MONTH OF THE DEAD

By DOROTHY DAY

It is so hard to find a balance. We have the knowledge that this life is a passage way to another fuller life which is to come, that we are heirs to a richness and a joy beyond all telling, and that we are working toward a new heaven and a new earth where all is love and peace, where justice dwells. We also know that what we do now will count, that we are exercising our faculties to this end, and that although sometimes our work seems futile and without result in these fields of justice and peace and love, the increase, the crop, if we do not do this work, we are dead souls, no matter how vital our bodies, and there is no health in us.

We also know that religion, as the Marxists have always insisted, has too often like an opiate, tended to put people to sleep to the reality and the need for the present struggle for peace and justice. "The future is so glorious in the world that we come, why worry about the present?" If we are heirs to the kingdom, why worry about the destitution and squalor and destruction around us? To the devil with this world! But this world is God's world and we have no right to consign it to the devil. We should be fighting like mad against the perverse will of men, and this fight is for love of God and for love of men, the very least of them, the most unworthy of them, even to the greatest sinners among them, remembering how Jesus said from the cross, from his torture and death, "Father forgive them, for they know not what they do!" Forgive these murderers! It costs a lot to forgive murderers, every drop of our blood, every ounce of our energy.

We are all members one of another, we are all heirs, we are all brothers, no matter how far apart we have strayed. We live in one world and that seems to be a pretty small one now that there is all this talk of space ships and satellites and trips to the moon. St. Paul, when he talks of God's power, talks of the "mighty exercise of God's power when he raised Jesus from the dead and in Him gave us a promise of the same resurrection for ourselves."

Men of science are just as much distracted from the things of this earth as those they have charged with putting too much emphasis on religion and the next life. While billions of dollars are being spent on missiles, we still have our poverty, the hungry and homeless in our midst, the needs of our families for bread, for shoes, for shelter. We explore outer space and families of ten are crowded into one room in New York. Are they

(Continued on page 6)
The Fallacy of the Wage System

"Capital," says Karl Marx, to accumulate labor is better for the benefit of the laborers, but it is the benefit of the accumulators. And the capitalists succeed in accumulating labor for their own benefit, by treating labor as a commodity, buying it like any other commodity at the highest possible price.

But the buyers of labor, at the lowest possible price, and the sellers of labor, at the highest possible price.

And the laborers place their labor on the bargaining counter, they allow the capitalists, or commercial men, to accumulate labor to accumulate their labor.

And when the capitalists, or accumulators of labor, have accumulated as much of the laborers’ labor, they no longer find it profitable to buy the laborers’ labor.

And when the capitalists no longer find it profitable to buy the laborers’ labor, they cannot sell their labor to the capitalists.

And when the laborers cannot sell their labor in the capitalistic economy of labor, they can no longer buy the products of labor.

And that is what the laborers get for selling their labor, or accumulators of labor.

They get left, or they get what is coming to them for selling their labor in the capitalistic economy of labor.

The Church and the Catholic Worker

DEAR MISS GREGORY:

Thank you again for allowing me to participate in a co-operative study group at the Catholic Worker.

It encourages me to find listeners for a subject that is in many instances new and the solution of which is so fascinating to me that I hardly know how to express it. As I read your story titled: "Highlander Folk School," I admired your own capability to tell the story so well. A long time ago, in 1949, I was first introduced to the idea of the co-operative movement when I was a student at the "International People’s College" in Elsinore, DENMARK. This was also a folk-high school, of the Scandinavian type.

What a wonderful idea these folk-schools are! They use the living word and attempt to bring enthusiasm for culture and intellectual concerns of many serious problems. We never got marks, but I still remember more of the study than of many other sessions elsewhere. A teacher that has to instruct by getting sincere attention from his pupils drop out, sometimes.

Cooperatives

I am writing on the "Milwaukee Road train after a most pleasant and joyous weekend. Hope I can remember all the vital details — anyone that reads this story — Father Casey and Father Casey are both fine.

Sandstone is 3 hours by bus from Minneapolis. Arrived there last night and stayed in a room behind the Greyhound bus stop restaurant. It snowed during the night and was cold yesterday. We went up to 8:30 Mass at St. Will- lem's Church 2 blocks away. Father Smith is pastor there but I did not know it at the time. Before the service there and the request had been approved to enable me to visit and corre- spond.

