



MRS JOSEPH ZARELLA
425 - 9TH ST
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EASY ESSAY

By PETER MAURIN

1. The Hope of the People

1. The Marxists say that religion is the dope of the people.
2. Religion is not the dope of the people; it is the hope of the people.
3. Modern society is a materialist society because Christians have failed to translate the spiritual into the material.
4. If Christians knew how to make a lasting impression on the materialist depression through spiritual expression Marxist would not say that religion is the dope of the people.

2. Secularism

1. Glenn Frank says: "What ails modern society is the separation of the spiritual from the material."
2. That separation of the spiritual from the material is what we call secularism.
3. "Secularism is a plague," said Pope Pius XI.
4. When religion has nothing to do with education education is only information, plenty of facts and no understanding.
5. When religion has nothing to do with politics, politics is only factionalism. "Turn the rascals out so our good friends can get in."
6. When religion has nothing to do with business, business is only commercialism. "Let's get all we can while the getting is good."

First Winter Rain

A mist:
each twig
budded with crystal:
silence—
even wind's.
—Silence: what birds
are awaited? what wonder more
than nightingales say plainly
waits for the days of some un-
known season
yet unseen, to burst by starless
night,
by leafless, unstarred winter
inexplicably from water's bud?
Upon these leafless,
leafless very trees, are these the
buds indeed
verily now forming love?
—Silence:
what birds are awaited? unseen,
what birds wait afar to come
from love,
transforming heart's vein, veined
tree
by midst of night from night's
unto
the day's, verily, verily?
—Raymond E. F. Larsson.

To Serve the Cause of Peace Papal Address on Catholic Action

The urgent need of a definite plan of Catholic Action to save the Christian family, achieve social justice and realize other highly important objectives was strongly impressed by His Holiness, Pope Pius XII, on an audience of 250,000 men assembled in St. Peter's Square last September 7.

Imploring the men of Catholic Action to serve the cause of peace, he said: "No matter how the enemies of the papacy have distorted Our intentions and Our words . . . We have always served and We shall serve till Our dying breath the cause of true peace. Men of Catholic Action, become, too, champions of this holy cause. To serve the cause of peace is to serve justice. To serve the cause of peace is to serve the interests of the people, especially the lowly and the dispossessed. To serve the cause of peace is to face the future with a serene and unruffled countenance. It is to serve civilization; it is to preserve the human family from new and unutterable misfortunes; it is to lift men's minds to heaven and to snatch them from the power of Satan. To serve the cause of peace is to fulfill the sovereign law of God, which is a law of love and of bountiful goodness."

'Religious Anemia'

Stressing the need for religious culture, as the first point in the plan, the Holy Father pointed out that we must have "deep and solid knowledge of the Catholic faith, of its truth, mysteries and

divine force." "An expression has been invented," he said, "anemia of the religious life." It resounds like a cry of alarm. This anemia among all classes, both among the learned and the manual laborers, alike, must be attributed to an ignorance of spiritual matters which is at times almost complete. This ignorance must be grappled with, extirpated and conquered . . ."

Sunday, the Pontiff asserted,



Behold, I tell you a mystery: we shall all indeed rise, but we shall not all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound and the dead shall rise incorruptible and we shall be changed. For this corruptible body must put on incorruption, and this mortal body must put on immortality. But when this mortal body puts on immortality, then shall come to pass the word that is written, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" Now the sting of death is sin and the power of sin is the Law. But thanks be to God who has given us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.—From the first epistle of St. Paul, the Apostle to the Corinthians.

Mott Street

This afternoon the telephone operator informed us that we had a long distant cross-country phone call. As it turned out we didn't know the party on the other end of the line, but the man knew about us, having read the paper. In a very leisurely fashion he told us his story. "My wife and I have undertaken the task of raising infants who have no parents. Recently we have found ourselves ensnared in the red tape of state laws, so much so that we are unable to continue this apostolate. Now we would like to know whether or not

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"must become again the day of the Lord, the day of adoration, of glorification of God, of the Holy Sacrifice, of prayer, of rest, of recollection and reflection, the day of happy reunion in the intimate circle of the family." And on the most important subject of the family he said, "To save the Christian family is precisely the chief task of the Catholic man."

Social Justice

Regarding social justice, the Holy Father said that "For Catholics the path to be followed in the social questions is clearly outlined in the doctrine of the Church: the blessing of God will descend on your work if you do not swerve in the slightest degree from this path. You have no need to think out apparent solutions or to gain by facile and empty formulae results that prove only a delusion. What you can and ought to strive for is a more just distribution of wealth. This is and remains a central point in Catholic Social doctrine."

"The natural course of affairs, no doubt, brings with it, within certain limits—this is neither economically nor socially abnormal—an unequal distribution of the goods of the world. But the Church is opposed to the accumulation of these goods in the hands of a relatively small and exceedingly rich group, while vast masses of people are condemned to pauperism, and to an economic condition unworthy of human beings."

"A more just distribution of
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Picketing

Hearing a spade called a spade is a rare experience these days. Frederick H. Ecker, Board Chairman of Met. Life Ins. Co., is at least honest in a statement he made the other night. He said, "Of course we discriminate (against Negroes in Met. Life housing projects). Discrimination is good business." The good part about such a statement, completely pagan as it is in itself, is that it forces Christians, and all people in good faith, to take a stand on the issue.

Mr. Ecker, received a gold medal at a dinner tendered him by the Hundred Year Association at the Waldorf Astoria, Oct. 30. The award was for "his achievements in the field of better housing and his many contributions to the welfare of New York city."

These achievements are the Stuyvesant Town and Peter Cooper Village East Side housing projects, Jim Crow, that is to say, on record in a law court as refusing to admit our Negro brethren.

N. Y. Herald Tribune stated the following morning: "As the dinner got under way in the Starlight Roof eighty pickets representing the Joint Committee for Equality in Housing appeared at the Park Ave. entrance to the hotel and milled about in a steady downpour to protest the award to Mr. Ecker."

We were there. Friendship House of Harlem, Integrity Magazine, and the Catholic Worker mustered about thirty people, and the other fifty were from

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Be Kind, Cain

A letter on our work—and answering the question as to its futility or utility.

Though I am starting out on a trip through south and west, I am still not long enough away from home nor far enough, not to be preoccupied with the affairs of home. They write me that the appeal is coming along slowly. Those grocery bills! As I was leaving, Mr. Davin, David, Shorty, and a few others were peeling onions in the dining room, for the soup which has to go on the stove immediately after breakfast for the afternoon meal. Split peas, beans, cabbage, onions, carrots, potatoes (almost a hundred pounds a day of the latter) all these go into that soup, that good and holy soup to feed our guests, our ambassadors of God, as Peter has always called them. Then the bread, ten dollars worth a day, and coffee and sugar and milk. Thank God the weather is still warm in New York. Weather means a lot to poor people. There is no need to buy coal or oil as yet, nor blankets. For again there is a dearth of blankets, what with the farm at Newburgh and the House of Hospitality at 115 Mott St.

I remember one time when we were starting a woman's house and they were complaining they were cold. We had a steam heated apartment for them then. When I look back on our fifteen years, it seems to me that we get poorer, not more comfortably settled, which is a good thing. Anyway, we prayed for blankets, and during the course of the morning a car drove up, a chauffeur in it, who came into the office with an armload of blankets! And we don't know to this day whom he came from, whose gift it was.

And here is another story about Peter Maurin. One winter when all were complaining of the cold, I asked Peter one morning whether he were warm enough. He said "No." ("Let your answer be yea, yea, or nay, nay.") I went into his room which was on the first floor to save him steps, and there was his bed covered neatly with a cotton bedspread, nothing else. He had been sleeping in his clothes under his overcoat and a bedspread without complaint. When asked, however, he told the truth. He was cold. That's one way of course of covering many of our friends, the ambassadors of God, with blankets. By doing without oneself. Bread and coffee for breakfast the year round means that many can be fed.

"Thou knowest, O Lord, that we have need of all these things, bread and soup, blankets and coal." How debts do keep you down, and anxious; and yes, prayerful. Because if you did not worry over your bills you would not pray about them. As it is, our staff goes around, murmuring, God help us, God help us! At least, I know Tom Sullivan does, who has to confront the bill collectors, now that he is in charge of the house. When I was asking Tom for carfare and saw the anxious lines appear on his face, I added to my prayers, "Mary, Our Mother, they have no wine." It is one of my favo-

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CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)
ORGAN OF THE CATHOLIC WORKER MOVEMENT
PETER MAURIN, Founder

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115 Mott St., New York City-13
Telephone: CANal 6-8498

Subscription, United States, 25c Yearly. Canada and Foreign, 30c Yearly
Subscription rate of one cent per copy plus postage applies to bundles of one
hundred or more copies each month for one year to be directed to one address

Reentered as second class matter August 10, 1939, at the Post Office
of New York, N. Y., Under the Act of March 3, 1879



Red-Baiting, Jew-Baiting, Labor-Baiting, Catholic-Baiting, War

All around us are the fruits of disorder, the signs of distrust, the machinations of evil in the world.

In our own country we have entered upon an unprecedented campaign of Red-baiting. Every person interested in social reform is suspect. Witness the smear techniques used in the movie strike in Hollywood. And then Archbishop Cantwell's investigating committee's report which read in part "... the strike is neither Communist-inspired nor Communist-directed ...". The Taft-Hartley bill gives a free hand to every oppressor of labor in the country. In Germany we had the Exodus incident, and we have reports of rising anti-Semitism in England and on the continent. In Yugoslavia Tito is conducting an unwarranted purge of the Church. There are armed Arab troops on the border of Palestine and in Italy there is the immediate threat of revolution. Father Faber says that kindness has converted more sinners than either zeal, eloquence or learning, and these last three have never converted anyone unless they were kind also. In view of these things, in an effort to find a solution for our problems it is good to consider once again

The Mystical Body of Christ

"Why do the Members of Christ tear one another, why do we rise up against our own body in such madness; have we forgotten that we are all members one of another?"

Pope St. Clement of Rome.

If Mr. Gottlieb around the corner in his little grocery store should ask us what do we mean by the Mystical Body of Christ, what shall we tell him? If the old Negro who comes late at night with a gunny sack on his bowed shoulders to go through the ash cans along the street in search of rags and papers asks us, what shall we say? And if a member of the Order of Seventy-six, or a Communist, a striker or a scab, a Jew, a Gentile, or a Negro or a Japanese?

How could we tell it any better than in Christ's own words? "I am the vine; you are the branches."

Or in the words of St. Paul: "We are all members, one of another."

Or in the words of Pope St. Leo: "Know, O Christian, how great thou art, who has been made partaker of the divine nature ... Remember whose body it is of which thou art a member, and who is its head."

Or in the prayer of the Mass: "Grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity."

An understanding of the dogma of the Mystical Body is perhaps the greatest need of the present time. It is a further explanation of the Incarnation.

