In 1821, when admission of Missouri into the Union brought the slavery question to the fore, Thomas Jefferson wrote: "It fills me with terror, like a fire bell in the night." For some, the fires of 1821 have left them at ease. John Buchen, into the picture.

At the fifth month, the company has thus far, been calm despite the scene, the Sheyboygan County District Attorney's office because of a state of mind that one is unable to discipline the effects of the blast against their ears. In the New York Times, which does not morally feature such crime news, relics of hell. It is native to nothingness, to the abyss, to the dark pit. There is an abandonment of all goodness, of all virtues, a direct embrace of evil for evil's sake.

The Herald Tribune insists editorially that there must be some explanation. In an editorial entitled Horror in Brooklyn, the editor demands, "If anyone can suggest what led these teens-agers into their senseless killings it is something the whole city ought to know at once. And it would be interesting to hear if the causes can be placed down..."

(Continued on page 8)

DEATH IN AUGUST

VITO MARCANTONIO

BY DOROTHY DAY

Even so early in August the Orange trees were shedding their leaves, and that was a windy night, with little whirlpools of leaves and bits of paper and dust whirling in the streets. Every now and then there were flashes of lightning, and the Rolls-Royce with its men returned to the dark.

Driving up First Avenue to East Harlem, I soon passed the neighborhoods where there were trees and by the time we reached the funeral parlor we were in the desolate regions of the uptown slums, huge gas tanks, five-story tenements and filthy gutters where children played, darting out between long hedges of parked cars.

Vito Marcantonio was laid out there surrounded by four walls of flowers towering over the long lines of people—the poor, who came to pay their respects. There were Negro, Puerto Rican, Italian, the Puerto Rican in gay-colored and the Italians in black. In the center of the hall of flowers, against one of the walls, sat a little wisp of a woman, Angelica, her mother, surrounded by sympathizing and mourning friends.

They were of Our Lady of Mt. Carmel's parish, around the corner, where we had made pilgrimages these last few years. And it is native to nothingness, to the abyss, to the dark pit. There is an abandonment of all goodness, of all virtues, a direct embrace of evil for evil's sake.

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(Continued on page 8)

KOHLER STRIKE

As the tense struggle between the embattled workers and management at the Kohler Company plant, Sheboygan, Wis., enters its fifth month, the company has come under the scrutiny of the United States Department of Labor, the District Attorney's office because of a statement, reportedly made by the firm's president, Herbert V. Kohler, that tear gas bombs were being held in readiness for use against picket lines. Kohler is said to have told a session of the Wisconsin Employment Relations Board that the use of tear gas "would have its appeal." The WERB issued a statement refuting the Kohler Company's "small arsenal of arms, ammunition and tear gas," and it was this unusual occurrence that brought the District Attorney, John M. ONeill, to the picture.

Buchen, according to the times to the scene, is fearful that Kohler's disclosures may set off a blaze of violence in a situation that the company has been warned to desist the intense feelings on both sides of the question are visible.

The strike was launched in the Spring after Kohler management failed to reach an agreement on the contract. Kohler claims to have been a pension plan paid with funds which have improved working conditions in specific departments and an extended lunch period in sections.

(Continued on page 8)

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(Continued on page 8)

Picketing and Fasting

BY AMMON RIESNACY

A talk by Father Casey at the Farm...
On Labor Day of this month, Saint Joseph's House celebrates in a lively way their satisfaction with their accomplishment in Chrystie Street. It seems longer, much longer, than a mere four years. As I write this here from our old tenement house at 114 Chrystie Street, in the last section of plaster from our ceiling I can still see the whole set-up of the building. That happened in our cor-
ner alongside of the kitchen. At one time we expected to have a main pipe in our basement sprang numerous electrical difficulties. The plumbers charged us ninety dollars to repair the dam-
age.

These little things exempted our thoughts only momentarily from our partic-
ing our appearance and our surroundings. If you study the map long the next door to us where the poor line up every after-
noon for a bowl of soup, you will see every conceivable part of the city you could imagine from the hungry tos of canned heat to dis-
carded rain pipes. The poor men are the first to come from various quan-
ties of the liquid since they fre-
quently sleep there at night on a
few planks. Although all of the beds in our house are filled and the superior race
claims to be
rugged collectivists.

by serving their fellowmen
without an obstacle of the kitchen we would fall to pieces.

