

CATHOLIC WORKER

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CHRYSTIE STREET

By THOMAS FRANCIS RITT

"We must have the courage to form our conscience and follow it regardless of the point of view of cardinal or bishop . . ."

Dorothy Day
Pax Conference, Spode House,
October, 1963

The words "courage," "conscience," and "cardinal" carry a connotation which, to many American Catholics, seem to imply confusion, even contradiction. All too many Catholics seem to rely on the cardinal or the bishop in forming their conscience on any specific problem which confronts them. For example: there is no more pressing problem facing American Catholics than that of being involved, however indirectly, in the continuation of the arms race and in the fabrication of weapons of warfare which many theologians have already characterized as immoral.

Conversely, however, some American bishops (and cardinals?) seem to be attempting to block a definitive condemnatory statement on this issue on the part of the Council Fathers when the Vatican Council re-convenes in September. In this regard, we were pleased when a recent issue of *Ramparts* magazine (1312 Chestnut St., Menlo Park, Calif.) featured an article on this grave issue written by Dr. Gordon C. Zahn, professor of sociology at Loyola University, Chicago. Pope John XXIII, in *Pacem in Terris*, entirely abandoned the theory of the just war upon which participation by Catholics in the arms race could, perhaps, be justified. At least, that is how I read the Pope's encyclical. Father Peter Riga (scheduled to speak at St. Joseph's House on February 19th) maintains that Pope John theoretically admits the "possibility" of using thermonuclear weapons "as conceivably moral in certain circumstances," but that in actual fact the Pope is opposed to the use of such weapons. Within the Church itself, some of the more obvious conclusions to be drawn from *Pacem in Terris* are meeting strong opposition. The "cold war" and Communism, for example, are being used to advantage among American Catholics by those within the Church who are not blessed with the spiritual vision so evident in the writings of John XXIII. In this regard, we are looking forward to the coming Convocation on *Pacem in Terris* which will be held at the New York Hilton Hotel on February 18th, 19th and 20th. The *Catholic Worker* will be represented at this Convocation by Martin J. Corbin, managing editor of the CW; Ed Forand, manager of St. Joseph's House, as well as the present writer.

We were pleased, too, when an invitation arrived for Dorothy Day. Unfortunately, Dorothy is on a speaking tour and will not be in New York. Although we are prejudiced, there is no doubt in our minds that Dorothy will be present in spirit and that many of those actually attending will have been influenced by her example over the years since the foundation of the *Catholic Worker* movement. Dorothy, we feel, is beginning to see some objective evidence of the fact that radical Christianity does, indeed, have something to say which is vitally important to the

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THE CHURCH OF THE POOR

By REV. PETER J. RIGA

It must certainly seem strange to the average American Catholic that at a time of unprecedented affluence in America (a gross national product of six hundred twenty-five billion dollars in 1964) Vatican Council II is emphasizing poverty and its revival as one of the fundamental characteristics of the Church's *aggiornamento*. Strange indeed, for unless he has understood the paradox which is Christianity, it will be the source of the deepest scandal for him.

The whole of Christianity is a paradox; its goals and distinguishing characteristics are a scandal to the world (understood here according to St. John, as that spirit which cannot see beyond matter and time). The paradox of life and death; of humility and suffering; of riches and poverty. Death is the end of all for this strange animal we call man, but for the Christian it is just the beginning of the only experience worthy to be called life; suffering for the man of the world is that hated and fearful reminder of his frail mortality; suffering for the Christian is that by and through which alone he can hope to conquer with Christ; material riches, social status and power are what make the man of the world powerful and esteemed. Poverty is a humiliation to be hidden and kept out of sight at any cost; for the Christian, the poor are Christ's closest friends and whoever would approach Christ must love and serve the poor to the greatest possible degree.

The poor man is Christ, and if the Christian cannot come to see Christ in him, he will never see Christ, either here below or in the future life. "Depart from me, . . . for if you have not done it to one of these the least of my brothers, you have not done it to me" (Matt. 25:26); to the man of the world, the enemy is he who would threaten his social status, his economic prosperity, his racial caste, his absolute license to do what he wants when he wants with no interference from man or the state. This enemy is the conspirator, the enemy from within and from without, the subversive of "cultural" and "religious" values who must be destroyed at all costs; the Christian seeks out his enemy to do him good, to return benevolence for malevolence, who seeks what binds and heals rather than what separates and destroys; who knows that even when he must resist the injustices of his enemy there are bounds of morality beyond which he may not go and who must never discontinue the sometimes discouraging attempt to seek peace and an atmosphere of trust and confidence. For his pains, furthermore, the Christian must be prepared, like Jeremias of long ago, to himself be considered a "traitor" or "soft" on a hated group or at best a subversive whose motives will lead to "surrender" and "destruction."

Thus, some paradoxes of the Christian will only inspire a smile or a shrug from the man of the

world. He will consider the Christian stupid (in the Pauline sense of this word (I Cor. 2:8) or at best a crackpot preacher of doom who must be tolerated in a "liberal" and "free" society. Other paradoxes will inspire in the man of the world rage and active opposition. This is nothing new; Stephen was the prototype in Acts VI, 8 and today this hatred is directed against those "softhearts" who seek nuclear disarmament, racial justice, an equitable redistribution of wealth, an international society, protection for migrant workers and for the aged. What is even more painful to the Christian is the fact that hate, prejudice, and murderous nuclear intentions can stalk under Christian auspices and be manifested by those who glory in the name of Christian. Such duplicity and perversion of the word Christian must bring tears to the eyes of anyone who has based his concept of Christianity on the gospels and the social teachings of the Church.

Further Paradoxes

The Church today in Council, under the inspiration, no doubt, of the Holy Spirit, is attempting to bring out one of these paradoxes, the one most appropriate for our time: poverty. It is ironic that the United States, which considers itself a "Christian" nation, prepares for war like a precocious giant and for peace like a retarded pygmy. One of the greatest obstacles to true peace around the

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ON Pilgrimage

By DOROTHY DAY

When I left New York on February first, it was snowing and not so cold. It had been ten below zero the day before. Stanley Vishniewski from Tivoli was going to meet me at the station to bring me some things I had forgotten, but his train was an hour late, so I missed him. Clare Bee, Ed Forand and Walter Kereh saw me off. My sister had provided me with sandwiches, so I had supper on the train and my fare and berth was paid for by one of our readers, Ditte Shafer, of Tryon, North Carolina, so I travelled in great comfort.

When I woke up I was in North Carolina, with its yellow and red earth and green cover crop on the fields and brilliantly green pine trees (all the other trees were bare). I read the psalms for matins and lauds in Father Frey's little book, *Confraternity* edition (5300 Ft. Hamilton Parkway, Brooklyn 15, N.Y.). I include the address so that our readers can get them and be comforted as I was, sorry as I was to leave home and family on another trip. I needed the strength and courage that the psalms always give.

As I write I am passing row upon row of Negro shacks like corn cribs, and then there are fields of junked cars, and the earth over and over is wounded with erosion. All these things hurt. Of course I am surrounded by squalor on the Bowery, and moral squalor too, but here people are closer to the earth, and so much alone with their poverty and pain.

In Tryon, I visited Ditte for two days, spoke at the beautiful little church there and met Father Kerin, who is principal of the Catholic high school in Atlanta and drives down once a week to offer Mass. It was cold that night, around the zero mark, and Father Kerin had made the extra trip for the meeting, a long drive. The next day there was a morning meeting, after Mass at Brevard, and the mothers of the parish came. Early Thursday morning Father Charles Mulholland, an old friend, came far out of his way from Brevard to Tryon to pick me up, and we drove first to Highland, over the steepest mountain roads, which were icy at every turn—roads that climbed thousands of feet and wound down around the mountains into Alabama. At one point we were four thousand feet up and stopped at a little church at Highland, where three of us assisted at Mass in the warm living room in back of the church. Water had frozen in the pipes, but one of the parishioners had prepared a good breakfast after Mass, all complete with home-made coffee cake, which warmed us for our trip. Then we set forth to drive to the Trappist Monastery of Our Lady of the Holy Spirit, at Conyers, Georgia, east of Atlanta. We got there at three p.m. and Father Mulholland had to start back to Brevard after a brief rest for coffee.

It is strange to write of good conversations at a Trappist monastery, but the season is still the joyful one of Epiphany and I was permitted to speak to Father Charles and Father Peter, both of them long associated with the *Catholic Worker*. Father Charles was formerly Jack English and Father Peter was Victor Assid. Part of

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Will you sign this?

Declaration of Conscience

Because the use of the military resources of the United States in Vietnam and elsewhere suppresses the aspirations of the people for political independence and economic freedom;

Because inhuman torture and senseless killing are being carried out by forces armed, uniformed, trained and financed by the United States;

Because we believe that all peoples of the earth, including both Americans and non-Americans, have an inalienable right to life, liberty, and the peaceful pursuit of happiness in their own way; and

Because we think that positive steps must be taken to put an end to the threat of nuclear catastrophe and death by chemical or biological warfare, whether these result from accident or escalation—

We hereby declare our conscientious refusal to cooperate with the United States government in the prosecution of the war in Vietnam.

We encourage those who can conscientiously do so to refuse to serve in the armed forces and to ask for discharge if they are already in.

Those of us who are subject to the Draft ourselves declare our own intention to refuse to serve.

We urge others to refuse and refuse ourselves to take part in the manufacture or transportation of military equipment, or to work in the fields of military research and weapons development.

We shall encourage the development of other nonviolent acts, including acts which involve civil disobedience, in order to stop the flow of American soldiers and munitions to Vietnam.

Note: Signing or distributing this Declaration of Conscience might be construed as a violation of the Universal Military Training and Service Act, which prohibits advising persons facing the draft to refuse service. Penalties of up to 5 years imprisonment, and/or a fine of \$5,000 are provided. While prosecutions under this provision of the law almost never occur, persons signing or distributing this declaration should face the possibility of serious consequences.

Some of those who have signed are:

| | |
|------------------------------|--------------------|
| Rev. Daniel Berrigan, S.J. | George R. Lahey |
| Rev. Philip Berrigan, S.S.J. | Irving Laucks |
| James Bristol | Sidney Lens |
| William C. Davidson | Stewart Meacham |
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REPORT FROM LONG ISLAND

By ROBERT W. GOLDFARB

Every spring and summer ragged armies of migrant workers advance upon the fringes of America's bright suburbs. Automation has sharply cut the number of these workers, and shopping centers and endless rows of split-level houses now sprout from what once were orange groves and potato fields. Yet, like fish swimming up-river toward familiar spawning grounds, thousands of migrants make their way north each fall to fields and orchards which lie in the shadows of America's great cities.

One such army arrived in Suffolk County on New York's Long Island, one of the nation's fastest growing suburban communities. Here in the Riverhead area, two hours from New York City, in a collection of shacks more appropriate to some corner of Appalachia than to a comfortable suburb, live 5,000 seasonal and migrant farm workers. During the harvest season these workers, some of them year-round residents of Riverhead, others transients from the deep South, graded potatoes six days a week from 7:30 a.m. to 11:00 p.m. The conditions under which they worked and lived were much like those faced by migrant farm laborers throughout the nation.

Farms still thrive on the eastern end of Long Island, often extending to within a few feet of the sweeping white beaches of the

house. They consider themselves fortunate, however. Very few of their co-workers live in homes designed for human beings and the privy they share is at least far away from the house—sparing them the stench and hordes of nickel-sized flies which plague the people living in the duck-sheds, where the privies stand only a few feet from their doors. The shacks and duck-sheds are clustered into hamlets, called "The Bottom," "The Point," "The Main," and "40 Acres."