Christ by partaking of our humanity, gave us life, who were dead. Now, not we live, but Christ in us, as St. Paul says.

Christ is the head and we are the members. And the illnesses of injustice, hate, disunion, race hatred, prejudice, class war, selfishness, greed, nationalism, and war weaken this Mystical Body, just as the prayer and sacrifices of countless of the faithful strengthen it.

St. Augustine says that we are all members or potential members of the Mystical Body of Christ.

Therefore all men are our neighbors and Christ told us we should love our neighbors, whether they be friend or enemy.

St. Augustine warns us never to judge another because we do not know what he may be in the future. We are to remember St. Paul, who persecuted the Christians and became one of the foremost preachers of the doctrine of the Mystical Body.

Because of this dogma of the Mystical Body, Catholics may not allow their souls to be clouded with greed, selfishness and hate. They may not hate Negroes, Jews, Communists. When they are guilty of prejudice, they are injuring the Mystical Body of Christ. It is as though they wielded the scourges in the hands of the soldiers who attacked our Lord. If a man hates his neighbor, he is hating Christ.

God so loved all of us that he gave His only Son to the world to take upon Himself, through His most sacred humanity, our sins and die for them.

Communists and radicals of all descriptions believe that Sacco and Vanzetti, the Centralia victims, conscientious objectors, the Scottsboro boys and Tom Mooney, too, laid down their lives and are laying down their lives for the working class, to achieve some measure of justice for their fellows. They, too, should realize more readily than the great masses of comfortable people, the mystery of the tremendous sacrifice of Christ, who suffered in His agony in the garden, not only His own agony, but the agony of all others, the agony of those who suffered, and the sins of those who inflicted suffering and death upon them.

All men are our brothers. The saint as well as the sinner whom we may not judge as we wish not to be judged. This dogma of the Mystical Body precludes all ideas of class war.

And it is to promulgate this dogma—to bring it to the man on the street, that the Catholic Worker is dedicated.

BE KIND, CAIN

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rite prayers, this of the Cana feast, reminding her, our Mother, to remind Him that we need to be warmed by the spirit, to be cheered, comforted and reassured. "Mother, we have no wine!"

Yes, I am thinking of those at home. They get to the eight o'clock Mass and then Bob Ludlow goes for the mail. Over bread and coffee one looks at letters. Bob is hard at work before anyone, never stirring from his desk until the stroke of noon. I'm praying as I think of him, that in opening the mail he will be rejoiced by the money to pay the bills, that people will continue to send in what represents their work, their livelihood, something from their own tables and homes, in short, something of their own life. It is the ones who have little who give the most of course, and it is the widow's mite that God will multiply so that we can get our bills paid.

Our Friends

One of the reasons we keep so poor is the attitude of many of our friends who are dubious as to our program of voluntary poverty and works of mercy. Here is a letter which is typical enough, and perhaps I'll be answering others by printing it and answering it here.

"I am very interested in your

read your paper it surely sets me on fire. to do something for Christ's poor. I think it is a wonderful work and I pray our Lord will show me some way to do something. What is indoctrination? I am afraid I am very ignorant but I do want to learn.

All this is greatly against one's human nature, which likes ease and comfort and we are not taught in school the things you are writing about. Does it mean giving up all pleasure—I mean nice clothes, smoking, having fun, etc.? I hope I do not sound very childish and I hope you understand me. I would be very glad for some of your pamphlets, and are there any books you would advise me to read, I have read SAINTS IN SOCIAL WORK,

Sincerely in Christ,
Firm Faith

In answering this letter, I can say first of all that the epistle this morning, on the eve of All Saints, is from the sermon on the mount. I know a non-Catholic who reads it over every week and never tires of it. Pope Pius XII, who is "our dear sweet Christ on earth" as Catherine of Sienna said, in calling for action and in listing a program of action, says: "a firm faith is an absolute faith, one that is without reserves or reticences, one that does not falter in the face of the ultimate consequences of truth, that does not retreat be-

bourgeoisie. No matter how hard we try to be poor, we can never be as poor as those we try to serve, and they know it, and they know our backgrounds and hate us for them. We really have a chance to bless them that curse us, and to love them that spitefully use us, and there is no question of sentimentality in this love. We love with the love of preference, with the love of the will, and there is natural love there too, because of course, some are more friendly and some are better than others, and some like us, and of course, that makes us return that liking. But natural affections are only there to show us how strong our supernatural love should be.

There is no question but that people must be fed, clothed and sheltered. They would not be coming to us, standing in line in rains and cold and wind and snow, unless there were need. There are men and women out of hospitals, there are those who have been evicted from apartments and who end on park benches, and of course, there are the drunks, men and women, people who try to fill themselves with the spirits, as Peter Maurin used to say, rather than the Spirit.

And who are we to judge what brought them to such a pass? There are three sayings that are very pat on their lips, and they fling them in your face triumphantly and most effectively stop your criticisms. "There but for the grace of God, go I," one drug addict reminded me as she fell into the room. "Let him that is without sin cast the first stone," said Jennie as she lurched upstairs one morning after a night on the Bowery. "Seventy times seven, Dorothy, remember seventy times seven," Bill used to cry after me down the street.

Devil

The devil himself can quote scripture, one may say wryly, but the truth is the truth whether it comes from the devil or not, and these sayings, at least two of them, were uttered by Truth Himself.

Does it do any good? Does love do any good? Does it change people, or do they just keep coming? Well, people must eat, three times a day, there is never an end to it. It takes nine months to bring forth a babe and they are the longest months in a woman's life. Many years have gone to making a man and woman what they are, and we ourselves can do little about it, except what the Lord Himself told us to do, "Feed the hungry, clothe the naked, love people, do not judge." He has to do the rest by His grace. And there is no fear that He won't do His share in His own good time.

To be very practical, by living in the slum yourself you save money and so have something to give. Down on Mott street rents are ten, fifteen, eighteen dollars a month. Living in a slum involves mortification that we would not choose voluntarily. Mortification means "dying daily," as St. Paul recommends. "Unless the seed fall into the ground and die, itself remaineth alone. But if it die it bringeth forth much fruit." So if we die a little to our senses by not being able to take baths, by not being warm enough, or fed enough, or comfortable enough, then strangely enough we become healthier. We give up our life and save it. What we think is hard becomes easy.

Village or Farm

As to your question as to living in the slums with husband and children,—if you read *The Catholic Worker* long enough, those sections called "Toeholds on the Land" will give you an idea of what we think young married people ought to do. One can be of good faith, and move to village or farm, live in poverty without

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Catholic Worker movement, though I do not completely understand it. I mean about how far each individual must go in his imitation of Christ and how does one know which action is in imitation of Our Lord. I think what I like best about the movement, it is such a challenge. I knew it was something I was searching for and didn't even know the Church had till I happened to read a copy of your paper.

"I have had very strong arguments about your work and what you do and I am afraid I have not been able to answer them all. How can it help the poor if we live in the same conditions that they do—that is, if I married and my husband and I went down and lived in the slums and our children were born there. What good would it do anybody? I had an argument with Fr. A. He said it wasn't right to accept anyone in the Hospitality House as sometimes they had diseases like T.B. and endangered the lives of other occupants. Another argument, does it do any good to have soup kitchens, etc.? Does it really help them or do they just stay in the same position coming to get their bread and soup every day. In my heart I feel yours is the right way but so much is said against.

I would like to start a Catholic Worker House here, but I am only twenty and do not have anything behind me. I would not know how to start. But when I

fore its most rigorous applications. Do not be misled, as so many others have been, and suffered a thousand disastrous experiences, by the empty dream of winning over your adversary by attaching yourself to him and modelling yourself after him."

These may all sound like abstract principles, but the fate of the work depends on whether or not we try to put them into effect. That is why we have a retreat house, at Newburgh, to study the things of God, to learn to put first things first, to learn to know God and to love Him, to put off the old man and put on the new, to learn to love, and this is the most important of all, whether or not people deserve it, "for He maketh His sun to shine upon the just and the unjust."

New Commandment

How can there be any question about it? Is there ever enough love in the world? "Love is the measure by which we shall be judged." And we must love even to folly, as our Lord did. "This is the NEW commandment, that ye love one another, as I have loved you," which meant for Him the laying down His life. We certainly don't think it enough to just go on feeding people (two meals a day and it should be three), we have to love them, souls as well as bodies. It is the hardest thing in the world to love, because many of those who come for help look upon us as enemies, as typifying the comfortable, the educated, the great

+ From The Mail Bag +

TWO APPEALS

From Vera Brittain

From the ruins of Cologne on this thirty-third anniversary of the First World War, I want to make a special appeal to Catholics to help the Catholic Theological students living in the Vogelsang Bunkers without natural light or outside ventilation. These eighty students have no rations in addition to the nominal 1,500 calories (actually about 1,100) which come to the Rhineland population.

A few CARE packages would help them enormously, and especially the Bunker leader, Heinrich Seise, who should be sent an earmarked parcel if he is not to give it all away.

Student Seise is about thirty, very tall and thin, with flushed cheeks, like a T.B. patient. Though a keen Catholic and a student of theology, he was called up when the war began, wounded and discharged. Knowing the S.S. were after him, he lived in hiding, as he was an anti-Nazi and did not want to fight in Hitler's war. But the S.S. discovered him. He was not fit for army service, so they sent him as a stretcher bearer to Holland, where he was involved in the Battle of Arnheim.

Close to the bridge he was wounded by a shell which sent splinters into his head and chest. One splinter in his skull causes great pain, for which he has injections, but the trouble in his chest is worse. His lungs were so badly impaired that they had to be deflated; he has to go weekly to the hospital to have them filled up with oxygen. Owing to the splinters still in his chest and the condition of his lungs, he cannot bend. In his Bunker cell he has one bed erected on the top of another so that he can lie down without bending. One shelf of German theological literature, presented to him by an old pastor, represents his sole library, as all his books were destroyed in raids. Like many Germans living in these former air-raid shelters, he had a vase of flowers on his only cupboard.

In spite of his handicaps, Heinrich Seise gets no extra food ration. An underground invalid, he is struggling to become a priest. The care of students adds to his responsibilities and he was probably appointed because, as an invalid, he can persuade them to respect his wishes. Food parcels, whether for him personally or for the students as a whole should be sent to:

Heinrich Seise
Bunker Vogelsang,
Pedagogische Accademie
Bickendorf, Cologne,
Germany
BRITISH ZONE

If any Catholic training school or college would "adopt" this group of students they would be doing a truly Christ-like deed.

Very sincerely,
Vera Brittain.

FROM THE CLOISTER

Carmelite Monastery
Philadelphia, Penn.

To the Catholic Workers:

Enclosed find a very small offering in answer to your recent appeal—we wish we could do more to relieve your poor guilty consciences—but we ask our dear Lord to let our union of prayers for and with your intentions to help a little in the really great good work you are doing for His loved poor.

