

CATHOLIC WORKER



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ON PILGRIMAGE

By DOROTHY DAY

Last month I read about a 67-year old "operator," agent for a corporation, who was sentenced to fifteen days in jail because of 112 violations on the slum tenement where he was collecting rents. This was part of the "massive new attack on the slums" that Mayor Wagner is talking about. Strauss, the convicted man, was vice-president of a Realty Corporation which was operating on a lease. "This is not a rent gouging operation. It is a thankless task. No public agency will handle it," he said.

How strange a situation for us to be in,—to be speaking sympathetically of this man! And how terrible it is to see that I myself am in the same category, a convicted criminal, under suspended sentence for being a slum landlord. This is in connection with the trouble we had in 1956 which led to us remodelling our St. Joseph's house at the cost of \$24,000 only to be told two years later we had to move out to make way for a subway. There were eleven violations in our house which led to my conviction. At the plea of my lawyer, Judge Nichols thundered that if we were a charitable group, all the worse for us because these poor people we helped could not move out!

What very strange encounters come about through the practice of the works of mercy. What strange lessons we learn through this hard way, of loving our enemy, in the class war which is basic in the world today, very much a part of all the cold war which is going on between the rich and the poor.

To Be A Landlord

Always the landlord, the collector of rents, has been considered the enemy of the poor. And here we found ourselves, I found myself, since the house at 223 Chrystie St. was in my name, in the position of the landlord, though we collect no rents.

What is the solution to such a question—for everyone to own his own home, through cooperative housing in the city, such as that of the Amalgamated Clothing Workers or the International Ladies Garment Workers—or for the city to own all the apartments? Personal responsibility, group responsibility or city or federal responsibility?

Subsidiarity

"It is an injustice, a grave evil and a disturbance of right order," writes Pius XI in his encyclical *Quadragesimo Anno*, "for a larger and higher association to arrogate to itself functions which can be performed efficiently by smaller and lower societies. This is a fundamental principle of social philosophy, unshaken and unchangeable."

The city is doing away with slums. You take the bus on First Avenue and ride down to South Ferry and it is amazing, the heaps of rubble, the open spaces not yet built on. The intention is good. The city fathers are trying to do the right thing. But just the same, Commissioner Moses is interested in roads and automobiles, not families. The fire department, the health department, the mayor himself and the borough president all are undoubtedly interested in people. Every time there is a fire, there are more and more inspections, more and more notices to vacate buildings. And the problem remains that there are not enough "projects" and it is hard

to fit into the classifications set up to be eligible for projects. Rents go higher and higher, four room apartments are being split up into two room apartments and people become more and more cramped and there are more and more slums.

A Family Is A Person

In our search for buildings to house the House of Hospitality, we learn more and more about the law. There must be one bath room for every five persons, under such classification as ours. A sprinkler system, steel self-closing doors, a fire alarm system, a night watchman, lights over every door and in fact a thick volume of housing laws to cover the classification "multiple dwelling."

During the tours conducted by the Mayor and the commissioner of housing terrible overcrowding was discovered which was yet quite legal. Families of ten in one room driven into rooming houses because of lack of apartments—all this is quite legal.

We Give Up

We are defeated and yet we are undefeated. We have given up the quest for a house after occupying architect and lawyer to look up laws and plans and survey buildings, only to find them all forbidden us. After all, it is only after inspection by all city agencies that a certificate of occupancy is given, and if, this is refused one cannot move in.

So we will now become renters. It is only for the last eight of the CW 25 years that we have been owners in the city. We will go back to the status of tenants, and pay our monthly rent, and in addition to a "day center" (the former little theater and dancing school which we have rented on Spring street) we will rent apartments in the near neighborhood. We have found one in an old apartment house down the street which has steam heat and hot water and is on the sixth floor. This is good exercise for the aged. Little Margaret who is over 70 says that it is good for her arthritis to walk up and down stairs all day. It keeps her from getting stiffened up. We are promised two other apartments in the same house next month. If the heat does not come up to the top floor we will put on our coats and cover our stiff knees with blankets. It there is no hot water we will not bathe in the tub which is placed quite publicly by the kitchen sink. Our first apartment has the sun shining in and windows looking out over the roofs on two sides. We can smell the east wind from the ocean when the storms begin, we can study cloud formations, we can watch the dance of the pigeons against the sky, when the boys from the neighborhood come up with their long sticks to chase their indolent flocks from their nests to exercise.

As I write, moving starts, the files are going over to the loft, the addressograph machine and the stencils. We will go to press on Dec. 29, mail out the paper the two days before New Years, and the day after New Years we will take up our beds and go. As a matter of fact, a good deal of furniture will have to be stored in a shed at the Peter Maurin Farm. Little by little we will furnish new apartments as we get them. As many as possible in the

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Holiday of Arts

The Grail is sponsoring a Holiday of Arts exhibit in Boston, on the theme of the Incarnation. The artists represented include Charles Umlauf, Jean Charlot, Norman LaLiberte, Lambert Rucki, and William Schickel. The media include painting, sculpture glass, graphics, and tapestry. The exhibit will be at the St. Botolph Center for Religious Art, 134 Newberry St., from January 5-24, daily except Sundays, from 9:30 to 5:30. Admission is free.

In connection with the exhibit there will also be a series of special events.

There will be celebration of evening Mass on Epiphany, with congregational participation followed by an Epiphany party, and on January 21st a lecture by Jose Luis Sert, Dean of the Harvard Graduate School of Design, on *Vitality in Christian Art*. A donation of \$1.25 is asked for each of these events.

The same exhibit was held in New York at the Paraclete Book Shop, on 74th Street, just off Lexington Avenue, during Advent.

1958 Peace Prize Goes to Priest

(Condensed from an article by Rudolph C. Ellsworth for the NC. From the Davenport, Iowa, Messenger.)

The 1958 Nobel Peace Prize went to Father Dominique Pire, the Dominican priest who has founded a refugee resettlement movement known as "Europe of Love." He accepted the prize in the name of "refugees and of all those who suffer on earth, because the laureate is also the unknown worker in an unknown activity at the service of untold suffering."

Father Pire had founded open-air camps for children even before the war, and in February, 1949, he began his work with refugees for which he received the prize. Five years later, through his efforts, 200 refugees had been taken in by Belgian families, 7,000 refugee families were in contact with Belgian and French people, and 20,000 people from France and Belgium supported his "foster father" activity of keeping in touch with refugees living in camps.

The "European Villages"

The "Europe of Love" movement has established "European Villages" to house refugees who cannot emigrate because of age, disability, or because they are widows with children. Each family in the village lives in a two-family, two-story house furnished as at-

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CREDIT UNIONS

By BENSON Y. LANDIS

Within the walls of 1,244 U. S. and Canadian churches, people have organized credit unions. These cooperative thrift associations are unique: No other kind of co-op should be formed on denominational lines.

Three-fourths of these (936) are in Roman Catholic parishes, 250 in Protestant churches, 28 in Jewish congregations, and three in Buddhist groups. Together they represent 6% of all credit unions.

The first Canadian credit union was organized at Levis, Que., by a Catholic layman and journalist, Alphonse Desjardins, in 1900. He also helped organize the first of these peoples' banks in the U. S. in the Roman Catholic parish of Ste. Marie at Manchester, N. H., in 1909.

There were earlier efforts. Apparently a credit union—in effect, if not in name—functioned in the Catholic parish of Rustice on Prince Edward Island as early as 1864.

All the American developments owe much to the pioneering work of a German, Frederick W. Raiffeisen, who organized a cooperative credit society in Flammersfeld in 1848. A devout Lutheran layman, Raiffeisen believed he was performing a Christian ministry and called the idea "brotherhood credit." He discovered the great, basic truth that any group of people save enough to meet their normal short-term credit needs.

Credit unions may be small or large. They operate—like other cooperatives—with each member having one vote, regardless of how many shares he holds. A government agency examines their accounts at regular intervals. Members may withdraw their savings, as from a savings bank. They must regularly repay a portion of what they've borrowed.

A credit union operates through a board of directors that members elect. A credit committee (to approve or reject loans), a supervisory committee (to audit the records periodically), and sometimes an education committee are also selected, usually by the members. The directors choose a treasurer (the credit union's manager), bond him, and select a bank of deposit.

The credit union's primary function is to encourage savings. Its second task is to lend money from the pooled savings to those members who need short-term credit. Credit unions generally charge 1% per month interest on the unpaid balance of these loans; none charges more.

Each loan applicant must explain why he wants the money and his plans for repaying it with interest. He may borrow to pay off old bills, medical and hospital expenses, or a funeral; for education, taxes, home repairs, or furniture; to buy appliances, seed or fertilizer, a new car, or equipment for his farm or business; to make a down payment on a home; or for hundreds of other purposes.

Other than a 25c membership fee when a person joins a credit union, there are no "service charges" to pad the interest rate. Thus their rates are generally lower than those of so-called indus-

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On Pilgrimage

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house will put up with friends, and those who have been the transients have been getting jobs. Our dear friend Emma Greiner has been working overtime connected as she is the State Employment agency, in finding work for those who are able.

We Are Happy

We are happy over this solution. We know that none will be neglected and that things will work out for the best. All things work for good for those who love God and we are trying to learn to love, —it is the business of our life. God is Love and we hope some day to see Him face to face.

It is good to be beginning the new year in this way. It is a new era for us, it is getting back to poverty again, it is getting closer to the poor. It is being decentralized, mixed like leaven in the dough. (The dough is good and the leaven is good.) We will take the money paid us by the city, and begin to build a cinder block retreat house on the Peter Maurin farm. While our life is simplified in one way, it is still complicated since we still will have to deal with law and architects and lawyers and city officials. There is no getting out of at least trying hard to follow our best judgment, our inspiration, to work harder at the farming commune idea of Peter Maurin.

If we are stopped on that level too, on that higher level we are reaching for, then that too will be considered the will of God, only accepted because we have done all we reasonably could. Fr. Roy used to tell us to follow the light of reason as far as it would take us. When we could go no further, then we had to go by faith. And it seems only reasonable to try to use our resources to build on the land. If we are stopped, we will just go on distributing the goods entrusted to us to the poor again following the light of reason as far as it will take us.

Present Help

The greatest help we have received spiritually this last month has come in the shape of a little quarterly, JESUS CARITAS, a publication of the Charles de Foucauld Association. The theme of the number is THE GIFT OF FRIENDSHIP and the best of the articles in it are the two of Fr. Rene Voillaume, whose volume of conferences SEEDS OF THE DESERT I have referred to before in this column.

Several times those poignant lines of St. Vincent de Paul are quoted,—"It is only by feeling your love that the poor will forgive you for the gifts of bread." He elaborates on this in his description of the special mission of the Little Brothers in a lecture "delivered extempore at Sao Paulo, Brazil," to the Little Brothers there.

He points out how the church has led in the works of mercy, in education down through the ages,

and how many of these works are being taken over by the state when the need is so vast.

Pere Voillaume has travelled widely around the world and has seen "the terrible amount of misery, sorrow, agony and despair" there is. And he says that St. Vincent de Paul probably healed more people than Jesus did, and that shocked me into the realization that we probably have fed more people and housed more people than Jesus did, but what Jesus has done is to "take possession of all human trials and sufferings so that presented by Him to God, they might serve for the redemption of mankind." His passion was to suffer all things, to be like in every way to us except in sin, and to be Love itself.

St. Therese of Lisieux and Charles de Foucauld, Fr. Voillaume has pointed out, though the one was a cloistered young girl and the other a man of action, both discovered the same apostolate: to be Love.

Reading a book like this makes one realize how worthless all one's works are without love.

