

# CATHOLIC WORKER



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## CHRISTIE STREET

By CLARE BEE

A very happy and blessed New Year to all our friends. This wish is coupled with a sincere "thank-you" for all you have done to help the large family at St. Joseph's House during the old year. Borrowing the Poor Clare Nun's alternative to "Thankyou" we say "God reward you."

Christmas at Christie Street was a happy time. Preparations began with hanging the Advent wreath, the candles were lighted each day at the evening meal. Gifts suitable for Christmas parcels were stacked in the women's clothing room, and Christmas carols were played in place of Bach on the record player. A few days before the Feast the Crib was placed in the window with the empty manger. We had the usual family hustle and bustle on Christmas eve, packing the gift parcels and decorating the Christmas Tree and house. Chris was given some long green garlands at the Market and these with last year's lights, and colorful crepe paper on the second floor tables, gave a festive look to the building.

Barney McCaffrey came with his accordion to lead the carols at the party and everyone was happy to have Dorothy Day with us this year; Dorothy's presence on gala occasions has to be divided between Tivoli and Christie Street. Carol singing was interspersed with unloading the Christmas tree. After cookies and coffee were served a group from the Worker joined other peace organizations in singing carols to the women at the House of Detention.

On Christmas Day, ham, sweet potatoes, cabbage, pie and coffee took the place of soup, bread and tea for the morning guests. In addition, thanks to generous gifts, we were able to give each man a packet of cigarettes and some candy. Denis, Chuck and Ben nobly took care of this meal and the House supper.

### Welcome

One of the many beautiful cards which we received came to us from Nazareth Hall and sums up in a few words our goal for St. Joseph's House:

Christ is here, go to meet Him.  
He is here . . . in His poor  
in the afflicted  
in the little ones  
in those thirsting for justice  
in His least brethren  
in the crucified  
Embrace Him.

Inside the House, with soap and water, paint and brush Tom Ritt has been going ahead to show our guests of the soup line and the Friday night meetings that they are truly welcome. The brightening up of Siloe House has been started by boys from the Marist Brothers School, working under Walter Kerrell's direction. Walter is never happier than when he has a paint brush in his hand.

On the outside we are keeping pace with the beautifying work going on across the road in the park. Denis Kuhn, who spent several weeks with us recently, printed in colorful manner quotations which have been inserted below the ground floor windows. On one side of the door Father Delp, who died in a Nazi concentration camp, reminds us "When through one man a little more light and truth, a little more warmth and goodness, comes into the world, then that

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Rutman

## War and Peace at the Council

By N. NAGE

"History has for two thousand years seen in the Bishop the defender of the earthly city. More than ever before, the world needs today unselfish and courageous defenders. Let us show that we are those defenders. Let us not betray the world which is looking to us."

In these words Patriarch Maximos of Antioch and Jerusalem urged the Fathers of Vatican Council II to retain and strengthen the anti-war stand proposed in Schema XIII on "The Church in the Modern World."

This Schema, which will be acted upon in the next session of the Vatican Council, was formally introduced before the closing of the session in November, 1964. Schema XIII, dealing with man and his needs, describes the making of lasting peace as a prime human need. Patriarch Maximos, whose patriarchate includes the two sites in the world most significant to Christians (the place where the Church was founded and the place where the followers of Christ first received the name of Christians) spoke in a prophetic voice of the menace of modern war.

"A threat of destruction hovers over humanity; nuclear weaponry," he pointed out. "The intervention of two thousand Bishops, gathered from the entire world, in behalf of peace might change the course of

history and protect the fate of humanity."

"There is talk of just war," said the Patriarch. "But what reason could be sufficient to justify, insane morality, a destruction which constitutes a true world cataclysm. Can one annihilate a civilization and whole peoples under the pretext of defending them?"

"Venerable Fathers, all humanity is looking to us with bated breath, with haggard expressions, to see what we are going to do. We cannot remain silent for any considerations whatsoever. Faithful guardians of the souls of our people, we have in addition, duties regarding their earthly life. We must speak, speak boldly, speak courageously, as John the Baptist before Herod, as Ambrose before Theodosius, to condemn the use of these infernal machines of death."

"Our Holy Father John XXIII of blessed memory," the Patriarch continued, "has done so in his Encyclical *Pacem in Terris*. The Schema which we are studying, 'On the Church in the Modern World,' does so also in a clear manner, though somewhat platonic. But that is not enough. There is need on our part, on the part of this Council, for a declaration, to the City and to the World, a declaration clear, unequivocal, precise

. . . For the love of Christ, the friend of man and the King of Peace, we beg and beseech you to make a solemn and energetic condemnation of all nuclear, chemical and bacteriological warfare. May this holy Council address a message to the world along the lines of that which opened our conciliar debates, to condemn in principle all nuclear war, in all its forms, and to request that the billions saved by disarmament be utilized in meeting the needs of a poverty-stricken humanity, of whom two-thirds are hungry and have need of everything."

Patriarch Maximos was one of those who talked after the introduction of Article 25 of Schema XIII, entitled "On Making Lasting Peace." A Schema is only a draft and could be changed appreciably in the discussion and open voting that would precede its adoption as a Constitution at the next Council session.

### Lasting Peace

In preparation for the next sessions, the text will be studied and debated by various Commissions of Bishops and experts. The Commissions especially concerned with Schema XIII will be those on the Lay Apostolate and Theology. The Article "On Making Lasting Peace" has been made known through

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## ON Pilgrimage

By DOROTHY DAY

People always want news so I will begin with that. News of each other, I mean. Somewhere in the correspondence of St. Ignatius and Francis Xavier, one writes to the other, "I am so eager for news of you that I even want to know of the fleas that are biting you." So I will start by giving an account of myself. It is so impossible to keep up with all the mail and do any other writing that I skipped writing the *On Pilgrimage* column two months of the four that I was in Vermont. So I announce now my deep gratitude for all the letters and Christmas cards and the help that we have received for our work, and beg our readers to excuse me from correspondence now until I get the new book I am working on finished and in print. How long that will take, who knows. Living in community takes much time, also speaking engagements and traveling. So I do beg our friends, our large Catholic Worker family who are scattered all over the United States and even further, to excuse my silence and to take this column for a letter, a report. Be assured however of prayers. I doubt whether I ever read a letter without saying a prayer for the sender. I do, however, see all the letters which are addressed to me and pass them on to be acknowledged, and answered as best we can.

### Vermont

When my daughter talked to me of her opportunity to take a year's course in practical nursing, with four months of her training in Brattleboro and eight months in the local hospital of Springfield, Vermont, we both recognized it as an opportunity of a life time to get training for a specific job. Her education in crafts in Canada and in agriculture and care of animals at Farmingdale, Long Island which had fitted her for her twenty years of married life and the raising of a family on the land, had not fitted her to hold down any job.

With children all day in school women have come to feel the isolation of the home, the lack of community facilities such as day nurseries. They know they have a contribution to make to the common good. Their talents are unused and undeveloped. And above all, there is the crucial need to earn money to help support and to educate and provide training in turn for the young ones.

She could only take the course offered by the government under the Manpower and Retraining Act if I could go to Vermont and stay for four months with the seven children of the nine who were home. When she returned to spend the last eight months at home while she worked from seven to three at the hospital in Springfield, she herself could take care of the children, all of whom were in school except Katy who is a little over four. It is planned that she join the family of a cousin for a few months until a permanent nursery school can be found locally.

I had dreaded the four months as a time when anything could happen and I thought of Sue's broken arm from tobogganing the winter before, and how Nickie had practically put out a tonsil when he fell off the porch with a sharp pencil in his mouth, and how Mary had been bitten by a baby rat she had found, not to speak of all the

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## On Pilgrimage

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other dire happenings in Catholic Worker families all over the nation. When you get old you know too much. One must learn to mortify the interior senses which include the memory. I had always taken that to mean most especially never to remember injuries and grievances and hark back to them, or let them accumulate, and here I had to apply this basic teaching to my imagination which conjured up all kinds of trouble ahead.

Well, I had a wonderful time. It was unalloyed joy, those four months, to live in the midst of the beauty of Vermont and the beauty of children.

Tamar was home week ends, so I had longer visits with her than I had had for years.

### Travel

It is four years since I have taken a long trip south and west and I plan to set out again on February first. I am to speak in Austin, Texas, February 22, in San Antonio, February 23, a day or so later in Houston, and then on to Tucson to speak at the University of Arizona. I want to visit the Oakland House of Hospitality and also the Salt Lake City House, and I have been invited also to Oklahoma City to speak there. I do not yet know my exact schedule but I hope to travel by car and go to North Carolina first, to Conyers, Georgia to visit one of our former editors, Jack English, now Fr. Charles, and then on to Natchez, Mississippi to visit friends and readers there. I do not as yet know my exact schedule but mail will be forwarded to me.

### The City

Meanwhile I have had a week in December, and all of January to enjoy the farm at Tivoli and its warmth and space, and in the city to share the poverty and cold of those at Chrystie Street and Kenmare St. Chrystie Street is of course St. Joseph's house of hospitality and it is as bright and colorful as paint can make it over these joyful holidays. As for Kenmare Street, where the women have four apartments, unheated, with cold halls and wind whistling through cracks around the windows,—it is hard to get used to after four months in the country, in a house as warm as toast with a Franklin stove in the living room besides, burning good pine logs.

But here at Kenmare St. we go to bed with a hot water bottle at our feet (an empty pint is just the proper size) and a wool cap on our heads and a muffler around the neck. When you are heating with the gas oven you want to cut it off at night, and besides that the cold comes through the bricks if your bed is against the outside wall. Next time Hiroshi, Placid or Michael come in for a cup of tea and some bread and butter of an evening (our dinner is at five thirty and by nine people are in the humor for a snack) I'll get them to move all the furniture in my room so that the bookcase and

desk are against the outside wall, and the bed against the wall between this apartment and the next which houses four young women. With these little apartments, we have both privacy and community which works out better than our other women's houses of hospitality of the past which we have had as part of St. Joseph's house as a whole. We are decentralized indeed and in a way scattered among our neighbors who are also drawn into our community through their charity. They give us furniture when they are buying new. They give us delightful Italian dishes on feast days; we find clothes hanging on our doorknobs and Missouri Marie returns the charity by writing letters for the Italian woman upstairs who speaks English perfectly but cannot write it, and by doing the shopping for the landlady when she is ill, and so on.

I suppose it would be politest not to allude to people around the CW as German George, Polish Walter, Ukrainian Mike and Missouri Marie. And thinking of my sister-in-law who was formerly Teresa de Aragon, I will Americanize a European custom and allude to George German, Walter Poland, Mike Ukraine and Marie Missouri hereafter.

To go back to the subject of cold. There is an Arab saying "Fire is twice bread." Certainly it is a hard and miserable thing to be cold. It is hard to work. It is hard to keep clean. It is hard to forget the body, this cumbersome instrument of the mind and soul. When the senses are all at peace, satisfied and content, the exercises of the mind and soul seems to be going smoothly. I have thought a good deal along these lines in connection with poverty and destitution and the attitudes of those who suffer these affronts in a prosperous land. I have thought of them when people talk of the demands of labor for higher wages and shorter hours. There have been occasional critical comments about the Catholic Worker—why do we emphasize these material things? Why are we frozen in these attitudes, these positions about poverty and the social order. It is because we must be like the importunate widow before the unjust judge, like the man who came to borrow some loaves to feed his hungry family—and knocked at the door of his friend until he got what he wanted from him.

We emphasize the material because we are working to make that kind of a society in which it is easier for men to be good. And while the triple revolution of automation, civil rights and peacemaking is going on, we have to rack our brains, use our imagination, seize upon every opportunity, every encounter, to enlighten our own minds as well as those of others, to inflame our own hearts as well as those of others, that we may all be working for the common good, and

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**EDITOR'S INTRODUCTION:**  
The two articles that follow, by Julius Tomin and George Kohl, represent a Christian-Marxist dialogue in Czechoslovakia on the question of atheism. "Pitfalls of Atheism" by Tomin, a Marxist, appeared in the PRAGUE LITERARY WEEKLY for August 15, 1964, and provoked wide discussion in Marxist and Christian circles. "A Christian's Vocation to the Present" is a Catholic response to Tomin's article. It was written for a Czechoslovakian Catholic journal but was never published and appears here for the first time.