Your humble servants in Jesus and Mary,
The Discalced Carmelites.

For Father Hoffman

Professor Hermann Hoffmann is a Roman Catholic priest, formerly a Professor at the University of Breslau and also attached as Chaplain to a convent in Breslau. For forty years he has given devoted service to the poor of Breslau and to his church. Now that Breslau has become Polish territory and the city's name changed to Wroclaw, Dr. Hoffmann has devoted himself to relieving the terrible plight of the Germans who are still there. We are sure that any aid given for his parish will be well used and it will be a great lift to the spirit of a man who lives in Franciscan poverty. Following are extracts from some of his letters.

"God's Providence has conducted me in a very wonderful manner through the time of Nazi suppression, through the months of siege, through the time of occupation, that my life is too short for thanking enough. Only one example: a bomb comes in my sleeping room and goes before my feet into the floor, and I am uninjured. It is God's grace that I am ever in my rooms. The people you know come all months to see me. Every month I see here a circle of Catholic and Protestant Christians, laymen and clergymen, for ecumenic discussions and prayers.

"Now I have my parish, German people, poor, hopeless, without means, expecting the day of their evacuation; a parish on the point of death. All forces of faith are necessary to give these poor people consolation and confidence. And for the greatest part the hunger, without income how to live! . . .

"My parish secretary, on the way from her lodgment to our parish a few days ago, was seized by the Polish militia and forced to compulsory labor in a field of potatoes many kilometers from Breslau; now I am without a secretary, keys, letters and documents. Many people in the same plight, without winter dress or shoes. We had this night ten degrees under zero. . . .

"Poland is a poor country with enormous destruction, with great misery. It is quite in order to help these people with all means from all sides. The need is so immense that Poland cannot give anything of the help of UNRRA, or other helpers, to the German people in Polish countries or in the German country administrated by Polish government.

"The need of these German people is indescribable. Many people without work or without work with salary or payment. The old people, the young people, the children, must live without money. It is mysterious that they can live.

"I am the minister of the German part of St. Dorothy's parish. I must help the poor people and I cannot. The only possibility to help us is to send parcels to a man who can remain here for some time. I have the intention to stay at Breslau. Everybody in Poland can receive parcels from every country. If I had rich friends in the U.S.A. I would demand them to send me parcels for my people. I do not know the address of Catholic welfare committees in the U.S.A. Would you be so kind to say my need and my petition to a Catholic one, or to a Catholic welfare committee in New York and to pray them to help me? You would make an important service to me.

"They say that it is necessary to give two addresses in the case

that the first address is not right, in case of death or departure. In this case I name the address of my Polish friend: Dr. med. Stefan Kuczynski, Wroclaw, Wallstrasse.

"Of all my friends only the good old Natanael Beskow had sent me two parcels. Such faithfulness and kindness give much pleasure and help.

"I am expelled out of my lodgment where I lived for more than forty years, where you visited me more than once. I live now in the parish house of Corpus Christi.

"If one of your friends comes to Poland, pray him to visit me. Printed matter is not allowed to be sent from Germany to Poland, therefore we receive nothing; no papers, no periodicals, no books. Can you send occasionally a number of a review, a pamphlet, and so on, in the English language; political, religious, cultural. Perhaps the Catholic welfare committee can send us an Ecclesiastical Review. I am immodest, I know, but I beg your pardon."

Rev. Hermann Hoffmann,
Ulica Bozego Ciala 1,
Wroclaw, Poland.

It might be that some of our readers could make a special effort to send food and wool clothing parcels to help Father Hoffmann's people. Man does not live by bread alone so perhaps some priest-friends of ours would come to Father's aid with books, and magazines. Religious and theological material would be especially appreciated.

HOME HOSPITALITY

Peru, Ill.

Dear Friends:

When I get a letter from you I want to sell my house—throw whatever I get for it into the "cause" and get on a train for New York and work with you there. I mean it—I become so discontented when I read your letters that I can't settle down for weeks.

I have an impending gall bladder operation—an elderly aunt with me whom I care for—and at present a blind friend about 72 staying with us.

But it seems to be that life is not even interesting unless we are doing something like your work all through the country.

I do hope all the bills get paid. I'm sure they will.

Helen Lenzen.

NEW ACQUAINTANCE

Rome, N. Y.

To the Editors:

Your letter of October is before me. Yes, I know that there is such a need and I would like to do more.

Your letter was addressed to Mrs. Lulu O'Brien. She was always interested in your work. At home I can remember her going without things herself to send you the dollar. She lived with me for four years and has been blind for seven years. She got so bad I could not take care of her and she is in a mental hospital now. Please say a prayer for her. I will try to carry on for her and send you what assistance I can.

I have been sending packages to a girl in Italy. I got her address out of the Catholic Worker. You see how much you are doing. God bless you all.

In Christ,

Mrs. J. H. Roberts.

MONOTONOUS

New York City.

Dear Editors:

I don't know why your letter always has to come when I get a dollar ahead and then feel that the dollar should go to you. It's getting monotonous. Really, I'm sorry I wasn't a couple of dollars ahead.

In Christ,

Amelia Kleemann.

PENSIONER

Albany, N. Y.

Dear Friends:

I received your letter and I am very sorry that I cannot do more for I will be \$2 in this month, and am paying board on a very small pension and I try to distribute every penny that I can spare to charity work.

I gave what clothing I had to Mrs. Finegan, with whom I am boarding, for she said she had some things she was going to send you and she would send mine with hers.

I enclose the widow's mite with best wishes and hoping you're enjoying the best of health so that you can keep up the good work.

Lewis N. Henault.

MANY COLLECTIONS

Worcester, Mass.

Dear Friends:

October is a grand month, the Month of the Rosary, also The Missions, the Orphan's Collection, the Parish Visit, the Coal Collection, The Community Chest. And every order in the country sends you Christmas cards to buy. As my old pastor used to say "Ask while the purse is open."

Sincerely in Christ,
Corine Wedge.

HE LIKES US

Dear Editor:

The enclosed postal note is in response to your current appeal. Am sending it on behalf of the spiritual well being of an acquaintance of mine, now deceased, who was the recipient of some of your hospitality at 115 Mott Street and through whom I learned of the Christ like practical charity work you are doing.

The October issue of the C. W. was the tops. Every article was splendid. Keep up the good work.

Fred V. Weese.

ARIZONA

Route 2, Box 130, Glendale,
Arizona.

"I had always wanted to live near the Hopi Indians, so when my boss in Albuquerque wanted me to work every other Sunday for nothing and piled a few indignities upon me while I patiently did the work of the drunks he had come and go at the place, I gave him a two weeks' notice. I met Chester Mote, my Hopi C. O. friend, in Winslow. He was at the bus. We spent the evening at his niece's. He told me of an old Catholic priest who had spent many hours talking to his father years ago. He was a good man but Chester cared for no other missionary. The Hopi believe in God just as the white man does he said, but their God does not tell them to go to war. All tradition is handed down, nothing written. When he was a child he was told of the white man going across the big water twice in war and the third time the Red Bear would come across to the white man and when that war was finished there would be but one man and one woman left in the world. He drew the signs and symbols on a piece of paper for me. He is a high school graduate. His C. O. friend, Thomas Jenkins is a college graduate. Chester had 400 sheep and the government wanted him to reduce the flock to 40. He would not do so and was put in jail for three months. They killed all of the sheep and gave him a check in payment, but he refused to accept this blood money. It hurt their bookkeeping minds. He is 40 and unmarried. He says the Hopi women are like the white women. They will not stick by an idealist. He and Thomas will be down to work in Phoenix this winter and I will meet them. He

said he would write when the Snake Dance was held at Polacco this summer and I should come up. The first dance was at Shipaulova and a few minutes after it was finished there was such a cloudburst that 500 cars were marooned in Hopland for several days. I did not hear from him since that; so, perhaps, they do not need to dance for more rain. (I mailed you an issue of Arizona Highways with pictures of the Hopi and an article about a priest among the Navajos.)

The Mormons owned the dairies in Winslow and Flagstaff, so I, as a non-Mormon, could not get a job. Gave a CW to the French priest in Flagstaff and to the Irish priest in Wickenburg. Left one at the church in Winslow. No Catholic church in Glendale. Will mail CWs to all of the churches in Phoenix.

Briefly about the Moickens who have a community of individual farms near here. They were persecuted in Russia for hundreds of years. They do not use pork or lard and because of this were called "Moickens" by the Greek Orthodox which was a term of derision and means "milk drinkers." They came to this country and settled near L. A. in 1904. In 1908 one man by the name of Tolmasoff came here and later others followed. They are wealthy farmers. Have from 6 to 16 children; men wear beards. They do not vote, go to court, serve on the jury, go to war or buy bonds or carry life insurance, call this "selling my body." They keep the Jewish holidays, saying that Thanksgiving and Christmas are heathen holidays. All who have been on the outs are supposed to make up on these Jewish holidays. They do not accept relief or old age pension. Their preacher is a farmer who is not paid anything. No collection is taken in church but any who like put money on the table which goes for the poor. When I attended their church the men sat around a table on benches and a big Russian Bible was there. They have no musical instruments but do a lot of singing. They are orthodox in belief—do not smoke, drink, dance or gamble. All boys but two in this community went to prison or CPS. The daughter at the place where I worked for three days worked in war plants but no one else did. As each one enters church all present get up and bow. The women sit on benches in the middle of the church. No young people of CO age were there. They have a short sermon and kneel on the floor praying. When it is finished each man kisses all the other men on the lips and each woman bows before each man and he in a stately manner puts his arm around her and kisses her. Then each woman kisses all of the other women. The preacher receives confession but it is not obligatory. Each boy has his own car and when they get married the folks give them a farm. The Holekens near Los Angeles are more worldly. I know several of the C. O. S. They had read the CW and the CCO in camp and liked them but the old folks are intolerant about the Catholic Church.

Went in to Glendale yesterday and talked to the Methodist preacher who is a member of the FOR. Left him a CW and also one to the Brethren preacher. . . I liked your long article in the July-August CW. We are not cash register Christians with a soul rung up every time we talk. We plant the seed and no one but God knows when it will sprout. You have helped me and countless other non-Catholics. Your work is worthwhile and don't let anyone say it isn't.

Ammon Hennacy.

Where are We Going?

An Analysis of Industrial Capitalism

Arranged by Peter Maurin

By ERIC GILL

Up or Down?

1. I say machines and machine-made things might be as good and beautiful in their subhuman way as any other natural object provided that engineers and mechanics proceed humbly and patiently along the same unresisting road.
2. And what is that road? that is the question.
3. In what direction are we going?
4. Is it up or down—up to a still deeper higher, greater, keener more conscious realization of the primacy of spirit and of our sonship to God.
5. Or down, to a still closer relationship to inanimate and inarticulate and irrational Nature?

