

# CATHOLIC WORKER

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## Housing

I have a vague remembrance, almost as though I had dreamed it, of my father telling me that the old Irish Brehon Code had a law, called the Law of Ancient Lights, forbidding anyone to shut out the sun, and the moon and the stars, from another man's window. The idea of such a good law, so full of wisdom and depth, fascinated me, to the point that I began a story, called the City of Ancient Lights. It told about a man who lived in one of those two-story framework houses you sometimes can still see squeezed in between tenements in New York City. This hero of mine went to law against a landlord who built a four-story tenement next door to him. Every night when there was a moon, the hero of my story had gone to sleep watching the shadow of the apple tree branches in the moonlight on the bedroom floor, but the building rising beside him soon shut that off forever. Of course when he went to law, although his case was well contested, the United States courts paid no attention to the old Irish Brehon Laws—indeed I am sure that the Irish cities pay no attention to them either—and he lost his case. To make a long story short, he and a group of friends who agreed with him, decided to leave the city, and go off and found a village called the City of Ancient Lights, where it was as unthinkable and illegal to trespass on a family's sunlight and moonlight and starlight, as it now is to build on his land.

When I used to visit children boarded out in foster homes, we were required to see that their bedrooms allowed a certain amount of cubic air space per child. The truth of the matter is that, to put it in that technical manner, we all need a certain amount of cubic air space, and also, as the old Irish Brehon Code comprehended so wisely, we all need sunlight and moonlight and starlight, and have a natural right to them. When you get right down to it, why should the element of earth, of land, only have been considered real estate and not to be trespassed on? The light of the sun and the stars are real, even in the limited sense that real estate operators use the word really as denoting visibility.

When one goes out into the suburbs and sees the little houses

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"There is a fight against Communism that produces no results. What really matters is to achieve, in the face of Communism, the Christian ideal of community."

"The characteristic of Materialism is violence; that of Christianity is Love."

Cardinal Saliege

## SAINT JEROME



## Mott Street

This Sunday afternoon seems to be the hottest and sultriest that we have ever suffered here on Mott street. Most of our group have wisely departed for weekend visits, Jack English left for a Catholic Action conference in Brookfield, Conn., Irene Naughton journeyed to our farm in Newburgh, while Cabot, Eileen, Mary Lou and Cy spent the afternoon at Coney Island. Despite the heat numerous men congregated in our courtyard in order to receive their bowl of hot soup. The thought of steaming hot soup today causes one to flinch, but the men are hungry regardless of the

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## The Jews

There continues to be among some Christians a persistent and never dying detestation of the Jew. Our God, who as man was a Jew, would be unwelcome in the homes of these Christians. He would not be acceptable "in the best circles." He and His Blessed Mother and St. Joseph would, by agreement among Christians, be excluded from apartment houses and from occupations and from schools. He would be lynched today, as a Jewish radical, by Christians. They who in theory adhere to Christ, who agree that under the New Dispensation there is neither Jew nor Gentile, but that all men are of one family as actual or potential members of the Mystical Body of Christ—they would still insist on these distinctions, still believe in Gentile superiority, still relegate the Jew to the Ghetto. Keep Christ in the Ghetto. Keep Christ there as a prime leader in a "Jewish Plot" to dominate the world.

There are the Christians who find Zionism acceptable because they welcome a solution which would relegate the Jews to some portion of the earth where they would no longer have to rub elbows with them in the subways, nor be disturbed that other than Gentile eats, sleeps, walks in white Gentile America. Christ walks in white Gentile America, walks as a spectacle to the nation, walks by the side of His Jewish blood brothers, fills the Ghetto on Manhattan's lower east side, rubs elbows with white Gentile Americans in the subways—eats, sleeps, walks in white Gentile America to the disgust of those who worship Him as God.

Christ is the one meant when the kids on Baxter Street wrote "Jew's stink" in the wet pavement beside the Franciscan Church. It is He who is the object of "kike" and "sheany" slurs. He is the subject matter for innumerable jokes.

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## The Negro

We have postponed writing about this place, because we wanted to visit it and write about it here, but we can wait no longer but must give an idea of it from what Fr. Andrew of the Missionary Servants of the Most Holy Trinity and others have told us.

The Sacred Heart Agricultural school is a high school for Negroes down in Camden, Mississippi, and the beginnings of a village on the land such as Peter Maurin has been talking about for years. It recalls the work of the Jesuits in Paraguay and of the Franciscans in the southwest.

A little report by Fr. Andrew gives a synopsis of a tremendous piece of work. If we could only have many such centers throughout the South, if only every mission could proceed along these lines. These give a picture of men of vision, and any help that can be sent them for their work, and to spread their work would be of great help to the cause of the Church in the South.

"We shall use this land we are buying to divide into plots for our project," Fr. Andrew said, "the project is for the benefit of the Negro in this area. So far, we have built a school, a clinic and a church."

"All the work was accomplished by the people themselves. We did the planning and directing, but the

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"Why is it that Communism flourishes in countries that have Christians? Is it not the consequence of a great disappointment? This disappointment, however, comes not from Christianity, but from Christians."

Cardinal Saliege

LET IT STAND THIS YEAR TOO:  
SO THAT I MAY HAVE TIME TO  
DIG & PUT DUNG AROUND IT:  
PERHAPS IT  
MAY BEAR  
FRUIT



ST. LUKE  
13: 6-9

## On Pilgrimage

Again we print the paragraphs "Do Not Register." Registration is the first step to war. During the course of the month we distributed the paper in front of high schools and colleges throughout Manhattan and Brooklyn. On August 30, Robert Ludlow, Irene Mary Naughton and I, setting our affairs in order, as the saying goes, went forth, I should like to say, like an army with banners. Which means that we joined about thirty-two others on a picket line in front of Washington Irving High School, one of the places for the twenty-five year old to register. I must

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## Labor

In an article titled "Toward Peace in Labor," (Colliers' March 6, 1948) Senator Robert Taft makes the outright claims that his law has brought peace to the field of labor relations, has kept the rights granted labor by the Wagner Act intact, is supported by many union leaders, and has brought justice to labor. In addition to these sweeping claims, he implies that the law has made the field of labor relations less complicated because his law is clear, easily understandable, and quickly and easily enforced. Let us examine these claims in the light of FACTS and events.

(1) Has the Taft-Hartley Law brought peace to labor?

Events which have taken place since its passage show the opposite; it has brought brutality against workers. It has brought the use of the injunction and warfare against strikers reminiscent of the depression years. Thanks to this law we are moving backwards, not ahead in the field of labor relations. An example of the peace brought by this law: In Tennessee, recently, the workers at the Nashville Corporation went on strike when that corporation refused to recognize the NLRB election. The company said the union officers had not signed the non-Communist affidavits. However, the election had been held the day before that section became law.

The NLRB ordered the company to recognize the election, but the corporation refused, and instead, used violence to break the strike. Under the Taft-Hartley Law they got an injunction, and Lynn Bomar, Commissioner of Public Safety, had several union officers beaten brutally. One of these union officers went to the hospital with broken ribs. The charges were trumped-up charges of reckless driving and vagrancy. Thus, in the case of the strike at the Nashville Corporation, we see industrial warfare, not peace. However, this is not the only example of the outbreak of violence against labor under the Taft-Hartley Law.

The CIO meat packers struck for 29 cents an hour and are, after weeks of violent opposition, ready to accept 9 cents an hour. By violent opposition, I mean that the police took clubs and beat the

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## Revolution & Detachment

By ROBERT LUDLOW

At the basis of personal and economic ills lies the failure to realize and practice the Christian virtue of detachment from the goods of this world. A failure to seek first the Kingdom of Heaven and rely on God for those necessities of life without which our physical existence would terminate. The capitalist economy is built on an excessive self-interest that urges people to lay aside rather than utilize present wealth. It encourages thrift. It asks that we look forward to our old age and make proper material preparation for it. It encourages an ideal of luxury for the dominating class and perpetual subsistence for the proletariat. The materialist revolutionaries do not discard this un-Christian viewpoint, they do not hold out the Christian virtue of voluntary poverty and detachment, but rather appeal to the same self-interest as do the capitalists—their object is

to establish all in luxury and to realize perfection within the temporal order. The Christian revolutionary, who must proceed along pacifist lines if he is to conform to the mind of Christ, rejects the bourgeois capitalist mentality and holds forth the ideal of poverty for all—of detachment from the goods of this world. For the Christian realizes that in proportion as we attach ourselves to material things so do we detach ourselves from God. Thus the Christian radical bases revolution on transcendental values and such a revolution is one that sinks into the individual as well as into society. The individual must begin to live differently, he will not have a kindred mentality with the bourgeois. His radicalism will have deep roots, it will not be a bohemianism.

The poverty which the Christian

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## On Distributism—3

(We had printed the two former articles on Distributism in the June and July-August issues of The Catholic Worker, when we came across a pamphlet, An Outline of the Social Philosophy of DISTRIBUTIVISM by Rev. John J. McDonough of the Pittsburgh diocese, which was printed in 1939, that fatal year, marking the outbreak of the second world war. This explains perhaps why we overlooked a pamphlet which we should have reprinted at that time. It was made up of a series of radio addresses, and was first printed in the Pittsburgh Catholic, and we are printing it again because it is an American contribution to Distributist literature. Now more than at any time before are we being forced to offer an alternative social philosophy to that of Marxian communism and American capitalism.)

Distributism is a generic term. More than a social and economic philosophy, it is an attitude of

mind, and a way of life. This short explanation of the chief tenets of Distributism is presented with the hope that it will induce listeners to read the books that present the complete picture, like Hilaire Belloc's "The Restoration of Property," and "The Crisis of Civilization." (See appended list for additional references.)

Undoubtedly, the most important social documents of our times are the Encyclicals "Rerum Novarum," of Pope Leo XIII, and "Quadragesimo Anno" of the late Pope Pius XI, on reconstructing the social order. These social letters contain the basis for the Proprietary or Distributist State. Thus, we have Leo XIII, in discussing the condition of labor in 1891, saying that the great labor question could not be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be

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PETER MAURIN, Founder

Associate Editors:

JACK ENGLISH, IRENE NAUGHTON, ROBERT LUDLOW,  
TOM SULLIVAN

Managing Editor and Publisher: DOROTHY DAY

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## On Education

It is not the proper duty of Christianity to form leaders—that is, builders of the temporal—although a legion of Christian leaders is infinitely desirable. Christianity must generate saints—that is, witnesses to the eternal.

The efficacy of the saint is not that of the leader. The saint does not have to bring about great temporal achievements; he is one who succeeds in giving us at least a glimpse of eternity, despite the opacity of time.—HENRI DE LUBAC.

The whole problem of unity and uniformity is one which colors and disposes all of our social institutions today. It has had a mighty and devastating effect on the whole of the structure of education generally and upon Catholic education particularly.

Until we rediscover the fact that unity rests not in absolute agreement and complete identification, but rather that it has its basis in charity, and concordance informed by love, we will continue along the present mad path of regimentation and individualism. For regimentation instead of being opposed by individualism, as is superficially assumed, is in reality the most extreme expression of it. The basis of uniformity today is in reality opposed to the whole Christian concept of unity which presupposes brotherhood and community.

Using the encyclical of Pius XI on the Christian Education of Youth as a measure of evaluation it is not extreme to say that the whole of Catholic education we are familiar with in America today falls far short of the ideal Christians should be driving toward. Yes, we can point to the catalogs of our colleges and to the prefaces of our diocesan outlines of study and show how some mention is made of Christ and the work of His Spouse, the Church. We do give lip service to the witness of the Holy Father, but how far in reality and in activity do we try to integrate the natural and the supernatural which should be the aim of any Christian approach looking to the formation of the mentality of youth. How far do we cooperate with the entire tendency of modern education of departmentalizing life and work?

Is not the entire concept of modern education (a concept which is accepted by Catholics generally, and which is taught as a definite approach in the Catholic schools of education) that teaching is a question of drawing out from the inherent qualities of man those abilities we wish to develop in order that the student may better fit into our present-day environment, that education is a question of *educo*, of drawing out and instead of leading man to something beyond himself.

