

# CATHOLIC WORKER



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## Open Letter To the C. W. Editors on War

By JULIAN PLEASANTS

I look hopefully but in vain for at least one article in the CW which would consider the present war in the light of traditional Catholic ethics. You must have thousands of readers who cannot be convinced that violence is essentially un-Christian. Thousands more are probably unaffected by the argument that modern war is essentially evil because they find modern war too abstract an idea. Others reject your arguments without a hearing just because you openly profess to throw out the traditional Catholic morality concerning war. Yet I feel that you owe something to the consciences of all the people whom you have at least awakened to the possibility that we are fighting unjustly. Surely you agree that a particular war could prove to be unjust not only in the light of your own extreme position but also in the light of the common Catholic teaching of war.

It always seemed to me that most of what you say against modern war is merely an expression of the traditional Catholic teaching that the evil to be prevented by a war must be worse than the evil which will be wrought by the war. That rule is logical enough, even though those who glibly recite it do not believe that a case could ever arise in which it would be better to let your enemy conquer you than to fight against him. How would this rule apply to our fighting in Korea? Since we entered into the

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## The Value of Non-Conformity

By ROBERT LUDLOW

Perhaps the message of Christ found its first adherents among those who were predisposed to non-conformity, whose natural bent was, as it were, confirmed by grace. The Christian message was one of opposition to the world. To the world in that Scriptural sense which is not a repudiation of matter but of principalities and powers. The powers of darkness, the principalities that externalize and make concrete these evils that oppress men's souls. The Christian message was one of opposition to the spirit of evil in high places. Consequently it was bound to appeal to those temperamentally inclined to non-conformity. On the natural level the psychology of many early Christians is the psychology of left-wingers in a capitalist society. It is among such that God might be likely to choose His messengers for it would do less violence to their natures. And God, who did not become incarnate till He had first obtained Mary's consent, builds on man's natural inclinations, utilizes them and, by doing so, produces a balance that otherwise might not be.

Unlike the Manichees the Christian faith is not one which seeks to suppress nature or to produce a universal psychological pattern. And so the individual whose nature is predisposed to non-conformity could have an historical and important role in the history of the

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Fritz Kichenberg

## The Dangers Of Political Christianity

By REV. J. A. CORREIA, C.SsP.

We see too often, among orthodox believers, a practical repudiation of other people's rights, of other people's sincere conscience, while many agnostic liberals stand firmly, sometimes at their own expense, for the rights of man. Is it because material orthodoxy can co-exist with practical negation of living faith (which works through love—Galat. 6), while a certain unconscious faith may lie under apparently dead coals? . . . "A bruised reed He will not break; a smoking wick, He will not quench"—Mat. 12,20.

I imagine that it was about living and loving faith, not about exact orthodoxy, that Jesus has implicitly announced a sad destiny, when he said: "When the Son of Man comes, will He find, do you think, faith on earth?" (Luke, 18,8).

The conversion of the Roman Emperor, Constantine, and the outer conversion of the Roman was a glorious event; but it was fraught, as some of the best things sometimes are, with many serious perils. It became useful, even for temporal welfare, to be a Christian. The Church gained a protection, a defender. "According to Roman notions," writes Fr. Hugo Pope in his *St. Augustine of Hippo*, "Church and State were always regarded as one; the conversion of Constantine had only meant the change from one religion to another. The Donatists themselves, as Augustine keeps reminding them, had not only been the first

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## The Quick and The Dying

By BETTY BARTELME

We were leaning against the door of the chart room, the nun and I, talking about the cases on the floor. "We're rather empty right now," she said to me. "Spring is here and the pneumonias are out on the street again and the strokes haven't begun to come in." It seemed an oddly impersonal way of talking about the men whom I had seen groaning and turning in their beds during the winter past, and about the ones for whom the smooth, clean sheets were waiting. The tone of the nun's voice, however, dispersed the implied anonymity of the words, and I remembered her concern about Mr. Duffy's tea, her arm around a woman crying in the corridor, the weariness on her face when Mr. Delario, suffering from a malignant cancer, refused to see a priest and signed himself out of the hospital, possibly and probably to die without the Last Sacrament.

A student nurse came by, paused to ask a question, and went on down the wide hall. We looked idly after her for a moment, then picked up the conversation again. "What happens to the men when they're discharged, Sister?" I asked.

She looked at me, hesitating before she answered. "They worry me," she said slowly. "Most of them come off the Bowery and haven't got a home; no family, no one who cares about them. If they're cured when they leave us,

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## The Incomatibility of Love and Violence

AFFIRMATION (1933-1951)

By DOROTHY DAY

With the May issue of the paper we are beginning our nineteenth year. And with this beginning we wish to state again our faith, in this our life here on earth, that *All men are brothers*. It is our faith, our conviction, and we do state it again solemnly, in regard to Russians, Chinese, Indians, all the people of the east and the west, and we must treat them so, and love them so. It is only in this way that we can show our love for God. To love God,

### Chrystie Street

By TOM SULLIVAN

When we first moved to this house on Chrystie Street we were reasonably sure that we had finally achieved a semi-sanctuary. I guess it is the idle dream of every city dweller. You insist on living in the city and still refuse to be of the city. You are willing to participate in the life of the city but on your own terms. You look at the doors and gates enclosing your home and they give the appearance of sturdiness, at least, it seems as though you will have a remote control over those entering. The illusion of privacy and seclusion has been shattered sufficiently enough in our little world to convince us that the life of a goldfish in com-

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and to love our brother as Christ loved him, to the laying down of His life for him—this is the great command, and Christ also said, "Do this and thou shalt live."

It is because of this affirmation that we write as we do in the Catholic Worker month after month, year after year, and why we tell of houses of hospitality, farming groups, retreat houses on the land, and the works of mercy that are the life of these communities. It is not enough to say it, to repeat it, to hear it sing in our hearts, as in that great chorus in the last movement of the Ninth Symphony of Beethoven. It must be translated into act, into flesh and blood, into our eating and drinking and working and loving.

It is the great and glorious hope of all men, the longing of all hearts. The great Chinese classic that nurtured Mao-tse-Tung was

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### Maryfarm

By JANE O'DONNELL

Paschaltide for Maryfarm has been a "period of quiet" and repose from active duty in providing retreats. There was only one retreat during this time, for an active apostolic group who used Low Sunday week-end for deeper indoctrination of new contacts in the apostolate, and the post-Easter opportunities for the praise of God in the Mystery of the Resurrection.

Nonetheless, plans for the summer are being made for those of you who long to be refreshed in the way Maryfarm offers: through accent on the Holy Sacrifice of the Mass, Silence, common prayer through Prime and Compline, and cooperation with the choirs aris-

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Associate Editors:  
ROBERT LUDLOW, IRENE NAUGHTON, TOM SULLIVAN  
Managing Editor and Publisher: DOROTHY DAY  
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## Love and Violence

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"All Men Are Brothers," a robin hood tale of bandits who afflicted the rich and took care of the poor. In the book of rites of Confucius, there is that picture of the Great Unity "When the great Tao was practiced, the world was common to all men; men of talents, virtue and ability were selected; sincerity emphasized and friendship cultivated. Therefore men do not only love their own parents, nor do they treat as children their own sons. Provision was secured for the aged until their death, employment was given to the able bodied, and meals were provided for the upbringing of the young. Kindness and compassion were shown to widows, orphans and childless men, and those who were disabled by disease, so that all had the wherewithall for support. Men had their proper work, women had their homes. They hated to see the wealth of natural resources undeveloped, but when they developed these resources, they do not put them to their own use. They hated not to work, but when they worked it was for the common profit. This was known as the great unity." Mao Tse Tung, (our enemy) employs this ancient phrase when he tells the great masses of China what they are working for. It is again a question of means and ends. We cannot quarrel with the end.

Karl Marx said that Communists would aim for that society where each worked according to his ability and received according to his need, and he too inveighed against the profit motive as against the brother motive, and he lived in exile, in poverty and hunger in London and saw his child die and had no funds to bury him, and suffered the anguish of his wife. Lenin lived and worked in exile and his wife's diary tells of their life in France, and their conferences with workers, their living in the slums on horse meat, and vacationing in walking trips, picking mushrooms in the woods.

These men were animated by the love of brother and this we must believe though their ends meant the seizure of power, and the building of mighty armies, the compulsion of concentration camps, the forced labor and torture and killing of tens of thousands, even millions.

Our Lady of Fatima says we must do penance.

We too have used force in a way so gigantic that in its very magnitude it outdoes the compulsion of the enemy. Compared to their individual tortures and imprisonments, of which we hear much detail, we did a clean job of wiping out whole cities, by obliteration bombing, flame throwers, making human torches of countless number of human beings. I wonder how long it takes them to die, how long they suffer? How many hospitals are full of those who live now only to suffer? The atom bomb, released by a flick of the hand, a pressure of a finger, makes a clean sweep of an entire city.

The atom bomb was dropped when negotiations were under way, when there had already been a plea for peace. And not only one

bomb was dropped but a second city suffered, and strangely, and perhaps significantly it was a city where Catholics had held their faith for centuries, after the martyrdom of their priests.

The great story of the Bhagavad Gita is the story of the war between good and evil and it is actual warfare, just as the men in All Men are Brothers engage in actual warfare.

But our strife is not against flesh and blood but against principalities and powers, the mystery of iniquity.

Peter Maurin the founder of the Catholic Worker movement, always emphasized this, the liberty of Christ; his message was the message of the active life of the works of mercy, and the active life of prayer, of Wisdom which is the most active of all active things.

Peter Maurin was a great apostle to the world and his message was the Christian message of poverty, manual labor, being the servant of all, being the least, the message of suffering which is also the message of love. Because love brings with it suffering.

Peter Maurin did not believe in majority rule and he did not believe in a planned economy. "Fifty thousand Frenchmen can be wrong," he used to say "Our Lord taught us in His great sermons, The Sermon on the Mount, in His instructions to his missionary apostles, in His parables. His kingdom was not of this world. He spoke of humility and charity, and of the necessity to put on Christ, to partake of His divinity, to partake of His Body and Blood. And many went away sorrowing. He did not force them to believe. He wanted the freely given love of his creatures.

Peter Maurin was a great teacher and leader. A peasant from the Basque country of France, he understood the people. He wanted a new world too, but he abhorred revolution in its violent sense and preached the folly of the cross, the green revolution, the revolution of death that leads to life, failure that leads to victory.

On two occasions Peter almost left the Catholic Worker which he had founded. Once when some of the young intellectuals back in 1936 wanted to throw out the "dead wood," "the rotten lumber," (meaning the poor) and concentrate on the "message," on propaganda. And once when two of the men who were in charge of the house struck others. In his horror and indignation he spoke strongly. On the first instance he arose from the round table where the discussion was going on and said, "Let us go, let us leave this to them," like the retiring abbot in the writing in G. P. Fedotov's collection of Russian spirituality. And on the other occasion he stated strongly that if he ever again saw evidence of violence such as he had just witnessed, he would leave the work.

Peter went as far as the gospel which emphasized that lack of respect for our brother was an injury; and that he who said 'thou

fool" was in danger of the judgment.

This is the pacifism that Peter preached, and this is the anarchism too that he talked of. "Call no man Master for ye are all brothers," Christ had said and then went on to show us and teach us how we were to behave. His kingdom was not of this world. He spoke in one sense, and yet "God so loved the world,"—there was that other sense of the word, a paradox.

Once I heard Peter discussing with a Russian who was a theocrat, and with a Mexican general who frankly believed in the use of armed force to defend religion, and a German Benedictine priest who was preaching Victim Souls, and the conversation was so interesting I tried to take it down. Strange and unlikely people meet together always in the offices of the Catholic Worker, in our houses of hospitality. The prince and the pauper, princes of this world and princes of the Church, students and workers, generals and pacifists. We have had a Lieutenant Colonel's letters assuring us of rightness of our position and letters from Dominican theologians assuring us of the error of it.

Undoubtedly we err constantly in the way we state our case, in our inexactitude of expression, lack of moderation in tone, lack of a sense of proportion, which E. I. Watkin stated in a letter last month to be our greatest fault. We are beginning our nineteenth year, and it seems we have just begun.