Julius Tomin is a twenty-six-year-old editor of philosophical works at the Publishing House of the Academy of Sciences in Prague. In 1957, Tomin, because of his commitment to Leo Tolstoy's ideas on non-violence, refused to take part in military training. He was sentenced to a year and a quarter in a prison whose conditions reflected the worst evils of the Stalinist period of Communism. During his imprisonment, Tomin began on his own initiative to study Marxism. His encounter with the works of Marx and Lenin led to his eventual rejection of his non-violent position in favor of a Marxist ethic. He has described this conversion by saying: "When I imagined myself going to the slums of textile workers in 19th Century England—the situation



which Marx describes in CAPITAL—and preaching the ideal of non-violence to these workers, I realized that my position was false." After his release from prison, Tomin worked in the forestry service and as an attendant in a mental hospital until his acceptance in 1961 as a philosophy student at Charles University, from which he was graduated this year. He lives with his wife and one-year-old son in Prague, and contributes to cultural and philosophical journals.

George (Jiri) Kohl was born in Prague in 1940. His family and background are Catholic. He studied philosophy for one year at Charles University and in 1958 entered Sts. Cyril and Methodius Catholic Seminary in Litomerice, Bohemia. He left the seminary in 1962, prior to ordination, and since then has spent two years in military service. His reason for leaving the seminary was, in his own words, "to work as a lay theologian to help Czech Catholics maintain the faith in the face of a socialist, communist society." He believes that the peculiar obstacles priests meet in Czechoslovakia have enlarged the layman's responsibility and opportunity to spread the Gospel. Kohl has written several articles for the Czech Catholic journal, THE SHEPHERD. In view of his dialogue with the Marxist, Tomin, it should be emphasized that Kohl is a Catholic in good standing—neither excommunicated nor suspended—and that his work as a theologian has the support of a number of Catholic priests and theologians in Czechoslovakia.

The two articles were translated by Julius Tomin and revised in English, for the sake of clarity alone and with the consent of both writers, by James Douglass. The comments at the end of the second article provide the perspective of an American Catholic who has been in close touch with Tomin

and Kohl and regards both of them with the deepest respect and friendship.

### PITFALLS OF ATHEISM

During the last fifteen years atheism has won remarkable victories. These victories were an inseparable part of the formation and development of a socialist society. Nevertheless, the process of a mass emancipation from the bonds of religion has not been free from blunders and evils. Today we face the serious and often embarrassing fact that religion is showing signs of genuine life and even striking new roots, sometimes where least expected, among the new generation. Don't these facts demand a thorough scientific analysis of the concrete forms which atheistic education and propaganda have taken?

In the struggle for a new view of the world, the task of exploring the potentialities of pre-marxian forms of atheism arose. But grave errors were made when such forms of atheism were held to be a legitimate part of Marxism and taken as ends in themselves. Many believers found an attractive but irresponsible way to free themselves from religion by choosing an atheism which was a mere negation of everything, in particular the moral norms and values which had bound them in religion. Even the refined forms of pre-marxian atheism (from thinkers of the Enlightenment, such as Feuerbach) proved inadequate to this problem.

The Marxist writer, Vaclav Pekarek, has asked, in the Prague Literary Weekly: "What do we see in Tvar [Face], a Czech literary monthly for young writers and artists? In the second number we read an article about Joseph Florian . . . We can admit that everything valuable in Catholic literature during the period between the world wars was connected with his name . . . But is our younger generation to return to this archaic heritage?"

Pekarek admits the present danger of a religious revival in our society. It is unfortunate that he expresses sincere apprehension about the influence of "everything valuable in Catholic literature" without explaining what kind of values these were. A true and mature atheism, that atheism alone which can be at the essence of genuine Marxism and the literature rooted in it, has no fear of true values regardless of their source. Moral, cultural and other values cannot be denied simply because they grew on the ground of Catholicism. On the contrary, our task is to seek out these values and differentiate carefully between the genuine and the false, between the true and those derived from a distorted view of the world and leading to a false way of life.

An atheistic milieu and modern progress have imposed effective restraints on the negative aspects of religion. On the other hand, the modern world has contributed to the creation and development of positive aspects of religion. Despite the expectations of the great majority of Marxist thinkers on atheism and religion, we have seen undeniable evidence of positive worldwide developments in Christianity, such as the pontificate of John XXIII, especially his Encyclical Pacem in Terris, and the efforts of Protestants for an East-West dialogue. In the context of these developments, we are confronted by a question of great importance: What is it that has hindered a deeper understanding in our socialist society of these new currents in the world?

Atheistic propaganda has often fought only against the religion of the Middle Ages, against the terrors of the Inquisition. Even that was a valuable struggle, for the majority of religious believers have remained committed to medieval anachronisms in some form or other. At the same time, as the result of easy victories, the

struggle with religion on the ideological level became a matter of mere propaganda, with no effort to understand how the world of a religious believer changes, especially through the impact of atheistic propaganda and the development of a socialist society. It is not surprising that such a program has often led to a strengthening of religiosity.

If we were able and careful observers, we would see profound changes in the religious mentality of many believers. Those changes are not the result of any event or campaign that can be clearly distinguished. Some believers were able to commit themselves to socialism immediately after the February 1948 change of governments. The others, the great majority, assumed, at least in the beginning, a suspicious, negative, and even hostile attitude. Then, when there should have been serious efforts made to understand the religious believer as a human being, in his inner struggles, the unforgivable mistake of applying gross administrative interference was made. As a result, remaining true to one's religious beliefs became a proof of honesty and courage. And if such believers could not finally ignore the positive values brought to light by the development of a socialist society, they found a way to adhere to these values and became, somewhat against the will of dogmatic atheists, people of the socialist present. However, they have not relinquished the cause and perspective of their religious faith. They want henceforth to struggle with full awareness for their faith.

And here ignorance of the religious mentality, with regard to the problems and questions of religion as well as a surviving dogmatism, has been most widespread and acutely felt. If among specialists in the study of religion we meet only rarely today an utterly negative evaluation of the progressive currents in religion on a worldwide scale, a negative evaluation and approach is unfortunately the rule toward believers in a socialist society. The more believers have focused their religious values on the problems of socialism, in order to make their religious traditions relevant to the present society, the more they have been regarded by many as dangerous. Their opponents have often been honest and dedicated socialists, but that does not excuse the burdens and restraints placed on progressive believers.

It is necessary to note, however, that certainly not all religious believers take pains to come abreast of socialist reality. A great number of our believers are more conservative than those in other parts of the world. As a result of unfortunate but commonly used methods in the struggle with believers, many of them isolated themselves from positive currents in contemporary religious life. The average believer was able to preserve his faith only by freezing it in an undeveloped form.

How can an atheism which fears an open and honest struggle with the believer for human values possibly attract him? Such an atheism is engaged in the negative forms of religious emancipation mentioned above. The successful continuation and development of the process whereby a man becomes more fully able to participate actively in the life of a society, progressing in wisdom by learning to live consciously and effectively with mature and noble moral principles but without any need to seek the help of transcendence, is impossible unless such an atheism can be overcome. The activity of thinking openly on genuine moral and human values and a rich cultural life is the basic way to win the support of critically minded people who have not yet freed themselves from religion. It is the only way to strengthen and sup-

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## Project Loaves and Fishes Plan

1. **NON-PROFIT RESTAURANTS** to be operated by Social Security pensioners who cannot prepare meals for themselves or eat in commercial restaurants.
2. **MEALS TO BE SERVED AT COST.** Cost to include all restaurant operating expenses.
3. **RESTAURANTS TO BE LOCATED** in neighborhoods where there are sufficient numbers of pensioners living within walking distance. There should be at least 300 to 500 members, to keep the cost per member as low as possible. The building should be one that rents for a comparatively low figure, not in a high-traffic location.
4. **CONTROL OF THE RESTAURANT OPERATION** should be in the hands of the members on a democratic basis. Management should be handled by persons experienced in restaurant operation, preferably from the ranks of the pensioners themselves. High-salaried, high-pressure executives will not be needed.
6. **THE INITIAL OPERATION IN EACH CITY** should be a pilot project to serve as a model. It should be organized by an established non-sectarian community organization, possibly by the Domestic Peace Corps.
7. **RESTAURANT WORKERS** should be recruited wherever possible from the ranks of the pensioners and from vocational training projects.
8. **MEMBERSHIP CARDS** should be provided in the form of punch cards to be purchased weekly or monthly. This would eliminate collection of money in the restaurant and simplify bookkeeping. The cards would be imprinted with punch numbers for meals for one week or one month, to be canceled in numerical order so that the member would not suffer loss when meals are missed. Cards should bear the name and Social Security number of the holder.
9. **RESTAURANTS SHOULD BE ON A SEVEN-DAY BASIS.** People need food every day. Two meals a day could be sufficient service, with provision for take-out food (such as sandwiches, pastry, beverages) in order to hold down operating expenses.
10. **THE MENU** should be table d'hôte, rather than a la carte, which is far more expensive.
11. **SURPLUS FOOD** should be available for the restaurant. Needy pensioners are entitled to it under the government program, although many of them are unable to use it in their present circumstances.
12. **THE SOCIAL ASPECT** of the co-op restaurant will be important, and should be kept in mind. It will be a bright and welcome meeting place for many who would otherwise be spending their time in drab, lonely rooms.

## PROGRESS REPORT

By DAVID MASON

Increasing interest has been shown in my plan for non-profit restaurants for Social Security pensioners since publication of the second article about it in the October CW. Developments in Philadelphia include an offer of co-operation by Goodwill Industries, Inc. and effective work in furthering the plan by a group of women in Germantown, Pennsylvania.

Goodwill Industries collects donations of clothing, furniture and other salable articles and employs handicapped persons to clean, repair and sell them in well-managed stores. A letter to Goodwill, enclosing copies of the September and October issues of the *Catholic Worker*, brought a phone call from Mrs. G. F. Herrstrom, personnel director, who said that a complete hot meal is served every day to the workers at their headquarters for 45 cents, which shows what can be done on a non-profit basis. Goodwill's active participation at the Philadelphia headquarters cannot begin until March, when a new center will be occupied, but meanwhile valuable co-operation is assured. Those who have asked for advice on how to go about getting support for the project should get in touch with Goodwill Industries in cities where the organization is established.

### Women's Group

Mrs. Gustav Martin, of Germantown, wrote a letter to Mayor James M. J. Tate, signed by herself and six other women, strongly urging action to establish a pilot restaurant project. The letter resulted in arrangement of a meeting for January 13th with Mr. Postelle Vaughan, of the Mayor's Manpower Utilization Program, which will be attended by a number of interested persons.

Here are some excerpts from letters received from correspondents in other cities. Their addresses are given to enable interested readers to get in touch with them:

### Boston

"I am a social worker (formerly a Methodist minister) working in the South End . . . I am writing as a member of a group of people who are seeking to live committed

and concerned lives. Two questions: (1) What were the results of the meeting of October 16th? (2) what Government official or agency should be approached re aid for initial costs and equipment?" (John A. Sabeau, Shawmut Neighborhood Center, 277 Shawmut Ave., Boston, Mass. 02118.)

The October 16th meeting was held with officials of a religious organization who do not wish any publicity given to their plans at this time. Their offer of co-operation, while gratifying and encouraging, did not fulfill the minimum requirements for a pilot project, but further study and consideration may change this situation. Authority to obtain funds is vested in the local agency in charge of the anti-poverty program.

### Buffalo

"I read with delight your article on co-op restaurants . . . and I am quite interested in the plan you outlined. There is obviously a need for co-op restaurants and I am convinced they will be successful. Therefore I am anxious to learn more about any concrete plans or any success you may have had establishing your pilot project. This summer (or sooner if possible) I would like to start something based on your plan here in Buffalo." (John G. Medwick, 557 Fillmore Ave., Buffalo, N.Y. 14212.)

