentence was postponed. The trial of the others was continued until October 26.

Two Days To Texas

One of the most interesting features of my week's speaking trip to Rochester, Minnesota, famed home of the Mayo clinic, was a quick tour that Fr. Leo Neudecker arranged for me with his brother Urban, among the Mexican migrant camps around Hollandale and Maple Island, some forty miles from Rochester. An old lake bed of some 15,000 acres was drained 30 years ago by a land company and the rich peat soil, originally sold as small farms is now given over to huge tracts where potatoes, asparagus, onions are grown, tended and harvested by Mexican single men from Mexico, and families of Mexicans from Texas and the border towns. Two thirds of them had left, and in talking to one family of twelve, living in one room, I found that they made Texas in two days, in the large truck which held them, and all their possession, making no stops on the way, probably for lack of places to stay or eat.

There are about 1150 Mexicans in Fr. Urban Neudecker's parish. His church is set in the middle of the prairie, with rectory, and now a parish hall rapidly going up under the hammer of volunteer parish workers. It seems strange to call such rich and cultivated country "prairie," but that is the name of the nearby town we had first to go to, Blooming Prairie where Fr. O'Connell, a Redemptorist who speaks Spanish, helps every summer.

In visiting the camps where a number of families were still living, we passed thousands of acres of asparagus which Fr. O'Connell said netted \$100,000 in June alone. The stoop labor which harvests this crop gets seventy-five cents an hour, and a bonus later which brings it up to 90c. Only two or three of the thousands of migrants who have come to this area over all these years, have become land owners themselves.

Along spiritual lines a great deal is being done, and the people are being reached. There is a league of women, named for our Lady of Guadalupe, who visit the families and perform the works of mercy, but their Mexican brothers and sisters are such a hard working lot, that it is mostly the spiritual works that the women can do. They provide layettes for the new babies, rummage sales every Friday night to provide them with good clothes within their means, and there is summer school for the children in a center where two hundred children gathered for catechism. This center is next to a park and is a recreation center as well as a place where Cana conferences and wedding breakfasts and parties can be held. There were 20 first communions this year and sixty were confirmed.

But far more needs to be done, and far more needs to be studied about this migrant labor situation which exists all through our rural areas. We wonder whether the Russian farmers who visited our midwest saw any of the migrant

camps where these beautiful people, this hard working people whom we should be proud to call brothers, are living twelve and fourteen and sixteen in one room. True, they spend a good part of their life out of doors. True, they have radio or television, or an electric sewing machine, and washing machines, trucks for transportation. But they never have enough money for a home, for a bit of soil they can call their own.

We need to study our economy as well as the Russian economy some features of which were brought to light by our American farmers visiting there. A report in the New York Times Sunday feature section by one of the farmers tells of not only the gigantic collectives, but also the countless thousands of small acre holdings where the workers owned some live stock and raised such produce that it was thanks to them, and their sales of food and milk and butter that the city dwellers could eat as well as they did.

Little Sisters In Chicago Slums

My short visit west also meant that I had a dinner with the latest Fraternity of the Little Sisters of Charles de Foucauld who are now settled at 1727 W. Adams in Chicago near the junction of Ogden and Paulina. I went there between trains with Nina Polcyn of St. Benet's Book Shop and had supper with Sister Responsible Marie Resjean and her companion who works in a nearby rubber factory, stamping out washers all day long in a room with half a dozen other women, Negro and white. The section is Negro and Puerto Rican and in addition to learning English, the Little Sisters will have to learn Spanish too. Their fraternity (that is, the two of them) are on the top floor, under a badly leaking roof, of an old house, where they have a tiny chapel, livingroom, kitchen and bath. There is a back porch like most Chicago tenements have, and the noise of the alleys and the "L" two doors away is in their ears, day and night. There are the noises of the families downstairs too. Gwen Moresland, oblate of St. Benedict, who works with Nina at St. Benet's, lives across the street in a building that houses seventeen families and has only two bathrooms for all seventeen.

The Little Sisters live here in a strange land, in poverty and silence and work, and by their presence, by their sharing, are witnessing the Christian faith, and calling to the attention of the world, the life of the poor, by their very sharing of it.

Work for Aged Outstanding

My midwest trip came about because I was honored by an invitation to speak at the annual convention of the N.C.C.W. of the Winona diocese which was held at Rochester, Minnesota. The convention was a one day affair, and there were exhibits shown of all the work done by the deaneries of women all over the diocese, for the Pope's Storehouse, from which he sends out help to the stricken of the world. There were an amazing collection of all kinds of goods, in the gymnasium of one of the schools as well as at the Mayo auditorium where the convention was held. The sewing, knitting, the blankets, afghans, patchwork quilts made a wonderful display, and one of the deaneries contributed a thousand dollars worth of new shoes. This is the work of an agricultural community, one of the outstanding dioceses of the country whose comfort and prosperity does not lead the women to forget the problems of the world. Their convention is also typical of other branches of the N.C.C.W.

Land Is Forever

by Carol Perry

The business of military strategy is not one where traditions and persons are given much consideration, and so in occupying the Ryukyu Island of Okinawa, the United States army has found itself in the anomalous role of oppressor. With the same unyielding use of force for which we have often criticized Great Britain in her colonization, our military government has dispossessed 50,000 Okinawan families, most of whom were unwilling to accept the small rental decreed by the military, and to leave their tiny plots of land, which had been handed down from generation to generation, and resettle in the arbitrarily assigned section given by the government.

Major General James E. Moore, deputy governor of the Ryukyu Islands under the U.S. Far Eastern command has said, "Our mission is to defend this island, and to insure its uninterrupted use as a military

base. If we don't have land to train on, we might as well send our troops back home." But the 30 movie theaters, the modern shopping center, the two and three bedroom houses with their broad, green lawns, the three golf courses, four bathing beaches, officers and non-commissioned officers clubs, and the building of new roads and schools suggest an intemperate use of this land.

General Moore has maintained that Okinawans should give up subsistence farming and live much as the Hawaiians do by performing services for the military. With one quarter of that farm land which is suitable for crops taken over by the U.S., the dispossessed Okinawan farmer finds himself with about \$15.84 a year rental money for his small piece of land on which he once grew the food that kept his family alive. The Okinawan farmer says, "Money is for the year; land is forever."

Another exhibit which was of great interest was that of the work of the aged of the diocese, paintings, wood carvings, bedspreads, etc. The Committee given over to the study of geriatrics devote themselves to two aspects of the problem, keeping the old people in their own homes, and encouraging them by exhibits to continue the work of their hands. One way they enable the old to stay in their own homes, is by the women going into the homes themselves where there is no help, and assisting in cooking, cleaning, nursing. An example of the wise and thoughtful handling of problems of these committees of the National Council of Catholic Women, which is the official representative of Catholic women, under the Bishops of the country.

Good Master Versus Union

The United Packing House Workers, C.I.O., strike against two Louisiana sugar refineries continues after five months with 1,440 Negro and white workers of the original 1,500 still holding out. The strike for a 14.9 cents wage increase, which had already been granted by two other sugar refineries in the area, began to represent something more than a labor issue when Leon Godchaux, president of the struck refinery of Godchaux Sugars, Inc., at Reserve, La. brought in 500 strike breakers, and was quoted in Life magazine as saying, "We may be faced with the problem of repopulating the entire community." On another occasion Mr. Godchaux asked the president of U.P.H.W., "What's the matter here? Haven't we always been good masters?"

While the union's president, Ralph Helstein and his two top aides faced a charge of contempt for speaking at the scene of the strike, it would seem that Mr. Godchaux's remarks contain a great deal of contempt for the dignity of the men who have worked for him, patronized his company stores and lived in his company houses. These men, (including the thirteen who volunteered to remain at work to care for the town's water supply and electric power which originates at the refinery) represent a vital struggle against the north-south wage differential. The strike also represents the unity of Negro and white workers without which the wage differential cannot be resolved. The Alsatian and French who originally settled the town are mostly Catholics, and the Negroes for the greater part are Protestant. While white and Negroes picket, eat, and meet together in a common struggle, the racial and religious divisions of the town grow smaller.

It is essential to the best economic interests of the country's workers that unionization of the south be accomplished. An example of the kind of mentality that has brought about the exodus of

the textile industry from the north to the tax-free, low wage southern areas was remarked upon recently by Governor Ribicoff (D) of Connecticut. The Governor termed the efforts of agents from southern communities who moved in with attractive offers to lure flood-ravaged industries to the south as, "ghoulish."

From February 1951 to October 1954, 117,000 New England textile workers lost their jobs. The entire single industry town of North Grosvenordale, Connecticut, has been unemployed since its mill shut down two years ago. If the north-south wage differential is not resolved the prospect for many more northern workers is very dim indeed.