"Such," the Holy Father says, "easily fall into error because instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to the passing things of the earth. Since education consists essentially in preparing man for what he must be and for what he must do here below in order to attain the sublime and for which he was created, it is clear that there can be no true education which is not wholly directed to man's last End."

In this nation of standardized values we have done a pretty good job of cutting a definite pattern which all of our schools must fit. The various associations and accrediting agencies, our Regent's boards with their testing and standardized practices have determined just what constitutes an educated man today, how he is to be educated and such details, seemingly unimportant of how much time and emphasis is to be given to the various aspects of education. And the Catholic schools in their desire to produce successful citizens and not saints, petty bourgeois and not integrated Christians have conformed to all of the pagan standards. The dollar sign truly has been superimposed on the cross.

Our schools devote perhaps a couple of hours a week to the study of religion, and because credits in religion are not transferable to the secular colleges the study of theology in our schools has disappeared or at best is a stepdaughter only tolerated. We teach courses in philosophy in which it is boasted that nothing will be taught which can't be backed up and proved by reason and our students leave the portals of Christian institutions convinced that they have mastered the intricacies of Christian thought (and avoided its simplicity) when in reality they have supped sparingly of the thought of pagans who lived hundreds of years before Christ. Before we can return Christ to the market place we must return Him once again to the classroom.

We must return once again to the reality that the Christian

There is a character in *The Plague*, by Albert Camus, who says that he is tired of hearing about men dying for an idea. He would like to hear about a man dying for love for a change. He goes on to say that men have forgotten how to love, that all they seem to be thinking of these days is learning how to kill. Man, he says, seems to have lost the capacity for love.

What is God but Love? What is a religion without love? We read of the saints dying for love and we wonder what they mean. There was a silly verse I used to hear long ago, "Men have died and worms have eaten them but not for love." I have no idea where it comes from. And nowadays in this time of war and preparing for war, we would agree, except for the saints. Yes, they have died for love of God. But Camus' character would say, "I mean for love of man." Our Lord did that, but most people no longer believe in Him. It is hard to talk to people about God if they do not believe in Him. So one can talk and write of Love. People want to believe in that even when they are all but convinced that it is an illusion. (It would be better still to love, rather than to write about it. It would be more convincing.)

### Comparisons

In the old and new testaments there are various ways in which the relationship of God and men are mentioned. There is the shepherd and his sheep. "The Lord is my shepherd." "I am the Good Shepherd." The animal and the man. There is the servant and the master, there is the son and the Father, and there is the bride and the bridegroom. "Behold, the bridegroom cometh." The Song of Songs, the Canticle of Canticles is all about love. "Let Him kiss me with the kisses of His mouth."

It is hard to believe in this love. In a book by Hugh of St. Victor which I read once on the way from St. Paul to Chicago, there is a conversation between the soul and God about this love. The soul is petulant and wants to know what kind of a love is that which loves all indiscriminately, the thief and the Samaritan, the wife and the mother and the harlot? The soul complains that it wishes a particular love, a love for herself alone. And God replies fondly that after all, since no two people are alike in this world, He has indeed a particular fondness for each one of us, an exclusive love to satisfy each one alone.

It is hard to believe in this love because it is a devouring love. "It is a terrible thing to fall into the hands of a living God. 'If we do once catch a glimpse of it we are afraid of it. Once we recognize that we are sons of God, that the seed of divine life has been painted in us at baptism, we are overcome by that obligation placed upon us of growing in the love of God. And what we do not do voluntarily, He will do for us. Fr. Roy, our dear Josephite friend who worked with us at Easton and who has been these past two years in a hospital in Montreal learning what it is to be loved, used to tell a story of a leper he met at a hospital up on the Gaspe peninsula, the leper complained to him, 'how could he believe in the love of God?'"

### Story of a Chicken

Fr. Roy proceeded to tell his favorite story. First of all there is dirt, the humus from which all

## To Die for Love

things spring, and the flower says to the dirt, "how would you like to grow and wave in the breeze and praise God?" and the dirt says "yes," and that necessitates its losing its own self as dirt and becoming something else. Then the chicken comes along and says to the flower, "how would you like to be a chicken and walk around like I do, and praise God?" and the flower assures the chicken that it would like it indeed. But then it has to cease to be a flower. And the man comes to the chicken and says to it, "How would you like to be a man and praise God?" and of course the chicken would like it too, but it has to undergo a painful death to be assimilated to the man, in order to praise God.

When Fr. Roy told this story he said with awe, "and the leper looked at me, and a light dawned in his eyes, and he clasped my hands and gasped, 'Father!' And then we both cried together."

Fr. Roy is a child-like man, and the Russian leper up in the Canadian peninsula was a simple sufferer, and he saw the point that Father Roy was trying to make and he began to believe in this love, and to see some reason for his sufferings. He began to comprehend the heights and the depths, and the strange mystery of this devouring love. But it still takes the eyes of faith to see it.

The love of God and man become the love of equals as the love of the bride and the bride groom is the love of equals, and not the love of the sheep for the shepherd, or the servant for the master, or the son for the father. We may stand at times in the relationship of servant, and at other times in that of son, as far as our feelings go and in our present state. But the relationship to which we hope to attain, is that of the love of the Canticle of Canticles. If we cannot deny the self in us, kill the self love, as He has commanded, and put on the Christ life, then God will do it for us. We must become like Him. Love must go through these purgations.

### Love an Illusion?

Unfortunately when we speak of the human love of man and woman, most people, though they hope against hope, still regard it as an illusion, a great and glowing experience, a magic which comes into their lives for the sake of the procreation of the race. They assume and accept the fact that it will die, that it will not last, and in their vain clutching at it, they will put off one partner and look for it in another, and so the sad game goes on, with our movie stars going from the fifth to the sixth bride, and swearing the selfsame promises to each.

*The Best Years of Their Lives* had a sad and cynical ending. While one young couple plighted their troth, exchanged their promises, another young couple disregarded promises already made and fell into each others' arms to try to regain, to recapture love once more. Illusive love!

Vladimir Soloviev writes in *The Meaning of Love* about the need to study this problem, to seek the growth of this love, so that the force of love may be set loose in the world today, to combat the terrible force of hate and violence that we have unleashed. Fr. D'Arcy deals with the problem in "The Mind and Heart of Love." De Rougemont, in "Love in the Western World," writes also about this

work of love. They may be hard reading for those who seem to learn of love by reading best sellers and seeing the prize movies. But the very fact that all best sellers and prize movies deal with this very theme of love should make the man of today turn to such books of these and get down to a study of what is most vital in our lives.

That most people in America look upon love as an illusion would seem to be evidenced by the many divorces we see today—and the sensuality of despair that exists all around us. But all these divorces may too be an evidence about love. They hear very little of it in this war-torn world, and they are all seeking it. Pascal said of love, "You would not seek me if you had not already found me." Just so much faith is there at any rate. A faith in love, a seeking for love. It is something then to build on, amongst the mass of people who have lost God, who do not know in what they believe they believe and seek for love.

And where are the teachers to teach of this love, of the stages of this love, the sufferings entailed by this love, the stages through which natural love must pass to reach the supernatural.

We would all like to hear of men laying down their lives for love for their fellows, and we do not want to hear of it in the heroic tones of a statesman or a prince of the Church. We all know that such phrases used in wartime mean nothing. Men are taught to kill, not to lay down their lives if they can possibly help it. Of course we do not talk of brothers in war time. We talk of the enemy and we forget the beatitudes and the commandment to love our enemy, do good to them that persecute us. "A new commandment I give you, that you love one another as I have loved you." One said that who did lay down His life for all men.

### Life Means Bread

Youth demands the heroic, Claudel said, and youth likes to dream of heroic deeds and of firing squads, of martyrs and of high adventure. But bread means life too; and money, which buys bread, for which we work, also means life. Sharing and community living means laying down your life for your fellows also, and it was of these things that Fr. Perrin, S.J., the workman priest in Germany, wrote in his moving book.

We have repeated so many times that those who have two cloaks should follow the early fathers who said, "The coat that hangs in your closet belongs to the poor." And those who have a ten-room house can well share it with those who have none, and who are forced to live in a municipal lodging house. How many large houses could be made into several apartments to take in others? Much hospitality could be given to relieve the grave suffering today. But people are afraid. They do not know where it all will end. They have all gone far enough in generosity to know that an ordeal is ahead, that the person taken in will turn into "The Friend of the Family" most likely or *The Man Who Came to Dinner*. No use starting something that you cannot finish, they say. Once bitten is twice shy. We have all had our experiences of ingratitude, of nursing a viper in our bosom, as the saying goes. So we forget about pruning in the natural order, in order to attain much fruit. We don't want to pay the cost of love. We do not want to exercise our capacity to love.

### Anecdotes

There are many stories one could tell about Catholic Worker life, but it is always better to wait until years have past so that they become more impersonal, less apt to be identified with this one or that. There is the story of the greener's apprentice who took over the kitchen this last month at the farm.

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lives in time and eternity, we must again realize that time will pass, that to God there is only eternity. This is the old and hard conflict, the present and the eternal and it is for us to equate the problem it proposes. And consideration of the problem should be done first of all in our schools. If then instead of being brain fixing factories aimed at success in the deformed world of today we become concerned with the formation of the true Christian we will as the Holy Father asks us "take in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social not with a view of reducing it in any way, but in order to elevate, regulate and perfect it in accordance with the example and teaching of Christ."



# The Jews

(Continued from page 1)

His beard—the "Semitic" cast of His features, the idiosyncrasies of His speech and mannerisms afford endless amusement to "the right sort." Christ who sits with the rulers of Israel plotting the ruination of the world! It was Christ who was murdered by the medieval crusaders, who was denied land in the "Catholic" Middle Ages, kept in ghettos, forced to wear a distinct garb so that Christians could avoid Him. Yesterday He was in the concentration camps of the Nazis — always He walks the earth in exile, hated, shunned. Crying aloud the Fatherhood of God, the brotherhood of man.

And yet He is not heeded. He is not heeded by us who have crucified Him by sin. For it is our sins, the sins of all men for which He died on Calvary—the Jews have no monopoly on sin. He is not heeded anytime we use violence, anytime we coerce consciences, anytime we go to war, anytime we seek to set up new nationalisms, new States—anytime we cease to be citizens of the world. There is condemnation here of the violence of Israel — there is condemnation here of the violence of Christians. For there can be no revolution, there can be no resurrected life, no kingdom of heaven on earth, no justice, no mercy in any program that rests its cause on the sword, on separatism or nationalism. It is a condemnation of the Franco regime in Spain, it is a condemnation of the Irgun. It is a condemnation of British and American and Russian imperialism. Of all imperialisms.

## Absolute Equality

There will be no justice to the Jew, as there will be no justice to the Negro, except on terms of absolute equality. Of freedom to live and work anywhere. There is no solution in segregation (that is what Zionism amounts to), in raising another national flag, in shedding more blood. There could be a solution in non-violent revolution, in the abolition of national states, in a workers' economy that would be democratic to the core. Yet we persist in considering pacifism to be a side issue, a means that cannot be used because it is impractical, because the concrete situation compels us otherwise. And our revolutions do not succeed, our way of life is unchanged. We proceed in violence, we end in violence, we continue in violence. Our governments and our economies depend on violence, we cannot conceive of it otherwise. And so we perpetuate illusions. For till the day we realize that the means used is the important thing—that it tells the whole story, that it determines the end, we will go on perpetuating illusions. And they will never end, these illusions, these heroics—they will persist till time ceases unless we forget our casuistry, unless we close up the loop holes in our moral systems and realize the simple truth that war is hate and peace is love and ultimate victory (as the Pope says) lies with those who love.

Some people have pointed out to me what they regard as evidence of a Jewish conspiracy to control the world. The Masons, so they say, control the world and the Jews control the Masons. The Protocols of the Elders of Zion (so they say) may be a forgery but the facts are there and it doesn't matter who wrote them. These people base their views on a selective reading of history, on a deterministic acceptance of a cycle theory of history—that history repeats itself, that the situation today parallels the time of Christ, that the good are being crucified by the bad and that the ringleaders of the bad are the Jews. These people, who otherwise are orthodox Catholics, show here a curious Manichean tendency, a curious readiness to accept a dialectics they would repudiate in other matters—they conform in this respect to Marxian Hegelianism.