### New Haven

"I think the plan of having non-profit restaurants in the manner you have suggested is positively great . . . I am a mother with three very young children and although we are not rich, we do eat! I have always been concerned with the children, and older people alike, we are in need of 'just' food—but outside of worrying I have done next to nothing positive, and I feel strongly that I should do something. Would you please tell me just what I could do to help in getting something started, where I go from here?" (Mrs. Hilde Zacks, 21 Liberty St., New Haven, Conn., 21.)

### Cambridge (Mass.)

"I have just begun a project with the AFSC on the problems of low income people. I think your proposal has several merits that

I want to consider further." (James Reeb, American Friends Service Committee, Inc., 44 Brattle St., Cambridge, Mass., 01238.)

### Royal Oak (Mich.)

"I am interested in this plan, and would like any further information on how to establish one of these co-op restaurants. Would you please send me any plans or details you may have on how to go about doing this?" (John R. Daly, 420 Beaver, Royal Oak, Mich.)

### Baltimore

"I hope for the sake of those on Social Security that some plan will develop from your idea, as many on Social Security cannot make ends meet. Here in Baltimore they have a service called 'Meals on Wheels,' organized I believe by Jewish Charities, which aids aged on Social Security, etc." (William L. J. Curran, 906 N. Calvert St., Baltimore, Md., 21202.)

Philadelphia had a "Meals on Wheels" service, supplying one meal a day to shut-ins, under the direction of a settlement house, but it was sold to a large box-lunch and industrial-cafeteria company; just one more demonstration of the principle that private enterprise conquers all!

### Willits (Calif.)

"Your idea sounded as if you had the restaurant planned as a government-directed operation."



What do you think would be the chances for success as a privately run organization, by the same type of people (with perhaps a little more business sense) as those who run the Houses of Hospitality? Also, wouldn't it be a better idea to have retired people with useful skills in running the restaurant instead of vocational training of younger people? Please let me know of the progress of the restaurant, as it fulfills a great need and gives dignity to the old people, rather than just charity." (Mrs. Sylvia Anderson, P.O. Box 302, Willits, Calif.)

The suggestion of government participation is intended to apply only to the pilot projects in each city. With the pilot as a model, independent organizations could set up their own operations, with such initial financial assistance as might be available, but without government control. In the matter of "business sense," it should be understood that while it will be necessary in the operation of the proposed restaurants, it would be a positive handicap in the House of Hospitality. Charity is not a business. And speaking of charity, it is regrettable that it has come to be regarded as something undesirable. How can anyone who has read St. Paul's wonderful epistle on charity ever think of it in that light? As a matter of fact, anyone who assists in such

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## Joe Hill House

By AMMON HENNACY

1131 S. 1st W.  
Salt Lake City  
Utah

To those who have been waiting patiently for over a year (as I have) for *The Book of Ammon*, I have the good news that as of December 31st it is at the binders. It is being bound in green, with gold lettering. The thousand people who have already ordered the book will soon receive it. The envelopes have been addressed and sorted out by states; California and New York have the most orders. I even have one order from South Carolina, which is one of the few states I have never spoken in. Several years ago, when we had to remodel the CW house at 223 Chrystie Street, in New York City, I was responsible for counting the donations that came in. When I made my report in the paper on the number of contributions from each state, I mentioned that two states had not been heard from. We immediately received donations from those states. So CW readers are really alive and do read the paper.

### Help Wanted

I need someone to come here and run the house for a few months, or longer if they can take it, while I go around speaking at the many colleges that have invited me. (I have some close friends who have never had my book; they ask, "What's the use when we can hear him talk?" I have had scores of records tapes, but if anyone begins to play them, I run.) Anyone coming here should buy a round-trip ticket: although there is no rough-house, it is not easy for a newcomer to take. There are always plenty to do the cooking, but I do need a responsible person who will walk thirty long Mormon blocks six days a week pushing my grocery cart.

The other day the local daily paper carried a story about a transient who had frozen to death in the alley in back of a saloon. It reported that no inquest was held, for he was only a "transient." Every Friday night Cajun and Utah Phillips sing Woody Guthrie's song about a planeload of "deportees" who were burned to death when the plane carrying them burst into flames over Los Gatos Canyon. The chorus goes:

Goodbye Juan, Goodbye Rosalita,  
Adios los amigos, Jesus and Maria;  
You won't have a name when you ride the Big Airplane,  
All you will be, will be just "deportees."

### Comings and Goings

Some men who have been here for a month take a day off and go to the Salvation Army for a day, the rule being that they can stay only one day a month there. We now have over forty men each night, and thanks to CW readers, we have enough blankets. "Do I have to reform again?" asked "Lavacol", who drinks that brand of rubbing alcohol. I had put him out once for drinking on the premises, and had just been telling him to drink downtown where he buys the stuff and not hide his bottles around the neighborhoods. I know he will never sober up, but he will have to learn that this is not the place to drink.

I spoke to thirty-five youngsters

at the Elliot Club of the Unitarian Church, and now many of them come to our Friday night meetings. Their minister, the only clergyman in Salt Lake City who openly opposes capital punishment, brought us some blankets recently.

The State Supreme Court denied Darrell Poulsen's appeal. His lawyer will try another appeal to the United States Supreme Court. If it is denied, the judge in Provo will set the date of execution for the sixth time. The state of Oregon, like Great Britain, has recently abolished capital punishment, but Utah will be one of the last states ever to do so.

On December 19th, half a dozen of us conducted a poster walk from the Post Office to Temple Square, carrying signs that read: No Merry Christmas in Vietnam and Stop the War in Vietnam. We had no leaflets, but the local television stations reported our activity.

"Since no one can do everything in this world, one must choose one's own line of conduct." This quotation from Enrico Malatesta, the Italian anarchist, explains my one-man revolution. I am always being asked to participate in all sorts of "good causes" aimed at patching up the system. I am primarily interested in non-participation in this system of exploitation, and also in helping those victims of the system who are not taken care of by the State. That is enough for one man to do.

### December 8th

For us Catholics this is the Feast of the Immaculate Conception.

For Buddhists it is the day when the Indian prince, after practicing the asceticism of the Hindus for six years and falling to find Enlightenment, left his retreat. Walking down the road, he met a maiden with a bag of silk. She offered it to him, and he was sustained in body and invigorated in spirit. He then sat under the Bo tree and attained Enlightenment, which Buddhists claim is to be found neither by extreme asceticism or by a cynical passivity, but by a Middle Way. On the 8th, this being the Sunday nearest the 8th, I attended the local Buddhist temple, as I do once a month. Everyone present received a small container of milk. Like the Mormons, the Buddhists have folks of all ages taking part in the service; on this day a score of worshippers, ranging from pre-kindergarten age to Sunday School teachers, put incense on the altar and lit large candles, which were placed on a table before an evergreen tree and an enclosed frame containing one green and one yellow leaf from the Bo tree of India. As they recited their benediction, calling upon each person to be a strong link in the Golden Chain, which should spread kindness to every living creature and oceans of love to those in trouble, I remembered that the next day was the anniversary of Pearl Harbor, when ultra-patriotic Americans like to talk about the "sneak attack by those monkeys" and thought of how much louder this anniversary spoke, with its emphasis on the eternal verities.

And we pour billions into Vietnam in an effort to remake that Buddhist country in our military image.

## RELIGIO LAICI

How can I think you with the febrile mind,  
Or touch you with the foolish, fattened hand?  
How see you from this province of the blind  
Or love you with a heart of salt and sand?  
And what of matter, what of time and space  
That you should urge yourself upon me so,  
Avenging, trailing, leading; your embrace  
The benefaction of an utter foe.  
I am not ready, God. No time is nigh.  
The mind is shut. The fingers mold no form.  
The eyes recoil. The heart has gone awry.  
Building itself a house secure from harm.  
Come, let us cease this struggle: go your way.  
We are no kin, today or any day.

Jean Reuterman



## War on the Poor

On December 9, 1964, the New York Times published the following editorial, under the title "New Door for Braceros?":

The law under which hundreds of thousands of Mexican harvest hands have been brought into the United States each year—a law that has helped anchor many American farm laborers in their chronic state of depressed wages and working conditions—is expiring Dec. 31.

The campaign to end the special legal authorization for importing braceros was bitterly resisted by lobbyists for the big corporate farms, despite the high levels of unemployment in this country and the abundant evidence that the availability of low-wage foreign labor was tending to keep down standards for workers already at the bottom of the American economic ladder.

Now a vigorous attempt is being made to reopen the door for large-scale importation of farm workers, not only from Mexico but from any other country, through the writing of special standards into the Immigration and Nationality Act of 1952 (Public Law 414). The mystifying element in this attempt is that it appears to be getting considerable support from the Department of Labor, which takes a defeatist view about the possibility—or desirability—of cutting off the flow of foreign farm laborers into the United States.

The Department says it wishes to provide maximum protection against adverse effect on wages and working conditions of domestic farm laborers. But certainly an agency so prominently associated with the conduct of the Administration's "war on poverty" ought to recognize that the best way to raise the standards of the most exploited group of American workers is to convince large growers that they can no longer count on limitless cheap labor from Mexico or other foreign lands. This was Congress's purpose in letting the bracero program die.

When wages and working conditions in the fields approach some minimal level of decency, there will be no shortage of American workers available to harvest the crops.

The Times for December 15, 1964 carried a letter commenting on this editorial, which we reproduce below. We are proud to note that the West Oakland Farm Workers Association is an offshoot of the Catholic Worker.

To The Editor:  
Public Law 78, the bracero law, is scheduled to expire next month. The hardships that this system has produced for domestic agricultural workers can hardly be overstated. [Editorial, Dec. 9.] While the wages and working conditions in all other American industries have steadily improved since World War II, the situation of the farm worker has worsened, and in some crops wages have actually declined from the 1950 level.

In California, the country's leading agricultural producer, the farm worker is discriminated against by law, in a host of ways, such as exclusion from the benefits of unemployment insurance, unequal protection under State Fair Employment Practices laws, and unequal treatment by the Industrial Welfare Commission.

That the agricultural businessmen discriminate against American citizens in favor of their captive force of foreign workers has been demonstrated again and again. Members of our workers' cooperative have been turned away time after time, or been given flooded and picked-over areas to work, in order that they might be discouraged from appearing in fields where only braceros were welcome.

### Lack of Protection

Why do the corporate growers harass our people out of the fields? The answer is as simple as the status of the nonimmigrant Mexican worker. He is in no position to ne-

gotiate for higher wages, to check on the tricks of the bookkeepers, nor to form unions. If he is sick, discontented, or outraged by the treatment he receives, he can always go back where he came from. There are only too many waiting to take his place.

We have no argument with the braceros themselves. As honest and hard-working men, they are our brothers. But as helpless pawns of the growers' associations, they are used to depressed wages and working conditions, with none of the guarantees of protection afforded American citizens, except for a \$1 hourly minimum. Everyone here knows this is a cynical joke. It is unavailable to domestic workers, unless they are employed by bracero users.

As this evil law dies, another is being readied to take its place. Public Law 414, as a substitute for P.L. 78, will maintain the system.

The President's War on Poverty has little meaning for farm workers, the poorest of our poor, if he simultaneously permits the further importation of foreign workers while our own go hungry.

Robert J. Callagy,  
West Oakland Farm Workers  
Association,  
Oakland, Calif., Dec. 5, 1964.

## Severe Sentence

c/o Mueller  
835 Ridge Ave.  
Evanston, Ill.

Dear Friends:

When my husband, Robert Switzer, last wrote, he was about to begin his trial before Judge Julius Hoffman for two violations of the Selective Service Act: refusal to carry a draft card and refusal to be processed for induction. After a three-day bench trial, which began on November 9th, he was found guilty on both charges and was refused bond. On November 20th, after eight days of confinement and fasting at Cook County Jail, Bob was sentenced to three years in a Federal prison.