The Southern migrants, on the other hand, are housed in work camps in Riverhead and its surrounding villages. These workers begin trickling into eastern Long Island early in May to begin picking strawberries. Their number mounts during the stringbean and cauliflower harvests and reaches a peak from September through early November when potatoes are graded by size and weight before being shipped to market.

Late in August, buses jammed with migrant workers begin making their way from Florida to Alabama to Mississippi, back into Alabama, up through Georgia, and north to New York, collecting along the way men and women willing to work for "upwards to \$125 a week." The buses are owned or chartered by contractors—called crew leaders—who are hired by the potato companies to supply gangs of workers.

Each crew leader is given a work camp which is his to fill and to operate as he sees fit. After one or two trips through the South, a leader manages to fill his camp barracks with 200 to 300 migrants. As part of his contract with the potato distributor, the crew leader rents rooms, sells meals, operates a grocery store and bar, and supplies all the other services required by his workers. The proceeds from these operations belong solely to him. Two young workers who ran away from one of these camps last fall declared that even before they had done an hour's work they owed their leader nearly \$30. Older workers had told the boys they probably would never catch up and would be lucky if they earned enough to go home to Meridian, Mississippi.

Hitting Bottom

When a migrant does not have enough money to return South he fills a paper bag with his few belongings and goes over to "The Bottom," or to one of the other shack colonies in Riverhead, probably to spend the rest of his life. One man who has lived in "The Bottom" for 17 years says of the accounting system practiced by the crew leaders: "I sometimes make maybe \$65 a week, but when they add up all they told me I spent on food and rent, I have only 80c left."

That man is only 50 years old but when he recently applied for a job as a supermarket porter the personnel manager refused to hire him, insisting the man obviously was over 65. Most inhabitants of the ducksheds appear far older than they are; at 45, a resident of "The Bottom" generally looks closer to 60.

Riverhead is a study in contrasts:

• Thirty feet from the clump of shacks called "The Point" is a sparkling inlet to Peconic Bay. Two little Negro girls, toting the cool mud along its banks, stand watching a 38-foot cabin cruiser steam out to the bay. A young white woman in a red bikini, sunning on the cruiser's foredeck, ignores the children and the ducksheds squatting behind them. When the boat turns out of sight the children walk back through coarse grass to the dirt road which runs in front of their duckshed home. It stands next to the ruins of a shack in which two of their friends burned to death last year.

• Eighty feet from the squalor and clutter of "The Bottom," one can see the glittering expanse of Riverhead Junior High School.

Brightly polished school buses park in garages sturdier and more habitable than any house in "The Bottom."

• Residents of "The Main" peer through the chicken wire windows of their duckshed homes across a gully into clean, new sheds inhabited by families of ducks.

• On Sunday in "40 Acres," it is hard to find a man who is not drunk or a woman who is not sitting empty-eyed in the dirt outside her house. A few block away white people file past robust young ministers, through the doors of a heavily endowed church.

The migrants who journey north each fall, swelling the ranks of the seasonal workers, are charged \$10 for their bus trip and are billed for the meals they eat en route. When they arrive at the work camp they buy a blanket, and then rent a room and cot for \$5 a week or more. They are issued a \$10 meal ticket which may last from two days to a week, depending upon a worker's appetite. Laborers rarely are paid more than \$1.25 an hour and work 60 to 80 hours a week, from September through November. After paying their debts to the crew leader, thrifty workers are left with about \$20 for a week's labor. Some who eat heavily after the grinding hours of work, or who drink pint bottles of wine during the day, frequently end up with less than \$1.

Where the "Boys" Are

Work camps which house the migrants are tight with tension. There is a lot of drinking, gambling and homosexuality. The gates of one work camp are blocked by armed guards. A crew leader does not want welfare investigators, representatives of the Congress of Racial Equality (CORE), or union organizers to approach his people. The leader is usually armed and has "boys" who protect him in return for favored jobs. They sleep in his trailer, the best housing in camp, and bring their women there when they wish. An outsider who drives into a work camp immediately senses the hostility of the leader and his "boys." Unfolding like straight razors, they stand up and move slowly toward the visitor. One CORE worker said, "Walking into this camp is like being picked up by the scruff of the neck and dropped into Mississippi—the same hard faces, the same hatred, except here the man with the gun is a Negro."

One articulate young crew leader—the only one willing to talk about his activities—boasted that he would make at least \$13,000 between August and December. "The potato man wants bodies and I give him 300 of them," he said. "For that he give me this camp." He proudly shows visitors his thriving bar and his grocery store stocked with beans, catsup, lard and grits, all bearing prices 50 to 100 per cent higher than those charged in local stores. He demands 50c for cigarettes and \$1 for a pint of wine which he buys by the gallon for \$1.

This crew leader declared, "I have a 'Caddie' and my wife has a fur coat. We got this big trailer and a real good home back in Florida. Lots of people in my camp are here five or six weeks before they do any real work. I takes care of them so that when they starts to work they owe me a lot of money."

On payday the crew leader calls his workers into a room. Armed with a pistol and surrounded by his "boys," he sits before them and begins the "tucking up" which tells the migrants how much they earned and how much they owe. One young boy who made \$45 paid \$20 for room and board, was charged \$6 for cigarettes despite his claim that he "never bought all them smokes," and after paying for his bus ride north and for a blanket, was left with \$3.59 for a full week of labor.

One man complained that he was billed 5c for the sugar and 5c for

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Farm With A View

By DEANE MARY MOWRER

A day in early February, cold, grey, raw; the thermometer, which dipped below zero last night, has hardly risen above twenty. It is mid-winter, winter in depth, to use a popular cliché which for once seems appropriate. There is that muffled stillness which comes when the river is sheathed with ice and the land sheathed with snow. No chugging motor strains along the icy driveway between the walls of heaped up snow, massed in icy mortar there by Father Rogers' faithful snow plow. Warm in my room, with its five windows, I hear besides the somnolent afternoon sounds of the house, only the faint, half-frozen twitterings of anonymous birds.

Suddenly the afternoon stillness is shattered by the megaphone-like voice of Arthur Sullivan bellowing with mock gruffness at the Corbin children, who have just emerged from the house for a romp in the snow. Arthur, who admits that he took a spill when he slid down the steep chapel hill earlier in the day, is now ready to try his luck again with the children. Rita, too, has come out to join in the winter sport. Then the excited happy bark of Pongo joins the high-pitched merriment of the children, and the stentorian tones of Arthur, and I know that this comical, looking, part-Dalmatian dog, which we inherited from the Hughes family, is as usual in the middle of things, probably in everybody's way, but having more fun than any mere human being or any dog of more respectable pedigree and measurable IQ.

But it was not merely sliding down hill that took Arthur Sullivan out earlier in the day. He had gone for wood for the fire-place in our large living room. In addition to keeping the living room fire going, Arthur helps with the shopping and taking clothes to the laundromat, and shares responsibility for taking care of the dining room with Arthur J. Lacey. Most important, he is uncle in general to all children who visit the farm and most particularly to the Corbin children, who live here; he is in fact Rita's best baby-sitter. Then in the evening, after rosary and compline, while some sit about the open fire and others find comfortable chairs under a lamp and lose themselves in a book, Arthur takes his place beside the phonograph and puts on record after record of his favorite folk singer—Joan Baez, and now and then, as a concession to some of the rest of us, a symphony or a Gregorian Mass. Since our house is well heated, the fire in our fire-place is not large, but it is large enough for the ancient beauty of firelight, for the nostalgic reminiscence evoked by crackling logs and glowing embers, and for the mind-healing, spirit-lifting fragrance of burning pine.

The Two Arthurs

As noted in the preceding paragraph, we have two Arthurs in our community—Arthur Sullivan and Arthur Lacey—both quite important in our family. Arthur Lacey not only shares responsibility for the dining room but also shares with Stanley Vishniewski responsibility for leading the Angelus at mealtime, and rosary and compline at night. Arthur has been with the Catholic Worker many years and has lived in many different Catholic Worker communities. He is our most dependable mailman, and is always ready to take visitors on a tour of the farm. During a week of wretched weather in January, when our car was not working, Arthur not only trudged up the hill to the Tivoli post office for the mail but also brought back bread and needed groceries from the village store. Arthur and his faithful companion, Pongo, have, in fact, become well known to all our Tivoli neighbors.

The fact that the same Christian name may be borne by several

different persons in our community is sometimes confusing to visitors and newcomers. We were discussing this at supper one evening, and I was pointing out to a guest that we had two Arthurs, three Joes, two Johns, etc. when suddenly Sally, the Corbin's two-year-old, who had been sitting next to me intent only on her supper, I thought, piped up with — "And three Deanes." What exactly did she mean? "Sometimes these cogitations still amaze/The troubled midnight and the noon's repose."

But winter is not only a time of outdoor sport and indoor warmth and good talk, it is also a time when many of us experience a sense of loneliness and confinement, even of depression. It is a time when the inevitable frictions consequent on community living are likely to be accentuated. It is a time when water pipes freeze, and cars stall or break down midway. With many it is a time of greater suffering and illness. It seems to me that here at the new Catholic Worker Farm in Tivoli, there is less friction than in previous CW communities, largely because we have more space here. We have, however, had our share of mishaps. Our car has, as usual, given us considerable trouble. John Filliger, who does such a splendid job of looking after the maintenance of pump, furnace, etc., and his assistant, Mike Sullivan, have had to contend with frozen pipes and other such mishaps on several occasions this winter. We have had our share of sickness, too. German George has been quite ill for weeks as a result of a serious gum infection. Russian Mike, who has been staying with us for a time, has had to spend most of his time in the hospital, clinic, or at the doctor's. Paul Rothermel had a bad case of the flu from which he has still not fully recovered. Frank O'Donnell, who has also been staying with us this winter, is still trying to shake a stubborn cold. Colds have, of course, been common, and those who suffer from arthritis have suffered more so during the cold weather. But we were all most alarmed and concerned when Agnes Sydney, our octogenarian, suffered a mild stroke. But Agnes, who has great courage and serenity, is making a wonderful recovery. As always, we are sure that we have the prayers of our readers and are most grateful.

As for the sense of loneliness and confinement, interesting visitors are always a help. I was particularly delighted in January when Anne Marie Stokes came up with Dorothy Day on Friday and remained until the following Tuesday. Anne Marie is one of our editors, has often spoken at our Friday night meetings at Chrystie Street, and has written many brilliant articles and reviews for the Catholic Worker, Third Hour, and other publications, under her pen-name Anne Taillefer. She is French, and brings to our more prosaic conversation a Gallic wit and excitement that are like a tonic to the vegetating imagination. Needless to say, the fact that Dorothy Day has been able to spend some time with us during the latter part of December and January has been a tremendous help to us all. She is now away again on a two months' speaking trip, and we are missing her again and praying for her safe return. We have had other interesting visitors, among them: John Gonyea, who drops in with guitar to sing folk songs for us, Ben Zablocki, a graduate student at Johns Hopkins, who is doing a dissertation on communities and came with his attractive young wife to spend a weekend looking over our community, Richard Sahn, a student at Bard College, who spent most of his field project period in January living with us, and Clare Bee,

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THE CO-OP IDEA

By WILLIAM HORVATH

London.
January, 1965

In early December I sailed across the North Sea, from Göteborg, Sweden to Hull, England, aboard the freighter S.S. Cicero, which carries 12 passengers. When I arrived, the authorities would allow me only a thirty-day stay, since I only had fifty dollars and no promise of a job. I went to stay with a family consisting of a male nurse, his wife, who is a teacher, and two beautiful children. We used to sit in front of a small open coal fireplace and eat and talk late into the night. We were all very poor, and it was very encouraging to listen to the laughter of children. The wife helped me prepare an article on housing conditions in New York, which I sold to a Swedish architectural journal. The family lives in a small village surrounded by rich farmland.