For, if we accept Christ as God,

then from His own mouth has come the truth and we know there will be no separation of the good and bad till the time of judgment. That until that time good and bad shall dwell together unseparated, side by side, within the same nations, within the same Church, within the same "races." There can be no separation, there can be no apportioning till such time as He who alone has the right to judge separates and apportions. And so anti-Semites of all shades stand in presumptive rebellion against the Divine governance of history, against the expressed will of the Master that the weeds and the wheat grow together till harvest time. The "facts" they produce cannot stand before the transcendental values of Christ, the psychological result of their teaching is hate—therefore it is basically false. And so it is also with those who think in terms of a "holy war," a defense of "good Christians" against "bad Communists."

## Immigration

The Jews are conducting noteworthy experiments in Palestine, in cultivating the land, in establishing a rural economy. They should be allowed to do likewise here, in this country. The land should be given them. It is their right, it is the right of every man to possess what portion of the earth is needed for sustenance. Natural resources are God's gifts to man, to every man. Absolute private ownership of them, ownership apart from use, is and always will be a sin that is robbery. We have no right to exclude anyone from the use of these necessary things. Our immigration restrictions are nothing but devices to maintain this robbery, we ourselves are responsible for the results in violence that come of them. They explain the violence in Palestine. They are the nails that fasten the dispossessed to the Cross. They are the visible expression of our rejection of Christ. The Catholic who does not want the Jew or the Negro for his next door neighbor does not want Christ for his next door neighbor. It is as simple as that. There can be no evasion. The Catholic who objects to intermarriage because of race objects to Christianity. It is as simple as that. The Catholic who is in any least degree anti-Semitic denies the Incarnation, profanes the humanity of Christ, blasphemes the Holy Eucharist. There can be no evasion. On that issue alone we stand or fall in the Judgment. It is as simple as that.

—ROBERT LUDLOW

## Do Not Register

Registration is a recognition of the government's right to conscript for war or slave labor in C. O. camps.

Registration is wrong because conscription is wrong because war and slave labor are wrong.

War is wrong because it violates the Christian commandment of love expressed in the Sermon on the Mount.

It is better to go to jail than to violate Christian teaching.

Conscription is a device to ensure the continuance of a military caste and fasten militarism upon the country. It guarantees that there will be another war, for the surest way to have another war is to prepare for it.



## EASY ESSAY

By PETER MAURIN

Reprinted from an earlier issue.

### Not a Conservative

If I am a radical  
then I am not a conservative  
Conservatives try to believe  
that things are good enough  
to be let alone

But things are not good  
enough  
to be let alone

Conservatives try to believe  
that the world is getting  
better  
every day in every way.

But the world is not getting  
better  
every day in every way.

The world is getting worse  
every day in every way.

And the world is getting worse  
every day in every way  
because the world is upside  
down

And conservatives do not  
know

how to take the upside down  
and put it right side up,

When conservatives and  
radicals

will come to an understand-  
ing

they will take the upside  
down

and they will put it right  
side up.

### A Radical Change

The order of the day  
is to talk about the social  
order

Conservatives would like  
to keep it from changing  
but they don't know how.

Liberals try to patch it  
and call it a New Deal.

Socialists want a change  
but a gradual change.

Communists want a change  
an immediate change  
but a socialist change.

Communists in Russia  
do not build communism  
they build socialism.

Communists want to pass  
from capitalism to socialism  
and from socialism to com-  
munism.

I want a change  
and a radical change.

I want a change

from an acquisitive society  
to a functional society,

from a society of go-getters  
to a society of go-givers.

### When Christ Is King

When the Sermon on the  
Mount

is the standard of values  
then Christ is the Leader.

When Christ is the Leader  
the priest is the mediator.

When Christ is the Leader  
the educator

trains the minds of the  
pupils

so that they may under-  
stand

the message of the priest.

When Christ is the Leader  
the politician

assures law and order  
according to the priest's  
teachings.

When Christ is the Leader  
the technician

devises ways and means  
for the economical produc-  
tion

and distribution of goods.

When Christ is the Leader  
the administrator adminis-  
trates

according to the directions  
from the technicians.

When Christ is the Leader  
we have a functional  
not an acquisitive society.

# Labor

(Continued from page 1)

pickets. . . In Kansas City thirty-five strikers were beaten by the police. The police had been ordered to "crack skulls", and they took their orders. It is clear that in the days of the Taft-Hartley Law strikes are broken quickly. The ITU strike ended in defeat for the union after suits were filed against it in court and an injunction issued against it.

## Steelworkers

When the steelworkers tried to get a wage increase, they were unable to negotiate for it because of their two-year contract. Under the Taft-Hartley Act, contracts can act like straightjackets on a union. So the steelworkers are unable to negotiate for a wage increase even though the price of steel has shot upwards. The young UFE union of Wall Street Employees went back to work without a victory after many beatings of pickets. Even the women employees were knocked down on Wall Street during the recent strike. If this is peace, I wonder what war is like! Too many pickets have been beaten, too many just strikes broken with injunctions for anyone to claim that peace has been brought to labor by the Taft-Hartley Law. The senator's words of praise of his own bill are disproved by the facts about recent events which were characterized by violence against labor.

(2) Taft declared that "The Wagner Act provided many benefits for labor unions and not one of these benefits has been taken away by the new law."

I have heard enough testimony from men who know the labor scene and know the Wagner Law to the effect that the T-H Law does deprive labor of its rights—to convince me that Taft is just making another fatuous claim. Mr. Gerhard Van Arkel, former counsel for NLRB (he quit when the T-H Law was passed) said, "Paraphrasing, I think it is right to say the rights under the Wagner Act are denied in this bill. It is true that their language remains the law, but those rights become a museum piece placed high on a shelf out of reach of any union or worker because of the procedural obstacles in the way of reaching them." What good are rights we cannot exercise?

Then the New York University Law Quarterly states, "The Taft-Hartley Law represents a basic change in our domestic policy, from the protection of the rights of self-organization and collective bargaining, the expressed aim of the Wagner Act. We have begun a major attempt to weaken the economic, legal, and political position of organized labor. The new law amends the Wagner Act by weakening the restrictions upon the anti-labor activities of employers, by adding a series of union unfair labor practices, and by changing the character and operations of the NLRB." Apparently men who know how labor legislation works do not accept Taft's assertion that his law preserved the benefits of the Wagner Law.

Perhaps one of the most absurd claims made by Robert Taft is that he has won the support of many union leaders for his law. I quote his Collier's article, "Today I hear many commendations. In personal conversation union men have spoken of the new law to me as Labor's Bill of Rights."

Taft never NAMES any of the union leaders who called his law "Labor's Bill of Rights," or who wrote him letters of commendation. I would have to hear the names of these men before I could believe they existed outside of his imagination.

On the other hand, I can quote union literature which denounces the law as an "instrument to destroy" and a "plot to bust the unions." If the unions considered this law worthwhile they would not be printing literature to show its dangers to the workers. Mr. Taft has failed to convince me on this point also.

At the beginning of his article, Taft asserts his law is effective and shows how under his law a Longshoremen's Strike was broken in one day. "Such efficiency!" he seems to say. "We broke a strike in one day. My law is easily applied and clearly written and will solve all of labor's problems." Is the law easily understood? Hardly so when the NLRB was swamped with letters and phone calls from employers and unions wanting to know how it worked. It is a maze of legalistic red tape and was condemned as such in the New York University Law Quarterly. Gerhard Van Arkel, whom I quoted earlier, was disgusted with the law's "incredible complexity." He believed it "stuffed with sawdust the machinery for handling labor problems." A labor reporter for a national newspaper said the law proved a source of strife. Once again we see the experts are not agreeing with Taft about the glories of his law.

Finally I want to quote the words of Taft on his law: "It has reduced strikes and helped promote JUSTICE between employer and employee." I want to say that when pickets are beaten for asking a living wage, when injunctions break strikes, when legislation is one-sided, in favor of management, it is a queer brand of justice which prevails.

Did I say the law was one-sided, in favor of management? Yes I did, and rather than fall into the same class as Mr. Taft, who makes generalizations without bothering to prove them, I will cite a few of the one-sided provisions in this law. Employees cannot use the help of employees of another company in a fight for better conditions BUT one company can seek the aid of another company to break a strike. NLRB cannot hold a certification election for a union without a formal hearing BUT an election to get rid of a union can be held first and a hearing ordered later. Employee associations may not make any political contributions, BUT employer associations may make political contributions. On the NLRB two of the five members represent industry, BUT labor has no representation on the board. I could continue this list of one-sided provisions, but why multiply examples? Suffice to say, the word JUSTICE is out of the picture.

Now it is the aim of highly organized business groups to sell the public and labor on the Taft-Hartley Law. Colliers' and Look magazines have recently published articles about the glories of this law but have not published rebuttals. They want only one side to be heard. The McGraw-Hill Publishing Company, mouthpiece for industry, runs full-page advertisements hailing this law and trying to popularize it. Let us not be deceived.

I want to quote from a large newspaper which supported the law. This paper boasts, in a recent editorial, "The initial outcry of union leadership that the Taft-Hartley Act was a slave labor law has subsided." This paper seems to say labor will quiet down and accept it. Let us hope they are wrong. Let us work to repeal this viciously one-sided, un-American and, in parts, unconstitutional law. Let us make the initial cry louder and louder.

—VIRGINA ROWLAND





## "The Heart of The Matter"

If there is an American left who has not read at least five reviews of *The Heart of the Matter* this summer, then he shouldn't be reading the *Catholic Worker*. Innocence so untouched has no business messing around with radical movements. And it would be downright dirty pool for the *Worker* to take advantage of it.

Few modern novels have been reviewed as extensively, and as interestingly, as Greene's latest since its publication—can it be only two short months ago? Certainly, none has been more widely, and profitably, discussed. When a mere novel can rate complete coverage in two different sections of *Time*, same issue, and engage the public interest of even Evelyn Waugh—surely it has established some kind of summer record. Still these nods from Olympia are not the whole of the matter, no indeed.

*The Heart of the Matter* was Book-of-the-Month—and what a blow that was to the Greene cultists! Since 1940 and the first slim publication of *The Labyrinthine Ways*, they've had to take Alan Ladd, Veronica Lake and a glassy-eyed Henry Fonda, unsullied as any seminarian, for the whiskey priest; now the final indignity, the Book-of-the-Month Club! It is something like the pioneer liturgist who has been crushed ever since the 25c. Stedman missal appeared.

But such is the power of *The Heart of the Matter* that the novel has succeeded—in the middle of summer, mind you—in arousing interest in the supernatural such as is rather more typically given to the future of airpower, the encyclopedic parapateticisms of John Gunther and the hale and hearty remedies concocted to convince anyone to Stop Worrying.

Maybe—it's a thought anyway—Greene's novel will convince a few to Start Worrying (about the things that matter) and justify the thousands of copies of that Gothic prose which are fated to sit unread, prim and decorative, in mahogany bookshelves beside the special Club editions of Proust and *War and Peace*.

### Not Conclusive

*The Heart of the Matter* is not a conclusive book, as its author is not a conclusive writer. Since it appeared, the arguments about whether Scobie, its chief protagonist, was eternally damned have turned the correspondence and literary sections of many a magazine, not to mention many a dinner party and the dimly lit controversy of many a cocktail lounge, into something like medieval disputation. Greene was Christian enough and artist enough to stop at the judgment seat, but "Was Scobie Damned?" has aroused more recent interest than even canny Ralph Edwards was able to do.

For all the questions the book leaves unanswered, it solves one thing nicely. It solves one of the Problems of the Catholic Writer: it proves you can't keep a good book down. It may take time and you may have to subsist on coterie fare for awhile, but if you're good enough, even Catholics will read you.

Catholics are reading *The Heart of the Matter*, just like everybody else, and maybe with more understanding and appreciation than their neighbors. Several Catholic critics have made the point that only Catholics, because reading the book takes almost as much faith as writing it did, can fully savor it. That may be. One would have to be both a Catholic and not a Catholic to know for sure, and even then a non-Catholic completely cut off from Christian culture.