It would be helpful if those interested would write letters to: Judge Julius Hoffman, Federal District Court, 219 S. Dearborn St., Chicago 4, Ill., requesting a reduction in Bob's sentence. (In 1959 Judge Hoffman reduced one draft resister's two-year sentence to three years' probation.)

Anyone who wishes further information can get in touch with me at the above address.

Here are a few paragraphs from Bob's court statement:

Your Honor, I am a pacifist. That is, I am an individual who believes in the application of the psychological and sociological forces of compassion, understanding, and human love as means for achieving social change and for resolving conflicts—whether between individuals or between nations. I believe in nonviolence as a means of defense rather than violence or physical coercion . . .

I comply with laws out of my respect for the standards and beliefs of others, since I believe that law represents generally accepted social values. I do this even though I may disagree with a particular law. However, when I find that a law or social practice is unjust or immoral, I have an obligation to do everything in my power to change the law or repudiate the social practice, and in some instances this obligation necessitates my open transgression of the law—that is, civil disobedience.

I do not, by any stretch of the imagination, support flagrant violations of law and order. I believe that an individual can commit civil disobedience only after much forethought and only after he has made extensive attempts to communicate his grievances to those who are in direct conflict with his beliefs. Finally, one must violate the law only in the spirit of openness and truth, in the hope that one can reconcile the differences between oneself and one's opponents . . .

Since it is not within the scope

of this court to recognize my act of civil disobedience as a moral obligation, I am willing to accept alternative service (or a probationary status of similar terms) and pursue work in a place such as the Illinois State Mental Hospital rather than go to prison.

Incarceration would be destructive to myself and would not in any way that I can see create more order and peace in the world—while my offer to do alternative service is a constructive proposal to which I can find no moral objection—and one which would benefit other human beings . . .

I am now married and an expectant father, which adds the responsibility of a family to my decision.

In conclusion, I ask this court to deal with my case constructively by accepting my proposal to do civilian work.

Jayne Switzer

Ed. Note: As we go to press, we learn from the January 2nd issue of the Peacemaker that Mr. Switzer has been transferred to Sandstone (Minnesota) Federal Prison. His wife writes:

"Since I left Cook County Jail, I have received a number of letters asking for more information about Bob and nonviolence. One of the letters came from a young Negro man who wished to 'try' nonviolence after leaving prison (he mentioned that he had previously associated nonviolence with 'old people' and was shocked to be faced with it in an individual situation). Another man, who has been in prison for 18 years for murder, wrote and said that, for the first time, he looks forward to being free again.

"So far I have received a number of copies of letters to Judge Hoffman, for which we are very grateful. Of course Bob and I wrote to him, but have received no reply (he refused to see me when I requested an appointment).

"I have decided, due to the isolation of Sandstone, to remain here [in Evanston] until the baby is born. I would appreciate it if someone in that area would have a place for me to stay while visiting Bob (probably one week every two months); and I could also use some help in transportation from Chicago."

## Actors for Peace

Chausee de Westkapelle  
Heist sur Mer  
Belgium  
December 14, 1964  
(Temporarily in jail in New York City)

Dear Friends at the Catholic Worker:

Greetings for the Holy Season. I had meant to write to you about missing for the first time the carolling at the House of Detention and my hopes that you would be there in our names too. But now Julian and I find ourselves unexpectedly en route to America and to jail—Julian for 60 days and I for 30 days as Federal felons because we insisted on defending the Living Theatre and thereby "imperiling a Federal officer in pursuit of his duties."

Perhaps I will be inside to hear the carolling this year! Unless they put me in Jersey City Jail because I'm Federal. Julian will be probably at 10th and West Streets.

We left behind us a company of actors, more devoted to the work than any company we've ever known. We have no engagements for the company during our absence and so all of us (about twenty-five to thirty in number) have been living communally in a large farmhouse on the Belgian seacoast: the winter winds grow cold there but when a friendly pacifist, Baron Antoine Allard, who is active in a beautifully idealistic movement called STOP WAR, offered us shelter there we leaped at the opportunity to spend

a winter together rehearsing new plays.

How often we spoke of Peter Maurin Farm as an example and a model for our living together! So far we have cooked, rehearsed, enjoyed and survived without any rules, regulations, or external order—that alone is a miracle. What a grief to have to leave such a glowing place just as we were beginning to appreciate its joys and not mind the hardships! But the company is staying together—rehearsing on without the two of us—we have engagements for February and March in Italy and Greece.

Mostly this is to thank you all at the Catholic Worker for serving as such a joyful example of a good working group—and to send Christmas cheers and love to the carollers and to bring news of

Your loving friends,  
Judith and Julian Beck

## Gifts of Faith

P.O. Box 1165  
Barstow, Calif.  
December 15, 1964

Dear Dorothy:

I have been intending to write this letter and send the enclosed pictures ever since July but just got around to doing so. This is my summer school of religion in Daggett and this is my First Communion class. You will note that Jesse, Jr. is among first communicants. That was a wonderful day, because I prepared him and Jesse, Sr. served the mass. (Please print a note of thanks to all those who have helped me in my work. Many people have sent cards and religious articles and clothing which were, and are, put to good use, since in addition to teaching religion to these children, I also teach it to thirty Mexican and Indian public high school children as a part of our parish work program for the Confraternity of Christian Doctrine. A Mrs. Hall sent toys, which I have been saving for Christmas; I lost her address, so I hope she will see my thanks in the paper.) It may interest many to know that three of the students and one of the teachers in this summer school were retarded. The teacher, a seventeen-year-old girl with a mental age of eight, has a deep love of God and a great sense of security and dignity because she is loved by her parents, who regard her not as a burden but as a gift from God and make no apologies for her. Because of her great love and patience, she greatly helped to reach others like her.

I am also teaching two Navajo adults. One of them speaks no English and I have to use an interpreter (usually her teen-age niece). This in itself would keep me busy, but I also have a part-time job correcting papers for the local high school—a wonderful job for a mother because it can be done on your own time wherever you happen to be. I sit in a doctor's office, laundromat, any place I have to wait, and correct papers.

I haven't done any writing lately because we have been building a house. We didn't actually build the structure, but we put in the water (city water would have cost four thousand dollars) and dug a temporary septic tank (to the trailer we lived in while the house was being built), and I planted flowers and a garden, which produced a few vegetables before the frost killed most of them.

I hope you get down to visit us this summer. I would like to have the group. I work with in Daggett meet you. I use Peter Maurin's Easy Essays in many of my high school religion classes.

One thing we would like and do not have for our new house is a nice picture or statue of the Sacred Heart.

In St. Joseph  
Helen Caldwell Riley

P.S. In between those things, though I haven't done much writing, I spoke before the election

here on the immorality of Proposition 14 (California's anti-fair-housing law) and this week on "The Role of the Catholic Woman" (a broad title to end up as a summary of Catholic Worker principles) to a group at the Marine base here.

## Beyond the State

Room 7  
3441 Peel St.  
Montreal 2, P.Q.  
Canada.  
Christmas 1964.

Dear Friends:

Happy Christmas and New Year to you! May you carry on your good work through the coming year!

In the October issue of the CW you printed a letter from my friend Brendan Griffin about his work among the prisoners and ex-prisoners of Montreal. May I ask you to print another letter for your readers in Canada?

A Canadian Section of the S.I.A. was formed in Montreal on Nov. 22, 1964, by a group of Spanish refugees and Canadian CW supporters. The S.I.A. (Solidarite Internationale Antifasciste) was founded during the Spanish Civil War by Spanish anarchists and their French friends. It started as a mutual-aid society for refugees and other victims of the Civil War, but gradually widened its scope to help victims of oppression of all nationalities wherever possible, concentrating on those who wouldn't be helped by official charity organizations or by the State (and who indeed might be living in fear of the latter). "Beginning where the State leaves off," to use Ammon Hennacy's expression. I agree with my Spanish friends that solidarity is a better word than charity. The original Latin caritas was a beautiful word, expressing love for one's fellow-men, but it has acquired such humiliating connotations that I for one would shrink from it. Although inspired and founded by anarchists, the S.I.A. is strictly non-political and anyone may join, whatever his or her ideas and beliefs. Similarly, it would try to bring help to all victims of oppression, whatever their political views.

We have called our Canadian Section of the S.I.A. La Solidarite Internationale Antitotalitaire instead of Antifasciste as we thought that the word totalitarian would mean more to a Canadian than the word fascist. Nevertheless I have been asked: "What is totalitarian?" Our section is still very small. Most of our members are Spanish refugees. (I am a Polish refugee myself.) We do have some Canadian CW supporters, but naturally would like to have more. It is for this reason that I am asking you to publish this letter.

Many Catholics may be repelled from any cooperation with Spanish anarchists by the anti-Church attitude of the latter. This is unfortunately true. (I am now speaking for myself, not for the Canadian Section of the S.I.A.). Anyone who has read Gerald Brenan's Spanish Labyrinth (quoted by George Woodcock in his Anarchism) will understand their feeling, however much he may deplore it. Brenan says (p. 191, paperback ed.):

"I would suggest then that the anger of the Spanish Anarchists against the Church is the anger of an intensely religious people who feel they have been deserted and deceived. The priests and the monks left them at a critical moment of their history and went over to the rich. The humane and enlightened principles of the seventeenth century were set on one side. The people then began to suspect . . . that all the words of the Church were hypocrisy. When they took up the struggle for the Christian utopia it was therefore



# MAIL BAG + +

against the Church and not with it." (I fear a similar situation is arising in French Canada.)

Perhaps it is we, the Catholic radicals who should try to prove to the Spanish (and other) anarchists that not everything in the Church is hypocrisy, that there are Catholics who are their friends, that there are even Catholic anarchists. If we won't, who will? Certainly not the Catholic bourgeois. There is much talk nowadays (perhaps rightly) about the need for a dialogue with Marxists. A dialogue with anarchists is surely just as important and, I think, easier. Unlike Marxism, Anarchism is not materialistic. The Spanish anarchists have lost faith in Christianity. But they practise it. They have a truly Christian love of their fellow-man. Many of us who call ourselves Christians could learn from them. And their anti-Catholic feeling is not intransigent. They will respect those Catholics who practise what they preach. I gave them copies of the CW (unfortunately few of them read English, having assimilated into French-Canadian society).

Their comment was: "It is not against this sort of religion we're against, only against hypocrisy." Perhaps the greatest proof of their good-will was their unanimously electing me, a Catholic, as secretary of the Canadian Section of the S.I.A. (my main qualification for the job being the ability to speak both English and French, a surprisingly rare combination in bilingual Canada). Should the job ever come into conflict with my conscience as a Catholic, I shall resign. But I do not foresee such an eventuality. The S.I.A. is a secular organization, and genuine secularism is neither for nor against any religion.

CW readers in Canada (whatever their political or religious views), if sympathetic to the S.I.A. and interested in its work, please contact me by writing to the address at the head of this letter or phoning me at: 845-2671 (Montreal).

Yours for peace and freedom,  
Jan Weryho  
Secretary-General  
Canadian Section  
S.I.A.

## Medical Aid For Vietnam

1287 Holloway St.  
Victoria, British Columbia  
Canada

Dear Friends:

Many people are deeply concerned about the human suffering caused by the war in Vietnam. We wish to demonstrate corrective opposition to the brutalities of this war, and do not want to be silent accomplices to its atrocities. We know that the Vietnamese people are the chief victims of this war, and that it has led to almost unimaginable actions from both "sides." There is such a great need for medical help that our primary concern is to find the means of offering it to all affected by the war. We believe that our primary relationship to the people of Vietnam should be a helping one.

A neutral "ambulance corps" has been suggested: a group which would help all those suffering in the Vietnamese war, a direct expression of those who cannot sit idly by while governments, most certainly including the United States, are acting inhumanely.

All of us—individuals and organizations—who feel and believe strongly that the present American involvement in Vietnam must be met with a conscientious alternative should pool our convictions, our energies and our experiences. Each of us should find out what others have done and learned in similar projects. Each of us must take the responsibility for notifying those friends he knows would be interested in such a project if

any action is going to result from our concern.

