

# CATHOLIC WORKER



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## Karl Meyer Fired

Errors In  
Catholic Worker Article  
Cited as Reason

Last month I promised you an article on the Teamsters local 743 organizing campaign at A.C. McClurg & Co., where I am or was employed. There are new developments every day, and my writings in *The Catholic Worker* have themselves become part of the issue, so that all I can do this month is to give you an outline of events, and later I will write the story behind the events.

Mon., Nov. 26—Having signed a Union card, I was called by the Union organizer for the McClurg campaign, and I offered to hand out literature at the Book Supply subsidiary where I was employed.

Tues., Nov. 27—I gave Union leaflets and cards to the eighteen workers at Book Supply Co., including the ten eligible warehouse workers plus secretaries, supervisors and the manager.

Thurs., Nov. 29—First Union meeting for McClurg workers. (I rocked the boat.)

Thurs., Dec. 6—Seven of the ten eligible workers at Book Supply had signed up, so the Union filed a petition at the National Labor Relations Board asking for recognition as bargaining agent for the workers. Nine of the ten at

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## CHRYSTIE STREET

By GREGORY LESZCZYNSKI

The New Year of 1963 is upon us but the prospect of looking forward does not seem as inviting as looking back to Christmas time at the CW.

I had expected a Christmas season on the Bowery to be dreary, lonely and without much joy. It is true that we still had the same old problems of men sleeping outside in the cold, the seemingly hopeless alcoholics and the old men and women who cannot survive on their meager pension checks; but our Christmas proved to be quite an occasion.

### Christmas Party

On Christmas Eve we had a celebration for our CW family. The house was decorated by hanging Christmas cards on the walls and, as a final touch, there was a sparkling tree on the second floor. For entertainment we had Charlotte Ehrman and Barney McCaffrey, who led us in carols and folk songs. Larry Evers as Pathétique the Clown fascinated the audience with his colorful costume and professionally smooth magic tricks.

Some of the entertainment was a bit more spontaneous. Josephine, who is always looking for a man, latched onto Xtro Eammon, a young friend with a fuzzy blond beard. They were dancing around the room and hugging each other. At odd moments Charlie O'Keefe would break out into song. Gifts were exchanged and cigarettes given to the men.

After the party, Tom, Walter and I went to the caroling at the Women's House of Detention. Arthur Lacey, Bob Kaye, Elin Paulson,

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## "God Would Hold Me Responsible"

"One result of leaving everything to the politician or the herd leader is that the individual conscience, left dormant, becomes atrophied . . . The recent trial at the Old Bailey in February, 1962, gave vivid expression to these issues. Air Commodore Magill was asked whether he would press the button, with the effects admitted by scientists and dreaded by all men. Mr. Justice Havers forbade reply, but said himself: 'The wit-

ness is an officer of Her Majesty.' Blind obedience, in other words, was as much taken for granted in England as it was condemned by the international, part-British, tribunal at Nuremberg.

"No religion allows the evasion of unilateral responsibility in the soul's final judgment. And this is what I mean by unilateral responsibility: If I had a great deal of money to put into defense, and I did, voluntarily, or if I had any-

thing to do with participation in the war, I could not get away with quoting Pope Pius XII in any sense at all. God would hold me responsible to my own conscience.

"The Declaration of Human Rights of the United Nations, which is recognized by a hundred nations, affirms that human beings are endowed with reason and conscience. Article 14 of the Draft Covenant states that everyone should have the right to freedom

of thought, conscience and religion. If, therefore, as a result of religious conviction, any man is led to a conviction that he must as an individual renounce war and refuse military service, it would seem to follow that such a man should be able to claim an inherent right to object in conscience to all war and to refuse to take part in preparation for it."

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THOMAS D. ROBERTS, S.J.



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Associate Editors:  
CHARLES BUTTERWORTH, THOMAS CORNELL, EDGAR FORAND,  
JUDITH GREGORY, WALTER KERELL, KARL MEYER, DEANE  
MOWRER, ARTHUR SHEEHAN, ROBERT STEED, ANNE TAILLEFER,  
EDWARD TURNER, MARTIN CORBIN  
Managing Editor and Publisher: DOROTHY DAY  
175 Chrystie St., New York City-2  
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## ON PILGRIMAGE

By DOROTHY DAY

Detroit, Mich., Jan. 6.

I am writing on a mild Epiphany morning, grey and windless but with a threat of snow in the air. I am praying it will hold back until I return to New York. I have traveled too many icy roads by bus from one end of the country to the other. I should like rather to be snowed in for the remainder of the winter at the little beach house on Staten Island, a Catholic Worker farm nearby, always someone to walk the beach with and gather drift wood, and there to catch up with Catholic Worker chores, such as mail and writing.

Of course best of all would be to be caught this way in Perkinsville, Vermont, but there would not be much chance of catching up with my work there. Living with nine children is truly a life at hard labor, physical labor that is, and as the community of Brook Farm complained, it is hard to write books, prepare lectures, and answer letters in this atmosphere. However, I tasted some of the womanly joys of family just before Christmas when I had almost a week with my daughter and grandchildren, who on the last day of my visit had to dig me out and push the car besides to get it started. Even at that, Tamar and I were held up by a gasoline truck which had skidded across the road, but we called on all the active saints to assist the men who were pushing the truck, and lo and behold, the cab portion pulled out of the ditch, and the tank portion followed easily after, and the long line of cars, many of them on their way to work in the tool factories of Springfield, were speeding on their way. We caught the bus by one minute, and by the time I reached New York eight hours later the snow had ceased and the roads were clear.

### Siena College

I am always glad when speaking engagements call me to New England so that I can have these brief and delightful visits with the Hennesseys. On this occasion I had spoken at Siena College at Loudenville, New York, just north of Albany, a boys college staffed by 70 Franciscan priests. The meeting was well attended though the boys were preparing to go home for the Christmas holidays the next morning. A young Cuban was there, but he said afterwards that he could not bring himself to come hear me until the question period began, so I do not know whether I was able to reach him at all with the gist of my talk, which was a plea for Christian love, the folly of the Cross, the laying down of life for one's brother rather than the taking of it and in defense of the Faith, the need to find concordances rather than to root out heresies, as our "dear campesino Pope John" has said. That phrase in relation to Pope John was used by the peasant leader in Northeast Brazil, a man generally looked upon with fear as another Fidelista.

There is so much to say and to write that I would like very much to get out a pamphlet about Cuba

and the Church, if I can find anyone who will help pay the printing bill. (Rogowski, our printer these past 28 or 29 years is always ready to be paid on the installment plan.) There is much interest in Cuba today among all the college students to whom I have been speaking, and I am not saying that they agreed with our point of view, only that they feel the nearness, the tremendous vitality of the social changes that are taking place now in our hemisphere and which involve all of Latin America.

At Loudenville there was a large group of students from the neighboring State Teacher's College who came to the meeting and who wish Tom Cornell or Charles Butterworth to come speak to them at greater length on Peace and the works of Peace.

This last week I have spoken to three classes at Notre Dame, pre-medical students and engineers. I was invited by Fr. Rulke of the Religion department. Also I spoke to St. Joseph's novitiate of the Holy Cross Brothers.

It was good to have visits with Terry and Ruth McKiernan and Julian and Mary Jane Pleasants together with half a dozen other families earning a living in the academic field and in shops and factories. Terry himself has the House of Bread bakery and I have asked him to write about it for the CW many a time. The normal life in this world today and always is that of the family. The majority of us are called to marriage and not to celibacy. Indeed virginity, according to some of the Fathers of the Church, is a martyrdom and certainly all are not called to be martyrs. It is the life of the family in this world which most concerns us, and its temporal needs for land and bread and the work which goes with them.

Many of the students to whom we speak are married and certainly preparing to be married, and preparing for work not only to earn a living but to contribute to the common good. There is nothing that we do in the line of work which does not involve this business of earning a living. Certainly I am glad when my books sell, and when I get "honorariums" for talks, to help keep the work going.

### The Coming Week

During this coming week I am to speak at Immaculata and Marygrove and St. Paul's by the Lake; and also at Wayne University Newman Club and at Monteith College; and lastly to a group at Tricity College at Saginaw. Another reason for my trip at this time (but it always seems I travel through storms in midwinter instead of to the Sunny South) was Karl Meyer's wedding to Jean Francis, whom he had met while she worked at the American Friends' Service Committee. She is from the Midwest and her heart is not only with Karl but with the work. Fr. Damlen, the Servite priest who is so close to our hearts with his interest in our work, officiated.

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# Response To the Cold War

By TOM CORNELL

So many people are attracted to the Peace Movement because of their individual sensitivity to its moral vision that it often appears that the Peace Movement is made up almost exclusively of very sensitive victims of emotionalism. This may be true. It doesn't really matter how people get involved in the Peace Movement, whether in reaction to their own projected hostilities, rejection of the father image, or what, as long as they get involved. But after that, there should be a growth, an integration and a maturing of their pacifism based upon study and hard thinking as well as action. If this does not happen within the individual he will not realize himself as a full person or an effective peace-maker. Emotional pacifism, sometimes called spiritual or religious pacifism but certainly neither, is unexamined pacifism, and like the unexamined life, is not worth living. A knowledge of pertinent literature, including the works of Herman Kahn, (On Thermonuclear War, Thinking the Unthinkable) and the New Directions anthology Breakthrough to Peace, edited by Thomas Merton, is an essential prerequisite to any thoughtful response to the cold war. I am going to examine a few possible

gression against ourselves and our allies. This is the current "tough" policy. It is the brinkmanship which J. F. Kennedy revived for the Cuba crisis.

Unfortunately, the outcome of the Cuba policy will only reinforce the notion that the "tough" policy will more surely and safely carry us through the cold war to some future accommodation with the Soviet Union in as favorable circumstances to the United States in the world scene as possible.

### Counterforce

Down the scale another notch there is talk of a "stable deterrent": hardened missiles buried in silos capable of launching a devastating attack even after the United States had suffered a crippling blow. This is the doctrine of Counterforce. Hardened missiles are viewed as defensive rather than offensive weapons. They are designed for second-strike use rather than for first strike. Many liberals tend toward supporting this position, forgetting that a second strike missile becomes first strike at the touch of a finger on a button. It has the advantage of seeming realistic, in that it supposedly accepts the political realities of the international power struggle, and it attempts a change in the direction of peace that could be supported by large numbers of people, even politicians. Its proponents hold that the best hope for eventual accommodation will be through slowing down the arms race while negotiating with the Russians for test-ban treaties.

Another position is gaining ground, although it is too much like a pacifist position not to incur general mistrust. It is clearly stated in the 1963 Policy Statement of the Committee for a SANE Nuclear Policy. SANE presents the Unilateral Initiatives approach to the American people through carefully designed leaflets, pamphlets, letters and paid advertisements in the New York Times, and community discussions. They present a very appealing program of gradualism and political realism. They would stop nuclear testing above ground, take measures to reduce tensions and limit armaments, without regard to the immediate reaction of the Soviet Union. In this way, SANE hopes to modify the atmosphere of mutual distrust in which there can be nothing but hollow negotiations. This is not an adequate response to the cold war and the arms race.