Another critic, writing on the question, speaks of a spiritual snobbery among latter-day literary Catholics, who are said to think of hell as a rather exclusive night club, open only to those who have had a better than average glimpse of heaven, through the Church, on earth. There is something to that, too. But certainly Peguy's aphorism about the sinner being at the heart

of the matter, involved in the very fibre of Christianity, is not easily dismissed by sophisticated overstatement. Wisecracks are more becoming to the inner offices of smart magazines than to the contemplative's pre-dieu, where Peguy is best understood.

The question is just what did Peguy mean by the nugget that is the heart of *The Heart of the Matter*—even Waugh listed several possibilities and then, desperately, turned his review back to a professional theologian.

There are other questions just as intriguing.

Major Scobie, the just man of His Majesty's colonial police forces, is corrupted by pity untempered and unbalanced—virtue becomes vice. First he betrays his duty out of pity for his wife; then he betrays his wife out of pity for his mistress; desperate, he betrays his God, receiving sacrilegiously, out of pity for both of them. Finally he takes his own life. Does he betray himself out of pity; this weird, final pity, pity even for God?

After he is dead the priest says the Church only knows the rules, it doesn't know what is in the heart of a man! But what was in Scobie's heart? That is where the pleasant disagreement comes in.

It may be that Graham Greene knew Scobie's heart, and it may be again that even he is mystified by the man born in his mind. The novelist's creature may have become so real, so close to man born of woman (here, if ever, is an example of how the artist comes breathlessly near to the divine power; from nothing, something) that sometimes before the final chapter he went his own secret, manlike way, till there was nothing for Greene to be sure of but the infinite mercy and justice of God, which are the same thing.

This may be.

Or it may be that Greene decided to create a sinner, or again, unlikely, a saint. But if this be so, he created an enigma. Scobie is sometimes sinner, sometimes saint—and which is which? Who ever knows? Even about himself, man knows only one thing—that he is a sinner. The one happy darkness of the saint is that he cannot see his own sanctity.

Whatever it was that Greene intended to do, he succeeds, in *The Heart of the Matter*, in showing that he is a superb craftsman, a magnificent master of English prose, a creator of character, unmatched story-teller, and the one above all others capable of draping the poor naked body of The Catholic Novel, shamed goddess of a thousand lecture halls, with the rich robes of contemporary meaning.

As in *The Labyrinthine Ways*, so in *The Heart of the Matter*, Graham Greene enlivens the stuff of the higher drama—the struggles of the spirit that each man must win or lose for himself. It is good to know that he is doing it this time for so great a public, and surprisingly, so responsive and grateful a public, too.

Incidentally, is *The Heart of the Matter* a greater book than *The Labyrinthine Ways*? That is not the least of the hotly contested questions arising since the latter was published. But a question worth a whole evening in itself. Graham Greene is worth many evenings. It is our blessing that he has, using the most modern of techniques, given thought for many a morning, too. Major Scobie is, in a sense, every man, and, in this special sense there is only one answer to the question: Scobie, saint or sinner?

—John Cogley.

## Maryfarm

Just now I am beginning to realize how good it was to have lived at Maryfarm. Life in the city, particularly in a slum, is not fit for men, and only those possessed of a great buoyancy, an inner peace and joy, could survive without despairing. Destitution, dirt, crowding, the constant overstimulation of the nerves and senses, the lack of green growing things—these things are not natural for men, and it is little wonder that men in our day seek pleasure as an end in itself. They must have some escape.

Now I thank God for Maryfarm, where, people can come and be silent at least for a while, where people can meditate and be rejuvenated for the struggle of life in the city. It is natural and therefore good, to live on the land, and it is good that Maryfarm can give people a taste of rural life and a chance to see that it is possible to be content living on a farm. And more important, it gives people, the poor especially, an opportunity to make a spiritual retreat, so that those who must remain in the city can be fortified against the many occasions of sin that are there.

The daily routine at Maryfarm is a tonic for body and spirit. The day begins at 6:30 with Prime and Mass and after 7:30 breakfast there is always work to be done. For the women, there is cleaning, washing and ironing almost every day, the tables to be set and wool-teasing and embroidery for spare hours. The men are always repairing, weeding the garden and picking vegetables, painting and building. John Fillinger farms, milks Molly the cow, and feeds the animals. Charlie, who is always busy in the kitchen, prepares meals that are works of art, and can stretch food to unbelievable proportions, an indispensable talent in those who live in poverty. Dave Mason has set up his cannery in the barn, next to Hans' new carpentry shop and it is very satisfying to see the cans of food pile up for the coming winter. Jane and Louis plan and

do the shopping, with frequent rattling trips to Newburgh in the Columbia.

At Maryfarm one learns of the holiness of work. One begins to realize that manual work is good and natural, as well as penitential. One learns to work with others, and that means that there must be patience and love and harmony.

After dinner there is work again and rest, too, time to meditate and read. Compline and the Rosary are said in common after the evening meal and there is an hour or so of relaxation until bedtime at 9:30.

Living at Maryfarm is conducive to a spiritual life. Daily Mass and common prayer are not only sanctifying for the individual, but bring a sense of togetherness, a new realization of what it means to be a member of Christ's Mystical Body. It would be virtually impossible to have a joyful community life, on a merely natural plane. It is the leaven of the supernatural that unites those who live at Maryfarm, people with tremendous differences in background, interests and personality, and makes them one in Christ. "Ubi caritas et amor est, Deus ibi est." As Father Cantwell said, at the close of the Friendship House retreat, Maryfarm is truly a holy place. God dwells there in the presence of charity and love.

Because men are to be scholars as well as workers, there is time for reading and discussion. There are discussions at Maryfarm on every conceivable topic—literature, the liturgical revival, the lay apostolate, social reform, music, art and rural life. Pacifism is always the burning subject and often discussions on pacifism last for hours.

Life at Maryfarm can scarcely be boring, with visitors coming constantly. Some come for only a few hours, others stay a few days or weeks and they invariably add to the interest and excitement.

I keep remembering Maryfarm and the good life there, and innumerable small things come back. I remember Charlie hurrying about

## Negro Agricultural School

(Continued from page 1)

people donated the timber, cut it, milled it, and built the building, sometimes working late into the night. So already they have a good stake in our project. Now we are in the second stage of the plan, so we are buying more land to put the theories into practice.

"We built the school in 1944. The idea is to give the children training for life on the land, to help them learn by doing. The primary object is always religion. But we must keep our people on the land where they will be happiest. They are leaving rapidly because they find it very difficult to exist on the land under present conditions. Our problem, then, is to hold them here. We must show them that they can be happy, have security and comparative prosperity on the land. So Father Bernadine, who has charge of this Colored parish, has divided the schedule of classes into two sections; the regular subjects, like Geography and Geometry, and what we call the practical section, Agronomy and Horticulture.

"Agronomy is the study of large crop planting and all the scientific care of land connected with it. It really amounts to learning how to grow a bigger and better money crop on less land while still conserving your land. Horticulture, on the other hand, is the study of gardening and orchard care. Since money crops as well as gardens are in our scope, we have a great interest in both. You see, our aim is to make the farmer on his land self sufficient. Just as Father Ligutti up in Iowa wants his people to have one foot in industry and one foot on the land, we want our people to have one foot in subsistence, which is gardening and one foot in security, which is the money crop. Our plan is to assist the men and women of this area as much as we can to this goal, while at the same time teaching their young ones the better methods in school. With the subsistence assured, we are well on the way to security, so we insist on a well tended garden.

"They are in the first year at the school of what you might call the four year plan, to borrow a term from the Russians. Father Bernadine keeps up on the latest developments and improvements in farming techniques by discussion with authorities on the subject and by attending classes at Agricultural colleges. He puts his knowledge into practice on his own land and teaches it in the school. When the people of the neighborhood see the results he gets on a small piece of land, they are eager to imitate him as well as have their children learn his methods. The four year plan has to do with the children in school. In the first year the children learn the care of poultry. The children earn a flock of chickens for them-

the kitchen just before dinner, John Fillinger with his seaman's cap cocked, saying something in French; Dennis Malley astride a chair, leaning back to laugh; Father Foley's Irish humor, Florence's warm friendliness. I remember how Jane's smile lights up her whole face. I remember Louis reading poetry to Peter on a Sunday morning. God bless them all, and "may the glorious beauty of the Lord our God be upon them and direct Thou the work of their hands over them, yea, the work of their hands do Thou direct."

EILEEN O'HARA.

selves. They are taught care and feeding. They learn to distinguish good breeds and good layers, how to dress the birds for market. And with their flocks they earn money. In the second year they invest their money in brood sows and learn the better methods of raising hogs.

"The third year will bring them to the care of cattle. They will buy pure bred heifers from our own experimental farm. When they leave high school, they will be prepared to go to work for themselves. The girls will have had thorough instruction in home-making—canning, cooking, hygiene, sewing. Meanwhile, we shall have our ten acre plots lined out, a number of our little homes built and ready for occupancy so that their work will be complementary to the work of the men.

"The homes will be built in reasonable proximity to each other so that we can bring in rural electrification and pipe water from a common drilled well. As our boys and girls leave high school and get married, we hope to have the homes ready for them. The community center will be the church and school and the houses will be grouped around it. The tenants will put whatever they can towards a down payment for the house and the ten acres and pay the rest as they would rent. Only some day they will own the place, and that is something to work for.

"If it works, you may call it what you wish. And it will work. As a matter of fact, it is working right now. Already this area feels the impact of our efforts. There is a more intense interest in farming methods, a greater curiosity in finding a better way of doing things. We mean to encourage that interest in every way we can.

"It's true that ten acres isn't much, but that's the foundation. This will make a man a landowner. With the aid and advice of the pastor, he can add to his land gradually. Meanwhile, the ten acres will give him subsistence.

"This piece of land will support his garden, a cow, and a small orchard. He can keep a flock of chickens on it. These things will support him. He can earn money by finding employment on neighboring farms or even in the city, but we don't like that last. Little by little he can expand, get more land. What he has learned about farming will surely make him a very useful employee, if nothing else. And we shall always be behind him to help, to get him loans when needed, to advance them ourselves if possible. Already several men in the parish have saved enough to take advantage of the plan. The returning veterans, too, have a good opportunity here and are beginning to realize it. We shall build the homes and lay out the land as fast as the shortages and our funds permit. But it is a long range plan, so we shall go slowly at first and build solidly. We have planned the homes, by the way, so that they may be expanded, built onto without destroying the balance of their appearance."

"The men behind this project," Fr. Lynch writes, "are pushing hard against the wall of poverty and discontent in this area and will soon send it toppling. If they last, for they drive themselves farthest and hardest, they will surely prove that life on the land could be lived in peaceful, industrious, satisfying and profitable contentment."



# CULTURE ATION ::

## Housing in the City

(Continued from page 1)

steadily fleeing the encroachments of the city, one wishes nostalgically for a law of ancient lights.

### Beauty

I was thinking of these things with something of a spiritual homesickness, (for the spirit is homesick for beauty, since God, who is its home, is Beauty, the Beautiful One), when I had to walk through the city streets during this last terrible heat spell. I thought how different New York might have looked if such a law had been in operation, and, somewhat like a delirious traveler in the desert, almost saw before me beckoning mirages of fountains, of willow trees trailing their foliage into brooks, of every man, "sitting under his own fig tree in his own vineyard," as Isaiah puts it. Perhaps I am to be pardoned when you remember that it was so hot that the LaGuardia airfield sprinkler system automatically went on, thinking it was a fire, and turned in several false fire alarms.

We would make a serious mistake to consider this law of ancient lights as poetic. I am all for it being passed in all those fortunate places where there are still small houses.

But meanwhile, remembering this goal of good housing, we are face to face with a desperate need for housing, good or bad, and this month I had the happiness to talk about housing to a group who are well aware of the urgency of the problem, and who, while looking forward to the day when "every man shall sit under his own fig tree in his own vineyard," are going to do something about housing here and now, and I hope some of our readers are going to help them.

There are a group of Young Christian Workers who have been conducting an inquiry on Marriage, and in the course of their inquiry, have come up against the problem of the young engaged couple, unable to marry because they cannot find a home. Their problem seems insoluble. In the city already there are 265,000 families living doubled up, more than 51 families in the City Lodging House, evicted by having their houses bought out over their heads or like reasons (and here again we see the need for ownership), and yesterday, I heard the tragic story of a group of about twenty unfortunate Negroes, who had taken up squatters' rights in a damp, clammy uptown cellar of an apartment house. But the landlord is going to evict them from their ratholes, and, where, I ask you, in the name of God, where will they go?