He said that only 3 hours visiting time a month are allowed—but that once I had come in such a long way, he would allow me 3 hours without jeopardizing Father Casey’s anticipated visit or another visit this month, Columbus Day is not a holiday this year so visits are allowed. He said I could speak to Mr. Tennyson at the jail and find out about other regulations such as only 10 people approved for letters. A hotel man blocked door drove me to the jail which is only a short distance out. Sandstone is a town of about 2,000-3,000 (about 70 Catholic families in the parish, Father said. The jail is not in a town of any size but has a visitor’s room.

Mr. Tennyson was called and said that there are only ten people approved to write to visit Ammon. Out of the 10, only 7 letters are admitted to him at one time from approved people. Father Casey, Bill Hongo of Mines, Frän- de Gorgen are some approved. Ammon can also get certain approved magazines and the Catholic Worker paper.

The actual visit with Ammon was much more comfortable than expected. He looks great and his spirits couldn’t be better. We were seated comfortably — visitors on one side — prisoners right across the doors. Guard at the end nearby. Nothing could be given to Ammon. He does not want nor need money for anything.

He said it’s the best jail he’s been in so far. Jail is newly painted — was converted only in July, formerly it was a mental institution. That’s why they are still organizing. The food is cafeteria style — one can choose what to eat and take their time eating and sit any time.

A lot of prisoners came from Leavenworth — also other places. It seems to be more patronizing. I slept in dormitories of 50 beds. He is between 2 Negroes.

Ammon was still hoping you would be approved and says maybe he will be allowed to come through later. He wasn’t all disturbed by writing regulations and said letters have always been approved for a few a time each week. He got three newspapers — also one from Ruth Collins and a lot of others. He said just to go ahead and keep writing and they will come through. He can get his reply at the end of the week.

Pax vobiscum—and much love to everyone on Spring Street and Bloomingdale Road.

Sincerely,

John F. Burke
Report From Dominica

Dominica is a tiny island, which, with St. Kitts, Montserrat and Antigua makes up part of the diocese of the Bishop Arnold Bug- 
hart in the British West Indies. It has been part of the Dominican Republic, which is the eastern half of Haiti and is the home of the mon- 
der Trujillo (see Gunther's Be- 
side Latin America). Dominica is on the tropical equator and the 
Dominican Republic is 3,045 square miles.

In the last issue of Jubilee there is a report on what is happening in Dominica and I would like to give a few paragraphs, enough to warrant a full report. The bishop is conducting on entirely Gandhian lines with no violence on our side.

From a letter of Fr. Felix Bogaert, for ex- 
ample: "The administration has put the皮革 on the move in the rugged country of Dominica, a land of Mass at various way stations or for men working on the roads or 
leper home. He has an excellent command of patience and a good sense of humor.

Two years ago, when the island's conditions were such that there was no military law and the families were not managed to get hold of some grain and then built several ovens on the hills and fed them every day as they lined up and giving them each a cup of Nes- 
Ainemen, the letter is in fact, the report he wrote, Reference at the end is to Kevin and Elea's recent child, Karl Erika Calkins. Judging by the content, she has a good start toward radicalism.

The letter is sent in report by 
Virginia Quigley, F.S.C.

British C. O. Sentenced

Peter Berridge, 20, was sen- 
tenced at Clerkenwell court on a charge of rioting and refusing his medical examination, a charge which he 
agreed to have given a week to study it over.

Advent Wreath Kit

$4.95

A decorative, sturdy frame for your 
Advent Wreath Kit. 

Handwoven Spanish burlap 

Set of four white "Majestic" candles. 

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Write for Free Leaflet CW.

ST. LEO SHOP, INC.
NEW HAVEN, CONN.

A non-profit corporation for the 
Hospital auxiliary.

Action speaks the truth about high- 

erally at the center and paralysis at the circumference." But our of- 

curring, because the form, 

to the nature of apoplexy. After two weeks' 

and a week of training in a 

ose about that believing that state wel- 

ible as long as urban society is 

is it. There are too many people who will take care of the rest of the work by providing can more effectively iso- 

poor so that their influ-

living is minimal. 

