COMMUNISM OF COMMUNITARIANISM

1. Not Communists
   1. There is nothing wrong with Communism but there is something wrong with the Communists.
   2. The wrong thing with Communists is that they are not Communists; they are Socialists.
   3. There is no Communism in Soviet Russia.

2. Five Definitions
   1. A Bourgeois is a fellow who refuses to share his property with others.
   2. A Dictator is a fellow who has the power to strike you over the head and choose what he wants you to do.
   3. A Leader is a fellow who makes two I's.
   4. A Bolshevist is a fellow who refuses to be crazy the way everybody else is and chooses to be crazy in his own crazy way.
   5. A Bolshevik is a fellow who tries to get what the other fellow has and to regulate what you should have.

6. A Communist is a fellow who refuses to be what the other fellow is and chooses to be what he wants him to be.

3. And They Who

1. People say: "They don't do this; they don't do that; they ought to do this; they ought to do that;"

2. Always they say:

3. People should say: "They are crazy for doing this; for doing that for not doing this; for needing to be crazy; they are crazy;"

4. The right way to start is:

5. One I and one I makes We; and two I's makes We.

We is the plural of I.

(Continued on page 1)

CHRISTMANS

O WISDOM, that proceedest from the mouth of the Most High, reaching mightily from end to end, and ordering all things of both things; COME! and teach us the way we should walk.

O ADONAI, Leader of the House of Israel, who appeared to Moses in the flame of the burning bush, and who gave the Law to him on Sinai — COME! and with outstretched arm redeem us!

O ROOT of Jesse, who stands for a banner of the people, before whom kings shall bow down, and to whom the Gentiles shall make supplication, COME! deliver us or do not linger!

O KEY of David, and the Sure Foundation, the cornerstone that makes both ONE: COME! deliver mankind, formed from the dust of the earth. COME! to save us, O Lord our God!

THE MARSHALL PLAN

An Editorial

Who Then Is Our Brother?

The opposition of THE CATHOLIC WORKER to the Marshall Plan is based upon
1. Its violation of the Christian concept of charity.
2. The fact that it has for its prime purpose the extension and propagation of an economic system we believe to be unjust and immoral.

Consistently throughout our editorial policy, in its signed articles, in its manner of operating Houses of Hospitality has emphasized Christian Perfectionism (the realization of the dignity of the other fellow, our obligations to him, the willingness to work with him on those elements of the Truth he has seized hold of, accepting his co-operation as far as he will give it, and the refusal to admit disappointment when he doesn't go as far as we think he might).

Consistently we have written in terms of personal responsibility and the need for all Catholics to exhale the message of Christ as given to us in the Sermon on the Mount. "I have a new commandment to you, that you are to love one another; that your love for one another is to be like the love I have borne you," etc.

This then is the essence of the Marshall Plan. We are seizing upon the starvation status of our brothers in Europe and telling them, "Go hungry, you do not agree with us for not doing this; we do know that already over one-half of the monies sent to Greece are going to be used to produce for use and not for profit, that is not for the Christian ideal, that is not in the spirit of Our Lord during the reception of the sacraments to smile upon His children whom He has borne you." This is the direct antithesis of Our Lord's teaching and example.

We have consistently in THE CATHOLIC WORKER discussed the problems of modern industrial capitalism. We have not been deluded, nor have we deluded any of our readers into thinking that with the application of the revolutionary principles of Christ in our lives and the lives of any great numbers of people, that the present social and industrial structure can continue to exist. Insofar as we apply these principles in our lives to that extent the Christian revolution has begun, to that extent the present system has been changed.

We do not believe that Europe can be saved from the domination of one servile state, Russia, by the extension of the economic policies of another servile state, the United States.

We do know that this is just what is involved in the Marshall Plan. Our Secretary of State has not tried to conceal it, he has in fact been quite explicit on this score. We do know that already over one-half of the monies sent to Greece are being spent on the arm struggle.