### Unilateral Disarmament

The Catholic Worker, Peace-makers, elements of the War Resisters League and the Committee for Non-Violent Action (CNVA) and others have consistently advocated a more radical response: Unilateral Disarmament. Proponents of unilateral disarmament are not naive enough to think that we should immediately dump all our pearl-handled twenty-two calibre revolvers into the East River. They do propose that the United States start on a program publicly advertised as leading to general and complete disarmament, down to a level sufficient to maintain internal order, in a relatively short time, and that this will be accomplished through steps including the dismantling of Strategic Air Command, all Intercontinental Ballistic Missile sites, the elimination of compulsory military training, Polaris submarines, and all programs of espionage and hate propaganda, as well as the establishment of positive programs to fill the vacuum created in our culture by the withdrawal of the biggest prop to our economy. We would have to pour billions of dollars into the very planning of industrial reorganization. The brain power that went into the Manhattan Project would have to be magnified to tackle the problems of production and distribution. The military establishment would have

to be largely replaced by a government-sponsored program of training in the philosophy and science of non-violent resistance. Needless to say, this implies a more radical revolution in our society than any it has ever known.

### Norms

We should have a standard by which to judge the various approaches outlined. Bradford Lyttle of CNVA suggests this three-fold norm: 1) Is it consistent with our view of morality? 2) Will it strengthen values in our culture and the world which we hold to be of primary importance (liberalism, democracy)? 3) Will it keep us from war?

Clearly, the policy of first strike cannot be acceptable to the moral conscience of the Christian. Nor can it help but dangerously weaken the fabric of civilized respect for individual liberty and the other positive values of our Western tradition. And obviously, it does not prevent war, but is war. The accelerating arms race, the situation we are now in, cannot be acceptable to the moral requirements of the Christian, because it maintains the threat of massive destruction, making the citizens of the "enemy" nation hostages in the cold war. The threat makes no sense unless it is "credible," that is, the enemy must be made to believe we will carry out our threats. In the process of convincing the enemy that we sincerely mean to employ massive weapons, we convince ourselves. Morality resides in the intentional order, therefore we are already guilty. In the process of convincing ourselves and our enemies that we will use the weapons available to us, we strive for unanimous support of government policy. Dissent becomes more than an annoyance; it becomes an intolerable threat to the national morale and the unity of purpose we must achieve. Mass news media are not available for the dissemination of dissenting views. Politicians must run on cold war platforms or be defeated. PTAs, labor unions and garden clubs all echo the cold war jargon, and worse than that, the Ultra-Right "Why Not Victory?" line is given from the floor of the Senate, and the neo-Fascist John Birch Society, the Christian Anti-Communist Crusade and the Citizens Committees Against Communism are given an atmosphere very favorable to their growth, such as liberal groups have never known in this country.

It is the judgment of many non-pacifists that the cold war is now leading us closer and closer to an irretrievable world cataclysm. Mr. Kennedy apparently does not agree. But at his sanguine best can Mr. Kennedy or anyone else think that the deterrent can really become stabilized, with new powers coming into possession of nuclear weapons? China, Sweden and many others are developing nuclear potential. NATO (i.e. West Germany) will have control of nuclear warheads. As weapons become more and more at a state of readiness, the control of them goes down the line of command to lower personnel, and to more individuals, increasing the chance of accident or irrational conduct of some military routine.

### Unilateral Initiatives

The Committee for a SANE Nuclear Policy and many of the peace candidates in the last election held to the view that disarmament will be best accomplished through a policy of unilateral initiatives in areas such as nuclear testing and gradual disengagement from critical areas, establishing an atmosphere of trust in which continuing disarmament conferences might have a chance at some fruition. But the fact is that there have already been many unilateral initiatives from both sides. The USSR unilaterally suspended nuclear bomb tests, then about two and a

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SAINT FRANCIS sweeps a church

current responses, covering, I hope, the range of possibilities, if not the refinements within the spectrum.

### The Cold Warriors

We find ourselves in an arms race. No one thinks it can go on indefinitely in the same world context. So there are advanced various ways in which the arms race might be terminated or channeled to the advantage of "our" side. One way of ending the arms race quite decisively would be to launch an all-out nuclear attack on Russia at the earliest opportunity after promulgating some impossible ultimatum, without warning and with no regard to the innocent, or the people of Eastern Europe, Alaska or Japan, who would be killed by radioactive fall-out, depending upon the wind currents. This solution has actually been proposed by extreme rightists. A lead article in the Catholic Digest authored by Senator Eastland and some pronouncement of Lord Bertrand Russell made some years ago, (before the USSR had developed the Bomb and before Lord Russell began sitting down at Whitehall) supported this point of view.

Another point of view holds that we can avoid war by developing an increasingly effective war machine with which to deter ag-



# Road to Serfdom

By JAMES E. MILORD

St. Thomas Aquinas said that the choice of a vocation in life was the most important decision a man could make. There is a direct correlation between mental health and vocational choice, and long before the days of paranoia, schizophrenia and involuntary melancholia, the learned Doctor knew this painfully well. His own election of a begging and preaching friar's life almost cost him his sanity. The serenity that seeps through his philosophy and poetry is the product of a healthy, balanced mind. His inner vocational peace is a far cry from the torment and bitterness over vocational quandries which form part of the mental patient's syndrome.

While we agree completely with St. Thomas' appraisal of the situation, we cannot forget that he spoke from the relative simplicity of a 13th century society. He could not foresee our Overdeveloped Society which has made the choice of a vocation a virtual impossibility for a million children each year. They form a flank in America's growing Army of subproletarians and disadvantaged. As automation moves forward with its terrible and devastating swiftness—putting some thirty-five thousand jobs out of the work picture each week—the plight of the unemployables is fast becoming the worst social and economic problem in American history.

This de-jobbing process places those in the lower intelligence brackets—borderlines, low I.Q.'s, retarded cases—on the one-way street to oblivion. They form the ranks with some twenty million disadvantaged people who shall face a lifetime of misery, public charity and self-hatred.

Who are the subproletarians and disadvantaged?

They are people who cannot master any skills, crafts or trades of a complex nature, whose role in former days has been that of wood-hewer, water-carrier, shepherd, stone cutter, farm laborer, porter, weaver and what have you, now sacrificed to a way of life that does not allow for limitations. They are also members of minority groups whose non-verbal, slum and tenemented backgrounds, make education meaningless. They are those before whom immense barriers have been flung: barriers of technology, legislation, mobility, class, race, religion. These include the Negro, the Puerto Rican, the American Indian, the Mexican, the Oriental, the migratory Okie, the "wetback" bracero.

Jobs in which Negroes are disproportionately concentrated form a major part of the 35,000 being de-jobbed weekly. Where shall they turn? Among the basic manufacturing industries of the South, textiles, not a single Negro has a position as a weaver, a spinner or a loom repairman. Seniority and promotional rights, considered a *sine qua non* in white men's union contracts, are denied Negroes regardless of educational background in these industries: paper-making, chemicals, oil refining, steel, tobacco, railroads. Furthermore the Negro is barred from entering the majority of Unions: electricians, structural steel workers, plasterers, lathing, sheet metal workers, roofers, pipe fitters, glaziers, opticians, operating engineers, tin-smiths, typesetters, tile setters, and almost every union on the railroads: firemen, engineers, car inspectors, conductors, brakemen, towermen, telegraphers.

Caste psychology, besides outright color hatred, is here at work. White workers feel impelled to regard their labor as white man's work, and other work as "nigger" work.

Robert Hutchins, former Chicago University president, called American labor a "quasi-sovereignty." It is a form of vicious discrimination equally as dangerous and evil as discrimination in

the schools and in the churches. Not only it is undemocratic and anti-American, but it is also palpably idiotic from a dollars and cents point of view, creating tremendous tax burdens for welfare and crime prosecution.

Given the present rate of advancement in the Unions, the membership admittance of Negroes will take 138 years to secure equal participation in skilled craft training. In New York, for example, the automobile mechanics union has admitted a meager 5% apprentice proportion from the Negro group, over a ten year period. Negroes now hold only 2% membership in New York in this vital trade. Who can blame them for being fed up with waiting?

California, normally a tolerant state, has 200 firms which deny jobs to Negroes, Mexicans, and Orientals. The employment offices in most cities co-operate with companies who practice discrimination by using a code system—"53's" for Jewish applicants; "99's" for Negroes, and so forth. In a thirty-two city-wide survey, seventeen were found to have not a single Negro apprentice. (Commonweal 3/10/62). There are 250,000 Bachelor's degrees among Negroes, but fewer than 300 plumbers. Why? There are 30,000 Masters and 6,000 Ph.D's among Negroes, but only a handful of electricians, and not a single railroad engineer. Why?

"We are allowing social dynamite to accumulate in our large cities," says Dr. James Conant,



St. RAYMOND gives himself in ransom For the captives—

former Harvard University President, in his book *Slums and Society*.

Seven million students will drop out of high school between now and 1970. Another two and one-half million won't even finish grade school. We don't need to be education experts to realize that in this day and age these kids face a bleak, despairing future.

Some commendable work is being done in our larger cities to salvage some of these children. By and large, the American school system is buried under layers of accumulated mental habits, prejudices and cherished notions which shall have to be scrapped before much can be done to help the unemployables. Mr. Kennedy's efforts to find jobs for four millions out of work is laudable, but no matter how he tries, he will be barricaded by some incontestable realities: (1) the human race—at least in the United States—no longer can fit the society in which it is forced to live; (2) re-training of displaced factory people for automation totally ignores the dullard, and partially ignores the disadvantaged.

Higher Horizons, a program born

of dire necessity in New York City five years ago, has become the most extensive youth salvage program in the country. It started with the belief that, given specialized attention, "smother" love, doubled classes, close-watched guidance, cultural events participation, students, regardless of the harshness of their environment, would respond.

They did. In the first class of 900, 40% more finished high school, 2½ times as many completed the academic course of study, 3½ times as many went on to higher education. "We had no magic, no tricks. We just smothered these kids with attention," said Principal Henry Hillson.

Of course this costs money. And expenditures for this type of education are unpopular with luxury-loving John Q. Public. There are no price tags on a wasted life. What price must America eventually have to pay in order to keep a youngster from being condemned to idleness and crime? It costs \$4,000 to process one student through probation offices. For \$400, 10% of a last-chance process, educators can provide a Higher Horizon program for that same student. Even a dullard can figure that one out.

What cherished notions must go? At the top of this speculated scrap heap is the stubborn idea that all men are born equal, mentally that is. In any given group of Americans, one out of every five would have to be classed as fairly dull, their I.Q.'s falling between 70 and 89. Educators find it uncomfortable, almost immoral to hint that this proportion exists. They keep prattling about "slow-learners" and "culturally-deprived" youngsters. In their doctrine, the little Ego must never be tampered with. It can be taught the facts of sexual life in open classes in High School, but not the realities about its limitations. Before anyone gets down to brass tacks, many disastrous years have slipped by, with precious little to show. Parents are unwilling to face the music about Junior's dullness. Other countries have no tolerance for such phoney sympathies, and start weeding out children in lower school, without feeling it undemocratic. Democracy in American schools is equated with a fantastic game of telling fairy tales about the business of life's work. And it is proving every year how inadequate and stupid it can be.