Peter Maurin was constantly restating our position, and finding authorities from all faiths, all races, all authorities. He used to embarrass us sometimes by dragging in Marshall Petain and Fr. Coughlin and citing something good they had said, even when we were combatting the point of view they were representing. Just as we shock people by quoting Marx, Lenin, Mao-Tse-Tung, or Ramakrishna to restate the case for our common humanity, the brotherhood of man and the fatherhood of God.

But perhaps these people are nearer to us because we know Communists personally, because we bought our house from Koreans, because we lived in Chinatown, because we have a Japanese from Nagasaki staying in the house, because we are in a Jewish neighborhood now, because we have negro fellow workers in the house.

One of our former companions, a Spaniard who lived in a Franco concentration camp for years, and spent his youth in civil war, said that what this country, this United States lacked, was joy. And although he rejected our dear old 85-year-old Father Shritz' overtures to him to return to the sacraments, he was expressing a Catholic truth that our prosperous America has lost sight of. That it is only in suffering, only in the Cross the symbol of suffering, that we find joy.

We love life, we hunger and thirst for it and only suffering will bring us to life. For this we are put into the world, to love and give up our life for others. It is this which differentiates Christianity from every other religion, a God which is dragged through the streets in utter and ignominious failure, just as Bishop Ford was last month in China.

This faith, this love is a force not yet explored since Christianity is yet young, as world religions go. It is a force to be sought for with the same zeal that the scientist seeks the secrets of atomic energy, but it is to bring joy and healing in the world not destruction.

We reaffirm these truths, this position we take in regard to war and peace and the state, and General MacArthur and President Truman. It may seem most trite to say that the New Testament has all the answers.

Again if we begin now, this year, May Day, 1951, to live also with the Gospels, we can say, with the psalmist, "Now I have begun." And God give us strength.

## Chrystie Street

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parison is a veritable Trappist cell.

On two occasions individuals have made their way into our rooms and successfully stolen a few odds and ends. Every night a couple of men sleep under the stairs leading out from our office. We can hear their heavy breathing and sometimes a steady snoring. As we lay in our beds we have a sense of guilt since others have no place to rest their weary bodies but a cold pavement. It does no good to rationalize that each of the forty beds in our house is occupied or that it really isn't cold out since spring is supposed to be here.

### No Sanctuary

Well, we are not supposed to be seeking a sanctuary in this work and it is only fitting that there be none. Now we are amazed that we had ever toyed with the ridiculous notion that it is possible for a Christian to set up an ivory tower for himself when he is dedicated to a religion which precludes the slightest indifference to the needs of his fellow man.

### Things to Come

As you survey the house here you can't help but rub your hands and feel that you are going to get plenty of action during the warm months ahead. It is easy to know that there is going to be plenty of trouble and excitement ahead. It is in the air. And it is not that we haven't had a good dose of turbulent days during the past winter. But the summer is usually different in the variety of stirring events that occur. There will be the usual large flow of summer visitors plus the great crowds that will attend our weekly lectures in our mammoth back yard. It will be our first summer living in a place which is within a stone's throw of the incomparable Bowery. I don't think that there is any other skid row in the country which presents such a sickening picture of perennial revelry and tragedy.

### Restitution

Three years ago a ham was stolen from our kitchen. That particular delicacy was to have been a part of our Christmas dinner. Three weeks ago a man came in and handed us ten dollars. He casually introduced himself as the person who stole the meat and this was his act of restitution. He was quite frank in stating that it was not his original idea to pay for the ham but that he had been instructed to do so by a priest in a confessional.

### Old and New

During the past month we lost two of the members of our group. The first one to leave was David Mason, who took a job with that very worthwhile Catholic Daily, the Sun Herald in Kansas City. The other member to depart was Tony Aratari, who is on his way to the Southwestern states to take a job in the great open spaces. Our prayers and very best wishes go with these two. Balancing this loss we have been fortunate in acquiring two young men in the persons of Michael Harrington of St. Louis and Isidore Fazio of Brooklyn.

### Here to Eternity

Being an ex GI I couldn't help but find the army novel "From Here to Eternity" quite fascinating. This book is written by a former soldier James Jones. Since I spent a small part of my army career on the same Pacific island, Oahu, it had further interest for me. I think that the violent language throughout prohibits the book for general consumption. For instance, I could never picture myself presenting this book to any of the nuns I had in grammar school. However, I must say that those very same words were a definite part of the average soldier's vocabulary. Even we Catholic warriors tossed around those same phrases with as much abandon as the non-Catholics. Yet, I don't think that this usage was indicative of a moral disintegration on our part since none of these expressions re-

ceived the same reaction in the army as they would in civilian life.

### Identifying

Most of the reviews of this controversial book selected the theme as being the overall conflict of the Army's enlisted men versus the commissioned officers. I too recognized this theme but I thought I saw something else which attracted me more than the eternal brawl that goes on over the caste conflict. I kept noting as I read how the author had his chief character constantly identifying himself with the underdog and the oppressed. This hero had an integrity which was all his own making. If there were any periods in which he wasn't sharing the sufferings of the common man at the bottom of the heap he invariably sought out the opportunity to become one with him. This characteristic is given full play time and again throughout the book. Maybe some one would deduct that our hero had some form of a neuroses or that he had a romantic notion of the lot of the man who has never known what it is to be free from want. However I don't see it that way but rather I see it as something for all of us Christians to emulate. I would say we have an excellent lesson here in identifying ourselves with Christ by striving to identify ourselves with the poor and underprivileged in sharing in their numerous sufferings.

### MacArthur

About a week ago I stood at Sixteenth street and Fifth avenue watching the MacArthur parade slowly make its way uptown amidst wild cheering and paper confetti. I was the only member of our group here who witnessed this spectacle and some might put it down to my morbid curiosity. However I thought it would be fitting to see the man I had served under for three years in the Pacific since we never laid eyes on him out there. But then no one grieved over not seeing him out on the islands since he was decidedly unpopular with all the GIs. Whether or not he was the individual who was responsible for the fact that many of the soldiers received no rest leave even though they had two years and more service time in the tropics, I don't know, but he was blamed for that complaint and many more others. One thing I am fairly sure of is that MacArthur was the only American soldier that had his family with him during the Pacific campaign, thus he didn't share in many of the privations of the rest of his men under him. If you ask me he had a sort of grandstand seat during World War II and is along with thousands of others was really envious. As all these gripes, whether or not they be petty, raced through my mind, I watched with a great deal of satisfaction the fading out of the Old Soldier.

### Exchange of Hearts

A few days ago a short, dark, thin Japanese came to us for assistance. He was quite destitute being without food or lodging. We were able to provide both needs. He found employment within a couple of days whereupon he left our board and room. His exquisite manners and expressions of speech made us feel like barbarians. Upon leaving us he made an eloquent departure with a short speech of deep gratitude. He thanked us especially for not inquiring into his personal life when he first came to us for help. Even if it were a part of our approach to dig into a needy person's private affairs we could not imagine ourselves so indelicate, and we are capable of tremendous indelicacy, as to put the most simple personal query to this fortress of gentility. His parting remark with much handshaking and bowing was, "you people gave me your hearts and I gave you mine. I shall always remember you."

### Billy Budd

As the readers of this column must have noticed the current

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# On Pilgrimage

By DOROTHY DAY

Last night I had a peculiar dream. Before going to bed I had gone to Benediction, and had spent an hour in the Church afterward. I was feeling troubled, beforehand, but all right when I came out. When I fell asleep I dreamed I was on a bus coming up from South Ferry on Front street. Two policemen in the car suddenly leaned over from their standing position and shouted out the window, to a passerby, "The Marina is on fire!" (The Marina was evidently a ship.) "Put in the alarm!" Then when they got off at the next stop, they had a visible conflict. They wanted to go back to the Marina, but their job was to capture two or three thugs in the terminal that we were pulling into. It was like a carbarn, or like the Jersey City bus terminal. The two or three thugs came swaggering out, to meet the police, dressed loudly in stripes or checks. That is all I remember of my dream.

Just before going to bed I had heard Sharkey in altercation downstairs with a well dressed man at the door who pushed his way in loudly proclaiming that he had stopped a woman from slapping her child in the park and had he done right? Was he all right in his heart, that was the problem. What if he should come in and strike Sharkey?

"No one ever tried it yet," said Sharkey, who was edging him back to the front door. Sharkey was half his size and looked like a little terrier. He got him out very tactfully and firmly. It was hard to tell by the conversation whether the well dressed visitor was drunk or mad.

As I write other things come into my mind.

Joe Monroe had been in jail in Philadelphia for the preceding week for evading the draft. That was the charge, though he had gone into draft headquarters to talk to them about his status. In the evening I was talking to Agnes about Joe Breig's article attacking me and my pacifism in a article in *The Missionary Servant*.

Joe Breig, who had written about Peter Maurin, as "Apostle on the Bum," said that in regard to my attitude toward war, I would listen to no arguments, but only say, "War is heresy." When he is supposed to have asked me, "What you would do if you saw a man beating a child on the street," I only repeated, according to his story, "War is heresy."

This type of article is characteristic of attacks made on us. The idea of restraining a person without killing him or burning him alive never seems to occur to these writers. They have you say and do what they want you to, in their articles, and then write around it.

I had talked to Agnes and to Mike Harrington earlier in the day about pacifism. The lips speak what is in the heart, so this business of violence and destruction must be much in my thoughts.

The whole last two weeks have been hard. Marge Hughes' mother died and she took the two older children to Buffalo for the funeral. Jane O'Donnell stayed with the two younger over on Mott street with great willingness and joy. Anabelle and I were here at Chrystie street, Anabel taking care of the clothes, helping on the line in the afternoon and doing what she could to help.

Tuesday night I went up to Schenectady to speak, and they collected clothes which will come down later for the men and women and children in the neighborhood.

Thursday Bob and I went to the hospital to see Smoky Joe who had been transferred from the Raymond St. jail to the Psychiatric ward. Peter Carey had been to see him Tuesday and we received word that he was to be transferred to a state hospital Friday. Joe remembered that Peter had been to see him, though he did not seem to recognize him at the time. He was vague with us at first, but then recalled who we were. He did not

know how he had gotten there, he said. Joe is a former marine and a gentle soul, aside from a flareup of drink now and then. The attendants were kind and there were enough of them so that I heard one student nurse urging one melancholy patient to play cards with her. Still another was picking up a boy who had flung himself off the bench of the floor. There were sad cries from some, shrill whistles, and a burst of loud obscenity now and then from one lone fellow down the hall.

It was a place of bleak disorder and profound misery. Surely a hell on earth.

Ambrose Boyle, an old friend of Jack Thornton, was there interning, and he got us in though we were past visiting hours. He gave his cigarettes to Smoky. It was good to see him again. He said he was going on studying at Massachusetts hospital in Boston.

Joe was to be transferred to King's Park which was difficult to reach, so I begged the nurse to see if he could be sent to Manhattan State on Ward's Island which is just off 125th street and can be reached by bus. The nurse and the young doctor were most agreeable about it, and the transfer was made.

Friday I visited St. Rose's Cancer Hospital to see about a bed for a friend's brother who has not long to live. There was an atmosphere of peace and even of joy there, with the plant and flowers, and holy pictures and statues, the constant reminder of God's love. "A little house of poverty and pain," Monsignor Betowsky calls it, and it houses only a few hundred cases, a contrast to Ward's island where there are five thousand. Across the street there are trees and shrubs in the park and children playing on the swings with glad cries, and the river flows past the house and there is a glorious view of Manhattan Bridge.

A bed was available there, and after a half hour visit to the chapel on the top floor, I walked home along Pitt street to Stanton and then west to Chrystie. The streets were narrow and the buildings high and everywhere it was quiet for it was almost time for the Passover Supper and all the East side seemed hushed.

That same evening during the meeting, at which Ed Willock spoke, we received a telephone call from Bellevue that Andy Stier, one of our cooks, is on the critical list, so Tom went up to see him.

(Since Joe got home from his seven days in jail he too has had to go to the hospital with a temperature of 102.4.)