"One of the things of which I have become more and more convinced, as I have gone around the world, is that a certain phenomenon has been taking place throughout Christendom under different outward appearances." Fr. Voillaume writes. "What I am referring to here can perhaps best be illustrated by pointing to a certain lack of effectiveness with missionary charitable works as regards the propagation of the Christian faith, coinciding with an aggravation of the divisions between men." He goes on to say that what our Lord wanted was unity, "that they all might be one." Though in the last century there was a tremendous flowering of Christian charity there has never been a time when there was so much bitterness of class war, racial prejudice, nationalism.

"Can one consider it normal to cull such bitter fruits from such generous sowings? They are a source of scandal for more Christians than one. I know socially minded employers who, having done the best they could to meet the workmen's movement, say: 'Look at the dreadful results.' I have heard colonialists of sincere good will complain that they doubted the dictates of their own consciences. 'What,' they ask, 'was the use of going to all the trouble of setting up dispensaries on our farms to care for the sick and of looking after the children of our workmen? All we are getting is revolt.'"

And then Pere Voillaume goes on to tell of the kind of charity Jesus Christ wants of us Christians, to what limits He can ask us to go in observing His commandment. "Has He not been expecting of us a sort of increase or superabundance of charity?"

"It is plain from the Gospel, as

I have already reminded you, that there is a closer bond between love and poverty than we may always appreciate."

"What the white man has been lacking in, the more often, is humility and a sense of respect for every man, however primitive, however different from him." . . . The world has come to a turning point in its history . . . either the Christians are going to comprehend what has happened and change, or the Church is going to be arrested in her development; the working classes will move farther and farther away from her, especially in those countries where they are already largely outside, and the Christian communities which have been founded among the different colored races will totter because the missionary is white and because he has come with the white official and the white business man, and whether he will or not, is therefore looked upon as one of them."

Little Sisters

I have visited the Little Sisters in Montreal, in Chicago, in Boston, and in Washington and the first



HIC EST FILIUS MEUS DILECTUS

three fraternities are in most miserable slums where they live in poverty, work with their hands in factories or as ward maids in hospitals. Every morning they receive our Lord in communion, and every night they kneel with empty hands before the tabernacle and bring before the Lord the misery of the world, and yes, too the beauty and joy of the world. They live in love and humility, they take the littlest place, they are poor with the poor, suffer with the poor, endure fatigue, ugliness, noise, all that is most difficult in the life of the destitute.

As Bob Lax, editor of Jubilee said, they are living the hidden life of Jesus, those thirty years of work and obscurity in the world, before He began His public life.

I write thus at length because I feel that this "way" has so much to teach us, in our own work, whether we live in the world or out of it, whether we are housewife, teacher, artist, student; whether we live, because of our vocation, in Westchester or on Mulberry St.

Jesus Caritas

It is a "gift of Friendship" which I am making you, our readers, when I tell you to send for a copy of this quarterly, Jesus Caritas, to Association Charles de Jesus 11, Cite Trevice Paris 9e France

A contribution of 75c is asked, but it is easier to send a dollar

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IMPORTANCE must not be put only on refusal of military service. Violence, with which we must part, is the very basis of governments. The only way is to remove ourselves from any solidarity with the State.—We must give up the worship of mammon . . . I will not wait till I have converted the whole society to my view, but will directly make a beginning with myself. I cannot hope to bring about economic equality while I am an owner . . .

Mohandas Gandhi (d. 1948)

In the Market Place

By AMMON HENNACY

"Never mind the 'pacifism' of the Catholic Worker people, the anti-tax position, the 'anarchism' of Ammon Hennacy and all the rest. These argumentative 'positions' have developed through the years and they are not central to the 'witness' Dorothy Day is bearing to the Gospel."

Our good friend Donald McDonald, of the Catholic Messenger in Davenport, Iowa, likes our works of mercy but not our radicalism, and we appreciate his good words about us.

People fall over the cliff and so here on the Bowery we pick them up. It is true that we eat meals with them and we live in voluntary poverty in fairly miserable conditions. The loss of privacy is the worst part of all this. It is possible that others could do like we do. But we ask why people fall over the cliff, and why they are here to be picked up. We are told by those who quote scripture against us that it is God's will that people should fall over the cliff. "For there will always be the poor among you . . . and there will always be wars and rumors of wars." The more legal minded say that a fence should be placed on the top of the cliff in order that no one would fall over the cliff. But this fence, this law, is broken, for people jump over the fence, break the law, and we continue to pick them up.

I have visited the Hopi Indian villages in Arizona. Here there is no fence by the 400 foot cliffs and the Hopi children are taught not to go to the edge of the cliff. And they do this without any police or laws; in fact they are anarchists and pacifists who have lived a thousand years without laws, courts, police, war, big chiefs—and without murder.

Because we live poor among the poor, Mr. McDonald, we have earned the right to speak of that time when in the pacifist-anarchist society people will approach this ideal where there will be no fences, no laws, and no war.

When I first met Peter Maurin in Milwaukee in 1937 and heard him quote Proudhon, I said, "Peter, you talk like an anarchist." He replied, "Sure I am an anarchist. All thinking people are anarchists, but I prefer the name personalist." And Time magazine of 7-22-57 says: "Led by Roman Catholic Pacifist-Anarchist Dorothy Day, ten members of the Catholic Worker movement (Time, March 12, 1956) were arrested for failure to take shelter during Manhattan's civil-defense drill. After registering their disobedience as 'a matter of conscience and a refusal to take part in what amounts to a deliberate campaign of psychological preparation of war,' they were each sentenced in Manhattan arrest court to 30 days in jail." So you will see, Mr. McDonald, that by being a pacifist and an anarchist I am in the tradition of the Catholic Worker.

This pacifism of the early Christians where if one went to court he was not allowed to take communion for six months, and if a soldier who had become a Christian killed any one he could not take Communion for ten years, is indeed the central part of the Catholic Worker philosophy. When Christ was asked what to do with the woman caught in sin He replied that he without sin should first cast a stone at her. He said to turn the other cheek, love the enemy, to return good for evil, and He told Peter to put up his sword for "he that taketh the sword shall perish by the sword."

Therefore if we vote for those who make laws and enforce laws, or if we serve on the jury, we deny Christ by returning evil for evil in courts and prisons. Anarchism, as defined in the Funk and Wagnalls dictionary by Emma Goldman, is "the philosophy of a new social order based on liberty unrestricted by man-made laws; the theory that all forms of government rest on violence, and are therefore wrong and harmful, as well as unnecessary." And it is part of the Catholic Worker philosophy. In our refusal to register for the draft, work on war work, pay income taxes, or take part in fake air raid drills we are following St. Peter who was twice arrested for speaking the name of Christ on the street, and who said with the other apostles, "to obey God rather than man."

English Anarchists

In the November 15 issue of Freedom, the English anarchist paper, was a reprint of Harry Paxon Howard's review of Rock of Exile, telling of the anarchist life led by those on the island of Tristan da Cunha. They also review a book by Edward Abbey called Brave Cowboy. In this book an anarchist cowboy attempts to rescue from prison an anarchist city intellectual who has refused to register for the draft. Arthur W. Uloth, the reviewer, says of the cowboy: "Jack Burns repudiates civilization, and believes one can contract out of it if one is prepared to make the effort. He belongs to that current of American ideas that runs from Thoreau to Ammon Hennacy, and is the product of the days of the open frontier." This is a quarter paperback book that I have been unable to find as yet among the thousands on the racks in bookstores.

In an article entitled, Popes, Cardinals and Priests Edwin Peeke puts the CW in strange company. He says in part, "We can be certain of one thing. During Plus XII's long pontificate the church became more political than it has ever been. In many countries Catholic penetration of secular organizations became a deliberate policy with the object of capturing commanding positions for the church. Catholic pressure groups have become a familiar feature of political life especially in the U.S.; and the noisy protest of Catholic Action, the Legion of Decency, and the Catholic Worker movement have been heard with increasing frequency. Mr. Peeke obviously knows little about the Catholics of the U.S., for Catholic Action accepts the industrial system and supports good wars, while the Legion of Decency is a right wing organization. I would not arise and take their pledge for their social conscience is blurred by their puritan attitude. To list the CW with these groups is as wrong as you can be, for it misses the whole part of our pacifism and anarchism."

Daniel Dolci

Word comes from pacifists in France of a possible revocation of the suspension of the 9 months sentence against Daniel Dolci and 22 others in Sicily, if at any time within 5 years he or they should make the least infraction of the law. In 1956 they were found guilty and given 52 days in jail which they had already served while waiting trial. The offense was for trying to repair, gratuitously and on their own initiative, a small abandoned road. There has been a great response from people of all degrees of political persuasion and of different religious faiths in support of Dolci and I have received letters in Italian from him and fasted with him. His case is still on appeal. Those interested further can write to Edward Esmerian, 62 av. Raymond Poincare, Paris XVI, France.

My friend Rev. Maurice F. McCrackin of St. Barnabas Presbyterian

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All For Better Sausages

By Jim Milord

That Summer of oppressive heat in the droning river town of Dubuque was neither the time nor the place for exertion. My double session of College dragged interminably between Ethics, mosquitoes and sleepless, dripping nights under our fourth floor tin roof. And it was during one of those torpid afternoons, as apathy was settling well that I first heard about the job.

A hallmate had quietly engineered his way into a meat packing plant and was pocketing earnings to my great dissatisfaction. He told me how cool it would be down in the freezer that clammy afternoon, and he promised to remember us all by a few minutes of silence as we sat in our pools of sweat and learned the incongruity of Kant's Categorical Imperative.

Well, now. That cooler seemed to offer all the delights of Elysia: it was an ideal way to beat the heat and step into the coveted state of the solvent student. No more bumming of everyday needs. All day long I envisioned myself basking in the hoarfrost.

That night I had asked Pete, my hallmate if there was a chance of getting work at the "Pack" and he said that I had better come down with him the next day and see for myself.

Down the steep hills of Loras Boulevard, we walked the next day at noon after classes had spilled out for the day, until I found myself on Sycamore Street and the Employment Office. A brief introduction, a phone call from the personnel clerk to the Department head, some forms filled and I found I was officially a badged employee of the "Pack." Status: labourer. Wages: .70 per hour. Department: Offal.

Pete directed me inside the nondescript buildings, past the police guarded sanctum to the smock-and-cap checker where we secured clean duds and rubber boots. Along the docks we walked, where dozens of burly fellows grunted and heaved their shoulders into massive beef carcasses suspended on rails. The smell of rotting bone, blood and manure became quite thick. Upstairs we entered at one of the many refrigerator doors lining the corridors. Inside this cubicle was a large, windowless room, cluttered with steel tables, large hanging racks, refrigerator paper, packing boxes of assorted sizes and carts of enormous quantities of meat. A dozen or so of white frocked men were busy at packing and handling bloody globs of brains, heads, livers, spleens, genitals, lungs, hocks and joints of the slaughtered sheep, cattle and hogs which were periodically wheeled in by blood-soaked couriers from the "Kill." Every time the door was opened, the screams of the animals filled the air as their throats were cut with mechanical precision.

My first task was branding large beef livers with the stamp marked U.S. Govt. Inspected Meat. The smell of the burning raw flesh seemed to melt into one indistinguishable smell. We worked from 1:00 p.m. until 7:00 and then punched out for supper in the company cafeteria. This glorified lunch counter was a horrid place with flies crawling over the tables and floors littered with fat and meat tracked on the boots from the "Kill."

After supper, we did odds and ends, stenciling addresses on boxes to be shipped, cleaning off the tables and hosing down the floor. We managed an extra hour this way.