Wisconsin has the lowest drop-out rate in the nation because it has long since given up the idea that every child can carry an academic load.

Los Angeles starts channeling youths into shop courses in the seventh grade, cleverly co-ordinating reading exercises in the tech classes, using blueprint instructions, simple sentences dealing with the matter at hand.

Another reason for our slowness to change is the ingrained belief that status must be upheld—at any cost. New York City alone needs 5,000 food trade personnel each year. Waiters and waitresses have to be imported from Ireland and Europe to fill these vacancies. Food service in Ireland is held in high esteem. In Switzerland, a waiter's job is sought after. Americans cherish their children's egos and refuse to admit that many of these positions are havens for the disadvantaged.

If home help could be found for married women, many of them could be freed for vital teaching positions again. Old folks could be saved from the dull existence in a nursing home, by simply recruiting the dull fifth.

Unions do not accept vocational school training, and the apprentice is required to put in long periods of training. This creates vast shortages. Automobile mechanics need 40,000 replacements each year. Turnover in practical nursing hits a critical 50,000 annually.

California has learned to solicit contractors and businessmen's councils to co-operate by giving

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# Life With Transients And The Unemployed

By AMMON HENNACY

Joe Hill House  
72 Post Office Place,  
Salt Lake City

We sleep up to 60 men on the floor nights, giving them blankets or coats to cover up with, and breakfast. I sleep by the door in order that town drunks are detoured to "the cooler" to the side rear of our place where we keep the garbage and we can accommodate five men where they will not



St. POLYCARP

waken the others with their babbling. I let in the "ambassadors" sent by the yard men at the freight yard. At times a cop brings in a drunk for us to sober up or a vagrant who has no place to go. There is no freeload for transients, and the Salvation Army only allows them to stay one night a month and cooperates with the police in checking them, and there is a detail of police dogs running loose in the alleys to get vagrants at nights. We take no names although it was suggested that we do so. The health department said it was not sanitary to sleep so many people on the floor and that we should have double bunks. I replied that I would be busy picking the men off the floor who fell out of the bunks and we had no room for them anyway; and that I supposed there was some regulation that Christ shouldn't have been born in a stable.

## Rules

A friend of mine who had us on television when we were picketing came to the House and asked what the rules were here. I told him, "No drinking and no cops." Coy Ringo, who was doing life and had just escaped from the state prison after stabbing a guard, was still loose. I was asked if I would hide an escaped murderer. I told him that I sure as hell would; that in the Middle Ages criminals who got to a Church or a Monastery had refuge there against the law, but now the Mormons and the Catholics tried to see who could hang them first. This interview was on the radio twice.

Karl O'Dea, age 78, is our good cook, taking the place of half a dozen who preceded him, some of whom sold our groceries for liquor, and others who nearly fell in the soup. Moses, a colored man from the Cagin swamps, is our dishwasher and his slow, or you might say deliberate methods along with his good humor liven up the place. In the winter now we always have a shepherd who stays until lambing time. They all seem to have developed a cough that is a cross between a crying baby and a hoot owl. They go over to the nearby Growers Market and get left overs. Most of the men of the thousands

who have been here during the past year are bona fide transients from the freights, for if you ride from the Coast or from Denver, Spokane, or Phoenix you have to get off here to rest. We have about 50 bundle rolls in the front alcove to the left. My small office is in the alcove to the right. We feed 21 at a shift. The cook has a small room where he keeps the supplies and a bed. Five other beds are for the others who peel potatoes, mop up, etc. These were bought when we first started by a sort of Rosicrucian who met us when we first picketed. I used to think that a person who slept in the day time was a sissy, but I have to take a nap for a couple of hours at noon after being awakened up by the knocking at the door all night.

Mary Lathrop's 12 by 15 mural of the execution of Joe Hill, which the I.W.W. paper wouldn't print because Christ was in it, is on the wall in the dining room. Her 6 by 9 Holy Family is in the front living and sleeping room, and a Russian Pilgrim with a Greek Orthodox Cross is above the door. (It will take me years but I am studying Greek in my spare time.) Sometime she will paint a mural of my favorite saint, Joan of Arc. To the right our front window has the inscription in green: "While there is a lower class I am in it; while there is a soul in prison I am not free." Eugene V. Debs. And to the left this by John Dewey: "A good man is one, who, no matter how bad he has been, is getting better. A bad man is one, who, no matter how good he has been, is getting worse." Many of the men call me Joe Hill. Our place is the only one listed as a mission in the yellow pages of the phone book. On holidays and Saturdays and Sunday when the U. S. Employment office in our block is closed employers call upon us, and the men can leave our phone number for calls for work. I will write more about that again. Many of the men are fallen away or what is called Jack Mormons. Often when they work for a day they give me a dollar as a tithe. I tell them not to try and borrow it back.

## Garcia and Rivenburgh

Garcia was raised in orphanages and reform schools and at the age of 16 was placed in the state prison along with old degenerates. Rivenburgh had done years as a kid in the old Sugarhouse prison, where Joe Hill was executed in 1915. In an argument among homosexuals, and with many of the participants full of dope, a fellow inmate was murdered. One fellow got life and Garcia and Rivenburgh had been sentenced to death and reprieved several times. We were told in August 1961 when we said that we would picket the prison when they were to be executed that we were not allowed to picket. But they got a reprieve before the fatal date and we did not have to picket. Last March they were scheduled to be shot the 13th and I picketed and fasted for 12 days. Rivenburgh got an appeal during this time and Garcia got one the night before he was to be executed. I spoke at public meetings on this matter. Here you can choose beheading, hanging or shooting, but no one has ever chosen beheading. Last July 30 Garcia was sentenced to die September 14th, and two days later Rivenburgh was sentenced to die at the same time. I fasted and picketed for the 45 days and had a poster walk down town. The night before the supposed execution Garcia was given life, which is what my leaflet called for. But the morning before, Rivenburgh became discouraged and took poison in his cell. They were both Catholics. I wrote to all of the religious leaders telling them that their hands were bloody if they they did not speak up, but none replied except

(Continued on page 6)



## Letter from a Cuban Friend

Habana  
Cuba  
October 1962

Dear Friends:

This is to tell you that I read your tactful but honest comment on the letter I sent you in April, which you printed in June with a bold black box around it, thus giving it prominence and confusing those who believed that you were endorsing all of what I said. The fact that papers, big or small, are supposed to have one and only one orientation, dogma, or ideology, brings about this kind of confusion. I would like to see a publication that would publish all types of ideas, ranging from the most reactionary right to the most radical left. But I am glad that your publication is interested in and deals with issues of maximum importance, even if they are not presented within your own frame of orientation.

Regarding the letters of protest against my letter, I wonder if they did not come from readers who do not read attentively or are afraid to read any truth that might disturb their complacency. Thomas Aquinas recognized that, in matters of living, man only learns what he already knows, perhaps recalling that Jesus told us that only those with ears can hear: in the same way, Jose Marti, the apostle of Cuban freedom, believed that what really matters is what is said and not who said it. We miss much of life's depth and richness if we refuse to consider an idea because it was advanced by St. Paul, Spinoza, Marx, Lenin, Stalin—or even Hitler. Unfortunately, the world is populated by irrational children, whose actions spring from reflexes conditioned by a special color, banner, or tag. Hence there is always a danger that words will distract their attention from reality. If the sound and fury of Marxist-Leninist success shocks the indolent Christians and moralists out of their self-deception and bad faith, perhaps it will be possible to reverse their present turn along the irrational and barbaric path of revanchism and unmasked imperialism.

It is difficult to be healthy when one contemplates the work of the crackpot realists who operate the state and its repressive machinery in order to defend this or that value. In order to grow in love in this situation one must have enough courage to assume the meekness which Dostoevsky describes in *The Idiot*. The reason few people have the courage to turn the other cheek is that few have the courage to look their persecutors straight in the eye. The early Christians, as pacifist anarchists, had the courage to face the lions because they had no property, no privileges to be ashamed of, they had the inner light of those who wear the proud rags of non-violence and non-repression. In Cuba no Christian is persecuted on account of his beliefs in Providence. The Socialist press allows Catholic news to be published. The Catholic Father Sardin and the Protestant Reverend Ceballos often present their religious views in print. The newspapers recently published the picture of three nuns who had returned to Cuba from Canada. The Christian is persecuted only when he takes a gun or bomb to commit acts of violence and sabotage. But a Christian who fights is not a Christian, for Christ condemned those who live by the sword.

I am not a Christian, because I feel that Christ's love did not reach the heights of Buddha's, whose compassion went as far as to endow animals with a soul. My position is that of Friedrich Nietzsche, not the Nietzsche who was sane and wrote eulogies of the blonde beast, but the Nietzsche who, when he became insane, tearfully embraced the neck of a stubborn horse which was being beaten by a coachman. As a non-violent and non-repressive idiot, I can only hope that in time my country-

men will also become Idiots without false pride, who would rather be slaves than murderers and who would rather starve than take food away by force from the greedy. I suspect that to be this kind of non-violent idiot one has to possess a certain kind of awareness and personal idiosyncrasy, perhaps it is necessary to be thin and sickly, to eat little and stink much, and not be afraid of ridicule or to be a beggar and an underdog or an artist with a contemplative and non-possessive view of life; with the tragicomic sense of a Charlie Chaplin (the actor, not the millionaire) or the sublime absurdity of Don Quixote and Francis of Assisi. An idiot can do very little to stop the firing-squad and the electric chair or turn the prisons into therapeutic systems, where criminals will be treated not as wicked but as sick. Yet there is always a chance that idiocy may become contagious and that as more people become non-violent and non-repressive, capital punishment, and all other punishment, will become meaningless. Tolstoy thought that if everybody went to jail, the state would collapse; the same thing can happen if all the hospitals are crowded with Idiots who are incapable of working for the system of power and success. The way the world is going, failure seems to be the only form of salvation.

As to the Catholic Worker, with your pacifist-anarchist orientation, I think you have one of the few real solutions to save your Church from inevitable collapse under the pressure of Marxism-Leninism or in the Ash Wednesday of a nuclear disaster. If the Catholics and other Christians do not want to accept your secular monasticism, they will face the day of judgment unprepared. And then they will find out that a camel cannot pass through the eye of a needle.

Oppression and injustice always breed potential violence. If the capitalist corporations do not become non-profit organizations, they will surely become state utilities. If the business men, the executives and the stockholders do not want to be idiotic enough to turn the means of production over to the direct management of those who produce, that is, the workers and the farmers, the time will come when inflation, depression or revolution will bring about the universal triumph of state socialism.

First, it will be Latin America and other underdeveloped areas, then the overdeveloped world, which no longer being able to exploit smaller countries and get raw materials from their lost spheres of influence, will meet their final nemesis in their own isolation. The West still has a chance to redeem itself if the challenge of state centralization is met with cooperative centralization. But this cannot happen if the individualist mentality of profit and ostentation continues to be the guiding principle of the average American, Uruguayan, Frenchman or Australian, and there is no indication that this mentality will change. The rich feel comfortably protected by the capitalist army and police, which keep the poor in line. They do not realize that private property did not exist in prehistoric times and need not go on after the post-historic age of a final revolution arrives. And in this blindness they will probably meet their doom.

