

Vol. XX No. 7

FEBRUARY, 1954

Subscription: 25c Per Year

Price 1c

The Pope And Peace By Dorothy Day

On New Year's day I began to read the Pope's Christmas message which was printed partly in the New York Times, and noticed that directly under his message, on page one, column one, the Soviet wishes world a merry Christmas. the Christmas, the broadcast said, always conveys the finest cherished hopes of plain people and their deep rooted faith in the possibility of a peaceful happy life, but no time in the past few years has the conversion of that possibility into reality been so close and so real as at the present time. The broadcast added that certain "governments of the west have been forced to pay heed to the popular demand that the spirit of negotiation pre-vails over decisions based on

More than half the Pope's message of 5,000 words was discussion of the materialism that results from technological progress and particularly from the "spirit which finds what is to be most highly prized in human life is the advantages that can be derived from the forces and elements of nature."

force.

The Times went on to say, that the Pope's message was one of the loomiest of modern times. He is such attisfied with the progress

is peace and regards what we have as a very fragile affair. "Many people were astonished that the Pope did not speak of Catholics who suffer persecution behind the iron curtain except for a brief reference to them in the blessing which concluded the message." Perhaps the Holy Father thought the persecuted ones were in a better spiritual way than those who were living under the materialism of the west.

There were two columns of excerpts of the message and they were most provocative of thought. They were about work and leisure, the nature of man, the need for and the blessings of technological advance but also the futility in placing our hopes in these, and the dangers of men becoming spiritual pygmies, the need to do away with the inequalities in living standards and the fallacy of hoping to gain peace by raising the standard of living and increasing productivity.

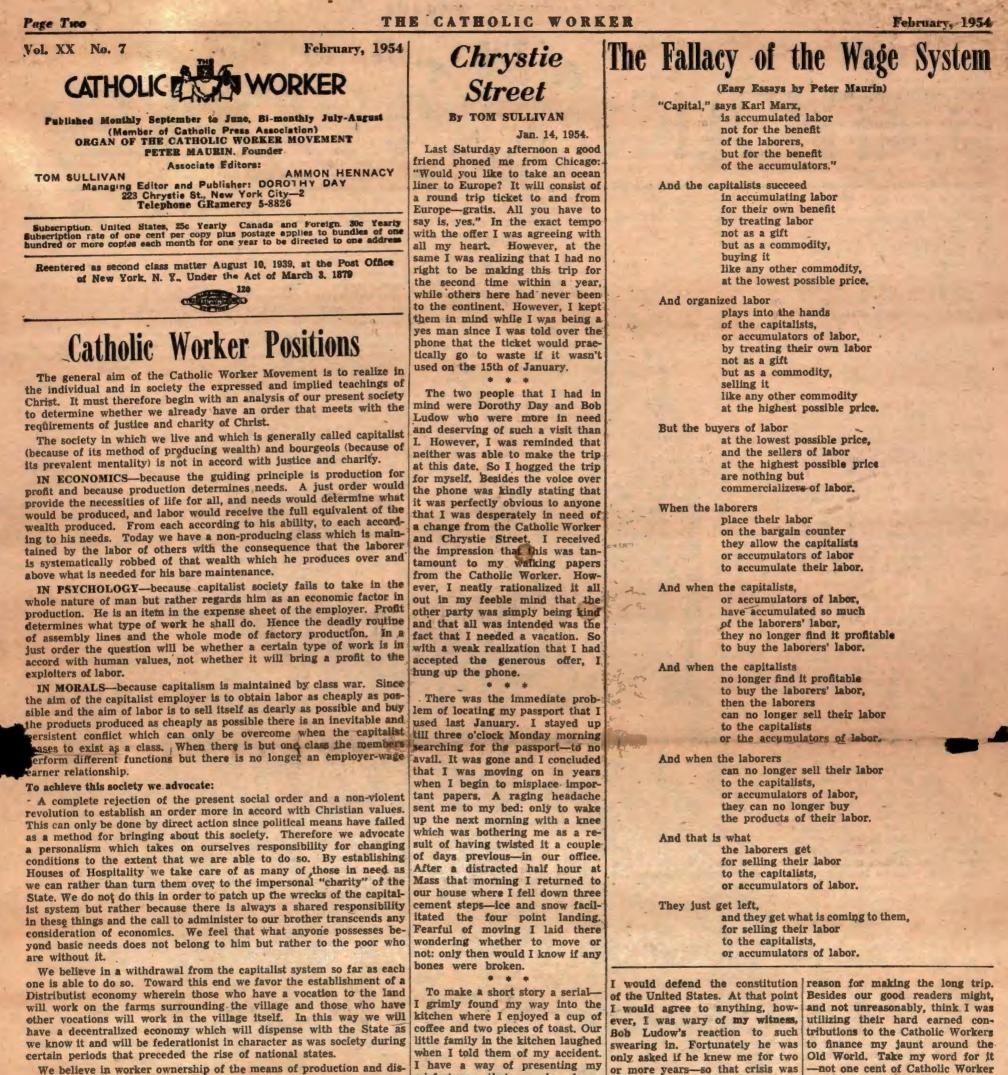
Pope Pius said many of the things we have been saying over and over again in The Catholic Worker but the concluding paragraphs of the Times two columns, dealing as it does with Utopias, authority and State, might seem to be especially for our meditation. As we are told by St. Peter to be ready to give reason for the faith that is in us. I must in all humility as publsiher of the Catholic Worker, try to comment on it and explain again what anarchism and pacifism means to me, and what I think it meant to Peter Maurin. Bob Ludlow and Ammon Hennacy can speak for themselves. We have often enough been accused of taking quotes out of context, or taking what words appeal to us, or agree with us. Here are the Pope's words which seem not to agree with us. "The Christian statesmen does not serve the cause of national or international peace when he abandons the solid basis of objective experience and clear cut principles and transforms himself as it were, into a divinely inspired herald of a new social world, helping to con-