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(Continued on page 1)
all they need, and buy whatever they did not have and send people brought in old clothes—so much the better. A dear friend, whom you address on us be praised the charity of the parish. So, it's a big job. We must do this job again, before the next event. But the Church people.

Christianity is a kind of the laypersons must be one of our main concerns. We are fully aware that the modern 

The "Guest-House" which is mentioned in the "Richelieu," is not the only "GuestHouse; it should become the Spirit
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The Voice of Eurydice (the vestigial remains of the Romantic Tradition deeply influencing contemporary values)

I, Eurydice, have loved humanity to two worlds.

When the warm cold blows through
The rose garden of my aesthetic is, I die,
But when the wind is dead, you hear my voice
In the brilliant nights.

I bear the expensive perfume, the inspired complexion,
The Paris model, the badinage, the exhausting tact.

In reposeful beauty I suffer—
A perfumed well of calm freshness, unmoored.
My devoted heart, preceding with inspiring light.
My laughter was like the surge of blue air falling
Through the mountains and symphony of the sun.
I was in reality, what the most exciting advertising
Fantasies—a item and grandiose cow.
I started and raced in writing his noblest
Explosions of a million formal flowers
To be dead and die without a sense.

My sets of triviallyimmercibly frozen
In the stream of past grace.
I am a man
A dusty grow in the kindred sequel,
Of abandoned ships.
There is no journey for not being the world of the present.
The bridge is down; time was, finality was.

The Scriptural Reader:

...in which the orien from on high has visited us; to enlighten them that sit in darkness, and to lead them out of darkness into the light of peace.

The Voice of Eurydice (the vestigial remains of the Romantic Tradition deeply influencing contemporary values)
Sing ye to the lord a new canticle: because He hath done wonderful things.
Glory be to the Father, and to the Son and to the Holy Spirit, Amen.

---Becanuse there was no room for The in the inn---

Christ, God and Brother

The Voice of the Survivor:

I make one man's commentary of the anonymous city—
Every morning is an expectancy and every night is a closed door.
For we are not cool ourselves. I have a respect for ego—I have read the Romantics.

I am a har' triggers of
determined in my duty after my faith was shaken.
But the unforgivable sin, the sin against Marx

I had the realization that these martyrs—and it is wiser to leave names—were not spoken against by others—let us be sure that they are being preserved.

I found that in reading this book I was doing a lot of supple-
tions from the New Testament. I believe that for the most part the sheet chapter of Saint Paul's Epistle to the Romans in its true light, that is, that of anti-Semitism and as a partial an-
ter to the mystery of Israel.

In speaking of the conse-
quences of the Incarnation we discover the author saying that "all those who defend the cause of the common man and the life close to nature, in the village and on the farm, can rightly appeal to Jesus for their sup-
port." Dom Graham must have known his English contemporary Vincent McKinley. There is no attempt in Christ's manner of teaching to cloak his message in sterile words and pedantic arguments; the theory and the practice are inseparately joined.

In his discussion of the role of Mary in God's Plan we do not get the garish picture so often painted of Mary in the light of Catholic teaching. It is true, she is a woman of Incalculable virtue, the creature of God, and in every way less. He clearly defines her position and even goes so far as to say that from his hands a rad-
ically new influence, a new power, will come, for all her power. He says quoting Dante that the faithful will be more in the presence of hu-

inity, where Mary is.'

This is not a book to be read easily in one sitting. It is easily, simply written but like the Bible itself, it concentrates, in a way, the beauty and clarity of expression its Subject demands attention, prayer and meditation. There are copious footnotes and references, and the index is used to find the triple index. This is a book to carry and keep. In his words "those of us who can transcend the words "those of our progressive-
minded contemporaries who imagine they can transform the institutional Christianity, to reach a real spiritual communion with the Absolute without refer-
exclents which come to us in time. To them they must alone, now as in Saint Paul's day the Cross of Christ must al-
ways be a living reality, the true solution to all problems of those who live in the light of faith, penetrated even to the true Pen-
accomplished unless some suffer