The success of Marxism-Leninism stems from the fact that the so-called Christian nations of the Western world are not really Christian. They have used sophistry and casuistry to pervert and distort the basic teachings of Christ. They have built palaces instead of hospitals and schools. They have made Cadillacs and yachts for themselves instead of making farms and factories to enable the dispossessed to earn a livelihood. And above all, these "Christians" and "defenders" of God and the family do not love their enemies. If a Communist threatens to take away their cloak,

they do not give him their coat. Instead they make bombs and missiles to exterminate his wife and children.

If a materialist believes that it is right to commit mass murder for the sake of an ideal, this is logical, because the materialist believes that a human being is nothing but a bunch of atoms. This is the logic of the neutron bomb, which destroys human beings and saves private property for the imperialist conqueror. Nevertheless, there are men who support this logic and call themselves Christians. Is this not hypocrisy?

I do not think that I am anti-clerical; as a non-violent and non-repressive idiot, I do not want to be anti anything. But I will not like the bishops and cardinals until they teach me a lesson in humility, not by washing my feet, but by turning their palaces into hospitals, schools, and houses of hospitality. I do not think this request can be



Bl. Martin de Porres

offensive. I simply do not understand why the Vatican has not ordered them to do so. Nothing could be more effective in recapturing the spirit of Christian humility, which has been lost in the splendor of pomp and circumstance. Only humility can save them from shipwreck. For economic oppression is as bad as political repression. Both inhibit the creative potentialities of man and turn into the remorse which is hidden behind the mask of patriotic self-righteousness, such as we are all witnessing in the cold war today.

Mario J. Gonzalez

## Committee For Nonviolent Action Plans Project In Cuba

By JERRY LEHMANN

It is no surprise that the Catholic Worker has been one of the few voices of compassion for Cuba here in America, for by its presence on Chrystie Street among the poor of our country it can, perhaps, better understand the poor of other lands. Cuba, and not only Cuba, but all of Latin America is in the grip of a rising feeling that change is of urgent necessity, a feeling most of us cannot properly appreciate.

Abbe Pierre says that those who would govern a community must share the lot of the most oppressed in that community, if they are to really understand problems according to their proper order of importance. Abbe Pierre saw during the war that his companions in the Resistance were resourceful, daring, imaginative—and as government leaders after the war they were tired, routine men who were not responding to the needs of the homeless.

Americans who go and work in Latin America as well as Latin middle class civil servants are exhausted in struggling against the dead weight of superstition and customs, against traditional corruption and graft in government, against the great needs for which the meagre resources are so inadequate. They see that they are battling these tremendous obstacles, and are making headway, and they are satisfied for they could, in truth, do no more without revolutionizing their lives. But the people are beginning to feel that it is urgent that there be changes, visible, speedy changes, in their lives. Not that there be more food or bigger houses especially, but that there be opportunity and hope. For even when we do see the ferment we miss the point and think that it is material things that will satisfy people—as it is here in New York City where the various agencies and do-gooders think only of imposing their sterile housing projects on people who do not want them. But we know what people really want, enough material things for life and dignity, freedom for the individual and the cultural traditions of the community,

education, opportunity to earn one's way, participation in the decisions that affect life. . . .

And there are people who are revolutionizing their lives. Little communities of Emmaus workers, doctors leaving the comforts of the city to live in remote areas of need. Fr. Talavera on his lonely exile, having joined that third of the Paraguayan nation that has been driven by hunger and terror from their native soil ruled by General Stroessner (Nixon called him a Model for Latin America); priests living on the rubbish heaps of Lima with the poor and outcast.

Now we have survived several crises in Cuban-American relations in the years since Cuban independence, and there probably will be more crises and perhaps we will survive them, too. But as a token of what we think should be the basis of our relations with Latin America, the Committee for Non-violent Action is sending a small team of people ready to do peaceful, constructive work in Cuba. We do not want politics and the Cold War to chill even the humble dishes of frijoles so common in Spanish America. Whether in Peru or Cuba, in Holguin or New York, we want to share our bread and cheese and wine and be humans together.

The CNVA is not asking for great contributions of medicines. We do not think that charity is the answer to the needs of Cubans, who are healthy and vigorous and would like to earn their own way. Neither this little team nor the charity of the thousands of people reading this article can meet the needs for medicines and food either in Cuba or Latin America. Instead, we ask that everyone buy a small package of bandages or aspirins or sterilized cotton—very simple things, but greatly needed there—and mail them to President Kennedy, White House, 1700 Pennsylvania Ave. NW, Washington, D.C. Ask him to forward your package to the Cuban people, and to let the Cubans again trade with us in peaceful goods, that we strive to be good Christian neighbors to all our sister republics.

## Peter Maurin Farm

By JEAN WALSH

Christmas Day at the Farm was peaceful and unusually quiet. Charlie made two car trips with the family to 8 am Mass at St. Joseph's Church. Then he picked up Miss Day at the beach bungalow; and after 11 am Mass, they were here in time for Hans' delicious Christmas dinner. Possibly it was the cold weather and snow which accounted for the small group that day, but it was warm and relaxed, as we sat and ate and talked around one large table with the small family. Deane Mowrer had come down from Boston by bus the day before, and it was absorbing to hear her describe the activity at St. Paul's Rehabilitation Center for the Blind, which was founded by Father Thomas J. Carroll. She looked strong and well, and seems to have thrived on the very rugged schedule she has been undergoing since late October. She told us, among other things, that she has already baked bread and had fencing lessons. She expects to be finished with her course by mid-February, saying that before you leave you are required to make a solo trip from the school into and back from Boston! In the September issue of *The Catholic Worker*, Deane had a very descriptive review on Father Carroll's book, "Blindness, What It Is, What It Does, And How To Live With It."

Jonas came out the day before Christmas, and was very

busy Christmas Eve, running up and down stairs on mysterious errands to the kitchen, saying he was making us a fruitcake in Stanley's room. Somehow, he did, and at Christmas dinner, he unveiled a very tasty fruitcake, which he said was "heatless." Arthur, Jim Goslin, Beth and Frances completed our family; and at supper-time Beverly & Bill de Vore and the three little girls joined us, as well as Joe Maurer from Chrystie Street.

We certainly appreciated the two turkeys we were given for our dinner—one from our grocer, Bernie Daku, and the other from Mr. William Boyle and his sister, Margaret. Father Riordan had brought us a large, full-branched Scotch pine Christmas tree for the farmhouse, which John Fillinger set up in the loom room and around which Paul and Charlie arranged the stable and crib. Farmer John also put up a small tree in the chapel, and Tom Cain, despite his prolonged illness, beautifully arranged the chapel crib. We missed the girls and the babies, who are now living near our Chrystie Street house, but most days we get a telephone call or message from them. Ralph Madsen, Jim Goslin, and Bob Stuart certainly gave of themselves in time, work and encouragement, helping to make it possible for them to move to the city. Martin Wolf now has a job and left the farm in early Decem-

ber, while Jim Canovan has remained with us and is quietly and willingly sharing in the work which always needs to be done.

Dick Barber

Dick Barber has left after a six-month stay with us—a stay which we will all remember with much warmth. Two years ago Dick heard Miss Day speak while on her trip out West; and last June, he came from Arizona by bus, to stay with us. During the summer months, he did consistent hard manual labor, which endeared him to all of the men on the farm; and he is one of those rare persons who seem to have a genuine interest in everything and a natural talent for anything he undertakes. After a few lessons from Ralph Madsen, he made some beautiful stained-glass pieces; and he rapidly wove a colorful scarf on the hand-loom, the art of which Charlie Butterworth had briefly explained to him. Dick saw some seaweed Miss Day had collected and pressed onto cards, and soon he had many unusual samples of his own; and one day in the midst of his other activities, he ran off his own Christmas cards on Stanley's press. He gave much time to prayer and study, and one hot day this summer, when he was tied up in the cannery, during the usual time in which he chanted Vespers with one of the men in the chapel, we heard the chant-

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# BOOK REVIEWS

**LEARNING HOW TO LEARN;** by Nancy McCormick Rambusch, Helicon Press 1962, \$4.50, 180 pp.

**THE MONTESSORI METHOD;** by E. M. Standing, Academy Library Guild 1962, \$3.95, 209 pp. Reviewed by EILEEN FANTINO DIAZ.

It is difficult to review these books without evaluating the Montessori method of teaching young children since they are both an introduction to the underlying psychology and methodology worked out by Maria Montessori, medical doctor and educator. Mrs. Rambusch's book is directed to the application of the method to the American child but the books are strikingly similar in their presentation of the Montessori method and its great significance in education. Authors Rambusch and Standing are holding a mirror up to Montessori with impressive examples of the practical application of the ideas in the classroom. As Dr. Montessori herself advised, they ask the reader to observe the child and let him show us his needs. They suggest how we can best reap the harvest of the good seeds planted in the first "Casa dei Bambini" in Italy. Both authors are experienced exponents of Montessori. Mrs. Rambusch was Directress of the Whitby School, a Montessori school in Connecticut, and Mr. Standing was a former associate of Dr. Montessori.

My impression of the Montessori method is at once associated with a concept of freedom, freedom to become, freedom to grow according to one's own inner calling and tendencies, freedom to learn as nature intended, through the senses, touch, sight and hearing, as a component part of the intellect, following the natural desire for knowledge and maturity, and most significantly, to learn with joy.

It is a method which takes full advantage of the special aptitudes that appear at different stages of the child's development. What seems paramount is that the child's will is operating. He is learning how to enrich his life and how to discipline himself to live in a world of multitudinous people and ideas. He is not being fed an adult's knowledge, he is rather using his own powers to become an adult by a natural maturing of his faculties and the opening up of his own being to the world around him. He is using all the means placed at his disposal to acquire knowledge and wisdom, reaching out and using what he needs to complete the task of childhood, the becoming of a man or a woman in the fullest meaning of the words.

According to Montessori the key to achievement in early education is that the child be free in a "prepared" environment, an environment which is his own, is scaled to his needs even in furnishings, which is well equipped with carefully planned tools of knowledge, and where the guidance he needs to use them is provided. An important aspect of the Montessori school is the atmosphere of respect for the rights of others, and the mutual help freely given, contrasting sharply with the classrooms where competition and fear of failure are the motivations. The Montessori method teaches community life. The older children have the opportunity to help the younger ones and expand their lives by giving.

Parents can be helped by these books, especially those with unpleasant memories of their own school experiences and those who are dissatisfied with the education their children are receiving. After becoming familiar with the basic theories of Dr. Montessori and reading of what can be accomplished by their application, they may want to do something positive about changing the schools their children attend. The primary responsibility for the education of children is indisputably in the hands of their mothers and fathers and they have a right to speak out to the school admini-

strators. These books should be "must" reading for the staffs of parochial and public schools.

The implications of Montessori in religious education are challenging. Many authorities have pointed out that much of our religious education has had serious flaws and has not always had the effect on children which was desired. There is much to study in this field and we would do well to take the sciences related to human behavior and draw from them the findings which are pertinent to this problem.