It was shortly after the war and overtime was the rule. Many of the men with whom I worked had started at seven o'clock that morning. It seemed unbelievable to me how anyone could work up there fourteen hours — running from

cooler to freezer and back out to the inhuman temperatures of the slaughtering and cutting rooms. I presumed that this was necessary for the married men and to compensate for the meager hourly rate. Even with thirty extra hours they did not make much more than an adequate wage. One foreman worked two regular work weeks in one—eighty hours—yet, after taxation, union and insurance deduction he couldn't have more than seventy five dollars.

Naturally the men were a disgruntled lot. Their work was mostly unskilled which anyone could master in a matter of a few days and in most cases a few hours. In a desperate effort to avoid boredom, the majority amused themselves by telling one lewd story after another and no matter what distractions came up momentarily, the talk would always revert to filth, it seems. The men openly boasted of their sexual exploits, their visits to brothels. They managed to ensnare a fifteen year old boy by the end of the Summer. Eventually this lad's language became so foul with impure suggestion and obscenity that it became increasingly difficult to talk to him coherently.

One experience stands uppermost in mind at the "Pack." Members of the "Kill" crews of assorted slaughterers, cutters, disembowlers and skimmers who, in rapid succession did their little disconnected bit on the line, were often missing from work. We from Offal were called to replace them. The very nature of the work was the root of their truancy. The incessant cries of the animals, the splashing blood, the human chain of blood-soaked men and women, silent and grim, hacking hurriedly at the ever-moving chain of carcasses; the fat, the sweat and smell—it was amazing that anyone came to work at all, that anyone could be coaxed into such inhuman work. They came grudgingly when they felt up to it, I suppose. My call came one day when we had a school holiday. I was led to the hog kill floor where, wading in blood and meat, I would retrieve the still warm hog heads, split them thoroughly down their skulls and put the two split parts into separate troughs. Immigrant women further mutilated these into scrap meat.

It was a sickening job, to say the least. It was not that I feared blood or disliked animals. I have killed many animals on the farm and in the bush; but this wholesale shift of screaming and inhumaneness was too much for my stomach and nerves. There was no stunning of the smaller animals and after a couple of hours of that blood bath, I wondered if I had seen a vision of hell.

There is one thing to say for all this: it was efficient.

The accountants and office managers upstairs in the quiet, air-conditioned offices could point with pride to their slaughter tallies—so many carloadings of pig feet, so many vats of lard. Plant foremen conferred with higher-ups for better systemization. Plans were always afoot for greater expansion of services. More sausages, more bacon sides. Oh it was a progressive deal.

I failed then, as I do now, to understand how that kill room and the plant as a stinking whole was a form of progress. It would be a bold man indeed who would try to prove that we were happy in our work there. Bolder still would he be to defend that cobweb of industrial logic, viz., that somebody must do this work.

What is all this animal carnage and human expenditure for, except profit? One Canadian Packing House owner declared openly in a recent investigation: "We buy for as low as we can, and we sell as high as we can." This is the guiding principle; to profit and to profit more. It was not to buy at a fair

price and sell at a still fairer price at all.

Packing houses have a poor reputation. The work is frightful, sordid and strikes regular. I found how double-dealing they can be when I worked a couple years later at one of the largest abattoirs in the world, in Chicago's famed Union Stock Yards.

The employees of this same plant went out on strike many years ago for higher wages. The management went to the Southern states and recruited Negroes on an intensive employment campaign. The Negroes were signed up for this Utopian-River Jordan and transported to Chicago. The management breached the picket lines surrounding the "Yards" by sealing their human cargoes in freight cars and, once within the industrial area, they set up housekeeping for the workers. The outside strikers were broken and the Company had scored a round.

It was not so lopsided in the seven or eight months I shoveled sand and carried lumber for a cooler project. These fomenting Negroes were victimized by Communist agitators and this spelled trouble for the brass. I saw Stock Yard policemen operating an illegal gambling pit among them during their coffee breaks and lunch periods. These were not pretty sights but neither was the whole



ST. POLYCARP

spectacle of that vast Machine which did an admirable job of making money but rather badly in making any men. It did not take much observation to see which one was the most important.

When God ordained that man must work for his needs, did He desire that the human race despise that work? Did He desire that we be degraded and corrupted by it? Or did He desire that mysterious reason for Everyman's work be a means towards his needs, his joy and his perfection?

When such inhumane work becomes necessary for people to obtain their necessities, then I feel that is time for us to stop eating meat, which is not likely, or, to cease being so progressive and efficient. There are places left in this world where efficiency has not been traded for happiness. Like the Irish labourer in the streets of Dublin. One cold, rainy day when the work was at it worst (street repairing), one blithe lad among the gang broke out into a jig to ward off the cold. Foreman, diggers, carriers, breakers—all, joined in right with him. Their pay is small. The day is a long one and the coats and gloves are shoddy. Why the song and dance?

No efficiency. No policy of engineered utility which gnaws at the vital parts of men until only an unthinking part remains.

The Portuguese fisherman, covered with ice, soaked with bitter

Father Lombardi's Vision of Renewal

Book Review by Elizabeth Rogers

A most interesting and challenging book is Father Richard Lombardi's *Towards a New World* (New York: Philosophical Library, 1958, \$6.00). Father Lombardi is the Jesuit priest who came into the news after the second World War with his *Crusade of Love* as both a rebuttal of Communism and an approach to Communists. Since then, the movement has had the blessing of Pope Pius XII and has spread beyond Italy, with Father Lombardi having spoken in many countries. In places where he does not know the language, he reads a colleague's translation of his talk.

Father Lombardi's vision is worldwide, and he is not bound by traditional approaches. His respect for the laity seems to be unbounded; almost the last sentence of his book is: "Catholic laymen, history is waiting for you. Now, at last, build the city of God." One of his most interesting proposals—which he bases on a statement in the encyclical *Menti Nostrae*—is for a "senate" of laymen occupying the same place with relation to the Pope as does the College of Cardinals. The function of this senate would be to discuss on a world scale the application of Christian principles to the great problems of life. (Father Lombardi says that such groups could also function on national or regional levels, but he envisions a world level as eventually necessary.)

The Third Way

The general subject of the book is the breakdown of our society, both collectivism and liberalism, and the possibility of a renewal, which Father Lombardi does not hesitate to name the "Age of the Saviour." His analysis is excellent; about his remedies one may have some reservations.

Father Lombardi sees in communism an answer to the basic failure of the liberal tradition, the "noble aim of awakening the whole body to a lively interest in all the problems of each member . . . The dream of a collectively administered society in which the interest of all takes precedence over that of the individual." But in the means used—"operating like an immense steam roller which levels by crushing everything flat"—he sees the eventual betrayal of the very social justice which the collectivists have attempted to bring about. On the opposite side, the respect which the Liberal tradition has for individual liberty is very precious; but "if too has had its victims. These did not die, of course, from prison maltreatment or from forced labour—but they may well have died from undernourishment and over-work . . . The tragic spectacles of unemployment, pauperism, homelessness, in countries far from poor, forms a stain not easily covered by the assertion of liberty." Father Lombardi sees in the Christianity, in

salt, chanteys lustily with his brothers. Why the merriness at such a time? Could it be that despite the misery and danger, Diego feels that he is doing a man's job, a free one and that after the skinning and brining is done that there will be rest and calm seas and concertinas at the bridge-head? That he is a composite feeder of the race, not a fish-mauler, an eye-gouger, not a fin cutter with a number?

I never saw anyone dancing or heard a song in the T-bone mills.

Is all this gloom and drudgery worth the price of human beings? On the side of profit and loss, we must conclude with the efficiency men that saving money is important, no matter what it costs, all in the name of sausage.

the Gospel of love, the resolution of the conflict between East and West. In the Gospel "individuality finds its fulfillment in the entire giving of itself to others. . . There is nothing in the world more personal, more free, or more social, than love. Love never imposes itself by force; it is free, by its very nature; it abhors egoism, for it consists in subordinating the use of our liberty to the service of others. If, then, society were really permeated by the plain Christian spirit, both Communism and Liberalism would find in it its own proper good not only achieved, but lifted to a higher excellence."

The Remedies

After a section which is apologetic in character, Father Lombardi then turns from these philosophical considerations to a description of the mechanisms, so to speak, by which a Christian world might be achieved—or rather, to some of the changes in Church and societal structures which might be involved. At first glance, his descriptions are disappointing; he seems to be calling primarily for greater centralization, but this is mainly the effect of the descriptive method he uses. He proposes changes and envisions the machinery on the international, national, diocesan, and parish levels by which these changes can be brought about. A good deal of his concern is with duplication of effort by existing groups, as well as with ways by which greater energy can be released by organizations that already exist. But he cautions throughout against too rigid a concept or blueprint of what a new, Christianized society should be. He insists on the point that the Spirit breathes where it will, and that world renewal—though he describes it from the top down—will probably begin with a renewal of individual sanctification, and with individual efforts or efforts by small groups.

Looking through Jacques Maritain's *Man and the State*, I was struck by a passage which has some bearing on the subject of Father Lombardi's book. In a section on Gandhian Satyagraha, Maritain speculates that Gandhian techniques might be particularly useful in the struggle of Christians to renew the world and permeate it with the spirit of the Gospel. It would be interesting to know what Father Lombardi would think of this as a technique, particularly as his only reference to the use of spiritual weapons is to deeper prayer and more frequent reception of the sacraments—which are, of course, primary. He has not, as far as my one reading of the book could determine, considered non-violent resistance as a technique.

One could wish for certain other stresses—a greater consideration, for example, of what voluntary poverty, spread widely, could do to renew society. He has nothing on a philosophy of work, beyond the idea of using everyday work as a means of sanctification and doing it more perfectly and with a better spirit.

Changes Proposed

The following are some of Father Lombardi's proposals which stand out most strikingly: the lay senate, referred to above; a general overhaul of dioceses, some of which are too small and others so large as to be unwieldy; a redistribution of priests throughout the world so as to provide better for countries with a shortage of priests; the supplementation of present seminary education with degrees taken at secular universities, and a broadening of seminary training to give seminarians a greater understanding of everyday problems, particularly economic ones.

CONQUEST OF VIOLENCE. The Gandhian Philosophy of Conflict, by Joan V. Bondurant, Princeton University Press, 1958. Price \$5. Reviewed by Ammon Henancy. The author is Associate Editor of the Indian Press Digests, Research Political Scientist at the Institute of International Studies, University of California, Berkeley, and Lecturer in Political Science at the University of California. Since 1944 she has spent four years in India.

"Oppression ceases," Gandhi taught his followers, "when people cease to fear the bayonet." This refusal to value and depend upon a wrong weapon formed the basis of the faith that removed the mountain of British Imperialism from India. The chapter on Gandhi, conservative or anarchist, is worth the price of this book, for little has been written on this subject in English.

Unlike regular anarchists Gandhi sought by negotiation with politicians to achieve the stateless anarchist ideal, and also unlike most anarchists he was able to develop both personal and mass resistance to the state and to exploitation and to overcome the government. The fact that Nehru did not continue in Gandhi's non-political emphasis is not Gandhi's fault. The author quotes Bob Ludlow in an article in the CW saying, "It is the political element that will destroy Gandhi's teachings in India for he did not realize that Satyagraha must be united with an anti-state philosophy." The author says, "nevertheless with Satyagraha as the functioning socio-political technique of action, anarchism could conceivably result."