### Marriage

In the face of all this, is the young couple going to relinquish its natural right to marry? Is it going to be considered selfish because, with the bright hope of youth, and the strength of love, it dares to go ahead and marry, and further complicates an unbearable situation? Herman T. Stichman, N. Y. State Housing Commissioner, said this month: "At the beginning of this year, I thought the housing shortage would be with us for another five years. Today I think it will be with us a little longer." And are these young couples going to do what it would take heroic sanctity to do, go ahead and have a family? If Father Vincent McNabb considered the modern big city an occasion of sin long before the housing shortage what would he say to it now, when another baby may mean an eviction? This is so in the housing projects.

The number of people who can live in an apartment is set, and previous to the housing shortage the management of the project tried to move a family to a larger apartment if their family began to exceed the size allowable. But now there are no apartments to move them to, and even before, there was a limited number of apartments for middle-sized families, and none at all for a large family. Let me illustrate: there is room in Brooklyn for exactly sixteen families with seven children, and no room for any larger family in all the housing projects.

### Children

But aside from the family of seven children, which the young engaged couples will not have to worry about for some years, let me give you a few examples of arrangement of apartments in the housing projects, to show you how complete the pressure is in favor of birth control; as Father Wendell put it, the size of apartment favors the exact size family that the Planned Parenthood Association advocates, one or two children. Housing projects are of course, a Socialist measure, since they are government housing, or nationalization of housing. Let those who view our growing drift towards Socialism, because of the failure of our capitalist structure, with complacency, realize, as Father Wendell remarked to the girls at the close of the meeting, that this is a typical example of what we can expect when the government begins to plan our lives.

But here are the facts. The Fort Greene Houses have 1,125 apartments for families with one child, 102 apartments for families with five children, and 10 apartments for families with six children.

The Abraham Lincoln Houses have 549 apartments for families with two children, 1 apartment for families with five children. This some project has 73 apartments for families with four children, so that if any of these families of four children should dare to have the fifth child, they would have to get out. The very best that could be hoped is that one of the seventy-three families would get that one apartment for five children, if by some miracle it should be empty. I am reminded very forcibly of an old Irish proverb that used to puzzle me, but doesn't now. It said: "These are three evil things, a small house."

So those of us at the meeting came to the conclusion that very few of the engaged couples can look to the housing projects for a place to live, even as a temporary expedient while their families are very small.

But the Young Christian Workers do not approach the problem with that selfish attitude which is only interested when it is personally involved. They are interested in that love of neighbor which is filled with compassion and zeal at the thought of those young engaged couples who cannot possibly find a place to live, young couples engaged for two or three years, and on the verge of despair, because they cannot marry.

The one fact we stressed, and which must be stressed over and over again, until people are stirred to action is this: No relief can be expected from private builders, who long ago ceased building for families who cannot pay at least \$80 a month. Surely there are many Catholics among them, and it is as though all the builders had

agreed to say: "We're not in this business for love."

This article is a call from us and from the Young Christian Workers to be "in it for love," to use vision and ingenuity and hard work to do the work of Christ, for Christ, "to harbor the harborless."

These are the things we felt might be done. Even with the housing shortage, people are flocking to the city, and there are abandoned farms in various parts of the country. The New York Times of Sunday, August 22, spoke of such abandoned farms in Iowa, at the same time that it remarked a decentralist tendency gaining momentum in industry. Perhaps for some couples the solution would lie in finding one of these near to a small town that would provide work for the breadwinner. Then, as the group did in Brookfield Centre, Conn., the large old farmhouse could be divided into two or three apartments, and houses built little by little. A friend of mine near Binghamton, New York, also wrote of the many abandoned farms in his section. Such groups would be Distributists of Joelsism, or the cell movement, setting up little cells of Catholic Action in their new centres.

### Red Tape

But the immediate project we agreed upon at the end of a very lively meeting was to open up one of the boarded-up buildings in New York City. Somehow, with the ingenuity of love, the Young Christian Workers, and those of us who want to help, are going to cut through the red tape of Building Regulations, inertia, and "custom heavy as a frost," to make poor but liveable homes for eight or ten young couples, principally with the aid of the young couples themselves. What is the old saying: "Love laughs at locksmiths?" Amateur talent will have its day, and I am sure that there may be some very original painting effects, but they certainly hope that some carpenters who know their craft will see that the floors can be safely walked on. It was very encouraging to hear one of the girls tell us about a fellow-worker of her father's, who bought an old run-down house; her father, who is a carpenter, and several other fellow-workers, spent week-ends putting the house in shape for him and his family. That is the sort of spirit that we are appealing to, and we are sure that there is more of it around than people realize.

Meanwhile, in preparation for their next monthly General Meeting, they have set themselves the immediate task of finding a suitable boarded-up building, and of making a list of engaged couples who will cooperate, and a list of carpenters, plumbers, skilled and unskilled labor who wish to be "in this for love," love of Christ, and love of neighbor. If you wish to help, you can let us know, or write directly to Miss Josephine Salerno, the Young Christian Workers, 1335 Second Ave., New York City. One thing I am almost sure of, they can expect help from the seminarians of Immaculate Conception Seminary, Huntington, Long Island, and other seminarians too.

Such an apartment house could be run cooperatively by the young couples, who would have an opportunity to grow in friendship in Christ, and plan together for a more permanent solution to the difficulties of the family apostolate. Perhaps then some would move on to some less congested place than the city, in groups of two or three or more families, where there would be fields for active young feet to run in, fresh air, and beauty. So that the apartment house could continue to be run cooperatively by young couples starting out on the great adventure of Christian marriage, young couples who would use this halfway house as a stepping stone to a fuller life. When the Holy Spirit takes over, anything can happen. That can be seen by that other adventure in housing, working, and loving told about in the article in this issue "Southern Farm School."

Irene Mary Naughton

## Life at Hard Labor

That's what you sentence yourself to if you choose the life of a Christian Anarchist these days. If you own property the government will take it for your tax owed previously for war. If you hold a good job a withholding tax for war is taken from your pay. If you even wash dishes in a restaurant a tax is withheld. So the only thing left for you is day labor which is the hardest work, but God gives you a compensation for it is only the day labor on farms that is exempt from a withholding tax, so you can serve your ideal in the fresh air and sunshine and sleep peacefully and soundly away from the noise and corruption of the city.

When I was a youngster and read of Christian toiling and stumbling up the mountain I desired some such definite way of serving God. Somehow going to church and listening to long Baptist sermons did not have this definite connection. In 1918, while in solitary in Atlanta prison I thought at first that I was fighting the whole world. Like Tolstoy I studied the Sermon on the Mount and saw that I was not alone, but was one with the Christ who had also suffered for his ideals. Then the daily miseries of solitary took on the emphasis of Christian that I had sought in my youth. Today I chop my own wood for heat and cooking; carry oil a mile or two from the country store for my lamp; lug my groceries from the bus when I buy them in town, or from the country store; and all of this must be done walking instead of owning a car which can be taken for taxes. In this hot country I dig a hole under the nearby olive tree and in a stone jar keep what might spoil. No electricity handy for an electric refrigerator and the amount spent weekly for ice would pay the postage on the dozens of letters necessary to answer inquiries as to this life of a Free Spirit. So today hard work is still a part of serving God.

"Hennacy, fellows like you remind me of Arnold Winkelreid 600 years ago when

"In arms the Austrian phalanx stood;

a living wall, a human wood . . . He ran with arms extended wide As if a dearest friend to embrace" . . . and by his brave death made an opening for his followers to rout the tyrants who sought to enslave the Swiss. The only difference is that today your sacrifice is almost useless for you have no followers."

Thus spoke one of my employers, an old time liberal, who saw me sweating profusely in the Arizona sun. He was not a Catholic or a pacifist, but appreciated the agrarian personalism of Eric Gill and the "Catholic Worker." I replied that what he said was true; but my job was that of The Sower and if people preferred death and destruction to life and freedom that was their hard luck, not mine.

The early Christians were thrown to the lions, but the modern ones join the Lions Club. Many of us want to be Christians, radicals, pacifists, and even anarchists without inconveniencing ourselves. It can't be done. If we are "intellectuals" we perhaps suffer a certain amount of inconvenient opposition in our conversation, but when it comes to acting we act just like the bourgeois. To be sure, at times we become ashamed of our hypocrisy and write to Congressman, sign petitions or attend mass meetings all for "the boys" who are doing time for our supposed ideals. We then qualify to be chosen as "The Unknown Conscientious Objector."

"Is that all your education amounts to?"

"Better lay up some money; who will take care of you in your old age?"

"You with your crazy ideas; how many followers have you got?"

"You write books that no one will print, and articles that no one reads except fools like yourself; you all spend time converting each other."

"You think you are right and every one else is wrong."

"Don't be more Catholic than the Church." (This from those who suppose I am a Catholic because I write in the "Catholic Worker" and "Catholic C. O.," when in fact

Such are the barbs from relatives, friends and acquaintances. Many times I have found more appreciation and understanding from military leaders and others of the extreme right than from pipsqueak pacifists and pseudo liberals. The former did not agree with my ideas, but understood their direction. The latter disliked being put to shame by one who lived what they talked about. To have to argue with Christians that God would take care of those who put first the Kingdom; to have to try to prove to a priest that Jesus really meant the Sermon on the Mount; to have to tell so-called metaphysical leaders that their Mammon worship was not important and that "all things work together for good to those who love God"—all this might seem superfluous, but it is part of being fools for Christ's sake; part of trusting in God rather than in social security and old age pension of a war making state; it is part of that "life, at hard labor."

Recently I had letters from two anarchists—one a young man who had been a 4F bourgeois in World War II and now intellectually made the jump from this position to that of philosophical anarchism; the other an old man much past the four score and ten who had given up hope of educating any proportion of masses against the coming war. Both suggested emigrating to some tropical country away from the materialistic world where a few of us who knew better could cooperate and survive. These two comrades lacked that which I had lacked before finding the spirit of Christ in solitary. Truth is eternal and, as Tolstoy says, no sincere effort made in the behalf of Truth is ever lost. Wells and Toynbee may write of the significance of history; Churchill may boast of his part in contaminating it; and Hutchins may o.k. the Bomb with his right hand and issue his Great Books with his left hand—but all this cannot hide the fact that there once lived a man who faced this same issue; who refused to be banished to an island where he could not propagandize the truth, but who instead drank the hemlock. This Socrates tells us:

"Men of Athens, I honor and love you; but I shall obey God rather than you . . . O my friend, who do you, who are a citizen of the great and mighty and wise city of Athens care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth? O men of Athens, I say to you do as Anytus bids, and either acquit me or not; but whatever you do, know that I shall never alter my ways, not if I have to die many times. I would have you know that if you kill such a one as I am, you will injure yourselves more than you injure me."

I have tramped in all of these United States. As I write I look on the fields of waving grain, the huge cottonwoods that line the laterals, and the jugged stretch of seeming cardboard-like mountains at whose feet live the Pimas and Maricopas. In and out of prison I have refused to honor the jingoistic Star Spangled Banner. Truly America the beautiful means much to me. I refuse to desert this country to those who would bring it to atomic ruin. It is my country as much as it is theirs. Despite Bilbo I think of Jefferson; despite Edgar Guest, Bruce Barton and Dale Carnegie I think of Walt Whitman, Vachel Lindsay and Edwin Markham. Despite the two war-mongering Roosevelts and Wilson I think of Altgeld, old Bob La Follette and Debs. Despite the Klan and Legion Vigilantes I think of the old time Wobblies, of Sacco and Vanzetti, and of Berkman.