While Ed talked of the life of the family and our recognition of a hierarchy of values, "first things come first for the priest, but second things come first for us, such as getting up with the children when they are sick at night," and I thought of his and Dorothy's seven and a half children as someone said, and wondered at his generosity in coming to talk to us at all, hard worked as he is at home and office.

And this week my dear Aunt Jane died and then was her funeral. May she rest in peace.

Now all this writing of hospitals and prisons sounds grim, as though we are surrounded by the dead and dying, the sick and the dispossessed. Yet each situation is a separate situation, and each individual has only what he himself must bear, and God is good and tempers the wind to the shorn lamb so that none bears more than he can bear, though it may seem so to the onlooker. I know this from long experience, from sicknesses of my own, from hospital stays. It is no use regarding things in the mass. Out of doors the buds are bursting out the trees, and the privet hedges are already green and out of the wind the sun is warm, and people here on the east side are beginning to live on the streets once more.

Tonight one of our old friends

came in to see us having put his wife and three children on the train for a visit home in Iowa. The children are all under three, two and a half, one and a half and half a year. But it is only an over night trip to Chicago and the mother will meet her there to continue the trip with her.

She is a happy woman this, with strength of mind and soul and body, and three strong children, and a husband who has built her a house, as yet unfinished, on enough acreage to provide the family with wood, and fuel for cooking and heating. Her sister in law is a few hundred yards away and she has three and a half children as I heard some one say tonight. They had lived together, the two families, this last year while house-building, and so had saved money, but it was a job. Now the children are inseparable so they are out all day playing together. There is a piped well on each property, and they pump their water into the kitchen sink. There is no electricity, no modern plumbing. As yet the houses are unfinished but they are big enough to live and move and breathe in. Both houses cost under fifteen hundred so far. The two men shared a tractor which they bought for ninety dollars with all attachments, an old one of course, and with that they dug the foundations and are clearing and plough-



ing and harrowing for spring planting. All this in spare time, since they both have jobs. One earns \$35 a week and the other slightly more. They are in debt, of course, but they will clear that off now that they have moved into their new homes and have no rent to pay, only taxes of thirty a year. They are far from New York but near enough to a town so they can get work.

To many this picture may also sound grim, a life on the land in unfinished houses with small children and no electricity and modern plumbing. But these two young couples are happy indeed, and it made me happy to hear about the progress of their work after my week of visiting the sick. There is never a week goes by that we do not hear from many a young couple who are struggling to bring up their children and all the children God sends them, with insecurity of job, inadequate means and lack of space.

The remarkable part of the above success story is that one of the young men who accomplished all this participates in the revolution besides. The Christian revolution and the green revolution.

For four years he was in one of our U. S. forced labor camps, that is he worked as a conscientious objector in a home for the feeble minded without pay, twelve hours a day six days a week and he accomplished all this with no GI bill of rights to aid him after.

Now I must think of Joe, just back from the front, the front in this case being a Philadelphia jail where he was shut in with four other prisoners for 168 hours and not allowed out for exercise even. He spent the time he said, reading the psalms, since that is the way I occupied myself when I was in solitary for seven days in Occaquan many years ago. Joe Monroe had registered in 1948, then had come to join us in our work, so when the draft board sent him notices, which were not forwarded by his family, a warrant was issued for his arrest.

He has decided these last years that he wished the classification of conscientious objector and when he went to the draft board in Philadelphia to clarify his position, (Continued on page 6)

# Peter Maurin Farm

By IRENE M. NAUGHTON

It is Sunday evening, very warm, and the rain is falling after a day and a week of fair weather. Father Keane gave us a conference on the Sacrament of Holy Orders on the shady grassy sward behind the barn, followed by Vespers, and afterwards an outdoor supper. The six children scrambled in and out among chairs and tables, and there was one babe-in-arms. During the conference and supper, every now and then, a pear or cherry blossom blew by softly. The trees are hardly in blossom when they are shedding their flowers, getting ready for the fruitfulness of the Autumn.

It is dark now, the storm breaks, there is the flash of lightning, the wind rises sharply, and three or four doors in the house slam shut.

## Gifts

This month we received \$15 from Mr. McDonough of Boston to help with our seed bill; he sent also some annual flower seeds for Jean Duncan's garden. Last month he sent a kettle, since we were suffering from the cold cheer of being a kettleless house. One of the symbols of home and hospitality to me, as a child, was the kettle on the stove always on the boil, ready for a cup of tea. And we made tea for friend or family at the drop of a hat, and talked of life and literature over it, with my father holding forth like a regular autocrat of the breakfast table. He was from Donegal, Ireland, and all Donegal people are story-tellers, "careless with the truth."

Jacquelyn Duval and Virginia Wermine, who work for Longmeadow Nurseries of Wheaton, Ill., wrote that they had arranged with the Kelly Bros. Nurseries of Dansville, N. Y., to send us thirty fruit trees, five McIntosh, five Wealthy, five Red Delicious, five Yellow Delicious apple trees, all two years old, and ten Hale Haven peach trees, one year standard. Everybody here has something to say about sites for our orchard, considering, rejecting, and re-considering.

## Arrivals and Departures

Ruth Farny leaves us on Tuesday, May 1, after helping to distribute the paper during the May-day parade, to return to the Grail, from which we borrowed her for a month to get our bakery started. We are all sad to see her go, and are hoping that she'll be able to come back later in the summer. Dick will now be baking by himself, three hundred loaves a week for Chrystie St., and we hope that someone will come to help him very soon. Art Sledziewski from North Collins, N. Y., spent two weeks here, and was a great help planting and weeding, and doing chores. It is something to see how people come and go, building a little of their life and love into this place, and going forth to be apostles in whatever environment they choose.

## The Farm

The green peas are up an inch, the onion sets with fine green tops, the radishes and lettuce above ground. We bought two pounds of garlic for planting, underestimating the number of cloves in a bulb, and if it comes up, it looks as though Chrystie St., Maryfarm, and Peter Maurin Farm will be well supplied with garlic for a year.

I am continuing this on Monday forenoon. This morning, Dick, Rita, Michael Kovalick, and I have been out, cutting asparagus. There is a sea-smell to the field, where the seaweed in the rows has swelled up again with last night's rain. It makes a good mulch, as well as fertilizer, because of this water-holding quality. We cut a whole bushful of asparagus, with only the sound of a woodpecker across the road, and children's voices a little way off.

On Saturday we cut two bunches of good-sized asparagus, as well as a quantity of soup-grass, the name given to the thin spears. An old bed like ours throws up many of these, as continual re-seeding crowds the plants over the years.

Mrs. Connors, who came out on Saturday with her son, Brian, to help our work project along, bought the bunches for a dollar, our first sale.

## The Just Price

Now we find ourselves up against the problem of the just price, since we have decided to sell our asparagus to pay our \$500 tax bill, and the whole problem of selling our labor. Father Rembert Sorg, in his book, "Towards A Benedictine Theology of Manual Labor," published by St. Procopius Abbey, Lisle, Ill., writes: "Then, too, the everyday alms are dispensed in that practical and prudent Christian way which is selling the products of manual labor for less than the market price. It is at once proof that the work of the monks is a love of God and not of money, as well as free bestowal of the difference from the market price."

Justice and prudence are both involved in this issue. What was possible and wise for St. Benedict could be a gross injustice in our circumstances. Our neighbor down the road may be making his living, and barely that, by selling at the market price. Here within the N. Y. C. limits he would have such high taxes that he is forced to sell his produce at a higher price than a farmer in a locality of lower taxes. You might have the high motives of St. Benedict, in selling below the market price, but you would be causing as much havoc as the cut-rate monopolies did in underselling the small man in order to put him out of business.

On the other hand, we must consider that this market price that may only provide a meagre living for a small farmer may be far too exorbitant for the city poor. As a matter of fact, it does not enter into the heads of the city poor to even price asparagus, except when they may splurge on some occasion, and afterwards have their conscience bother them for their extravagance. Asparagus has been called the orchid of vegetables, and I once heard that St. Theresa of Avila asked for some of it when she was dying.

## Co-operatives

The consumer cooperatives went far towards settling this difficulty by charging the same prices as their competitors, and returning the profits at the end of the year to the customers who are shareholders. This still works a disadvantage towards the customers who are not shareholders. However, it's easy enough for them to buy a share in the co-op. One would wish that the movement would spread more in the East here.

The principle of the just price is this: A man has the right to sell the products of his labor for as much as will provide a living for himself and his family. He should not charge more, and he should not be forced to charge less. Similarly, the consumer should be able to pay this just price from the living he himself is making from his own work.

Father Sorg writes also: "St. Benedict preferred to learn the precise needs and the extent of the poverty of the countryside." We shall sell at the current price, and at the same time, much of our asparagus will go to the poor in St. Joseph's House of Hospitality. We shall also send gifts to our needy neighbors here at Peter Maurin Farm.

## "...cruel Works

Of many wheels I view, wheel without wheel, with cogs tyrannic Moving by compulsion each other, not as those in Eden, which, Wheel within Wheel, in freedom revolve in harmony & peace. Scotland pours out his Sons to labour at the Furnaces; Wales gives his Daughters to the Looms: ... (Blake) (Jerusalem).



# + + + BOOK REVIEWS + + +

## 'Man and the State'

By JACQUES MARITAIN

University of Chicago Press.  
\$3.50. Reviewed by Michael Harrington.

This new book by one of the twentieth century's outstanding neo-Thomists is not within the special competence of the metaphysician and political scientist. Its concern is the practical problem of democracy. And its solutions are offered on a level so basic that they should be considered by all citizens.

It comes as no surprise that Professor Maritain bases his theory of democracy on natural law. But many Catholics who think of this term like an eighteenth century deist will be surprised at what he makes of it. Natural law is not merely a static, ideal order existing independently of man, to be consulted like a geometric theorem. It is within history. It is an inclination toward good, and a progressive understanding of the terms of that inclination, primarily through intuition, not through reason. This process is "not clear knowledge through concepts and conceptual judgments; it is obscure, unsystematic, vital knowledge . . ."

Then it is possible to base a democratic faith on natural law. Maritain does not ask that philosophers of democracy reach agreement. He does ask that the people realize a community of practical conclusions in their very marrow. He feels, of course, that these practical conclusions are the discovery of a natural law which he knows to be objectively true. Yet he affirms that democracy can work whether the people are conscious of its objective basis or not.

The achievement of the ages, a process of injustice, anguish and hope, is the realization of the freedom and dignity of man. Here is the working faith of democracy.

Maritain works out his theory on all levels. Thus his criticism of the state is more formalistic than other parts of the book. And since it is the product of rational deduction, it is, by his own definition, less compelling than other sections. He defines the state as that part of the body politic which has the special function of directing the common good through political means. It is not sovereign. It has no right to rule granted from on high. It is the instrument of the people and has no existence independently of their will. Maritain notes that the modern states (including the democracies) act under the delusion of a false notion of sovereignty. He fears their paternalism which extends deep into functions which are the right of people themselves.

And yet he does not oppose the notion of the state itself. He believes that the failure of the people to exercise their rights has made it necessary for the state to abrogate these rights and prevent injustice. Thus, since the industrial revolution it has been necessary for the state to insure economic rights, since the capitalists would not guarantee them and the worker was powerless to achieve them.

The question is not simple. Should we approve the alleviation of immediate suffering by the state if the means it uses are dangerous to the freedom and dignity of the citizen? If these injustices are allowed to exist will they inspire the people with a revolutionary determination to right them by direct action? At what point do these means cease to be an abuse of democratic faith and become an inherent perversion?

Maritain answers these questions optimistically. He believes that the state can risk abuse and avoid perversion. One wishes that he had considered the question on a historical level, recognizing the capitalistic and imperialistic founda-

tion of the modern nation. His treatment is far from exhaustive.

However, there are other conclusions which are not problematical. They are an immediate realization of that human freedom which is the very substance of democracy. And Catholics, who often honor them in the breach, would do well to consider them carefully.