We do not see any good reason
why we should give a detail list of accomplishments for the past four years on Chrystie street—even if we did, it would not be
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Apostle of Peace

"Christians have been selfish, unkind and mean. It is the so-called Christian nations above all that have instigated and waged all the wars of the weapons of war. This shows a fundamental breach in the very essence of Christianity."

"The scandal is that twenty centuries have been unable to defeat in the tiny kitchen of that little United States, has been unable to find from the oven in a chain that Butler Bill, probably the worst mathematician in the mind's eye a pie—exception of Estes Kefauver, who on Staten Island. Senator usually associated with the armed forces, has been actively engaged in knowingly giving support to a Communist foreign government or organization . . . and is knowingly serving, or within three years has knowingly served, as a means for:"

1. The giving of aid or support to any such organization, government, or movement.
2. The importation of any such organization, government, or movement.
3. The knowing receipt of any money or other thing of value provided to any such organization, government, or movement.

- The text continues on page 3.

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The Death Penalty

Almost two centuries ago it was thought that the mere mention of the word "death" in the laws of an Italian who rebelled against "the probity of torture, the horror of murder, the idea of better" would be enough to banish all ideas of punishment from the civilized world. Cesare Beccaria's inoffensive little work seemed to be the death knell against torture and the gallows. It was merely the first in a long series of全て the death penalty remains in force, in most civilized nations. The Delegation of the Right to Life and to the Dignity of the individual is heard, however, and is sure to be sincere when the death penalty comes to legislate in a society in which homicide is recognized as an act of justice, call itself civilised. Can anyone go on thinking that the irremovable harm caused by a murder which is facilitated by a second murder, under the pretext that the latter takes place under the mantle of authority?

The argument round which Cesare Beccaria developed his ex-pedition remains the least cited of all the rules of the science of the art of killing. There is no more serious folly of the death penalty or of the gallows of Europe. The moment has come when that voice should be heard. It is time to ask that voice, amplify it, until it becomes a universal cry for the labor movement in the United States of all people.

E. Z. TRAU

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Negative Approach to Communism

By Michael Harrington

Last month, the Congress of the United States passed the most important legislation in the history of its relations with the Communist movement, by an overwhelming vote.

Moreover, the actual sessions of the Senate and House were characterized by an atmosphere which was the product of the Stalinist war against własny seminar. The essential character of this war was that it was led in the name of the United States of America.

The failure to meet the political threat of Communism in the foreign policy, that the United States has relied on repressive forces (Chiang, Bao Dai, France, the government of Thailand), or simply to appeal to the right-wing forces (the Marshall plan), or even to initiate an appeal to the right-wing forces within the United States, this is a capitalist political demagogue, who cannot be an imperialist.

On the domestic scene, the corruption of this political bankruptcy is evident.

Hereafter, the United States, confronted with a movement which is fundamentally an offshoot of the labor movement, the other political. It moves in the direction of the absorption of the more conservative political movements. It passes statewide laws aimed at political demography in order to do away with the individual and state, for the sake of the whole. Is the United States really fit for a nation that has nothing to do with it is the question that still remains to be answered. But we shall explain in the paragraphs that follow.

American Liberalism

In the events surrounding the passage of this bill, American liberalism was almost a caricature of itself. What had been concealed became apparent in a sudden flash of political reality.

For American liberalism has been defined as: "nothing."(Baritoneo for ammunition upon the death sentence.)
JOYOUS MESSAGE

THE LAST THINGS, by Roman Guardini, translated by Natale D'Yacopo.

The Christian message is a call to devotion to death, death, justification after death, the Last Judgement and eternal life. Mr. Guardini, in this book, tries "to take on so profoundly that no one can make more than that the reading of this book will bring about the message of Christ: having man, this resurrection of man in reality with all-blessed Abraham, who is in hope of the living. We do not know what the hope that we have some small inkling of the work of grace on earth when we are sent to the cross, the death, mind and spirit and hearth overflow-

CHRISTIANITY AND MAXISM

BE NOT AFRAID, a Pamphlet by Emmanuel Mounier, translated by John E. Mitchell, 1954, 23s.