(Continued on page 8)



## Revolution & Detachment

(Continued from page 1)

radical adheres to and advocates for society is akin to the old radical slogan "production for use, not for profit" and applies that concept all along the line, into consumption as well as in production. That means that all men without exception should live in poverty, there should be no rich and no destitute class. Acquisitive class society should be abolished and there would be but one class the members of which perform different functions. The concept of poverty in such a society would have nothing in common with poverty as spoken of these days, but would mean that ALL possess the necessities of life and luxuries would be unknown. Food, clothing, shelter would constitute no problem. There is no need, aside from calamities of nature, for them to constitute a problem. Under our present lopsided system, the MAJORITY of workers are engaged in NON-PRODUCTIVE labor, they are furnished with the necessities of life (when they can get them) by a minority group of productive laborers. This is a most unhealthy state of affairs. It is the reverse of what it should be. In any healthy society the majority will be engaged in productive labor. A small number only will be needed for other types of work. A civilization based on industrialism is a decaying civilization, for it is a civilization with a completely false set of values. Consumption becomes divorced from need and in capitalist society the workers, who have not the necessities of life, are (by advertisement) conditioned to want wholly unnecessary luxuries in imitation of the idle rich. In a society informed by Christian principles there would be no worry about the necessities of life, they would be automatically there. And since there would also be no desire for goods beyond what are necessary there would not be this frantic preoccupation with material values which exists in capitalist and marxist societies.

### Basic Christianity

The Christian doctrine of detachment is nothing new, it is part of basic Christianity. But from time to time it is necessary that we be reminded of it. In our day this is being done by Father Lacouture and Father Hugo and the priests associated with them. They are true Christian radicals. Opposition to them will come, as might be expected, from quarters that have always been at odds with any preaching of basic Christianity, who consider such teaching as dangerous because it disturbs the sluggish, because it is not contented with the farce that goes by the name of "Christianity" today but which (as Father Hugo points out) is little more than pious naturalism. The ideas of the retreats given by these priests are to be found in the New Testament and in The Imitation of Christ (which was praised by Pope Pius in his encyclical on the liturgy). They provide needed matter for the formation of a mentality that bases its values on the transcendental, that is concerned with the possibilities of supernatural living, that stresses participation in the divine life, the deification of man. And it should be a thing of joy, not a rigid and formalistic asceticism soullessly applied, never asceticism as an end in itself or producing unbending and censorious individuals overly preoccupied with themselves and lacking in affection for their brothers. We must not forget that the whole law and the prophets is summed up by Christ in the command to love God and to love our neighbor and that we show our love of God in the love of our neighbor. That, in fact, the only criterion of judgment spoken of by Christ is that He was hungry and we gave Him to eat, thirsty and we watered Him, naked and we clothed Him. Asceticism should never be pursued at the expense of compassion, if it is it becomes an asceticism of the devil

and a cause for our damnation. For if we do not love our neighbor whom we see, neither can we love God whom we do not see. Christian love of neighbor should be detached in the sense that we love that in our brother which leads us to God, that we have no friendships that interfere with that love, and that we remain psychologically free—that our primary fixation be on God.

This does not mean that we annihilate affection, that we view people with automatic indifference, that we have no preference of one over the other. This was not so in Christ's life, it is a psychological impossibility in ours. John was the Apostle whom Christ specially loved, for Peter He had an amused fondness, they, together with James, were His intimate companions. Christ was never unbending, stoic, or lacking in sympathy. He had compassion on the multitudes. He did not parade or approve of parading asceticism—there was nothing of the puritan in Him. He partook of the festivities of the people. To account this as imperfection would be to deny His Divinity. Christianity is an extremism but it is a balanced extremism. It does not dehumanize man, rather it sanctifies and supernaturalizes compassion. Christ's life was one of penance but one of joy also. He loved the waters of the lakes, the lilies of the field, the glory of the dawn, the darkness and peace of Gethsemane at nightfall. He loved mankind. Christian ideas of detachment should ever proceed with these things in mind to serve as correctives towards any tendency to that de-humanization characteristic of some systems of false mysticism which, psychologically if not in theory, deny the Incarnation. It is not enough to be theologically correct if one errs psychologically, an effect of Jansenism can be produced without its theology. We must not love anyone more than God, but we must love. Otherwise we cease to be Christian.

### Our Times

Having said this, it is necessary to go back and say once more that one of the basic errors of our times is the failure to realize this detachment, to enter it into our ideology of revolution by stressing the ideal of voluntary poverty, to inculcate it into our lives by taking no more than we need and limiting those needs to essentials. An amount of recreation is needed. But it is needed that we may return more vigorously to our work and to prayer. If we live to recreate (as so many do today) rather than recreate in order to live more abundantly, then we have reversed values and have accepted the pagan mentality of the day. Of course it seems rather flat to speak of this to the wage slave of today who has to return to such uninteresting work that he can hardly be blamed for living to recreate in these circumstances. But then we speak always with the idea of a just social order in which it does not require heroic virtue to live the Christian life.

### Humor

A sense of humor is an absolute necessity for the Christian revolutionist. The lack of it is almost always a sign of mental unbalance that may lead to definite psychosis. And nothing is contributed to the revolution by developing psychosis. For as a rule psychoses develop from excessive pre-occupation with the ego, which a sense of humor provides a much needed antidote to, and is in fact an indication of humility. Utter lack of it is generally a sign of spiritual pride. The presence of it in the revolution makes the difference between balanced extremism and fanaticism. And the fanatic is not truly Christian because he pursues his path by riding roughshod over others. This does not mean that we should adhere to no definite ideology, but that one of the truths in that ideology should be that we pur-

sue it in respect for the presence of Christ in our neighbor. And that we take care least, instead of converting people to the truth, we become mainly interested in seeing our will realized in others' actions.

The Catholic, whose set of values are based on the transcendental, will have objective standards to which to adhere and consequently it will permeate his thinking and form an extra-personal basis for the revolution. This can be either a danger or an advantage. A danger if he is so convinced that no element of his ego enters into the scene that it justifies him in pursuing the end in view relentlessly and with little consideration for individual psychology. An advantage if it brings to mind his own insignificance and serves as a constant reminder that the revolution, if it is God's will, will continue without him. He will thus develop a sense of humor in regards his own relation to the cause.

### Papal Encyclical

The recent papal encyclical is a remarkable document, the encyclical on the liturgy. It is a call to freedom, to the realization of the spirit of Christ that must animate those who press for revolution. A spirit of detachment from rigid formulas, from identifying the Faith with ancient formularies or archaic canon law. It asserts once again the present living authority of the Church, that the Holy Spirit guides her today just as surely as in former centuries.



It reproves those who would make Catholicism a purely social religion to the exclusion of personal elements, and it reiterates the obligation of all Christians to strive for perfection. It hits the needed balance between the over emphasis on the social which many in the liturgical movement have been guilty of and the over emphasis on personal asceticism which has been pursued by some who fail to fit the retreat into the over-all picture of Christianity. The encyclical further vindicates the emphasis of the retreat on the supernatural as the norm by which to form our judgments and to posit our actions. The great possibilities opened to man once he grasps hold of the deification possible in union with Christ. It is the encyclical of Christian anarchism in the sense that the primary emphasis is on the spirit with which we conform to the liturgy rather than with the letter of the law. And the fact that it upholds personal devotion of an extra-liturgical nature thus pointing out there are different inclinations, differences in mental capacity, different roads to the supernatural. That man can never be expected to conform to one rigid pattern and that the Church does not expect this in matters not exclusively concerned with objective truth. The Holy Father has utilized well the psychology of the nature of man.

All these things are relevant to the matter in hand inasmuch as they point out the spirit in which the revolution should proceed. A spirit of detachment that does not degenerate into Stoicism or is not psychologically Jansenist. That does not annihilate warmth and affection, that is not indifferent to the sorrows of man. That proceeds in pity, that has compassion on the multitude. That practices self-denial, but not without humor and not with a rigidity that ex-

## On Pilgrimage

(Continued from page 1)

confess I always do these things with fear and trembling. I loathe the use of force, and I remember how Peter used to react to violence. On one occasion when two men fought in the office over on Charles Street he threatened to leave the work forever if it ever happened again. In a book by Federov on Russian Spirituality, there is the story of St. Sergius, who left his monastery for two years rather than impose his authority by force. On another occasion years ago at the Easton farm, one man knocked down another over a dispute about an egg (it is horrible to think of people fighting physically over food), and for the rest of the summer Peter ate neither eggs nor milk in order that others might have more. That was his idea of justice.

On a picket line there is always the threat of violence. A picket line may be called the use of force, compelling others to hear your point of view through the medium of the poster and the placard. I prefer to list it as one of the works of mercy, "enlightening the ignorant, counseling the doubtful, rebuking the sinner, consoling the afflicted," etc.

Picket lines are too often associated with violence, and it is true that as in Boston, an opposing party may suddenly spring in among you, wrest the signs from your hands, and by the use of force, infect others to use force. The very effort to hold on to signs, to resist being chocked to death when the sign hangs around your neck, gives the appearance of participation in violence, and the police enter in then and contribute their share. From a peaceful, orderly demonstration I have seen a picket line become in one second a rioting mob. There is always the feel of it in the air, the threat of it. There is always the passerby who contributes his share, "Why don't you get in there and rough 'em up!" to the crowd gathered on the outside of the street watching for trouble. And of course we were all accused of being communists and socialists.

But the picket line went on, and the papers were distributed for three hours, through the hot noon day, and there was no trouble, nor has there been since in New York. In Boston and Philadelphia there has been evidence of the mob spirit on picket lines but only at a few meetings in New York was there threat of trouble.

The picketing will continue every week until all the registration is complete.

At the farm we had just finished a retreat, and there was much work of cleaning up after one, and getting ready for the Labor Day re-

cludes us from the innocent joys of our neighbors. That keeps ever in mind the primacy of the supernatural, that relates all things to Christ and finds in Him the motive for a revolution that, because it proceeds in His spirit, will be unique—will in fact supply what has been so woefully lacking in other revolutions and which, because it did not inform them, they have ended in tyranny as great as that to which they were opposed.

treat for families. We have a group of a score or more, and expect an influx of another fifty over the weekend, so we are using a neighboring farm to help house the older boys.

During the Spring we plan only one retreat a month for the next six months, and then as things work out, other groups find their way in and one cannot refuse the emergency calls made on us. In this way there were a number of extra retreats and weekends this Summer which we had not counted on at all. There were a dozen young Puerto Ricans, for instance, who came up with Joe Gil one week end and they brought goat skins which they stretched over drums and made into tom-toms. And they caught snakes and skinned them and cured the skins and made bracelets. There were three conferences a day, and hearty eating, and swimming, and two seminars and a priest had their hands full answering questions.

### Work "projects"

Hans Tunnesen calls them "projects" and they certainly are coming on apace what with extra help like George Collins, from Pittsburgh, Ed Gibson from the Catholic University, Joe Sweeney, Bob Campbell, and others. The cellar was dug over two Summers, right through rock and shale, and during this last month they cemented up the side walls and cut down oaks in the woods which John Filliger snaked in with the tractor and worked into place. (He is getting to love that tractor as he does his horses.) It is such a foundation as the Empire State building might rest on, we all say, and though we will cover it over with tons of rock and dirt this year, it stands there for a future house. The potatoes are coming in, and turnip and beets and enormous carrots, and string beans and salads and tomatoes, and now the cannery is under way and Dave Mason and Joe Carter are busy in that from morning till night.

## Appeals

Herr Johann Block  
Ruderweg 27  
Halle a/s. Russ. Zone, Germany  
(5 persons)

Herr Gerhard Block  
Dientzenhoferstr. 67  
Munchen, Germany

Frau Eva Dehmelt  
Am Glockenbach 6  
Munchen, Germany  
(4 persons)

Pfarrer Max Barnickel (Katholischer Priester)  
Ludwigschorgast bei Kulmbach

Gau Bayreuth Bayern, Germany  
(Has his family with him, his parents and sister)

Grete Rademacher, 22c  
Wahlstrasse 48, Aachen  
Britische Zone, Deutschland

Frau Zimmermann  
c/o Familie Hubert Huemmler  
Bahnhofstr  
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## On Distributism—3

(Continued from page 1)

to induce as many people as possible to become owners of productive property for their security and independence.

In like manner, the Encyclical on the reconstruction of the social order says, "the distribution of created goods must be brought into conformity with the demands of the common good and social justice, for every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society."

It was Belloc who coined the name "Distributism" to identify a school of thought that had been forming since the rise of industrialism. As the abuses of our present social system grew during the 19th century students began to diagnose the disease and to propose the remedies.