Maritain holds that the Catholic Church does not "take advantage" of democracy. Its ideals have been the source of democracy, it believes in democracy. Thus it proclaims the civil rights of other religions in a majority Catholic country. Error has no moral right. But conscience always has the right of freedom, an actual civil right. Maritain notes: "Then the superior dignity and authority of the Church asserts itself, not by virtue of coercion exercised on the civil power, but by virtue of the spiritual enlightenment conveyed to the souls of the citizens, who must freely bear judgment, according to their own personal conscience, on every matter pertaining to the political common good."

I can draw no other conclusion from this statement than that a Catholic majority (or minority) should not use the civil power to ban books and movies. Not only is such a policy a failure (the people stand in line to see the ecclesiastically condemned movie, or to buy the banned book), but it is also incompatible with the natural law as we know it.

Maritain does not hesitate to defend the allowance of evil on the same principle. The Church must proclaim the good, but the means of its proclamation must be consonant with freedom and must be practical. The laws against dissemination of birth-control information in Massachusetts have not stopped contraception. They have made every drug store a source of disrespect for law, and they have convinced a minority that Catholic respect for their freedom is questionable. Citing Aquinas (Summa Theol. II-II, 10.11), Maritain holds that the state should allow different ways of worship, modes of behavior, and ethical conceptions, in order to "avoid greater evils (that is, the ruin of the society's peace and either the disintegration or petrification of conscience)."

This raises the question of Church and State. Maritain finds that the cooperation of Church and state which existed in medieval times was in agreement with the medieval concept of society, the "sacral society." But man has now advanced in the knowledge of his freedom. Cooperation between Church and state continues, since this is immutable principle, but it does not continue on the level of ecclesiastical coercion through the secular arm. The Church now cooperates with the state (and vice-versa) through the citizen whose belief in the Gospel of Christ is an inspiration in the democratic process. This attitude is deeply significant to the lay apostolate. The burden of cooperation no longer belongs to the religious prince. It is the duty of the Catholic citizen.

With Maritain's espousal of Ghandi methods (a reiteration of a previous position), I must dissent. I find it impossible for any one to remark that the leaders of the nations should have been seeking spiritual weapons since World War II, and to assert that they still have a right to use violence. The essence of Ghandi's Satyagraha is the rejection of violence. I believe that it is impossible to hold this position and argue that there is any extremity which justifies modern war. The weapons of endurance and long suffering are not half-way measures.

In addition to these particular applications of Thomistic principles, Professor Maritain includes a methodological aside which should be carefully read by those

## Chaucer

A Lost Language and Other Essays on Chaucer by Sister M. Madeleva, C.S.C. Sheed & Ward, New York. \$2.25.

Reviewed by Betty Bartelme

Spring is the season of longing; a time of restlessness and movement and heart-searching. Perhaps that is why the Canterbury pilgrims set out in April to make their way along the roads of England where they were immortalized by Geoffrey Chaucer on the journey to the shrine. Sister Madeleva, in "Chaucer's Nuns," one of the excellent, analytical essays in this book, considers the pilgrims to whom she feels closest through common experience, concentrating on the prioress, and does a masterly job of establishing this little nun as a model sister of a Benedictine community. Much picking and probing of the details of the prioress' appearance, name, habit and manners has been done by scholars intent on proving the worldliness of Chaucer's religious. By pointing out the vow of poverty as an explanation for alleged finickiness in dress and manner, her romantic name as one to which sanctity was undoubtedly attached in the Middle Ages, age rather than youth as an explanation for her pet animal, as well as other significant details, Sister Madeleva builds up a logical and almost indestructible case for her interpretation, and allows an insight into life in a religious community as it exists today, basically unchanged since the time the nuns rode out to join the throngs headed for Canterbury.

Knowledge of the religious life is only one facet of Chaucer's versatility with which Sister Madeleva deals. One of her most charming essays discusses the poet's "Treatise on the Astrolabe," a text translated not too literally from the Latin by Chaucer to explain and assist his ten-year-old son in the use of this instrument for studying the stars. The tender relationship of the father and son is brought out clearly through this "Child's Book of Stars," where the man instructs but never condescends to Lewis, and Sister Madeleva suggests that the search among his works for a complete portrait of the poet will be found in "the pictures of these two at work" with

(Continued on page 8)

who would interpret Humanism as a call to include the Thirteenth Century in the deposit of Faith. He remarks: "One has to realize that St. Thomas' views on the matter call for a historical approach and a philosophical enforcement of the idea of development that the Middle Ages were not equipped to carry into effect . . ." It is obvious as one reads this book that Maritain's development of Thomistic notions (particularly that of inclination) consists of independent thought. But it is significant that this most orthodox of philosophers should acknowledge that his work is not a mere restatement of Aquinas, but a progress.

Man and the State deserves to be read. In this review I have only indicated some of the questions which are raised. In several instances (Maritain's acceptance of the state) I would like to see the matter much more thoroughly discussed. But within these limitations, this book makes a genuine contribution to the understanding of democracy for the citizen and the Catholic. It looks forward to that day when the citizen who is a Catholic will be a Catholic citizen.



## China and the Church

Beyond East and West, by John Wu: Sheed & Ward, N. Y. C. \$3.50. Through Eastern Eyes, by Henry Van Straelen: Grailville, Loveland, Ohio. Reviewed by Jack English.

During the past few months I have been reading some of the letters which Saint Francis Xavier wrote to his superiors from Japan and India. They are full of all sorts of practical advice — what kind of priest is to be sent to the Orient (they are to be healthy and intelligent); he warns the civil authority of its duty to support the missions with greater enthusiasm and pleads for preferential treatment of those natives who convert to Christianity. On the whole it is a rather grim picture which he inadvertently draws of sixteenth century missionary activity. Imperialism and the church, crushing out of native cultures and arts, the insistence that the natives were to learn Portuguese if they were to learn the catechism, no native clergy. It was no wonder with the Church pursuing such a policy that Christianity became identified with the worst aspects of the expanding, exploiting, avaricious young national states of the West. And the policy didn't change fundamentally until our own times. We wonder why the native populations all over the Far East are so susceptible to propagandists from Moscow and have remained inert to the glad tidings brought from Rome. The seeds of distrust have had three centuries to germinate and now the fruit is with us, and it isn't good.

Two new books point out the way we must proceed if we are to have any success in the east. John Wu's story of his spiritual journey to the Faith, "Beyond East and West," while not pretending to deal with the missionary problem points up those vast areas of thought, culture and religious experience which must be assimilated by the Church. The East is coming to Christ with a very rich dowry indeed but few Westerners know that it exists, let alone are able to appreciate the value of it. The other book (the first book brought out by the Grail) deals specifically with the need of anyone going to the Orient to rid themselves of all their preconceived prejudices and misconceptions. "Through Eastern Eyes," by Henry van Straelen is based on a series of lectures which the author gave to a group of lay apostles who are training themselves for the missionary apostolate.

### Gifts From The East

"Since I became a Catholic all the Wisdom of the East is grist to my mill." And to the average Western reader of John Wu's book, ignorant as he is of the religious experiences of the East the most fascinating part undoubtedly will be that part which tells of his own intellectual background and spiritual formation. John Wu did not have to abandon the treasure which Taoism, Buddhism and Confucianism had united to form in his mind and soul. They had prepared him for the acceptance of the faith, and great was his joy when he learned that Christianity meant not his becoming less a Chinese and easterner but that it was the completion and fruition of the work which spirit had begun without his knowing it. Truth whether it is on the natural or supernatural level is one piece. What is true in natural ethics (which in great measure is what Confucianism is) cannot be supererogated by richer and completed supernatural truth which is Christianity. What we find in life and teachings of such a moral teacher as Buddha can not be properly dismissed as being an unfit preparation for the Christian soul. Indeed these very moral truths of Buddhism, with their centuries of practice can throw into new and intense relief

parts of the Christian message. Wu feels that in the East people have progressed further along the path of natural mysticism than we have in the West in the ways of supernatural mysticism, and Taoism was a wonderful preparatory school for the message of the Little Flower, of Saint Theresa and the other western mystics. The whole point that is so effectively made however in this book is that a whole new spirituality will come out of the east. Aristotle and Plato shaped the thought of the Christian west, but the thought of the Greeks is not easily appreciated by the Eastern mind and the task of Christians going to the Orient with Christ is to understand that it is a psychological and spiritual impossibility to rid the consciousness and the subconscious of the Orient of all the heritage it has been bearing since its childhood three thousand years ago. Not only is it an impossibility but it would be a calamity for the church if these treasures in the east are discarded and if the lights they bear are not focused in such a way they intensify the Light which now shines in the world.

### Joyous Gentleman

As a human story the picture we get of Dr. Wu's life is an exotic one. Student, scholar, lawyer, judge, writer and diplomat his public life has been a full and rich one, he has already made great contributions to the world. Father and husband, his accounting of his own family life is full of good humor and joy, and appreciation of what God has given to him in his thirteen children and in his wife who bore so patiently with his vagaries and indecisions and who when he finally entered the threshold of the faith tried to understand desperately what he was doing. It is a joyous account of a joyous journey to Christ and it is hoped that Dr. Wu will be encouraged to develop and expand those points of view which he as an Oriental Christian brings as his unique gift to all of us who have had the faith for so long and who have left untilled the soils of our soul in which it must develop and grow.

### Techniques

In "Through Eastern Eyes" Father van Straelen pleads for a complete overhauling of our missionary techniques and procedures. It comes as quite a shock when you read this book to discover the rich and full opportunities which we have had in China, India and Japan for firmly and fully implanting the faith in centuries past, and how through ignorance, lack of tact and identification of the Church with exploitation we failed. At least two golden moments slipped away from us in China for the lack of native theologians. The author has spent most of his missionary life in Japan, and it is about Japan which he writes most extensively. He presents with a good deal of authority a fully rounded picture of the Japanese character, and in considering it from ten different facets we soon learn the depth of his knowledge and the tremendous change in evaluations we must make in our traditional attitudes about the Japanese if these people are ever to be presented with the message of Christ in such a manner that it will be homely and not alien to them.

### Ten Facets

The task we have in the whole of the Orient, Father van Straelen says, is enormous. The Japanese response to nature is the first and most important aspect of the national character we should try to understand. It is such an intense love of nature that it borders pantheism and has influenced all of the arts and much of the social development, it too accounts for the national intuitive grasp of realities, which means that as a people

(Continued on page 8)



## Saturday Workdays And Discussions At Peter Maurin Farm

May 6 — Weeding asparagus patch and vineyard. Bunching asparagus. Composting.

Discussion: The idea behind the kibbutz, or cooperative agricultural colonies in Palestine. "A people that has become accustomed to every mode of life save the natural one—the life of self-conscious and self-supporting labor—such a people will never become a living, natural laboring people unless it strains every fibre of its will to attain that goal."

AARON DAVID GORDON.

May 13—Planting

Discussion: "Back to Christ! Back to the land!" Peter Maurin's essays on the land.

May 20—Gathering the moss-bunkers from the beach as fertilizer; during this month these fish are thrown ashore in thousands.

Discussion: The family and the land; one out of every two marriages in some of our big cities is breaking up. Religious vocations predominantly come from big families on the land.

May 27—Plant peach and apple orchards, thirty trees.

Discussion: "Fields, Factories and Workshops." Kropotkin's book on the integration of agriculture and manufacturing.

June 3—Planting and weeding and cultivating.

Discussion: Distributism. The plan of the English Distributists, Chesterton, Belloc, and Father McNabb.

## Sunday Conferences

May 7—The Sacrament of Holy Orders by Father Konrad

May 14—The Sacrament of Extreme Unction by Father Keane

May 21—The Sacrament of Extreme Unction by Father Konrad.

## Chrystie Street

(Continued from page 2)  
theatrical season has been quite lean for this reporter. However I did manage to get in to see a new Broadway play, Billy Budd. A very kind friend provided us with a couple of four-forty press tickets. We thought we were luckier than we deserved with seats within the first six rows. But we were quickly given pause when we discovered that the theatre was practically empty and nearly all of the patrons were sitting in front of us. This was hard to understand since the very select critics issued high praise for Billy Budd. Although the acting and the story held up from beginning to end it wasn't difficult to comprehend the drastic deficit at the box office. The Broadway playgoers want some sort of happy ending or at least a very definite reason for an unhappy ending. They certainly are not paying their money to see all black or all white characterizations, nor will they rack their brains to delve into the unsatisfactory symbols of the playwright. Far be it from me to interpret the authors but one peculiar reaction I derived was that you are not supposed to be all good or all bad nor half and half, all of which leaves you right where you came in. Despite the failure to appeal to popular taste we do recommend Billy Budd to all our readers.