We of the CW have been practicing an ideology all these years similar to that of Gandhi: we are motivated by Christ and St. Francis to a life of voluntary poverty with no reliance upon bullets or ballots or formal organization to achieve our ideals. It is encouraging to learn that "non-attachment to the fruits of action is the central theme of the great epic interlude in the Mahabharata, the Bhagavad Gita." Gandhi's thought on this is that "when there is no desire for fruit, there is no temptation for untruth." My contact with the Venerable Naroda and communication with Buddhists in Burma shows that the essential truth of their religion, other than that of "loving-kindness to every living creature" is to be non-attached to things. We, along with these two religions, have enough faith in God to realize that we do not need to have folks sign on the dotted line. By our sowing the seed and by our example we have faith that God will attend to the harvest.

Satyagraha

The famous word Satyagraha which describes Gandhi's ideals was coined in 1906 in South Africa when Gandhi ran a contest for the best name for his principles. "Sat" means truth and "graha" means firmness. The difference between satyagraha and what Indians call "Duragraha (stubborn persistence) is something difficult for us westerners to understand. "Satyagraha excludes the use of violence because man is not capable of knowing the absolute truth and therefore not competent to punish." The dignity of the individual must be preserved no matter if it means a loss of property or life. There is a code which the satyagraha must understand: "Do not resist arrest; if taken prisoner, behave in an exemplary manner . . . Do not expect guarantees for maintenance of dependents."

There is a line of distinction important to understand between sacrifice as Marx meant it on the barricades for the mass revolt; as the custom of "sitting dharna" in India "of sitting at the door of an opponent with the resolve to die unless the alleged wrong is redressed"; the modern hunger strike of McSweeney and the Irish; the hunger strike sit down in the

AEC office, coupled at times with going limp before authorities; and "Gandhi's refusal to take advantage of a misfortune or disability of the opponent." In South Africa Gandhi called off his disobedience campaign when there was a railway strike. It will be noted that he did this not under pressure from authorities but voluntarily as a courtesy to his enemy. In India satyagrahis ceased their civil disobedience at midday because of "the hardship this would work on European opponents who were less accustomed to extreme heat . . . and postponing an action to spare the Englishmen for his Easter Sunday services and celebration." In 1924 and 1925 in the Vykom Temple Road Satyagraha to remove untouchability campaign when Gandhi had the authorities remove the barricades, his followers, "announced they would not enter upon the road until the Brahmans were fully persuaded, and the government declared acceptance of untouchable use of the road. Through persistent reasoning supported by prayer, the opposition was won over." Some pacifists in this country mistakenly conceive satyagraha to mean that when faced with prison they should weaken and pray instead of going to jail. Gandhi prayed and scores of thousands went to prison and won freedom for India. For non-pacifists to hunger strike as a tactic or to antagonize the authorities as "Duragraha" may or may not be a good tactic, but to call this satyagraha is a misnomer.

In this connection the author quotes Gandhi as saying, "I do believe that where there is only a choice between cowardice and violence, I would advise violence . . . Non-violent conduct is never demoralizing whereas cowardice always is . . . But when a man faced by danger, behaves like a mouse, he is rightly called a coward."

Fasting

Closely allied with sacrifice is the idea of fasting and what it means. It is not "fasting against" the authorities but it is the positive "fasting to awaken and inspire" those who oppose the authorities on any certain issue. In the satyagraha in which millions took part against the Rowlatt Bills in the spring of 1919 all satyagrahis were required to fast for 24 hours. When violence occurred Gandhi suspended the movement and fasted for three days. As with all of his campaigns, he won and the Rowlatt Bills were defeated. At one time during the Ahmedabad Labor Satyagraha in the spring of 1918 Gandhi admitted that he mistakenly did use the coercive factor in fasting. He saw his followers weakening and fasted for three days. The mill owner, who was a personal friend of Gandhi, gave in. It was he and not Gandhi's followers who acted. Gandhi said that fasting to make a person wear homespun is not right, for it was coercion. Fasting is primarily a penance and "there can be no penance where the accused person is not conscious of having committed a wrong," Gandhi said. He also is quoted as saying that, "Fasting is a fiery weapon . . . No one who has not earned the right to do so should, therefore, use this weapon." To announce a long fast or a fast until death and then through weakness (and the faster does get physically weak) to give in and eat before the set time spoils the witness which the faster seeks to make. Anyone can fast for a few days but a long fast is dangerous and as Gandhi says it is "a fiery weapon."

Anarchism

"Anarchists urge freedom from politics rather than political freedom." Thus the author shows an understanding of anarchism even if it comes from an academic mind. Gandhi told Mahadev Desai when asked about anarchism, "Yes. It is realizable to the extent non-violence is realizable." Before discussing Gandhi and the leading anarchists in detail I wish to give the conclusion of the author upon

the subject. I agree with her. "It is indeed clear that Gandhi held essential ideals in common with anarchists but that he was willing, as they are not, to accept a degree of state organization and control. . . . Freedom, Gandhi could agree with this essential of anarchism if we add to it the technique of satyagraha to utilize man's good and reasonable nature."

Philosophically speaking Miss Bondurant prepares the ground for an understanding of satyagraha by saying that the, "Gandhian dialectic, as distinct from Hegelian logic on the one hand and Marxian adaptation on the other, describes a process resulting from the application of a technique of action to any situation of human conduct . . . a process, essentially creative and inherently constructive." She shows also that there is between the anarchists Proudhon and Kropotkin, and Gandhi, an appreciation of the Russian mir and the Indian village panchayat. Gandhi's emphasis upon village economy rather than centralized private or state industry is his agreement with one of the main essentials of anarchism.

William Godwin, father-in-law of Shelley, and about the first anarchist philosopher, in his Political Justice says that, "if government be founded in the consent of the people, it can have no power over any individual by whom that consent is refused." He emphasized the priority of private judgment and reason and this coincides with Gandhian thought. The author, as she rightly recognizes only that anarchism that is pacifistic, feels that where present day anarchists are at fault is that they do not mention Godwin's belief in "the necessity for gradual and non-violent elimination of political institutions."

Proudhon — "Service to the group without demand for return, without suggestion of a necessary reciprocity, is central to the Gandhian approach. It is a position directly opposed to Proudhon's doctrine of mutualite . . . If Proudhon's exchange bank would, in theory, 'absorb' the state, dissolving the government in the organization khadi and the voluntary organization that grew up around it was used by Gandhi for much of the same purpose. Gandhi said that 'Khaddar has the greater organizing power in it because it has itself to be organized and because it affects all India. If khaddar rained from heaven it would be a calamity.' (Khadi and Khaddar mean hand-spun and hand-woven cloth.)

Ruskin, Tolstoy and Thoreau from whom Gandhi gained his enlightenment at the beginning in his change from prosperous lawyer in South Africa, influenced him in different ways. He did not share the aristocratic views of Ruskin against the common man, although he did get the necessity for physical labor from him. He liked the term "bread-labor" used by Tolstoy. From Thoreau he got the idea of civil disobedience.

The criticism which the author makes of an anarchist is that he has, "no constructive technique whereby he can struggle toward anarchist goals." And she adds that, "the satyagraha need not wait until the state is abolished before he acts upon his principles of voluntary association and opposition to authority." I agree that this is true and we of the CW have gone ahead with our ideals without waiting for the shooters and voters to get a majority, for we know with Thoreau that "one with God is a majority." In India the poor had "nothing to lose but their chains and a world to gain." But in this country it is the mind more than body that is oppressed, for we value our "silken chains" woven into a snaky web which holds us to

materialism and prevents us from seeking our freedom. We of the CW have therefore not sought to find satyagrahis en masse among Catholics or among radicals and pacifists. We have done well to establish our own integrity. We feel that we have creatively used the Gandhian dialectic in taking the thesis of the Councils of Perfection of the early Christians as contrasted to the antithesis of the acceptance of the industrial-capitalist system by most of the clergy today; and we have emerged with the synthesis of living poor, in the vanguard of civil disobedience to air raid drills, payment of income taxes for war, and in the absolutist stand of refusal to register for the draft, creating as the I.W.W. and Peter Maurin have said the new society "within the shell of the old."

The author quotes Gandhi to the effect that if all the Hindus in India believed in untouchability that would not make it right for him, and even if they sought to prove it by holy scriptures he would still believe and act on his own interpretation. In this I feel the same on the subject of exploitation and war. I disagree with Gandhi's sanction of Prohibition for I believe it creates more problems than it solves, and I do not believe in coercing others to be good, or sober. Miss Bondurant summarizes her thought about Gandhi and anarchism: "Gandhi would have had no patience with attempts to classify him as conservative, liberal, socialist or anarchist. He was all of these and none of them for he never lost his profoundly revolutionary character. If the technique of satyagraha is resolutely pitted against injustice, then conservatism, liberalism, socialism, or anarchism might serve as matrix from which human indignation, guided by reason, might carve out an ever-approaching nearness to the ideal."

The description of five satyagraha campaigns is interesting, in fact the whole book is worthy of careful study.

The Sunday Sermons of the Great Fathers, translated and edited by M. F. Toal, D.D. 2 vol. (Chicago: Henry Regnery Co. Regular edition, \$7.50 per vol.; pocket edition, \$4.50 per vol.) Reviewed by Elizabeth Rogers.

The theologians of our day are returning more and more to the Scriptures and to the spirit and works of the Church Fathers; the

times seem to dispose us for the simplicity of the early ages of the Church. We are therefore particularly happy at this series, which first appeared in England in 1955 under the title of *Patristic Homilies on the Gospels*. The churchmen whose works are gathered together include Bede, Eusebius, several of the Gregories, John Chrysostom, Augustine, Ambrose, Jerome, Origen. The arrangement of the material is as follows: the Gospel of the Sunday or Feast itself, followed by an exposition taken from the Fathers by St. Thomas Aquinas, and following this, sermons on the Gospel by the Fathers and Doctors.

Father Toal has envisioned this series primarily for preachers, either to be preached or read to the people "as is" (an ancient custom in the Church), or to be used as models on which sermons may be built. Father Toal points out that the style of preaching taught in seminaries is based on the sermons of the seventeenth and eighteenth centuries, with their nobility and richness. "But we have to recognize," he says, "that they were the product of a particular time and a particular environment. Also that they were addressed mainly to a leisured and cultivated audience, and invariably lack a sense of urgency . . . Such sermons weary. There has been a sharpening of men's minds: so many things now claim their attention, the wisdom and distractions of the world coming in at every door. The abiding human need is for a message that is, like the Gospel itself, urgent, simple, direct." He points out the hunger of the people for the food of the Word, and quotes St. Jerome's saying that "Ignorance of the Scriptures leads to ignorance of Christ." Use of these volumes is to be recommended to priests looking for sermon material. It is also to be recommended to lay people for their own meditation and prayer.

The format and design of the books are very handsome, a model of loving book production.

The Perpetual Help Center, 378 East 151st Street, New York, is publishing the Perpetual Help Missal in four volumes, price \$2.00 for the set. This is a pocket size, paper back missal, with plastic cover with good clear type, printed in black and red. The server's responses (the people's at a dialog Mass) are in English and Latin, the rest of the Mass texts, including

In The Market Place

(Continued from page 2)

Church in Cincinnati, has been sentenced to six months in jail for contempt of court in refusing to obey a summons to go to court and answer questions about his income tax. He has not paid taxes for some years. It is thought by many that his working in a colored neighborhood has pinpointed opposition to him at this time on the part of racists. He fasted for 15 days when first imprisoned but broke it on advice of a physician. Although I do not agree entirely with McCrackin's obstructionist tactics I honor him for his integrity and his courage. At this date it is not known if he will permit his lawyer to file an appeal. Speaking of Cincinnati it is only fair to mention that Mike Willis who gave such good reasons for being a Catholic CO in a recent issue of the CW listened to patriotic clergy and registered for the draft.