There are two excellent works from France which have been translated and which I would suggest as companion reading to the exploration of the Montessori method and which particularly relate to the problems of religious education. The first is Father Marc Oraison's book, "Love or Constraint?", published in a paperback edition by the Paulist Press, 180 Varick St., New York City, and the second is an essay by Emmanuel Mounier, "Virtues Crowned with the Poppy," available in reprints from "Cross Currents," West Nyack, New York. They both, together with Dr. Montessori, make a many sided and eloquent plea for a new look at how we educate and what we want education to be. Do we "lead forth" the child to a true maturity or do we put him in a mold, a mold whose nature it is to contain, and restrict, and limit growth?



**THE CHRISTIAN FAILURE;** by Rev. Ignace Lepp, Newman Press, 1962, \$3.50. Reviewed by BENEDICT MONK.

Fr. Lepp's diary provides these very interesting texts, written during the Nazi occupation of France, when many of the French clergy and the well-to-do laity collaborated with the puppet Vichy Government, anticipating the Nazi domination of Europe. They had no special love for the Nazis, but they passively accepted the totalitarian power of Hitler and preferred it to Communism. They were convinced that Europe had to be Nazi or Communist, and they chose Nazism as a "lesser evil" because they had hopes for the continued existence of the Church in France if they "played ball" with the conquerors.

Fr. Lepp attributed this mentality of the clergy in part to their seminary training which, he thought, made them unable to cope with the issue properly. They were not fully in touch with reality. They dealt only with abstract dilemmas which could not be really resolved in practice, and which as a result left French Catholics more or less passive and submissive to an evil which they should have been able to resist.

One of the grave problems of religion in our time is posed by the almost total lack of protest on the part of religious people and clergy, in the face of enormous social evils. It is not that these people are wicked or perverse (as the Communists would sometimes have us believe) but simply that they are no longer fully capable of

seeing and evaluating certain evils as they truly are: as crimes against God and as betrayals of the Christian ethic of love. A case in point is the social injustice in the nominally "Catholic" countries of Latin America, against which the hierarchy has recently protested.

Another case is that of nuclear war, which the Popes have repeatedly denounced but which the majority of Catholics in America and other Western nations tend to accept passively and without question simply because it is "better than being a Communist." It is a "lesser evil." This however is not a serious moral judgment and is in no sense an answer. It represents nothing but a psychology of evasion, irresponsibility and negativism, hiding behind such grandiose concepts as "defence of freedom and religion," "obedience to civil authority," "self-sacrifice" and so on.

It seems that a psychology of evasion and helplessness, glorified and encouraged by persons in authority who are able to take advantage of it, has gradually come to replace the true virtue of Christian obedience. This is a psychology of subservient opportunism which, in reality, has nothing Christian about it, but on the contrary, gives ample scope for the irresponsibility of the mass mind and in the end threatens to destroy both Christian and democratic liberty.

True Christian obedience should liberate man from servitude to the "elements of this world" (cf. Galatians 4: 1-11) so that we may be able freely to obey civil authority when it is legal and just, and that in the presence of injustice and falsity we may "obey God rather than men" (cf. Acts 5: 17-32). But a pseudo-Christian obedience is nothing more than the mechanical and irrational submission of beings who have renounced freedom and responsibility in order to become cogs in an official machine. It is not the obedience of sons of God but the compliance of functionaries in a military bureaucracy. Here the supreme virtue is to agree with authority no matter whether it is right or wrong, to maintain one's position by flattery, compliance and mechanical efficiency. It is the obedience of an Eichmann who will commit any crime in order to retain his position in organized falsity and infamy.

The first text shows that typical members of the French clergy in 1942 thought Fr. Lepp was a rebel, a trouble maker and a madman because instead of passively obeying an illegal government, he was aiding the publication of an underground Christian paper for the Resistance. For him to do this, they felt, was defying the manifest will of God by refusing to submit. For them, obedience was really opportunism and servility.

Fr. Lepp: "Last night I had a heated discussion with a few fellow priests on the subject of the publication of the underground paper *Temoinage Chretien*. They cannot understand why Catholics in public life and priests should edit this paper and it was no use my trying to point out that the Vichy government is not a divine institution. In the eyes of these well-meaning priests it is only Communists, enemies both of God and France, who are interested in sabotaging the efforts of the "national revolution" which this government claims as its own. At this moment, when the Allied landing in North Africa gives us more reason to doubt the final victory of the Nazis these good priests are still utterly convinced of it.

"It is not that they want German victory, because not one of them upholds Nazi-ism; but the training they received at the seminaries, has formed their intellect on such exclusively abstract

lines that they are unable to cope with practical life and they battle against dilemmas that exist only in their minds. Listening to them, one would imagine that France and the world must choose either Hitler or Stalin—or, in other words, a "New Europe" under Nazi leadership or the occupation of Europe under the "Red hordes." Whatever the Nazi crimes, to these priests they seem less terrifying than the horrors for which the Communists are responsible. It is quite impossible to convince them that there is a possibility of avoiding the domination of both Hitler and Stalin. And if one maintains the possible return of a French parliamentary democracy they re-



peat all the Vichy banalities about the decadence and corruption of the "people's republic" with a fervour worthy of a better cause." (p. 34-35.)

Note that a characteristic of this psychology is in fact a latent despair of freedom and of democratic government. The either/or complex, which resigns itself fatalistically to the supposed "choice" between Nazism and Communism is, in fact, a flight from the difficulties and responsibilities without which democratic life and freedom are impossible.

But this evasion is really not a fully free and deliberate choice. It is rather a regression and irresponsible capitulation to power: for since the Christian cannot, by definition, become an atheist Communist, he falls back on the other brand of Totalitarianism which may still pretend to tolerate religion. In reality, this is a surrender of the Christian conscience to demonic forces at work for the destruction of society and of the Church.

The chief criterion of moral values comes to be "survival." Of course it is presented not just as the survival of the individual, but as the "freedom of religion" etc. Yet this implies that the individual Catholic will retain his comfortable and privileged position . . . or so he thinks. For this, then, he will shut his eyes to monstrous evils, acquiesce in an unjust and tyrannical system, and prove himself obedient by never doing anything to rock the boat.

The next text shows the pitiful servility of this psychology, which goes to considerable trouble to invent good reasons, religious reasons, for its defection.

"It shocks me to think of all the Catholics who made no protest when some of their preachers had no scruples in flattering Petain and acclaiming him as a sort of Joan of Arc. Even Peguy, the typical individualist, finds he is called upon to comply with the worst

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**Breakthrough to Peace;** edited and with an introduction by Thomas Merton; New Directions, \$1.95, 249 pg., 1962. Reviewed by Tom Cornell

There is no getting around the fact that there is a definite need for people to become acquainted with basic peace literature. Some of the articles in *Breakthrough* are definitely of this type: basic peace literature. Jerome Frank's "Breaking the Thought Barrier" is foremost among them. This article first appeared in the *Journal of the American Psychological Association*, was incompletely reprinted in the *CW*, and is the basis of lectures Dr. Frank has delivered all over the United States. Possibly, "Breaking the Thought Barrier" should be read first, after Fr. Merton's introduction, and then re-read at last, as it is placed in the collection. The central point is in the title: we must break through the barrier that has been erected by our patterns of thought and attitude. Material conditions have changed much faster than our attitudes. They are no longer appropriate. When such a critical situation arises in history the people who face it can respond in two ways: intensify the grave situation by clinging yet more doggedly to the type of thinking that has caused the crisis, or break through to patterns of thought and attitude that are really appropriate to the changed condition. If they choose the first path they will disintegrate or be destroyed. If they choose the second, they have a chance of finding a reasonable way out of their difficulties. Dr. Frank is a psychiatrist, working not so much with theoretical abstractions as real human problems, as Director of Clinical Services in the Psychiatric Clinic at Johns-Hopkins.

Those who remember "The Root of War" by Thomas Merton in the October 1961 *CW* will know what to expect in Fr. Merton's contribution to *Breakthrough*. His essay is titled, "Peace: a Religious Responsibility." Merton's writings on this topic have had an astounding effect on a great many people. He has done the Peace Movement and the Church a great service by speaking to the question of war and its causes, its real meaning and the world in which it takes place. He has reached people who are not at all pacifist with his vision of peace, and he reaches firm anti-Catholics with a vision of the Church and relevant Christianity. He is undoubtedly part of the reason why we see a new respect for the Church among middle class liberals.

"Peace: A Religious Responsibility" is a challenge to Christians on sane and unauthoritarian grounds. There is an attempt to be conservative in this essay that is characteristic of much of the book. Still, the end result is a strong

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## Prayer of St. Ephraim the Syrian

Sorrow on me, O Beloved! That I unapt and reluctant in my will abide, and behold winter hath come upon me and the infinite tempest hath found me naked and spoiled and with no perfecting of good in me. I marvel at myself, O my Beloved, how I daily default and daily do repent; I build up for an hour and an hour overthrows what I have builded.

At evening I say, tomorrow I will repent, but when morning comes, joyous I waste the day. Again at evening I say, I shall keep vigil all night and I shall entreat the Lord to have mercy on my sins. But when night is come I am full of sleep.

Behold, those who received their talent along with me strive by day and night to trade with it, that they may win the word of praise and rule ten cities. But I in my sloth hid mine in the earth and my Lord makes haste to come and behold, my heart trembles and I weep the day of my negligence and know not what excuse to bring. Have mercy upon me, Thou who alone are without sin, and save me, who alone art pitiful and kind.

## Chrystie Street

(Continued from page 1)

George Johnson and many other friends of ours from CNVA and General Strike were there. Marian Schindel was a great help by providing carol books. We all joined in the spirited singing, and moved around to different spots so that we could sing to all the girls. The girls responded to our songs and joyful greetings by shrieking greetings, lighting matches and waving towels from the windows. At one point a policeman came and asked us to leave. He said we were "disturbing the girls." We had no intention of quitting and just moved on a bit to keep singing. I guess he realized that it would look absurd to arrest some forty people and haul them off to jail while they were singing "tidings of comfort and joy." We ended our caroling with a rousing rendition of "Good Night Ladies."

### Visitors

We were highly pleased to have Greta Mitchell back with us for a visit. Maybe part of our happiness was due to the fact that she is a good cook. Greta did an excellent job on our Christmas menu of ham for the men of the line and a turkey dinner in the evening for the family.

Marie Ashe, who was a great help during the summer, was back for a short stay during her college Christmas vacation.

Terry Becker came down on her college vacation too and brought four lovely young ladies. They helped us answer our appeal mail.

The members of the office staff thoroughly enjoyed a visit by a group of high schoolers from St. Mary's High School in Greenwich, Conn. They brought clothing and medicine. It was very gratifying to see so many fresh young faces.

### New Helpers

Chris Pedritto, a fine and ambitious young man, has decided to join our staff. He is extremely interested in race relations. We welcome with open arms the help of Ann Leggett, a young artist who was a great help in defeating the Broome St. Expressway and is now working on our files. Emmie Fell, the niece of Carmen Matthews, comes down to work occasionally.