One school of thought crystallized into what we know as Socialism, which accepted the industrial economic system at its face value and thought to use it as a basis upon which to build a perfect society. The Socialists pointed to private property as the cause of society's difficulty and proposed to socialize it. Many years were to pass before it became apparent that when property is so rationalized the individual finds himself at the mercy of the state exposed to a tyranny against which resistance is impossible.

### Socialism Ineffective

The school of thought that was later on to be known as Distributism was insisting that the evils in the present system were far more deeply rooted than the Socialists suspected. First of all these scholars warned that the industrial system was too unstable in essence to accept it as a basis upon which to erect a sound social order. It was a mistake, they pointed out, to nurture a tree at the head that was dying at the roots.

Distributists proposed, therefore, to go back to fundamentals. Theirs was a policy of reconstruction, and not a turning back of the clock as some suggested. Agriculture, rather than industrialism, was insisted upon as the foundation of a stable society. Distributists showed that large scale industry may be as great a tyranny under public as under private ownership. Large scale industry, therefore, concentrated in few hands (tycoons and commissars), should be replaced by the small owner, just as the small owner should be placed upon the land. It was part of the general scheme to keep institutions catering to man's needs within the human scale. Therefore, like gigantic industrial units, large modern cities are looked upon by Distributists as having grown far beyond the human scale and so are a detriment rather than an aid to man.

### The Basic Evil

In opposition to the Socialists' proposal to abolish private property the Distributists hold that without private property there can be no economic freedom, initiative, or in the long run, even a sense of personal responsibility. The evils which the Socialists trace to private ownership of property do not flow from the institution of property as such, but from the maldistribution of property which has come about, since the 16th century (with the break-up of Christian unity) as a consequence, says A. J. Penty, of the revived secular laws favoring large ownership at the expense of small, and the absence of laws to prevent the misuse of money and machinery. Hence capital of all kinds became concentrated in the hands of a few and the many became a non-possessing wage earning class.

Laws reversing this process are, therefore, the evident need, to discourage the concentration of ownership in the few, and to encourage it in the many. Otherwise it will not be possible to effect a redistribution of property and so restore economic freedom. More-

over, if, and when, property is re-distributed, the small owner thus created must be secured in his possession and the public protected against the possible abuses of private property.

Hence it is apparent that there are a few fundamentals found at the center of the social problem, and if these were regulated and controlled we would find that the hundred and one things at the circumference would scarcely be in need of more than minor attention or regulation. For that reason, too, the Distributist program will be found for the most part to be general in scope rather than specific. Naturally, legislative measures and broad social actions for the future would take their character from the thought, the philosophy, that informs them.

Distributism has become a political and social force wherever monopolistic Capitalism has come to dominate. The Distributists collaborate with leaders of other social movements of our day, with those of the agrarian, homestead, rural life, and various other forms of land movements, with Credit, Consumer, and Producer Co-operatives and with the Guild Movement. Books explaining the Distributist point of view, or written from that standpoint, are numerous.

### Property Emphasized

After stressing the importance of the human personality, man, endowed with intellect and free will, with a capacity for responsibility and a final end which reaches beyond the material universe, Distributists probably place the most emphasis on property. Man having a free will must be given the opportunity to exercise that faculty, as necessary to his spiritual life as air is to his material life. Liberty, as we know, is not license to do anything and everything one pleases, but the opportunity and right to do one's duty under lawful and just authority, the common good never being lost from sight.

Now, it is an axiom of democracy that widely distributed ownership of productive property is an essential condition of freedom. The natural liberty of human beings involves property; real property, that is, assets, not liabilities; productive property that can give a man and his family a livelihood, which means security and independence.

The Distributist, or Proprietary State, is defined as a society in which the determining number of citizens are owners of productive property. One hundred years ago the United States was a Proprietary State. The opposite of such a society is called the Servile State, in which the majority of citizens are dependent on a precarious wage at the will of a few others.

Here we perceive that the name Distributism derives from the contention that the means of production and human livelihood—land (which includes buildings and other immovable objects on the land) tools, capital of all kinds (which includes raw materials)—should be widely distributed in ownership among the individuals that make up the personnel of the nation. And this for the reason that ownership brings with it economic freedom and tends to eliminate the twin evils that have characterized industrialism for more than a century, insecurity and insufficiency.

It is the contention of Distributists that widespread ownership of productive property has nearly been lost; that such a type of ownership is no longer a general feature of our society, determining its character. Absence of ownership, dependence on a precarious wage at the will of others, the weakening of personal responsibility, has become a marked feature of society, today, and so now determines its character.

A nation so conditioned is unstable and is in a state of crisis,

like a pyramid standing on its apex. Security for the individual, and stability for the State come only through widespread ownership, and the assuming of responsibility on the part of the majority of citizens. This is returning the economic pyramid to its broad base.

As mentioned before, the Founding Fathers began this nation as a Proprietary State. They had in mind the building of a commonwealth composed of economically and politically free people, a nation in which the voters would be responsible owners of their productive property, trade, profession or craft, citizens dependent upon themselves for their livelihood.

John Adams put it down as a maxim of political economy that power follows property. If, therefore, we want a nation in which power is widespread, rather than concentrated in the hands of a few, we must see to it that property is widespread in its ownership. And so it was for several decades in our early history. But that ideal of a great nation on the Western Hemisphere, composed of free men through the ownership of prop-

## S. FRANCIS



erty, of ownership of the means of production and of natural resources, failed of achievement. The process of that failure is another story.

One hundred years ago, excluding slaves, 80% of the male population of this country were free men, owning and administering their own land, craft, trade, business, art, or profession from which they were able to maintain their families in at least frugal comfort. Today, less than forty per cent can be counted as economically free. We are to a large extent, according to Ralph Adams Cram, a nation of bondsmen. Too many in this category, unfortunately, believe that some form of collectivism—Socialism or Communism—will break their chains.

One example will indicate how far concentration in the economic field has gone. Statistics compiled by Berle and Means show that in 1930, although there were more than 300,000 non-financial corporations in the U. S., nevertheless, 200 corporations controlled 49% of all non-banking corporate wealth of this country. These 200 corporations controlled at least 39% of all business wealth. Within the field of finance corporations, the Senate investigation of June, 1933, revealed that 2 partners of a New York financial house were also directors of 89 other corporations

## The Case of Dr. Kraus

The Affair of Dr. Kraus—how to write this story, the story of a man who felt so keenly what was happening in Europe, in Poland and in Germany, that back in 1933 he went on a hunger strike to bring it to the attention of others. (Right at the same time, The Catholic Worker was picketing the German consulate.)

Dr. Kraus was a teacher of philosophy at the college of the City of New York and his strike had many repercussions in the college. It focussed the attention of the students on what was going on in Europe, and of course it focussed the attention of the faculty on Dr. Kraus.

He was called upon by both students and faculty to break his hunger strike, which he did, but the faculty insisted that he undergo a psychiatric examination before he went back to teaching. He agreed and showed up for the examination, only to find himself being brutally beaten.

His story was not believed.

Dr. Kraus is a man of extraordinary personality, of great enthusiasm and intensity and it is when you come into contact with him that you begin to believe him, and to realize not only the in-

justice which was done him personally, but also why, with his temperament, he had to go campaigning for the last fifteen years for vindication.

This next month there will be another public hearing in regard to his case and it is to be hoped that the name of Dr. Kraus will be so cleared that he will again be able to continue his work of teaching.

Of course the very insistence of the man smacks of fanaticism since it is only in books that men so persist in an almost hopeless task, especially on behalf of themselves and their own reputations. It is not that people are Christianly meek and expect others to be so. It is just that they are generally indifferent and hopeless. You cannot "buck" the system. You cannot go against the authorities.

Dr. Kraus' account of his persecution at the hands of a corrupt political faction at the College of the City of New York is well documented and he has such men friends as Fr. LaFarge of America and other priests in Detroit.

We express our sympathy to Dr. Kraus and pray that he will receive a fair hearing and that his case will be settled.

with assets in excess of 20 billions of dollars.

Granted that the mass of the people possess homes, automobiles, radios, household furniture, and other comfort goods which may account for 50% of the total physical assets of the nation, this kind of ownership is hardly the kind meant to guarantee security. Hence the statistics of another authority, holding that 1% of the people own 50% of the wealth, and 13% own 90% of the wealth of the nation, while 2% only is owned by 65% of the people. Nearly 50% of the farmers are non-owning tenants. For the majority of any people to be wanting in such essential ownership is a new and altogether abnormal condition of western culture, and in it lies our greatest danger.

It is a condition that will not be permanent. Because of it, we may crash, we may re-establish the state of servitude, which obtained before the coming of Christian culture to the west, or we may re-establish the Proprietary State, broadly based upon property. All our efforts, or nearly all, it would seem, in the endeavor to avoid the crash have been directed towards the permanent Servile State, in which the few still control, but are resigned to care for the many non-possessors. Those who think that Socialism or Communism could be permanent, says Belloc, may be neglected, for they have no knowledge of man. It is evident, on a little reflection, that in such a system a few would ultimately dominate the many.

There is but one form of society, then, that offers sufficiency and security combined with freedom. It is the state in which property is well distributed and so large a proportion of the families in the state, severally, own, and therefore control, the means of production as to determine the general character and tone of society. It is neither monopoly Capitalist nor any form of totalitarianism, but Proprietary, or if you will, Distributist, the ideal of the Founding Fathers of our nation.

### Moral Tone Essential

No one maintains that this desirable condition can be obtained unless there is a general observance of moral sanctions on the part of individuals and groups. Then, too, it has only been recently that we have seen any trend in legislation that would seem to be favorable to small property, especially in land ownership. Because of the great obstacles standing in the way, the restoration of a distributist society is thought by many observers to be almost, though not quite, impossible of achievement. But if men prefer freedom to servitude there appears no other way.

Distributism then starts with the

dignity and importance of the human personality. All forms of human activity, industry, agriculture, transportation, etc., can and should be modeled to suit mankind whom it is intended to serve. Where free will is predicated there is no such thing as inevitability in social or economic trends. Being a free and responsible creature, man can and should be at liberty to make human institutions conform to his nature and his needs. If economic freedom is seen as essential to his nature, and ownership is recognized as the basis of such freedom, then there should be used every legitimate means to bring it to realization.

Social distribution in an integral society means in addition to the restoration of economic freedom, based on private property, the recognition of religion, art and nature as birthrights of man without which his life is stilted and void.

Furthermore, Distributists believe that in an ideal society the people composing it are held together by personal and human ties, and not by the impersonal activity of the state. Because of fallen human nature, we realize, no society can be perfect. There is a percentage of people ever present in the social body who are inclined to pursue their own interests regardless of that of the community; who take it that the Golden Rule, "Do unto others as you would wish that they would do to you," is only for their neighbor to practice. Hence the need of the state to protect the community from the predatory selfish activities of such individuals and against the depredations of other states where such "men of prey" are in power. Justice and order can only be maintained by curbing them in their avarice.

A 7th century code of Christian laws stated that the aim of law is "to enable good men to live among bad men." It would not be far from the truth to say that laws exist today, or at any rate did until yesterday, "to enable rich men to live among poor men." Because of this perversion all manner of social evils have come into existence, which the state, for want of intermediary bodies—or guilds—is called upon to remedy, and all kinds of functions have been thrust upon the state which are foreign to its nature. An important function of these guilds is that they serve as a check on the state, and thus lessen the tendency to state tyranny called totalitarianism. While protecting the individual against such tyranny, the guilds perform many functions proper to themselves, but now burdening the central government.

(To be concluded next issue.)



## Mott Street

(Continued from page 1)

weather and cold soup is totally foreign to the average taste.

### Indifference

While the men were filing in the dining-room for their soup and bread a tall lean man of fifty keeled over in the hallway. He stretched out his full length and began to scream, and pound his heels on the floor. Dave Burgess, who was preparing the meals, rushed out of the kitchen and placed a tablespoon in the unfortunate man's mouth. Within fifteen minutes the man was up and seated in a chair in the yard. The sick man appeared more than his fifty years as he slumped in the chair gasping for what little air there was available. Most of the men in the soup line appeared quite indifferent to the poor man's condition. Their attitude is easy to comprehend if you have ever observed the number of men lying prone on the Bowery sidewalks. Such sights along the Bowery are so depressing that we invariably find ourselves taking to the side streets to escape, only to run into some equally pitiful scene. Thus confirming in one sense Thomas A. Kempis's forecast, "wherever one may run one cannot escape the Cross."