I have been offered a job with a developer of small houses in Coalville. It is a co-op producer along the lines of Svenska Riksborgen, the union-owned company in Sweden. The housing authorities here bestow grants on landlords who make repairs and limit profits on tenants; for every dollar raised by tenants, three can be obtained from the government in the form of loans and grants. The Notting Hill Trust, a community development company in London, raised almost nine hundred thousand dollars in five months in this way. It buys up old buildings, repairs them, and invites poor families to come in as tenants. It then helps them get training so that they will be able to pay the economic rent later on.

I stopped in front of a small bungalow under construction and began talking to three masons who were working near the roof two scaffolds up. When they invited me up, I climbed the ladder, and they downed their tools for ten minutes while we discussed the job situation. A bricklayer here earns from 45 to 55 dollars for a 42-hour week. The men work very carefully and do excellent brick-laying.

For the past several weeks I have been studying at the Cooperative College in Loughborough. Each of the thirteen million members of cooperative societies, all of whom deal with their own grocery shops, contribute 5½ cents a year to their Cooperative Union for education. The college offers one- and two-year courses in political and economic and social studies, as well as management and book-keeping. Where but here could I read the important books on cooperation and then speak to some of their authors in an effort to discover what can be used in America? In Sweden, for example, the government will invite a committee consisting of representatives of labor unions, business enterprises and consumer co-ops, to administer housing. I think that it would be hard to find another country in which housing is constructed with such concern for longevity and beauty. The housing authorities will give a family a private rent grant so that they can dwell in any kind of housing they choose. There is no class housing in Sweden. People work hard, but there is a good spirit among the

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Joe Hill House

By AMMON HENNACY

1131 S. 1st W.
Salt Lake City, Utah

For the sixth time, a date of execution has been set for Darrel Poulsen; he is scheduled to be shot on March 22nd. His lawyer will appeal the verdict to the United States Supreme Court. When I return, on March 4th, from a brief speaking trip to the West Coast I'll begin picketing for him, unless he has received a reprieve. Last night, Cajun sang, by request, the song he wrote about Poulsen. Here are two verses of it:

Young Poulsen asked to be locked up before he did the crime.
We refused to give him treatment, we said we had not time.

Chorus:

When will we Christians ever learn? When will we understand? If we call ourselves all brothers, then we must not kill a man! Well I don't say that he is innocent, but that we are guilty too, Your state will shoot him through the breast, what will it do to you? Cajun hopped freights before Christmas and spent a few weeks with his folks near New Orleans. Two men he met froze to death between Pueblo and Grand Junction. He himself froze one of his fingers, but it is all right now. He received his third "final notice" to cooperate with his draft board. He sings a song about it: The draft board went wild over me, When they saw we could never agree.

They sure took it hard
When I sent them back my card.
They went wild, simply wild, over me.

Several weeks ago, I mailed out fourteen hundred copies of my autobiography, *The Book of Ammon*. Anyone who ordered one and did not get it because his or her address has changed should write to me for a copy. The bookstores in Salt Lake City carry my book, as do a few in other parts of the country. One envelope that went to a foreign country came back with the stamps and address missing, so anyone who has missed his or her book should let me know.

Speaking Volumes

I will be in the following cities, with books, on these dates: (The time and place of meeting will be determined later): Feb. 11, Riverside (Calif.); 12 and 13, Los Angeles; 15, Carmel; 16, Stanford University; 17-20, San Francisco area; 23, Eugene; 24, Corvallis; 25, Portland; 26 and 27, Seattle; March 2 or 3, Pocatello; then back to Salt Lake City.

Some young Mormons from ritzy high schools came down and taped Cajun's songs, as well as interviews with me, to be played in classes. These youngsters work and pay tithes to their church, but they are interested in many of our radical ideas. Reporters from the Mormon daily come down on Friday nights and bring their friends.

We have had as many as 45 men sleeping here some nights. When the weather improves for a few days men leave. Perhaps half a dozen out of fifty are called for a job at the labor office. Those who do not get work come back for lunch or supper and to stay the night. Anywhere from two to ten Indians curl up in the little off-room. One cowboy is a good mandolin player. One young man came up from Texas, but found little to do here; besides, the cool weather did not agree with him. Pat Rusk is still here.

The Lower Depths

One of the subjects that comes up most often, when I speak to Mormons and others, is that of "coddling the culls." I answer this in my book (along with other questions), but I will say here that our economic system with automation is constantly depriving more and more people of the chance to work. "They won't work if you keep on feeding them," I am told. Such questions come from the purebreds, the Tommy Manvilles, the dear old D.A.R.

ladies, the useless royalty of Europe, our own inbred Du Ponts, and intellectuals who have nearly without exception prostituted their talents towards the making of bombs. The froth at the top has little right to scorn the scum at the bottom. I agree with Eugene V. Debs that: "While there is a lower class I am in it; while there is a criminal class I am of it; while there is a soul in prison I am not free." This does not mean that I idealize the working class, for they have most of the vices of the rich, and many of them would gladly rise by trampling those beneath them. I know, for I can see it daily here.

What then am I trying to do? I am trying to keep alive that conscience that says that subservience to wealth, fear of legalized authority in Church or State, in fact anything less than the Sermon on the Mount, is not important in these perilous days. If I am "living in this man's world" and if I am commencing where the State leaves off, I must put first things first. I don't pay income taxes for war, but in order to have a house for the homeless I must pay taxes, part of which go for cops. I am an anarchist who will allow only a person who has a higher spiritual value than I have to boss me, and yet I am "boss" of this house. Men come and go freely, with no names taken and no working with the law if cops come in search of suspects. If the House is to keep going, someone has to be responsible for seeing that bills are paid and food collected and cooked. Few of the men know what anarchism means, and yet they pitch in and do what is needed, with very little direction from me. We are not a "community" where everyone gives equally. We are a conglomeration of folks who have come together for different reasons. The freeloader freeloads here, as he does elsewhere; the generous man helps his brother, as he does elsewhere. Even in heaven there are "many mansions" and, as the Mormons tell us, varying degrees of munificence. I am not God, or a policeman, to make anyone do anything (although I do not allow drink on the premises). Life here is dynamic and interesting. Some professors who visit us say it is pure existentialism.

The Choice of Poverty

"When we choose the poor, we can always be sure of not going wrong. When we choose an ideology, we can never be sure of not being at least partly wrong."

"When we have complied with an ideology, we can never be sure of having taken the right course. When we choose the poor, we are always sure, doubly sure, of having made a good choice. We have chosen like Jesus. And we have chosen Jesus."

—Henri de Lubac, S.J., *Further Paradoxes* (Newman Press)

France shares with Spain and England the splendid distinction of being among the last countries on this side of Iron Curtain to retain the death penalty in its arsenal of repression. This primitive rite survives in our country only because an ignorant and unconcerned public opinion has no other way to express itself than by using the same ceremonial phrases with which it has been indoctrinated: when imagination is not functioning, words lack the resonance of their meanings and a deaf public scarcely registers a man's condemnation to death. But expose the machinery, make people touch the wood and the iron, let them hear the thud of heads falling, and a suddenly aroused public imagination will repudiate both vocabulary and punishment alike.

ALBERT CAMUS.

LETTERS

Czech Dialogue

Hilltop Farm
Deerfield, Mass.

Dear Miss Day:

The Christian-Marxist Dialogue in your January issue finally does it! This article should be in the hands of every priest, minister and religious teacher. It should be read by every sincere atheist interested in human values.

Ultimately, I suppose, the scheme of Christ will prevail, but no doubt in some form inconceivable to us as men who are, at present, relatively primitive in evolutionary terms. How exciting it would be if we could listen to Pierre Teilhard de Chardin who, before his death ten years ago, had entered this dialogue from an entirely different point of view.

I am enclosing a check for five dollars to help you in your work. Could you please send me five or ten copies of the last issue?

Sincerely yours,
Arthur A. Rogers

15 Charlton St.
New York, 14, N.Y.

Dear Friends:

Please send me 16 copies of the January CW. Enclosed is a one-dollar bill. Keep the balance as a modest contribution.

That Christian-Marxist dialogue is so good that I want to send it to friends and acquaintances in this country, Poland and East Germany.

More power to you. I do not have to wish you grace. You have it.

Sincerely,
Paul Wohl

Save a Tiny Life

P.O. Box 640 Morogoro
Tanganyika, E.A.

Dear Editor:

The Living Lord bless you for printing this appeal. In our Orphanage-Mgolole we have at the moment 73 orphans alive—and 85 buried in the churchyard. (We did not have the means to save them all.) We get no support from government or fixed income.

Be a friend to a child in need. Try with us to save a tiny life. Please send one dollar today to: First National City Bank, 640 Fifth Ave., New York 19, N. Y. with a notation: For account AY 100231, Rev. H. A. Egelmeers.

The Divine Child bless you and all yours for your generosity.

Sincerely yours in Christ,
Rev. Hubert A. Egelmeers, c.s.s.p.

To Offset Bigotry

1686 O'Farrell Street
San Francisco, Calif.

Dear Editor:

Through its rapidly growing membership and determined efforts, the San Francisco Chapter of the Congress of Racial Equality (CORE) has become the most active chapter outside the Deep South.

It has carried on the fight for justice and equality in the streets, the courtroom, and the conference room; it has negotiated dozens of agreements opening up hundreds of jobs for members of minority groups; it has succeeded in desegregating many of the larger rental agencies in San Francisco.

We would like to ask the readers of the Catholic Worker for help. Since the passage of Proposition 13, we expect to face what may be an uphill struggle against the forces of bigotry and reaction. The Public Relations Committee of the San Francisco Chapter of CORE is engaged, at present, in a campaign to raise funds sufficient for the purchase of a small offset printing press, which we hope to use to counteract what has been, for the most part, an actively hostile press. We urgently need some means to break the com-

munications lockout that confronts so many civil rights organizations today. At present we must try to get along with an ancient mimeograph which rarely works properly, if at all, or resort to a usually prohibitively priced commercial printer.

We would ask those who are able to donate toward the S.F. Chapter's Press Fund. Any donation, no matter how large or small, will be thankfully received. Checks should be made out and sent to Public Relations Committee, San Francisco CORE, 1686 O'Farrell Street, San Francisco, Calif. We will also need a number of graphic arts supplies, such as T squares and drawing board, a light table, display type, ortho film, etc. We are even equipped to receive the donation of a press. Thank you very much for your attention.

Sincerely,
Mark Hansen
Public Relations Committee

In the Valley

15 Washington St.
Poughkeepsie, N.Y.

Dear Martin Corbin:

We want to thank you for co-operating so magnificently with the Mid-Hudson Peace Center and the Dutchess County Women for Peace, who sponsored the lecture you gave on "A Catholic View of Disarmament" at the Marist College on December 4th. (The lecture was also sponsored by the Catholic Worker and the Newman Clubs of Vassar College, Dutchess Community College, and New Paltz College.)

On December 19th, eight hundred leaflets protesting the war in Vietnam were distributed on Main Street in Poughkeepsie by Catholic Workers and members of Women for Peace, the Fellowship of Reconciliation and the Committee for Non-Violent Action. I can safely say that this is the first time anyone has had the courage to distribute anti-war leaflets in Poughkeepsie on such a large scale.

We ask anyone who is interested, or knows someone else who would be interested, in doing volunteer work for peace and disarmament to write to or visit the Mid-Hudson Peace Center at 15 Washington St. in Poughkeepsie. Contributions will also be greatly appreciated.

Sincerely,
S. Kaplan

New Brooms

175 Chrystie St.
New York 2, N.Y.

Dear Fellows:

I propose that children serve the community by cleaning the streets of their own community. This is a very common practice in Japan.

Why? So that children may learn to serve their community and eventually develop a sense of responsibility.