—Carol Perry

Statement required by the Act of August 24, 1912, as amended by the Acts of March 3, 1933, and July 2, 1946 (Title 39, United States Code, Section 233) showing the ownership, management, and circulation of The Catholic Worker, published monthly at New York, N.Y., for October 1, 1955.

1. The names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Dorothy Day, 223 Chrystie St., N. Y. 2, N. Y.; Associate Editors, Charles McCormack, Ammon Hennacy, 223 Chrystie St., N. Y. 2, N. Y.; Managing Editor Dorothy Day, 223 Chrystie St., N. Y. 2, N. Y.; Business Manager, Charles McCormack, 223 Chrystie St., N. Y. 2, N. Y.

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5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: (This information is required from daily, weekly, semi-weekly, and triweekly newspapers only).

Charles McCormack, Business Manager.

Sworn to and subscribed before me this 14th day of September, 1955. (Seal) John Jurkow.

Notary Public, State of New York. Qualified in Kings County No. 24-7132400. Certificates filed with Kings, New York, Queens & Bronx County Clerk & Register Offices. (My commission expires March 30, 1956.)

BOOK REVIEWS

Translation

"THE LONG LONELINESS" in French. Published by Editions du Cerf, Paris. Reviewed by Helen Iswolsky.

Just received from France the French translation of Dorothy Day's book. This is a fine volume, published by the EDITIONS DU CERF, the Dominican book and periodical center in Paris. There are several photos, by Vivian Chery of "Jubilee," and one by the French photographer, Cartier Bresson. This picture, in his famous style, shows a New York downtown street, with only one human figure, one cat, and plenty of desolation; this is the cover of the book, and a paper band, according to French book-selling techniques, offers the contents, in a few "straight" words. It says: "For the first time, here revealed, The America of the militants" (another word for social workers of the lay apostolate). It is good, that this aspect of the U.S. should be presented for the first time to the French reader under the auspices of a publishing house which has sparked Catholic action in France. It is good to offer "The Long Loneliness" as a first step in this voyage of discovery, and in Francine Roret's excellent translation. She has rendered Dorothy Day's story and its atmosphere in well chosen and accurate French, and at the same time so faithful to the spirit of Dorothy Day's own tongue. Indeed, for those who have read "The Long Loneliness" in English, and now read it in French, it seems that the story is not translated, but retold. As to C. Huchet's preface, it is not a mere presentation, it is a serious and profound initiation for those who know nothing as yet of that story, not of that America of the poor and of those who serve them in Christ. There are things to be explained, to be clarified from the very start: concerning the Catholic Worker's place in American life, concerning what it means to people here, and also concerning Dorothy Day herself, and Peter Maurin, and their fellow-workers. This "American experience," writes C. Huchet, goes out to meet in so many ways the present preoccupations of so many French Catholics, i.e. that what is first of all important, is a testimony, a presence. Dorothy Day and the members of the Catholic Worker did not go to the poor, they did not even become missionaries. No, they settled down among the poor, poor themselves, and they left the door open. And everything happened."

French Catholics will understand this testimony and this presence. For the poor and those who love them are everywhere very much alike.

Appeal

Our mission is the biggest and the poorest in Chetpet. It has five thousand converts who look to the missionary for help, for rice, for clothes, for shelter. The parents in their destitution leave the care of their children to the missionary. Last week, the high school was destroyed by fire, and though we are teaching the 350 children under the trees and using my residence for class-rooms we appeal to you to help us rebuild the school. Each class-room costs \$700, and we will need eight of them. The donor's name will be inscribed on the walls of the class-room, and when the children gather for prayers they will be remembered in their prayers. Gratefully yours in Christ.

Rev. Fr. Kurwilla
Dominic Savio High School
Chetpet via Polur
N. Arcot St., S. India

THE BROWNSON READER
EDITED BY ALVAN S. RYAN
P. J. Kennedy & Sons 12 Barclay St., New York 8, N. Y. \$4.50

It has hitherto been difficult to get at the writings of Orestes A. Brownson but now, thanks to the efforts of Professor Ryan, we have at least a representative collection arranged in such way as to give us Brownson's views on the many questions he wrote of both in his non-Catholic and Catholic days.

As Professor Ryan remarks, Brownson was so eager in his search for truth that at one time or another he embraced with enthusiasm all of the errors it was possible for nineteenth century man to hold. But along with them he picked up some truths. But, even after he came into the Church and up to his death no one could possibly accuse Brownson of being well balanced. When he entered the Church he at once felt he must demonstrate his obedience by completely repudiating any views or any method of approach to truth he had previously held. Later he came to see how mistaken he was and then began attacking the scholastic approach to Catholicism with as much vigor as he had heretofore adapted himself to it. Then he decided that the United States was given by Providence a special mission in the Church and that the American way was superior and should be adopted by the Church in all countries, that there should always be complete separation of Church and State. But when the Syllabus of Errors of Pius the Ninth came out he immediately jumped to the conclusion they condemned his "American" position and instead of accepting the balanced explanation which Cardinal Newman gave of the Syllabus he adopted the rigid position of W. G. Ward and repudiated what he held only yesterday. He showed the same lack of balance in regards Newman whose DEVELOPMENT OF CHRISTIAN DOCTRINE he read only to rush into print and denounce before he comprehended

what it was all about. Later, here also he had to admit his mistake. It was Newman who said "to live is to change and to be perfect is to have changed often" but the changes Newman went through always carried a moderation and gradualness about them which we find lacking in the more impetuous Brownson.

But this very impetuosity and vigor made Brownson always interesting and at times quite exciting to read and in the course of changes he made many wise statements. Of which the following I think is one:

"It has been said" writes Brownson "that mankind are always divided into two parties, one of which may be called the stationary party, the other the movement party, or party of progress. Perhaps it is so; if so all of us who have any just conceptions of our manhood, and of our duty to our fellow men, must arrange ourselves on the side of movement. But the movement itself is divided into two sections, one the radical section, seeking progress by destruction; the other the conservative section, seeking progress in and through obedience to existing institutions. Without asking whether the rule applies beyond our own country, we contend that the conservative section is the only one a wise man can call his own. In youth we feel differently. We find evil around us; we are in a dungeon; loaded all over with chains; we cannot make a single free movement; and we utter one long, loud, indignant protest against whatever is. We feel then that we can advance religion only by destroying the Church; learning only by breaking down the universities; and freedom only by abolishing the State. Well, this is one method of progress; but, we ask, has it ever been known to be successful? Suppose that we succeed in demolishing the old edifice, in sweeping away all that the human race has been accumulating for the last six thousand years, what have we gained? Why, we are back where we were six thousand years ago; and without any assurance that the human race will

not reassume its old course and rebuild what we have destroyed.

"As we grow older, sadder, and wiser, and pass from idealists to realists, we change all this, and learn that the only true way of carrying the race forward is through its existing institutions. We plant ourselves, if on the sand, still on the firm reality of things, and content ourselves with gaining what can be gained with the means existing institutions furnish. We seek to advance religion through and in obedience to the Church; law and social well being through and in obedience to the State. . . . and because we would realize what we dared dream, when we first looked forth on the face of humanity . . . we cease to exclaim 'Liberty against Order' and substitute the practical formula 'Liberty only in and through Order.'"

And this is, I would hold with Brownson in his mature opinion, what the ordinary procedure should be. There are exceptions to this when the State violates conscience or transgresses natural law. As would be the case should the State refuse to recognize conscientious objectors to war, leaving them no alternative but to refuse to register because then registration would of itself be for military service.

Brownson also performed a needed (and still needed) service in subjecting Catholic institutions of learning to intelligent criticism. Though much improvement has been made since his day there is still the need he pointed out of keeping abreast current thought so as to be able to give an answer to the generation in which we live—not to be content to merely answer the objections of the thirteenth century. And this can be done, not by a supercilious and frivolous attitude towards the great Fathers and Doctors of the Church (which attitude I regret to see encouraged among some of our young enthusiasts) but by assimilating into their teachings current truths such as St. Thomas assimilated the teachings of the "pagan" philosophers, not to the destruction, but to the building up of Catholic Faith.

Robert Ludlow

We Recommend

SARVODAYA (Welfare for All). A monthly magazine in English published by the Sarvodaya Prachuralayam at Tanjore, South India for the dissemination of the Gandhian self-help ideal of economics based on love and non-violence. Subscription from foreign countries should be sent through the International Bank or post-office, or as sixteen International coupons. Remittance in checks should include the bank commission. The annual subscription is one dollar.