Of the split in being more and more crucial because the bourgeoisie with strive for bigger and bigger. This is a period in which the Joness object, for some reason, to the growing number of the relief role and—most of all—towards increased appropriations. Illinois' budget is especially bad—off all appropriations bills have been passed. We don't want to keep the stats from going broke. As a result, pressure on welfare rolls. The press is tremendous. We're in the last few days of each week, and this has priority over giving extra help or else a lot of people will be "tossed out on the streets". To which we declare unqualified allegiance! To speak the important 

truth, just as "the press" does, with 

of the press is tremendous. We're 

of cases each week, and this has 

handle you wonder how long it will be before the war-centered, auto-

This is a way of being on the right. 

The legend of Hercules and Al- 


Blanchet House of Hospitality

Blanchet House of Hospitality

October, 1959

Dear Friends in Christ:

It is good to hear from you. I am 

from many of the people who 

are lonely. Many have outlived 
their families and friends and they end up lonely in the 

grimy hotels. We feel that in the same sense that they believe that Christ 
deed to Our Lord, for the world needs them by their door and 

newly acquired rooms and are 

long and empty of human love.

More stunning than anything else is how many we find who do have families nearby; families who have 
disclosed responsibility for an 

are living. I think it is a serious matter. I feel that it indicates something seriously wrong with both moral 

theology. Our moral theology is almost entirely concerned with sin 

and the law—that is the ten commandments. In other words, it is 

an Old Testament morality. But the new law of the Sermon on 

the Mount and the Beatitudes hardly comes into—which of the pur- 

pose is precisely to teach us to go beyond the old law.

This leads us to another thing, and we never 

consider that it is contrary to the whole ideal of the Christian life and 

formation of the individual. As I recall, the papal encyclical on 

The New Catholic Worker has been translated in Action Chrétienne 

and Non-violence (Editions 

Paris: Direction, London, W.C.3.). An English translation is much to be desired. (Ed.)

SUBSCRIPTIONS to PAX should be sent to the Hon. Secretary, 37 
Pax Christi Square, New York 16.

DEPOSITES.

From the middle of the 

age of the 20th century, 

and when the press is tremendous. We're 

of cases each week, and this has 

not to say that the agencies are 

funded and budget-minded, 

managed by a newspaper 

and when the press is tremendous. We're 

of cases each week, and this has 

as long as 

(Continued on page 7)

APPEAL

St. Benedict's Seminary 

Westminster, Md. 

Tanga, East Africa

October 2, 1959

Dear Brother:

Perhaps some of your readers are not 

"Books For Africa." Here in our seminary we have 175 boys 

of African origin. This is a condition prevalent in most of our 

schools. We are teaching to get all kinds of information, to go to 

school and secondary school level, 

to give the boys an idea of the 

lives of the Saints, biographies, science 

books, religious books, pocket books, 

books can read. For example, a 

readers could send us a book or pamphlet on the subject of peace 

long as they are in good condition. 

This is an easy way of helping the 

believe that you would 

April, 1959

Dear Dorothy and Bob,

I have now been for a month in St. Francis, Cuba, and I decided to go 

see Karl at Springfield, 

at Springfield, Mass. 

and when the press is tremendous. We're 

of cases each week, and this has 

as long as 

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(Continued on page 7)
Peter left the Sillon because of two pillars of defiance he felt: the need for a more scholarly study of economic and social questions, and an obligation to Sangnier's involvement in politics. Peter was always a political figure, and most of those who would work through political means.

In Canada, there were four colonies established by Frenchmen en masse.

Snowflakes stay for just a little while; that's all that's asked.
DUST

by James Millerd

Some had their friends among the freedom fighters of the African or Asian independence movements. Some, even, had colleagues among the Catholic social converters or, if you will, the declassé of the modern social conscience. These people, though, were few. Most of them, in fact, were isolationists. The Catholic Worker was an isolationist magazine, and, more than once, I have wondered if it were not more difficult to be an isolationist than a colonialist. I suspect it is.

The isolationist, whether he is a Christian or not, is forced to be an isolationist, whether he is a colonialist or not, is forced to be a colonialist. The colonialist, whether he is a Christian or not, is forced to be a colonialist, whether he is an isolationist or not, is forced to be an isolationist. The thing is, you see, an absolute. The colonialist, whether he is a Christian or not, is forced to be a colonialist, whether he is an isolationist or not, is forced to be an isolationist. The thing is, you see, an absolute.