How? Groups of from ten to fifteen children are to be organized, each with its own leader. Each group will be responsible for cleaning one block. An adult ought to be on hand to check the extent of the children's cooperation, but not the results. After the job is completed, a tea meeting could be held to discuss other responsibilities that the children can assume.

How often? I believe that once a week or twice a month would be sufficient.

When? The cleaning should begin some day in the spring or the fall, because of the bitter weather in winter. Saturday seems a suitable day, but other days could be arranged, depending on the local situation. Early morning is strongly recommended, because the air is crisp and clean and the children feel a sense of accomplishment.

The purpose of this campaign

is not just to clean the streets; machines can do that. It is to promote brotherhood.

I came to New York about six months ago. When some generous people took me around the city I noticed that some parts of it are not at all clean. I thought of the Japanese children, who use their holidays to sweep the streets regularly. I decided to write to the city officials of my home town, Shizuoka-shi. A fund-raising campaign to buy bamboo brooms was initiated, and a hundred of them will arrive by the middle of February. If more are needed, more will come. Each broom is being signed by a Japanese child who wishes to become friends with American children.

As far as I am concerned, the campaign can now begin. All we need is a committee. So I suggest that we form one as soon as possible. I feel that this campaign may spread throughout the world very quickly.

I close this letter by asking the help of God.

Respectfully,
Hiroshi Uemura

Old Possum

5 Pinehurst Ave.
New York 33, N.Y.

Dear Dorothy:

One day, I was in Harcourt, Brace's office to meet one of the editors. She told me that I should have been there five minutes sooner, for T. S. Eliot has been in and gone.

She told me that he had been asked if he wanted the editors to get him any particular reading material. He told the person asking that he was interested in only two publications: Dwight Macdonald's *Politics* and the *Catholic Worker*. The year was 1946 or 1947.

Regards,
Arthur Sheehan

Warfare State

Route 2
Box 208
Fort Bragg, Calif.

Dear Editor:

An armed Germany has cost the U.S.A. rivers of blood, billions of dollars and made tax slaves of the American people for untold generations to come. Yet, today our tax dollars have put the old Nazi murder machine back in power with a flock of loyal Hitler henchmen in command and an arsenal of atomic weapons at their fingertips. How easy for one of them to touch the button that would cremate millions of people in the holocaust of an atomic war. These same Nazi henchmen are in control of NATO. It is reported that one of them issued the orders that resulted in the mass murder of millions of unarmed and helpless prisoners—Russians, Poles and Jews—in World War II. An American President told these Generals that he was willing to risk the destruction of Americans in order to keep them in power.

We have built up a multi-billion dollar war machine that takes over half of the national income to support it. This huge military buildup has saddled the American people with a national debt of over three hundred billion dollars, with no attempt being made to even hold it at its present level—let alone reduce it. All the income taxes paid by every person in the United States with an income of six thousand or less is required to pay the interest alone on this huge debt, and yet a docile Congress increases it every year without a murmur of protest.

Labor leaders and manufacturers—and even Senators and Congressmen—have sought lush "defense" contracts for their constituents until we have built up the

most powerful "War Machine" in the world. Men kill for a few dollars; What happens when billions are at stake? Our wasteful "Foreign Aid" program dumps billions of our tax dollars into foreign "rat-holes" while our own people are neglected. The cost of this senseless program is added to our national debt—for future generations to worry about.

Our powerful C.I.A. has unlimited power and money at its disposal to meddle in the political affairs of other nations and foment hatred and dissension in order to create the illusion that our huge War Machine is needed for "defense." Cuba, Vietnam and Korea are good examples of the results of this meddling policy. Does the U.S. have a mandate to dictate to other countries to what kind of government they should have?

To label all people who try to throw off the yoke of tyranny, oppression and hunger "Communist" is an old trick that harks back to the Middle Ages when the dirty name was "Heretic" (meaning non-Catholic). Our lust to kill "Commies" is inspired and directed by the same spirit. France, our once good ally and the one to whom we gave the most, can no longer take our stupid and corrupt foreign policy. HOW LONG WILL THIS MADNESS CONTINUE?

Jack Odom

Prisoner's Wife

835 Ridge Avenue
Evanston, Illinois 60202

Dear Martin:

I'm enclosing a check for \$4 for a year's subscription to the *Catholic Worker*.

Although I have not seen the January issue, I have received several letters from people—offers for living accommodations near Minneapolis, and copies of letters to Judge Hoffman, as well as an offer for baby clothes. I wasn't aware until I began receiving letters that you had published Bob's statement. Thank you.

Through some miracle I found a job and will work until May, allowing me to visit Bob only on weekends until after the baby is born (June). I'll be staying with my parents in Evanston until the baby and I are able to travel. Perhaps at that point I'll be able to use some of the generous offers that have been made.

I still would like to spend some time at Tivoli Farm. I just finished Ammon Hennacy's *Book of Ammon*, from which I learned a great deal more about the Catholic Worker. I would really enjoy the experience of living with the group and helping out if possible. Perhaps August or October.

Again thank you for your article in the January issue. I hope I'll be able to get a copy from you so I can at least read it! I have answered all the letters I received with offers for a place to live, but, due to the large amount of letters to Judge Hoffman, have not been able to thank each person individually. Perhaps you could say thank you for me in the next issue. I sincerely appreciate these letters, although it appears that Judge Hoffman did not change his mind (the 60-day limit to reduce Bob's sentence ended January 19). Perhaps they will change his heart, however, and he will be less likely to impose such a stiff sentence should another pacifist come before him.

Thanks again, and I hope to be able to visit with you eventually!

Peace,
Jayne Switzer

P.S.: Bob receives the *Catholic Worker* at Sandstone and thoroughly enjoys it. He was very pleased with the January issue.

Northeast Kingdom

Salesian Missions
Box 30
New Rochelle, N.Y.
Tel.: (914)-633-8344

Dear Editor:

I have but recently arrived in America in order to raise some funds for establishing trade and technical schools in the Kingdom of Bhutan at the top of the Himalayas—where the Gospel has never been preached. The local authorities have requested us, Salesian Missionaries of St. John Bosco, to set up such schools in Bhutan on the model of those we have put up in Assam and Bengal.

Would you be able to interest your friends in this unique venture? Civic and religious groups or parish organizations welcome talks on unusual topics. I have some excellent slides of Bhutan. Should you wish to be present, just let me know and I will come flying, beard and all!

I have visited your Chrystie Street house of hospitality and am full of admiration for the great humanitarian work which is being carried on there.

Sincerely yours in Christ,
Rev. A. Ravalico, S.D.B.
(Procurator for India)

The First Hurrah

175 Chrystie St.
New York 2, N.Y.

Dear Marty:

I just came across this in Vol. II of *War and Peace*. It made me think of Vietnam:

A good general has no need of any special qualities: on the contrary, he is the better for the absence of the loftiest and finest human attributes—love, poetry, tenderness and philosophic and inquiring doubt. He should be limited, firmly convinced that what he is doing is of great importance (otherwise he will not have the patience to go through with it), and only then will he be a gallant general. God forbid that he should be human, should feel love or compassion, should stop to think what is just and unjust. It is understandable that a theory of their "genius" was invented for them long ago because they are synonymous with power! The success of a military action depends not on them but on the man in the ranks who first shouts "We are lost" or "Hurrah."

Bob Steed

Twilight Zone

P. O. Box 35
McIntosh, Fla.

Dear Editor:

I am seeking publicity for unemployed, willing and able to work persons between the ages of 45 (when they are too old to get a job) and 65 (when they are old enough to get a pension). I propose for us the title the *Twilight People* and for our age the *Twilight Age*. (Perhaps *Purgatory Age* would be better.)

I do not even have a plan for anything that can be done to make life better for us. I would be most happy to hear from anyone having such a plan, and from all who would like to participate in some sort of group action to improve our way of life.

To the group I can offer nothing except that I have a versatile typewriter and that as a Quaker I have had many years' experience in accomplishing things through letters to the editor. I have also written many letters to politicians, which, to my knowledge, have never accomplished anything.

If interested please write. But please do not visit. I have nothing to share but my poverty and good will, neither of which are nourishing or warming.

Everett Reid

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.
5. 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.
6. RESTAURANT WORKERS should be recruited wherever possible from the ranks of the pensioners and from vocational training projects.
7. 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.
8. 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.
9. THE MENU should be table d'hôte, rather than a la carte, which is far more expensive.
10. 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.
11. 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.

UNIONS ACT IN POVERTY WAR

By DAVID MASON

At its January meeting, Philadelphia Typographical Union No. 2, to which I belong, voted unanimous approval of the plan for non-profit restaurants for Social Security pensioners. I will attend a meeting of the AFL-CIO Community Services Committee at an early date to request the active support of that body for the project. There is good reason to believe that we may be able to obtain that support. The basis for optimism is the fact that the Greater Washington (D.C.) Central Labor Council has already established a pilot program for community service under the anti-poverty bill. The Washington program will enlist the services of union members, and church, fraternal and civic leaders as neighborhood counsellors to study the needs of poor families and give them information on where assistance can be obtained. A Federal grant of \$13,750 has been appropriated to launch the undertaking.

Labor unions are the logical agencies for carrying on the work of the anti-poverty program. Union members are in close contact with the poor. They have intimate knowledge of poverty. Their unions are basically organizations for getting things done, in contradistinction to bureaucratic establishments whose purpose seems to be the prevention of action.

Action on the anti-poverty program has been very slow in Philadelphia. But official approval of a number of proposals was received from Washington last week, and prospects for effective work now seem to be brighter.

My partner and fellow worker, Marie T. McCafferty, joined me in the first "Loaves and Fishes" radio program, on Sunday, January 24th, on Station WRCV, Philadelphia. The program, titled "Senior Citizens Make News," is broadcast under the direction of Jack Rattigan every Sunday evening at 9:05. It was a good opportunity to explain the project and the Catholic Worker to a large audience, and Mr. Rattigan wants us to give a repeat performance at an early date to report on our further

progress. The Philadelphia Inquirer (on which I read proof for almost twelve years until my retirement in 1963) also carried two good stories on the plan in recent issues.

A public meeting will be held in Waterview Recreation Center, Germantown, to discuss the plan and explore the possibility of obtaining sponsoring organizations for a pilot project. Unfortunately, this meeting is scheduled too late to be reported in this issue; it will be held on Tuesday evening, February 9th, the night before the paper goes to press, so we can only say: see the March issue for further developments.

Meanwhile, I will be glad to receive comments on the project and news of any action readers may undertake in their own cities. Address your communications to:

David F. A. Mason,
2002 E. Madison St.,
Philadelphia, Pa., 19134.

The One Man Revolution

Too many people still search outwardly; some believe in the illusion of victory and victorious power; others in treaties and laws, and yet others in the destruction of the existing order. There are still too few who search inwardly, in their own selves, and too few who set themselves the question whether human society were not best served in the end were everyone to begin with himself and test all the break-up of the hitherto-existing order, all the laws and victories which he preaches at every street-corner, first and foremost and solely on his own person and in his own inner state, instead of expecting his fellow men to try them.

—C. G. Jung

"We all know that our good works are better to the degree that there is less of self in them. The I, me and mine render worthless over half that we do. They are like an ugly cobweb clinging to a beehive and spoiling all the honey."

—St. Francis de Sales



Listen, Catholics

By ELDIE S. LINDEN

In 1961, I was attending a Campaign for Nuclear Disarmament demonstration at Holy Loch, near Dunoon, in Scotland. The demonstration had been organized by the Glasgow Committee of One Hundred, against the Polaris base there. I had come to represent the Catholic CND and was arguing violently against the Committee's methods, even though I did not really understand their position and was inwardly refusing even to listen. As I sat arguing blindly with them, a woman came up and said to me: "I am listening." The very openness of the words revealed to me that this was exactly what I had failed to do.