A recent issue contained the speech of Vinoba Bhave, given in the Sarvodaya Sammelan at Puri on March 25, 1955. Vinoba tells how the Sarvodaya Sammelan had become a place of meeting to discuss and resolve problems of members who have in common the Gandhian belief in non-violence. He speaks of their belief that ultimately it will be unnecessary in India to have any government based on coercion or the power to punish, and he remarks that, "only a social order which has eschewed the use of force and punishment altogether will last," but that while the group believe in this ideal they concede that even in a non-violent social order some government is necessary.

Vinoba raised the question of obstacles to the establishment of the non-violent social order of Sarvodaya which will give its greatest thought to the service of the people, as opposed to the Indian National Congress with its elections through State power. He speaks of the need for the coming together of people from all groups, not in an effort to influence elec-

tions, but to devote themselves to the service of the nations.

Vinoba criticizes the notion of putting the ideal of Ahimsa (non-violence plus love) into practice slowly. He feels, with Buddha, that if we go about doing good slowly, violence will surely enter in.

In discussing the role of Satyagraha in government, in democracy, Vinoba grants that there is room for it, but he goes on to remind his listeners that in presenting their grievances to the government their "voice is represented under a whip." He concludes with an expression of doubt as to any benefit accruing to the nation should he join Congress, as he has been urged.

Other articles include an appeal to those of Sarvodaya faith to leave whatever jobs they might have, and devote two years to the Bhoodan (land gift) movement. The speaker, Jai Prakash Narain, is a disillusioned Socialist, who recognized that what is needed in India is not the developing of the power of the State, but the developing of the moral strength of the masses.

A reprint of a speech on the Economics of Sharing compares Sarvodaya to Western Capitalism and points up the weakness of economics based on the creation of unnecessary wants which lead to everything which Gandhi opposed, self-indulgence, greed, jealousy and violence. The speaker states clearly that in order to achieve the revolutionary approach to economics of Sarvodaya a fundamental change of attitude must be wrought in the individual; that a spirit of

sharing rather than a material self-seeking, the non-violent way of life and peace, rather than a spirit of competition and violence can lead to the introduction of an element of safety in a world that is stock-piling nuclear weapons!

Another article gives a summary of Vinoba's foot journey to the Communist ridden area in Telangana, and tells how he has now prophesied that 1957 will see a universal application of the Sarvodaya principle.

Argentine

Dear Friends:

The day has come when our friendship based on monologue can be turned into a dialogue, which I hope may be continued from now on. I offer you my help for any information or whatever I can do for you in Argentina, because, at last, there is no more control and I can write freely.

God has been so good with us! I know we don't deserve such a blessing, but then, you know, He spoils His children. Very probably, many of you have lived under a tyranny, so I spare you the details. Of course, as Mr. Ludlow says in the last issue, we have contributed to it. As the saying, "Every people have the government they deserve," and we Catholics have our share in the general responsibility. But, to be fair there has always been a group that never was on Peron's side. Because we think the solution of our many problems is not coming from upwards, the State or the Government. They just can create better conditions for the real solution which lays in ourselves, the individuals, the families, the trade unions.

Many thanks for your message;

Jesus

THE PROBLEM OF JESUS—A Free-Thinker's Diary—by Jean Guilton—P. J. Kennedy & Sons, 12 Barclay St., New York 8, N. Y. Reviewed by Robert Ludlow.

This is one of the best books of apologetics I have run across in quite some time. Though it fails in the purpose for which it was intended, it is well worth reading for the subject matter. Where it fails is in giving an accurate portrayal of the mind of a free thinker. And that, I presume, is because the author is a Catholic and, as such, cannot suspend belief while investigating the foundations of belief. And, while he announces this belief in his preface, in the body of the book (where he assumes the role of a free-thinker) he states that he will not be prejudiced for either side. Yet from the first page the will to believe is evident. And this is as it should be, for as Newman many times points out (the author is an admirer of Newman) the mind is not capable of desireless thinking. We cannot abstract from our humanity to the point of elimination—though we can become more and more aware of the factors that influence us, and the desires that move us, and so make allowances for these in our conclusions.

M. Guilton gives a good presentation of the skeptic's difficulties and, to me, a satisfactory answer to them. He is in the best tradition of the Church when he utilizes non-Catholic thought as well as orthodox—just as St. Thomas incorporated "pagan" thought into his presentation of the Faith. For the Church, which knows no longer Jew or Gentile, rightly includes "pagan" as well as Hebrew elements. The desire for a Christianity devoid of humanistic elements proceeds from chillsitic* beliefs to which the Church has shown herself a stranger. The orthodox way remains as ever a body-soul affair. And here, in this book, we have an up to date presentation of the factors involved in the Resurrection of Jesus Christ which is the foundation of our belief and the assurance of our own bodily resurrection.

*Millenium-istic.

though I shouldn't call myself an anarchist (I think we have an urgent, historical task to perform, hic et nunc, immersed in Government, Civil Courts and the like) I share your disliking for the present world. I am completely sure it is going to disappear and a new order will be established. And very probably, these are my wishes, the State will be diminished in its power.

Thank you for the simple, fresh life your paper reflects and for the stimulus it means to those who are in search of the real elemental features of life. Thank you for your warning on industrialized, politicalized, artificial society. You are marching before us, showing us the way and I agree with your quotation from COMMONWEAL. Of course saints and radicals are right, only they are right too soon. In the meantime, here we are, dealing with the dirty, sinful world of politics, revolutions, trade unions problems, etc., trying to change them and to make a new, better, simpler world for the human person to live in and to accomplish his transcendental destiny.

I beg you to pray for our poor South America, especially for our country, that faces at this moment a serious spiritual crisis.

With my best love and united in Christ Our Lord.

Hilda Burghl.

A Matter of Conscience

by Helen Lathrop

The American Consul in Dublin had always been very tolerant regarding COs and sufficiently informed to discuss the subject of Pacifism intelligently, as he had had a Quaker friend in college whom he admired and whose arguments he could never answer. It had always been pleasant to chat with him and, as a consequence, I was completely off guard when visiting an American Consulate in a French city.

The adventure started one day when I ran down to put coal on the fire and was startled to find myself face to face with two gendarmes who had just entered the kitchen, escorted by a little Dominican Sister who wore an anxious expression. The house belonged to the Dominican convent next door. The police were extremely courteous and businesslike in examining my papers and found all in order. It was quite different from the leisurely visits of the Irish "Guards" who loved to talk and listen to tales of Lourdes and Rome as they warmed themselves by the turf fire, were delighted to receive medals from the shrines of Europe, and departed calling down God's blessing on me.

One gendarme had found my passport particularly interesting and had copied whole pages, arousing my curiosity, so after they left I began to examine it myself and discovered to my dismay that it had expired several months before. Fortunately he had not noticed the most important fact of all—the date of expiration. This required a hasty visit to the nearest American Consul.

This young Consul seemed displeased with me from the very beginning, perhaps because I had been away from America for so long, perhaps because I was not registered at the Consulate as an American citizen. I explained that that implied the idea of protection and I had no need of protection. He looked very grim. The discussion went on and on and he warned me in detail of how he could force me to leave France in case of war.

Finally he demanded an oath of allegiance and I, taken by surprise, made it good humoredly, as one would do something ridiculous to please a child, but I added, smiling, "Unless you should ask me to bear arms." "What do you mean?" he snapped. "Exactly what I said." I answered, turning serious. "I will never aid any country in any war for any reason—or alleged reason whatsoever; I am a pacifist." Then the fat was in the fire. He fairly raged. When he asked sarcastically what I was doing with an American passport I explained that, having been born in New York through no choice of my own, automatically I had a right to that passport unless I should forfeit it by a crime of treason. "Why don't you renounce your citizenship?" he demanded. "I shall gladly accept your renouncement. Go ahead. Make it!"—holding up his arm. This seemed extraordinary behavior for a public official. I replied that I had no intention of following the example of Garry Davis, that in this mad, modern world we are obliged to have papers and it is simpler to keep the nationality we are born with than to change. Whereupon he flung my old passport on his desk and declared, "I am not going to give you a passport. You don't deserve it as a pacifist, you have no right to a passport."

At this point someone ran to call the Consul General and he came immediately, looking very grave and asking, "What is going on here?" The young Consul began his list of charges by saying that I was not registered as I did not wish the protection of the United States but simply to be left alone. This is perfectly true and it seems to me that it would be impossible to ask less. He spoke heatedly of my pacifism and "lack of patriotism" and ended with a disdainful

gesture, "There is nothing American about her!"

Then the old Consul began questioning me. He was shocked, too, evidently, but did not lose his temper. Finally he said, "I must ask you a very personal question. What is your religion, if you have one?" "I am a Catholic." Everyone looked surprised and the two Consuls completely dumbfounded. "Why not give her the passport?" the old Consul asked the younger. "You see she can't be a Communist." So that was what they had been thinking. It was my turn to be astonished.