Receive, O Simeon, him whom more stores to coming a child, below the clouds laying down the law, becoming a child, and obeying the law. He it is who uttoreth the law. He

hath become incarnate for our sakes and saved man. Him let us worship.—From Vespers, Presentation of our Lord—Byzantine Liturgy.

certain. He is guilty of this fault rest of France and her opposition It is thrust upon one by ability and present day, Don Luigi Sturzo, in the past and the present mayor of who thinks he can experiment with to a united Europe. But my comrecognition of that ability by oth-Florence, in the present from all the social order, and especially he ment will be in reference to our ers, as it was in the case of St. Peter, St. Ambrose, Pius XII and account of him, was pushed into who is not resolved to make the own attitudes to the State and its authority of the state and the ob- laws. so on. office. servance of its laws prevail among Our Lord said, "He who will be In Christian statesmen, where The problem of authority and freedom is one of the greatest all classes of society. It is perhaps the leader among you, let him be there are such, then it would seem necessary to demonstrate that the servant," and on washing the necessary to cultivate humility, problems of the day, Russia cerfeet of his disciples, "As I have done, so do ye also." "Christ beweakness in authority more than courage, holy indifference, holy tainly cannot be accused of lack of any other weakness undermines poverty, in order to fulfill one's authoritarianism. Though they may the strength of a nation, and that high office. And perhaps one would be said to be "experimenting with came obedient unto death, even to the weakness of one nation brings the death of the Cross." Be ye subnot stay in that office long. To lead the social order," they are certainby example rather than by law iy resolved to make the authority with it the weakness of Europe and ject to every living thing, St. Paul imperils the general peace." seems to have always been the of State and observance of the says. Christian way. St. Francis, hum- laws prevail among all classes of Observation is made in the New To be a follower of Jesus, one York Times that is thought atwould certainly not seek after au-bliest, poorest of men, was pushed society. The Soviet union is no fuse even more minds already un- tention is being called to the un- thority, or look for political office. into a position of authority. In the (Continued on page 7)