The woman introduced herself as Dr. Rachel Pinney. She is a member of the Society of Friends and lives in Chelsea. Three years ago she gave up her medical practice to devote all her time to Listening for Peace, or as she calls it, Creative Listening. The idea is to achieve a method of communication that will work in situations where communication normally fails, e.g. my head-on argument with the Committee of One Hundred. Most of us are familiar with what happens when two people of opposed persuasions attempt discussion. One talks and the other waits until it is his turn, overlooking for the most part the content of his opponent's view. As soon as the speaker is finished (and often before), the roles are reversed and the same futile exchange goes on.

Dr. Pinney believes that she has found a method of circumventing this stalemate. It is to attempt, while one is listening to any point of view, for the time involved, to achieve a sympathetic identification with the speaker, no matter how alien or unacceptable his views are such. The listener thus hears in a way he never has before. Dr. Pinney says that it takes about one minute of "listening" before she starts to experience what she describes as "the love in my heart" for the speaker. This is true even if he wants to drop three bombs on Japan now. It is her considered opinion that once the speaker realizes that he does not have to break down a mental barrier with words, he can afford to relax, will be free to express not only his convictions but also his doubts, and may even speak on his opponent's side of the question.

Dr. Pinney's goal is the promotion of international peace. But its potential application to matters of importance is unlimited. I think that we Catholics could use such an approach in our dealings with other religions, especially in this ecumenical age when we are seeking means of valid communication with others. I hope that we may at least reconsider our own attitude in discussion, debate and ordinary conversation.

CITY RETREAT

Cry, lonely heart,
Cry softly along the city-lanterned streets;
Be discreet, cry secretly,
Lest others hear and fear Contamination.

Wind a long mile to find
The fractioned Via Dolorosa.
Cry quietly remembering Christ,
And loneliness calls, "Love!"
Elizabeth McGrath

Notes On Catholic Anti-Semitism

By JAMES MILORD

Parents and teachers do not seem to be clearly aware of their grave responsibility to be fair to the Jewish people when they tell the story of the Passion. The clergy have all too often been the worst offenders. Without intending to, they have planted an aversion to Jews in the minds of children, who are extremely impressionable and whose natural feelings of horror at the sight of the crucified Christ can all too easily turn into an indiscriminate hatred of all Jews.

One nun asked a priest who was lecturing on Jewish influence on Christian life: "Father, do the Jews believe in God?" After hearing another priest lecture on our obligations in this matter, a woman asked: "If he likes the Jews so much, why doesn't he join them?"

It often seems to come as a surprise to children to learn that the first martyrs and apostles and disciples were Jews. Father Gregory Baum, O.S.A. has remarked that when the average Catholic talks about Biblical "Jews," he is thinking of the Scribes and the Pharisees rather than of Peter, James, John and Mary. Actually, only a small part of the Jewish nation ever saw Jesus and only a minuscule segment of the world's Jews heard much about him. Matthew, Mark and Luke stress that the chief priests met at night to plot Jesus' death because "they feared the multitudes."

We must never forget that Christ grew up attending a synagogue and was obedient to its laws. His mind was undoubtedly formed by his Bar Mitzvah (holy initiation) as a boy, and He could not have helped being profoundly influenced by the Torah. There is a correlation between the Sermon on the Mount, especially the Beatitudes, and traditional Jewish teaching. Jesus even expressed himself in rabbinical style and was called Rabbi by some of the people.

Individual Christians, including even popes and saints, have preached that the Jews were an accursed nation because of their share in the death of Jesus, whereas the real teaching of the Church is that the entire world—all of us—are responsible for His death. Jacques Maritain expressed this truth in burning words: "Who crucified Christ? . . . The Jews? . . . The Romans? . . . I myself did."

The need to find a guilty party, a scapegoat, is as old as mankind. But all love, Erich Fromm tells us, must be learned, because loving is an art and any art requires techniques, discipline, and study.

Some Catholics habitually refer to the scriptural curse of the hired mob: "May his blood be upon us and our children." But this curse is infinitely outweighed by the profound words of Jesus: "Father, forgive them for they know not what they do."

Saint John Chrysostom, in his sermons against the Jews, re-

ferred to the synagogue as a "brothel" and accused the Jews of being "lustful, rapacious, greedy, perfidious robbers." Saint Gregory of Nyssa called the Jews "haters of God . . . brood of vipers, slanderers, scoffers, men whose minds are in darkness, leaven of the Pharisees, assembly of demons, sinners, wicked men, stoners and haters of righteousness." This kind of vituperation, along with such edicts as the one issued by the Council of Paris (1212) that forbade any Christian midwife to attend a Jewish woman in labor, helped pave the way for the death factories of Hitler. In 1278, Pope Nicholas III ruled that any Jew who had been baptized through fear and returned to his Jewish faith was to be turned over to the secular arm for burning. The Jewish historian Cecil Roth has described the Papal Cum Nimis Absurdum of Paul IV, which reaffirmed the earlier medieval doctrine that the Jewish people was doomed to "eternal slavery," as "one of the landmarks in the history of human persecution and of Jewish martyrdom." Similar decrees promoted oppression of the Jews in later centuries; perhaps the worst manifestation of anti-Semitism before the Hitlerian orgy was in Catholic France, at the time of the Dreyfus trial. "Thanks to the possibility of indignation being righteous," Aldous Huxley once wrote, "Christians have always felt themselves justified in making war and committing the most hideous atrocities."

Once and for all, we must stop promoting the superstition that the Jewish people are accursed, reprobate or set aside by God for some special destiny of suffering. Many churchmen have acted upon this idea, but there is no theological, historical or human basis for it. The ecumenical movement is now trying to expose the fallacies that have caused so much suffering. The unspeakable persecutions under Hitler were the logical outcome of the diabolical tidal wave of hatred that had been building up for centuries. Our attitude now ought to be one of supreme repentance. We must ask pardon for our lack of love and for our many sins of contempt, sarcasm and bitter invective. Forgive us O Lord—because all these sins of injustice have been directed against Your own Chosen People.

(Ed. note: The late Professor Jules Isaac's important book *The Teaching of Contempt: Christian Roots of Anti-Semitism* has recently been translated from the French and published in the United States by Holt, Rinehart and Winston. We plan to review it in the near future. It was as a result of Professor Isaac's special audience in 1960 with Pope John XXIII that the subcommission of the Secretariat for Promoting Christian Unity, under Cardinal Augustin Bea, drafted the statement absolving the Jews of special responsibility for the Crucifixion.)

"In their book 'Talking of Dick Whittington' Hesketh Pearson and Hugh Kingsmill report an interview with Hilaire Belloc in which he says of the Jews:

'Poor darlings, it must be terrible to be born with the knowledge that you belong to the enemies of the human race . . . because of the Crucifixion.'

I cannot believe that Mr. Belloc is an altogether stupid man. Nevertheless, his statement is on a par with Adam's 'The woman beguiled me and I did eat.' He can hardly be unaware that the Crucifixion was actually performed by the Romans, or, to make it contemporary, by the French (the English said, 'Oh dear!' and consented; the Americans said, 'How undemocratic!' and sent photographers) for the frivolous reason that Jesus was a political nuisance. The Jews who demanded it did so for the serious reason that, in their opinion, Jesus was guilty of blasphemy, i.e. of falsely claiming to be the Messiah. Every Christian is, of course, both Pilate and Caiaphas."

W. H. AUDEN

On Pilgrimage

(Continued from page 1)

the new look is that from now on Trappists, the new ones at any rate, are going to keep their own names, and the lay brothers now dress the same as choir monks.

The next night I spoke to the community in the crypt and I was happy to speak, begging the prayers of this powerhouse for those in Alabama and Mississippi that I am going to visit, as well as for myself. I spoke and answered questions for an hour and a half, and before I went to sleep in the little guest house on the lake near the entrance to the monastery, we enjoyed visiting with the Sherry's, Gerald and Evelyn, who had come out from Atlanta, and getting first impressions of the work of the Council, which Mr. Sherry had attended for some weeks.

Mr. Sherry is editor of the diocesan paper, and before he and his wife left he gave me a list of questions which he begged me to answer and mail back to him as I proceeded on my way. So now that I am settled before a typewriter at the Holy Name of Jesus Hospital (integrated) in Gadsden, Ala., I can add these pages to what I have written for him and send them on to Martin Corbin to include in my February *On Pilgrimage* column. There is always the need for recapitulations.

INTERVIEW

Q. Can you explain briefly the aims and purposes of the Catholic Workers movement?

A. The aim of The Catholic Workers movement is really to further what Peter Maurin (the founder and leader of the movement in 1933) called the Green Revolution. He wanted to make the kind of society "where it would be easier for men to be good," he said. That involved us of course in a program of action, which began with 1) clarification of thought through discussions, courses, retreats, work camps, which go on at our Catholic Worker farm at Tivoli, New York throughout the year, and 2) the running of houses of hospitality where there can be the direct action of the works of mercy, running a breadline, clothesroom, hospice where immediate needs can be taken care of those who come to us. That has meant the building up of a family around the country of people from all walks of life, of different backgrounds, people of every race, color and creed. The leaders of the work are Catholic. There are probably about ten or twelve houses and farms around the country, each autonomous. But the readers themselves throughout the country try to carry on what Ammon Hennacy calls a one-man revolution.

Q. Is there such a thing as Christian Communism?

A. Peter Maurin wrote an essay, to the effect that there was a Christian communism and a Christian capitalism, in which he made his point very clear. The quotation "Property, the more common it becomes, the more holy it becomes," is from the writings of St. Gertrude. It was Eric Gill who said, "Property is proper to man." And St. Thomas said that a certain amount of property is necessary to lead a good life. It would take a book to answer such a question.

Q. How do you think the Church can best assist the War on Poverty?

A. By teaching Holy Poverty—a philosophy of poverty and a philosophy of work. If children took the lives of the saints seriously, they would realize their capacity for spiritual and material action and the importance of their contribution to the Green Revolution. The plight of the migrant and agricultural worker would be alleviated by farming communes such as the kibbutzim of Israel or the collectives and communes of China and Russia and Cuba. Joan Robinson, British economist teaching at Cambridge, has written

favorably about Cuban and Chinese communes. In his book *Paths in Utopia*, Martin Buber says that only a community of communities deserves the name of commonwealth. A great deal of study of cooperatives and small-scale enterprises, as well as a sense of personal responsibility, is necessary in this war on poverty. You find the workers in the interracial movement in the South, determined to begin a war on poverty right where they are, through mutual aid, the use of talents and physical resources, study groups, adult education and so on, before they call in the government for aid. They are starting from the bottom up.

Q. What do you think is wrong with the present approach in this regard?

A. Everyone is saying the problem is too vast for any but public agencies and large-scale government help. People are waiting for Church or Government, or in general for George to do it. We begin with ourselves and give what we have, and the movement spreads. This is the dynamic, organic approach.

Q. What do you think is the minimum that Catholics can do in view of the needs of the times?

A. We should not think in terms of minimum. Aim at perfection. Aim high, and we will get somewhere. God can take the leaves and fishes, if that is all we have, and multiply it. But the thing is to want to give all. A new commandment Jesus gave us, to lay down our lives for our brothers. If we are ready and willing, God can show us what we can do. We are living in a time of crisis. In war the State asks men for everything, to lay down their lives, to endure hardship, loss of family, "blood, sweat and tears."