I tried to explain how impossible it would be for a real Pacifist

he had ever heard anyone question the infallibility of the state; evidently, and he was shocked. It was also the first time a self-confessed Pacifist had ever asked for a passport and, after much grave discussion, they decided that it would be prudent to refer the matter to Washington. It would set a precedent. This seemed so astonishingly un-American.

I added the name of Cardinal McIntyre to the form I had filled out as my reference in the U. S. A. and enjoyed the thought of the F.B.I. calling on him to ask for information concerning me. I know so well what he would say.

Later in relating this affair to



ST. FRANCIS, THE GLORIOUS POOR LITTLE ONE OF CHRIST

to be a Communist. So many ignorant Catholics in Italy had thought it possible to combine the two that the Holy Father had been obliged to intervene, but I had never heard of a Pacifist being a Communist. We know that the Communist regime is founded on violence and blood and are not tempted in that direction, but we want to convert them instead of killing them.

The old Consul remarked that my point of view was the most extraordinary that he had encountered and intrigued him, particularly the idea of putting conscience above the state—truly an "amazing idea." It was the first time

a very holy Dominican, it was consoling to see his amazement. "Que le monde est fou," he said. "How mad the world is and the Americans are particularly mad at present on the subject of Communism." He spoke of the importance of following conscience, of being firm as a rock, but at the same time gentle as a lamb. The latter is by far the more difficult. Certainly there had been more of the lion than of the lamb in my interior attitude as I faced the grilling of those consuls, a defiance very far from the spirit of the Gospels. It is not easy to be completely non-violent, and much harder for one with Irish blood than for

Catholic Spiritual Life

By Dom Virgil Michel, O.S.B.

Chapter from an unpublished manuscript.

(Concluded from Last Issue)

4. LITURGY AND MYSTICISM. At first thought it may seem quite strange to hear mysticism and the liturgy mentioned in one and the same breath. Can there be any relation between these two types of religious experience? The essence of mysticism is an intuitive experience, an immediate experience of God's presence to the soul. This experimental knowledge of the presence of God is very often accompanied by a suspension of the senses, so frequently, in fact, that the suspension of the senses is generally mentioned as one of the characteristics of mysticism. However, this suspension of the senses seems to be as accidental to the mystic state itself as are the phenomena of ecstasy, visions, etc., that many and often do accompany it; for the mystic experience can occur without any interruption of the ordinary use of the senses. However that may be, it remains true that the mystic intuition is in no way essentially dependent on the activity of the senses, since in most cases the latter does not occur at all. On the other hand, such activity of the senses is essential to the liturgical experience. The liturgy operates by an appeal to the senses, as we have seen. It is through the external gateways of the soul, the sense organs, that the soul itself is reached in the liturgy. Without this external appeal to the senses, there would be no liturgy at all as we understand it. On this point there is real opposition between the liturgical and the mystic experiences. However, without wishing to diminish the force of this opposition, we may point out that the senses operate in the liturgy for the sake of informing and sustaining the intellect and heart. If the soul has at any time been sufficiently aroused to activity, it may continue such activity without the aid of the senses, and then its state is no longer on this score so far removed from that of the mystic experience.

There is another difference between the two experiences which prevents us from considering one as a sort of natural consequence of the other, should we otherwise be inclined to such a view. In both of them the divine acts upon the human soul. In the liturgy this is done through the powers which Christ has entrusted to his Church. In it God has, so to say, tied his hands, and has bound himself to

Gandhi. Because the Dominican spoke gently instead of scolding me as I deserved, my conscience reproached me more: some of his peace and all embracing charity flowed over on me and I found it very easy to pray, as he suggested, for all those who, with such good intentions, are so completely mistaken. As Pere Garrigou-Lagrange wrote in his beautiful book on Providence, "True Christians, living by prayer, must have the same attitude toward souls (every soul in the universe) as a mother bending over the cradle of her child."

But what is happening to America? What has become of the Constitution of the U. S. A.? There are noble ideals enshrined in that document, and its framers would be astonished and grieved to see them completely disregarded. What is liberty if not liberty of conscience? And how can liberty of conscience be combined with conscription? And if one's rather original idea of the pursuit of happiness is to lead the simple life in the South of France, instead of pursuing the almighty dollar, why should one be considered a criminal? That is certainly a right respected by the Constitution.

P.S. After two months of deliberation Washington decided that refusal to bear arms would not endanger the most powerful nation in the world and gave me the passport.

respond in the way of the liturgy, whenever the Church performs any official liturgical function. The divine energy then necessarily flows into the properly disposed human soul by virtue of the official action of the Church. Given the latter, God, humanly speaking, will not and cannot refuse to cooperate and to infuse his grace. In the mystic experience, on the contrary, the action of God is not bound to occur by reason of any promises or by reason of any conditions placed by man or by the Church. In the mystic experience the Spirit breathes freely where and when he wills. In the liturgy the divine life flows where the official Church wills and indicates. But despite this difference something can be said on the relation between mysticism and the liturgy, the question being whether the liturgical spirituality is in harmony with the mystical or not, whether the disposition fostered by the liturgy is favorable to mystic experience or not.

That there is no complete opposition between the two experiences is evident from the fact that they have some characteristic in common. The liturgy is ever full of the love of God, which forms one of the mainsprings of its inspirational value for the human soul. It ever aims at an increase of this love, never being satisfied with any status quo. The liturgy knows no rest in this regard and ever urges onward to greater heights of divine love and sacrifice. The mystic soul is eminently filled with a spirit of love, a love, too, that desires to sacrifice all to God. While commencing with the senses, it ends in the innermost recesses of the soul and leaves there a consciousness of the presence of God of contact with him that is sometimes more and sometimes less coherent but is always accompanied by an increasing desire for greater union with him. From these standpoints it would seem that the liturgy aims at the perfect union of love that is attained in special conscious degree in the mystic state only that the latter union is beyond the ordinary scope of the liturgy being a further free gift of God. In the true mystic state the experience of the soul is that of being passive over against the extraordinary activity of God. But this passive stage of mystic experience is preceded by an active one in which the soul is operative, that is, by an active purification of the soul under the influence of supernatural grace. Such active purification by the soul itself, we are told, "is achieved by means of penance and mortification, by temperance and control of the passions in general by mortification of the whole and inner and outer man" (Grabmann, *Wesen und Grundlagen der katholischen Mystik*, p. 29)—in other words, by means of that very putting off of the old man and putting on of the new one which is the continuous aim of the liturgy. The liturgical and the mystical experiences are then, to say the least, in no way incompatible.

But even more can be claimed. The mystic experience is not at all probable in a soul that is not imbued with a liturgical sense and that neglects the liturgical channels of the spiritual life as much as possible. "The liturgy must ever remain the basis and norm of mysticism on which the latter forms and exercises itself, from which it takes its point of departure, and to which it returns. If Christ is the innermost center of all ecclesiastical life, then the liturgy, the mystic veil of Christ, through which he speaks to us, must, like the pillar of flame in which God himself was enthroned, illumine our way into the promised land of the union with God. If there is no salvation outside the Church, then there is none outside the liturgy. In the liturgy the saving and the sanctification of soul

(Continued on page 6)

What is Truth?

by Fr. Johannes Ude

Man, then, derives his perceptions from two sources: reason and revelation. God, the creator of reason and revelation, would contradict Himself if knowledge acquired through reason should conflict with knowledge held by faith and revelation. Truth is one; it is changeless and immutable. To be sure, human reason can err; and men have erred all too frequently. For precisely this reason revelation is necessary. In the light of revelation reason can and will keep on the path of truth. Whatever God has revealed is infallibly true.

In the following we will consult reason, but along side of our reasoned conclusions we will place the pertinent teachings of revelation. It is to our especial advantage that revelation is especially clear on the subject we are about to study. Wherever it does happen that the content or the meaning of revelation is in doubt, the matter is decided by the infallible teaching authority of the Church which, indeed, was established for the preservation and interpretation of revelation. When the Church makes a formal decision, we Catholics are bound by it. There is a principle: "Roma locuta, causa finita"; that is, "Rome has spoken, the matter is settled." We assume it is generally known that the Church thus decides only questions of faith and morals.

On questions which revelation does not answer, or does not answer fully, and on which the Church in its infallible character has not made a decision, there every Catholic is free to form an opinion which seems to him reasonable and correct. In order that no one doubt (let alone deny) the truth of this rule, which is fundamental to all scientific discussion, the infallible teaching office has put itself clearly on record.