On November 22 Tunne-

We can't re-

On Friday nights we have

These talks and the discus-

Visitors

on our way down Canal street

The play concerns itself

The Metropolitan Museum

We picked it up as a present for

We had not enough time in New

Mr. R. C. Ludlow was a

Mr. Ludlow was a

Mentionable

"Have you got the mark of

The Messiah had the

3.90)

The introduction discusses

Methods

The plan followed by

The Muslim Body in Action

THE CATHOLIC WORKER

December, 1947

MARK OF THE BEAST

"I have a card. Guess what

I have nary a card. Guess what

The Messiah had the

The story is so misunderstood

Garrigou-Lagrange, Reginald, C. J.

The Mystical Body, by Eric Gill.

What's Wrong with the World, by G. K. Chesterton.

The Restoration of Property, by Billaire Beline.

Order from

The Sun of Justice, by Harold Robbins.

Flee to the Fields, by Bello, McNabb, Jekyll, Robbins and

Sacred Argonaut, by Eric Gill.

Unholy Trinty, by Eric Gill.

What's Wrong with the World, by G. K. Chesterton.

The Civilization of Civilisation, by Billaire Beline.

Book Reviews.
Last month a copy of the Third Hour came to our attention. We find much in this magazine which would undoubtedly appeal greatly to our readers. It has a spirit of deep Christian charity and genuine catholicity of both thought and expression.

The Third Hour group was formed originally in Paris some twenty years ago. At the most recent issue points out in an editorial, "These are the days of the Green Revolution. Priests to reap priests," he said. "And who is to reap priests?" The Third Hour offers its pages to a wider exchange of views, as the philosophical, social and religious field, overcoming the political crisis of our time... The Third Hour:

We are, there is an account of another miracle in this issue of the Catholic Worker. The town of Ingham, Michigan, just north of the labor camp, has been the scene of a great strike among the farmers. The farmers have been selling their labor at the lowest possible price, not as a gift but as a commodity, buying it as any other commodity and selling it as any other commodity at the highest possible price.

1. Laboreers do not work for wages on a Farming Commune; they leave that to the Farming Commune.
2. Laboreers do not look for an insurance policy on a Farming Commune; they leave that to the Farming Commune.
3. Laboreers do not look for a base account on a Farming Commune; they leave that to the Farming Commune.
4. Laboreers do not look for a state pension on a Farming Commune; they leave that to the Farming Commune.
5. Laboreers do not look for the government's security on a Farming Commune; they leave that to the Farming Commune.
6. "We" is a community and "they" is a commodity. Buying it as any other commodity and selling it as any other commodity at the highest possible price.

The Third Hour:

1. "Capital," says Karl Marx, "is accumulated labor not for the benefit of the laborers, but for the benefit of the accumulators.

2. And the capitalists succeed in accumulating labor by treating labor not as a gift but as a commodity, buying it as any other commodity and selling it as any other commodity at the highest possible price.

3. And organized labor fails to put the hands of the capitalists or accumulators of labor to work only not as a gift but as a commodity, buying it as any other commodity and selling it as any other commodity at the highest possible price.

4. But the buyers of labor all but all condemn the producers and the sellers of labor at the highest possible prices are nothing but commercializers of labor.
The Pope and Craftsmen

TOEHOELS

This is an excellent little pamphlet, and everyone interested in the subject should read it. In brief, it is a consideration of the modern economic situation and its impact on the only fate of the land. In the effect on the land, the effect on future generations.

It has resulted from the practical "free enterprise," or the theory that the free play of "market forces" is the best guide for the individual and the community. If we accept this view, the conclusion is very grave. Adam Smith summarizes this ideal: (The individual) . . . has no right to make himself indispensable; and by directing that industry in any department of life, which enables him to be more than ordinarily useful to the community, he intends only his own security; . . . he is deterred from willing to contrive for his own good. But he will be content to contrive for the good of others, and he will find that he himself is thus indirectly contriving for his own good. 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