Are We Raised or Reduced?

1. Does the development of machinery and of machine facture tend to develop our souls and supply us with objects more and more truly conformed to our nature as creatures who know and will and love—i.e. rational and responsible beings—or do they tend to deprive us, as workmen and artists—the artist is the responsible workman—of any need to use our minds and of any intellectual responsibility for what our labor effects?
2. Are we raised to the supernatural plane of the children of God or are we reduced to a subhuman condition of intellectual irresponsibility?

We Are Simply Considering

1. We are not here considering the activities whether of contemplation or recreation which might occupy us in the time when we are not working in factories or offices, in transport machines or mechanized agriculture.
2. We are simply considering the things made by machinery, the things themselves, and whether they are of their nature suitable for human beings as such—beings who, not only in theory but by their own experience of themselves are not merely animals, having no life—but a physical one, no ideas or aspirations, and no power other than to perform their physical functions efficiently.

Even Though

1. For even though it be argued, that could things, all necessary things be made by machines minded by machines, then man would be free for the activities which are of their nature specifically human,—work of painting and sculpture, music and poetry, appealing solely and exclusively to refined sensation

and for those who are thus constrained pure science and pure philosophy and for those not thus constrained and not enamoured of the "fine" arts the whole round of physical sport and travel and amusement,—curbed of course by the due supervision of an enlightened Minister of Agriculture. I say even this could be argued with any show of plausibility.

For It Is Abundantly Clear

1. It would still be true that the things used in such a society, the buildings lived in, their furniture and equipment, the food eaten and the clothes worn would be machine made things and if properly made in accordance with the nature of machines therefore subhuman in kind and essentially, in their very being and in their potentiality unsuitable for use and pleasure of men and women.
2. For it is abundantly clear after a century and a half of industrialism that only when they are shorn of all the human business which characterized the products of the pre-industrial world and only when thus shorn can machine-made things be tolerable.

Were We Only

1. To be good, machine-made things must be inhuman in kind—yet it is for the use and environment of human beings that they are made!
2. Were we only making pig troughs for pigs, and did not so much as to see them ourselves then there might be less reason for criticism.
3. At least the things made would be good and suitable even though the human beings who made them were deprived of any occasion to praise God in their works and were deprived of any but indirect means to serve their fellow-men.
4. But it is not so.

Environment Is Necessary

1. It is not solely for the service of animals that the industrialists offer their system, and yet their system is unsuitable for any other service.
2. For environment is as necessary as the thing environed.
3. You cannot have one without the other.
4. And however good a machine-made house full of machine-made furniture and gadgets may be in itself and as a mechanism, it is simply by reason of its mechanistic perfection unsuitable for

its inhabitants.

5. This has all been said before, and doubtless, it will have to be said many times more; for it has fallen chiefly in dead ears.

Enamoured and Enthralled

1. We are still in the throes, the fever, of an enthusiasm, and we are still in the toils of a slavery.
2. We are still enamoured of the quantitative triumphs of mechanism, the application of experimental science to industry—we need not specify those triumphs at length from pin-making to wireless telegraphy, from tinned-food to the Forth Bridge though this last is somewhat out of date—
3. We are still enthralled by riches, and therefore tied to a method of working and a method of trading which has the accumulation of money-wealth as its sole reason for existence.



We Have Allowed Them

1. That enthusiasm will probably never be entirely overcome, but it is possible to free ourselves from this slavery.
2. The trouble is not so much that men are enamoured of mechanisms—after all, that is mere childishness and even childlike; a sort of infantilism native to the children of the West—the trouble is chiefly the insubordination of men of business.
3. We have allowed them to usurp the functions of princes.
4. We have enthroned them in the seats of kings
5. We have made them our rulers and the arbiters of our life.

A "Modern" Phenomenon

1. This need not be so—this has not always been so—
2. It has not even commonly been so in the history of men.
3. It is as far as we are concerned a quite "modern" phenomenon.
4. "The law giveth and the law taketh away" as some comic person announced.
5. And what we have deliberately made legal we can with no less deliberation and more justification make illegal.

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6. But it is first of all necessary to have the will to do so.
7. For the laws which confirm us in our present way of life were not made in opposition to the will of our legislature.

The Decay of Feudalism

1. They were on the contrary, simply a written statement and conscious expression and manifestation of the ideas which had governed them, and the majority of their supporters for several preceding centuries.
2. The decay of feudalism and the decay of religious dominion which marked the end of the Middle Ages and which made possible the movements we call the Reformation and the Renaissance were by no means unwelcome to the leaders of trade and the manipulators of monetary exchange.
3. A world led and dominated by merchants and money-lenders—and who in his heart is not tainted and more than tainted by the mercantile idea and the love of riches?—was historically speaking the inevitable consequence

Such Rebellion

1. There were rebellions and uprisings and riots, but they were easily and quickly suppressed.
2. How easily! how quickly!
3. Such ease and speed go in part to prove how local and unpopular they were.
4. The poor were oppressed and dispossessed.
5. But they were also simple and uncatechized.
6. Such rebellion as they were capable of was not articulately Christian.
7. It was not made in the name of God but at the best only in defense of their poor, downtrodden bodies.

It Was Easy for Them

1. God Knows! such oppression was good cause for rebellion.
2. But unless well schooled in religion the poor will always succumb to the promise of riches.
3. And the one thing the mercantile world was concerned was the accumulation of wealth.
4. It was easy for them to deceive the poor with the promise of good things to come and to make it appear that poor men's leaders were no more than self-seeking agitators and opponents of human "progress."

Unless We Are Prepared

1. We have in fact, got the government we deserve and everything else we deserve too.
2. It is no use,

and no good, complaining about the world we live in and vaguely wanting something better, unless we are prepared to review the grounds of our life and its real meaning.

3. Religion—ha!—but religion is your private affair.
4. Religion, has nothing to do with business.
5. Religion does not come into double-entry bookkeeping.

What More Can They Do?

1. And what religion has got to do with government, more especially when our legislators if they adhere to any religious sects at all to adhere to different ones?
2. What more can they possibly do, what more can possibly be done than to patch up and patch up and refurbish and redecorate the decaying State and thus stave off its downfall?
3. "Blessed are the poor in spirit"
4. What has that got to do with Capitalist-industrialism?

We Come Full Circle

1. Thus we come full circle.
2. Christianity is such and such, and it implies such and such as to man and his life and work.
3. The Machine Age is such and such, and it implies something quite at variance with the implications of Christianity.
4. If religion is a private affair, and has nothing to do with the farm or the workshop or the counting-house, well and good.

It Is Curious to Note

1. But it is curious to note, though religion, has been banished from the world of business as being irrelevant, and from public life except as a picturesque appendage surviving from the past, yet the only reason for exemption from military service allowed by many Government Tribunals is that the objection shall be on the ground of religion conscientiously believed in
2. Then the incompatibility does not matter any more than the incompatibility between cricket and football supposing them to be played on different fields and at different times.
3. But it would be less ridiculous than an attempt to combine Christianity with Capitalist-industrialism.

CULTURE VATION ::

.. Book Reviews ..

WHEN THE MOUNTAINS FELL
—C. F. Ramuz; Pantheon Books, Inc., 40 Washington Square, N.Y.C. 12. \$2.50

When Antoine left his wife of but a few days he was impatient to return to her and bored with Seraphim who had accompanied him to the mountains. But when the mountain fell on them and, after seven weeks, Antoine had dug his way out and returned to Therese he found there was no peace of mind as long as his conscience remained troubled, as long as Seraphim might still be buried alive back in the mountains. And so he goes back and Therese following him. And finally she persuades him to abandon the search and there it could be that the love of the married is shown pursuing its individual end without regard for others.

However Mr. Ramuz would seem to offer another angle—the pull of the mountains on Antoine, a psychopathic attraction to suicide, a return to the stone burial. And it was Therese who brought him back from this mental state and it was conjugal love which brought victory over the death impulse.

As a parable this novel speaks also of the supernatural—the inundation of man in nature and the constant desire to abandon psychological freedom. And here the love of Antoine and Therese is symbolic of man's love for God which makes spiritual freedom possible.

This is a beautiful book, a book of many meanings.

R.C.L.

PEGUY—Daniel Halevy. Longmans, Green & Co., N.Y.C. 1947.

This is an apropos time to write a review of a biography of Charles Peguy. A neighbor upstairs is moving furniture around, the children are having a merry time of it, loud conversation is being carried on in the courtyard and every few minutes someone dashes into the room intent on initiating a pull session. And we become grimmer and grimmer with the determination of completing this book review with one of those attitudes, "I will do it if it kills me and everyone else." Poor dissatisfied Peguy, he would have been so much at home here on Mott street.

We first heard the name of Peguy some ten years ago from the lips of Peter Maurin. Peter is a great admirer of Peguy and has made numerous references to that great French writer. Peter will be very happy to learn that the life of Charles Peguy has finally been written and published in English, as will all others interested in Peguy.

The author of this biography of Charles Peguy is Daniel Halevy, who was a close friend of Peguy, and a fairly well known French writer on his own power. Halevy gave birth to some twenty-six books, among which are the biographies of Nietzsche, Clemenceau and Proudhon.

We are quite sure that most of the readers of the Catholic Worker do not have to be briefed as to who Charles Peguy was, but for the benefit of those who are unacquainted with Peguy we

present this short description. Peguy was a French Catholic poet who reigned high in the literary field around the turn of this century. He was born and raised in France and died in 1916 during the Battle of the Marne, World War I. At the age of sixteen Peguy left the Church and returned to the Faith some fifteen years later. During the intervening years Peguy married without benefit of clergy, and naturally, when he returned to the Church he was forced to have the marriage performed in the Church and the children baptized, all of which his wife refused, since she was not a practicing Catholic herself. And since Peguy would not separate from his wife he found himself fairly unhappy over the remaining years of his life.

For a period of fifteen years Peguy published his writings and the works of others in a periodical called Les Cahiers. All of Peguy's literary efforts are obsessed with God, the Blessed Virgin and Saint Joan of Arc. Most of Peguy's writings have been translated in English and published in this country.

We would recommend this book by Halevy to all our readers. If you can wade through the first hundred pages which, like life, are the hardest, then you will find Peguy to be an extremely interesting person. One of Peguy's friends described him as following: "Peguy was a small, square-shouldered man, closely buttoned into his skimpy jacket, with huge hobnailed boots on his feet, a narrow, soft felt on his head, and two keen, bright eyes in his open peasant's face. 'I need money for the . . . strike,' said Peguy. There was always a strike somewhere, and Peguy was always needing money. He went from group to group and everyone emptied his scanty purse, and Peguy passed on to the next, invariably solemn and concerned. He only had to hold out his hand for pockets to empty at once. It happened automatically. . . . A saint has but to speak, no one argues: he is believed, and followed. And in Peguy, in his simplicity, gentleness and goodness, in his power, there were always traces of sanctity.