On March 2, 1679, the Holy Office, on the orders of Pope Innocent XI, issued the following decree: "The Holy Father recommends in power of obedience that doctors and all others, whether they are publishing books, writing manuscripts or theses or engaging in disputation, beware of condemning or disparaging controversial questions affecting Catholics until the Holy See has given a verdict."

Pope Benedict XIV says in *De Synodo Diocesana*, VII, 4, 9: "In scientific matters the bishop is not entitled to impose one opinion or another on his subjects; the *causae majores*, and the difficult questions of Faith and church discipline belong, according to ancient custom, to the Holy See."

Pope Benedict XV in his *Ad Beatissimi* of November 1, 1914, states: "Everyone is free to say and to defend what seems right to him . . . ; everyone may defend his opinion, and no one may consider himself justified in suspecting that because an opponent holds a contrary opinion he is therefore disloyal to faith and Church."

Pope Pius XI in his encyclical *Studiorum Ducem* of June 29, 1933, declares: "Let no one be less liberal than the church, which is the Mother and Teacher of all. In mat-

ters where respected Catholic scholars are not agreed, in matters where various opinions are still being studied, no one is to be prevented from holding that opinion which seems to him most probable."

So long as we proceed in conformity with these rules laid down by the Church's teaching office—and that we certainly endeavor to do—we may hope that our discussion of the great commandment, "Thou Shalt Not Kill," may be genuinely stimulating. We hope that, supported by reason and revelation, our discussion attracts attention and thought. The Bishop of St. Gallen, Switzerland, acted in this spirit when he commented on our *Sociology* published in 1931. Touching on that book's discussion of the death penalty and the justification of war, the bishop stated: "The author develops points which today are not unanimously conceded. He denies to the state the right to inflict the death penalty. Dr. Ude defends this viewpoint with sharp arguments. He states, furthermore, that under modern conditions there can be no such thing as a just war and that one has the right, even the duty, to refuse war service. This position, buttressed with vigorous arguments, will surprise some; but in view of such military developments as gas warfare and air bombardment it can not be lightly ignored."

The bishop of St. Gallen referred to another principle very important to the free airing of opinion. He says, "The opinion of any protagonist is worth as much as the arguments on which it stands."

May this sentence restrain anyone who is tempted to invoke authority to prove what in fact is a controversial opinion. Whatever competence a person has, whatever prestige he may enjoy, he is not thereby infallible.

Appeal

I am stationed in this spot of God's Vineyard. I am finding it very hard at present with no school. A building was started five years ago, and is at a standstill. We are in debt, and short of funds. I have to finish this building, and pay up my debts within six months. Very few Catholics here, and they are very poor. Many of our school children are leaving on account of the inconvenience, and this means losing souls, because they will be attending non-Catholic schools. In your charity will you lend a hand, and lay a stone on God's building, and help us to save souls? God love and bless you! Your struggling Sister in Jesus.

Mother Benigna of Jesus
St. Paul's Convent
Davangere City, Mysore State
S. India

It is with a broken heart that I send you this S.O.S. On Ascension day a terrific cyclone, accompanied by torrential rain, hit with full force our poor mission, leaving behind ruins, unspeakable misery and suffering. In our mission 50 houses and a number of huts have been destroyed, and the monsoon season is fast approaching. Without shelter these poor victims will be exposed to unbearable hardships, sufferings, sickness and probably death. They look to me as their Father in Christ, and I have nothing to give them now except my sympathy. Can you not make some effort, even if it should involve some personal sacrifice, to help these least of your brethren? You will be remembered in my daily prayers, and at Mass; and at my Night Adoration, and you will have a share in all my missionary labours, sacrifices, sufferings and merits. Pray for me. Remember them. God bless you, dear Jesus love you, Our Sorrowful Mother protect you. In Jesus & Mary.

Rev. Joseph Taffarelli, S.J.
Fatima Mission, Thavam P.O.
N. Malabar, India

Peter Maurin Farm

That September is with us again, we know not only from the weather, which for a few days at least had a fine touch of autumn, but also from the sudden and startling drop in the number of visitors. Summer is officially over on Labor Day, and the two weeks since then have been unbelievably quiet, with people at Peter Maurin Farm busy at the tasks to wind up the summer's outdoor activities.

Father Duffy and John have sowed a fine mixture of timothy, alfalfa, rye and clover for winter pasturage in the field directly in back of the barn. Mt. Loretto's Mr. Corrigan, who planted our field corn for us back before the tractor came from Maryfarm, has just told us that we may have all the corn, which originally we were going to divide with him. That will largely solve the winter feed problem for Daisy Mae, Josephine, and the chickens.

Jim, Joe Cotter, and Mike Fitzgerald have installed the 150 gallon hot water tank that has been stored in the pigpen for quite some time. (No pigs.) We had been doing with a 30 gallon affair, which meant that we usually had enough hot water for about half a wash day. Now there is plenty all the time—a real joy.

The old bakery has been turned into an auxiliary kitchen, which has come in handy in numerous situations. The men have now staked out the plot behind it for a really good-sized dining room, kitchen and storeroom, which, as the money comes, we are going to start building. Then the house can be used for conferences, uninterrupted by housework and the setting of tables, and there will be plenty of dining space during retreats.

The mantel in the rear dining room has been torn out, giving an additional eight inches or so of space, but creating the illusion of twice as much room as before, and the men have also torn out one of the cabinets. Anybody with either



building or wrecking skills is cordially invited to come join the fun.

The pacifist conference brought a fine turnout, including several families with children: the Dellingers, the Connors, the Landrys, the Gelniers, and the Cavalluccis. We fed the children in the old bakery, and entertained them in the first floor front bedroom with the toys that have accumulated from donations. There are so many good-sized dolls that struggles for possession have been reduced to the otherwise irreducible minimum. Chris has opened up the fireplace in that room, and is now building a large toy chest along one wall, which, with a mattress on top, will double as a bed. We will use the room as a playroom for children, as well as a bedroom for visiting families. The fireplace is going to be beautiful. The hearth is a single large flagstone, and Chris, who knows how to work in stone, is carving LUX and PAX on it.

We now have a group of twenty or so steadily here, what with the Maryfarm move and various departures from among the old PM Farm crowd, and there are nearly always one or two overnight guests.

As for recent visitors, we can't possibly list them all; but we were particularly happy to meet Elsie Whitty and Mary Rowland from the Baronessa de Hueck's Madonna House in Canada, as well as Paul Harris, a former staff worker there who is now married. Father Ernest Muellerleile stopped on his way home to Minnesota from the Liturgical Conference at Worcester. Al Lingis, who has spent part of several summers with us, and an-

other seminarian, Ronald Theisen, were here for the Labor Day week end, and have left a tangible and much appreciated token of their visit by widening and leveling the path that leads to the grove.

The Tom Barrys came Labor Day evening, with their seven young children and stayed over night. Now they have sent us a print of Constance Mary Rowe's painting of the Sacred Heart for the chapel, and Mary Roberts has put it in a gray wood frame which sets off the rich colors most wonderfully.

Mary is doing the baking, too, and has been turning out wonderful rye and whole wheat rolls and bread. Julie Lien, from Chrystie Street, visited for several days, and, in addition to helping houseclean, did some weaving on Dorothy's loom. Doreen Carraher, who is teaching at St. Louis Academy, is with us, and her father was here for a week end. He is a Merchant Marine seaman, and was immediately taken into the charmed circle of Hans and John and the other seamen about the place.

Stanley has been bringing in baskets full of grapes from our own arbor, and we eat them whether they are ripe or not. Those that are, are wonderfully sweet and plump Concord. And we have had a few peaches from our tree, bruised but our own. We are having the last of the garden produce—the peppers are ripening, and the eggplant is coming along. Most of our vegetables this summer came from our own garden, which, considering the drought, was an achievement. In future years, perhaps we will be able to can some things, as we did at Newburgh.

—Beth Rogers.

Little Flower

—A Celestial Song that Lifts beyond Logic—

"I shall spend my Heaven in doing good upon earth." The Little Flower

Prologue

Men say the mystifying Muscovite
Whose Asiatic mind so loves the
night,
Must work and long for what? A
flowery mound;
And underneath it all . . . six feet
of ground.
Has one of billions dared come
back again?
Yes, here is one who did not die
in vain.
When empires pass, her message
will remain.

Pale Cereus buds unclothe on seventh
springs,
To gleam awhile and fade as airy
spume:
But flowers like herself, immortal
things,
Only on seventh cycles burst in
bloom;
And never known where any pagan
sings,
They pant as April blossoms in
a room;
And left alone, await the King of
kings
Who wafts on half the world,
their fresh perfume.

Today the martyr of tomorrow
flings
White flowers in what showers
on her tomb.
And God will answer when on
scarlet wings
Come dragons who will drop
their eggs of doom.
God will be heard beyond the
trumpetings
Of Caesar, and beyond the atom's
boom.