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

misfortunes that people always laugh and I have to laugh with breached. . * them. However, Bart and several others agreed that such an acci-

During my comings and goings to the detectives and the passport divisions, I would frequently come across individuals going to and from their daily jobs. Each one 1 would look at made me more and more uncomfortable about this stroke of good fortune that I have had upon visiting Europe and the vacation incurred during the winter months. Since I sincerely felt that these are the poor souls who should be having the opportunity to get away from their jobs of drudgery and off for a vacation to the Continent. Despite my feelings on the matter, I wasn't so rash as to propose such a trip to one of these strangers as I passed them by. * * *

funds will be used in this manner. My trip will be fully financed by sources completely outside of Catholic Worker Funds.

. . . While I have been mulling over places to visit in Europe, Dorothy came up with suggestion that visit the Catholic Worker House of Hospitality in London. Also that I visit Peter Maurin's brother who belongs to the Christian Brothers in Paris, plus a trip to Peter's birthplace in Southern France. In one sense these suggestions give a validity to-such a long journey overseas. Thus, I will be sort of traveiling in an official capacity as a representative of the Catholic Worker. Those poor people on the other side of the ocean will get a glimpse of a truly fragile instrument that is operating on this side of the big pond. I have a sincere dread of palming myself off as a member of the Catholic Lay Apostolate in this country or any other.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who created all mankind in His image and who offers redemption to all. Man comes to God freely or not at all and it is not the function of any man or institution to force the Faith on anyone. Persecution of any peoples is therefore a serious sin and a denial of free will.

We believe further than the revolution to be pursued in ourselves and in society must be pacifist. Otherwise it will proceed by force and will use means that are evil and which will never be outgrown, so that they will determine the end of the revolution and that end will again be tyranny. We believe that Christ went beyond natural ethics and the Old Dispensation in this matter of force and war and taught nonviolence as a way of life. So that when we fight tyranny and injustice and the class war we must do so by spiritual weapons and by non-cooperation. Refusal to pay taxes, refusal to register for conscription, nonviolent strikes, withdrawal from the system are all methods that can be employed in this fight for justice.

We believe that success, as the world determines it, is not the criterion by which a movement should be judged. We must be prepared and ready to face seeming failure. The most important thing is that we adhere to these values which transcend time and for which we will be asked a personal accounting, not as to whether they succeeded (though we should hope that they do) but as to whether we remained the desk clerk asked me to sign besides seeing Chartres. However, true to them even though the whole world go otherwise.

bowl of soup. Thus the sidewalk was diligently cleaned of ice and snow.

dent should not happen to the

Ambassadors of Christ who would

come to us for their afternoon

*

That afternoon I found my way down to the passport bureau where I was told that I would have to fill out the forms for a duplicate passport. I was also instructed that I had to notify the local police department that the passport was missing or stolen. The detectives were properly unimpressed and yawned at such stupidity. However, I went through the routine of making the report, at the same time feeling that it was all some sort of a game that our en-

tire society was engaged in. I made the report as a matter of form and they made their notation of the situation.

My return to the passport bureau was greeted with a sigh and lous to visit the Louvre in Paris. several papers and to swear that this didn't appear to be sufficient

One of the worst features of this trip was that I didn't have the vaguest idea of where I intended to go in Europe. Although, I have always wanted to return to Italy after my first visit and I was anx-

Friends and relatives have been so kind towards my current -trip (Continued on page 8)

"Property Is Theft"