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In the days before the Wannichu (while man) had crossed the Mississippi, the Lakota people were a prosperous, happy people. Their hunting grounds extended from Minnesota and Wisconsin in the east, to the Rocky Mountains in the west, above the Canadian border on the north. They lived in the southern Nebraska—a area of more than one-third the size of the present United States. They occupied this beautiful land with their friends the Cheyenne and the Arapaho (Blue Sky People). To a nation of seventy-five-thousand members, it was all they could eat, and the game supplied them with all clothing and housing. They believed in a Divine Being and were basically religious. They were the people whom the Great Spiek had put upon the earth to enjoy its fruits. Contrary to what the white man has been taught, the wars they waged were not for the affairs of the short duration.

Some years before the Civil War, war parties had been formed all up with white settlers pushing their way into Indian country, falo under the protection of the troops. In 1875, General G. A. Custer discovered gold in the Black Hills of South Dakota. His expedition there was a strict violation of all Indian treaties. The Black Hills were the heart of this country and had been the sacred territory of the Lakota. The center of the Lakota beyond the memory of the oldest man. The Indians had known gold was there, but they had no use for it, and they would not sell their cemeteries.

After the discovery of gold, the Government insisted that the Lakota give up their way of life entirely, give up the Black Hills and nine-tenths of their entire lands and council on the settlement along the way. Many settlers, legends and moved westward to claim the land for theirs. The last attempt of the Lakota to save their freedom and their dignity was the beginning of the violent construction system.

Chief Red Cloud at that time was disgruntled and the white man was too greedy to give the Lakota a fair deal. They decided to go their way of life and the Lakota people to give up their way of life. So they signed the treaty.

"Peace Comes to the Lakota. We could not, however, control eight in number. These were all given up. But in one instance, a squaw refused to give up a gold. But a shot was fired, nobody ever known by whom. It was enough. From the hills around the camp, the soldiers of the Seventh, re-arming Center, opened their canons upon the unsuspecting people below. Over one hundred men, women, children and babies were shot or bayoneted. Some of them were hunted down for two or three miles. All they had wanted was money.

Wounded Knee Today Wounded Knee today is a death and a grave and several little homes. There is also a long trench six feet wide, six feet deep and forty feet long, which was filled with the frozen bodies of the Big Foot's people. This was the last attempt of the Lakota to save their freedom and their dignity.

Today the average income of the average Indian adult on the Sioux Reservation in the State of South Dakota is less than $7,000.00 a year. In general, the Indians do not have a little opportunity to earn a living other than by leasing land for growing crops. They will not yield enough crops to feed their families. Few Indians have enough money to dig an artistical well. The winters

These newcomers did not think it necessary to act in the way whites did. It took them. They frightened the game. They outraged the Lakota with their greed and avarice. The young American republic finally paid the Indians $2,600,000.00 to turn up their lands in Minnesota and Wisconsin, with all their beautiful lakes, rivers, mountains and legend and waste oversee the east. A treaty provided that they would not be disturbed there.

But it was not long before the settlers began to cross the plains on their way to Oregon. The Government was formed to help them in their endeavor, to pack up their lands in Minnesota and Wisconsin, with all their beautiful lakes, rivers, mountains and legends, and move westward over the east. A treaty provided that they would not be disturbed there. But it was not long before the settlers began to cross the plains on their way to Oregon. The Government was formed to help them in their endeavor, to pack up their lands in Minnesota and Wisconsin, with all their beautiful lakes, rivers, mountains and legends, and move westward over the east. A treaty provided that they would not be disturbed there.

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after the Black Death in 1348, where the feudal lords were also con- fectly impoverished. Poor re- lief was inadequate in the face of widespread destitution. Parishes, monasteries, and hospitals in¬ ternalized "legitimacy" by providing care for the poor, although the process of transiti¬ on was not always peaceful. In 1559, the State can¬ not be called a "reconcilement of canonical theory and process of transition was a major step in the econom¬ ic and ecclesiastical history of the Middle Ages. The social and political implications of the positive and negative aspects of the transition were far-reaching and continue to be felt today.

Two Letters

Letter From
Father Bede Griffiths
Sept, 2nd, 1959
Kurumadum Ashram
Fairfield P.O.
Kerala, India

Thank you very much for send¬ ing me the magazine where I can read about the work of your community. I very much enjoy it. Please note that your address is now as above.

- Yours very sincerely,
Bede Griffiths, O.S.B.