Daniel Halevy maintained that risk was the breath of life to Peguy, and one of the forms of his vocation. Every soul has its distinctive sign, which qualifies its life, and its holiness if it is holy. The mark of Peguy's soul, his genius, was risk: life could not be too insecure for him. There are numerous passages that we would consider worth quoting, however, space doesn't permit it. Author Halevy has a disarming addenda which confesses the faults of his work; nevertheless, the book is worth reading.

TOM SULLIVAN.

Is it not deplorable that the right of private property, defended by the Church, should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

—POPE PIUS XI.

Pacifism and the Early Christians

Notes and Comments from the Early Church

By a Friend in Paraguay

By DICK WHITTY

The March number of the "Catholic Worker" has just reached us and we are very interested to read in Jack English's article of the above title that many former GIs are looking for the clear and right path while the clouds of atomic warfare gather around us. Even if the question has been discussed among you since Jack wrote, we would like to draw your attention to what the Christians of the first generations after Christ wrote and did about war and military service. In the period up to the year 180 A.D. they spoke with one voice and acted accordingly, and they had no hesitation about which was the path Christ had called them to.

The early Christians felt themselves to be "God's people," "a new people," "the people who were from the beginning," "the people of the future." They felt there is such a cleft between the present world order and the coming order of God that even now, in the present, the politics of Christians are directed against the politics of the present. In the year 248 A.D. Origen wrote against Celsus (III 29-30): "The Church of Jesus has a different concept of citizenship—Christians are everywhere strangers, and aliens in the present political and social order," "citizens of an en-



tirely different political—super-political system." The Letter to Diognetus, written in the second century, said, "They are strangers in the land, their citizenship lies in heaven. They obey the laws, but through their way of life they overcome the laws." For "Christ has come," testified Justin in the middle of the second century (Dial. Trypho 139), "to proclaim friendship, blessing, repentance and brotherly living-together, in view of the time when all the blessed shall dwell in the land that God has promised." Their strength lay in a common calling to God with one voice. Love so worked among them that they were ready to die for one another. Their recognition of a common Father found expression in a common purse and a common table among themselves. As the first Christians at Pentecost had laid all they had at the feet of the Apostles, as we read in the Acts (II 44-45, IV 32-37), so at the end of the second century the Letter to Diognetus (3) shows that the Christians "have a common table but no common sleeping-rooms"; Tertullian also declares in his Apology (39) in the year 197 A.D., "among us everything is communal, save women." Again, in the year 160 A.D., Justin stressed that he is speaking for the Christians generally when he declares, "we all wherever we may live in the whole wide world, we all have exchanged the weapons of war, swords into ploughshares, lances for farm tools" (Dial. Trypho 110).

That the swords be beaten into ploughshares, lances into sickles, that nation no longer lift up sword against nation nor learn war any more—all that, according to Justin, has now begun. "That this has already happened

you can have proof of," he states in his Apology (39), "for we who formerly murdered one another now avoid any ill will, even to our enemies." Athenagoras testified that the Christians "could not bear to see any man put to death, even justly, counting it equal to killing him" (Legat. 35). They would not even go to law against a man. "Let not the gentiles know of your disputes," said the Didaskalia (6) (II. 46. 1.); "do not accept evidence from them against yourselves; neither do you bring suits forward in their courts." Among the early Christians there are the clearest witnesses that officers of state could not be Christians. Magistrates and army officers who can pass judgments of life and death must not be baptised, nor soldiers who have the power of the sword—unless they leave their office; and believers who became soldiers were to be excommunicated "for despising the Lord" (Tertullian, Idol. 17.; Origen, Cels. VIII 75; Testament of Our Lord (7) 118). The blending of religion and patriotism, which the early Christians found everywhere in society, they recognized as idolatry, as the chief sin of mankind, as Tertullian called it (Idol. I).

Nevertheless, the Christians of the first centuries recognized the State as established by God to keep order amid a demoniac state of things. Origen (Cels. III 73) spoke of the Emperor as "reigning righteously" and of soldiers as "righteously rendering military service"; but in that very breath he stated that the Christians support the government only by prayer to God for peace and order in the whole community and by keeping unsullied hands. He adds, "We do not serve as soldiers with the Emperor, even though he requires it."

Tertullian, even before he joined the Montanist movement, was most explicit on the question of military service, that not only may the Christian not be an officer, who would have to offer sacrifice to the Emperor and to pass the death sentence, but the Christian may not even serve in the ranks, nor wear the military dress (Idol. 19). The reason he gives is that "when Peter cut off Malchus' ear Jesus cursed the works of the sword forever" (Pat. 3).

The growth of wealth and luxury within the church towards the end of the second century, of which Chrysostom complained, was accompanied by a weakening of the original horror for the professions of judge and soldier. The first clear evidence we have of Christians serving in the army is in the writings of Tertullian in the decade 170-180 A.D. But even the pagan writer, Celsus, testified about 180 A.D. that most Christians refused military service. The original Christians of Jerusalem had left that city before the Romans besieged it in 70 A.D., and they had settled beyond the Jordan and so had taken no part in the national struggle against Rome (Eusebius, Eccl. Hist. III, V, 3.). But even at the end of the third century this attitude was still common. In 295 A.D. a young African, Maximilian, was martyred for his refusal of military service. When the proconsul told him there were Christians serving in the ranks he replied, "They know what is fitting for them, but I am a Christian and I cannot do evil." "What evil do they do?" asked the proconsul. "You know what they do," was the reply. (Acta Maximiliani, Ruinart.). His name appears, I believe, in the Roman Martyrology. Three years later, in Africa, the cen-

turion Marcellus resigned his office as incompatible with allegiance to Christ and was put to death. Ten years later, still in Africa, Tynasius was martyred on similar grounds, and in Rome also Nereus and Achilleus.

Early in the fourth century Christianity became the official religion. The sign of the cross became an imperial military emblem and the nails from the cross of Christ were said to have been made into a helmet for the Emperor and bridle-bits for his war-horse (Sokrates, Eccl. Hist. I. 17). In the year 314 A.D. Christians were not only allowed to serve in the army, but if they deserted the colors in peacetime, they were excommunicated according to the third canon of the Council of Arles. In the next century non-Christians were forbidden to serve in the army (Codex Theodosianus XVI, X, 21). But even in the fourth century the church in Syria still held the first clarity. The Syrian church order (called "The Testament of Our Lord") required soldiers and magistrates to leave their callings on baptism and excommunicated Christians who became soldiers.

Athenagoras wrote in the year 168 A.D., long before the atomic age, "an answer for the flyers who were told at briefings — to dump the bombs anywhere over the city." He quoted the slaughter of myriads of men, the razing of cities, the burning of houses with their inhabitants, the devastation of land and the destruction of whole populations—as samples of the worst sins, such as could not be adequately punished by any amount of suffering in this life (Res. 19). "The world is wet with mutual bloodshed; and killing is a crime when individuals commit it, but it is called a virtue when it is carried on publicly," wrote Cyprian (13) (Donat. 6. 10A). In the Acts of John (14) (36) we read that "military conquerors, along with kings, princes, tyrants and boasters will depart hence naked and suffer eternal pains."

Now today the whole world stands in fear of atomic warfare and of the destruction of whole civilizations. The prophetic Sibylline Books (VIII) foresaw God's judgment on the Roman State, which was "the prosecutor and instigator of wars and whose peace even was a plague." The words were spoken to us today, too—"It will come from above to you, stiffnecked Rome, the blow which you deserve. You will bend your neck. You will be annihilated off the earth. You will be consumed by fire. You will lie on the ground. Your wealth will perish. You will be the den of wolves and foxes, as if you had never been."

So the attitude of the early Christians to war, military service and the overcoming of it can be summed up in four points:

1. The early Christians were united in this, that the Christian cannot partake in the rule of the sword through the state;
2. But rather the Christian must every time be ready to suffer death in complete defenselessness and without attacking the life of a fellowman;
3. The early Christians were clear that on the part of the existing states war and the shedding of blood for the sake of right and justice are to be expected until Christ comes in His Kingdom and creates other conditions;
4. The early Christians expected over the present world epoch a revolution and the complete abolition of the power of the state and of classes without the Christian actively participating in this judgment.

BE KIND, CAIN

(Continued from page 2)

modern plumbing or electricity, and have everything husband and children need in the way of space and sunlight. I know of farms as cheap as \$1,200 with outbuildings, farmhouse, woods and acreage, and employment with neighboring farmers and lumber mills available, provided one does not mind isolating oneself a dozen miles from town. This means only Sunday Mass, however, and then walking or hitchhiking, horse and buggy, or old second hand Ford are necessary. But the green revolution is part of our program. The Pope in his last address to women "reminded his hearers of the faith of the early Christians by stating that not less heroism is needed to live these days in the streets of great cities without weakening in the faith or staining one's purity than was needed once in shedding one's blood." We wish we had the exact words instead of the paraphrase, but we understand a new encyclical on rural life will soon be out.

In the country there is room for hospitality and a Christ's room in the house. One lives more cheaply and can contribute to the nearest house of hospitality by sending in grain, potatoes, apples and other food-stuffs.

As for yourself, there is always work to be done for the poor, either in one's own parish, collecting clothes and food, visiting the sick, helping mothers who are in need of a strong hand, and since these things are hard to do alone, one can always find a group, such as Abbe Saey's in Montreal, or Fr. Meenan's in Pittsburgh, or Fr. Yunkers in Derry, or the nearest House of Hospitality. Come visit us if you can and make a retreat and start working on the basic part of our program. We have too few girls with us to do this work. For instance, in New York, Irene Mary Naughton is alone in the woman's House of Hospitality and needs a helper. In Detroit they need help in the woman's house, in Harrisburgh too.

All Things

Do you fear that "lest loving Him, you must have naught beside?" as Francis Thomson said in the Hound of Heaven. But in Him we have received all things. All life and joy. Yes, to answer your questions, clothes are a joy, and we are not called to put on sackcloth, but we can wear cast off, hand me downs, and still look all right. This saves money too. Women are notorious in their extravagance in clothes, whether it is the \$6.98 dress in Klein's or \$698 dress described in the New Yorker. It is all the same vanity, greed, desire for attention. Whereas we should try to be the least, the most disregarded, the servant who washes the feet. It would do away with a lot of mental torment if we practiced feeling this way. The reward comes even in this life, and our Lord reminded us of it, so we would not be discouraged.

And as for our health. If someone came to us with T.B. we would find a hospital for him of course. We know cases that

have been cured, whose lives have been prolonged. If anyone had infections that we knew of, we would call in the doctor. Our Dr. Koiransky, a friend for the past fifteen years, always generously gives his services and we take advantage of them. But worrying about germs is not going to keep us from loving our brothers. Did you ever see a baby whose every bottle was sterilized, scrub a piece of bread around his play pen, and eat it with great enjoyment? I wonder how clean it was in the Holy Land in the days of our Lord? Instead of the saying, "Cleanliness is next to godliness" (I think John Wesley said it) and "order is heaven's first law," we should meditate on the disorder and the tattle tale grey of the home filled with children. It is Love that is heaven's first law.