The CW staff sent Christmas greetings to 42 French conscientious objectors where they are given 9 years and then another 9 years until they are 45. We wrote also to 13 Italian prisoners, 16 in Belgium, 7 in England, and general greetings to those in Scandinavian prisons where we did not have individual names. Neither did we have the name of one girl and two men in Israel (for women are drafted there); and also to the half dozen in American prisons as well as the half dozen Communists in jail here.

"This is no place for me" said a tall Hindu student as he bought a CW from me on 14th street. I had met him some years ago when I spoke in Putney, Vt. He had tried life in New York City and was now at Rutgers studying. I also met a tall Hindu student at New School who was interested in the CW. Sunday's at St. Patrick's and St. Francis I meet many visitors to the city. One woman with her children bought a CW at 43rd and Lexington, saying, "I haven't seen a CW since I heard Dorothy speak when I was in high school twenty years ago." At Cooper Union I met a young student who had been to Russia and China and he will tell us some Friday night about his experiences. A friend on Wall Street tells me of the IBM machines that are taking the jobs of office workers there.

REVIEWS



the Ordinary, in English. Each volume has a different color cover for quick identification. Altogether an attractive and useful missal. New Testament texts are in the Confraternity translation. The same missal is also available in imitation leather for \$4.00 and in genuine Morocco for \$8.00 for the set of four.

Life in Christ: Instructions in the Catholic Faith, by Revs. James Killgallon and Gerard Weber. (Chicago: Life in Christ, 720 N. Rush Street, Chicago 11, Illinois, 1958.)

A new and very good catechism which would be an addition to any good Catholic bookshelf. The purpose which seems to have been envisioned especially is that of convert instructions. The manual includes much Scriptural material, and there is a good section on the liturgy and the mystical body. The titles of the sections into which the book is divided are suggestive of the way the material is treated: *The Gift of Life; Christ the Life; The Church the Body of Christ; Growth in Divine Life, and The Commandments of God.* Even the Commandments, usually treated negatively, have an introductory section on "The Great Powers of the Christian." There is a last chapter on *The Final Glory of the Church.* Each section has a really good reading list appended. The general approach of the whole is positive, stresses the community of the faithful, is solidly based on Scripture, and shows the Church's new emphasis on the role of the laity. Recommended.

Christians and War, by Llewellyn Harries. A Plough pamphlet. Available from the Society of Brothers, Woodcrest, Rifton, N.Y. 15c per copy, \$1.20 for 10, \$10.00 for 100.

A twelve-page statement of the position of the Christian (though not necessarily Catholic) pacifist, and a brief tracing through of the thought of some of the early Church Fathers and saints such as Maximilian. The concluding section is a summary of different positions taken by C.O.'s—acceptance of non-combatant service, alternative civilian service, and refusal to register.

Father Damien and the Bells, by Arthur and Elizabeth Sheehan. (New York: Farrar, Straus and Cudahy; London: Burns and Oates, 1957. \$1.95.) This is an excellent addition to FS&C's Vision Books series for young people. Father Damien de Veuster was a Flemish peasant, with a peasant's directness, vigor, and simplicity, and he has become a legend of heroism. All of this is well conveyed by Arthur and Elizabeth Sheehan, who have written a splendid account of a man who will probably someday be canonized, which conveys well his great love of sufferers and his sanctity. A boy or girl might well be inspired by this account to think of giving his life to the suffering and the poor.

Jesus and I, by Aloysius J. Heeg, S.J.; **Jesus y Yo** (Spanish translation). Loyola University Press, Chicago. English version, 18c per copy; Spanish, 25c per copy, 10

O Lord and master of my life, take from me the spirit of sloth, faintheartedness, lust of power, and idle talk. But give to thy servant rather the spirit of chastity, humility, patience and love. Yea, O Lord and King, grant me to see my own errors and not to judge my brother, for thou art blessed from all ages to ages. Amen.

for \$2.00; other quantities at smaller unit cost. 1958.

This small paperback book includes the revised junior edition text of the book which Father Heeg first published in 1942, together with the complete text of the First Communion Catechism, prepared from the Baltimore Catechism. The booklets are excellent, with a simplicity appropriate for children, yet content enough for adult use. The Spanish translation has been published especially for use by teachers who need material for teaching.

THE TRUE BELIEVER by Eric Hoffer, Harpers, N. Y., 1951, \$2.50. Reviewed by Ammon Hennacy.

To review this book by summarizing the author's ideas would be an injustice to both the author and to the readers of the CW, for Mr. Hoffer has given points with such a punch that they need to be quoted. I have chosen to give my own reaction rather than to generalize and the reader can much better read the book and see how he reacts to the aphorisms, half truths and exaggerations of this cynical book. The title "True believer" should be spoken with tongue in cheek. The following five points seem especially important. Hoffer earns his living as a longshoreman.

1. "Who is the true believer? ... He's a guilt-ridden hitchhiker who thumbs a ride on every cause from Christianity to communism." Publishers blurb.

To cast his incomplete self on the bandwagon after the pioneers have blazed the trail; to take benefits of the union scale of wages after having scabbed in thought or deed for years; by the impact of his numbers to water down the purity of any cause. As I take it this is the central theme of Hoffer's book and so it is well that it should be written. Tolstoy refused to attend of to join a society of Tolstoians, and the founders of religions must weep to see the demoralization of their original message by the "true believer."

2. "When we renounce self and become part of a compact whole, we not only renounce personal advantage but are also rid of our personal responsibility."

It is just this denial of personal responsibility on the part of followers of any movement which makes it impossible for it to attain its goal. For instance, in 1912 the Llano Colony in Louisiana was founded by Job Harriman and others as a haven for idealists and a proving ground for socialism. People with a real pioneering spirit came there, but increasingly it became a refuge for misfits until it ended in failure. The lack of personal responsibility was the main reason for this failure. The great financial success of the cooperative movement in England and to a lesser extent in this country is coupled with its moral failure. A clique of managers run these co-ops and in England but 0.25% members attend business meetings and but 1.3% vote in election of management committees. This is a report of the Co-operative Union just issued.

3. "The less satisfaction we derive from being ourselves, the greater is our desire to be like others."

Folks with very little individuality, frustrated and inefficient, are the ones who answer the advertisements promising success in Ten Easy Lessons; who read the Making Friends and Influencing People books, and are suckers for other methods of always being on the winning and popular side.

4. "Those movements with the greatest inner conflict between profession and practice—that is to say with a strong feeling of guilt,

are likely to be the most fervent in imposing their faith upon others."

As the person with much inferiority must assert with great bluster how superior he is, so often the convert who must shout his belief to convince himself and others is the nuisance and the bore whom we shun. Likewise it is the newly rich who must show off their wealth as Veblen has told us years ago. People and groups who have integrity and a way of life that is full of meaning do not need to proselytize. Articles in the CW on such groups as the Hopi Indians and the Hutterites in Montana have described this serenity.

5. "The mass leader: his strength lies in his blind spots and in plugging all outlets but one."

The author discusses mass movements such as Communism, Nazism and Fascism and shows where the leaders of these movements succeeded or failed according to their ability to be ruthless. The unscrupulous leader will always win, over the leader who will not stoop to evil means, but in the end he is tripped by his evil methods. In a campaign the one who "gets there fustest with the mostest" with promises wins; that is for a time.

There are some criticisms of the so-called fanatic made by Hoffer that are half true or at least true of some persons and groups but not true as a generalization. Such a statement follows: "Faith in a holy cause is to considerable extent a substitute for the lost faith in ourselves." Jesus said it was those who were sick who needed to be made well, not those who were whole. So those of us who have put faith in lesser things finally discover that any growth spiritually must come from something greater than ourselves. If we are thus "born again" it is nothing to scoff at. It is something to rejoice about.

"Conquering self . . . The self-mastery needed in overcoming the Appetites gives them an illusion of strength. They feel that in mastering themselves they have mastered the world. The mass movement's advocacy of the impracticable and impossible also agree with their taste. Those who fail in everyday affairs show a tendency to reach out for the impossible. It is a device to camouflage their shortcomings. For when we fail in attempting the possible, the blame is solely ours; but when we fail in attempting the impossible, we are justified in attributing it to the magnitude of the task."

There is a great element of truth in this statement. One could also talk about the "lack of mastery in not trying to overcome the Appetites, and that nothing can be done about it except to talk about organizing a group to change other people by coercion, giving them the illusion that they do not need to change themselves."

For the purpose of the pacifist anarchist propaganda of which I have been a part for most of my life, and which has recently been discussed in the CW, I feel that it is just this emphasis upon abstinence from meat, liquor, tobacco and medicine, Gandhi, Tolstoy and Bhava have also emphasized, that does give a buildup to be more efficient as a Christian radical. I am not trying to achieve the impossible. I have seceded about 90% from the exploitative system and I am achieving what I am aiming at. If I envisioned a mass movement then the criticism of trying the impossible would be correct.

"Hatred . . . Mass movements can rise and spread without belief in a God, but never without belief in a devil . . . When Hitler was asked whether he thought the Jew must be destroyed, he answered: 'No . . . we should have then to invent him. It is essential to have

a tangible enemy, not merely an abstract one.' Hatred is the most accessible and comprehensive of all unifying agents. It pulls and whirls the individual away from his own self, makes him oblivious of his weal and future, frees him of jealousies and self-seeking . . . Heine suggests that what Christian love cannot do is effected by common hatred."

Hatred does unite those who succumb to it. But to say that it is stronger than love is to truly be on the side of the devils, not the angels. In the wars around us we do see the influence of hatred and sometimes it does seem that there is hardly a voice left to speak for love. Just as all the way to heaven and all the way to hell is hell, so does hatred breed hatred and love breed love. We have the free will to choose whichever we prefer.

"Humility . . . the surrendering and humbling of the self breeds pride and arrogance."

To boast about being humble is surely not being humble. To have the false humility whose source is the natural man does breed arrogance. The true humility is that of a Gandhi who knew his limitations and did not want to be called a saint, for he knew that no matter how far he had advanced that he had still far to go.

"It is not actual suffering but the taste of better things which excites people to revolt. What deTocqueville says of a tyrannical government is true of all totalitarian orders, their moment of greatest danger is when they begin to reform, that is when they begin to show liberal tendencies."

Tyranny and tyrants ride well roughshod as long as they are ruthless but let one rebel raise his voice and give the people hope and there is that of which Louis the XVI spoke: "after us the deluge." All it needs is for one voice to mention that the Emperor was naked and did not really have a new suit of clothes. I suppose that it is the guilty conscience of the ruler that makes him hesitate, for with patience he could keep in power by corrupting and buying off the leaders of the people. And sooner or later the people will corrupt themselves and forget their ideals by having their share of the gadgets, the "bread and circuses." This is just what has happened to our American ideals since the depression with our war prosperity and our furor over the \$64,000 question.

"The enslaved Hebrews in Egypt, their lives made bitter by hard bondage, were a bickering backbiting lot. Moses had to give them hope of a promised land before he could join them together. The 30,000 hopeless people in the concentration camp of Buchenwald did not develop any form of united action, nor did they manifest any readiness for self-sacrifice. The people who stood up best in the

Nazi concentration camps were those who felt themselves members of a compact party (the Communists), of a church (priests and ministers), or of a close knit national group. The individualists, whatever their nationality, caved in. The West European Jew proved to be the most defenseless. Spurned by the Gentiles, and without vital ties with a Jewish community, he faced his tormentors alone . . . In his purge of the old Bolshevik leaders, Stalin succeeded in turning proud and brave men into cringing cowards by depriving them of any possibility of identification with the party they had served all their lives and with the Russian masses . . . The same Russians who cringe and crawl before Stalin's secret police displayed courage facing the Nazis."