C.R.C.

Virgil Michel

(Continued from page 5)

is objectively accomplished" (Casel, *Die Liturgie als Mysterienfeier*, pp. 97-98). Surely it is hardly probable that God will greatly favor souls with the extraordinary gifts of his mystic union, who within the fold of his Church show little or no appreciation for the ordinary means of union with him. It should therefore be no surprise to find that the great mystics of the Church have as a matter of fact displayed great appreciation and love for the liturgical life of the Church. "The Catholic mystics," as Dr. Grabmann puts it succinctly, "are filled with the warmest love for the Church . . . With special clearness, their *sentire cum ecclesia* (being of one mind and with the Church) shows itself their glowing and practical understanding of the liturgical life of the Church" (Op. cit., pp. 68-9).

Nothing more need be said on this topic. Whether the mystical experience is only for the select few specially singled out by God for this extraordinary grace, or whether it is attainable by all souls need not be considered here. The liturgical experience is at all events professedly for all alike. It is the ordinary means of living the life of Christ, a means within the spiritual and intellectual grasp of all the faithful. It has its message to carry to the soul of simplest faith and understanding and to the exceptionally gifted mind. To each it presents its message in words and inspirations within the capacity but also up to the level of his mind, and it does so with a power of replenishment that precludes its ever being exhausted by man. And since the mystic experience is not essential to sanctity, the liturgical experience is also the ordinary means to that higher state of sanctity of the soul in whom Christ truly resides permanently and in perfect assimilation. The liturgy has, indeed, been established in the Church for the purpose of producing saints, for ever increasing the magnitude of the communion of saints.

Even from this standpoint the claim of its special appropriateness in our own day can be made for the liturgical life. Dr. Rademacher, in calling attention to the fact that different types of sanctity were in vogue at different times—the martyr saint in primitive Christianity, the fugitive from the world in the Middle Ages—speaks of our own ideal and that of our immediate future as one characterized by "a restless elevating of the natural into the supernatural in a closed unitary personality." There will always be martyrs, confessors, and those fleeing the world, he says. "But in the future a type of sanctity hitherto less cultivated will be added to these, that of sanctity amidst the activities of routine and cultural life. And if we may believe in an upward evolution of human nature and Christianity, we should like unhesitatingly to give this newest type the preference over the earlier ones" (*Das Seelenleben der Heiligen*, p. 35). Today the recent canonizations and papal call to Catholic Action both point in the same direction. Certainly this type of sanctity is most sorely needed in our day. It could very properly be called the liturgical type, since the liturgy is the indispensable source of the Christian spirit for all men, and since its inspiration reaches so completely into all the angles and aspects of daily active life in the world.

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Labor Day Conference

(Continued from page 2)

Turgenev's Huntsman's Tales; of the woman in great suffering, formerly very beautiful, who dies and does not complain. And of the hunter who ceases to kill animals. She described the misery and the haunting torments of the little clerk in Gogol's Great Coat. And of course of Dostolevski's many characters who after crime, debauchery showed such repentance that it broke the hard hearts of intellectuals and nominally religious.

Then, outside of Tolstoy's parables, there was the story of Man and Master lost in the snow; of the master who covered his servant's body with his own coat and in that last minute of unselfishness gained his soul which had been lost and saved the life of his servant. She ended with the story of the Sentinel by Leskoff, a little known writer, who described the conflict between obedience to the letter and the spirit of the law. Here a sentinel who was sworn never to leave the post saw a man drowning through a hole in the ice. He ran out and saved him and was discovered and was shot for his disobedience to military law. What would we do in time of war? Would we be true to our own better selves or to nominal obedience?

Dave Dellinger

Dave was introduced by Ammon who described him as "the best pacifist I know." Hennacy admitted that he thought he himself was living very close to his pacifist ideal, but he had lived with the Dellingers and felt that Dave really "lived the life." His subject was Bread Labor and his thought was that there were no CO's in munition plants; that we had to come somewhat near to the ideal which we preached in our daily life. What we do daily is better than the talking and writing that we may do. Life in a community does not necessarily mean a success anymore than the efforts we put forth in propaganda. He read from Ruskin's Unto This Last which might not seem so radical now but was revolutionary a hundred years ago. Gandhi read Ruskin and was awakened by him and by Tolstoy, naming his first settlement in South Africa Tolstoy Farm.

To most people work is hateful because they work for money. We do not have the right concept of time for time is not money or work is not money, for time and work are themselves. It is bread labor that Tolstoy did among the peasants; that Gandhi did, and that now Bhavé is the great witness of. After India was free and Bhavé, who was the first man that Gandhi chose to be a civil resister—Nehru being the second—Nehru became Prime Minister and Bhavé worked in his small native village at the most "degrading" human labor, that of cleaning privies. After three years his closeness to the people brought the vision that what people needed most was land. So he began his great campaign of Land Through Love which has gained millions of acres for the poor through volunteer gifts. Still he walks miles each day and has gained a leadership which does not remove him from the common people, but it has made him more effective in drawing people away from political and coercive action into that Satyagraha that Gandhi taught. He quoted Ruskin to the effect that we should be paid for our labor, not for our every thought and our souls thrown in. Dave felt that the CO cannot wait for disarmament: he has to go ahead and make his own revolution in whatever way he thinks is the most effective and where to him the system seems most terrible. We should withdraw economically as much as we can and not be a part of a luxury economy. His final quote from Ruskin was "No revolution by bad men and none by good men without suffering."

Bob Ludlow

Bob was introduced by Ammon as an ex-editor of the CW and an ex-anarchist. He did not believe in angelism or Utopias or pacifism as

before. He felt that force and wars were not evil in themselves. He advocated the argument to the effect that the early Christians thought that the end of the world would come in their own life-time so there was no need to lay up treasure, or value their lives. He said that "we are not going to act heroically unless we have the glands to do so." He praised casuistic reasoning; it could be proved that extenuating circumstances (and glands) made it nearly impossible to commit a mortal sin.

His quotation of the advice in St. Peter's dream to "kill and eat" as a justification for killing in war and especially as a denial of vegetarianism was immediately denied by Ammon who said it was entirely out of context for Peter had traditionally been kosher and this dream was to teach him that all the dietary regulations of the world were to be set at naught, for all men were brothers. It was a lesson in brotherhood, not an advice to kill men and animals. Also the quotation of John the Baptist to soldiers to obey their masters and to be content with their wages, left out the following sentence to "do violence to no man." This meant that they could not be very bloody soldiers.

Bob felt that most CO's were neurotic; that they wanted to go to jail because they had a guilt complex, that basically many were sadists and full of hate! He felt that the middle way of St. Thomas Aquinas and Aristotle was the best. Therefore he would now register for the draft but be a CO if allowed to do so. It would be o.k. to oppose capital punishment if it were proven by statistics that it was ineffective, but the catechism says that killing by the state should not be questioned. His quotation that Jesus came to bring not peace but a sword given as an argument for war brought an emphatic denial from Ammon who stated that in the two gospels there was an illustration that different members of a family would be separated and there would be a "division" because some of them wished to follow Jesus and others did not. In the gospel which Bob quoted the same illustration was given but the word "sword" was used instead of division. Dorothy replied to Bob that the teaching of birth control and the listing of abortion as a mortal sin gave what seemed to Protestants to be an almost impossible ethic for many Catholics to live up to, so why should not also the ideal of not killing adults when they had responsible lives to develop and live, be also accounted a sin and not be frittered down by reasoning which would lead to mediocrity as an ideal. She said that the saints were certainly very often peculiar people. She reminded us that the Pope said we were called to heroic virtue, not to mediocrity in these days.

Eddie Egan

His main argument was to the effect that St. Thomas Aquinas followed Aristotle and also held many positions that we would oppose today. He believed in slavery, the killing of witches and heretics, and that therefore no matter how brilliant the reasoning this was a departure from the direct and implied teaching of Christ in the Sermon on the Mount about love of God and love of man. It is the conscience in man which is not to be dulled but to be obeyed. He agreed with Bob that we should not quote from the present Pope to prove pacifism for the Pope accepted war in defense of right, but opposed the means used such as ABC warfare. But as there is yet no authoritative pronouncement by the Holy Father on pacifism or anarchism, each of us is free to follow his own conscience as far to the left as he wishes. And a Catholic is bound even to follow his own "erroneous conscience." Eddie was frank enough to admit that he had not always followed the logic of his present reasoning. His presentation was on a high level.