Indoctrination

What is indoctrination? All of this is indoctrination. A retreat is indoctrination. A sermon on Sunday, the epistle and Gospel, the collects for the day, all are indoctrination, teaching us to put first things first. And the taste for things spiritual when once you begin to taste them! They are sweeter than honey and the honey comb. One of the boys around the office used to go around groaning, "Heaven had better be good!" and I saw a girl beat her head with her hand as she contemplated her retreat notes this summer, but there was a gleam in her eye and an aroused look that made one think she was out to "overcome the world." Thank God for "the strong conflict."

And as for things to read—if you get discouraged with the poor, read *The Jungle* by Upton Sinclair. Read *The Honest Thief*, a short story by Dostoevsky. I recommend fiction because it has helped me so much. We love to read about the poor in Dickens and Dostoevsky, but when we start to live it, then there are the bitter looks. "You have deceived us. It is not romantic, it is not glamorous." There are two famous sayings of Chesterton, in his *What's Wrong with the World*,—

The Christian ideal has not been tried and found wanting. It has been found difficult and left untried.

Men have not gotten tired of Christianity; they have never found enough of Christianity to get tired of.

God is love, and perfect love casts out fear. Once during the war years, when we were emphasizing our pacifist position over and over, I had a dreadful dream. I heard a harsh, discordant voice, and loud jeering laughter, and when I could distinguish the words, this is what they were. **BE KIND, CAIN! BE KIND, CAIN! BE KIND, CAIN!** And then more jeering scornful laughter.

Russia

I was thinking of Russia the other day, and the denial of God, and the doctrine of force, and thinking that the denial of God in His poor, and that doctrine of force were here with us too in

MOTT STREET NEWS

(Continued from page 1)

We could come to your place in Newburgh and continue this work. By the way who takes care of the infants at the farm? Oh, you don't have any babies at Newburgh! Well there certainly must be a great number of children around New York that need someone to care for them. Oh yes, we will be happy to meet Miss Day when she arrives on the west coast. Then we will be able to go into more details on our proposed work. Thank you and goodbye."

Marriage

During the early part of October, two of the members of our group, Mary Rump and Jack Thornton, were married in Pittsburgh, by our friend, Father Joseph Meenan. This is the first post-war marriage to take place in the Catholic Worker and all of us are elated by the event; may God's Blessing be with these two dear friends. Mary and Jack have taken up temporary living quarters in an apartment down the street from us.

Martyrdom

Our eighty-four year old chaplain from Maryfarm, Father Schritts, was in town for a day this week. He offered Mass at the Maryknoll Convent, which is a couple of blocks up Mott street. Father was musing over the sad plight of Christianity in the world today, and stated that some of us younger Christians might live to see the day when we would have the golden opportunity to enjoy martyrdom for our Faith. Father closed his little chat by telling us that there is no more glorious death than that of martyrdom. While digesting that cheerful tidbit we had a flashback of the deaths of early Christian martyrs, boiling in oil, tossed into a pit with starving lions, ah come rack come rope! In face of all that we are frequently tempted to mope across Canal street in the rush hour when all those huge diabolical looking trucks are dashing madly down on us.

Donation

A sturdy veteran of the Bowery just walked into the office and handed us a dollar. "Fifty cents of that is a donation to the Catholic Worker. And the other half is to be given to the old man in your house who brought down a blanket from his bed for me

the western world. I had been reading Juliana of Norwich, the old English mystic and she had reminded me that the worst that could have happened has already happened, and I do not mean the atom bomb.

"I stood beholding generally, troublously and mourning, saying thus to our Lord, with full great dread: Ah, good Lord, how might all be well, for the great hurt that is come by sin to thy creatures? And to this our blessed Lord answered full meekly and with full lovely cheer, and showed that Adam's sin was the most harm that was ever done, or ever shall be, to the world's end; and also he showed that sin is openly known in all Holy Church on earth. Furthermore he taught that I should behold the glorious satisfaction; for this amends making is more pleasing to God and more worshipful, without comparison, than ever was the sin of Adam harmful. Then meaneth our blessed Lord thus in this teaching, that we should heed to this: "For since I have made well the most harm, then it is my will that thou know thereby that I shall make well all that is less."

So in considering these things, there are these words to clutch to us, the words of our Lord to Juliana, the promise "that all shall be well, and all shall be well, and all manner of thing shall be well"

through Florida, Alabama, Texas, California. To sleep on the other night when I was lying drunk in your courtyard."

Occupied

Recently we paid a visit to the local postoffice and asked about copies of our paper which were returned to us. These papers were mailed to subscribers in French and Russian occupied zones of Germany. After much thumbing through postoffice notices, the clerk finally informed us that no printed matter could be sent to people in those two zones. Why? Well our clerk friend was unable to enlighten us.

Station Wagon

Around the house here we are still prayerfully waiting for some kind-soul to donate a vehicle to replace our hopeless station wagon. After a ride in our station wagon most passengers dash for the medicine cabinet and load up on aspirins and other nerve quieting aids, other souls simply collapse in the nearest bed. We are also in need of men's clothing now that the cold weather is upon us.

Father McNabb

A world traveled seaman came in last night with coffee, prunes and two cans of peaches. It was just at suppertime when he came in and he sat down to supper with us and spoke at great length about conditions in Europe. He confirmed all the reports that we have had about the need of food and clothing over there, especially Italy and Germany. Then he told of first meeting Father Vincent McNabb the Dominican who died a few years ago during the war. Again he confirmed all the wonderful stories we had heard about Father McNabb. While this seaman resided in London he had observed Father McNabb take off his shoes and give them to a person in need, himself walking back to his monastery barefooted.

Grace of God

For the past few weeks several of us here have been teaching classes in religion to public school children over at Precious Blood Church. These children are released one hour a week to attend a course of instructions in their faith. At first meeting with these students they appeared undisciplined and looked upon that hour as a time for recreation. We asked the nun in charge whether it wasn't a waste of time for both the teachers and the students. Sister replied to the effect that it wasn't when we considered how the Grace of God operates. And it seems as though the Grace of God is working now since the children are very attentive and the classes are frequently steeped in discussions. The teachers are learning quite a bit too, as we find ourselves diving into the scriptures for references.

Picket

Thursday night Mary, Irene, Bob, Maurice, and several others returned to the house here dripping wet. They had been out picketing an affair given at the Waldorf Hotel which celebrated the erection of the Metropolitan Insurance Housing Projects that discriminates against Negroes. Although it was raining throuth the night there were plenty of pickets, even had a priest friend on the picket line

Returns

Our last appeal is being slowly answered, thank God and we have been able to shush a few of our creditors. One answer to our appeal runneth thus: "Let Moon Gaffney Sylvester pay your way. I'm finished." Signed, "One Who Always Supported You." One subscriber who lives in utter poverty sent a dollar with a kind note written on a piece of wrapping paper. Another person replied that she was unable to send us money but would offer

up her sufferings, she has been very ill for quite a while.

Vocations

A friend of ours contemplating entry into a religious order spent a couple of hours with us recently discussing the subject of vocations. We spoke of the emphasis and the lack of emphasis that has been placed on certain vocations. And we agreed that in the past and frequently in the present too much stress has been laid on the importance of a vocation to a religious life and not enough on the vocation to the married life, and very little if any on the vocation to the single lay apostolate. It may be a coincidence or not but you will note that the amount of economic security varies in direct proportion to the amount of stress placed on each vocation.

Authorities

We do not claim to be authorities on the subject of vocations. However, with our smattering of ignorance on the topic we feel perfectly free to discuss the matter, since we have seldom met anyone who is an authority on such a difficult problem. The best piece of writing on vocations has been written by Father Faber in his book, "Spiritual Conferences." In his chapter on vocations he says, "But the majority never know what their vocation is, because God does not intend them to know it. It is part of their vocation that they should not know it. They even fulfil their vocation and do not know that they have done so. They have no feeling of it at the very moment they are fulfilling it."

Advice

A middle aged woman arrived here the other night. She was in search of advice. It seems as though her son was refusing to contribute support to his family and was impervious to pleas, threats, etc. We suggested that she see her lawyer. She wasn't quite satisfied with this and presented her problem to another person, who suggested that she attempt to emulate St. Monica, who put up with St. Augustine's philandering for twenty years or more. But our friend put an end to this advice by stating that she was not St. Monica.

Crossfire

Finally saw the movie *Crossfire* in a third-rate movie house on Fourteenth street. The picture deals with anti-Semitism in a very outspoken manner. However, we don't think that anti-Semitism will be eradicated by the argument advanced in this movie. Hollywood will have to plunge deeper into the problem, but it is a good attempt in the right direction. The acting and direction of the picture were superb. And it was the first time we heard the words "Jews" and "Irish-Catholic" spoken on the screen.

Charity

A short time ago a man came in here with nothing on his back but a very thin undershirt. He was looking for more protective covering, as it was pretty chilly outdoors. We had been turning away men all afternoon because our clothesroom was bare, and with the word "sorry" this man turned to go. However, he was stopped by one of the men in the kitchen, who peeled off his own sweater and handed it to the poor unfortunate fellow. The act resulted in the renewing of zeal and fervor on the part of several people here, who had lost something of the feeling that they once had for their brothers in Christ.

Sick

We have just been informed by Mrs. Curran that John Curran has been placed on the critical condition list by his doctors. John has been a part of the CATHOLIC WORKER group for many years, and we beg our readers to remember him in your prayers especially at Mass.

Tom Sullivan.

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Papal Address

(Continued from page 1)
wealth is, then, a high social aim worthy of your efforts. Its successful realization presupposes that individuals as well as groups show the same understanding for the rights and needs of others as they have for their own rights and their own needs. To be conscious of this in your own lives and to make others realize it is one of the noblest tasks of the men of Catholic Action."

Plan Summarized

After urging upon his hearers the great need for the consciousness of responsibility for the common good, the Holy Father summarized the plan of Catholic Action as follows:

We believe that we cannot summarize better these, your plans, for the success of which you are already working energetically, than with the motto you have chosen: **Church, Family, Work**: a motto which will be yours for the next 25 years of your association and for still longer. In the meantime, at the beginning of this second period impress on your minds the two following counsels:

1. **Be generous of heart.** Whenever you meet, in the cause of Christ and of the Church, sincerity and good will, activity, intelligence, wisdom, whether in your own ranks or outside Catholic Action, even if they be new but solid forms of the apostolate, rejoice at them, do not hinder them; but keep on friendly terms with them and help them as often as your help is possible and desirable or expected. The needs for which the Church has to provide in the present time are so numerous and urgent that every hand which offers its generous co-operation is welcome.