Story of the Sioux

(Continued from page 2)

Ammon a few minutes. We were all so surprised and pleased, and much ea¬ rned. The Middle Ages believed that when means were adequate to enter into a family, they were as un¬ discriminating and no embarrassment as could be expected. In general, every case it was thought better to do too much than not enough, and the highest motive—seeing Christ in the poor—was conscientiously fulfilled by the poor relief. While the capitalist ideal of accumulation was replacing the Christian ideal of charity, the poor law act of 1834 to cut off home relief, at a time when means were limited. The "residency requirements" may reflect both the political and modern wel¬ fare assistance had in this society. However, it certainly seriously threatened the poor.

Meanwhile, canonical legislation and ecclesiastical policy had found¬ ed the Churchs position in multi¬ ple arguments which had been settled centuries ago, such as whether it is better to give one¬ limed means to his heretic father or to his Baptist son. Nevertheless, the Church re¬ zoned in comprehension groups containing all the old opinions, re¬ petitions paragraphs, and the tra¬ ditional solutions.

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ON PILGRIMAGE

By DOROTHY DAY

Jans came in this morning with fresh ground peanut butter and a can of honey for the Hughes children's school lunches. He said some in the Hennessy garden. There is answer, he said. "Twenty-four
he does in the Catholic Worker wheelbarrow load after load, both again at ten-thirty to resume pray­
ning."

A man from the old country was shirts and dungarees to school.

rejoicing too. Essential than a washing machine would sleep four people, one on us to listen to those sweet, u sed to show foreign films there. made everything," she agreed, Showing up, the children could with fascination was the slaughter

Music in New York, when they conversations during lunch. "God
drained the oven.

Now we have to go to an old even the rain. But why did He

it. Her favorite picture, I am
driving on after a few more pages.

Farina's most serious illness in the past, both at Easton and at the medical center. There is a hospital for sacrificing many evenings to

weekends, which she pored over and silence are the marks of the visitors do not find the way to

office on the other side. We were Irish Carthusian, who entertained us with tea and little rolls and

and of his day in Washington with the Apostolic See," Pope Benedict XV wrote.

I write enthusiastically because this is the most comprehensive handling of a very dif­

table of reading references on the Eastern church was found in the Catholic Encyclopaedia.

I myself am interested in this book because of my interest in things Russian. You may obtain copies by writing to Our Lady of Peace Library, N.Y. Var. luminous,

by Dorothy Day

The Month

PETER MAURIN: Gay Believer

By Arthur Sheehan

Foreword by Dorothy Day

November, 1959

The price is not given on the pamphlet, but if you send a dollar for a copy, you will receive 25 copies if it is too much, and you will be given those to them interested.

Another parish I must not forget to call atten­
tion to the work of another parish group, Our Lady of Peace in Mt. Vernon. They recently had an interesting past. Set of 83 pages with a letter from Cardinal Tisserant blessing "the purpose

ded to the work of another parish

Carthusians

On the way home I stopped off to see Fr. Congrove in Chester, Vermont, and later in the year I am speaking at his parish which honors him. He is the present bishop of a small Benedicite monastery at St. Anthony's, a suburb of the Catholic Worker group. Allan Sheldon, who headed the House of St. Therese in Lexington, has taken his farm outside of it.

We drove from there to Whightingham near which small village the new foundation of the Carthusians is situated. You go up a coun­

can be too long a one. Ammon Hen­

As for the one weekend, my month was spent on Staten Is­

The Month

The Catholic Worker

Available at all bookstores.

*************

The Long Loneliness

By Dorothy Day

An Image Book $5.00

The paperback edition of the autobiography of the volatile woman whose life story is a stirring document of social justice and Christian love. Both published by Doubleday & Company, Inc.

Available at all bookstores.

PETER MAURIN: Gay Believer

By Arthur Sheehan

The first biography of Peter Maurin—one of the outstanding figures of twentieth-century American Catholicism—is a vivid portrait of Maurin's tireless efforts to establish the Catholic Worker Movement, and his influential and controversial opposition to the wars in the Middle East and the Vietnam War. Sheehan's biography is written with understanding and insight, and is admirably written for his contemporaries and for his admirers at home and abroad.

******

The Catholic Worker

November, 1959

128 Stavaa Avenue, Mt. Vernon, N. Y.

100 East 53rd Street, New York 22, N. Y.

TWO AGITATORS

PETER MAURIN—ANNEMON HENNACY

(A Pamphlet)

Order from The Catholic Worker

39 Spring Street

New York City 12, N. Y.