## NOTICE

Please send us your change of address whenever possible. Advanced notice from you will save us money and facilitate delivery of your copy of the Catholic Worker.

# From the Mail Bag

## Chicago to Toronto

636 Dovercourt Road  
Toronto, Ontario

Dear Miss Day:

After reading your very fine paper since 1944, I am wholly convinced that the causes for which you are working are the real hope of the world. For a long time, I only accepted a bit here and there of the C. W.'s philosophy, very doggedly clinging to a hazy socialist-capitalist-materialist sociology. One by one, however, my arguments fell away under the very compelling and yet simple logic of your thinking. Now it is apparent that socialism, capitalism or materialism are frauds and completely incompatible with the doctrine of Love uttered on the Mount by Jesus. Most attractive of all your tenets, to my way of thinking, is your agronomic movement.

Last summer, my wife and I and my 2 children left Chicago in lieu of settling on the land in Northern Ontario and in the hope and endeavour of attracting some of our Chicago friends to join us in a communal set-up. Both being raised in Chicago, the change was rather difficult and perilous but not without adventure and challenge. For the time we were there, we experienced much of that inward peace so necessary towards spiritual development. I obtained a teaching post at a rural one-room School in Blackhawk but alas!—my career was short-lived. A very pagan and socialist-minded element, holding some reins in the School administration (all unknown to me until too late) seemed bent on, in typical fanatic fashion, upsetting everything in the community, school, teacher and pupils included. Accusations of Nazism, blasphemy, brutality, and other silly Red clichés were hurled mightily in my direction. The situation was extremely delicate to handle even for the School Board as local Inspectorate. The inevitable and intended result of resignation finally came near the end of the first term to the general relief of my wife and me.

To find work, I was unfortunately forced here to Toronto where some friends were, leaving my wife and two babies in a freezing shack, a mile from the nearest neighbor in forty below zero temperatures. It was a real introduction to Lady Poverty, who triumphed eventually but very heart-breaking for a girl of 20 to be separated in that fashion for two months prior to joining me here.

Unless you have been through the very blissful experience of Silence in the Ontario wilderness, it is difficult to grasp the feeling of suffocation, both of soul and body, with a return to the city. At present we're living in a cramped unlighted cellar. The same old, old story: "Business Couples Only," "Sorry—No children." Where children were accepted, so was your money. Ninety to one hundred dollars a month for a few sardine-can rooms.

How true was the statement in *On Pilgrimage* saying how youth have to be heroic in virtue to live today in the city. Sunday Mass is not enough to ward off the almost inconceivably subtle forms of temptation the "les rugiens" is spreading hereabouts these days. We are praying and hoping and struggling in order to return to the Good Life before this fall.

By way of help to anyone who desires to get land reasonably: it's certainly here in Ontario for the asking and working. Land, under the Homestead set-up, sells for fifty cents (Yes, I said cents!!) an acre provisionally that patent will be issued when 15 acres are cleared of an 80-acre tract in 4 years time and a house 16 x 20 is erected. The land is mostly under timber, although some patches varying in size are clear. The soil is excellent, in fact the best, for hay and pas-

ture that can be found in Ontario. This is the Rainy River - Kenora District to which I am referring here. Actually there are hundreds of thousands of acres open to various areas all over Northern Ontario—Port Arthur, Kapuskasing, Sudbury, Sault Ste. Marie, Cochrane, North Bay, Pembroke Districts. For particulars I'd suggest the Department of Lands and Forests, Homestead Settlement, Parliament Buildings, Toronto, Ontario. Wheat or corn don't grow too successfully because of the short season (120 days) but berries of innumerable varieties thrive as does most garden produce. Sheep tender well and flax is grown successfully. Timber cut on the land is sold now for around \$11 a cord to local pulp mills, 20% of the timber however is reserved to the Crown. All the building and firewood material is also granted.

I don't know about conditions in British Columbia as described in April's C. W. by Claudia Mausolf, but here in Ontario my family and I were very cordially received by Immigration. All I had was \$400 and our effects which are admitted free. There was no protest whatsoever.

All things in consideration, a man could start here very cheaply. Cheaper in fact than anywhere else in Canada or U. S. It takes about \$250 to erect, with very native material and help, a 20 x 20 log house of 3 rooms. Very substantial for 20 years or more and the most practical in 30° below zero winters. Of course they're no neo-Georgian beauties but what poor man would want more than a good, practical home anyway? If you know anyone who is interested in real adventure and has the sang-froid necessary for pioneering I'd like to contact them. Perhaps, a group venture could be started. First-hand information and experience would demand a minimum of \$500 for a single man and around \$1,000 for married men excluding traveling expense to start in up North. There is, at present, and has been for the last five years, excellent seasonal work right down the Homesteader's Alley in logging, guiding, resort work, road work (Ontario is still very, very primitive in the North). Wages are not too favourable but are equitable and commensurate with the few needs of a settler. Citizenship need not be relinquished unless Patent is desired on the land.

I hope and pray for your success as I am unable right now to contribute any money towards your work. Presently, we shall send some clothes when winter is thoroughly over.

Sincerely,  
James E. Milord

"For the preservation of the moral order neither the laws nor sanctions of the temporal power are sufficient." (Plus XI Casti Connubii.)

## CARE for KOREA

General MacArthur to Congress: "Their pre-war standard of life, pitifully low, is definitely lower now in the devastation left in war's wake. World ideologies play little part in Asian thinking and are little understood."

"What the people strive for is the opportunity for a little more food in their stomachs, a little better clothing on their backs..."

Won't you help the war stricken civilians of Korea—by sending non-profit CARE food and clothing packages? Contributions in any amount will be gratefully received by CARE for KOREA, 26 Broad Street, New York 5, N. Y.

## Interracial Monastery

Saint Maur's Priory  
South Union, Kentucky

Dear Friend in Christ:

For fourteen centuries Benedictine Abbots have been sending out groups of courageous young monks to found new monasteries. The monks of St. Maur were sent from St. John's Abbey, Collegeville, Minnesota, to make a Benedictine foundation in a rural section of the Kentucky Bluegrass country.

Here we pray and work according to the Benedictine way of life. All our activity centers about the Church's Liturgy—Holy Mass and the Divine Office said in common. The community follows the model of the family, and like the family, we need new members to perpetuate "the work of God."

We are, therefore, seeking sincere and fearless young men to enter our monastery as candidates for the Benedictine priesthood and brotherhood. May we ask you to speak to likely boys and young men about our work—a tried and true way of devoting oneself to God. Please post the enclosed bulletin in a conspicuous place where it will catch the eager eyes of those of your acquaintance who might wish to serve Christ at St. Maur's.

Above all, we beg you to remember us and our work in your prayers.

Sincerely Yours in Christ,  
(VERY REV.) WENDEL LUETMER, O.S.B., Prior.

## The Blessed Martin de Porres Hospice

38 Eye Street N.E., Washington 2, D. C.

Dear Friends:

Since my last letter much has been happening at our house for the past three months I have been in the throes of the building inspector, the Health Inspector, and the Corporation Council, besides all of the regular troubles that go with running a house like ours.

I was obliged to get an occupancy permit, so that I can use the house for the purpose that it is used for. The inspector came while I was not there and wrote the house up as a convalescence home and sent me about \$10,000 worth of specifications that I had to attend to at once, that I had to stop at once what I was doing until these things had been done and approved by the Building Inspector. Which meant that we were to stop feeding God's poor and put them out in the streets until certain changes were made in the building. They also said that some of the beds had to come out because there was not enough air space between the men, not enough baths.

The Health inspector found fault that the mattresses were dirty, the sheets were filthy, I tried to explain that we change our beds each Saturday, it was Thursday when he came to inspect, I also told him that the mattresses were given to me when they are no longer useful where they are and that they are stained and soiled but they are not dirty or filthy we brush them each week and spray them with good disinfectants, and even though we do have plenty of good hot water our sheets would hardly be as fresh looking on Thursday as they were on Saturday. That the men we helped are the unwanted men and men who are unfortunate in many ways, but that they are a part of the mystical body of Christ, and that I must do what I can for them on a very little money. It takes \$300 a month to keep our house going and the month of March I received \$17 in donations.

The Corporation Council had me in Court to tell them where my money was coming from to maintain the place, for they felt that I should be made to pay a rooming and boarding house tax, I told them that they could go to any Catholic Church and get information about me. They got good report from all but one said that they thought that I personally was a very fine person but they disliked some of the characters I kept, and every drunk that went to that particular church for help they sent them to our place and then they criticized me for helping them. And like all the other Catholic Workers we

are loosely organized and when there is any danger of having to pay a fine or going to jail I am the one, however, I have never had any qualms about going to jail for a cause. I still want to be a good citizen an keep within the law. I have now made out a new application to be inspected as a rooming house as the men that I have do not fit into the category of convalescence but would a rooming house if they had money to live any place. There is no code for a mission of house such as this.

Last Dec. I made application to our local school Board for some surplus supplies that are available to charitable groups to date I have heard nothing from them yet I have met all of their requirements. But I still am feeding from 35 to forty men twice a day before and after a hard days work myself. How it is done I don't know, I do not ever question the providence of God I simply accept.

We are having open house the first Sunday in May, please pray for us.

As ever,  
Llewellyn J. Scott

## INDIA

Food packages may be sent for \$10 each via CARE, 20 Broad Street, NYC, and they should be addressed to Minister, Department of Food, Madras, India. Alternately, if people wish to send packages themselves, they should concentrate on rice, sugar, and whole wheat flour. Packages should be marked "Free Food Gift Parcel—Famine Relief" and shouldn't weigh more than 22 pounds. Two copies of customs form 2968 (obtainable free at any post office) must be attached to each package.

## APPEAL

For the retired and invalid Sisters of St. Augustine; there are 17 of them cared for by my Sister Superior Lyra Stokaluk.

Food is their greatest need. All the packages are received.

Address: S. M. Lyra Stokaluk  
Foynica K/Kiseljak  
Bosna, Jugoslavia

## NOTICE

WEEKLY TALKS CONTINUE THROUGHOUT THE SUMMER HERE AT THE CATHOLIC WORKER, 223 Chrystie Street, HONE GRAMERCY 5-8826 OR INFORMATION CONCERNING THE SPEAKERS AND THEIR TOPICS.



## Open Letter to the C.W. Editors

(Continued from page 1)

war knowing that we had insufficient men to achieve a quick victory, we knew that we would have to fight the kind of war that would devastate the country. Was the struggle worth it, for the Koreans? I am sure that our military men never question it. They have the schoolboy attitude toward fighting. You have to fight even if you can't win, even if the battle will be ruinous. But the schoolboy attitude and traditional Catholic ethics don't jibe.

It is easy for our leaders to say that the most ruinous part of the war was forced on us by the entry of Red China into the conflict. But who was responsible for this entry, if not the American leaders themselves, who committed aggression against China at the very opening of the Korean war, bottling up Formosa just six months after Truman had declared that Formosa belonged to China and that he would not interfere in the internal affairs of China? This aggression against a part of China was made in the face of the opposition of the other countries of the world. There may be arguments that we should go to war against Red China in order to save Chiang Kai-shek, but let us drop the lie that communist China is an aggressor against the U. S. What reason had Red China to believe that Manchuria was safe from American hands, hands which were already holding part of her territory from her? What reason had she to trust American guarantees, when Truman had violated in June of 1950 the guarantee he made in January of 1950? For that matter, what reason has any Oriental to trust any white man in Asia?

Even though we had brought on the entry of China into the war, there was a time soon after that entry when it might have been possible to negotiate with China. But we refused to negotiate with them at that time because we were being pushed back. We have always refused to negotiate with our enemies until we had them on their knees. Our demand for unconditional surrender in World War II surely cannot be justified by the traditional moral teaching on war. The blood of hundreds of thousands of Japanese is on our hands not so much because we dropped the atom bomb on them, as because we refused to negotiate a peace with them six months earlier when they put out feelers for peace terms. Now we are repeating the same evil demand.