2. **Keep always vivid in your mind and heart the ideal whose greatness is echoed in the dynamic rhythm of your anthem—an ideal of conquest, not merely of defense.** No doubt, to protect and consolidate the present forces of Catholicism in your nation is in itself a highly meritorious undertaking. But it is often said that he who limits himself to remain always on the defensive is losing slowly. In reality, Catholic Action means more than the mere cohesion of the Catholic faithful. Its ultimate aim is to regain what is lost and to advance to new conquests. You should not rest content until these groups of educated men and that section of workers, who through unhappy events have strayed from Christ and the Church, have found their way back again.

Do not isolate yourselves, but go forth among the others to reveal the riches of the Catholic faith to those who have been deceived or deluded. At times, it is only misunderstanding or even more often, complete ignorance that separates them from you. Not a few among them, perhaps, are waiting for an understanding heart from you, or a clear explanation or a word that will make them free. In the art of winning men you can learn

something from your adversaries. Better still: learn from the Christians of the first centuries. It was only with a constantly fresh and renewed method of penetration into the pagan world that the Church was able to increase and progress from lowly beginnings. She advanced often through indescribable sufferings and martyrdoms, and then at times for decades of greater or less tranquillity she could breathe more freely, till after three centuries the powerful Empire was forced to admit defeat and to conclude peace with the Church.

The Church Ever Young

Someone might be tempted to say: that is true, but the Church at that time was young. The Church is always young! She, the force and strength of God, the perennial guardian and dispenser in the world of the divine, cannot in the course of time become old: but free from all error she lives with an indestructible life and is always renewing her youthful vigor according to the will, and by the grace of Him who remains with her until the end of time.

The immortal youth of the Church shines forth—how wonderful—especially in grief. She is the "Spouse of Blood" (cf. Exod. iv, 25). In blood, her sons, her ministers are calumniated, imprisoned, killed, massacred. In this 20th century—after all the progress in civilization and after so many protestations of liberty—who could ever have believed possible such oppression, so many persecutions, such violence? But the Church fears not. She wishes to be the Spouse of blood and of grief in order to trace in herself the image of her divine Spouse, in order to suffer, to fight and to triumph with Him.

St. Joseph Our Patron

Beloved sons, you desire to win men back to Christ and to the Church. To Christ: there was never a man so close to the Redeemer through domestic ties in the dealings of every day life, through spiritual union and the divine life of grace, than Joseph, of the stock of David and at the same time a humble manual laborer. You wish to win men back to the Church. St. Joseph is the patron of the Universal Church. How could you fail to choose him as your heavenly Protector! You have unfurled before us the Standard of your Union. We entrust you and your work, your trials and your hopes to the paternal love of St. Joseph and also to the powerful intercession of his Spouse, the most pure Virgin and Mother of God, Mary.

You cannot elude your destiny, you cannot get rid of your talent; you are to answer for your opportunities. Whatever they may be, not more or less. You cannot be profitable to Him even with the longest life; you can show faith and love in an hour.

—JOHN HENRY NEWMAN.

The Land

(Continued from page 8)
that we must make a distinction between those kinds of enterprise which hinder men and those which help them, between men-harming and men-helping enterprise."

But it is too late to forestall imminent large-scale destruction. The true and the illusory will soon be blown apart. And many will perish in the explosion, together with many cherished values, many ideals, many hopes, together with the hard work that is put into the attempt to make first-aid arrangements last.

UN

Equally futile is the work of those in the UN who speak from government to government and let the peasants starve. We don't need more government, we need more self-sufficient men.

CHRIST the Workman



Then there is the matter of practicability. This concerns commercial farming. The writer of this review has been looking for a farm since he was discharged three months ago. Even with the GI loan provisions a heavy debt has to be incurred. A debt can be repaid only by making money. No money, no farming, particularly not non-commercial.

The Green Revolution and the State

Dr. Nutting gives us an extensive survey of what a benevolent government could do to help individual families to acquire land and settle on it.

But the reverse happened in England in the late 18th Century when a series of laws was passed to dispossess small holders all over the country. It was not only the lure of better factory wages that broke up the individual craftsmen, but large-scale confiscation by clever manipulation.

If the Green Revolution became "dangerous" by threatening the interests of our intelligent crooks—what is there to save it?

Paper is very patient. There has been enough printed matter to suffocate humanity.

Are these ideas serious? We have a tendency to bury our heads in the sand and not see the clouds that slowly but, oh, so plainly, draw together above our heads. Think it out for yourself. As has been said, one cannot teach anything unless it is related to something already known. But those of you who agree with Dr. Nutting should come forward now and move into action.

Your Part

We have to start the Green Revolution for ourselves; nobody will do it for us. Some have started long before this book was written. You, too, must take a step toward independence.

1. Christopher Dawson, "Progress and Religion and the Making of Europe."
2. Lord Northbourne, "The Natural Order," Dent, London.

Pax Column

Near eleven years of exile and the horrors of Guernica pursue him as they pursued him through the concentration camps of Europe, through exile in South America, in California, in New York. And you are conscious of the hurt of it, conscious of what men have done to him in the name of religion. Because he is of the workers and a Basque he is regarded in Spain, by those who rule, as an apostate, an enemy of the Faith. By those who have murdered to "preserve religion." Those who hold—as a priest declared in my presence—that Franco came to power by the most Sacred Heart of Jesus.

Basque Exile

He is, with us now, this Basque exile, and you know from his presence the hurt of it all and the horror of war and the loneliness of exile. And you do not wonder any more at bitterness and despair. The souls who have gone, who have been lost to the faith because a man on horseback rides by, because planes drop their bombs, because ecclesiastics add their sanction to it. Because there are those who would use any means available "to protect the Faith." And always there is nothing learned. Today the Catholic press helps to lay the psychological foundation for war against Russia just as it gave support to the Spanish fascists. Always there is nothing learned.

Political Catholicism

Are we to think so little of the Catholic faith that we must hitch its preservation to that of temporal regimes? That it must be identified with all the fascist dictators who curse the earth—with Franco, with Salazar, with Peron? Where, then, is there room for those who no longer trust the State, who are of the left and who believe also that Jesus Christ is God and that the Catholic Church is the vehicle of His grace? Are we to look forward to the day when our consciences will be coerced, when we must choose between some fool on horseback who enjoys ecclesiastical sanction or exile? When priests of the opposition will be refused faculties?

State Is Evil

These things have happened whenever the Faith has been

closely tied up with a temporal regime. The State has wrecked vengeance on the Church and tyrannizes over man. It is an evil institution for it presents a constant temptation to surrender liberty. The State as a highly centralized affair, as we have known it since the 16th century, has been the enemy of the people, the enemy of religion, the enemy of freedom. It has been but a front for the ruling classes, a mainstay of militarism, an enslaver of the workers. It has arrogated divinity to itself, posing as the arbiter of morals, the dispenser of "Charity," the guarantor of social injustice. Every smaller governing body has been absorbed, or is in the process of absorption into the State. It has fostered nationalism, racism, war, atheism, and materialism. It is, in its present form, a useless instrument for justice. It has no function in any society governing itself in liberty. Nor has it any connection with Catholicism that should get us upset when its dissolution is advocated.

To oppose the State, as we now know it, does not mean to reject all government. There have been other forms—the city governments of the Middle Ages with their guilds and associations which performed functions which have now become the exclusive property of centralized regimes. And centralized government has proven to be too dangerous a thing, too oppressive, to allow it as the instrument of revolution. It exists by power and violence, and we have had enough of power revolutions.

Souls Who Have Left

No matter how mistaken as to the choice of means (and as pacifists we cannot support war of any kind) yet the greater balance of justice lies with those who place themselves, as did the loyalists in Spain, in opposition to tyranny. And we must keep always in our prayers those souls who have left the Church because men in the Church have placed impossible burdens of political allegiance on them. They are indeed precious before God. Some day, in His Providence, they will return. Today there is great bitterness.

ROBERT C. LUDLOW.

Picketing at the Waldorf

(Continued from page 1)

other groups, the State Chapter of the Nat'l Assn. for the Advancement of Colored People, the Union Theological Seminary, the Socialist Christians, "The Nation" magazine, Good Neighbors. While we were picketing a young priest friend of ours happened by. It gave us great encouragement when he joined the picket line for a couple of turns.

We were protesting in general against Metropolitan Life Segregated Housing projects. We were protesting in particular the awarding of a medal for Racism.

We quote Mr. Ecker. The East Side housing projects are "private enterprises." This is true of Cooper Village, but is Stuyvesant Town, \$50,000,000 tax exempt, publicly policed, and its site procured by the exercise of eminent domain, "private enterprise?" Or is Mr. Ecker conveniently separating public funds from public law?

We quote Mr. Ecker again: "We can't help thinking that it is for no other purpose than to make trouble along the lines of an ideology that would destroy our form of government." On the one hand we have the picketers dramatizing an ideology that underwrote the Constitution and the Fourteenth Amendment and on the other hand being accused of trying to overthrow that very same ideology. Here Mr. Ecker was guilty of a strict reversal of the Truth. It

is Mr. Ecker and Met. Life who are guilty of an ideology that would destroy our form of government, an ideology that admits profits are more important than principles.

However, it is on far deeper grounds that we of the Christian faith, especially of the Catholic dogmatic faith, criticize Racial Segregation, for we are of those who hold that with the coming of Christ, natural ethics have been superseded by supernatural ethics. "We know that we have passed from death to life, because we love the brethren." St. John. And if we don't love the brethren, we remain in the shadow of death, where everlasting horror dwelleth, no matter what other tenets of our Faith we keep. St. Paul said: Christ is the head, we are the members. We are all members one of another. The present Holy Father has stated: "The only road to salvation is definitely to repudiate all pride of race and blood."

Mr. Ecker talks of "making successful the investment of trusted funds" and of the sacred trust of policyholders' money and of widows and orphans. "Reasonable things" from "virtuous people." One can't help but remember the words of Leon Bloy: "I know all the reasonable things that virtuous people can say to each other to console themselves for the temporal damnation of three-quarters of humanity."

CHRISTMAS CARDS by the Catholic Worker Artists. The cards should be ordered direct from each shop. Each shop has its own designs.

Prices: 25 Cards for \$1.50; 50 for \$2.25; 100 for \$3.50

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THE LAND

Dependence or Freedom . . . Reclamation of Independence, By Willis Dwight Nutting, Berliner & Lanigan, \$3.00.

By Hans Lobstein

There is in every one of us a longing for inner peace that only a few seem to find, and radiate. Strangely it is always the next man who seems successful in his chosen task. We ourselves seem to be tangled up in doing what we are obliged to do, putting off doing what we want to do.

Dr. Nutting, in *The Reclamation of Independence* demonstrates how confused we are in our values and consequent activities, how we believe ourselves forced to do certain things to earn a weekly or monthly paycheck, to find some niche in the society in which we are caught up and in which we will probably feel uncomfortable for the rest of our lives.