We hope that some group of individuals will take the responsibility for coordinating such a project. If you are in any way interested, please write to us. If those of you who are directly involved in relieving this suffering will pass your information along to us, we will in turn make sure that you will be notified of any concrete and specific (existing or planned) projects. (We cannot undertake to issue a general newsletter.)

We ask all those who are as concerned as we are to get in touch with individuals, groups, and publications. If we do not act now, who will?

Sincerely,  
Dennis & Wrenn Oliver

## Educational Fund

Suite 9A  
33 Fifth Ave.  
New York, N. Y.  
10003

Dear Editor:

James H. Forest's letter to the *Catholic Worker* (November 1964) in which he was kind enough to ask that contributions be sent to the Mark Sobell Scholarship Fund makes an assumption that may lead to misunderstandings.

Mr. Forest states in his letter that Mrs. Helen Sobell, Mark's mother, "has difficulty in keeping the family afloat financially." To my knowledge neither Mrs. Sobell nor anyone connected with the Scholarship Fund has related the appeal for this Fund to the day-to-day needs of the Sobell family, which I understand are being met through their own efforts.

The Scholarship Fund was set up to help guarantee the education of Mark Sobell, whose father Morton was a victim of McCarthyite hysteria and of a miscarriage of justice which resulted in a thirty-year jail sentence, fourteen of which have been served.

We believe that helping Mark Sobell secure his education indicates some understanding of the terrible crime society has committed against the Sobell family, and in a measure mitigates one aspect of the fallout of the unjust imprisonment of Morton Sobell.

Sincerely yours,  
Abe Weisburd  
Executive Secretary  
Mark Sobell Scholarship Fund

## Red Roses for Her

Department of English  
State University  
Stony Brook, L. I.  
New York

Dear Catholic Worker People:

I don't know who sent me a subscription to your paper—though I can guess—but I do know what set me to reading it seriously: Dorothy Day's piece in memoriam of Elizabeth Gurley Flynn (November 1964). That kind of honesty and compassion is terribly rare, and I should have realized that Dorothy Day, and those who work with her, are among the few of us capable of public expression of what too few of us feel, let alone put into irrevocable print.

It remains an odd feeling for me, however I'm neither Catholic nor Christian, but Jewish, and although I appreciate much of what you people print (and do) I am, I must confess, always conscious of the many differences. On the other hand, what you are doing is so clearly good that I cannot help sending a very small contribution; accept it, please, as a small sign of recognition on my part that it is indeed God's work which you are doing. I am moved, and impressed, and very glad that you people are what you are.

Sincerely,  
Burton Raffel

## Poet and Priest

Hedgerow House  
Moylan, Pa.

Sirs:

I just received my first issue (October). One of my friends must have made me a subscriber. I am pleased to become aware of your publication and your work.

The last thing I did before throwing out the issue was to cut out Father Daniel Berrigan's two poems and paste them in a scrap book that contains other poetry that I appreciate.

My interest in Father Berrigan is primarily literary. He is a stunningly modern religious poet—so needed. I realize, however, that your interest must be mainly in his passionate concern with the apostolic and active and social realms of Catholicism.

I heard him speak at a Writers Conference at Georgetown University and was amused and enthralled by the fact that his first seminar had nothing to do with writing per se, but with the importance of the Church "contacting" and using Eastern cultures. Also the necessity of a "modern" and courageous, unpolitic, awareness of the social problems of other minorities and of other religions—he was emphasizing a more eclectic approach, I think.

Lee Malone

(Ed. note: The two poems by Father Berrigan, as well as the one we published in our December issue, will be included in a collection of his poetry that Macmillan will publish shortly.)

## Post-Mortem

1606 Ohio Ave. N.E.  
Canton, Ohio

Dear Fellow Workers:

If at all possible please rush 20 copies of the November issue to me. I wish to include the article "Mankind Is in Danger As Never Before" by Bishop Gullhem with Christmas cards by Rockwell Kent entitled, "The New Year After World War III . . . Not a Creature Was Stirring, Not Even a Mouse." Check for \$2.00 enclosed as donation.

George E. Moriarty

## Violent "Justice"

3303 N. Southport  
Chicago 13, Ill.

Dear Editors:

You may be interested to hear about a murder that is scheduled to take place here in Chicago early in 1965. They will call it execution, a fine Latin sound; the highest court of the land has pronounced the death sentence. The victim will be a thirty-nine-year-old grandfather (and, to be sure, former jewel thief) named William Witherspoon.

The newspapers call Witherspoon a "cop-killer." Technically, he is that. But his story (a trick gun he was handing to the cop went off accidentally) sounds probable to me, considering all the attendant circumstances. The courts wouldn't believe him; now, after five years of being periodically dangled over the edge of the abyss, he is to be thrown in. And as far as I can tell, nobody seems to care much.

Witherspoon makes no claims to "sainthood" or "rehabilitation." He thinks he got a raw deal, and he is not enamored of this society. But he is a human being, and he is to be killed—systematically, pointlessly, by a couple of thousand volts of electricity. The man resents and resists sentimentalizing (but not sentiment). It would be enough to say simply: he is a human being, he should not be murdered for revenge in the name of "justice" and on behalf of the community. But one can say much more. During five years of nerve-torture (again and again coming within hours of death), he has

worked hard and steadily, writing novels, stories and articles, some of which were nationally published. Time and time again he has gone out of his way in trying to be helpful—to fellow-cons, to me (whom he knows only by correspondence), to others outside prison. There is no gush in his letters or writings; there is no attempt to disguise his bitterness; but there is courage and dignity.

Witherspoon quotes Clarence Darrow: "If every lawyer defended every client to the best of his ability, our prisons could contain less than ten per cent of their total population" and adds: "I think he was right. From this worm's eye view of the situation, it is one hell of a rotten apple."

But take, for an example, this paragraph from another letter: "Reporters were in the old man's [Warden's] office during part of the visit but I kept them from taking pix of the [grand] children. I didn't think I should hide behind them, or use them in any way for an excuse to stay alive."

Governor Otto Kerner, of Illinois, could commute Witherspoon's sentence. For various reasons it is highly doubtful that he will do this. But . . . ?

One might organize a campaign of letter-writing to the Governor. Who is "one?" I've suggested the idea to many, adding that I would help. The invariable answer was: "You do it and I'll help." I've been through the same sort of routine about several similar projects. They all had good excuses; sometimes I did take the initiative. This gets fatiguing. I think I'll leave the one-man crusades to Brother Ammon Hennacy from now on. I've got a good excuse too: I'm jobless and without prospects.

All in favor of killing Witherspoon say—nothing.  
Felix Singer.

## Papal Statement?

941 East Seventeenth Ave.  
Denver, Colorado 80218

Dear Miss Day:

For some time this union has been urging passage of legislation to provide for early retirement of miners and workers in other hazardous occupations under the Social Security Act, and without reduction in benefits provided under the Act. A bill to this effect was introduced in Congress previously and will, we hope, be reintroduced

at the beginning of the first session of the 89th Congress in January.

We are writing you in the hope that you may be able to provide us with some information, or, failing that, suggest other sources: we have been told that at one time Pope Pius XII expressed support for early retirement for miners and would like to locate his statement. Do you know of any such statement, or, if not, can you suggest how we might locate it?

Sincerely,

Elayne Goldstein

Research Department  
International Union of  
Mine, Mill and Smelter Workers

## Indigestible

5124 Dover St.  
Oakland, Calif.

Dear Friends:

Here is the text of a letter I sent to the *Reader's Digest* (Pleasantville, N.Y.), on December 19th: Dear Editor:

I have just received my first copy of a gift subscription to your magazine. I have found it to be against free expression of unorthodox political beliefs (page 63), anti-labor (page 53), and pro-poverty (pages 123 and 145). The article on page 63 begins with a false analogy, is filled with implications of guilt by association, and in its entirety, begs the question. The article on page 53 pretends to be on the side of labor but puts forth a series of propositions that would, if carried out all over the country, bind the worker to his job and make it virtually impossible for him to risk a period of unemployment in which to find a job that would better his condition. The articles on page 123 and 145 smugly give the impression that all Americans are well fed, well clothed, and well housed—and if for some short period other conditions should obtain, the persons involved are subject to a beneficial spiritual experience.

I sincerely believe in your right to publish any material you wish, however piously devious it might be, but I cannot have in my home a magazine which is so assiduously trying to undermine everything I believe best in American life. Please cancel my subscription and send the refund to the *Catholic Worker*, 175 Chrystie St., New York 2, N.Y.

Mrs. David Socher

JAMES MILORD writes:

We have a lot of music in our lives. In fact, without it I think I should have gone off the deep end in isolation. This new group of Indians here has been particularly subjected to White Father paternalism. The former teacher, an aged Pole with time in Siberia behind him, was so grateful to be alive that he wouldn't badger Mother State for equipment. Consequently our little shack school is in a shambles as far as equipment goes. We're in desperate need of books, encyclopedias, maps (we have one—in tatters), slide projector, film strip projector, record player, kids' records, etc. etc. ad infinitum, which can really help to upgrade these kids and give them more than a two-strike chance in our ugly society of automated slag heaps. I belong to the Musical Heritage Society and order records from a place in New York called the Record Hunter at astonishingly low prices. They're mostly European imports. I have a spectrum from Vivaldi to Errol Garner, but I'm partial to Mozart, Debussy, Faure, and Richard Strauss. I studied the piano for many years in Chicago and Iowa, and my aunt and mother were music teachers. There is a long tradition of music in my life. Prior to our marriage I banged a set of skins and doubled on the piano with a combo of three, sometimes four, around Chicago's more lowbrow spots. I've taught my oldest daughter up to Grade IV of music—she's on Bach right now—and have two other sons coming along. Thank God, we do have an aged upright here, which I had to tune (I'm a member of the Piano Technicians Guild, with craftsman rating) and repair, gratis of course. Mother State doesn't take too much interest in music. I give music appreciation hours at least twice a week to my kids, using my own portable and choosing from our selection. This is the least I can do for them. We're learning St. Jean de Brebeuf, the Jebbie martyr's beautiful Indian hymn: "Twas in the moon of wintertime/When all the birds had fled/That night/Gitchi Manitou/Sent angel choirs instead/Before their light/The Stars grew dim/And wandering hunters heard the hymn/Jesus, your King is born/Jesus is born/In excelsis gloria etc." The children like it very much . . . which is more than I can report for their attitude towards academia. It's a real fight to keep them working. The workaday world is too removed, even though we're only fifteen miles from the city of Fort William. The ethos of ease and "manana" has a stranglehold here.

Mission Bay Indian School  
General Delivery  
Fort William, Ontario  
Canada



# War and Peace at the Council ON PILGRIMAGE

(Continued from page 1)

comments in such publications as *Worldview* and articles in the *New York Times*. In its issue of November 10, 1964, the *Times* quoted whole paragraphs from Article 25.

"The controversies that may perchance arise between nations must not be settled by force and arms, but by treaties and agreements.

"Although, after all the aids for peaceful discussion have been exhausted, it may not be illicit, when one's rights have been unjustly hampered, to defend these rights against unjust aggression by violence and force, nevertheless, the use of arms, especially nuclear weapons, whose effects are greater than can be imagined and therefore cannot reasonably be regulated by men, exceeds all just proportion and therefore must be judged before God and man as most wicked.

"Every honest effort, therefore, must be made, so that not only nuclear warfare may be solemnly proscribed by all the nations and alliances as an enormous crime, but also that nuclear arms or others of the like destructive force may be utterly destroyed and banned."

The same news story in the *Times* pointed out that Schema XIII "denounces as a ruinous injury inflicted on the whole of the human family" the "uncontrolled armaments race that diverts wealth from the true needs of mankind" and placed it under the threat of "terrifying destructive force." The article also reported that Bernard Cardinal Alfrink of Utrecht (Holland) joined Patriarch Maximos in asking for a stronger and more explicit statement. The Cardinal expressed the fear that the text might be understood as condemning only "dirty bombs: of unlimited effect and uncontrolled fallout." He stated that even the so-called "clean bombs" with controllable effects should be included in the ban.