Q. People have accused you of supporting the Communist take over in Cuba; would you clarify your views on this?

A. With John XXIII, our beloved late Holy Father, I think that where the social aims of Communists are Christian aims they should be supported. Our own bishops have also said this in one of their annual messages. Interracial justice, education for all, medical care, housing for the poor, twelve months' work a year instead of four months—these are good aims. And I can only report what I saw in Cuba, the churches open, retreats and days of recollection being given, catechisms printed, instruction going on. The Catholic schools have been confiscated, yes, but if we listen to Our Lord, Who said, "If they take your coat, give them your cloak too," we could meet such things with holy indifference. These things have happened many times before. All the land taken from the papacy has meant no diminution of her influence in the world. At no time in history have people listened so warmly to the Popes in their encyclicals.

Q. Do you think that the work of the Vatican Council has in any way justified your pioneer work in the dialogue with the community?

A. We are tremendously interested and encouraged by the work of Vatican Council II and are looking forward to the work of the last session, hoping that Article 25 in Schema XIII will be made even stronger, so that they will condemn not only nuclear weapons but all weapons of modern war, napalm, blockbusters, chemical and biological war, as well as nuclear war. And we hope that the teaching on the meaning of conscience will be made clear. Of course we rejoice in the liturgical reform, and thank God for such prelates as Archbishop Paul Hallinan, for their pastoral letters, informing their people as to what is going on.

Q. What is in your opinion the

root cause of the tremendous gap between haves and have nots?

A. One can't answer this question without taking into consideration the entire history of the United States, man's nature, his fall and his redemption. To put it simply, the root cause of the gap is man's greed, avarice, acquisitiveness, his fear of insecurity, and the lack of attention to the teachings of Jesus and the saints throughout the ages.

Q. What must the lay apostolate do in the light of Vatican II to keep it abreast of the call to aggiornamento?

A. Read and study, listen and learn. We have to know God in order to love and serve Him. We have to know our neighbor likewise. As I travel through the country, I am trying to learn what is going on—all the exciting things that are happening—the strength, the courage, the vigor of the struggle going on in the South. They are teaching the rest of the country.

Q. What is the future for the church in America?

A. I'm hoping that young Catholics will become more and more involved in a cause which increases their love of brother (and they will be growing in the love of God). Here is Gadsden, my first



stop after Conyers, Georgia. I find a young Negro Catholic, born in New Orleans, Bennee Luchon, who is involving the whole community, not just in a fight for justice but in the building up of a center where arts and crafts, puppet shows, clothes center for mutual aid, education classes to fight illiteracy to help men get jobs, and many other activities, are going on. He has been jailed six times for taking part in demonstrations. I saw him for the first time in church this Sunday morning, going to the communion rail and getting his throat blessed after Mass. Some one said afterwards that he came here without a cent, lives in one place after another, is fed by the community and is involving everyone. And thank God the Catholic community is involved!

A CALL TO DEMONSTRATE AGAINST UNITED STATES WAR POLICY IN VIETNAM

Thursday, February 18

During the day messages will be delivered to representatives of the 15 nations supporting U.S. policy in Vietnam.

8 p.m. Rally at Community Church, 40 E. 35th Street, NYC. Speakers will include Rev. Daniel Berrigan, S.J., Jay Boyle, Dave Dellinger, John Lewis, Roger Lockhart, Jay Moss and A. J. Muste. Pete Seeger will sing. (Contributions)

Friday, February 19

11 a.m. Sit-in and vigil at the United States Mission to the United Nations, 1st Ave. and 45th St., till closing time, to resume Saturday morning till 1 p.m.

4 p.m. Picket recruiting centers, Broadway and W. 71st St., 125th St. and Lenox Ave. Civil disobedience is contemplated.

Saturday, February 20

11 a.m. to 12:30 p.m. Vigil to indicate support of those engaged in convocation to study *Pacem in Terris* at Hilton Hotel, 6th Ave. between 52d and 53rd St.

12:30 Walk to United States Mission to U.N. for half hour vigil.

Report From Long Island

(Continued from page 2)

the milk he put into his coffee. Another, stricken with a virus and unable to eat, was charged for food even though his meal ticket had never been punched. "He livin' in this camp, he got to pay for his food even if he don't eat it," the crew leader ordered. After five weeks work another man was left with a total of \$28.32. For a full day and half of work a young woman received 12c. Most of the workers are illiterate and numbly accept the long list of words and figures thrust at them by the leader.

Invisible Men

The seasonal workers and the migrants who join them to crowd this area in the fall seem almost invisible to the white people walking the streets of Riverhead a mile and a half away. Scarcely anyone seems to know or to care that tools and canned goods recently were moved from old shacks into new Quonset huts so seasonal workers could live in the shacks. After inspecting homes measuring 8'x12' in which two families live, and administrative assistant in the War on Poverty program shook his head and said, "This is worse than Appalachia."

Suffolk County has begun to take steps to ease the plight of its seasonal workers. This past May the County purchased the largest of the duck farms and has begun to tear down the sheds and to relocate the residents. Approximately 300 families who lived there have been provided with better housing in the eastern part of Long Island.

In recent months, religious leaders have tried to shock their parishioners into seeing the poverty around them and doing something about it. A few have responded by demanding County action and have begun to join together to rid Suffolk of its human blight. If nothing else, this community action has resulted in the asking of a number of basic questions which plague conscientious citizens wherever there are migrant farmers. Should strict state and national laws be enacted to assure that migrant workers will not have to live in conditions unfit for ducks? Should all harvesting and grading be so totally automated that migrant labor will become absolutely unnecessary? If so, can migrant laborers be retrained for industrial work? Yet, even as these questions are being asked, migrant farmers continue to live very much as they did a quarter of a century ago.

Riverhead is the end of the line for New York's migrants. When they arrive here at the edge of Peconic Bay there is nothing for them to do but to stop or to go back South. Many, too poor to return, remain behind, swelling the area's relief rolls. As a result, parts of eastern Long Island have come to resemble a dark corner of Mississippi. Dogs and children play in the dust. The odor of "soul food"—greens, grits, yams and pork—frying in deep fat, fills the air.

Many have given up and apathetically accept welfare checks from "the man downtown." But, last year, a boy who was living in one room with seven brothers and sisters, was found to have an IQ of 136. His high school guidance counselor had placed him in a vocational program to prepare him for a factory job. After graduation something within the boy drove him back to the classroom to study academic subjects. Within a few months he had scored 83 in the State English Regents examination and nearly as high in history and biology. It seems likely that if the boy had received earlier academic training he would have graduated near to the top of his class. Now, only with a great deal of luck will he realize his dream of going to college.

Most of this waste and despair is invisible from the roads leading out to the beautiful beaches of eastern Long Island. Yet here, twin

hours from Manhattan, is a place called "The Bottom" where a dog runs with a gray rat clamped in its jaw; where a man weeps for his daughter burned to death in their toolshed home; where a girl in a red bikini drifts idly by on a cabin cruiser, while two Negro children stare at her silently and in silence turn away.

Ed. note: Mr. Goldfarb's article first appeared in *Jubilee* (168 E. 91st St., New York 28, N. Y.; \$5.00 a year), and is reprinted by permission of the author. For further information about the plight of Long Island's seasonal workers, consult the article "Way Down North" by Frank Salomon in our September 1964 issue.

CONSCIENCE AND ANTI-COMMUNISM

"When are the narrow anti-Communists who trust in the police to combat Communism going to understand that they are promoting Communism every time they decry as Communist the attitudes of those who hunger and thirst after justice, and who want to progress beyond paternalism toward a true promotion of men? In the Northeast of Brazil anybody who feeds the hungry, who clothes the naked, who improves the slums, who fights illiteracy, who opens orphanages and medical first-aid centers, is received well by everybody, especially by the rich. However, as soon as anybody attempts to conscientize the masses he is immediately singled out as a pro-Communist, or as a dangerous leftist."

"Conscientizing means to awaken the people's conscience, to develop their political consciousness. It means to make them realize their conditions of poverty, the value of teamwork and the duty to struggle against injustice and oppression. If Communism didn't exist, the Christian would still be obliged to arouse the political self-awareness of the masses that live in a sub-human condition. To equate this with Communism is to help Communism. To wish to hold back Christians from this task, or even from using this term on the grounds that the Communists are doing the same is to abandon a cause good in itself only because our enemies have adopted it. If Christians refrain from their duty, then when the masses some day become aware of their condition, their revolt against Christianity will be inevitable. It will be impossible to convince them that the Christian's reluctance to conscientize the masses did not stem from a secret compromise with the privileged classes."

—Archbishop Helder Camara, of Olinda and Recife, Brazil, in the *Commonweal* (December 18, 1964).

"Christian piety has all too often seemed to be a withdrawal from the world and from men, a sort of transcendent egoism, the unwillingness to share the suffering of the world and man. It was not sufficiently infused with Christian love and mercy. It lacked human warmth and the world has risen in protest against this piety as a refined form of egotism, an indifference to the world's sorrow. Against this protest only reborn piety can stand: care for the life of another, even material bodily care, is spiritual in essence: bread for myself is a material question, bread for my neighbor is a spiritual question."

—Nicholas Berdyaev, *The Fate of Man in the Modern World*

"Without truthfulness, freedom is impossible. Without freedom, peace is impossible. To reverse the order—first peace, then freedom, then truthfulness—is hopeless."

—Karl Jaspers

Chrystie Street

(Continued from page 1)

image of the Church, particularly in the United States.

Every articulate Catholic in America knows that the CW is pacifist. Over the years, we have been criticized for our position, but since *Pacem in Terris* the pacifist position has been strengthened. Scholars and statesmen are beginning to recognize the fact that historical change is a reality, and Pope John's monumental encyclical gives the progressive forces an almost irrefutable basis for more vigorous leadership and for some "new" thinking with respect to the position of pacifism taken by the CW.

In a lecture at Immaculate Heart College in Los Angeles (of all places) Fred Warner Neal, a professor of International Relations and Government at Claremont Graduate School, pointed out that Pope John called for a "new and serious Western understanding of 'co-existence,'" and went on to state that he had been in touch with Monsignor Pavan of the Lateran University, Rome, who collaborated with Pope John in the actual writing of the encyclical and that the idea for *Pacem in Terris* had developed at the time of "the terrible thermonuclear confrontation of the Cuban crisis of 1962." Professor Neal then told his audience that Pope John had been in touch with President Kennedy and with Chairman Khrushchev "while writing the encyclical" and that one should "never doubt that he was concerned with real and immediate problems and in a practical sense."

Predictably, the conservative Catholic press has already begun to try to sabotage the Convocation on *Pacem in Terris*. However, it was gratifying to see the extensive and favorable coverage that the Convocation has received in many Catholic papers.

Friday Night Meetings

Leading off with Arlo Tatum, who talked to us about the draft law, the Friday night meetings have been especially provocative. Father John J. Harmon, an Episcopalian priest, who is now an associate director of Packard Manse, an ecumenical center at Stoughton and Roxbury, Massachusetts, which is concerned with the renewal of both Church and society, came to us with a moving and passionate message. The silence which filled St. Joseph's House was a tribute to Father Harmon's convictions. Dorothy Healy, the Southern California Communist leader, spoke on "Why I am a Communist." She would have been more effective, perhaps, if she spoke on "Why I Am Still a Communist," but Mrs. Healy, obviously trained in the art of polemics, successfully skirted that issue, although the questions which followed her rather brief formal talk indicated, I believe, that those in the audience were more interested in dialogue than in polemics. Mrs. Healy, I might add, is a personal friend and I know her to be a devoted and dedicated atheist who is passionately concerned with the social injustice of the capitalist system. As she spoke I could not help recalling the words of Pope Paul VI in *Ecclesiam Suam*. "We are aware . . . that there are many who profess themselves, in various ways, to be atheists. We know that some of these proclaim their godlessness openly and uphold it as a program of human education and political conduct, in the ingenious but fatal belief that they are setting men free from false and outworn notions about life and the world and are, they claim, putting in their place a scientific conception that is in conformity with the needs of modern progress . . . We shall, therefore, resist with all our strength the assaults of this denial . . ." The Pope continues: . . . "Dialogue in such conditions is very difficult, not to say impossible, although, even today, we have no preconceived intention of excluding the persons who profess

these systems and belong to these regimes. For the lover of truth discussion is always possible."