Guardini

Undoubtedly the standards of ethics and Christian morality, the tenets of Christian faith and the rules of the Church are binding. At the same time we must not forget that there are things which cannot be gathered from rules and regulations but only from the day-to-day situation as it emerges from God. Being in each case something new, something unique, they cannot be labelled or classified and yet they constitute at least one-half of our existence.

This attitude will strengthen something which in many people has become extremely weak—namely a Christian conscience. What we usually mean by this is the awareness that the moral law is binding and the capacity of judging how it should be applied in the individual case. This conception loses sight of one whole side of existence: the feeling for the demands of the hitherto unknown, the capacity to visualize what will happen, the courage to perform that for which there is no example. All that is part of conscience. But if we fail to see it something strange happens to our moral life; it becomes monotonous and boring and may lead—especially in those who are high-spirited—to rebellion, quite apart from the fact that much good remains undone and many noble impulses go to waste.

The idea, and even beyond the idea, the faith in Providence, is able to awaken that unused side of conscience, and to give it a proper foundation and stability. Left to itself it might prove a breeding ground of rebellion and arbitrariness. This danger is overcome by making ourselves aware that we are not acting, as it were, privately and on our own, but in an allotted place within the wholeness of God's plan, standing in His sight and accountable to Him. —Romano Guardini, *Prayer in Practice* (Chapter on Providence)

Are You Unemployed? Read and Find Out Why—

"This monstrous lie is still spread about that the Church is allied with capitalism against labor."

Pope Pius XII on May 1, 1955

- Pius XII on the Rights of Men \$ 15
- Leo XIII on the Condition of Labor 20
- Pius XI on the Reconstruction of Society 20
- Christianity and the Land 35
- Who Baptized Capitalism? (Blackfriars—1950) 50
- The Church and Capitalism by Della Torre 50
- Pius XII on the Technological Conception of Life 50
- What's Wrong With the World? by G. K. Chesterton 3.00
- Work and Culture by Eric Gill 1.10
- Holy Work by Rembert Sorg 2.50
- Eric Gill: Workman by D. Attwater 1.25
- Peter Maurin, Christian Radical 25
- Industrialism and the Popes by Eberdt and Schneffr 1.25
- The Sun of Justice by H. Robbins 1.75
- Plan for a Christian Factory by A. Turner 50
- The Problem of the Worker by the Bishops of Canada 50

Order from

DAVID HENNESSY, Perkinsville, Vermont

+ + FROM THE MAIL BAG + +

From a Quebec Correspondent

Up until last year I used to travel on business quite a bit in the back country of this province (Quebec). You probably know that the back country here is solidly Catholic and French speaking. I used to take your paper along to read it. I had to stop doing this openly on my trips here because one of the parish priests threatened to have me boycotted if I brought it into his parish. As I am of the Hebrew faith, I didn't want to get into an argument so I confined my reading of the Catholic Worker at home. I might add that most French Canadian parish priests of the back country are extremely suspicious of the Anglo-Saxon Roman Catholic Church, particularly the American segment, as they think the English-speaking Church is too secularized. They still wear those long frock coats even though His Holiness allows them to wear other clothes. I find these back country parish priests quite tolerant otherwise. When a French Canadian competitor tried to get my customers to leave me because I was Jewish, the same priest who disliked your paper put a stop to this nonsense in a sermon one Sunday in church. He claimed that there was less danger of his parishioners getting into error doctrinally from me than from an English-speaking (particularly American) Roman Catholic. The Church in English-speaking Canada and in the USA, he said, was infiltrated with schismatic, Protestant, and Marxist heresy. He was particularly horrified when on a visit to the USA he saw people attending Mass on Sunday in their shirt sleeves. Many of the priests and intellectual laymen in the back country are still angry at the Bishop in Springfield, Massachusetts, because he would not allow French to be the language of the instruction in the R.C. parochial schools in the district of New England where reside a large number of French-Canadian immigrants. Strangely enough in the northern regions of Quebec there are quite a few radical priests in the very poor parishes. Many of them were transferred there when they signed some papers in 1938 attacking Franco. Unfortunately since they minister to very backward parishioners they have no one to talk to except the odd itinerant Jewish peddlers like myself. All Jews are looked upon here as learned intellectuals.

Although quite reactionary, most of the priests do a lot of good for their parishioners. As they are the only educated people in many parishes, aside from the odd doctor, lawyer, or notary, they are usually the organizers of the local Catholic school board in the small town and back country. The other members are usually rich stingy farmers who send their own children to the schools run by the various Catholic Orders. They thus do not want the local school tax rate to be too high. I have witnessed many a fight between a local priest and the other board members when the priest tried to get them to spend more money on the local school so that the poor farmers could get adequate schooling for their children. Most of the rich farmers feel that if the poor farmers can't afford to send their

children to boarding school like they (the rich ones) do, then it is enough that the poor farmers' children know enough to go through their first communion. Whenever the priest gets too demanding, the rich farmers usually kick to the Bishop. But the Bishop always backs the priest. This is quite different from Protestant churches.

At any rate, it is interesting to see the Roman Catholics are human too. Many of these inter-church squabbles remind me of the same squabbles within my church.

In closing, I would like to add that the French Canadians are in the majority anti-war. They look upon wars and conscription as a method by the English-speaking majority of the rest of the country to crush French-speaking nationalist feeling in Quebec. Strangely enough (except for a few intellectuals who move to the big city) the back country French-Canadian feels no attachment to France, which they see as a hot bed of atheism, pornography, etc. When talking about themselves, they call themselves "Canadiens" without the prefix French, as if to imply that they are the only true Canadians.

I did not write this letter for publication. You may of course use this material, but please do not mention my name. I would like to add that the French Canadians in the big cities such as Montreal, etc. are slowly becoming anglicized, (Elvis Presley is quite the rage here) and do not have the same attitudes as their back country cousins.

Now that I have a store in Montreal and no longer peddle, I shall of course see very little of this kindly back country people. I think that they are the only independent-minded, peasant stock left in North America that hasn't been completely corrupted by the get-rich-quick materialism so prevalent in Anglo-Saxon Protestantism (Calvinism) and which the whole world is slowly becoming infiltrated with. Also these are the only people I know who get away without paying their taxes!

PROTEST

Dear Miss Day,

I wish to protest very strongly against the publication in your issue of July-August of a private letter, addressed to you personally, and not intended for publication. A letter intended for publication would represent my balanced judgment. I should write it carefully giving myself time to weigh all considerations. I should expect to receive before publication a proof. For my handwriting is so bad that admittedly there were words in this letter that you could not read and one passage, as you printed it, makes literal nonsense. You did not publish the enclosure which ALONE I wished to be published; a quotation from Professor Stenton's "Anglo-Saxon England" concerning the penances inflicted by the Church on those who fought at Hastings. My letter was a personal cover for this enclosure, entirely private. Since it has been in your hands so many months you had ample time to ask me if I would permit publication which most certainly I should not, and if so what the illegible words were. Finally I did not dream of criticising publicly any statement of the Holy Father—even by way of historical contrast with the words of previous Popes and on a non-infallible question. Please give prominence to this protest in your next issue:

Yrs. sincerely,

E. I. Watkins

RECOVERY

Soon the Washington, D.C., Recovery Branch, which holds group therapy meetings for those seeking mental health, and which I lead, will celebrate its first anniversary. For this occasion, Father John J. Higgins, S.J., a veteran Recovery member, will meet with our group in Washington on December 5th and 6th to give us the benefits of his experience. Anyone may obtain details about these two meetings, or about joining the D.C. group, by writing to me at P.O. Box 190, Washington 4, D.C.

Father Higgins is student counselor and professor of philosophy and education at St. Louis University. He became interested in mental health problems following his own nervous breakdown while a novice in 1927. He has been a member and pioneer of Recovery since 1952 and is moderator for 14



COME FOLLOW ME

groups in the St. Louis area. He is on Board of Directors of the New St. Clair County (Illinois) Mental Health Association and the East St. Louis Child Guidance Bureau. Father Higgins knew the late Dr. A. A. Low, the noted Chicago psychiatrist who started Recovery with a group of his own patients at the Psychiatric Institute of the University of Illinois Medical School many years ago.

Recovery is a lay-organization which does not offer medical advice and in no way supplants the physician, but simply trains its members to help themselves control their symptoms by means of Recovery's "do it yourself" but not "go it alone" program. This is based on Dr. Low's book "Mental Health Through Will Training."

Recovery is open to people of all races and creeds and is non-sectarian. While religion is not included in the program, there is nothing in it that conflicts with religion or prevents a member from using religious motivation. The only requirements for membership, which is anonymous, are that a person be free to attend the meetings, be able to follow them, and be willing to admit to himself that he wants or needs the help that the meetings can give. There are no fees.

Recovery now has more than 278 groups in 52 cities and 25 states. The national headquarters are at 116 S. Michigan Ave., Chicago, where the 21st anniversary will be celebrated this year.

Bill Oleksak

FATHER TOMPKINS

November 14, 1958

Dear Arthur Sheehan:

I was delighted by reading your article in CW on Father Tompkins and your appreciation of Mary Arnold. She is one of my oldest and dearest friends. I visited her at Glace Bay, N.S. while she and her group of miners were cooperatively building their houses. I came one afternoon to find Mabel Reed, Mary Arnold's friend, arriving at one of the houses with a tray of gingerbread and cups of tea. The ten miners were working on the roof of one of the ten houses being built. They came down off the roof for a pleasant tea-party. Later I went to Mary's and Mabel's house—the first of that cooperative project to be built—and Mary told me of her first meeting with Father Tompkins. She and Mabel Reed were on vacation from NYC and stopped in to pay their respects to him, whom they had always admired for his cooperative efforts. They asked him how things were going and he said: "Fine, except for housing among the miners." He then turned to Mary and asked: "What about you? Couldn't you help us?" Mary replied: "We built a million dollar cooperative apartment house in NYC but I don't know anything about building small houses." Father Tompkins suggested: "Well, sleep on it and come to see me tomorrow morning." The next morning Mary and Mabel had decided to throw in their lot with this new endeavor but on only one condition. A year should be spent by the group of ten miners in studying planning, building, plumbing, electrifying, etc., before any actual construction work. Father Tompkins agreed to this and a group was immediately formed to

meet every evening for study. Mary told me that she herself studied all day to keep up with this study group and give them the necessary leadership.

When I visited her in Glace Bay all the houses were under construction in different degrees of completion. All ten miners worked on each house.

Twenty years later I again visited this community. Mary and Mabel were then living outside of Phila. I found several members of the original project still living in their houses. They were overjoyed to meet a friend of Mary Arnold and Mabel Reed and gave us a warm welcome.

As footnote I would add that later these two women were invited by the Gov't of Newfoundland to go there to institute again a cooperative building project, beginning with the actual cutting down of trees for the needed lumber. They accepted the invitation and started the work; but World War II interrupted the program. They returned to the State of Maine to organize a cooperative among the lobstermen.

Mary Arnold has written an appreciative pamphlet about Father Tompkins, which I am sure you have read. I think all readers of CW would enjoy it. Her beautiful book THE SONG OF THE GRASSHOPPER is a delight and describes her and Mabel Reed's year in charge of a Calif. Indian reservation. Her address is Ridley Creek Road, Moyland, Pa.

I again thank you for your article about Father Tompkins and Mary Arnold. With kind wishes, I am

Sincerely yours,

Izette de Forest

(Mrs. Alfred V. de Forest)

MEXICO READER

Tlaxcala, Mexico.