Scotch Mary is now in the hospital after falling and breaking her hip. She is a very sweet lady and missed by all of us. We hope she can return soon.

Dorothy Day left on Dec. 27th to attend the wedding ceremony of Karl Meyer in Chicago. We are sure that Karl and his new bride will continue the excellent work at the Chicago House of Hospitality.

The Broome St. Expressway  
The proposed Broome Street Expressway, which would have torn our neighborhood apart and displaced thousands of families, is dead. A Joint Committee, comprising representatives from the

Young Americans for Freedom, The Catholic Worker, the Republicans, the Democrats, the churches and the synagogue worked hard to save this neighborhood. Jane Jacobs spoke most effectively before the Planning Board. The end result was a victory for the principal of subsidiarity. A neighborhood banded together, and won. Fr. Lamontane, pastor of the Holy Crucifix church, celebrated Solemn High Mass on the 29th of December to honor the event. We hope to have an article from him next month telling about it. We had picketed Robert Moses and gathered tens of thousands of signatures at the annual Festa di San Gennaro, and proved that even in a city like New York, plain people don't have to give up hope and surrender to the great city machine.

Christmas is a time of giving and extra love for our fellow man. As our work consists in giving and practicing the works of mercy, we can only hope to maintain this high spirit of good will throughout the coming year. For maybe then, as the angels sang on the very first Christmas, there will be "peace on earth to men of good will."

## Transients And Unemployed

(Continued from page 3)

cept the young Unitarian minister, who later officiated at Rivenburgh's funeral, and who had me speak twice to his young folks. Mormon theology, as evidenced by the letters in the papers on the subject from Mormons, teaches that if a man kills another the only atonement that will save his soul is to have his own blood shed also. In the case of John D. Lee, who was only one of several who killed 135 men, women and children in the Mountain Meadows massacre in 1857, but who was the scapegoat, he was executed in 1877 and took it cheerfully, knowing that he "had shed innocent blood." He was reinstated by rites in the Temple only last year by some one taking his name and "going under the water" for him. I recently read his diaries and a book about him. A young liberal Mormon lawyer and legislator had a bill up in the legislature to abolish capital punishment. It got 3 votes. The next session it got 2 votes. But as many people are better than their religion teaches them, the campaign for the abolishment of capital punishment will go on in Utah. Some other executions are scheduled and I will write about them later. I lost 23 and one-half pounds during my fast and it took me a month to get back my appetite.

## Road To Serfdom

(Continued from page 3)

vocational students part-time work. Some systems have two youngsters share the same job, putting the half day's training in the school shop into practice. Russia's Pioneer Houses, as they label their trade schools, maintain superior quality in their shops. They have massive institutions housing aeronautics maintenance, transport mechanics, shipbuilding, communications—telephone, telegraph, teletype, motion picture techniques and laboratories, even whole machine assemblies and electric power stations. Guided by graduate engineer specialists, the student is prodded to his highest potential in a non-make-believe atmosphere.

The disadvantaged can be steered in other areas of placement often downgraded in our scheme of things. Mental hospital work could be propagandized through the guidance counselors in high schools, for instance, and barbering, beauty operation, shoe repair, landscaping, custodial work, cleaning, cab driving, could share in a general overhaul. Elementary teachers especially must put forth a program of upgrading of what our snob society regards as dirty work.

Hanging over as a threatening cloud, of course, is the whole middle class social structure. This



way of life excludes anything but a lily-white skin, and plays a sophisticated game of scapegoating, a trick as old as humanity of blaming groups for their condition. Instead of altering society to fit the individual for which it is made, they alter the individual to fit the almighty state. While psychology has clearly and soberly demonstrated that racial intolerance and hatred spell a person's paranoia or inferiority to the whole world, it has not discovered yet how to siphon this hatred. Our ghettos are still with us. The ugly spectre of Mississippi continues to make democracy a bitter myth. Housing covenants against Orientals in California, against Jews in Pittsburgh, against Negroes in Chicago, reflect an attitude of insecurity equally as ruinous to our international prestige as the Ku Klux Klan.

Unless Americans are willing to practice what they preach in the Constitution, they will be looked upon as trifling hypocrites. Every time a Negro is turned out of a University for which he pays taxes, it is heard around the world in a matter of hours. When a Negro Georgia church is burned by insecure Southern white fanatics the diamond mine workers in South Africa know of it within twenty-four hours. The Land of the Free and the Home of the Brave. The free white man, the brave colored man.

Into this phoney vacuum, created by our refusal to live a democratic life, the enemy rushes in with cheap imitations of the truth. The great attraction of Communism is its imitation of God's plan: appealing to man's desire for brotherhood, offering him a blueprint for the common good by sacrifice. It is a mighty revolution, as sweeping as democracy. It has set the world on fire, and can only be snuffed out by a rekindled fire of democracy. Until this is accomplished in our schools, the diemmas will grow into a grotesque monster that will devour us.

## On Pilgrimage

(Continued from page 2)

Karl has a new house on Mohawk where he will live on the one floor with his bride and the men in the house of hospitality will live downstairs. They are keeping the place on Oak Street which is not far away until the building is finally condemned. Karl works to support the houses of hospitality (with the vicissitudes which he tells about) so I hope their wedding presents include cash gifts to help with materials for repairs on the new St. Stephen's House, which is much to my taste with its fruit trees in the back and the tree in front dotted with English sparrows all fluffed out to resist the cold of midwest winds. I enjoyed great comfort from Nina Polcyn's hospitality, God bless her.

### Detroit Again

The work in Detroit is in its 25th year and it was to celebrate this quarter century of work that I came. I'm praying that Lou Murphy will take time off to write about the work himself, which is many faceted, what with farm and city work; two houses of hospitality, and encompasses work in the parish, since all his children are going through the parish school which is crowded with 8 nationalities. Two are now in high school.

It was good to visit the farm at South Lyons, where the Martus family lives. They worked for a time with Fr. Hessler in Yucatan; the Johnsons, the Meltons and the Crunchs all live with their combined 26 or more children. It is not a farming commune, but it all began with one large farm owned by the Hessler family. We had time to visit only the Johnson family and to look in on the Meltons (the parents were out). I am eating one of Mrs. Johnson's cookies now and carried away a loaf of the good homemade bread. The Houses of Hospitality keep the Murphys in town ten months of the year but there are the long summer and winter visits.

To me Lou and Justine are a living example of the truth that voluntary poverty and the good life go together. But then, of course, they have the vocation to it, the gifts for it, the strength to take it. In praying for an increase of God's love, I have always prayed too for the strength to endure the embrace of "this tremendous love," to use Francis Thompson's phrase.

### Cursillo

Perhaps the most moving experience of my trip was the sight of a crowd of cursillistas (those who have made a cursillo, a course in Christianity) kneeling around the altar after the weekly Saturday noon Mass which is the follow-up of the Cursillo. A conversion of heart comes about in these cursillos, enlightening the mind as to the workings of grace. I have mentioned before about my coming in contact with this movement for men in the West and Southwest, as well as in Mexico City.

The score or so of men had received Holy Communion, and made their thanksgiving, singing the Benediction, had listened to some spiritual instruction, then went to the top step around the altar and said their own prayers. A few of them spoke briefly to God, present before them and in them and with them, and then joining with their hands on each others' shoulders they sang together, *De Colores*, a brief verse before they went their ways.

And I thought of the last time I had seen men in a body with their arms entwined, hands placed on each others' shoulders, singing. It was in Cuba, at the close of a meeting, and it was a triumphant, defiant and joyful *Internationale* they were singing, as they swayed back and forth. There were five thousand people there on that occasion.

Pray with me that men be joined together in love, so strong a love in their march Godwards,

that they will draw all with them, that all suspicion, anger, contention, bitterness and violence be burnt away in the fire of this love. And may it open their eyes, the brightness of this love, to the works we can all perform together in building up a new society, in our work for food, clothing, shelter, education and health for all men, for these are the works of mercy, of love and not of hate; the works of good, not evil, of God, not the devil. And where there is no love, put love and we will find love; because love is the measure by which we shall be judged.

## Karl Meyer Fired

(Continued from page 1)

tended a meeting at Union headquarters where this petition and future plans were discussed.

Mon., Dec. 10—Negotiations for Book Supply Co. began.

Wed., Dec. 12—The Union informed us that the parent company was planning an immediate sale of the Book Supply division. The Union had secured a promise that we would be transferred to the parent company, but these with less than six months seniority might be subject to layoff there.

Fri., Dec. 14—Six workers with less than six months seniority were laid off at Book Supply.

Mon., Dec. 17—Transfer of Book Supply stock began.

Fri., Dec. 21—Inventory for the sale was taken.

Wed., Dec. 26 (Feast of St. Stephen)—I was fired. The reason given was inaccuracies and unfair statements in the article about my job in the December 1962 issue of *The Catholic Worker*, which had come to the attention of the management at A. C. McClurg.

Thurs., Dec. 27—The Union filed a charge with the National Labor Relations Board, contending that I was fired for my Union activities. Later that day the organizer called me to say that the company had agreed to rehire me.

Wed., Jan. 2—I reported for work at A.C. McClurg, but was told that the company would require a written apology for errors in the article, as a condition of my reinstatement.

On the day when I was fired I acknowledged that my article was slanted against the company. "The bias came not from intentional malice, but perhaps from the frustrations of my working life untempered by sufficient reflection. I was perhaps unfair to my supervisors and the Company, for in the development of my theme, I selected experiences which cast them in an unfavorable light, and I did not deal with any of the good policies or generous actions of the company and its managers. There also were several inaccuracies of fact, but they do not affect the essential correctness of the article. Of course I am sorry for any errors which appeared, particularly if they caused personal offense, because we should always attempt a careful, though searching, adherence to the truth; but that is a hard mark to hit in the rush of controversy. I have offered the company an opportunity to reply to my article or to check the accuracy of facts in future articles, but understandably, they would rather not. I believe that my discharge, like the article itself, was intimately related to my Union activities, and I do not believe that the article justifies the discharge.

I would like to tell the story now, but the whole issue is hanging fire and it is better to wait until the events are seen more clearly.

Karl Meyer  
1339 N. Mohawk  
Chicago, Illinois



# MARIA MONTESSORI

## World-Peace Through The Child

Being an account of Dr. Maria Montessori's ideas, the hidden and remote causes of War, and the best means of removing them.—Selected and arranged, with comments, by E. Mortimer Standing, author of *Maria Montessori Her Life and Work*, Academy Guild Press, Fresno, Calif.

### FIFTH INSTALLMENT

To many readers Montessori's ideas as to the ultimate causes of war may appear very far-fetched; and her doctrine as to how we should set about obtaining world-peace may seem correspondingly fantastic. It may be well therefore to point out, once again, that hers is no Utopian dream built upon a mere theory with no practical foundation. Her words are weighted with the results of 40 years experience with children; and upon a rigorous scientific research carried out in a score of different countries. Her ideas on Peace are in fact based on a genuine "discovery"—the discovery of what has often been called "the new children"—i.e., on the revealed characteristics of children who have become "normalized through work." We cannot too often repeat that Montessori's claim to greatness, and to the gratitude of mankind lies, not so much in her having invented a new method of education, as in having been the means, under Providence, of revealing new, unsuspected and higher qualities in childhood. She has proved beyond all doubt that, when children are given the opportunity and the means to live freely in accordance with the laws of growth within them, they manifest a whole series of characteristics which we do not usually associate with them.