Other Council Fathers who wanted a more explicit statement and a more clearly worded ban on nuclear weaponry were Bishop Alfred Ancel of Lyons, France and Bishop Jacques Guilhem of Laval, France. Bishop Guilhem's recent "Nuclear Pastoral" was printed in the November *Catholic Worker*. Archbishop Thomas D. Roberts, S. J. formerly Archbishop of Bombay, India, urged that Article 25 be made more relevant by adding to it the right of conscientious abstention for Christians with regard to war activities. The rights of conscience are spelled out in another part of the Schema, but they would need to be placed in context in the statement on war and peace, since many governments make no reference to theological definitions of the just war either in the ends or means of modern conflicts.

## Calculated Effects

The two Bishops who wanted to weaken the force of Article 25 came from the United States and England. The Auxiliary Bishop of Washington, D.C. urged the Council Fathers not to ban nuclear weapons, since some such weapons "have a very precise limit of destruction." He pointed out that: "Although even a low yield nuclear weapon inflicts great damage, still it cannot be said that its 'effects' are greater than can be imagined." The effects are very well calculated and can be foreseen. Furthermore, it may be permitted to use these arms with their limited effect against military objectives in a just war according to theological principles."

The Bishop of Liverpool, speaking for a number of the Bishops of England and Wales, also asked that no ban on nuclear arms be voted and pointed out that there are legitimate targets for nuclear weapons. He argued that: "To attack a bal-

listic missile or a satellite missile in the outer atmosphere would be, for example, a legitimate act of defense and with just proportion duly preserved, it might require the use of a weapon of vast power."

These two interventions were commented upon by other Fathers of the Council. Sanchez de Gramont, writing in the *New York Herald Tribune* of November 15, 1964, on the "Vatican's Nuclear Nettle," reported:

"One Bishop critical of this point of view said that the speeches of Bishop Hannan and Archbishop Beck 'read like they had been written by the State Department and the Foreign Office. It is a dangerous assumption that you can only defend Christianity by killing millions of people. In modern warfare there is no such thing as a defensive weapon. If the Council begins to discuss what weapons are moral and what weapons are not you wind up in an absolute morass of casuistry and you play into the hands of governments who are telling Churchmen that these matters are too complex for them to judge. The silence of the Church after the atomic attack on Japan in 1945 was scandalous. If the Americans had dropped contraceptives a howl would have gone up from Rome to Alaska.'"

A few American laymen, members of the Catholic Association for International Peace, in a letter sent at the request of one of the American Bishops, also sounded the note of nuclear nationalism. As one of them serves in an important post in the Pentagon, and at least two of the others are close to or in the military establishment, it is understandable that their commitment would be reflected in their communication. However, when the letter was printed, it took on an authoritative tone, as though speaking for vast numbers of people. One paragraph may indicate this tone:

"Moreover, if the Council were to adopt such a Schema, it would not simply provide ammunition for cold-war propaganda. It would place close to fifty million American Catholics in an awesome dilemma as to whether to listen to the solemn findings of a Vatican Council or to the hitherto accepted assurance of their government that America's nuclear deterrent is the foundation for international stability and the *sine qua non* of the defense of the United States."

The above paragraph has shocked many people who have read it. To some, it seemed to constitute an implicit (though not necessarily intentional) blackmail of the Vatican not to change the nuclear status quo. There is no reference in this letter to the "awesome dilemma" of American Catholics who know that their government has a mighty nuclear arsenal not trained on a "satellite missile in the outer atmosphere," nor on military objectives like ships at sea, but directed strategically at cities filled with helpless non-combatants.

Those Americans who have long been anguished by the "awesome dilemma" of such massive instruments of death, were heartened by the unequivocal speeches of Patriarch Maximos, Cardinal Alfrink and Bishops Ancel and Guilhem. If the Church is the defender of the earthly city, as they devoutly believe it to be, it cannot be silent before a threat to the destruction of human-kind. To the extent that the Church has countenanced war at all it has insisted on the duty to discriminate between the innocent and the guilty, and the obligation of limitation of force to the least possible amount that would be effective. The Church has never changed its teaching that to kill the innocent is murder.

Yet the erosion of the inviolability of non-combatants has proceeded inexorably. While in World

War II, nearly half of the 52,000,000 killed were civilians, in the Korean conflict, 84 percent of the 9,200,000 dead were civilians. Hundreds of millions of people who are citizens of nations opposed to us politically know that in any new war they would be cremated alive like so many beetles. The nuclear bombs and warheads are at strategic bases around the world and the planes of the Strategic Air Command are poised to deliver them.

## History In The Making

As Patriarch Maximos pointed out, the Bishops can change the course of history by their action in favor of peace. Too often the Church has been the victim of history, carried along by its waves of nationalism, and almost engulfed by the factional disputes that have rent the family of man. Two recent World Wars, as Archbishop Thomas D. Roberts has stressed, have shown us that "national hierarchies and the Catholics whom they represent have been prepared to give a blank check to their government to do more or less what they wanted." The Fathers of the Council can only defend the earthly city if they speak on peace and war with-



ST POLYCARP

out accommodating themselves to any nationalistic consideration whatsoever, even to the new phenomenon of nuclear nationalism.

Any weakening of the text on peace and war in Schema XIII in line with interventions from England and the United States cited above would constitute a reversal of *Pacem in Terris*. That Encyclical called for a ban on nuclear weapons. The Church can now be the guardian of the earthly city and of the human family sheltered in it, only by being the fearless guardian of the doctrine of love—a love which includes friend and enemy and which can have nothing in common with mass murder. A beginning has been made in the text of Article 25 as it now stands; with the prophetic voice raised by such Council Fathers as Patriarch Maximos, there is the green shoot of hope that the next session of the Vatican Council may put in motion forces that would enable mankind to swerve from its present course of destruction. Should men's hearts be turned from the ways of war to the ways of peace, a mighty energy would be let loose in the world, mighty resources now serving death would be put to the service of life, to meeting the needs of the poorest of the human family. And over an anguished humanity would hover not the death-bringing flame of nuclear cremation but the living flame of the Spirit of love.

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towards that Eternal Good for which all hearts long.

## The Land

New Year's I spent at Tivoli. A cold clear day, twenty above, the muddy ruts of the road all hardened, so walking and driving is easier. No snow left, ice is again forming on the river. The wind from the north and white caps are on the river. Outside my window russet leaves still cling to the oaks and make a rich contrast to the evergreens. The ever changing mountains on the other side of the river are clearly marked today, every ridge and valley clearly outlined. We have had such fog this past week that it is as though we were living on the edge of an abyss.

Today is the feast of the circumcision, and also the feast of the baptism of Jesus. Baptism is for us a circumcision of the heart. It is the first shedding of blood on the part of Jesus for us, since he was born man for us, to live with us, to share our sufferings. It is for us,

at the foot of the cross to impregnate the earth, to seed it. We are dust, and to dust we shall return, but what a holy earth it is now. Just as all water is holy because He was baptized in the Jordan.

"A new commandment I give unto you, that as I have loved you, so you are to love others, and give your life for them." Every drop of our blood.

St. Paul said that we had not yet resisted unto blood. We all thought of that when John Doebele years ago got beaten up in Chicago by a gang of kids when he was returning from giving all his savings and whatever else he could collect to a Negro woman whose house had been burned down by white neighbors. When John had to go to the hospital with a broken rib and a bloody face, we could only say of ourselves, "We have not yet resisted the evil of racism to the point of willingly giving our life's blood."

We may no longer regard the

## Holy Poverty

1. This poverty consists in the voluntary renunciation of every possession for reasons of love and through divine inspiration.
2. It is quite the opposite of that forced and unlovable poverty preached by some ancient philosophers.
3. It was embraced by Francis with so much affection that he called her in loving accents Lady, Mother, Spouse.
4. In this respect Saint Bonaventure writes "No one was ever so eager for gold as he was for poverty; no one more jealous in the custody of a treasure than he was for this pearl of the Gospel."

—Pius XI

in behalf of us, in our stead, for those of us who do not recognize Him.

One hears so much sneering about "the blood of the Lamb kind of religion." Those who talk this way are thinking that they are combatting superstition, idolatry, remnants of paganism and human sacrifice left over to pollute the purity of Christianity.

But blood means life. People talk of man's life-blood. A few years ago there was a man cooking at the Catholic Worker by the name of Roy. We had a wedding one summer day, and he worked hard to help with the wedding feast which we were all celebrating in the back courtyard of our old place on Chrystie Street. Suddenly he was stricken and asked to be helped to this room. Larry helped him up the one flight of stairs and then leaned out of the window to call me. Roy was unconscious, breathing heavily and turning yellow. Larry and I knelt on either side of the bed, saying an act of contrition for him because we could see he was dying. We held his hands, so he would feel some one close to him, just as we would want some one close to us and I kept calling on the Name of Jesus. "Where two or three are gathered together in My name, there am I in the midst of them."

We had sent for the priest of course who came and anointed him. But as we knelt there, holding his cold hands, we could see all the blood being drained from his body, so that he looked like wax, and I felt that there must be a huge clot around the heart, all the blood of his body in fact, drained to that spot. And I thought that when Christ died, when the spear entered his side, all the blood from his body must have drained down into the soil

rite of circumcision as part of our religion. But men are still shedding their blood for love of brothers throughout the south.

## Midwinter Doldrums

Twice in the last few days there has been the heartfelt cry, "What are we doing and why are we doing it?" or "When are we going to begin to do it?" And since there are so often questions as to what the Catholic Worker is all about, I will try to begin this new year with a little discussion of aims and purposes.

Specifically the questions were: "When are we going to do the things we are always talking about—start a farming commune, an agronomic university—a folk school—a synthesis of cult, culture and cultivation." And criticisms followed of all our fellow workers, and a discussion of the kind of people we ought to be having in order to have the kind of place we are always talking about wanting to have. One of our fellow workers began one evening — "Have you given up the idea of—" With one it was "When are we going to start?" With the other it was "Have you given up?"

God forbid that we should ever give up or get discouraged or stop trying. Our motto is that phrase from the psalms, "Now I have begun." But at the same time, "man proposes and God disposes."—"This is the way I will have it done," says the Lord, and we must submit. God writes straight with crooked lines, and I am convinced that we are indeed accomplishing, not only what He wants us to do, but what we have set out to do. I am convinced that we are on the right path, on the Way.

And as for that cry, "When are we going to begin?" I could only point out the priest who was visiting

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# CHRISTIAN-MARXIST DIALOGUE

(Continued from page 2)

port young people, to whom religion has been something utterly foreign, against the subtle influence of contemporary forms of religion with which they are not even acquainted, much less prepared to face in struggle.

Even such a mature approach as a Feuerbachian criticism of religion has proved utterly inadequate against new forms of theological thought. Contemporary theologians escape the framework of Feuerbach so easily that they are able to use it effectively in their struggle with more reactionary and discredited forms of religion. New schools of theology are directly conditioned by the acute criticism of religion and try earnestly to transform every argument of this criticism into their own instrument. Atheism as an inseparable part of Marxism cannot accept so limited a role.

If today the most developed forms of religion are struggling to adopt positive human values, then there has arisen the problem of evaluating these positive tendencies with complete objectivity—their often undeniable contribution to the struggle for peaceful coexistence, for the widening of international cooperation, for disarmament, for a complete nuclear test ban, for help to nations under colonialism, for the deepening of moral values in men—but at the same time recognizing the fact that these values are in their inner substance values of this world. Various tendencies within religion are deeply opposed, so that the positive strongly contradict the reactionary. But not even the most positive have been free from elements which hinder a man from participating fully in the revolutionary changes in society (despite significant efforts by progressive Protestants to develop a theology of revolution). Even the efforts of outstanding theologians to free religion from everything political enable reasonable men to regain their trust in theology, and as a result, to strengthen in fact those political elements from which a religion cannot divorce itself (in Catholicism, for example, the influence of the Vatican). Still the struggle with such forms of religion must not be a one-sided negation but must be directed toward a preservation and development of their positive aspects.