Dear Ammon:

I have been thinking about your point about not criticizing the Catholic Church in Mexico. It seems to me that the ultimate meaning of the Reformation was a retrogression from the standards upheld by the church. This is a theory of my brother's, a history student. After all, Calvin's election principle justified making money here, Luther served the political interests of the northern German princes, and repudiated the peasant revolts, and Henry VIII was no shining example. The same thing in the colonial nations, while France and Spain are no shining lights they accepted any native who took on their culture and religion as equals, and my brother tells me to this day the second largest Philippine Embassy is in Spain, in spite of no trade or material connection. Such is not the case with the protestant nations, who have had better records as colonial rulers but never could accept others as equals. In the states and in South Africa many protestants make no bones about not accepting other races. My own feeling is that for all the faults I see in the Church, it has always kept in mind that individual's relation to God is important, whereas many protestant churches have lost sight of this, the reason for their existence. I often feel that my own Quakerism has nearly degenerated to a sort of thoughtless do-goodism. I'm not much of a critic, as I have never been able

to sustain any spiritual improvement effort more than a few months, followed by months of thoughtless existence.

I did enjoy Ed Morin's article, especially his insight that school integration is a decoy. I think we like many such decoys. Such as we pacifists and anarchists who are very concerned about international issues or issues in communities far removed and fail to deal with the violence in our communities or in our personalities.

Another article I enjoyed was the book review on Rock of Exile. From my early interest in geography I have studied all such out of the way places as Tristan de Cunha, Andorra, San Marino (San Marino's day on the Spanish church calendar is my birthday too). These little places seem to get along, for the most part, without all the government and progress we find so necessary.

Thanks for keeping the CW coming.

In Christ the Revolutionary,

J. L.

BUT, my lord Bishop, if we held any property, armed force would become necessary for protection. For property gives rise to lawsuits and to wars which in various ways destroy all love of God and of fellowman. Our brotherhood, therefore, will not hold any property.—The members shall not take up arms against any enemy whatsoever, nor even carry them. All shall abstain from taking oaths of allegiance. No member may lay a complaint before any court magistrate or other judge.

Francis of Assisi (d. 1226)

FRIDAY NIGHT MEETINGS

In accordance with Peter Maurin's desire for clarification of thought, one of the planks in his platform, THE CATHOLIC WORKER holds meetings every Friday night at 8:30.

First there is a lecture and then a question period. Afterwards, tea and coffee are served downstairs and the discussions are continued. Everyone is invited.

ON PILGRIMAGE

(Continued from page 2)

and so to help spread the work. I can assure you that this "family" now spreading throughout the world will answer many questions for you. It is made up of Little Brothers, Little Sisters of Jesus, Little Sisters of the Sacred Heart, Union of the Brothers of Jesus, a secular Institute for diocesan priests in process of official constitution, a secular institute for laymen, one for women, and the Charles of Jesus Fraternity, an association for men and women.

"Besides these," a friend writes me, "there are diverse groups. The Sodality of the Directory which you may remember Anne Fremantle writing about in the Commonwealth—the Badalya of M. Massignon; the Union of the Fraternities Nazareennes, a group of women of Bordeaux who specialize in aid to the socially and psychologically disturbed; and Groupe Charles de Foucauld in Algeria whose work is to give help to abandoned children.

"Since 1955 all these groups have been united in the framework of the Association of Charles of Jesus, Pere de Foucauld, which publishes the Jesus Caritas quarterly."

The French edition has been coming out for some time, but this issue I am writing of is the first English edition. There are pages about the fraternities in England, Pakistan, Ceylon, Australia, Papua, Central and South Africa and North America. There is a Fraternity in a little Eskimo village a mile from Nome, Alaska, and now there are yearly sojourns on Little Diomed Island, three miles from the Russian Great Diomed. There are never more than two or three in these fraternities!

We have much to learn about poverty and love, and may we grow in both, this coming year!

Visit to Vermont

This last month I had two speaking engagements, one in New Haven and one in Boston, and there was time in between to visit the Hennessy family at Perkinsville, Vermont. The bus left New Haven at two p.m. with a colored driver, the first in my experience on the Greyhound line! We arrived in Charleston, New Hampshire at seven and Dave and Tamar met me at the lunch wagon where they were enjoying a sandwich together in peace and quiet without eight riotous children around them. Hilaire is now sixteen months old and insists on accompanying David to milk the cow and feed the pig, carry water, and pitch down hay. He goes down the steep cellar stairs to help feed wood into the insatiable furnace. It is very cold now and David has to get up three

times during the night to replenish. The pipes froze up in the outer kitchen, and although the faucets ran water, the drain pipes would not work, and all the water from the washing machine and from dish washing had to be carted away. For a while there had been no water at all, but a new plumber was discovered, a fellow from Jersey, with a wife and three young children, interested in the same ideas, from a most literate family. Not only the work got done but a friend was made.

Tamar has some more weaving—this time a very fine blanket so wide that it covers the double bed and hangs to the floor on either side, so neither can pull it off the other. "I have got to get married when I grow up," says Mary who is seven, "Because I am afraid to sleep alone." She sleeps with Susie now. "And I am going to get married too," says Martha who is three, "and I am going to carry a hand bag."

All this talk about marriage was because there was a fourteen year old girl who has just left school to get married, and the little girls are fascinated at the idea of being so suddenly grown up before you know it, and having a home of your own.

The Family

Tamar had just attended a Parent-Teacher Association meeting where some films were shown. — How to have a happy family. The picture was about two families in Puerto Rico. One family had four children and the commentator talked about the man on the plantation only planting as many trees as he could care for, and the picture of that family was a happy one, well ordered and cheerful, everyone smiling. And then the family of eight children! What a contrast! One child withdrawn, obviously disturbed, another child feeding another, a boy talking back to his father, and so on. The point was also made that children who were happy at home would not marry so early and have so many children!

The young mother who went with Tamar had been married at seventeen and had three children, and doubtless more coming.

Talking with David about a recent book, Political Power and Social Theory, by Barrington Moore, Jr., Harvard University Press, 1958. Here is a sample paragraph: "One of the most obviously obsolete features of the family is the obligation to give affection as a duty to a particular set of persons on account of the accident of birth." . . . "the barbaric nature of the duty of family affection." . . . "One . . . couple agreed in the privacy of their own home that if people ever talked to each other openly about the sufferings brought on by raising a family today, the birth rate would drop to zero. . . . How many young couples . . . wished that their parents could quietly and cheaply be taken care of in an institution for the aged . . . a nurse can perform these tasks of giving affection and early socialization as well as the parents, often better." Etc.

David said that under industrialism such a way of thinking was only "normal." How good it is to get letters during the month from families who have made as much of a break with industrialism as they can, and to realize that there are many setting themselves against the system. As Silone wrote in his Bread and Wine, one man shouting "No" can break that unanimity of acceptance, and so keep freedom alive.

We talked also about the two books, Man's Search for the Good Life, by Scott Nearing and Living the Good Life, by Helen and Scott Nearing, "being a plain and practical account of a 20 year project, in a self subsistent Homestead in Vermont, together with remarks

on how to live sanely and simply in a troubled world." These books were published in 1954 and Ammon Hennacy reviewed them. I speak of them again to tell how practical they are in their chapters on Living in Community, Our Good Earth, Eating for Health, Rounding out a Livelihood, etc. Dave and Tamar have had to consult it for their maple sugaring, and on how to store their winter vegetables.

The book is beautifully designed and made up and can be purchased from the Social Science Institute, Harborside, Maine.

I am always astounded however by the divergence of theory and practice. The Nearings are extreme individualists, but they have the greatest admiration for the achievements in Russia and China, and are in favor of the socialist state. They are of themselves here in the U.S. able to achieve a good life and when others do not follow the example they set, they would be willing for the State to force them to lead the better life, as they see it.

Which reminds me that my remarks on the collective farms and community farms in Soviet Russia were misunderstood in some quarters the last month. When I pointed out the contrast between the great collective farms where



St. RAYMOND gives himself in ransom for the captives —

men and women have their homes and private gardens and stock, and our own gigantic wheat and fruit and cattle ranches where much of the work is done by migrants and tenant farmers who own nothing and who are turned away in sickness and in times of unemployment, I was not speaking in favor of giving up our freedom.

The children of this generation are often wiser in their generation than the children of light.

It is the zeal of the Communists, their dedication, their concern for what they consider the common good that we need to remember.

PIUS XII

"Laws in themselves are not absolute. They must yield to the just and well-trained conscience, and one recognizes the true man of the law . . . by his skill in interpreting legal texts with a view toward the higher welfare of the individuals and of the community."

Whoever "pursues his claims to extreme limits of legality actually has already crossed the borders of justice."

—Pope Pius XII, in his last speech, made to an audience of an International Congress of Public Notaries.

The Hope

By JOHN STANLEY

There was a time
I had the hope of dying poor and hungry, naked, dumb, alone,
and no one there to pat the pillow smooth,
or take my pulse,
or light a candle;
just, as they say, nada.
But, it now appears to me,
that straight on through my days,
however many they may be,
the mornings will be bright enough,
the evenings calm,
the ice box full,
and quite enough of books and wine and socks
to see me through.
The earth is surfeited with dammed-up lakes of blood
that warrant laying claim to.
Now and then a man will bring one in.
But, generally speaking, for most of us
the invitation lies among the incunabula—
gentle and unpressing.
I see it there from time to time.
I touch it, smell it, tap it on my fingernail—
and put it back.
But let there be an end,
and at the end be circumstances that are generous
for the folding of the omelette.
(Cracked eggs don't make a supper,
nor do fires,
nor griswold pans,
nor patient sweaty minutes borne.)
The only hope I have, I think, is that,
at some wild point where I am only weak,
the patrimony will come rumbling through,
be instantly bestowed.

Credit Unions

(Continued from page 1)

trial banks and licensed small loan companies.

Many a credit union insures the lives of its borrowers to the extent of their unpaid loan balance. If a borrower dies, his loan is automatically paid in full, relieving his family of all concern on that score. He pays nothing extra for this insurance—just the interest on his loan. Many credit unions also provide free life insurance equal to a member's savings, up to \$1,000.

This insurance they provide through their own company, CUNA Mutual Insurance Society, organized in 1935. CUNA Mutual now has \$2½ billion in life policies in force.

Almost without exception, credit unions pay an annual dividend—or interest—on members' deposits. This generally runs 3% or 4%. Some also refund a portion of the interest that borrowers have paid—5% or 10% or even 20%. State and federal laws require credit unions to put a portion of their annual net earnings into a fund to take care of bad debts.

The task of starting a credit union is not difficult, and state leagues or Credit Union National Association in Madison, Wis., is always eager to help.

Many lay officers and clergymen are enthusiastic about these cooperative banks. They call them "fellowship in action," "part of the stewardship program," and say they "develop personality and leadership." People educate each other in credit unions, these leaders say.

Cooperative News Service
Chicago

Peace Prize

(Continued from page 1)

tractively as possible. The number in each village is never more than 120 to keep the village from seeming like a ghetto.

"The most important thing is that these refugees regain hope," Father Pire says. "Remember, most of these people have had fourteen years of living in refugee camps behind them, and with each passing year they become more and more apathetic. Indifference is the worst enemy. . . ."

"We estimate that after living for two years in some of our villages about 80 per cent of these 'villagers' have regained such a good mental and physical condition that they can lead completely normal lives as self-supporting members of a normal community."

Eric Gill Community

Dear Dorothy:

Peddling bread in snow and cold rain has decided us to find other work for the winter or at least until the work can be shared among people. We were baking and selling six days a week and earning about \$35. Probably a young married couple or two single people could do as we did and live quite well outside "the industrial society." With three adults and three children we simply needed to make more money. To expand production and sales in an amount necessary for our minimum support would have meant an end to bathing, eating or saying "good-night" to the children.