Marty began by reading the CW

positions as regards to pacifism (written several years ago by Bob Ludlow) in which we advocated a refusal to register for the draft, the buying of war bonds, the working on war work, and the paying of income taxes for war. His acquaintance with many pacifists made him admit that there was an emotional reaction of fear which made many unable to stick to the logical end of their pacifism. They would unselfishly react in a pacifist manner to injustice around them and to wars which were far away, but when the Big Brother propaganda was put on heavy they fell for it and became great patriots. He said that all of the requirements for a just war must be met and that the violation of one of them was enough to make the war unjust. He gave the pacifist arguments for the absolutist who would boldly refuse to support war in any manner, admitting that this was not possible for all to follow. The thought was again given that the Church's teaching on abortion and birth control were not questioned by those orthodox who upheld the killing in war. The Kingdom of Heaven of course is Utopian and we will never be headed that way unless we start. The middle way of Thomas Aquinas is not going to give us courage, rather it will weaken us. In the discussion Helene Iwolsky brought out the fact that in medieval times when people went to war they had to do penance afterwards.

Dorothy

Dorothy gave a short summing up on Monday afternoon. She felt that in the Garden of Eden we had all fallen and we once had this "Utopia." She said that the Kingdom of God was within us; that all the way to heaven was heaven and we ought to be busy



going this way which could be called aiming at a Utopia. She said that prophets were often called "holy howlers" and without honor in their own homes and communities and difficult to live with. She quoted Guardini that on the dangers of fasting (pride) and the necessity of aiming at living the Sermon on the Mount alone it would be impossible but with Christ it is possible. She felt that there was need for a One-Man-Revolution and for Ammon to beat on the anvil. She agreed with him that another year plowing the stony ground of Wall Street would be sufficient and then he would go speaking for a year and choose some place in the west or south where the need seemed greatest and begin again a Life of Hard Labor.

This pacifist conference was the liveliest and best we have had. Several wanted another one to be held around Decoration Day. There is not too much pacifism among Catholics and in the world so this would seem to be a good idea. About 75 people attended the meetings. Hans fed all who came. Families brought their children and the weather was beautiful.

A. H.

Pierre Toussaint

5 Pinehurst Avenue
New York 33, New York
July 31, 1955

Dear Dorothy:

You asked me to write something about our book, *Pierre Toussaint*. I thought it might be interesting to give you some of the background which of course couldn't go into the book itself. To me it is almost as interesting as the story itself.

This is being written on a Sunday afternoon, a peculiarly appropriate day for it was a Sunday in October, 1943 when Dick Bourret invited me to a Young Christian Worker's party at St. Michael's Chapel.

The party was being run by Father Wendell's group. The date is in my mind so clearly for I had written an article on Psychiatrists in the Catholic Worker and I was curious to get Father Wendell's reaction. The girls in the group stood up in turn and gave short sketches of the development of Catholic Action in different countries.

One person I knew in the few men present was Sean Condon. He leaned over to me and in a whisper said "Don't you think this is a little bit Protestant?"

Through that party I discovered St. Michael's Chapel and shortly afterwards met the new choir master, John Glennon, who invited me to join the choir as an alleged tenor.

Many a time, I often wondered at my presence singing in a Russian Catholic choir, but as you know, the group is a busy one, singing the Eastern Rite Liturgy every Sunday and holyday and making many visits to Latin Rite churches. The music is difficult, the choir is a busy one and the group is a very close knit one, singing together now for twenty years save one.

In those numerous breakfasts after the Liturgy, I had all sorts of conversations with hundreds of persons. So often, some one would have studied something about Old St. Patrick's church and churchyard next door and the conversation would get around to Bishop Dubois or Pierre Toussaint, the best known of the persons buried there.

Charlie MacTague, now a priest in New Jersey, was asked by the Catholic Interracial Council to find the grave of Pierre. By a clever plotting of the legible stones and a comparison with the hedge-podge of records at Calvary Cemetery office, he was able to locate it. The very faintest trace of lettering was found. A pilgrimage was made to the grave by the Interracial group and Cardinal Spellman placed a plaque on the grave-stone. This event was much talked about at the Chapel.

Pierre was like a ghost, a very shadowy figure and so little was known about him. It was startling to think of a Negro slave being the first Catholic Actionist of the great archdiocese of New York. I found myself looking for information about him but getting nowhere. Joe Nuesse of Catholic University brought out his doctorate on early Catholic social thought and in it he had a short section on Pierre.

In my numerous trips to Washington to help the conscientious objectors Joe used to have me stay at the Knights of Columbus building where there was always an extra bed. I watched Joe work on his thesis for years and in the finished product, I found a little about the mysterious Pierre.

Then, in 1946, I met Betty, my wife at the Chapel. She was working for Monsignor Moore doing research on Old St. Peter's and editing his paper, the *Barclay Street News*. Her research was producing piles of notes and always Pierre was coming through as the most interesting personage in the early history of the archdiocese. She knew about the five boxes of letters left by Pierre

which are now in the New York Public Library Manuscript room. Both of us often wondered if we could ever get to see them.

In the late Summer of 1952, *Today* magazine sent us a request to write a cover story on Father John LaFarge, co-editor of *America*. We had done a previous story on Father Philip Carey, S.J. and this seemingly had led to the new assignment. I went to see Father LaFarge and found him writing his book, *The Manner is Ordinary*. When I asked him why he became interested in the Negro apostolate, he said partly because of the tradition of Pierre Toussaint's friendship to his family which he had heard from his parents. We mentioned that in our article but *Today* didn't think it pertinent and cut it out.

The Catholic Interracial group wanted reprints of the Father LaFarge article and in one of my conversations with George Hinton, he asked me to write a pamphlet on Pierre for the coming one hundredth anniversary of his death. At almost the same time, an editor from P. J. Kenedy & Sons was asking Betty to write a book on Pierre. It just seemed as if we were elected to do something about Pierre so we decided to try.

It was the most discouraging project I ever started. When I first looked through the five boxes of faded letters, mostly in French in all sorts of difficult handwriting, I just about gave up. It took me three months of thinking how to read them even. I estimated it would take a thousand dollars to have them copied by hand or typewriter by a secretary. They could be photostated but this would cost almost seven hundred dollars. They could be microfilmed for a hundred and fifty dollars. The only difficulty with microfilming is that the reading is so extremely difficult. You eventually have to photostat the material you need. Finally, I worked out a combination of both. A friend very generously loaned me his microfilm reader and a two year's intense day to day research began. The book is the culmination. If we had merely translated the letters we would have had ten books as large as the one we finished. The letters and previous writings on Pierre had to be checked and cross checked sentence by sentence. Over seventy persons wrote to him. We had to read widely in early New York history to find out who these people were. Fortunately so many of them were famous personages and we found a pile of material.

We hope that the book will lead to the unearthing of Pierre's letters to different persons. Already, the director of The New York Historical Society has written us that he is reading the book with intense enthusiasm. He has located seven paintings of persons mentioned in the story, including beautiful paintings (miniatures) of Pierre, Juliette his wife, and Euphemia, his niece, all done by Anton Meucci, a painter who worked in New York from 1823 to 1826. There is also a painting of the woman he helped so long, Madame Berard. Since Pierre's charities reached into so many countries, Canada, France, Haiti, other West Indian places as well as this country, there probably are letters from him hidden away in old attics. At least we hope so.

About a thousand and one seemingly impossible difficulties faded away as we worked on the book. I am sure that the story needed to be done. In my mind, it is a first class miracle in itself.

Regards in Christ through Mary,
Arthur T. Sheehan

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Supernatural Sociology

(Continued from page 1)
that from thence forward man would always be born into a family, that he would marry and found new families.
(Gen. 2-24)

3. Thus the foundation was laid for human society.

4. From the words of the almighty God it is clear that it was His plan that one man should be the other's helper, or help and that in other words the fundamental reason of society should be mutual help and cooperation.

II. A Burden to the Soul

1. But that which before the fall had been the source of the joys of Paradise, now after the fall of man became an oppressive necessity and even a burden.

2. In other words, after man had lost his praeternatural gifts, i.e., when his sensible corporeal appetites were no longer directly ordered toward God, the body rebelled against the spirit, and the body became a burden to the soul.

III. Deficiency of the Body

1. Now the deficiency of a body which was no longer under the undisputed sway of the soul became evident.

2. It is easy to imagine that from now on any cooperation, and any suppression of individual interests for the sake of the common good would be considered rather an unavoidable evil than a fulfillment of a rational inclination.

3. Now one was inclined to think more of the mutual dependence of men upon each other than of their original determination to social life.

IV. A Social Being

1. This fact no doubt has led many social scientists to consider man's imperfections and limitations to be the cause and basis of his social life.

2. These scientists forget that the mutual cooperation of which we are speaking is possible only when nature has made provisions for it.