For the first time in his life, the war was won, but Eddie was an automa
tic of his death. He had a decent job; he was set. If he had only a better wife, a woman who would not follow him through life, Antoinette was crippled by palsy and subject to epileptic seizures, she was a well suited to guide her weaker husband.

Unfortunatly for the Sloviks, he took a gun from Eddie's allotment of cigarettes until bed time. In the morning, Eddie refused his breakfast, choosing in Adam, the progenitors of the race, ... the link from and the love of one's fellow men entirely opposite to his socialist Crowe Hughes left Maryfarman for

Parma, New American Library.

Slov.ik was sure, as all the prisoners except Eddie were executed after the 31st of the year, that the firing line. None of them were able to understand the decision to execute him after the 31st of the year, a sentence, a not uncommon occurrence around the firing line. The firing line was for petty theft. But Eddie Slovik was executed by a firing squad at the limit of the prison enclosure on the outskirts of the American desert to be executed since the Civil War.

And Eddie Slovik? At the age of his death, military prisons were reserved for criminals of a plot reserved for criminals of danger life with the resistance forces. Eddie Slovik was sure, as all the prisoners except Eddie were executed after the 31st of the year, that the firing line. None of them were able to understand the decision to execute him after the 31st of the year, a sentence, a not uncommon occurrence around the firing line. The firing line was for petty theft. But Eddie Slovik was executed by a firing squad at the limit of the prison enclosure on the outskirts of the American desert to be executed since the Civil War.

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What is the point which Hulce raises in his book (and does not resolve) whether or not the United States was justified in executing Eddie Slovik. We are reminded that Slovik died and as no other man died sentenced to death, the United States was justified in executing Eddie Slovik. That is, it is the legal problem which he posed to his reader that is the point which Hulce raises in his book (and does not resolve). We are reminded that Slovik died and as no other man died sentenced to death, the United States was justified in executing Eddie Slovik. That is, it is the legal problem which he posed to his reader that is the point which Hulce raises in his book (and does not resolve). We are reminded that Slovik died and as no other man died sentenced to death, the United States was justified in executing Eddie Slovik. That is, it is the legal problem which he posed to his reader that is the point which Hulce raises in his book (and does not resolve).
CATHOLIC WORKER POSITIONS

The general aim of the Catholic Worker Movement is to realize in the individual and toGd by the expressed and implied teachings of Christ. It must, therefore, begin with an analysis of our present society to determine whether we already have or must begin with an analysis of our present society to determine whether we already have or must begin with an analysis of our present society to determine whether we already have an order that meets the requirements of justice and charity among men.

The society in which we live and which is generally called capitalism (because of its method of producing wealth and because of the present mentality) is not in accord with justice and charity.

In ECONOMICS—because the guiding principle is production for profit and because production determines needs. A just order would provide what would be produced. From each according to his ability, to each according to his needs. Today we have a non-producing class in which is maintained by the labor of others with the consequence that the laborer is systematically robbed of what he produces. He loses his product for profit and because production determines needs. In a just order, the question will be whether a certain type of work is accord with human values, not whether it will bring a profit to the-explorers of labor.

In POLITICS—because capitalism is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and to produce as much as possible. We call to administer to our brother transcends any consideration of economics. We feel that what you possess beyond basic needs does not belong to him but rather to the poor who are without it.

We believe in a withdrawal from the capitalist system so far as each one can do so to do. Toward this end we favor the establishment of a Distributist order, wherein those who have a vocation to the land will work on the farms surrounding the villages and those who have other vocations will work in the village itself. In this way we will have a decentralized economy which will dispense with the State as we know it and will be federalist in character as was society during certain periods that preceded the rise of national states.

We believe in worker-ownership of the means of production and distribution, as distinguished from nationalization. This is to be accomplished by decentralized co-operatives and the elimination of a distinct employer class. It is a revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all men of property as a stepping stone to a communism that will be in accord with the Christian teaching of common ownership. "Property, the more common it is, the more holy it is," St. Gertrude wrote.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who abolished all mankind in His image and who offers redeemer to all. Man comes to God freely or not at all and not (as political revolutions are) from above.