Tell me, where does your wealth come from? You owe it to another? And this other, to whom does he owe it? To his father or grandfather, you say. Will you now, in tracing it back, argue that the wealth was earned in a just way? That you cannot do. On the contrary the beginning, the root of it, lies necessarily in some injustice. Why? Because at the beginning, God did not make one man rich and another poor. He did not make exception by showing one the way to treasures of gold and hindering another from finding them. Rather he left the same earth as a possession to all. Then if this is the common property of all, from where have you so many acres and your neighbor not a clod of earth? My father bequeathed them to me, you answer. From whom did he inherit them? From his ancestors. Surely if you go back, in every case, you come to the beginning. Jacob was rich, but his possessions were the wages of work. Riches have to be won in a just way. Nothing stolen should cling to them. Of course, you are not responsible for what your greedy father scratched together. You possess the fruits of robbery, but you were not the robber. Even granting that your father did not commit robbery, but that his wealth grew somehow out of the earth, how does it stand then? Does that make wealth into something good? By no But it is not something evil, you say. You are not greedy means. if you share with the needy, then wealth is not evil; but if you do not, then wealth is an evil and dangerous thing. Yes, you reply, if a man does not actually commit evil, he is not a bad man, even if he fails to do good. Good. Is it not doing evil, when a man is lord over all things for himself, when he wants to enjoy communal things on his own? Or is not the earth, and everything in it, the property of God? Then if all we possess belongs to God, it belongs also to these who are brothers with us in the service of God. What belongs to God the Lord is all common property. Or do we not see that it is kept so in any great household? For example, all get the same quantity of bread, for it comes out of the stores of the master; the house of the master is open to all. Also all royal property is common property, and towns, markets and sidewalks belong equally to all, we all share them. Consider then the economy of God! He made certain things common property that mankind might be shamed; for instance, the air, the sun, water, the earth, the sky, light, the stars-he shares them all equally as among brothers. He gave all the same eyes, the same body, the same soul, the same image is in all. Out of the earth, from one single man he made all things arise, he allotted us all the same house. But all that did not help us. God also made other things as common goods, for example, the baths, the towns, the squares and streets. And it is to be noticed there is no quarrelling over such communal goods but there is peace. But as soon as someone tries to draw something to himself and make it into his own private property, then quarrelling begins, almost as if Nature herself was enraged that, while God wants to keep us peaceful by every possible means, we aim at a separation from one another, at appropriation of separate property, at pronouncing the cold words "Mine and thine." From there on arises struggle, from there on all baseness. But where these words are not uttered, struggle and strife do not arise. And so community of goods is a far more suitable mode of life for us than private property and it is natural. Why does no one go to law about the mar place? Because it is the common property of all. About houses and money on the other hand, we see lawsuits without end. What is essential to us lies all for common use; but in the smallest things we do not observe this communism at all. For that reason God in his care gave us every necessary thing as a common possession, that we may learn therefrom to hold other things too in a communal way. Yet we do not want to learn even that way! -But to come back to your answer: How can you think a rich man is a good man? It is impossible; he can be good only when he shares of his wealth with others. When he does not possess, then he is good. When he shares with others, then he is good. As long as he simply possesses, he cannot be a good man at all.

St. John Chrysostom (from the Twelfth Address on the First Letter to Timothy).

The 'Times' and McCarthy **By MICHAEL HARRINGTON**

We are profoundly in the debt | surprise. After a long period of at Fort Monmouth.

the fact that Senator McCarthy rity program itself. failed to turn up one significant instance of espionage-or even of "potential espionage"-came as no

Autobiography of

of the New York Times. In a se- sensational headline promises of ries of articles by Peter Kihss new spy rings and friends of the last month, the Times gave a de- Rosenbergs, McCarthy himself adtailed and documented account of mitted as much. But it was in anthe loyalty and security situation other aspect of the Monmouth case that the Times was so valu-The Times' documentation of able-that of the loyalty and secu-

This program has nothing to do with McCarthy. It is part of the day to day administrative apparatus created by Truman and refined by Eisenhower for the pur-