The American attitude on Formosa has had little discussion, and yet it clamors for more and more discussion, because it seems to be the key to our whole attitude on Korea. Why did we bottle up Formosa if not because MacArthur was expressing our true attitude when he said that American security demanded it? Obviously American security demands American domination of a line of countries lying between the Asiatic mainland and ourselves. If we decide that any country anywhere is essential to American security, we feel perfectly justified in dictating who shall control it. Can this aggression be morally justified? What is this American security that is at stake? Is it security from fighting our own wars in our own land. We feel we have a right to fight our enemies on other people's land because we are theoretically protecting those people from the same enemies. Our attitude is precisely the same as the Russian attitude which dictates that surrounding countries shall have a government "friendly" to the Soviet Union. It begins to look as if our real purpose in Korea is to maintain that iron ring which holds Communism at bay 4,000 miles from our coasts, and we don't care if we kill 10,000,000 Koreans in doing so.

Even if the principles motivating our leaders were immoral, it is still possible that the war could be just in itself because it is the effort of one country to save a neighboring country from an evil fate. But we still must fit the pres-

ent war into traditional ethics. Another rule of that ethics is that the means used in war must not include the direct, intentional killing of the innocent. What about the order given to our soldiers in Korea to kill every man of military age that they saw, because for every ten Koreans that they killed, they would kill one Communist soldier in disguise? While the net effect of this order is no worse than the net effect of bombing raids, in which the great majority of the victims are innocent, the spiritual effect on our soldiers as they shoot down the refugee Koreans fleeing with their children must be far worse, and of course the evil effect on the Koreans (whom we are supposedly helping) must be incalculable. Are we justified in killing off the male population of Korea, even if it is the only means of winning the war? Are we justified in making Korea uninhabitable (by our scorched earth policy) so that it shall contain neither house nor food? If we can win the war on no other terms, should we not give up the war? Traditional Catholic ethics supplies the answer to this problem, but it takes a prudent man to make the decision as to which is the greater evil. Where is the objective discussion that will help us all to become prudent men? All we hear is partisan politics.

To my mind, the greatest moral problem raised by this present war, and by some of our actions in World War II (our refusal to negotiate and our use of the atom bomb on an unwarned city) is the question of whether we have any right to trust the decisions of our leaders. It seems to me that a point could be reached at which it was so obvious that our leaders were guided by immoral principles that we would have to refuse our loyalty to them in their military decisions. Now the soldier has to take an oath to obey the decisions of his military leaders. I don't know what precise new moral obligation is created by an oath, but I always get the impression that an oath-bound soldier owes a blinder sort of obedience to his superiors than he would owe if he had taken no oath.

It seems to me that this question of an oath raises grave problems of conscience for the prospective soldier who is not technically a conscientious objector (he still believes there can be a just war), yet has positive grounds for distrusting the moral principles guiding the decisions of his military superiors. Perhaps the basis of the early Christians' almost universal refusal to serve in the Roman armies was due to a similar situation: the impossibility for a Christian of putting himself in the service of a leader who was almost certainly guided by immoral principles of purely military expediency.

Serious problems of conscience are arising for people who are not conscientious objectors, who will never believe that violence is essentially un-Christian, but who nevertheless are beginning to wonder if the present conflict satisfies the traditional requirements for a just war. For such people, battles over academic questions are so many words. What they want to know, in very concrete terms is: can the good which will come out of this conflict possibly justify the terrible physical and spiritual havoc that is being wrought? Can we justify so much slaughter of the innocent? Can we justify our aggression against Red China? Can we take an oath to serve blindly the leaders who have already shown so clearly the unmoral basis for their decisions?

It might be the thought because I have weighted the scales so heavily on one side that I have made up my mind about the present concrete war which we are fighting. But I have not. As I said above, this war in its essence, if not in its motivation or its manner of execution, could be the charitable action of one neighbor helping defend another neighbor. It

## On Pilgrimage

(Continued from page 3)

and certainly this visit did not indicate any desire to dodge the issue, they called the FBI and took him to jail. He gave the warden a note to mail which was not mailed for five days, so we were not notified of his arrest until the sixth day. Then Bob Ludlow went to Philadelphia, called on our dear friend Richard McSorley, lawyer and father of fourteen children, who put up bail for him so that Joe was released. That is ransoming the prisoner indeed. Joe will be brought to trial in June. He has been accounted worthy to suffer for Christ, I com-



fort myself, but just the same, my heart is wrung. It is easy enough to write about these issues, and the work of clarification about modern war must go on. There are remarkably good articles in the March issue of the Catholic World, one by a Jesuit scholastic who is dealing with the legal aspects of the case of Larry Gara, who is imprisoned for advising a youth to follow his conscience.

If Larry Gara is guilty then I, too, am guilty because I will do everything in my power to strengthen and sustain those who are building up the case against war. Some will suffer today because of their rejection of the State's call on them, but it will come about that more and more will begin to be willing to suffer, will account it a joy to suffer for Christ our brother, and our brothers in Christ, and I pray that God will strengthen them and teach them that sweet truth that the greatest joy in this world is not to seek after pleasure, but to long for what St. Bonaventure calls that delightful, health giving dart of love that means suffering and dying for our faith rather than killing for it. It is a paradox of the supernatural life and of the natural life too, that to love means to suffer, and who would be without love. O Lord, increase in us this love.

must take a judgment of prudence to decide if the circumstances of the war are sufficient to render it unjust. No human action is perfect, and it is no easy thing to decide when we should drop a permissible action just because its circumstances have become so bad. St. Teresa of Avila said that when she went out to fight for a new convent or the reform of an old one she fell into many more faults (than when she stayed home), and yet she felt that she developed far more spiritually during those struggles. There must be much more discussion of the present war in concrete terms and in the light of traditional Catholic ethics, so that Catholics can make their decision on the basis of supernatural prudence.

The casuistry which has developed in the course of the last sev-

(Continued on page 8)

## Political Christianity

(Continued from page 1)

to appeal to the State authorities, when at the outset of the schism they appealed to Constantine against Caecilian, but they had done so through all their history, notoriously so in their appeal to the apostate Julian."

What was worse, the orthodox Catholics began to find the fact natural. The power of Truth and Grace were no longer the only Power in which Christians trusted. They were tempted to place their confidence in temporal crutches. "The Power of Darkness," after having crucified the Redeemer of human conscience, was now eager to force unity of the redeemed and to stamp out dissent among them, as they had tried first in favor of the Jewish Priesthood, as they had continued, through three long centuries of persecution, in favor of their own traditional idolatry.

### A Temptation

Who would not be tempted to accept the proffered services of the sword, in spite of the Master's warning: "Peter, whoever takes the sword will perish by the sword." (Mat. 26, 52). We have to admit that not even St. Augustine was entirely superior to his time in upholding the right of human conscience to follow its dictates (as it is the duty of even erring conscience to do) free from coercion by any earthly power. We can see well that he refused, to the end of his life and of his struggle with the Donatists, to apply death penalty even to these schismatics, murderers and brutal persecutors. We feel he would approve of St. Martin's stand against Spanish Bishops who, after being persecuted by Priscillianists, obtained from Emperor Maximus death sentences for the Heretics, in revenge. The Bishop of Tours withheld Communion from the revengeful Christian Shepherds who denied Christianity. But the Bishop of Hippo has never deprecated the ruinous service of the Secular Power of the Church when the Decree of Unity, issued by the Empire (converted, turned into a dangerous ally) was made obligatory by fines, confiscations and arrests. The Secular Arm (as the Inquisitors were to call imperial servers of the Church) were not content with repression or heretical and schismatical violence, nor with punishing it. The Decree of February, 405 a.d., many times acclaimed by Augustine, actually extended punishment to those who would refuse to join Unity. For the benefit of this last and highly desirable good, you were, like Machiavelli, doing evil, forcing consciences. But the Model of Tolerance, though a great genius and noble Saint, could not see through the intoxicating cloud of victory that the Church had made an ally of the persecutor Empire itself. In his discussion with Gaudentius (the Donatist Bishop who decided to die rather than yield to forced Unity), the Bishop of Hippo reiterates unhesitatingly what he had many times asserted: "When you say that you do not think that people should be compelled to embrace the truth against their will, you do greatly err, knowing neither the Scriptures nor the power of God; for when they are driven in unwilling, God makes them willing." (Pope, St. Augustine of Hippo, p. 316).

We know, however, that many are not made willing, but simulative and hypocritical. Let us "kill error and love men" (even erring men)!

### Zealots

The zeal for orthodoxy and unity in the heart of worldly potentates never cares of what spirit it is. Jesus forbade His disciples to resort to avenging fire against dissenters; even to heavenly fire. Secular zealots repaired to earthly fire and the auto-de-fe was condoned as an instrument for Christian Unity. Frederick II, proud of his sacred power as head of the

Holy Roman Empire, decided to burn heretics who had been compelled, through torture, to confess. And in 1252 pontifical letters issued by Eugene IV sanctioned imperial procedures and excommunicated all counts, dukes and other subordinate princes who refused to follow the imperial ordinance. (Ad extirpandas, In. IV. CX. Inquisition, in Catholic Encyclopedia.)

To understand how faith in a new power alien to the spiritual has affected pure faith in the power of the Cross, let us put side by side the mental attitudes of two outstanding Doctors of the Church: St. John Chrysostom (end of 3rd century): "Shame to us if one day we cease to be sheep and rush like wolves on our adversaries," and St. Thomas Aquinas (13th century), trying to explain the common policies of his own time: "As a Christian prince may put to death the falsifiers of currency, so it is their right to mete death sentences to the falsifiers of the truth Faith, since its purity is a higher requisite for unity in the republic."

Now this learned political argument does not stop at ignoring Christ's refusal to allow the sword at His service and Christ's rebuke of those who wanted to suppress dissent through resort to fire. It skips common sense psychology and fails to notice that assent, free and loving faith, true and pure faith, cannot be gained through coercion. The result of coercion is only simulation, hypocrisy, corruption from the soul's core of any Republic, Christian or non-Christian. Even supposing it were an apt means to unity, it would be evil as a means to a good end; for violence on erring consciences, when argument has not defeated error, is simply a crime against a person's sincere conviction, which it is not only a man's right but his duty to follow.

### Sophistry

There is nothing but pure sophistry in the allegation of the rights of truth and in the statement that error has no rights. It is persons, individual consciences, we deal with, not objective truth, not error or privation of truth.

A similar fallacy has prevailed for a long time in the arguments of many people who find it hard to do without world power for the maintenance of Christian Faith. They want you to confess that separation of Church and State may be tolerated, never approved nor welcomed. This would be evident indeed if it meant that the ideal on earth would be a spontaneous and sincere adhesion of all citizens of a Republic to the same social principles, to the same individual convictions, illuminated by the same supernatural Faith. But it happens in most Republics that such a union of mind and will fails to be attained. Then the *de facto* duty of the temporal power is to withdraw from the task of imposing convictions and to respect all forms of conscience. Any party—Christian or not—that would abuse the force of the majority to suppress minorities and their expression should be considered despotic. And accepting the services of despots to increase the influence of even the True Church would be a surrender to faith in the sword and an insult to spiritual power and to faith in Christ alone.

## Benedictine Abbey Retreat

Week-end retreats for men during June, July and August. Simple accommodations. Write to the: RETREAT MASTER, ST. PAUL'S ABBEY, NEWTON, NEW JERSEY.



## The Value of Non-Conformity

(Continued from page 1)

Church. It is a spirit that should not be crushed but rather utilized as God Himself has utilized it for His purposes. As a disposition, considered in itself, it is a matter of indifference—it is neither good nor bad. What determines its value is the motive and purpose which it serves. Whether it contributes to man's happiness or whether it becomes a force for blind destruction. Whether it is an assertion of man's dignity or merely a pathological condition. In which latter case it becomes but an instrument to serve the individual ego.