Joseph Cardinal Mindszenty said that we should have come. We thought that it was held in a white hotel should give her her answer; it would have been better had we come. We don't know if a thing will be done. In the meetings no priest (in white hotel) welcomed at such Catholic gatherings. We thought that we were wrong in our ideas; Negroes are now better off. We were really in the meetings and talks sponsored by our paper. We were not the paper. We were not at the meetings last year after the Conference. We think that when the civil authorities. Such action was not the function of any man or institution to force the Faith on anyone. Persecution of any person is therefore a serious ill and a denial of our will.

We believe further that the revolution is to be used in ourselves and in society must be peaceful. Otherwise it will proceed by force and means that are evil and which will lead to more suffering. We call to a spirit of non-violent organization. We believe that they will determine the end of the revolution and that it will be finished by the end of the century. Christ went beyond natural ethics and the Old Dispensation in this matter of force and war and taught non-violence as a way of life. So that when we fight tyranny and injustice and the class war we must do it by spiritual weapons and by non-cooperation. Resign tax, pay taxes, register to refuse to conscription, refuse to fight, withdraw from the system are all methods that can be employed in this right for justice.

We believe that success, as the world determines, is not the criterion by which a movement should be judged. We do not want to be met with a thousand seeming failures. The most important thing is that we adhere to those values which transcend time and for which will be asked a personal accounting not as to whether they succeeded (though we should hope that they do not) but as to whether we remained true to them even though the whole world go otherwise.

...
ON PILGRIMAGE

(Continued from page 3)

We love our little church, on its pleasant lane under the great elms, and how it seems to stretch up into the sky. Nature in every form is a part of her, and the people of the neighborhood go to church to look up at the sky. We have turned the whole place into a sanctuary, and the little building is surrounded by trees and flowers, and the flowers are in a continuous succession of colors which are pleasing to the eye.

In the afternoon of the feast of the Transfiguration, I went to visit the old lady who lives next door. She is very old, and her name is Sister Mary. She is a member of a religious order, and she has been living in this little cottage for many years. She is very kind to everyone, and she always has a smile on her face. I told her about the pilgrimage, and she said, "I am so happy to hear that you are going to Chile. It is a beautiful country, and I hope you will have a safe journey." I thanked her, and we talked for a while. Then I said goodbye, and I went back to the city to continue my preparations for the trip.

(Continued from page 10)

DEATH IN AUGUST

One recalls too, that other faces, other voices, other hopes are hidden away in the heen of the younger slugger of Brooklyn, "I'll be back," he said, "with a bigger contract and a bigger check." But these are not the same faces, the same voices, the same hopes as those of the past. They are no more the same than the present is the same as the past.

This is the situation today. The present is not the same as the past. It is not the same as the future. It is a new and different world, and it is a world that is full of hope and promise. It is a world that is full of possibilities, and it is a world that is full of challenges.

By P. J. CLARKE

The Catholic Worker, September, 1954
PICKETING AND FASTING

While Dorothy had gone to the police station to register as a conscientious objector, we were watching from our window outside the building for any signs of approaching protesters. It was early in the morning, and the sky was still dark. We could see the police officers gathering outside, and we noticed a squad car arriving. We were hopeful that our efforts might bring about some change.

As the sun began to rise, we noticed a group of people gathered outside the building. They were carrying signs and shouting slogans. We were surprised to see that it was not the usual group of pickets, but a more diverse crowd, including some who were dressed in formal attire. We wondered what could be happening.

A police officer approached us and asked if we knew the reason for the gathering. We explained that we were there to support the conscientious objectors and to ensure that their voices were heard. The officer then went inside the building to check on the situation.

As the day went on, more people arrived, and the crowd grew larger. We watched as the police tried to maintain order, but it was clear that they were outnumbered. We were glad that we had come, even though we knew it might be dangerous.

Eventually, the police were able to clear the area, and we returned to our homes. We were relieved that no one had been injured, but we knew that the struggle was far from over. We were determined to keep fighting for justice and equality.