La Casita de San Jose

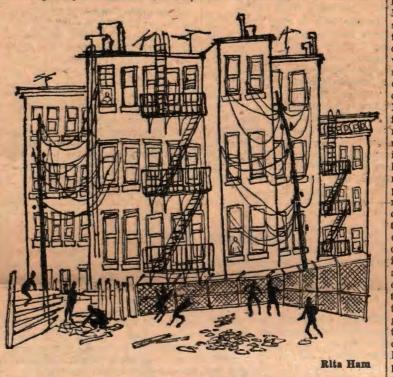
By EILEEN FANTINO

found Mary Ann and me sitting in the remaining two chairs of La Casita de San Jose, watching the flakes drift in through the broken panel next to the front door. Paquito and Frankie were sawing and hammering nails into old pieces of wood, building a sturdy wall against the elements. We sulked. Every time the place gets knocked apart the boys are so afraid we'll have nervous breakdowns they can't get the wood gathered fast enough to start repairs. The wind swept in and the snow thickened but on they worked. This was the third attempt. Twice before the wooded panels had been kicked in, like the glass before it.

While they were working, a man came to the door and began to talk to us about his wife who had just died. He cried as he told us that he had been served with an eviction notice for nonpayment of rent. He had been to a Veteran's organization and the City Welfare told to get a job immediately. The near the Subway and buys gro-

which stated that unless we had the boarded windows fixed with glass at once the landlord would have the work done and charge us \$200. The place was unoccupied for years before we took it and had been a complete mess. Now wooden boards were offensive in a neighborhood where real housing violations could be counted by the hundreds.

scene of our drama. It turned into a three ring circus. The landlord's agent's lawyer (we had none) was very uncomfortable when he heard about our work, and was trying hard to find a solution to the problem. He suggested our putting in glass and taking out insurance, but soon realized that after the first smash it would be canceled. The agent would not be moved and suggested that we leave as soon as possible. Mary Ann began to tell him about a boy who broke into the store just before Christmas and Dept. asking for help but had been took a load of toys. He shines shoes



and he seemed unable to cope with anything. After 28 years of satisfactory payment of rent he was landlord. We explained the procedure in eviction cases. He kept crying and showing us pictures of his wife. We recognized her as a woman we had met often on the street returning from her job as a maid in a luxurious downtown hotel. She always had something cheering to say and had offered to bring the children left over cake from the hotel kitchen. The "business is business" attitude of landlords especially in slum areas is unbelievable. After having received profit for 28 years he could not help this man through the most difficult trial of his life.

We had our own experience with eviction notices at The Little House of St. Joseph that very week. Our case went to trial. We were accused of non-payment of

death of his wife had shaken him | ceries for his mother with his earnings. Every time he takes something or breaks into the Center he waits for us on the street days being put out of his home by the later and confesses. He's a generous, warm child so overwhelmed by poverty that a barrier between him and some toys or clothes is something to destroy. That's how the windows got broken. One whole glass panel was smashed during a fight late at night outside the store. A man fell through the glass. We tried to explain that this was not just a case of keeping real estate pretty. The lawyer could restrain himself no longer. He turned to the agent. "I'm saying something, and I'm saying it out loud . . ." and blasted away. He got the agent to agree to allow us to use wood instead of glass, providing that we painted it. He pointed out that the sewage charge on our water bill was not chargeable and illegal according to a previous court session. There had been pose of keeping Communist spies rent and a water and sewage bill. no mention of sewage charges in

The first snowfall of winter but was returned with a letter the eviction notice fee and told him that he was sending us his own fee as a donation and would do all that he could to raise money for us. When we told our story to the judge the court stenographer thought Mr. Cohen was our lawyer instead of the landlord's. We wonder what the boss had to say the next day.

> Louie had joined the paint crew and was slapping maroon paint on The Harlem Courthouse was the the last few boards. Flakes of snow blew into the paint but they wanted to finish. The shaky work table got a coat too. A friend arrived with a-load of old clothes and by unanimous decision the children agreed that the painters should get the precious starehed shirts in the package as a reward for their undaunted courage in the face of great hardships.