These traits include love of work, a profound spontaneous intellectual concentration, love of order, mutual helpfulness, a release from the spirit of possessiveness, a higher form of obedience and an astonishing self-discipline. So that when people ask: "Is it possible to combine individual freedom with a life full of restrictions and with an obedience to social laws?" Montessori replies:

"Certainly, because I have seen this with my free children. They have shown me that Freedom is the basis of everything; and the first step is taken when the individual begins to act without the aid of another, and realizes that he is a living being."

"It is the child who can guide us and give us light and clearness, not only as a guide to education, but also for a better understanding of the complications of social life; and for the fulfillment of the unconscious aspirations of men who sigh to be set free in order that they may attain a better form of society."

"It is the child who has shown us that, in the first stage of development, freedom is necessary, so that the individual may construct himself and develop his functions. And it is the adolescent who has shown us that this individual—so built up—can only attain his full 'valorization of personality' in, and through a social life."

It is these same children, too, who have shown us that not only is a free social life necessary in order to attain complete social valorization but it is also necessary in order to reach the fullest intellectual development.

It is the children who have shown us in the clearest possible way—i.e., by living—that the restrictions which the individual must necessarily put upon himself in order to live in a social group are not felt by the children to be a sacrifice but a joy, because through them they attain to a more complete valorization of personality. They have shown us, in other words, that living together in this way, far from being felt as a restriction, gives them a sense of satisfaction, of full development. From this we may conclude that such social living together should not require a great effort on the part of mankind if he develops normally; rather that it is a natural instinct, and as such satisfies a need. Nay more, we would say that these social experiences not only satisfy a need, but form the very basis for the development of personality, and therefore of education in general.

These revelations, of the spontaneous social capacities of small children, were made possible because the children in Montessori Schools are not jammed together in silent immobility—like sardines in a tin—as formerly in Infant Schools; but are given freedom of movement, and freedom to communicate with each other. Hence a new form of social life came into existence, unknown previously in ordinary schools. As a consequence a new light was shed on the effect of free social intercourse as a basis for development and order. Does this not suggest the possibility that, in a similar way, the more freedom there is for free social and economic and cultural intercourse between nations, the more perfectly would the nations be able to realize their potentialities—valorize their nationhood if we might use the phrase—each contributing freely to the social life of an international community?

Another very important manifestation which has been shown us by these "liberated children," and one which bears directly on the problem of Peace, is this—that when they become "normalized through work" they lose that sense of possessiveness so common in children. No longer do they seek their deepest satisfaction in "possessing" things, nor in competitions in which they shine at the expense of others. Rather they find their deepest joy in a harmonious development of their physical, mental and social capacities. It is the "deviated" children who are discontented and always wanting to possess more and more. Most interesting and significant is it to note that, though in a Montessori School the children live in the same environment and use the same materials for development, they do not desire to possess these occupa-

tions for themselves. They are quite content if they can share the common privilege of using them. The real reason for this is that unconsciously the children are much more satisfied by the development which comes through using these occupations than in the mere possession of them. In fact, as Montessori says, if they were able to express their own attitude in words their motto would be "Usare e non possedere" (To use but not to possess).

#### Homo "Laborans"

One of the most important of all the many and wonderful revelations vouchsafed to us by these "new children" is the fact that work is natural to man. ("That is why Montessori often remarked that we should use the phrase "homo laborans" in preference to the better-known "homo sapiens" to designate his species.) The child has shown us, beyond a doubt, that the fundamental instinct of man, when he is normal, is to work. We have already commented on this fact—viz. that these free children are tireless at their work. They go on working from morning to evening without fatigue and without coercion. It is a spontaneous activity, like the beating of the heart. Fatigue is something artificial; it is not the result of work itself but of working in the wrong way—a way in which Nature never intended the child to work.

As we have already noted earlier on in this essay Montessori regards "sloth" as one of the cardinal vices

teaching—or shall we say her philosophy—which is not easy to grasp. Yet, in attempting to give even a condensed account of her ideas in relation to "education and peace," it would be impossible to omit some reference to it.

In this matter—as in so many others—Montessori starts from Biology. We have spoken elsewhere of the biological foundation of her system and this is but another example of it. Montessori has never accepted the doctrine of the "struggle for existence and the survival of the fittest" as an all-embracing explanation of the way in which life operates on this planet.

"Of recent years," she says, "biologists have come to regard life itself as a factor in the continued existence of the present structure of the earth." This conception, she maintains, is nearer the truth than "the generic concept that living beings, who have to live in nature, must adapt themselves to it with an effort that changes them." Following her famous uncle, the former Rev. Professor Stoppani of the Milan University, she holds that "all living beings taken together are responsible for the universal equilibrium."

Animals and plants are not beings that exist independently of the environment and adapt themselves to it. It is more true to say that they—i.e., living beings in general—are creators of the world as we know it. Life maintains life in a universal equilibrium. All animals are workers—creators, purifiers and conservers—of the environment. What they do is not done for themselves alone. The work of the species is not only to preserve itself but also to maintain the universal equilibrium of life.

According to this view of life, each plant and animal on this earth has its "Cosmic Mission," a special part to play in the inter-related whole which makes up the Biosphere. Man, too, is not exempt from his tellurian task. That is in fact the very reason why he is born with that instinct to work of which we have spoken above—work which involves both the brain and the hand.

#### Building of the Super-Nature

What is man's "cosmic mission" on earth? Put briefly, it is to construct what Montessori describes as the "Super-nature"—i.e., a special environment, above nature, for himself and his descendants.

"Man has, as the fundamental purpose of his terrestrial existence, neither the preservation of himself, as an individual, or simply that of the race. The instinct of self-preservation is only a part of his mission on earth: his true purpose is the creation of this super-nature."

(To prevent any misconception it will be well to point out at once that the word "super-nature," as used by Montessori in this context, has not any theological significance whatsoever. It does not refer to what theologians call the "supernatural order" i.e., that state of being in which man is raised above his natural condition by the gift of supernatural grace; and it is a purely natural phenomenon.)

Super-nature, according to Montessori, simply means something which does not exist in nature without man's creative handiwork. The cave-man lived almost in a state of nature; but the civilizations built up by man on the basis of nature—"the gorgeous palaces, the cloud-capped towers"—these belong to the super-nature, as do the railroads, airways, cities, governments and so forth.

It may be well to point out that, because mankind as a whole has a cosmic mission on earth, this fact in no way contradicts the Catechism definition that each individual man, as an individual, has been separately created by God to the end that he might "love Him and serve Him in this world and enjoy Him for ever in the next."

Having made this clear we can now return to a further consideration of man's cosmic mission on earth. "Man is born King of the visible universe. But this is not just with the purpose of living here; but in order to construct something above and beyond nature."

Man has taken hold of energies beyond the earth—solar energies and he uses them—or should use them—for the creation of this super-nature. He may be compared to "Jupiter fulminans" of the old mythology. These sentences were written by Montessori several years before the commencement of the second World War—in 1939. They have proved themselves startlingly prophetic; for since then—has come the atomic bomb and the release of atomic energies. The final preparations were being made, 13,000 miles away, for the explosion of the fourth atomic bomb on the Bikini atoll in the Mid-Pacific. At the time of the explosion, wrote Group Captain Cheshire, V.C., D.S.O., D.F.C. in the Sunday Graphic. "There will be a flash brighter than the sun, and powerful enough to cause total blindness at a range of 10 miles or more." Not even in his angriest moments could Jupiter Fulminans have accomplished the like of this.

The whole world is feeling anxious, and justly anxious, with regard to this discovery of atomic energy. As Capt. Cheshire remarked in the article from which we have just quoted: "On the one hand atomic energy threatens us with the total destruction of our civilization, and no amount of technical counter-measures are likely to protect us. On the other hand it offers us freedom from want and poverty and opens the gate to untold fields of exploration and advancement."

(To Be Concluded Next Month)



Our Lady:  
Refuge  
of Sinners

of our age. This is because people have lost their true orientation towards work. That there should have arisen an invidious distinction between the professional and the "working" classes is a clear indication of this. It is an odious distinction and fundamentally wrong. Every man should be a "worker" and in a sense every man should be a "professional." It is this divorce between the hand and the head which is the tragic and deplorable thing—so that we can, and actually do speak of one who should have all the dignity of a complete man—as a "hand." "At present," says Montessori, "we are a race of mani senza cervello e cervelli senza mani" (hands without brains and brains without hands.) It is not possible, here, to develop Montessori's argument on this subject to the full; but she sums it up in the following way: "It is evident that man is born to work with his hands and with his intelligence. This is the unique nature of man, the creator. His function is to work with the hand combined with intelligence."

If we had space here, to unfold in detail Montessori's plans for Secondary Education (her last settlements for adolescents) the reader would realize by what manner of life, and through what practical means these two elements—so unhappily divorced—would be brought together again. Here again, Montessori would say: "What God has joined let no man separate."

#### The Cosmic Mission of Man

The unhappy severance between hand and brain is not only a psychological error. It goes far deeper. For the wrong idea of "work," which accompanies it, blinds our eyes to an even more important fact. For "work"—far from being something inferior or degrading—is the means by which man fulfills his cosmic mission here on earth.

At this point we come upon a part of Dr. Montessori's



# BOOK REVIEWS

(Continued from page 5)

kind of pseudo-Christian principles. Petain is known to be more religious minded than Paul Reynaud and yet all kinds of legends are invented to make him out some kind of saint. His entourage is shrewd enough to encourage these legends because they realize that numerically the Catholics are the only class on which the regime could stand. It seems as if the nostalgia for a theocratic regime is still prevalent among some Catholics—how otherwise can one explain why the confusion between religious and political views is so welcome to them. Not only have the subsidies for denominational schools been welcomed with real gratitude but many people hope and trust that Petain will restore the establishment of the Church in France.

"The authoritarian character of the Church has developed in many Catholics a tendency to evade all spiritual responsibility; they assert that the Church is the steward of eternal truth and then content themselves with repeating mechanically the liturgical and dogmatic formulas without making an intellectual effort to understand them and bring them to life. They seem to have lost the determination to obey moral laws; all they are concerned with is to be told by authority what to do and what not to do. I find it hard to believe that this is what Christ came for, but as far as the subconscious mind of many Catholics is concerned, a long time has elapsed since evangelical liberty was replaced by pharisaical observance of the law. So it is not surprising that these Catholics also tend to evade personal responsibility in the sphere of temporal organizations. If a democracy is not to deteriorate into a mere demagoguery, each person must be prepared to look after his own affairs and to contribute to the affairs of the community. It is so much easier to leave it all trustingly to the leader—Franco in Spain, Petain in France; even the atheists Mussolini and Hitler know how to make the most of this inertia. Our Lord has good reason to speak of "sheep" when he charged Peter to take care of his Church." (p. 35-36).