The Catholic Worker acts upon those words. Dorothy Healy, an avowed atheist and Communist, has used the platform we offered. We hope she will be afforded subsequent opportunities at Catholic institutions of higher learning; we hope, too, that the Communist Party will open their doors to representatives of the CW and to Catholic organizations generally.

Finally, Michael Harrington. A former member of the CW family, Mr. Harrington is the author of *The Other America*, a definitive study of the widespread poverty which exists in our land. Turning, we hope temporarily, from poverty and its current ramifications, Mr. Harrington delivered a provocative lecture on Thomas Mann and the philosophy of decadence. He was in complete command of his material and his platform presence had a mesmeric quality. We will await his new book on Decadence with a great deal of interest.

Vietnam

Just a night or so after Mr. Harrington talked to us of decadence and its meaning, the President of the United States announced that he had ordered "retaliatory" air raids into North Vietnam. As these words are committed to paper, the mass media are busy announcing that a second air raid has taken place. The people at St. Joseph's House, fully aware of the CW position on Vietnam, were shocked. Concurrently, however, we are also aware of the large numbers of Christians who live quite easily within a climate of opinion which is formed by the press, both secular and religious; a climate which comes into being, perhaps, because of the apathy and indifference of millions.

According to Thomas Merton, writing in *Seeds of Destruction*, "this is what prompted Pope John to speak out against the abuse of the mass media, both in 'Mater et Magistra' and 'Pacem in Terris.' A falsely informed public with a distorted view of political reality and an oversimplified, negative attitude toward other races and peoples cannot be expected to react in any other way than with irrational and violent responses." The best comment, perhaps, on our irrational and violent actions in Vietnam is to say that Pope John insisted on a basic right of the free man: "the right to be informed truthfully about public events." (Paragraph 12, *Pacem in Terris*.) So much for Vietnam. We are not barbarians; we should not act as if we were.

HUAC

Recently, in two Catholic publications, both emanating from the Middle West, the apostles of the poison-pen letter-to-the-editor struck again. Ostensibly defending the House Committee on Un-American Activities (HUAC), their targets were the Rev. William J. Kenneally, S.J., of the Boston College Law School and your columnist. I am a Sponsor of the National Committee to Abolish the HUAC and Father Kenneally (joined, incidentally, by Dorothy Day and Marty Corbin of the CW) signed a petition calling for abolition of the committee. Identical letters attacking us on a personal basis were printed in *Our Sunday Visitor* and *The Wanderer*. The *Brooklyn Tablet* printed a letter personally attacking Father Kenneally. The issue is HUAC, not personalities; what is at stake, I think, is civil liberties and the guarantees of freedom of speech to all Americans.

'Music Hath Charms'

With a 24-watt amplifier supplying the power, Walter Wiatrowski has wired St. Joseph's and Siloe House, so the men on the line can now hear music like the "quartet"

from Rigoletto, "Un Bel Di Vedremo," from *Madame Butterfly*, Vivaldi's "Four Seasons" and the melodies of Mantovani. Moreover with two 8-inch loudspeakers, we can now accommodate larger crowds at our Friday night meetings.

Visitors

He was tall, with a gentle smile. He signed our guest book: James Roosevelt, Jr. A student at Harvard, young Roosevelt, a grandson of FDR, told us of his father's interest in the *Catholic Worker* and we wished his father well in his coming political battle in Los Angeles. We would do the same for the incumbent mayor, the Honorable Sam Yorty. There were two sociology students from C.C.N.Y. They were doing a paper on poverty and they wanted to talk to some of the "derelicts." We tried to straighten them out, but do not have much confidence that we were successful. Their indoctrination seemed complete. People, to these two students, were only sociological categories. Conversely, the conversation of James Douglass, just back from two years of theological study in Rome, was a welcome relief. Jim's articles have appeared frequently in the *Catholic Worker*, and he will be teaching at Bellarmine College in Louisville, Kentucky. We wish him well. One Maryknoll nun drove



up to the front door of St. Joseph's House in a taxicab. As she got out she was followed by two men, both showing a tendency to inebriation. When they came through the door, the nun proudly announced, "I saw them on the Bowery and they looked hungry." Then, after a whirlwind tour of the house, she was off. The two men sat quietly for a bit, then drifted off. We offered food, but they weren't hungry.

The House

Polish Walter has taken over Mike Herniak's duties. Mike, after the TV show, developed infections in his legs and is now recuperating at the Tivoli Farm after a short stay in the hospital. Charley Keefe, our poetic cook, who makes the "best soup on the radical left," has a secret passion: "The Hound of Heaven." *Pacific Radio* continues to be kind to St. Joseph's House. This month I interviewed Professor Gordon C. Zahn, and Dr. Zahn answered all my questions about conscientious objection, the arms race, Article 25 of Schema 13 "on the Church in the Modern World," and a host of other questions, with complete candor. His important book *In Solitary Witness* has just been published by Holt, Rinehart and Winston and will be reviewed shortly in the *Catholic Worker*. Walter Kerell, our artist-in-residence, is feverishly preparing a small exhibition of his work at Barney McCaffrey's Ferewhoin Gallery here this month.

TIVOLI FARM

(Continued from page 3)

of our Chrystie Street staff, who finally took time off to visit us.

Visiting Clerics

Among our visitors to whom we are most grateful, are those priests who have visited us and said Mass for us in our chapel. A priest of the Eastern Rite brought four seminarians one day and sang for us a beautiful Mass of the Byzantine rite. Two priests from upstate New York parishes spent the night with us and both said Mass the next morning. On another morning a priest who is chaplain of the Vassar College Newman Club drove over in a snowstorm to say Mass in our chapel. But best of all, Father Philip Weller, who teaches theology for the laity at Loyola University in Chicago, and is the translator of the Roman Ritual, spent a whole week with us. It was a week of miserable weather, both outer and inner; we really needed those Masses. We are also grateful to Father Weller for all his kindness, for leading rosary and compline and mealtime prayers for us, and for his presence in our house. Once again I want to emphasize that we have a chapel with the Blessed Sacrament, and a room in our house which is reserved for visiting priests.

Ever since we came to Tivoli, I have been hoping that among our visitors would come one who would be willing and able to spend some time helping me. I have a book project with which I need sighted help if I am to finish it. If there should be someone—with patience, a reasonably good reading voice, and some secretarial ability—who would like to spend a month or two (or less if that is not possible) at the farm and help me with this book project, it would be the answer to a prayer.

The routine work of this place promises another antidote to winter doldrums. Hans Tunnesen, Joe Cotter, Larry Doyle, Fred Lund, Alice Lawrence, Joe Ferry, Jim Canavan and others keep food on the table, the dishes clean, and the house running smoothly. Alice Lawrence, who possesses remarkable organizational ability, deserves much credit for this. Marty Corbin has duties enough as editor of the *Catholic Worker* and as manager here at the farm to keep him busy, and cause him to appreciate the help he receives in handling the correspondence from John Sullivan, and Stanley Vishniewski. Frank O'Donnell has been doing an important filing job for Dorothy. Lorraine keeps busy with her writing. When Rita Corbin finds time from children and art assignments, she sometimes bakes special delicacies for the community. Jean Walsh bakes delicious bread, nurses the sick, and shares the job of chauffeuring the Travel-all with Bob Stewart. Even though winter is a slack time, there is still much work to be done.

Winter is for some of us a time for pilgrimages. Joe Dumenski has gone to help out at Chrystie Street for a while. Peter Lumsden, scholar-worker, who worked with the International Voluntary Service work camp during their stay with us last summer and with the American Friends Service Committee when they brought the boys and girls from Harlem for a work camp here in December, and who has been in general a bulwark of strength for us, has set out for Salt Lake City to take charge of the Joe Hill House while Ammon is away on a speaking trip. We know that the Joe Hill House will be well run with Peter at the helm, but we have need of him, too, and look forward to his return. Dorothy Day, whose life is a pilgrimage, is now making a pilgrimage through the South, and is at this writing, I think, in Mississippi. She plans to spend some time with friends of ours, themselves Southerners, who have been working quietly and unob-

trusively for integration for many years. Now they are being harassed by their fellow Southerners—Klansmen. For Dorothy and for our friends in Mississippi, we pray God's great blessing and protection, and that what they do may sow seeds of His love even in the hard hearts of Klansmen, and inspire in all of us the desire and strength to uproot from our own hearts the rank weeds of prejudice that starve the flowers of God's love.

Yesterday, the fifth Sunday after Epiphany, the February cold gave way to thaw. All day the trickling sound of melting snow and ice made aqueous music with the softly falling rain. We move toward Septuagesima and Lent. But now, today, the day after the Fifth Sunday after Epiphany, the sun reaches warm hands to touch me through my Southern windows. The chickadees sing cheerfully. The air is sweet and mild with the irrepressible hope of Spring. Let many islands be glad.

CO-OP IDEA

(Continued from page 3)

workers that makes the day go by pleasantly. They can retire from industry with a pension consisting of two-thirds of their highest pay. Hospitalization is almost entirely paid for by public contributions. The labor unions build huge dance palaces, where young people can get first-rate bands, food and soft drinks at low prices. Some form of adult education is always going on.

At the college, students from Africa and Asia learn how to set up agricultural co-ops and cooperative banks and transportation systems. Never believe that you cannot teach young people the most complicated economics, provided they are given the opportunity to apply it in the service of their own people. What a strong influence the Rochdale principle of co-operation has had! Allow me to quote Mr. W. P. Watkins, former director of the International Cooperative Alliance, on "The Cooperative Idea":

"As Peter Kropotkin proved in his classic 'Mutual Aid,' Co-operation springs from something very deeply implanted in human nature. British Co-operation differs from traditions or spontaneous mutual aid and from co-operation (without the capital c) in that it consists in working together according to definite principles which took considerable time and experience firmly to establish. Co-operation originated in the marriage of working-class mutual aid and the social teaching of Robert Owen and other critics of the effects on Society of the Industrial Revolution of the 18th century. These critics asserted the priority of the community welfare over individual gain and the superiority of Co-operation to competition. They set the ideal and the goal—but it soon became clear that this was attainable by working people only insofar as they could acquire the material means. The Co-op Society, hitherto simply a means of cheapening the price of bread or other necessities, thus emerged as a 'mechanism' for individual and collective saving, or in other words, the generation and direction of the economic power conferred by the possession of capital and its employment in common."

"I have hardly any desires, but if I were to be born again I should have none at all. We should ask nothing and refuse nothing, but leave ourselves in the arms of divine Providence without wasting time in any desire, except to will what God wills of us."

—St. Francois de Sales

THE CHURCH OF THE POOR

(Continued from page 1)

globe is the crushing, gruelling and depersonalizing poverty and squalor in which a billion and a half human beings are submerged in this year of salvation, 1965. One small group of nations has become wealthy beyond imagination. These nations of the North Atlantic represent sixteen per cent of the world's population and consume over seventy per cent of its wealth. The other eighty-four per cent of the world's population must somehow get along on the other thirty per cent of wealth.

This is not all. The gap is widening: the rich grow richer and the poor poorer. A bishop from one of these poor countries recently told me: "My people live not only in poverty but in permanent misery." This poverty brings about all types of human sufferings. The first is the nagging, painful hunger in the pit of the stomach which can never be satiated, day or night. In 1964 alone, some thirty-five million people (among these, millions of innocent children) literally starved to death on this globe. Poverty brings diseases that cannot be cured, because there are no medical facilities. Illiteracyounds in these lands, where the great majority can neither read nor write. This poverty breeds slums that make Harlem look good by contrast, whether we call them slums, bidonvilles, or favela. It breeds crime and vice on a scale that will stagger any civilized human being. Poverty in these countries means that most people will die before they reach the age of 35 and that death will be a sweet release.