One small friend named Ephraim with doe-eyes peering through straight black hair that falls down over his face, asked for something for his mother. He told us his story. She has to go out looking for a larger apartment and has no coat. His family of twelve live in three small rooms. They sleep on the floor. The father has an injury and can't work. Two of his sisters were with him. They were out in a snowstorm with no socks on. There were children not going to school because they have no warm clothes. Even the families in which the father is working have difficulty maintaining a living standard much above this. From the decaying buildings in which they must live, buildings crawling with ver-min and rats, literally falling to pieces, the landlords collect their rent. Those to whom the collecting of rent is a source of great wealth take food from the tables, warm clothes from the shivering children, maim sensitive human beings by want and despair. They are not alone. We wonder if even our churches are not shutting out the problem of extreme poverty r their enthusiasm for building pro grams, and orderly parish activities which have little or nothing to do with the works of mercy. We have seen cases where the very poor feel ill at ease in church and stop going because they are conscious of the difference in appearance between themselves and the other parishoners. If we close our eyes to the urgent needs of the poor, we must admit that we are failing to live as Christians.

The City goes on quibbling over political issues, huge roads and expressways are built throughout the state, like glant arteries sapping blood from the hearts of the poor. Money is found for everything, but low rent housing projects are cut and delayed. The city is well defended from potential enemies at the cost of millions but the sub-human standards of living forced on the poor is as much an accepted part of the scene as Rockefeller Center. Our free enterprise economy is sustained by the near slave wages paid for the labor of poor, while we strain to convince the world that we are the most civilized nation in existence. We dazzle visitors with our architecture, our "culture," but what our slums speak for our humanity

ACAP A 11	out of government. The Times	The rent had been paid on time	our lease He got him to waive	is the loudest cry of all. It is easy
A Catholic Anarchist	offered ample confirmation of the			to say of the poor "They are used
by Ammon Hennacy	often made charges against this	that point of view after the war.	it was "we" who put the Commu-	to the Alanse doubt have initiations
328 Pages, Illustrated	program: that it is based on anon-	Another man was charged with	nists in jail, "we" who started the	they're lazy; I worked hard to get
	ymous accusation, guilt by associ-	having belonged to the Young Pio-	loyalty and security program, etc.	where I am; why don't they stop
Indexed		neers, Communist Youth group-		having children if they can't af-
Introduction	the past of many individuals.	in 1933! In still another case, sym-	The defense against witch-hunt-	ford them," and all other attempts
by Dorothy Day	Thus, one man was charged with	pathy for the struggle of the Ne-	ing is to boast that you started it!	to justify the accumulation of
A penetrating presentation of		gro people was somehow wound		wealth at the expense of the masses
what happened to the body and	Lerner. This was considered to be	up in the charge of subversion.	serious. It is that so many of the	of desperate people throughout
within the soul of a man who	a factor making nim a "security	The Times has documented a	men charged at Monmouth seemed	the world. It's easy to say these
refused to register for two wars,	criticize in May Lamon's thinking	sad, sad fact: that the slander of reputation, the assasination of	libertarian promise of their per-	things at a bridge game, but not
has been a tax-refuser for ten		character, the destruction of ca-		
years, and tries to carry the		reers, is not the property of Mc-		
same uncompromising loyalty		Carthy alone. It is part of a pro-		
to the Sermon on the Mount		gram instituted by a liberal ad-		
into every area of his daily life.	thing, and to equate Lerner with	ministration (the "Fair Deal") and	presumably if the instance cannot	(La Casita de San Jose a conter
Paper, \$2; Cloth, \$3. Twenty cents for mailing	subversion is another, Indeed.		be explained, the accused admits	
charges. Copies mailed out		But in the reaction to these kind		
Jan. 30. Mail all orders to		of revelations is an even more		clothing for children and adults.
Libertarian Press, Box A, Glen		disturbing element. First, that the		Please send contributions to Eileen
Gardner, New Jersey.	ion, but he was also one of Those	Democratic, liberal-labor line is	The Times has documented the	Fantino or Mary Ann McCoy at
	liberals who decisively broke with	increasingly becoming a boast'that	terrible extent of the problem.	the above address).