Fr. Lepp points out that this mentality may have in it something of a "nostalgia for theocracy." Hence a wrong idea of obedience and a false supernaturalism ought to be regarded as sources of dangerous confusion, when they destroy the distinction between the sacred and the secular; in other words when the authority of a secularist power is purely and simply identified with the divine authority and even usurps the functions which rightly belong only to the conscience.

Note that Fr. Lepp attributes the distortion of the right notion of Christian obedience to defects within the Church itself. Abuses of authority by ministers of the Church lead to a weakening of the moral sense of the Christians, instead of strengthening it. The result of this is that in very grave social issues, where the conscience of the Catholic layman should play a positive and decisive part, the layman wants to be instructed by the priest who, in turn, being out of touch with the reality of the problem, hands down an abstract decision devoid of genuine moral seriousness. This results in an abdication of responsibility and passive submission to an evil that ought to be identified, denounced and resisted, not "obeyed." Thus by defection of the Christian conscience democracy degenerates into demagoguery and Fascism—or Communism.

The last text shows to what extremes this philosophy can lead. Emmanuel Mounier, protesting by a hunger strike against unjust imprisonment and being in danger of death, was refused absolution by a priest who could not conceive this resistance as anything other than rebellion against God. Yet in

fact, the resistance offered by Mounier was not only politically right, but was the answer demanded by Christian morality to injustice and untruth. It was Mounier who was obedient in all truth. The priest, misled by a defective formation, was betraying truth and justice. He was false to Christ.

Hence the ultimate danger of this thoroughly un-Christian psychology is that it perverts the Christian conscience and punishes the Christian who, led by his moral sense and his Christian faith, seeks to offer heroic obedience to the will of God, and who therefore deserves all the support and comfort that the Church can give him.

"A friend of mine told me of the long hunger strike which Mounier has imposed upon himself in prison. A few days ago he felt his strength fading and fearing to die almost at once, he asked for a priest so that he could receive absolution and Holy Communion. But the priest (I shouldn't be surprised to hear that he was a "holy man") refused him absolution on the grounds that he had disobeyed legitimate authority and was not prepared to repent his disobedience. There seems no limit to the stupidity of men, even of priests. One sometimes needs great strength and pure faith not to be discouraged and to remain loyal to the Church almost, as it were, in spite of herself." (p. 34).

In conclusion, we must remark that this dangerous psychology is not always merely passive. It can become not only active but extremely aggressive and violent in support of a totalitarian myth. Once again, the ostensible motives may be "religious" but the fruits of cruelty, inhumanity and fanaticism identify these motives as anti-Christian.



## Breakthrough

(Continued on page 5)

plea, on really radical grounds, for people to put their strength behind that which strengthens peace.

Walter Stein's "The Defence of the West" which first appeared in England among articles in "Nuclear Weapons and the Christian Conscience," a symposium reviewed in the CW for November by Ed Turner, is another basic piece of peace literature. It is concise, full, and absolutely logical. His thought on defense is in the tradition of the just war theory, and he is not a pacifist. But as a hard realist, he has to part with the military so-called realists, and call for a program of non-violent resistance.

The great lack of the book is that it does not handle the question of nonviolent action at any depth. The grouping of the articles into manner of approach is misleading until the pattern evolves. Notwithstanding this criticism, and other points of deficiency that might be noted, this is really necessary reading for people who realize that they have the moral obligation to become literate about the problem of peace and war in the nuclear age.

## Peter Maurin Farm

(Continued from page 4)

ing of Vespers resounding from the cannery. Somehow, he never seemed especially pressed for time and was always available for any help asked of him. It was a very happy night on December 15th, when he was baptized by Father Riordan at St. Thomas Church. Our neighbor, Florence Shavua was his godmother, and Cecil Wellborn from Arizona was his godfather by proxy. Stanley, Hans, Shorty, Larry, Jim Canovan, Tom Cain, Andy and Miss Day were present from the farm, and Ralph, Joe Maurer, Jim Goslin, Arthur, and Pat Stubbs came out from the city. Afterwards, we all gathered at the farmhouse for a quiet evening of refreshments, talk and music, and Father Riordan joined us for awhile. Dick is spending the next three weeks at the Grey-moor Fathers, St. Christopher Inn, in Garrison, New York, helping out in the men's clothing room, and in February resumes classes at the University of Arizona, where he is in his junior year. He is a conscientious objector.

### Day of Recollection

On Sunday, December 9th, Father Joseph Riordan, our parish curate, gave us a day of recollection; and it was a welcomed day of silence and prayer, enhanced by the first snowfall of the year. Late in the morning, we gathered for Prime in the chapel, which was followed by a holy hour of adoration, and then the office of None. At dinner, Mike Kovalak read aloud an article on the life and work of St. Peter Julian Eymard, who was canonized in Rome that day. In the afternoon, Father Riordan came and gave two conferences in the chapel, both of which were centered on the Resurrection of Our Lord, and stressing the fact that Advent is the season of hope and penance. Benediction was at 5 pm and closed the day of recollection. After supper, we had the usual nightly Rosary and Compline in chapel.

### Visitors

Father Robert Mailloux, our Marist priest friend, said Mass for us three times this month, and we surely are grateful to him for the beds and furniture he gave us for friends of ours who were in need. Msgr. Edward J. Dolan, our parish pastor, said Mass in our chapel one morning, and stayed for breakfast and a cheerful visit with the community. Janet Burwash brought Giovanna Vernuccio and Rita Muccio to visit us. Both young women, who are members of the Focolare Movement in Italy, are now living in New York. Leo Rainer and his wife visited from Wanamassa, New Jersey. Formerly, Leo was a baker, but he would like to be a homesteader; and he is looking for three or four other families who would like to live as a self-subsisting community, living totally off the land, offering their services to each other. Father Louis Richard from the Society of St. Paul twice came for short visits. He said his order would like to compile and publish the late Ed Willock's writings. He felt it was a real spiritual loss, when the publication of *Integrity* magazine, which Ed helped to found, was discontinued.

We have had our share of colds and sore throats, which is inevitable; but for the most part the family is well. Tom Cain, who has been quite sick, seems to be getting a little stronger; and Hans who was laid low for many days with lumbago, is now much better. Larry has done nearly all of the cooking, and Joe Cotter and 81-year old Agnes, dally and unobtrusively, do the many small, but, oh so necessary, little chores. It was a cold month, weather-wise, but a very happy month. May Our Lady of All Joy teach us to share in her gratitude towards Her Son for the countless gifts we have all received.

## Soldiers of Peace

Now the trumpet sounds with a mighty voice calling the soldiers of the world to arms, announcing war:

And shall not Christ who has uttered his summons to peace even to the ends of the earth

Summon together His own soldiers of Peace?

Indeed, O Man, He has called to arms with His Blood and His Word an army that sheds no blood:

To these soldiers He has handed over the Kingdom of Heaven.

The trumpet of Christ is His Gospel. He has sounded it in our ears And we have heard Him.

Let us be armed for peace, putting on the armor of justice, seizing the shield of faith,

The helmet of salvation,

And sharpening the "sword of the spirit which is the Word of God."

This is how the Apostle prepares us peaceably for battle.

Such are the arms that make us invulnerable.

So armed, let us prepare to fight the Evil One.

Let us cut through his flaming attack with the blade which the Logos Himself has tempered in the waters (of Baptism).

Let us reply to His goodness by praise and thanksgiving.

Let us honor God with His divine Word:

"While thou art yet speaking," He says, "Here I am."

From Clement of Alexandria, Selections from the *Protreptikos*  
An Essay and Translation by Thomas Merton. New Directions,  
1962, 27 pages; \$1.50

## Responses to the Cold War

(Continued from page 3)

half years later they unilaterally resumed testing. The US has unilaterally cut back in certain areas. The important fact to consider is that the politicians of the peace camp, and SANE and the sporadic attempts at unilateral initiatives taken by either side have never struck at the deterrent. Since the deterrent is not affected, the same condemnation must be levelled against the initiatives position as against the others which make the people of the world hostages. The initiatives position holds hope for an extension of liberty in that it is a position up to now seldom articulated by a politician in public. The poor showing made by the peace candidates in the last election however indicates that very few people were impressed with new ideas.

### Unilateral Disarmament

Unilateral disarmament, as advocated by *The Catholic Worker* and the other radical groups mentioned, fits the three-fold norm best. It cannot lead to war, for it is the opposite of war. It strengthens the positive elements in our culture, since its basis is found in the Sermon on the Mount and the best of the humanitarian tradition. It would end the abomination of slavery through the military draft. Mass media would feel freer to expose contrary points of view, since dissent would not be an intolerable threat. The problem that many choke on is how to satisfy the requirements of justice in the face of aggression. And how to protect our far-flung interests in Asia, Africa, Latin America and Europe.

First: systematic training in the theory and practice of non-violent resistance must be recognized as the first and most pressing requirement of the new age that faces us. This peaceful weapon, if we will use it, will liberate us from more than we guess.

Second: non-violent resistance will not defend what is not just. We cannot maintain our imperialistic control of foreign economies and other nations' foreign policies with non-violent resistance. We can defend only what it is just to defend. America does not now desire this. We know that we are guilty but we cannot face our guilt. When Castro nationalized American oil refineries in Cuba he as much as said to the American people and its government, "You have been robbing us for years. Now no more!" Even though he offered compensation for expropriated property we could not tolerate this implicit assertion —

that we had been practicing economic imperialism against a small neighbor.

Our self-righteousness could not stand it. So our reaction had to be intense. It was so intense that it drove Castro into the arms of the USSR and transformed Cuba into a Marxist-Leninist state. We must face the fact that we cannot use the weapons of the spirit, the force of Truth and Love, God's power, to defend what is morally indefensible. We cannot expect peace in a world community with our own nation wallowing in suburban luxury (not here on the Bowery, or in West Virginia) while two-thirds of the world's people still live in squalor, never knowing what a full belly feels like.

Our future will be determined by the way we answer questions that very few are willing to ask. The challenge of today is one that ranks with very few the human race has met. It is a challenge to go up another step on the evolutionary scale. Essentially, it tells us to recognize our spiritual natures in action. The power of the individual never seemed weaker than it does in today's world of automation, mass political deception, thought control and institutionalized inanity. Ironically, it is the power of the individual, spiritual power, that we are called upon to recognize and use as it has never been used before, to form a viable world culture. We need not fear, as those who have no faith, the end of the world. We know that the Resurrection will establish a reconstitution of the physical universe. But we see that we have a part to play in the Messianic accomplishment, and that we also have the opportunity of committing the gravest sin of history, the capstone of man's history of sin. Since the Fall at the Garden every sin imaginable has been committed by men and the community of man. We know that among the gravest sins are pride, blasphemy, the worship of false gods and the final rejection of the grace of the Holy Spirit in despair. By committing ourselves as a nation to a war policy in the day of Total War, when all life can be terminated in this planet, we combine these sins by grasping for ourselves God's exclusive dominion over human life, pridefully making ourselves gods and worshipping our own devices, despairing of God's salvation which He offers to us and to our society, if we will accept His weapons of prayer, poverty, mutual dependence and love.