The worldly paradox comes to play when we realize that for the first time in human history, we have the technical know-how to wipe out all poverty from the face of the earth. What is lacking is not the resources or the money to do so, but the will on the part of the wealthy peoples of the earth to do so. This is a fact. Last year the Congress of the United States grudgingly gave 1.8 billion dollars to strengthen the weak economies of the poor nations. This was only after earnest pleas from the President and many brutal arguments on both floors of the Congress. The fifty-one-billion-dollar military budget, to be used for destruction, death, and if necessary, murderous nuclear intent, was approved in a matter of minutes, with no debate. American Christians must seem a strange breed of Christians when year in and year out they countenance such mockery and hypocrisy on the part of their representatives. Last year, Americans spent thirty billion dollars for their vacations, in other words, they thought their vacations fifteen times more important than the needs of the millions of the world's poor to be helped by the foreign-aid bill.

American Catholics, Fr. Edward Duff, S.J., has reminded us, are currently troubled by the thesis of Rolf Hochhuth's *The Deputy*; they are disturbed by the accusation of Guenter Lewy's book that the Church in Germany failed to face up to moral evil, failed to look beyond its institutional interests. Will future generations accuse us of preoccupation with our magnificent building programs to the point of hideous insensitivity to the brutal hunger, misery and ignorance of countless millions of our fellow human beings throughout the globe? Our preoccupation with such building programs must seem a mockery of Christian commitment when we look out of our institutional walls just for a second to see a billion and a half human beings go to bed hungry every single night of God's Holy Year. When we view such a scandal, is it any wonder that we believing Christians need honesty and courage in admitting our own responsibility for the thundering advance of atheism in a world in which for two thousand years the

Gospel has been preached. It is because our individual and collective conduct as Christians has so seldom conformed to the evangelical spirit of poverty that whole masses of the world's population look away from Christianity in disgust and horror. When they witness the sickening spectacle of a Congress of this "Christian nation" cutting to pieces a miserable two-billion-dollar foreign aid bill, which would provide economic and technical assistance to millions of their fellow men, while these same comfortable Christians idly sit back to enjoy a GNP of over 625 billion, it is no wonder that Atheism is on the increase all over this great land of ours. Even at home, the forty million poor Americans must accept a miserable nine hundred million dollars as crumbs from the hands of the rich in an anti-poverty bill.

Meaning of Riches

In this context, the words of Vatican II on poverty come as both a warning and a hope. They are a warning to the affluent Christians in many countries of the world, who must henceforth understand very clearly the Christian meaning of wealth and riches. If a Christian has wealth, he must use it in the service of the brothers who are poor and in need. The gospel is very blunt here: only by sharing, only by giving of himself and his wealth can the rich Christian hope to escape the clear condemnations of many of the gospel texts. The Council's words are an appeal to return to this evangelical poverty of spirit and in fact which is essential for entrance into the Kingdom of God. The tendency to materialism is one of the foremost dangers of the Western world; concomitant with this pragmatic materialism is apathy and unconcern towards the poor of the rest of the world. This blindness of heart will find no forgiveness either here or in the next world. The poor, in a sense, are God's gift to Western man, a last appeal to salvation to a portion of mankind grown fat and selfish in its superabundance and absolutely blind to the evangelical message of poverty and service so necessary for salvation.

But the Council's words are also words of hope; hope to affluent Christians that there is still time to see Christ in the millions of the world's poor before their hearts are shut off from salvation by this blindness to the poor; hope to the world's poor as well, by reminding all men that each is his brother's keeper and that, in the words of John XXIII, "We are all responsible for the poor of the world" (*Mater et Magistra*). Hope, too, that what is impossible to man is possible to God, that the words of the Holy Spirit addressed to all men through the Council Fathers will penetrate the hardening hearts of many Western Christians.

Scriptural Authority

This doctrine of evangelical poverty is part and parcel of practically every text of the New Testament. Jesus, during his short stay on this earth, deliberately chose to be poor, lived with the poor and showed preferential love to the poor. They were His constant companions, and the spirit and reality of poverty would be one of the main characteristics of His kingdom. The gospel texts establishing this truth are so numerous that it would simply be impossible to cite them all.

Jesus Christ was born poor, lived poor and died a poor man's death. He was born in a manger (*Luc 2:7*); the offering given at His presentation was that of the poor (*Luc 2:24*); He was known and even disparagingly referred to as "the son of a carpenter" (*Math 13:55*); He claimed no permanent abode while performing His public ministry (*Math 8:20*); His death was that of a poor naked and crucified criminal (*Jn 19:23*);

He was even buried in the tomb of another man (*Math 27:59*).

The preferential love which Christ had for the poor is proverbial throughout the evangelical texts. The bulk of His ministry was spent among the most despised of men of the society of His time. The first to be told of His birth were poor shepherds (*Luc 2:8*); His disciples were fishermen, a poor class (*Math 4:18*); His love for the multitude was spontaneous and affective (*Math 9:35; 10:3*); one of the signs of His mission was that He had been sent to preach the gospel to the poor (*Luc 4:8*). Many times He openly defended the cause of the poor (*Luc 16:19; Mk 13:41*); Christ continuously identified Himself with the poor (*Math 25:31*); He had some very harsh words for the rich who were selfish with their wealth (*Luc 6:24*).

The importance of poverty for every man who wishes to enter His Kingdom is fundamental in the Sermon on the Mount. Poverty of spirit and of fact is listed first in all the evangelists. Nor was His proclamation of poverty restricted to "spiritual" poverty, it must tend to express and incarnate itself in actual *de facto* poverty. In this way, Christ was clearly teaching that the spirit of poverty (once again, that paradox)



enables us to realize the blessedness of material poverty, and that such a spirit is more easily attainable when one is materially poor than when one lives in the midst of riches. Thus He proclaims the poor to be blessed (*Luc 6:20*). The service of Mammon is opposed to the service of God (*Math 6:24*); severely rebuked those who strive only after material goods (*Math 6:30*). He warned against riches, which tend to choke the Word of God (*Math 13:22*); material possessions are only of a very temporal nature (*Luc 12:13; Math 6:19*); proclaimed that detachment is a necessary element of Christian perfection (*Math 19:16; Luc 14:33*). He continuously reminds us how difficult it really is for the rich to work out their salvation (*Math 16:22*). Christ promises great rewards for those who renounce earthly goods for the sake of the Kingdom (*Math 19:27*). Above all, as an example to the rest of the faithful, He commands His apostles to be poor in the exercise of their mission and ministry (*Luc 9:3*).

The Stumbling Block

The teachings of Christ on poverty, both in word and example, are astounding and even scandalous, except to him to whom God has given the grace. In the sick world of the materialistic and selfish twentieth century, this doctrine appears once again to be the "stupidity" and "stumbling block" which St. Paul noted in his first epistle to the Corinthians. But with this twist: it is a "stupidity" to many who bear the name of Christian in the midst of plenty.

Yet the Church is the living continuation in space and time of the mystery of Jesus Christ. It must therefore show forth in its words and actions the very poverty of its Lord and Master as well as its deep solicitude for the poor and rejected of this earth. In the words of Pope Paul VI: "The poor is the image of Christ, even a living sacrament, as it were." Thus the Church must be renewed to restore its pristine evangelical message of poverty to the world. That is why Pope John could say that Vatican II, in its efforts to "restore to the visage of the Church the same resplendence of purity and simplicity which characterized her at the beginning," is providing an exceptional opportunity for the Church to rid herself of all that actually impede her from being, in the eyes of the world, poor like Jesus Christ.

The Church must manifest her preferential love for the poor in concrete ways in order to benefit the great masses of poor all over the globe. The world today expects more from the Church than mere expressions of love or enunciations of general principles; it asks for tangible and concrete proof of this love. The whole Church, from bishops to laymen, must take a stand, clearly and courageously, in favour of the poor every time they are victims of any injustice. This evidently implies a more forceful stand on racial discrimination, medical aid for the aged, urban renewal in all of its forms. Thus her solicitude for social justice in concrete examples will become a proof of her love for the poor. She must rebuke public authorities when they fail in their obligations to take the necessary measures to solve or alleviate the most urgent social problems of the day.

The Church must continuously remind herself and all men that the rich have no special claims among the people of God, except that they have been given a special obligation, by virtue of their wealth, to be servants of God's poor. They themselves must be poor in spirit, in the above mentioned sense, and this attitude should characterize all of their actions. The Church has a heavy responsibility to remind the rich that unless they are poor at least in this sense, their chances for salvation are very slim indeed. The poor belong to the Church in their own right, as born citizens of God's Kingdom, who have a first claim to His mercy and love. In the Church of God, they have the primacy of honor. The Church must always uphold this hierarchy of spiritual values, not only because Her Divine Founder did so before Her, but also to neutralize the idolatry of riches which in so many ways dominates modern society.

It is true that even if the Church should offer all this testimony to

poverty and to her predilection for the poor, to her exalting the virtue of poverty, the world will not immediately come to believe in Christ and receive the good news of salvation. But at least the Church will have been able to surmount one of the greatest obstacles which prevents so many people from recognizing her as the body of Christ, as the continuation of the mystery of the poor man of Galilee. She will thus render the way to faith easier for those who seek this evangelical testimony as the indispensable credential of the true Church of Jesus Christ. The Church, if genuinely and really poor, will be the best proclamation of Christ to the world. Without it, we can forget about *aggiornamento* and continue to emphasize a defunct apologetics from which many men of good will turn away, shocked and scandalized. They wish to see Christ, and what we continue to give them is cold rational argument.

There is much more receptivity to true Christianity among modern men of good will than many of our apologists even dream of, but the crux of the problem is the manner in which Christianity is proposed to them. They simply do not recognize the evangelical Christ in the pomp, wealth and institutional power with which the Church in the United States has, in some respects, been invested. They will recognize Christ in His Church only when His Church becomes like Christ who, "being rich, made himself poor for our sakes, that he might enrich us with the poverty" (2 Cor 8:9).

Ed. Note: Father Riga lives in Buffalo, N. Y. and graduated *summa cum laude* from Loyola in theology and philosophy. His writings have appeared in the *Commonweal*, *Continuum*, *Theological Studies* and other publications. His most recent book, a commentary on the Encyclical *Pacem in Terris*, was published last year by Herder and Herder.

Asylum

I would listen again
to their murmuring
souls like wind in
the ancient spruce

I have not heard
the rain or seen
these many years
a May-apple ring.

I am rigid in
silence and fear
is the mad dog
I cannot see.

Hope is a dry
marble necrology
bending the heavy
angle of years.

Harold Isbell

FOOD NEEDED IN MISSISSIPPI

Residents of Sunflower County, Mississippi and a skeleton crew of COFO (Council of Federated Organizations) workers left over from the summer project are making headway for the Freedom Movement in Senator Eastland's backyard. Four small communities have had large turnouts for voter registration. An overwhelming number also "voted" in the Freedom election at the time of the national election. Boycotts and selective buying campaigns have begun as a protest against the power structure, and the young people have begun integrating the Sunflower library.

However, there have been reprisals. Besides harassment and continual violence, residents have lost their jobs and elderly people have been cut off from their State and Federally financed Public Welfare grants. George Winter, a COFO worker, reports a particularly bad situation in the community of Sunflower, where thirty families are on the brink of starvation. These people need canned meat, rice, dried beans, dry or canned milk, and other canned foods.

Interested people can send food or money to:

COFO
P.O. BOX 30
INDIANOLA, MISSISSIPPI

and goods will be distributed to meet a growing need.