3. Here too, action follows the nature of being.

4. Only because man is a social being, only because both his soul and body from the beginning are predisposed to live in society is he able to meet the practical demands of human living-together i.e., lead a social life.

V. A Rational Being

1. Even in Paradise, man was a concrete individual, i.e., he was a partial realization of the universal and complete idea of man.

2. At the same time, however, he was still a spiritual individual, a man endowed with intelligence and free will, a person, a rational being, complete in himself and to himself.

3. In contrast to the rest of the earthly creation which is irrational the Creator, gave man the power to reflect conscientiously and willingly the divine plenitude of being.

VI. A True Society

1. Man's social character consists in this that he feels inclined to share with other men the wealth of his personal values and natural endowments and gifts.

2. According to G. Gundlach, S.J., we find true society only where men share with one another their gifts, talents, especially those things which make them images of God, and when they do this in order to honor God, the Highest Good.

3. Society is constructed into a hierarchy or ordered unities or wholes, each of which serves the attainment of some particular good.

4. And thus through humanity as a whole with its great variety and multifariousness caused by time and space society manifests God the Perfect Good.

VII. Image of God

1. These remarks should be sufficient to indicate that it is not feasible to base man's social character on the limitations of his mode of existence alone.

2. Man is the image of God not only in his personality but also in his social nature.

3. Just as a rational individual man is an image of the divine distinction in persons, so he is an image of the Blessed Trinity in his social aspect, a likeness of the Blessed Trinity with its oneness of being.

4. Undoubtedly therefore God thought of man from all eternity as a social being.

VIII. Reconciliation

1. That man is a social being is further corroborated by the fact that original justice was conferred on Adam and Eve as a heritage gift.

2. By their fall, our first parents lost the gift of integrity and the adoption as children of God not only for themselves but for all their posterity.

3. The reconciliation of fallen human nature could be accomplished only by a restoration of the interrupted union of man with God.

4. But the Son of God became man and expiated sin by His death on the cross the abyss between God and man was bridged.

IX. Mystical Body

1. But men can cross this bridge to God only when they unite themselves with Christ, when they follow His leadership and make use of the fruits of grace merited by the sacrifice of the cross.

2. Those who accept Christ, as their Head, thus become companions of His Godhead, members of His mystical body.

3. We can easily see that the concept of the Church of the New Testament in His blood is essentially "sociological" or rather "social."

X. Sacraments

1. The representation of the sacrifice of the cross in the celebration of the Eucharist is carried out in a social form, inasmuch as the faithful offer themselves up with Christ in atonement to the heavenly Father.

2. All the sacraments are supplied by the sacrifice of Jesus and are the means by which the God-man makes accessible to souls the graces of justification which He merited for us on the cross.

3. Sanctifying grace consists in our incorporation or our reincorporation in Christ in our being being filled therefore with divine life.

Mississippi

(Continued from page 1)

ran over to a near-by telephone and had the authorities informed. Bryant and Milam were arrested the next morning. Both the men claimed that they had released the boy. They were held in custody while the search went on. Three days later a 17 year old boy, fishing in the Tallahatchie River, discovered the corpse floating feet up, weighted down with barbed wire and a 150 lb. fan from a cotton gin blower.

The body was almost unrecognizable. Almost all the teeth had been knocked out, the right side of the head was beaten in and there was a bullet hole in the temple. Bryant and Milam were indicted for kidnapping and murder.

On Sept. 24 when the all-white jury found Bryant and Milam not guilty, even though there was no doubt as to their guilt, many were shocked. But considering the social pressures on the jurors, their backgrounds and lack of education we could expect nothing else. The important thing is that now the whole world knows exactly what the situation is in the deep South.

This writer lived in the South all his life until the past two months and can perhaps speak with some authority on the race question. Supreme Court decisions cannot change people's hearts. Only love and patience and a willingness to suffer and even give one's life for the cause can do this.

Some people are not aware of the fact that many Southerners, especially among the fundamentalist Protestant sects, oppose integration on religious as well as social grounds. Even Southern Catholics have been unconsciously affected by this error. Arguments won't get you very far with these people. They will only be influenced when they see it practiced not by those who are forced to but by those who do it willingly.

However, in the past, efforts at interracial action in the South have been frustrated by those with power and influence. For the time being it will have to be done on the individual rather than the group level.

We of The Catholic Worker wish to express our sympathy to Emmett Till's family and our complete and utter opposition to racial prejudice in any form. And let us not forget to pray for Emmett and for his murderers.

Mutual Aid

(Continued from page 2)

operations like the recent pitching of tents on two of the bridges in Paris, are also very popular, for the men feel very strongly about anything that can draw attention to the inadequacy of existing arrangements. During my first night at La Reserve, a party of the tougher men set out in lorries with furniture at 3.00 in the morning to occupy a deserted house in Paris with destitute families. In such cases the proprietor is always offered a fair rent, and the Abbe Pierre also offers to clear the families out if anywhere else can be found for them; so far as I can find out, there is never a prosecution; the houses or hotels, have been selected unoccupied for at least 2 or 3 years, and public opinion would be strongly against the owner.

Judging by La Reserve, the atmosphere at the camps, so many of whose occupants have before joining been at the end of their tether, is a very happy one. A vast amount of good-natured badinage goes on, but theft and violence are very rare. One should qualify this by adding that at every one of the communities someone has at one time or another run off with the funds! In such cases, when the thief is caught the Abbe does not prosecute. In any case they are far less surprising than the general high standard of honesty; a youth concerned in a million franc robbery has for long been in charge of the Abbe's keys. On one occasion someone made off with a very fine grand piano, replacing it with a rickety old one; such a theft could not easily be hidden, as may be imagined! This time the Abbe said he would prosecute; the man begged him not to, as he'd been warned that any complaints against him, with his record, would mean a nine-year sentence. Eventually, the Abbe offered him the alternative of a fortnight's bread and water in a cell to be specially built at one of the camps! Not surprisingly, he chose this gladly, and the "sentence" was duly and solemnly carried out! Work at La Reserve began at 7.00 and ended at 6.00; apart from television and the weekly cinema, recreation was rather lacking, and most of the men spend the whole of the 500 francs they are paid on wine, which is sold at a bar in the refectory. Efforts are made to encourage them to send something to maintain their dependants, where they have any; especially in the one community where their labour is paid for on a sliding scale according to how skilled it is.

I was disappointed not to see the Abbe Pierre himself, either at Emmaus or La Reserve, though I was lucky to be able to talk to his right-hand man, a young priest of only 28. The Abbe is only able to get around to each camp occasionally, but his presence is everywhere felt. "C'est notre patron, l'Abbe Pierre," remarked one man, pointing to a rather bad painting of him embracing a little girl which hung in the refectory. The pride in his tone was typical of the general attitude. Besides semi-

narists who stay for a time, every community has, or least in theory should have, a priest as "animateur." The aim is, too, to form in the future a community of priests and laymen living in voluntary poverty which would act as a nucleus of or focal point for the others, and whence, after contemplation, the members, who would be something like a new religious order, would go out to work in them.

The one-cast-iron rule of conversation in the communities is never to ask anyone about his past; so many are beginning life afresh that nick-names become especially important; the painter at La Reserve is inevitably called Picasso, and so on. The priests make it a strict rule, too, never to talk about religion unless asked; they don't want the men to feel that they are being "got at" in return for the help given them. Often though they are asked by the men of their own accord for help over private problems.

The whole enterprise has grown up ad hoc and piecemeal—as it were, accidentally—from the smallest beginnings. Its success is in strong contrast to the fate of those merely human and therefore inhuman and bureaucratic schemes worked out to the last detail from the start in an office and imposed from above. The men are not told, "we are going to help you," but "we have need of you." This is no pious pretense, for in building homes for others they are doing work of great urgency; and in doing it they gain a new hope and sense of purpose themselves which mere relief from destitution could not of itself give them. That is why "Emmaus" is such a suitable name.

With my very best wishes,
P. DANIEL.

Appeal

We are a Mission house of Tertiary Carmelite Sisters, whose main activity is teaching and the care of orphans. This institution was started eight months ago in Giridih, a mining center on the Chotanagpur Plateau. It was with our advent that for the first time in the history of Giridih, the Sanctuary Lamp was lit in this area. We have been carrying on classes, and living in rented buildings. The need of a building is imperative with the ever-pressing demand for admission in the school. The building is to consist of the school, convent, and orphanage for poor girls. We pray that the cost will be met in some part by our mission sympathizers. Dear readers, come forward and help us in a worthy cause. We help all castes and creeds. Every donor will be remembered when we pray to St. Joseph, that he will bless each one, far and near, and grant their requests. Sincerely yours in Christ,

Rev. Mother Celestine
Carmel Convent
Giridih Town
Hazaribagh District
S. Bihar

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