Marxism is a new stage in the history of atheism: It makes possible an understanding not only of the role of religion in history but even of the present fact that in certain complicated situations, whether in a personal, social, or worldwide context, an acute struggle within the realm of religion can help many believers to find a more progressive place in the fight for peace and human dignity. Marxism makes it possible to analyse, take over, and employ all the values which humanity has for innumerable generations discovered, preserved, and realized in a religious framework. However, such a Marxist analysis and creative preservation is not possible in the form of any campaign. It presupposes instead a continuing activity of thinking and praxis, a more profound penetration of history, and a fuller realization of all the possibilities of life in a socialist society.

JULIUS TOMIN

## THE CHRISTIAN'S VOCATION TO THE PRESENT

The present world sometimes suggests a phoenix rising to life from its ashes. What great hardships mankind has passed through during the last decades! Yet through them men seem to be rising toward a new unity. On the one hand we have seen deeply opposed political and military blocs and the threats and violence that go with them, but on the other a

great struggle for mutual understanding, respect, and peaceful co-operation. Not only in international affairs but also in the lives of individuals, crises and disillusionment seem to have arisen more often. Individuals have placed great burdens and restraints on one another, acting from mutual misunderstanding and intolerance. But other persons and organizations have tried to resolve these conflicts by striving for truth and justice.

It is clear that in the midst of this struggle for a new and better community, for a more deeply developed man, no Christian can stand aloof. Wherever a man's life, work, or dignity are threatened, Christian values are at stake. The joyful Gospel of Christ has renewed man in the fullness of his human nature. When a man is treated inhumanly, Christ suffers with him.

Christians should therefore recognize that the values at stake today are truly their own, rooted in the Christian heritage. We should not be misled by the fact that they are not expressed in scholastic terminology, not even by the fact that the struggle for true values in the social order has often divorced itself from personal values which have become discredited by making religion a private affair. We are embarrassed by the self-centered values of some Christians. From the point of view of the Christian who has created a religion in his own image and likeness, the entire struggle for peace, freedom and universal brotherhood as it is being lived and suffered by mankind today must seem utterly foreign. Christians are right to point out that those who struggle most courageously and effectively for the ideals of peace, freedom, unity, and human dignity do not always stand on the ground of Christianity.

But the situation has become incomprehensible in character; words and slogans give only a poor or incomplete picture. We Christians must not be misled by the atheistic character of some currents in the world's struggles. We must analyze the situation more deeply so as to understand the essence of these struggles and what precisely is at stake in each case. A superficial understanding is unworthy of a Christian. We need rather a profound understanding which is prompted by the magisterium of the Church through its word and example, leaving nothing unnoticed. And every individual must open his eyes and evaluate, through faith and without prejudice, the reality in which he lives.

Every man exists in a concrete historical situation. We Christians in Czechoslovakia live in a socialist state. This new form of society has dedicated itself to a united effort toward a new humanism. We have become members of the socialist state, and its effort has become our effort. Christianity is not bound to a particular social system. The socialist system is one of several possible solutions to the economic problems of a state. But for us there is a catch in socialism. In contrast to the preceding social orders, socialism does not rely on religion in the process of building up society. On the contrary, it thinks religion useless, and even dangerous and harmful. The Church seems to be losing her place. A new situation is being created for the Church and Christians. For the first time in her history the Church is encountering an integral, programmed atheism.

Atheism is an organic part of the Marxist world view, which is the main ideological basis of the socialist state. Marxist atheism is derived from a detailed analysis of the manifestations of religion in the 19th century, and its negation of religion has a predominantly social character.

We Christians sometimes see in

the concept of atheism the negation of all moral and religious values. An atheist is for us a conglomerate of everything negative. In short, he is a degenerate. It is true—and an honest and sensitive atheist is able to admit it—that people have often resorted to atheism to get rid of all moral values and norms. Even today we see such cases. But such an atheism is not the subject of our present analysis. We must distinguish even among the various forms of atheism. It is a gross simplification to identify atheism as a whole with its most negative form. The sweeping declaration that atheists are "beyond good and evil" is an effort to relieve us of the obligation in truth to penetrate more deeply to the precise nature of atheism and to ask if it was not we who, through our poor example as Christians, helped give rise to it. Our daily contact with various kinds of atheists forces us to recognize that Marxist atheism is not merely a biased denial of religion from a trifling encounter with some shallow-souled believer (which kind of encounter incidentally gives little witness to our faith), but that such an atheism represents instead a struggle from a new starting point for a solution of moral problems and in fact of the basic questions of life. Marxist atheism appears as a humanistic view of life claiming the whole man and seeking to solve all his



problems, thus giving him a certitude and moral norm for living like that found through faith.

Marxist atheism is more than simply an anti-church or anti-religious campaign. If we were to judge Marxist atheism in our country solely on the basis of its propaganda, the picture would be just as poor as would be a judgment on religious consciousness based on attendance figures for the Feast of Corpus Christi. Marxist atheism is striving for the supremacy of a revolutionary world view, which is not dependent on its formal rejection of religion. It is trying, in the spirit of our times, to restore to people a purpose in life and to give the whole struggle of mankind a higher meaning. We cannot ignore this effort, to the extent that it is directed at human and moral progress.

Even more to the point, Marxist atheism makes a crushing indictment of Christians. If we examine its criticism, we can recognize that its most important argument is the fact that Christianity, during its almost two thousand years of existence, has failed to do away with poverty, servitude, wars, and social disorder. Christians have betrayed their mission in the world. They have allowed their faith to be used to support the powerful against the weak, to become a weapon against the small, contributing to their bondage. We cannot erase these facts from the history of Christianity. We can only learn from them, and in a spirit of deep humility before our Father and his Son, Jesus Christ, acknowledge the guilt of past generations which clings to us who strive today to bear the joyous message of Christ. Since atheism does confront us with these facts, however, it is fully justified in standing against us.

There can be no question that atheism and religion are irreconcilable antagonists. But each

must seek as deep an understanding as possible of the other's ends and causes. We cannot ignore permanently the atheist's struggle for his goals, even if they are deprived from unacceptable principles. As Christians we must take atheism into account not only as a criticism of our own practices, but even as a possible answer to the question of life. I am not suggesting that for us Christians the atheistic answer is on the same plane as our own, but I do think the time has come to take it into account seriously. Our own response to the question of life in the world is formulated through the grace of belief. But it does not involve any contempt for those who have not been given this belief. Can we be certain, in fact, that it is not our unfaithfulness to the heritage of Christ that has prompted some to say "no" to God's calling?

We must strive for a deeper evaluation of atheism and its consequences. We must recognize in particular the fact that many atheists take questions of life as seriously and earnestly as we do, that they often struggle equally to subdue all that is brutal in them and to realize the deeper qualities of human character. Atheistic efforts must be approached with seriousness and understanding. One sign of our age is that it strives for mutual understanding and sympathy. We sometimes complain about a lack of understanding on the part of an atheistic administration. But what have we done toward an understanding of the atheism in our country? It is therefore a matter of analyzing ourselves as Christians and of divorcing ourselves from those forms of action, often identified with Christianity, which in fact, pay tribute to a past world.

Christianity as the at least nominal way of life of almost a quarter of mankind should be leading all men toward an acceptance of everything positive in the world today, all that is born, lives, and develops under the impact of the present. John XXIII opened windows so that fresh air could blow into the life of the Church; the first encyclical of Paul VI opens the dialogue of the Church with the world. Let us not shut the windows again. Let us not break off the dialogue by neglecting the art of understanding. For understanding was the great art of "good Pope John" and the treasure he gave to an impoverished lot of Christians.

Nor can there be any doubt that our efforts to understand in love even something so strange to us as atheism will be a powerful source of strength for our continuing existence in the atheistic state, whose positive institutions we Christians have helped build with as much effort and sacrifice as was possible to us. A belief in Jesus Christ and his historical mission is the basis of our understanding. And we may then believe that our struggle in truth to understand the atheist and his problems will move officials of an atheistic administration to find more understanding of our own efforts and way of life in the socialist state.

GEORGE KOHL

## COMMENT ON THE DIALOGUE

The Marxist atheism of Julius Tomin and the Catholicism of George Kohl have a special point in common: each is driven by a passionate commitment to social justice. It is this common general commitment, however different in particulars, which supports their dialogue and gives it openness. In the face of an opposite struggle for justice, each is forced to re-evaluate what might otherwise seem an utterly foreign set of values. Such an openness is scandalous to us who have had drummed into us the absolute antinomies of their two positions.

But more than being open to

the opposite position, which is the first, searching stage of the dialogue, Tomin and Kohl have clearly entered a second stage by arriving at a certain respect for the other's hierarchy of values and a consequent effort in the fullness of truth to reach out and appropriate elements of it to enrich his own commitment. The Christian faith, for Tomin, is not reducible to a simple process of alienation, despite his view that a socialist society would be better free from all religion. He recognizes the existence of "values which humanity has for innumerable generations discovered, preserved, and realized in a religious framework." His hope is that these values can somehow be absorbed and preserved in a wholly atheistic milieu.

Nor does Kohl deny the positive aspirations of Marxist atheism: "It is trying, in the spirit of our times, to restore to people a purpose in life and to give the whole struggle of mankind a higher meaning." Kohl is speaking here in the spirit of Paul VI, who in *Ecclesiam Suam* refers to the positive motives for the modern atheist's denial; among them, "great-hearted dreams of justice and progress, spurred on by noble sentiments and by impatience with the mediocrity and self-seeking of so many contemporary social settings."

The ultimate purpose of both Christian and Marxist in the dialogue is therefore not only a deeper recognition of the other's right to exist—for co-existence is a premise as well as an end of dialogue—but rather truth, a progress of Christian and Marxist together toward that fullness of truth which no living man can claim and which the Christian vision identifies as the end, in God, of a life devoted to its pursuit. And in identifying the dialogue's end as truth, we link its means with charity, for a mutual growth in truth is dependent on the kind of respect, trust, and understanding which mark the beginning of love. The Christian-Marxist dialogue, as demonstrated by Tomin and Kohl, is therefore a picture of men bound increasingly by love in search of a final truth which can satisfy the driving commitment of each to justice: "Blessed are those who hunger and thirst for justice, for they shall be satisfied."

Marxist and Christian are here rendered even more open to each other by their humility before the judgments of history. Neither is a doctrinaire eraser of his own side's guilt within time. Tomin's primary concern is with the past evils of atheism, and his hardest words are aimed not at Christians but at those Marxists who have opposed them by oppressive methods: "When there should have been serious efforts made to understand the religious believer as a human being, in his inner struggles, the unforgivable mistake was made of applying gross administrative interference."

Kohl's admission of the Marxist indictment of Christians is as shocking as it is Christian: "Christians have betrayed their mission in the world. They have allowed their faith to be used to support the powerful against the weak, to become a weapon against the small, contributing to their bondage. We cannot erase these facts from the history of Christianity. We can only learn from them . . . in a spirit of deep humility before our Father and his Son, Jesus Christ." The Christian has a powerful vocation to the present, but in order to see and fulfill it he must confess his past sins.

It is this step in the dialogue, toward a humble acknowledgment of one's own sins and of the other's subsequent right to stand against him, which compels the Christian to seek the more profound meaning of the force that has opposed his faith for decades. The phenomenon of a Marxist crusade

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# Chrystie Street

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man's life has had meaning." On the other side of the door are the words of Albert Camus, Nobel prize winner for literature. "What we need today are men who are willing to speak out plainly and to pay up personally." Many passers-by pause to read the messages.

## Television

We are looking forward to seeing five members of the Chrystie Street family on television. Missouri Marie, Ray Leach, Mike Hurniak, Tom Gays and Ed Brown will appear on David Susskind's "Open End" program on January 31st at 8 p.m. in the New York area. Consult your local newspapers for the date of appearances in your area.

On December 23rd Les Crane included in his program an impressive story of the feeding of the soup line. We, at the Worker, were particularly pleased with the exactness of the narration which accompanied the film story.