There were many good things about our business of five weeks. We shared a complete work experience together; we pleased a lot of people with our whole wheat bread; we gained an independence and self confidence (we know we could make a fortune in the Village); we acquainted many of our customers—Catholics particularly—with community and the radical ideas of the Worker.

When Linus Pauling spoke at Clark University about three weeks ago, we sold the Worker to a somewhat uppity audience unbelieving that there was such a bird as Catholic pacifist. Wait till they discover Catholic anarchists. The police officer there to keep the pacifists peaceful asked our names, etc, but wouldn't look at the paper. He was very friendly, however, and there wasn't the slightest opportunity for civil disobediences. For which we were quite thankful.

George went to talk to the typographers on strike at the Worcester Telegram-Gazette but they were a little reluctant to discuss the matter because management has at last agreed to bargain with them. We'll try again and perhaps have something for the January issue.

Our love,
George and Mary Gulick and
Ralph Gadsen

P.S. George has temporary work in a warehouse; Ralph is filling three orders for stained glass.

ERIC GILL

Communism, the service of all by all for the good of all, is the only politics compatible with industrialism.

Is communism compatible with catholicism? The question is an improper one. The question is Is catholicism compatible with the industrial development of society? The answer is certainly: No. For at the root of catholicism is the doctrine of human responsibility, and that state in which human responsibility is denied or diminished is a state in which catholicism cannot flourish: Man is man all the time, and not only in his spare time. In an industrial state men, 'workingmen', the majority, are only fully responsible when they are not working. In such a state catholicism returns to the catacombs. Thence she will emerge when the orgasm of industrial triumph has spent itself.

—Politics of Industrialism

Peter Maurin Farm

By STANLEY VISHNEWSKI
469 Bloomingdale Road,
Staten Island 9, New York City

The thermometer has been hovering in the lower twenties and the weatherman is predicting a considerable drop in the temperature. But we do not need the radio to tell us that we are in the grips of an Arctic cold spell. The radio Hams are all commiserating with one another about the icy weather and I guess that talking about the weather does offer some measure of relief—otherwise we humans (people that is) would not be talking about the ice and the snow and the cold.

I flick my short wave radio off and look out the window over the pond. One can feel the seepage of the icy blasts coming through the cracks in the window. The rags that I use for insulation are not as effective as storm windows; but then who am I to complain about the kiss of Lady Poverty.

Our house is usually warm during the winter months thanks to Mike who tends to the fires and looks after the interior heating system. We had to close the open fireplace as the down draft brought in the cold when the fires were not burning. We are going to miss the cheery glow of the burning logs and the multi-hued colors that resulted from the burning of the drift-wood. The chemicals impregnated in the wood that had soaked in the water for some time would burn and crackle and cast off brilliantly colored sparks. But there is plenty of drift-wood at the beach cabins and one can always go there to enjoy the comforts of a wood fire.

It is only during a gale that our house becomes cold and then one bundles into every available coat and sweater. (At these moments I am glad that we have no photographers about). My room which lacks heat (unless I keep the door open) takes on the aspect of a deep-freeze. It actually becomes too cold to operate the printing press as the ink becomes tacky and causes the rollers to stick. When I operate

the press under these conditions I feel akin to the brave heroes who operated underground presses during the war.

The pond has frozen solid much to the joy of the neighborhood children who have taken up ice skating. The pond is safe as the deepest part is about three feet. Half the surface has been cleared away by the children who came armed with brooms and shovels and spent an afternoon creating a smooth surface. But their enthusiasm did not extend to the entire pond as they were anxious to begin skating with the result that one section presents a rippled surface and looks like a miniature arctic ice mountain.

The children skate every afternoon and often late into the night. How they can see in the dark is a mystery to me. The geese appear resentful of what they must consider an unwarranted intrusion, and they furiously waddle around the edge of the ice making gabbling sounds of protest. The other night I went to the pond after the children had left to make sure the gates were locked and discovered the geese waddling in a V formation back and forth over the icy pond. Their webbed feet rising and falling in unison on the ice reminded me of the strumming of a bass fiddle. But I tired before the geese did and I left them marching on the ice—or were they trying to imitate the actions of the skating children.

The barn is a good place to visit in the late evening. It is warm and cozy and the wintry blasts are left out as one enters and quickly shuts the door. Switching on the light discloses the cows reclining on their bed of straw while contentedly munching away on their cud. The cows appear to be happy and completely relaxed and at peace with the world; they didn't even turn their heads to see who had come to disturb their bovine rest.

Not so with our family of cats. They had been sleeping but the minute the light was on they came to life and ran about in circles and were curious as to what I was



doing there. With all the cats that we have it is no wonder that the field mice prefer the cold of the outdoors to the warmth of the barn.

We have indeed been blessed by the harvest this year and the mounds of squash and the shelves of preserves attest to the fact that even if a strike should cripple the city's transportation system we would still have enough food to see us through the crisis.

Sentimental vegetarians please skip this paragraph: The cold weather was also the ideal time for the butchering of the bull and the pigs. John and Charles Russell and Mike assisted by Tommy Hughes took charge of the proceedings. But the actual accounts I shall prudently pass over and let Tommy Hughes describe it in his column.

Sufficient to say that our deep freeze and our canning shed is stored with a quantity of meat and looks like a butchershop. But it will not last long as we have been sending the meat into St. Joseph's House. Too bad that Ammon can't persuade them all to become vegetarians.

The title for my book on *The Catholic Worker* and *The Lay Apostolate* should rightly be called *The Mailman Cometh*. The visit of the mailman is always eagerly awaited by all of us. We are always anxious and happy to hear from the large family of *Catholic Worker* readers, and it is through the mails that we manage to keep in touch with our friends who are working as missionaries in the Orient, Africa, Yucatan and Canada. Many of them have volunteered their services as lay missionaries for a period of years. We are always happy to hear from our friends even if it is only a postcard saying that they are too busy to write. But no matter how far away our friends may be we are comforted in the fact that we are close together as members in the Mystical Body.

A sad day in the life of a parish is the death of its pastor. We were grieved upon hearing the news (a week before Christmas) that our pastor, Father Thomas McGrath died in the hospital at the age of 80. Father McGrath was a great friend of ours and made it a point to phone the farm every day to inquire after each and every one of us. He never forgot anyone.

Father McGrath was a humble man and it was not until after his death that we learned that he was the author of historical, religious and devotional works. He was also a member of the Staten Island Institute of Arts and Sciences. Father Thomas McGrath will be missed by all of us and we beg the prayers of our readers for him.

And, Spillane managed to get a job aboard ship during the Holidays and though he was missed, yet we were happy that he was able to get a job. Andy is a world traveler, and working aboard ships, crosses the Atlantic as we do the Staten Island Ferry. From time to time he manages to get a ship going around the world and then we are treated to cards from exotic places.

The other evening I biked over to the beach to inspect the cabins and to see what the winter storms had cast up on the beach. It was a cold night and the moon cast a

Restore Holy Days!

Pope Pius XII emphasized very much the importance of restoring Sunday as the Day of the Lord. "The results of the struggle between belief and unbelief," he said, "will depend to a great extent on the use that each of the opposing fronts will make of the Sunday."

For Catholics, there should be a parallel in the sanctification of the holy days also. There was a particularly noticeable example recently in New York of the way in which Catholics have reduced the holy day to the mere Mass obligation—and have, in the process, given the impression to others that this is all there is to it.

In at least one New York public school, and, by inference, in others, notices were put up before the Feast of the Immaculate Conception that no absences should be necessary on the part of Catholic children because evening Masses were available. What particularly brought this to our attention was the remark by a couple of Catholic children that Jewish children are always permitted to remain out of school for the Jewish holy days. In this, the Jewish people seem to be more aware than Catholics of the

meaning of the holy day as a real time of withdrawal from everyday concerns. A case in point is the situation in the nation of Israel, where, so visitors there have informed us, all work and ordinary activities cease on the Sabbath and great holy days. It is certainly true that necessary services—essential transportation, hospital work, and the like—should continue. But the Catholic in our society has lost the full meaning of the holy day as a day of rest, prayer, and feasting, except for the two days of Christmas and January 1, which have been taken over by the secularists.

In Catholic Worker communities, we have always laid stress on a cessation of work on these great days, and people have always found themselves responsive to the practice. We have tried to have an especially good breakfast, all together because people have not had to be about their chores, and a good dinner, and, when it was possible, a sung Mass and other festivities.

Let us have a campaign to restore not only Sunday but the holy day as a day of rest, prayer, and festivities. This seems the bedrock essential for the Christian renewal in our time.

luminous light across the water. The seas were running high that night and the waves raced in a steady flow towards the shore. The tide was strong and the beach was littered with boxes, barrels, planks and bottles of every description. It was too cold to be out on the beach exposed to the wind which cut through my clothes and sent the chill racing down my spine, so I went into the beach house.

I have a crystal transistor set which gives good reception when attached to something metallic. The first voice that I heard was that of President Eisenhower broadcasting from a satellite in outer space. Slightly incredulous I studied my crystal set until the voice of the announcer broke in to say that it was a recording of an actual transmission.

The President spoke of peace and my thoughts turned to the message of the Angels who also spoke of Peace to men of goodwill and I thought with sadness of how little goodwill there has been in the world. Peace is predicated upon goodwill and will not come unless there is a change in the hearts of men. (It is for this reason that creeds and political systems which seek to change the State or the environment and neglect to change the hearts of men are doomed to failure.)

This Peace was preached by the Angels that first Christmas; it has been preached in season and out of season by countless Popes and Saints; it is the message of Fatima. But I am afraid that the message of Love is too simple (it is also too hard). Most people can only get excited about abstractions such as humanity, class, state and willfully disregard the needs of those about them.

Winter is a good time to catch up with ones studying and reading. Several good books on *The Lay Apostolate* have been written as a result of the *Second World Congress for the Lay Apostolate* which was held at Rome. It makes me envious to

read the accounts of the Congress and also a bit saddened that no one from *The Catholic Worker* (because of finances) was able to attend and to participate in the Congress.

But I am going to attend the next one even if it means walking up to Alaska, crossing the Bering Straits, and then across Siberia and Russia to Rome. By the time I arrive I will be an elder delegate. But even though we were not fortunate to have been there we can still read and study the books that have been written.

The World Crisis and The Catholic, published by Sheed and Ward, (Price \$3.00) is a symposium of papers written by the various delegates. Dr. Karl Stern has an excellent chapter called *Group Psychology in The Atomic Era* which deals with the irrational forces responsible for group hatreds.

What is Catholic Action? is an introduction to the *Lay Apostolate* by Jeremiah Newman and published by the Newman Press, Westminster, Maryland. (Price \$3.50). The book relies heavily on the official pronouncements and attempts to give the reader a background for participating in the work of the Church.

The Role of The Laity in The Church by Msgr. Gerard Philips; Fides Publishers, Chicago, (Price \$3.25) is also a well documented study of the nature of the *Lay Apostolate*. It is a readable book and not too difficult to understand. It would make a good textbook for Catholic Action Study Clubs.

From Karl Marx to Jesus Christ by Father Ignace Lepp; Sheed and Ward, (Price \$3.75) is the story of the spiritual odyssey of Father Lepp from communism to Christ. Father Lepp gives one a good insight into the mentality of the Communist and has a wise understanding of the enthusiasm which leads young people to Communism. The chapter *The Dogmas of Marxist Faith* is a clear and lucid exposition of the basic tenets of Marxism.

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