Slavery

We are always hoping the next step will bring recognition, relief, and peace, but the next step does not. We slowly forget that such things are possible. We accept slavery, and we teach it to our children. Good marks at school are proudly related to neighbors; success at the office or in the laboratory becomes all-important. After all, we say, we have to live.

More and more people are beginning to ask, however, whether this kind of life is worth the living. We see people around us—perhaps some of them readers of this paper—who seem to be able successfully to turn their backs on those demands of modern life whose net result is enslavement. What is the secret which inspires these men in their choice of the simple yet full life?

Dr. Nutting's book appeals greatly because it touches that core in us that cries out for the independence which most of us never find.

None of us can be taught anything unless it responds to some inner spring that clicks and is released. The receptivity must be there first. This book should release that spring of pent-up longing in those of us in whom it is under tension.

But reading it is not enough; you will find yourself slipping right back into slavery. If you want to do something you must act, first of all by stripping yourself—shedding many accepted standards of success.

HISTORY

Do we have to say it again? After Eric Gill and H. J. Massingham, and Lord Northbourne, and the countless writers of past centuries, here it is again, this time on the authority of a Notre Dame professor. But, does anybody listen?

Three years ago I wrote deploring the progress we make toward self-destruction. It now seems likely that those few who build their lives and their culture in the backwoods, building a sane thinking life before the catastrophe breaks loose, will carry our tradition into the post-atomic world. Unfortunately man has yet to learn to give up any toy he invented even if it cut his own throat.

In Europe we have been coming to this for over 400 years, since the abolition of the laws against usury and moneymaking, and the Renaissance when man took pride in his own self and "freed" himself of those restraints to his selfish nature without which a community cannot survive for long. It is not limited to Europe. Our own country, also,

Two Ideals

... "started out with two ideals at its very heart: freedom and wealth, and much of our trouble has come from the fact that we have never compelled our-

selves to face the question of which we love the most."

When modern America was born, it more or less coincided with the rise of industrialism. It quickly became known as a land of opportunity, wealth, and liberty—political liberty, individual liberty. Both wealth and liberty were guarded zealously. But Dr. Nutting shows where the Achilles heel was left unprotected.

The pure ideal of liberty . . . has been expressed in our historic documents, in our official utterances, and in our formal education; but the idea of wealth-getting has received just as strong emphasis.

. . . We have been vigilant only in preserving that aspect of liberty known as political democracy when we should

it breaks down, we naturally desire to run it ourselves for ourselves. Nothing which is of vital concern to all can be allowed to be run in the interest of a few . . .

We must insist that economic planning be done for the general welfare rather than for someone's profit. Therefore, collective control of the whole great Economic System for the purpose of a 'planned economy' is that logical conclusion of that process which we set on foot when we began to go in for specialization.

If one has approved of the process up to the last step one scarcely has a right to object when this logical next step is taken."

"Marx and Engels had good intentions. Holding that production and wealth are paramount to happiness, their problem was

selves from the economic system altogether. As we become less dependent on it we can laugh at those depressing factors that manage our lives now and which are quite beyond our control. For the most important of these factors will be beyond our control no longer. We will be responsible for the production of our immediate needs. Our decisions will matter.

Do we want this? Have we the courage? Would we rather have a regular—or irregular—pay-check?

"The real radical . . . will see that the great evil is not the wielding of immense economic power by this group rather than that, but the situation which makes it possible that such power can be wielded by any group of men over other men.

And the only way that this (abolishing the complete eco-

Why should it not happen to us?

Socialism is a first-aid measure, a valuable, but not radical enough to save even a small part of what is essential to man. It is not intended, primarily, to safeguard those things: his family, his culture, his religion, his individual personal self. The service state, providing for man to lean on his government, becomes the servile state.

Man must be able to breathe, and neither capitalism nor socialism will give him the space that he needs. As long as he waits for someone to give it to him, he can wait a long time. He must find it himself, for men in power are greedy and not prone to giving.

Suffering and Freedom

Man is not made to enjoy unqualified comfort and wealth and it is for him a foolish aim. For as a being with a thinking mind he is made not only for joy but also to suffer by it, by his own faults, his own decisions, his own heaviness of heart. The more sensitive a person the more he values this possession, and the more he seeks ways to its fulfillment.

It is not surprising that we find in our present set-up so many maladjusted men and women. The demands made in the struggle to keep in line and be regarded as normal, make for a never-ending struggle under which many break down.

The remedy will only come, not when we have more and better psychiatrists, but when . . . well what?

Only when, as Dr. Nutting earnestly suggests, we can stand on both our feet. When we can plan what we will do on a work-day as well as on a holiday, choose our politics as well as our neckties, bake our own bread instead of waiting for the baker to deliver it.

IT CAN BE DONE. And we need not discard all cultural achievements to do it. On the contrary.

To start with, while keeping our job in town, we must get a few acres of land as well. Gradually we will no longer be dependent on the baker, on the milkman, on the theatre, on the golf course, the plumber, the salesman, Wall Street, or what have you. Gradually we will become responsible men, know our worth, the capacity of our hands, as well brains.

We have no longer a choice between wealth and freedom, it has now become a choice between chaos and freedom.

Our Aims

We must readjust our aims. We must require a new sense of purpose. A sign of its appearance will be a revolt from the mechanistic view of the world, and from the related conception of man and his fellow creatures as being primarily cogs in an economic machine. Perhaps there are signs that such a revolt is beginning. It is the struggle of the spirit to free itself from the forces of destruction and distraction that now encompass it and which divide each man from his fellow man, and mankind from the rest of the living world.

You can still do it here in America. In Europe it is no longer possible. There, chaos has almost set in. We in this country are menaced by the same fate. You don't see anything on the surface, do you? Just look at Hiroshima or Nagasaki. Look at the filth and poverty in our city back yards. The more we plan to remove the slums the more blatantly are they on the increase. Such poverty never existed before the last century, except among slaves. Are they any better off today, our modern slaves?

"Our examination of the value of private enterprise has shown (Continued on page 7)

The Lord thy God will bring thee into a good land, of brooks and of waters, and of fountains; a land of wheat, and barley and vineyards, wherein fig trees and pomegranates, and olive yards grow: a land of oil and honey, where without any want thou shalt eat thy bread and enjoy abundance of all things; where the stones are iron, and out of its hills are dug mines of brass, that when thou hast eaten and art full, thou mayest bless the Lord thy God for the excellent land which he hath given thee.

Deut 8.7

have been even more vigilant in preserving the economic independence of the citizen, and it has largely been the desire for wealth that has made us blind to the fact that economic independence has been largely disappearing."

"Writers of all ages tell us we cannot combine liberty, happiness, and wealth; but Americans thought they could. As long as they were individually responsible to themselves for their livelihood and not dependent on an outside supply for their subsistence needs, it worked well.

Small Ownership and Freedom
"The ordinary American was neither an employer nor a proletarian employee, neither a master nor a class-bound servant. He was, or with reasonable effort could be, an independent proprietor making his living from his own property. The American conception of liberty as managing one's own life, being one's own boss, arose out of the peculiarly American conditions of living . . .

We are therefore faced with the following alternatives: either we must give up our American idea of liberty, and content ourselves with a substitute or we must so revise our way of living that the conditions which make liberty possible will again be possible in American society."

"The vital questions then are, first, do we want to be free? second, can it be done?"

DIAGNOSIS

Dr. Nutting gives here a very trenchant analysis:

"Our economic dependence is a dependence not on a few people, but on a vast economic System of production, communications, distribution, and finance, which covers the whole nation, even the whole world.

Since the functioning of the System is our greatest concern, the System is bound sooner or later to be subjected to collective control. If a system produces and distributes goods which we need and can get only through it, we are very much concerned with its operation and control. And, after we have had a few experiences of what selfish interests can do when they control it and after we have seen what happens when

one of fair distribution of that wealth. No one will question that fair distribution is a noble aim and no one will doubt that in order to achieve it every phase of a man's activities will have to be planned, and supervised by the planners, the State. Dr. Nutting claims that collective control will lead to a complete regimentation of society.

Two Slave States

"The communists and the members of the chamber of commerce are brothers under the skin . . . both of them and the various schools of thought between them, worship big machines and statistics which run into ten figures or more. All of them are firmly convinced that the shoving around of goods is an indication of prosperity. All of them measure blessedness by the material standards of living possessed. And all of them are willing to sacrifice freedom to a comfort-bringing regimentation.

It is absurd for the proletarian to believe that rule by the party members will be more pleasant for him than rule by the capitalists. It is more absurd for the capitalists, under whom materialistic standards of everything have gained almost universal adoption and under whom millions of men have become wage slaves, to suppose that they themselves are the preservers of religious and cultural values against the onslaught of . . . communism.

"Dr. Nutting is here a little unconvincing, in spite of a logical and closely knit argument and many examples. An abhorrence of control is not enough answer to communism, for Lenin clearly indicated that the state will manage the distribution of wealth in such a way as to allow for considerable personal economic and even political freedom after the initial years of what we know of communism, that they can keep that part of their word. But we cannot tell as yet.

WHAT NOW?

We can find a more reliable way out of our present tangle, a way we can take step by step, by gradual adjustment, and which nevertheless is radical for it goes to the root of the matter. We can start to extricate our-

economic dependence of modern society) can be accomplished is by the establishment of economic self-sufficiency for the family and the local community.

It may seem a desperate remedy but most people will admit that the disease is desperate grown."

It would doubtlessly be gratifying if we could lay the blame . . . on some person or group—on the President, on the Jews, on the Catholics, on the Masons, on the capitalists, or on the Communists. In that case the obvious and rather pleasant procedure would be to get rid of him or them, and all would be well. We could vent our righteous indignation on the guilty, and could then return to our normal selfish pursuits.

But it is by no means so pleasant when the blame must be put on ourselves, for then, in order to remedy our condition we must do violence to ourselves, criticize ourselves, give up things that we cherish, and this always comes hard.

It is therefore natural for us to prefer to find a scape-goat to take the blame for everything, and plenty of people have been searching for that animal these many years. We hope to find a cause of our trouble which would leave us free from all fault, because it would be so much easier that way. Hence the perennial search for those carrying on un-American activities.

Disaster Inevitable

We have, really little choice. At present it may seem to most people that with our modern technological achievements, and resources it is only a matter of organization to achieve a very regular paycheck, buy our daily quart of milk and our weekly concert or movie ticket. And it is this apathy that has led us, and will again, suffer no illusions, lead us to wholesale disaster.

Perhaps it is a good thing, disaster. Perhaps only then will we listen, when half of our city population has vanished. It has happened before. Great civilizations have declined and disintegrated after the playhouse and the office-desk were sought more than the farm, and the tilling of the land was left to slaves. (1)