### Ten Commandments

Several days ago a friend informed us that we were to be honored by a visit with the heads of the local Catholic War Veterans, due to my comments on that organization in the last issue of our paper. Consequently I obtained several back issues of their monthly publication with the hopes of finding some common denominator with which we could initiate a discussion. But it was a pretty hopeless task since I was unable to discover anything beyond their all out crusade against Communists. One copy of the paper published by their local in California has ten commandments for action against Communism. After thumbing through their publication I was forced to come to the conclusion that any discussion with that group would be rather futile and in lieu of such a conversation the time would be better utilized in kneeling down with them and saying a rosary.

### Truth

Just as I was writing the above paragraph, a reader came in the office with an article for publication. It started out with a long tirade against Communists, Communism etc. I was quite surprised by the contents of his article and proceeded to enlighten our friend as to why we could not consider it for publication. The writer completely ignored what I had to say and kept mournfully repeating, "I know, you just don't want to print the truth."

### St. Thomas Dead

Another reader phoned us one morning and exploded over the phone with a cancellation of his subscription. He screamed, "you people are going too far with your ideas and will be soon labeled Communists." To which I replied that we have been called Communists in the past for attempting to carry out the teachings of Christ and His Church and made reference to St. Thomas Aquinas to prove a point. At the mention of St. Thomas Aquinas he interrupted with a snort, "Oh St. Thomas Aquinas has been dead for several hundred years and we are living in a modern and practical world today." I couldn't resist the obvious remark about Jesus Christ and the Apostles being dead for a longer period of time. And that too often have we heard people interested in problems of social justice designated as Communists.

### Fiesta

During the past few weeks two fiestas took place here in our neighborhood, both in honor of Our Lady. Varicolored lamps were strung across the streets,

bands played day and night, crowds swarmed all over the streets and sidewalks purchasing food and drinks from the stands that lined the curbs. On three occasions a statue of our Blessed Virgin was carried through the streets on the shoulders of several men. While most of the stands sold food and drinks still others conducted by our parish contained wheels and dice for those who cared for a friendly game of chance. In one booth you could try your luck on winning a bottle of liquor, in another you might attempt to win a holy picture, crucifix or a statue. And across the street our church had booths where you could play strictly for cash.

### Cut

One of our neighbors who set-up a gambling booth for himself during the fiesta offered to cut us in for twenty percent of the take if we would permit him to use our name on the booth. We thanked him but politely refused, much to his chagrin. Consequently he wanted an explanation. After he heard our reasons, he informed us that he thought we were insane and if the parish church could benefit why shouldn't we.

### Family

One morning after Mass a member of our group was invited to have breakfast with one of the parishoners with whom he had a nodding acquaintance. On the way home the elderly parishoner explained that it was not due so much to the pleasure of having breakfast with our colleague, that he was inviting him home, but more due to the joy of having our worker meet his family. They arrived at the house, opened the door and walked in. Our worker walked in and didn't see anyone until his host began to introduce him to his family, the statues of a half dozen different Saints.

### Slumming

A premature bald headed young man just came into the office looking for help. His story just out of a hospital after a long seige of sickness without a cent of money to his name. He looked very bad and we couldn't help but wonder what kept him on his feet. He said he had applied to several places but was told to come back later, until he finally arrived at a nearby church, about a mile from us. They suggest he come down here. When he mentioned the church that directed him to us we couldn't help but remember how the pastor of the church had stated that he was of the firm conviction that we were all wasting our time down here operating a house of hospitality in the slums.

### Desperate Need

We are still desperately in need of a station wagon or a truck to haul our mail to the post office and to transport vegetables from the farm. If we possessed such a vehicle we would also be able to pick up food, clothing and furniture which is frequently offered to us here in the city.

### Babe Ruth

In order that this will not be the only publication in the country that doesn't mention the untimely death of Babe Ruth, we are squeezing it in. And I must confess I too, like every other boy in school with me, was completely sold on the Babe and would have given anything to be able to emulate his great hitting power. The only tragedy about Babe at the time was that he played in the American League instead of the National, but he was such a hero that I was even willing to overlook that minor heresy. In the Twenties, during the heyday of the Babe's career, a saintly lumberyard worker died in Dublin, Ireland. His name was Matt Talbot and he had made the tremendous leap from a chronic alcoholic to the well deserved title of The Holy Man of Dublin. But unlike the Babe



very little fuss was made over his death, in fact only a few people were aware of Matt's death. He wasn't buried from the cathedral, no cardinal gave him a send off, nor did the crowds line the streets for his funeral. Don't get me wrong, I don't begrudge the glory given to the Babe but the kids in the roaring twenties were really robbed when they failed to get a real close-up to Matt Talbot and publicity agents at that time certainly fell down on their job, particularly the Catholic educators. If we heard the name of Matt Talbot during our school days we would probably want to know his batting average.

### Discrimination

This story happened in one of our Northern cities. For the past few years it seems that a certain Catholic girls school gave all indication of becoming a model for all other schools of its kind, excellent faculty and outstanding student body. They stressed Catholic Action and the implications of the Doctrine of the Mystical Body all of which embraced a very Christian attitude towards racial justice. Racial justice of course is elementary, that was one of the first ideals that a girl acquired on entering the school. One colored mother who had heard about this fine institution decided that she simply must send her daughter to that school. The girl applied for entrance and was turned down, she had all the qualifications but the color of skin. None of the excuses given by the head nun were able to obscure the fact that discrimination was being practiced.

T. Sullivan

## Life at Hard Labor

(Continued from page 5)

and Goldman. Despite the warmongering churches I think of the old time Quakers who paid no taxes for war and who hid escaped slaves; I think of Jim Connelly and of Ben Salmon, the Catholic C.O. of World War I. Despite the warmongering Lowell's and Cabots I think of Wm. Lloyd Garrison, and of Henry David Thoreau whose refusal to pay taxes in 1845, and resulting Essay of the Duty of Civil Disobedience awakened that Gandhi who has moved the world with his spiritual power of non-violence.

It was hard work that built this country. With the bourgeois philosophy of the go-getter we worship that machine which now enslaves us. Our military training will not corrupt every youth; a few will appreciate the path of manual labor, economic uncertainty, an absolutist stand against war and the State whose main business is war. We cannot stop the intolerance and ignorance which dominates American life and ushers in World War III. We can keep alive that Light which some day will show the way to a world of peace and brotherhood.

AMMON A. HENNACY.

## To Die for Love

(Continued from page 2)

There is the story of the "friend of the family" who tried to stab a neighbor and was evicted by them. Too bad we cannot write these stories for the edification and instruction of those who are starting new houses of hospitality today.

There is a story now, however, about a reader of the paper, and this happened long enough ago so that we can tell it, who adopted a young girl and educated her and the young girl proved to be a great joy and a comfort. Now she has entered a contemplative order to spend her life in prayer and work. The same reader then took in another young woman, who brought home a fatherless baby, and when that was forgiven her, went out and brought in still another, and there was apt to be a third, and our friend wrote and begged us for advice and help as to what to do. Was she contributing to the delinquency of this girl by forgiving seventy times seven, and was she perhaps going to have seventy times seven children to take care of?

It is good to think of the prophet Osee, whom I have mentioned before in an article on love. He was commanded to take a harlot for wife, and she had many children by other men. He was a dignified, respected teacher of his people, and he was shamed and humiliated by the wife of his bosom. Yet he was to go down in history as the type of the love of God for His adulterous people.

Love must be tried and tested and proved. It must be tried as though by fire, and fire burns. It is a dreadful thing to fall into the hands of a living God.

In times of catastrophe we are all willing to share. In an earthquake, hurricane, war or plague, people begin to love one another. Of course, the wife must consider her husband, but it is not so necessary for the husband to consider the wife. As head of the household, it is his job to lead the wife in hospitality, and if he is willing to support others in need, he should induce his wife to go along with him. He should share all but his intimate love with others, and that is for her alone. If he should withdraw that tenderness, that embrace, then he would be guilty indeed.

### The Problem of Scobie

What kind of a love was that of Scobie, the Major in the current best seller of Graham Greene, the love which had turned to indifference, if not to loathing at times, and which the author felt to be redeemed by the pity and compassion of Scobie for his nagging wife. How to love truly a woman after the illusion has passed, and that woman becomes a climbing, snobbish, petty, self-conscious inferior, and not an equal, with whom there is no longer any possibility of the love of equals, which is the love of the canticle of canticles?

Here are some excerpts from Soloviev that perhaps are pertinent. "It is well known to everyone that in love there inevitably exists a special idealization of the beloved object, which presents itself to the lover in an entirely different light from that in which outsiders see it. I speak here of light not merely in a metaphorical sense; it is a matter here not only of a special moral and intellectual estimate, but moreover of a special sensuous reception; the lover actually sees, visually receives what others do not. And if for him too this light of love quickly fades away, yet does it follow from this that it was false, that it was only a subjective illusion?"

"The true significance of love consists not in the simple experience of this feeling, but what is accomplished by means of it, in the work of love."

"For love it is not enough to feel for itself the unconditional significance of the beloved object, but it is necessary effectively to impart or communicate this significance to this object. . . ."

each man comprises in

himself the image of God. Theoretically and in the abstract this Divine image is known to us in mind and through mind, but in love it is known in the concrete and in life. And if this revelation of the ideal nature, ordinarily concealed by its material manifestation, is not confined in love to an inward feeling, but at times becomes noticeable also in the sphere of external feelings, then so much greater is the significance we are bound to acknowledge for love as being from the very first the visible restoration of the Divine image in the world of matter. . . ."

A woman wants compassion, not pity, and Major Scobie did not work very hard at communicating the significance of his love to his wife. Even two of the characters in *The Best Years of Their Lives* had gone a bit farther along the path of love when they told their daughter, who was falling in love with a married man, "how often have we hated one another!" In other words, what a purgation, what a working out we have been through together!

(I am consciously and purposely writing with these allusions, so that those who are not able to read Soloviev but who do go to the movies, will also know what I am writing about.)

But this will to love may look like a pretense, a hypocrisy. I have a friend who is married to a man little worthy of respect, for whom she shows respect and tender love. Another friend who is not a Catholic says, "How can she possibly feel that way? She is acting a lie." And one can only answer that she is a Catholic wife, and that she must see in that husband of hers Christ Himself, regardless of his crime. It is the folly of the cross.

One wants tenderness, not pity, respect and friendship and not a clinging, doting love. A doting love is an oppressive love, and one sees it in the love of parent for child, and in the love of one partner for the other. One revolts from such a love. One wants to "own one's self," "to be one's own mistress," to escape from such slavery, such serfdom.

But true love is delicate and kind, full of gentle perception and understanding, full of beauty and grace, full of joy unutterable. Eye hath not seen, nor ear heard, what God hath prepared for those who love Him.

And there should be some flavor of this in all our love for others. We are all one. We are one flesh, in the Mystical Body, as man and woman are said to be one flesh in marriage. With such a love one would see all things new, we would begin to see people as they really are, as God sees them.

We may be living in a desert when it comes to such perceptions now, and that desert may stretch out before us for years. But a thousand years are as one day in the sight of God, and soon we will know, as we are known. Until then we will have glimpses of brotherhood, in play, in suffering, in serving, and we will begin to train for that community, that communion, that Father Perrin talked so much about in his story of the workman priest in Germany.

This last month there was an article by John Cogley in America about his experiences in the Chicago House of Hospitality. He writes of it as in the dim and distant past, and tells of the "mushroom growth" of such houses back in the thirties. In the present there are a few still struggling along, he writes, and a few farms existing in dire poverty.

Yes, the problems have become intensified, a great many have left the running. Where there were thirty-two houses of hospitality and farms, there are now eleven. But in those eleven we are still trying to work out a theory of love, a study of the problem of love so that the revolution of love instead of that of hate may come about and we will have a new heaven and a new earth wherein justice dwelleth.

—DOROTHY DAY