The spirit of the world, to which the early Christians and Christians of all ages are to be strangers, is most surely with us today. In the social field it finds expression among those who place loyalty to the State or to a regime or to a class before loyalty to those values, taught by Christ, which should transcend all things else and oppose whatever would hinder their realization. Those who hold that the State is an oversoul, that it has rights, that it may justly sacrifice the person to those rights, contradict these transcendent values. Those who hold that a Party may claim allegiance without regard for independent moral values, deny the transcendent. Those who would perpetuate a class which exists by exploiting others deny these values as do also those whose proletarianism consists in finding a place in the bourgeois world for the proletariat. Against all of these attitudes the non-conformist is at war for he finds it impossible to find genuine liberty in these circles.

### Labor

In this country the non-conformist was generally to be found in labor unions, in leftist parties, in anarchist circles. The unions—with the exception of the I.W.O.—have long since capitulated both to the government and to the bourgeois spirit. To the government, for whenever the government makes a demand of the unions, a demand with teeth to it, the union leaders invariably acquiesce. They have gone whole hog with the State in its military program despite the fact that this war, or any war, is contrary to the interests of labor. But, provided the unions get their share of the capitalist pie, there is no protest. There is no consideration of their brothers of other countries who will be murdered in the process of defending American and Russian imperialism. Individual, organizational and nationalistic greed take precedence over values that transcend these considerations. Here again it is the spirit of the world that prevails in the conformist labor unions.

Among leftists also the spirit of the non-conformist finds expression only in those groups that may legitimately be called libertarian. Stalinists and Trotskyists (and, generally speaking, the deviationists groups with like orientation) demand a conformity which we have no reason to suppose would not characterize society as they envision it. Nor are we, who call ourselves libertarian, really free as yet from many attitudes and prejudices that would militate against liberty.

### Good and Evil

The clergy will sometimes say that repressive measures are justi-

fied because "error has no rights." But this is a meaningless phrase, as Father Correia points out. Of course, error has no rights because evil is not a thing, it has no positive existence. But persons do have rights, even those who, we would say, commit evil. Conscience has rights, even a conscience that we would regard as mistaken. And it is farcical to defend the right of conscience and then to make it impossible for others to follow out the dictates of their conscience. And the right of conscience is one of those transcendentals that is superior to any right of the common good. Or rather the true common good includes respect for the rights of conscience. There are, of course, some very rare cases in which society would have to restrain the physical expression of the right of conscience. In a case where an individual was convinced in conscience that he must murder someone. Then, I think, we could safely assume the individual to be psychotic and to be turned over to the hospital for psychiatric care. Or in the case of the State which takes on itself to sanction murder (war) there we must deal with it by individual refusal to cooperate in such a venture. For those who object to this last statement I could remark I use no different language than did Pius XII when he referred to war as "mass murder." Calvinists and Jansenists have a type of ideology that would allow freedom to all but the "wicked." It seems to me the Catholic viewpoint, often denied in practice, should be to advocate freedom for all—for are not the weeds and the wheat to grow together till harvest time? Those who go to war always assume they are the "good" out to punish the "bad." War is a Manichean phenomenon. It is not a Christian phenomenon.

### Nature

Is it in accord with man's nature to be violent? "That is said to be natural to a thing which befits it in respect its substance." (Pt. 1-11 q. 10 Art. 1) St. Thomas-Summa. Then again St. Thomas states, "Just as it is impossible for a thing to be at the same time violent and natural, so it is impossible for a thing to be absolutely coerced or violent and voluntary." (Pt. 1 q. 82 Art. 1). It is necessary, for an act to be voluntary, for it to be rational. It is natural for man to be rational. I mean that it is this which distinguishes man from the rest of visible creation. Many of us act most irrationally much of the time. And probably most of our actions in the course of the ordinary day are not free actions. But that is in the realm of psychology and I speak now of man's nature as such and what distinguishes him from other species. And it is proper to our nature to be rational; how each individual realizes that rationality is another question. But the more rational we are the more we are human. Now since, as St. Thomas states, violence is unnatural it is also unreasonable and because it is unreasonable it is not properly in accord with man's nature. Pacifism is in accord with man's nature, it is justified from the standpoint of nature as well as from the supernatural standpoint. One need not be an ultra-supernaturalist (to use Monsignor Knox's term in his fine study of *Enthusiasm*) to be a pacifist. One has but to get straight what the nature of man is. And, knowing this, it should be apparent what value there is in the non-conformist who sets his will against violence.

### Bernanos

"The simple-minded" states Bernanos (*Tradition of Freedom* p. 67) "are easily persuaded that we are bound to Liberty by the sort of pride that is expressed in the non-serviam of the Angel, many poor priests go about repeating this nonsense; its vacuity is pleasing to their foolishness. Whereas, in reality, a son of our ancient faithful, laborious race knows that the dignity of man is to serve. 'There are no principles, there is only service' is one of the fundamental max-

ims of our ancient law. But only a free man can serve; service is an act which, by its very nature, is free; it is a homage, freely given, that a man makes to that which pleases him, to that which he loves. For if the priests I spoke of were not impostors or fools, they would know that the non serviam is not the refusal to serve, it is the refusal to love."

### End and Means

It is, you see, a question of service, not servitude. And here there is a sentence of St. Thomas which provides much for thought. "Servitude," he states, "is a hindrance to the good use of power; therefore, it is that men naturally shun it; not because man's supreme good consists in power." (Pt. 1-11 Q. 2 Art. 4). Men naturally shun servitude because it is not natural for man to be in subjection to his fellowman in the sense of slavery or in being an object of exploitation. Nor can we achieve a free society through means that presuppose this servitude. Through conscription or formal slavery or wage slavery. For the end and the means are posited by the same act of the will. As is stated by St. Thomas, "In natural things, it is by the same power that a thing passes



through the middle space, and arrives at the terminus. But the means are a kind of middle space, through which one arrives at the end or terminus. Therefore, if volition is of the end, it is also of the means." (Q. 8 Art. 2 Pt. 1-11). So it is that we cannot wash our hands of the means under the specious plea that the end will be different from them. If we choose a violent means we will have a violent end. If we choose repressive means we will have a tyrannical end. If we try for freedom through censorship we have already the type of mentality that will not be at home with freedom. We are not asked to bestow any rights on evil but we are asked to revere the rights of persons who may do evil.

God has given to some the predisposition to be non-conformists so that liberty may still have some voice on earth, so that man's nature as a rational being be emphasized, so that we shall be assured of some opposition to the powers of darkness that would subject man to a servitude unbecoming his nature.

Even in the non-conformist whom we would regard as mistaken there is still this value of being a demonstration that man has this freedom, that it is something which God Himself respects. Even as we say that the devil inasmuch as he is good. Today, in view of our regimented "democracies" and totalitarian States, the non-conformist has great claim on our gratitude.

## The Quick and the Dying

(Continued from page 1)

it's not so bad. They can usually get along. But the others... This isn't a hospital for chronic diseases, you know, and, well, if they're incurable we can't keep them." Anxiety lined the young face. "It's so hard to see them go out, with crutches, perhaps no means of support, and there are some who are partially or wholly paralyzed—completely helpless."

"Where do they go?"

"We try to find some place for them and we can usually get them into a city hospital, but no one wants them. Some of them are very difficult to care for, particularly if they have lost muscular control, and people want no part of them." She turned away as she spoke and catching sight of a patient coming out of a ward hurried away to attend to him.

A few evenings later while talking to a doctor from another hospital I brought up the subject again. "What happens to incurables who can't help themselves?"

He smiled at me. "What do you think happens to them? The other hospitals in the city send most of them to Bellevue and if they can be treated there, fine! If not, they're shipped over to Welfare Island."

"And then?" I prompted him.

"Eventually they die," he answered, "a care to the city and a burden on the taxpayers." We looked at each other—and changed the subject. He had answered my question; it was an answer I had expected.

After all, what place has personal responsibility in caring for the sick. It is a truism too obvious to be stated that hospitals are better equipped for the job; they have the skilled medical men, the trained nurses. The medicines are there, the wonder drugs, the hypodermics—all the things which science can provide to heal the sick. Everything is there; but these are the sick who cannot be healed; the sick who are going to die, pushed aside by a society which despises the poor, and bears the tax burden which their care imposes, unwillingly, but as a just and even trade for relief of the heavier load of responsibility for one's brother. The hospitals do what they can, and they do a tremendous job in a curative way, but what about the people who can't be cured, whose needs transcend medicine and clean sheets?

A short two years ago my grandfather died. For some months he had been hospitalized but at eighty-nine, failing with age and the diseases of the ages, he was beyond medical assistance. So they sent him home, where his wife and daughters cared for him with love and tenderness till the end. He died, shriven and anointed, in the midst of his family—the way a man might like to go.

How different a death from one in the cold impersonality of a city hospital, with a friend or relative, if there is one, waiting in a bleak corridor; with other patients watching, uneasy and disturbed; where the maximum of efficiency is employed to finish a distasteful job quickly. It is something to consider.

It goes without saying that there are families willing and eager to care for their sick. It is also obvious that many, many more prefer to shift the responsibility and let trained personnel worry about it. It is this utter lack of personalism which is so appalling when you are faced with the sight of men and women being shifted from hospital to hospital because they have nowhere to go and no one will take them. We turn away from them and say "Let the city take care of them. That's what we pay taxes for."

So we pay our taxes, doing our duty thereby, and forget the whole thing. People die in wards, alone, friendless, perhaps, if they are Catholics, without the ministrations of a priest. And what is it to us? Am I my brother's keeper? We know the answer to that one. That question once cursed the human race.

Nor is it only the old who are

neglected. Recently John McKeon wrote from New Mexico to tell us of the needs of a small, desolate community hidden behind the Sangre de Cristo mountains. A government clinic, fallen into disuse, is in the process of being reactivated. They need it badly. He wrote that the infant mortality in that town is 52% for children under a year; that one mother in twelve dies in childbirth, that the drinking water is contaminated, resulting in a spate of such diseases as diphtheria, measles, strep and virus infections. There is no doctor in the town or surrounding territory. There is no dentist. There is only an over-worked nurse to take care of the medical needs of approximately 2,000 people. They can re-open the clinic if they get a doctor, but where will they find one willing to undertake such a personal sacrifice?

Every problem has a solution. Once again I approached the nun on the ward. Could a doctor be found?

She was dubious. "There might be one... I don't know. It would require a lot of thought." She opened a cabinet and took out a stack of clean towels. "These young fellows here are wonderful boys, but you know how they feel. They'd like to work in a big hospital, establish a practice—you can't blame them, it's a natural desire. They spend a great deal of money on their education and they work very hard, so they feel they are entitled to some kind of material success."

"The hard way isn't so appealing, is it Sister?"

She lifted her hand in a helpless gesture. "It's not that exactly. They're young and they just don't understand. But perhaps we can find someone." She touched my arm lightly. "I'll pray about it."

She was less discouraging than one of the doctors. "No one wants to practice in an out-of-the-way place," he told me patiently. "It's a waste of training. If you set up a place with a hundred thousand dollars worth of equipment it might be worth while, but what can you do in a small clinic without the things we have here?"

"You might save a few lives."

"We can do that wherever we are. You don't have to take to the hills to practice medicine. Besides in a clinic you need all kinds of specialists and you couldn't get that many medical men together in one small town."

It was a dead end conversation. He had all the arguments on his side for the moment and it was useless to point out that it doesn't take a specialist to cure chickenpox and flu, or even to deliver a child.

Medical research has made tremendous strides in this century, but the doctors have largely encased themselves in the shell of specialization. In spite of well-staffed hospitals, highly trained nurses, and religious communities who take care of the sick poor, the little ones still die in infancy from lack of care, or grow up with diseases which could have been prevented.

Where will we find medical men willing to leave a lucrative city practice to go into isolated areas to heal the sick who need them so desperately? Where will the nurses come from who will band together to live in voluntary poverty and care for small groups of the chronically ill, in an atmosphere at once conducive to love and to holiness? Where are the families who will open their arms and their hearts to the aged?

The answer, of course, lies in the individual heart and conscience. It is an answer requiring love and prayer and a complete response to human need wherever it is seen or pointed out. It is an answer which demands sacrifice, a giving up of self in terms of money, time and comfort, until sanctity goes hand in hand with scientific skill, and we become truly and joyfully our brothers' keeper.