## Friday Night Meetings

John Leo, of Commonweal, gave a talk on the lay consensus in the Church. Fr. Lyle Young, a convert Anglican Clergyman, spoke about the life and work of the East Harlem Protestant Parish. Father Young spent several weeks with this Community and told of plans for a similar venture in which Catholics and non-Catholics would work and live together as a Christian unit. Father Rogers, S.J. of Fordham University commented for us on Teilhard de Chardin's "Future of Man."

## Participation

The proposed Lower Manhattan Expressway came to the fore again recently when the Board of Estimate's hearing was fixed for December 22nd. A C.W. contingent attended the meeting called to arrange the opposition's plans. The meeting was very well attended by local people who would be affected by the Expressway—losing homes, employment, businesses and the happy neighborhood atmosphere built up through several generations. The Board of Estimate's decision has not yet been published.

The Catholic Worker, in company with other Peace Organizations, turned out in force on December 19th to support the appeal to the conscience of America to end the war in Vietnam.

## The Family

Tom Gays was taken ill two days after Christmas and died on the way to Hospital. Tom, a Greek, was always willing to help where needed. During the past few months he had spent several weeks in the hospital with pneumonia and asthma and undergone an operation. R.I.P.

Polish Walter has been making the soup for a few days to give Charley Keefe a chance to rest his bad leg. Pete Kurkel has discarded his crutches and is walking very well with the aid of a stick. Tony is recovering slowly from his burns and is at the skin grafting stage. Hiroshi, our friend from Japan, will soon be able to do without an interpreter. We are glad that he will stay with us until the summer. Nicole, following in Monica's steps, is becoming an excellent cook and, with Mary Roberge, takes care of the evening meal when Chris is working on the paper and not free for kitchen duty. Al and Elin Larnard, with Leif, were welcome visitors last week. It was good to have Vince

Maefsky with us for a few days during the holidays and to have Patsy Carr for a fleeting visit. The family cats, Tiger and Blackjack, flourish under the good care of Paul and Julia. Paul continues to be the good friend of pigeons and gulls and it is gratifying to know that, thanks to him, even the crumbs from the poor man's table are not wasted.

## Visitors

Chrystie Street is trying to keep as good a record of visitors as Tivoli, but still many friends are out of sight before we remember the Visitors' Book. Even so, the list for the past few weeks has been impressive and long. It includes friends from Madonna House in Combermere, Canada, a priest who is working on a Catholic housing project in England. Many Priests, Brothers, Seminarians and Sisters who have come with groups of boys and girls bringing gifts and asking to help with the work. What help do volunteers give? They sweep and dust, paint, peel vegetables, wash up, address envelopes, sort clothes, serve meals and tables. One of the quietest and most orderly soup lines was when three Sisters served the soup and waited on the tables. Thank you one and all.

# Dialogue

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against the Church has had only a diabolical meaning in the framework traditionally assigned it, for in that view of history the Church proceeded through time as a community unstained by sin or guilt. Any opposition to so radiant a Church could only be explained as wholly perverse and malevolent.

But if we are honest enough to admit our past crimes as Christians, and of the Church we compose in time, with the cumulative effect these have had on generations of men who lived in misery, Marxist atheism takes its rightful place in the Providence of God: as a means of purifying the Church. In this view of history, where the Christian humbles himself in sorrow before the consequences of his past indifference to suffering, Marxism's claim that it is defending justice against faith calls us more to repentance than to arms.

There is truth in Tomin's statement that "an atheistic milieu and modern progress have imposed effective restraints on the negative aspects of religion." To admit and explore this truth is not to condone persecution, whose tactics must be resisted by Christian and Marxist alike, but to confess our initial role in provoking it. In resisting Marxism where resistance is necessary, we still do better to love than to shoot, for St. Paul's teaching that we must overcome evil with good has a special bearing on evils which are themselves a judgment on the past crimes of Christians. If, as a great priest has said, it is the vocation of the world to save the Church (for God works through both, and our understanding of "Church" and "world" is only a shadow of themselves), then it has been the vocation of Marxist atheism in particular to purify the Church of a triumphal pursuit of worldly ends not really hers and to reduce her to the poverty and humility in which she can truly manifest Christ.

Julius Tomin and George Kohl have much to give if we can read them with understanding as men who, despite serious obstacles, are engaged in that work of reconciliation in truth which we have often despaired of and left to another side of the world. Their dialogue is one beginning step toward the peace of Christ and of the world, and invites us to join them from a faith in both God and man.

JAMES W. DOUGLASS.

## Waiting for God

"The authority of the Church and of her supreme head is beyond danger of being denied or obscured, and each Christian soldier may take to the field, obeying the breathings of the Spirit of truth and piety within him, feeling that what he may do he should do. There is work for individual priests, and for individual laymen, and so soon as it is discovered let it be done. The responsibility is upon each one; the indifference of others is no excuse. Said Father Isaac Hecker one day to a friend: There is too much waiting upon the action of others. The layman waits for the priest, the priest for the bishop, and the bishop for the pope, while the Holy Ghost sends down to all the reproof that He is prompting each one, and no one moves for him."

Archbishop John Ireland

# Loaves and Fishes

(Continued from page 3)

work as the establishment of the co-operative restaurants will be performing an act of charity.

Ansonia (Conn.)

"I've read with interest in the last several Catholic Workers of your thought and plan, 'Project Loaves and Fishes.' I doubt seriously that we have a need large enough in our city presently for this approach, but I do think it one of the most constructive plans I've heard in years. I'm sure where there are larger concentrations of people, there is need among the older people for such co-operative restaurants. I would appreciate being informed about the further progress of your project." (Rev. Harry Cupp, Pastor, First Methodist Church, 47 Franklin St., Ansonia, Conn.)

Des Moines

"About ten years ago or less, one of the members of the Serra Club who ran a restaurant was trying to operate for young folks a restaurant at cost in Chicago's working district, for he said he knew at their wages they could not afford meals. The Serra Club, Chicago, could give you his name. The other experienced man who I believe would help you, and he would have all the know-how and money to start it, but I would tell him all you need is his time and know-how. That is Conrad Hilton, Beverly Hills, Calif. He has his glamour places around the world, now in his later years I believe you would find him most co-operative with you in your plan. These older people do not want just charity, they want to be part of a co-op as you suggest, they want to still be independent and respect themselves. . . . If we could just break even there would be no taxes. Hilton will know how to handle it businesswise and get the most for dollars spent." (M. E. Dwight, 820-41, Des Moines, Iowa, 50312.)

Further comment and suggestions on the plan will be helpful and welcome. Address them to: David F. A. Mason, 2002 Madison St., Philadelphia, Pa., 19134.



## Midwest Tour

Tom Cornell, who does much of the public speaking for the Catholic Worker, will be in Minnesota for a week or two, starting February 13. Robert Gilliam is arranging his speaking engagements there. If you would like Tom to speak to any school or civic or social group, please get in touch with Bob at Gilmore Valley, Winona, Minnesota.

# On Pilgrimage

(Continued from page 6)

ing us, and who would hear confessions, who would say Mass the next morning, who was sitting with us all day discussing voluntary poverty and the involuntary destitution of the world, and how to approach these problems personally. Here, right now, at this very moment, is our "cult, culture and cultivation," Peter Maurin's synthesis that he talked so much about during the years of 1933 to 1949, that he spent with us and was our teacher.

I could only point out, "Here, the last few days we have had a Franciscan, a Jesuit, and a diocesan priest visiting us, offering Mass, discussing with us problems—this comes under the heading of cult. We have a library which is splendid in its scope so that studies can be pursued, languages, history, sociology, theology, Scripture, literature. Culture and cultivation could also include weaving, knitting, carpentry, stained-glass, calligraphy. At one time or another young people interested in one or another of these pursuits have been with us. Cultivation means also a field of potatoes, an orchard to put in come spring, the use of the soil, the study of trees, water, weather."

Speaking of talents and occupations, Tivoli is not only a school of a sort, but also a house of hospitality on the land. Our very life, the life we have chosen or into which we have been pushed, into which God Himself has placed us so that we have no choice, is founded on voluntary poverty and the works of mercy, the latter practiced with the means provided by poverty, our own acceptance of a life without visible means of support. And at that we possess collectively far more than we would ever have individually, through our own efforts.

During the month of December, in the notes I kept of my reading, there is one on the feast of St. Damasus, Spaniard, who lived from 366 to 384. It was he who commissioned St. Jerome to translate the Bible into the vernacular (which at that time was Latin.) It was a time of great luxury among the bishops, according to Butler in his Lives of the Saints. They scandalized the non-Christian by the way they lived. "I would willingly become a Christian if I could live as the Bishop of Rome lives," said the prefect of Rome.

The young priests who visited us during the holiday (and one of them had been a missionary in Brazil) were most concerned about the problem of poverty. And the contrast between their own way of living and that of the poor around them.

Certainly we are afflicted with a great sense of guilt at our prosperity here in the United States, though it is only in the last few years that the knowledge that there are destitute in our own midst has occurred to government.

Here are some thoughts of Gandhi on the subject of voluntary poverty:

"When I found myself drawn into the political coil, I asked myself what was necessary for me in order to remain absolutely untouched by immorality, by untruth, by what is known as political gain. . . . It was a difficult struggle in the beginning and it was a wrestle with my wife and—as I can vividly recall—with my children also. Be that as it may, I came definitely to the conclusion that, if I had to serve the people in whose midst my life was cast and of whose difficulties I was witness from day to day, I must discard all wealth, all possession.

"I cannot tell you with truth that, when this belief came to me, I discarded everything immediately. I must confess to you that progress at first

was slow. And now, as I recall those days of struggle, I remember that it was also painful in the beginning. But, as days went by, I saw that I had to throw overboard many other things which I used to consider as mine, and a time came when it became a matter of positive joy to give up those things. And one after another then, by almost geometric progression, the things slipped away from me. And, as I am describing my experiences, I can say a great burden fell off my shoulders, and I felt that I could walk with ease and do my work also in the service of my fellow men with great comfort and still greater joy. The possession of anything then became a troublesome thing and a burden.

"Exploring the cause of my joy, I found that if I kept anything as my own, I had to defend it against the whole world. . . . And then I said to myself, I can only possess certain things when I know that others, who also want to possess similar things, are able to do so. But we know that such a thing is an impossibility. Therefore the only thing that can be possessed by all is non-possession.

"You might then well say to me: but you are keeping many things on your body even as you are speaking about voluntary poverty and not possessing anything whatsoever! And your taunt would be right, if you only superficially understood the meaning of the thing that I am speaking about just now. It is really the spirit behind. Whilst you have the body, you will have to have something to clothe the body with also. But then you will take for the body not all that you can get, but the least possible, the least with which you can do. You will take for your house not many mansions, but the least cover that you can do with. And similarly with reference to your food and so on.

"Now you see that there is here a daily conflict between what you and we understand today as civilization and the state which I am picturing to you as a state of bliss and a desirable state. On the one hand, the basis of culture for civilization is understood to be the multiplication of all your wants. If you have one room, you will desire to have two rooms, three rooms, the more the merrier. And similarly, you will want to have as much furniture as you can put in your house, and so on, endlessly. And the more you possess, the better culture you represent, or some such thing. I am putting it perhaps not as nicely as the advocates of that civilization would put it but I am putting it to you in the manner I understand it.

"On the other hand, if you find the less you possess, the less you want, the better you are. And better for what? Not for enjoyment of this life, but for enjoyment of personal service to your fellow human beings; service to which you dedicate yourself, body soul and mind. . . .

"And those who have followed out this vow of voluntary poverty to the fullest extent possible (to reach absolute perfection is an impossibility, but the fullest possible extent for a human being) those who have reached the ideal of that state, they testify that when you dispossess yourself of everything you have, you really possess all the treasures of the world."

Reprinted from speeches and writings of Mahatma Gandhi, Madras India, 4th edition.

## Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, THE CATHOLIC WORKER holds meetings every Friday night at 8:30 p.m. at St. Joseph's House, 175 Chrystie St., between Houston and Delancey Streets.

After the discussions, we continue the talk over hot saffron tea. Everyone is welcome.