"In the ant community, each worker performs its proper functions. There is a separate caste of soldiers. Certain highly specialized individuals perform the functions of king and queen. If man were to adopt this community as a pattern, he would live in a Fascist State, in which ideally each individual is conditioned from birth for his proper occupation: in which rulers are perpetually rulers, soldiers perpetually soldiers, the peasant is never more than a peasant, and the worker is doomed to be a worker." (Norbert Wiener, "The Human Use of Human Beings," p. 60.)



## Open Letter to the C.W. Editors

(Continued from page 6)

eral centuries has practically banished the virtue of prudence from Christian life. The effect of such casuistry has been to leave the Christian powerless in the face of the terrible moral evil, stripped of the weapon of prudence with which he could destroy it. This casuistry does not permit us to condemn anything unless it is intrinsically evil, like adultery. That is why immorality is now synonymous with impurity, the only thing we're sure is sinful.

We used to feel fairly sure that lying and murder (the direct killing of an innocent person) were intrinsically evil, and could not be justified by even the highest motive, but modern war has changed all that. In the last war, Christian groups had to develop lying and forging into fine arts in order to save innocent people, Jews and refugees, from the secret police. The U.S. soldier in Korea, as he sights down his rifle barrel at a Korean farmer, has no grounds whatever for considering this particular man guilty, but orders are to shoot every Oriental male in Korea, and orders are orders.

Most of the evils in the world, the evils which have most shaped the modern materialistic world, are not intrinsically evil at all. I am thinking of commercialism, capitalism, industrialism, urbanism, conformism, and a host of other secularisms. For all that they are not intrinsically evil, it would be, in my opinion, a mortal sin of imprudence to condone such evils. The case seems to be even worse with respect to war, for the casuists insist that we must give our leaders the benefit of every doubt, that we must have an absolutely open and shut case against a particular war before we can refuse service in it, that we must temporarily ignore our gift of prudence (it is a gift, one of the seven gifts of the Holy Ghost, known as Counsel) during wartime. The evil of civil disobedience is supposed to

be such a terrible evil that only a crushing weight of evidence can justify it. But it begins to seem to me that the evil of war is so terrible that only a crushing weight of evidence can justify it. Why should war always get the benefit of the doubt? Why should the burden of proof always fall on those who oppose a particular war? Why should we be denied the use of prudence with respect to war, when prudence is the only means we have for making most of the major decisions of life?

If you assume (as you in the CW do) that violence is essentially un-Christian, then you already have your open and shut case against war, and do not have the ordinary Catholics' problem. The development of casuistry and the decline of prudence almost force the opponents of war into a rigorous position, the position of declaring war intrinsically wrong. The early stages of casuistry also forced Pascal into a rigorist position, which was most unfortunate because it weakened the force of his often valid and prophetic criticisms of the new casuistry.

For most of us Catholics rigorism is no solution. Pacifists and conscientious objectors are a very small minority of the Catholic population, but every Catholic must refuse service in an unjust war. Every Catholic must make his decision about the present conflict before he can continue to support it and the greater conflict to which it is leading. Can we look for the necessary concrete discussion in the Catholic Worker? You have given an example of following your conscience no matter how hard its demands. People need that example for the hard road ahead, but they also need to get from the same source a discussion of the present war which will help them form their own conscience in the light of traditional ethics. Perhaps for a condemnation of the present war, no more is needed.

## Maurin House, Oakland

In the ventless room,  
Over the beds at the hour of rising,  
Hangs now the stench and fetor of the crude flesh;  
And at the grimed sink  
We fill the basin of our mutual use,  
Where our forty faces, rinsed daily,  
Leaves each its common trace.

Is it then in this?  
In this alone, then, that we find our oneness?  
We never in cleanness, never in purity  
Have ever truly met?

Oh my brothers! each brings our sin-deformed face to the greasy pan!  
Is it not a terrible thing to come upon ourselves  
Here in each other? In the inalienable commonality  
Of our grosser selves? And found there  
That sign and testimonial of our secret hearts!  
Could it not have been other?  
A true revelation of the soul's intent,  
A freer gift, welcomed, and most dear?

Far off, in clefted rocks and dells, the springwater  
Throbs out the faultless pulse of earth,  
A lucent flow.

And God's sheer daylight pours through our shafted sky,  
To proffer again the still occasion of His grace  
Where we might meet each other.

WILLIAM EVERSON.

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## Maryfarm and Retreats

(Continued from page 1)

ing from the service possible to common living.

However, we are sorry to announce that not a few situations typical of what we call our "perpetual state of emergency," have caused a very real interference in the preparation of the Retreat Schedule. It is with a great reluctance that we cannot present a final schedule. We know that many are planning their vacations now with an eye to choosing weeks during which we have retreats. As the dates will be definite in a week or two, we suggest that those interested write Vincenza Baglione, Maryfarm, R. 3, Newburgh, N. Y., if you must have a date before the June issue of our paper.

This much we can tell you. The June retreat of a week, taking its mainspring from the doctrine of the Mystical Body of Christ and the Works of Mercy, is planned and, if possible, will be given by Msgr. Gerhard Fittkau of the St. Boniface Society of Germany. Monsignor's knowledge of the current suffering and work of alleviation of suffering in the war-torn countries of Europe, gives him full title to presenting the needs and remedies which the Mystical Body can apply to make the comforting of Christ live again with undeniable vigor in our parched world.

Father Martin Carrabine, S. J., of Chicago we hope to have given the week's retreat in July—either the week of July 8th or 15th. This will be an opportunity for those who love, and those who want to learn about the Spiritual Exercises of St. Ignatius, how they can inspire a true God-centeredness, which can only be accompanied by a true surrender of self.

August 12th will introduce our third long retreat. Coming as it does, with the Feast of the Assumption on the Wednesday of the week, this first celebration after the definition of the dogma, seems to demand particular stress and prayer for peace, through the intercession of the gloriously reigning Queen of Peace. The work for peace, the outstanding need of our time, will never be accomplished without a basis of illumination through prayer.

The only long week-end of the summer will be devoted to that group in the Mystical Body who, as Father Damasus Winzin says "by their fostering of new life certainly worship" in their work of rearing families even though they cannot do it in the direct way of the monk, praying the Divine Office. Father Gregory Smith, O. Carm. will conduct the Labor Day week-end retreat for married couples, who if they have no other means to have their children "fostered" during this time, may bring them along. This retreat will make special provision, too, for discussion of family problems and exchange of those meaningful experiences which most affect the attempt to restore Christian family life.

A great happiness is the announcement that Helen Izwolsky will give us the last week-end in July on Russia and understanding Russia today. July 27-29 will bring that opportunity, and with it, if possible to arrange, the Russian liturgy. Oddly enough the Russian liturgy prays again and again for peace—and we hope this week-end will be a means of understanding the Russian soul, the Russian mentality so that we will learn how fruitfully to pray for Russia and for peace.

In the meantime Vincenza Baglione who has exchanged her Chrystie Street post with Jane O'Donnell at Maryfarm, will be glad to answer your queries. She will also welcome the inquiries of those young women who feel a desire to volunteer some services for the numerous tasks which arise during the summer at Maryfarm. Their generous offers to be used, to make possible the spiritual refueling for our retreatants is a clear witness of belief that all apostolic activity must be based on the Holy Sacrifice.

## Closed Doors

"While the West has given a definite European stamp to Christian dogma, liturgy and organization, at the same time the West has become an obstacle, hindering the Oriental from making his way directly to the supernatural content of the Gospel. However pure and intact this content has been preserved in the formulas, rites and ordinances of the Church, it has been so intimately connected with European modes of thought and ways of life that the Oriental mind has not been able to distinguish form from content. Consequently, with the Western form the super-national and supernatural content of Christianity has also been rejected. The very forms which had provided entry and victory for the Gospel in Europe must also bear a large part of the blame that the doors of the East have been closed for so long to that same gospel."

—Karl Adam.

## China and the Church

(Continued from page 4)

ple they are averse to speculation and as a nation yearn for the world of the concrete. What is gained through the senses is very important to the Japanese. And the doctrines of the faith, clothed as they are in the speculative thought of the Greek philosophers will have to get new garments. Japanese etiquette is not unrelated to the national family solidarity. To Western eyes much of the formalism in the daily life of a Japanese is meaningless, but a complete and absolute mastery of it will be necessary for us if we are ever going to be able to penetrate into the homelife of the Japanese family. Unlike the Western family, whose unit is the parents and children, the Japanese family includes parents and great-grandparents, the living and the dead, and the unborn generations to come. This results on the part of the entire people a great reverence for age and a national love of children, more intense and complete than exhibited anywhere in nations of European culture. Adaptability is a trait everywhere exhibited in Japan, the art of compromise is here carried to extremes and one is amazed to the extent which they carry contradictory opinions around with them. This characteristic is not conducive to Christianity, with its absolute standards. Both the national conservatism and power of assimilation are based upon their religious experience, and in this they bear a marked similarity to other Orientals. Father van Straelen feels that the Japanese predilection for sacrifice and contemplation offer easy and sure routes by which we can reach the common Japanese soul. It is our monasticism and mysticism which appeals to their mind.

I would urge anyone desiring a good introduction to the East to acquire this book. Father Van Straelen has succeeded in bringing alive the problems which confront us, he doesn't minimize their extent, but he doesn't feel either that we can't measure up to their challenge.

### Robert Farren

Selected Poems by Robert Farren.  
Sheed & Ward, New York. \$2.50.

For this volume Mr. Farren has chosen from four of his previously published works the poems and translations which he wished to appear in collected form. There is a generous sampling of his poetry in this small book, ranging from his gay love poetry to meditations on death. Some of the most successful of the poems which appear are his transcriptions from the Gaelic—he has presented these in a most pleasing manner and his own originality is apparently in many of them. Mr. Farren displays a versatility of expression, particularly noticeable in his selections from "This Man Was Ireland," where he moves freely from the profound to the tenderly comic. His love poems are delightful; light or passionate and rich with exuberance. Wit and humor flashes through a large part of his work—in his mock despair at the sad lot of a teacher, his carefree dirge of love betrayed. His children and his wife are his heart, God his center, a fact which makes of his re-

## Chaucer

(Continued from page 4)

their astrolabe through the quiet evenings in the home in Kent . . ."

The core of the book, however, is the emphasis which is given to the prayers scattered throughout the body of Chaucer's work. This emphasis brings out a fact, too often lost sight of in studying his marvelous, racy portraits of humanity. Chaucer was a man of his age. He lived in an age of faith when Christ in His Church was the very center of existence, and the poet, unlike many of us today, was comfortable in his age. He was not torn by conflicting ideologies, by social ferment, by a spirit of unrest. It is necessary to see this to fully understand his work. It has been pointed out by critics that an artist today is, more often than not, forced to choose a political viewpoint which possibly may have a detrimental effect on his creativity; if he is able by tremendous struggle to dissociate himself from any and all camps, he may then encounter the danger of putting himself outside his time; his self-enforced objectivity endangers knowledge, just as participation may destroy necessary objectivity. Chaucer walked no such tightrope as this. He knew where he was and he knew where he was going. And it seems that this is an integration which Sister Madeleva has made implicit in her study, and one which is particularly apparent as you read her discussion of his "ABC," his devotion to Our Lady, his deep interest in Boethius' "Consolations of Philosophy," and his famous penitential retraction of all his work of a secular vein, wherein he passes moral judgment on his own writings.

That Sister Madeleva is an able Chaucerian scholar is evident in each of these commentaries. Because she knows her material so well, and because she is a poet of distinction herself and a writer of considerable skill, you are convinced of the logic of her conclusions and seduced into dragging out the dust-covered copy of the "Complete Work" to take a fresh look at Chaucer's unparalleled parade of humanity. If this, as I should guess, is Sister Madeleva's purpose in publishing her studies, she has succeeded admirably.

Betty Bartelme.

ligious poems something quite out of the ordinary. Not a great poet, Mr. Farren, but an exceedingly readable one, with a whimsical turn of phrase, a high-handed humor, and the artist's inner eye for loveliness.

B. B.

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