BOOK REVIEWS + + **Dwight MacDonald Cramped Quarters** Sherwood

MacDonald, Cunningham Press, Alhambra, Cal. \$2 paper, \$4 cloth. Reviewed by Ammon Hennacy.

"Only those who are willing to resist authority themselves when It conflicts too intolerably with their personal moral code, only they have the right to condemn the death-chamber paymaster."

"The primacy of the individual human being must restore the balance that has been broken by the hypertrophy of science in the last two centuries. The root is man, here and not there, now and not then.'

"The locus of value-choice (and hence of action) lies within the feelings of the individual, not in Marx's History, Dewey's Science, or Tolstoy's God."

"Bleak conclusion . . . I must confess that I myself now line up with the West in the cold war and probably will continue to do so when and if it becomes hot out of disillusion and despair rather than illusion and hope."

A rereading of these four quotations from the author at least four times will prepare the reader, and perhaps Macdonald himself, for a beginning so as to understand how a brilliant and honest writer left the fleshpots of Luce journalism and the inkpots of splinterism for the pacifist and anarchist dream-and how he became a Tired Radical.

However, this denial of materialism and the refusal to accept the illusion of Progress; this recognition that the State is the enemy of man, and the acceptance of the Personalist approach places facdonald on the right road.

He said that he did not "recogthe overlordship of God any re than of History or Science or the Unconscious . . . because it

is complete To live in a con-tinual state of tension and contradiction . . . not the object at rest but the Gyroscope, which harmonizes without destroying the contradictory forces of motion and inertia, should be our model."

This unstable gyroscope nightmare is the portion due those who travel without God. I, too, was a radical who fought the lonesome fight, deserted by comrades, until in solitary I found that True Rebel: Christ. God is defined by Gandhi as Truth and by St. Francis as Love. A true Radical and a true Rebel who is too proud in his intellectuality to kneel to God is that much less a Radical and Rebel than he would be if not depending on his own smartness. This I learned too in forty years of radical activity. With an approximation of voluntary holy poverty to those who seek sincerely and continually comes the inspiration of that Grace which decides mysteriously in the heart of man which road he should travel.

which we are faced that counts. Che root may be man, but just as the sunflower rooted in the earth faces the sun, so does God give a direction to the face of man away from World Wars and atom bombs, and toward that phase which Macdonald quotes approvingly from Tolstoy, "What Should a Man Live By?" With this introduction to the problem it should be explained that the two essays of this book were written in POLITICS, a magazine he founded, in 1945 and 1946, when in the reaction against the atom bomb Macdonald was weaned from his Trotskyite sympathies to assert the full pacifist and anarchist position.

THE ROOT IS MAN, TWO ES- trasted with the nominal KKK SAYS IN POLITICS, By Dwight spirit that swept this country in the twenties and which even today in the McCarthy-like hysteria builds toward that terror which we decry on the part of Communists.

There is this truth also that "if everyone is guilty, no one is guilty," for there must be responsibility on the part of those who definitely are a part of persecution and of block-busting and atom bombing. So the author places Roosevelt, whose unconditional surrender policy hardened German resistance, and Eisenhower's Order of the Day, Oct. 12, 1944, of no fraternizing, where seldiers buried food in the ground which was left over from their dinner while starving children stood around, in that responsibility of individuals which must not be thinned out to mean nothing. For bombs do not drop, or gallows hang, or ovens burn; in the words of Tolstoy, these things are done by men, and when men recognize their responsibility they will cease doing these things.

In The Root is Man Macdonald shows how he left the Trotskyite and Marxist analysis and remedy because "capitalist contradictions conduct one not to Socialism but to Bureaucratic Collectivism."

Although he ends up as a tired radical the author makes this important distinction between Progressives and Radicals. He states that the Progressive believes in material progress and that the atom bomb is a perversion of a good thing. Here we find Communists, naive-and most pure-form. The

(Continued on page 6)

Anderson Letters of Sherwood Anderson,

Selected and Edited, with an Introduction and Notes by Howard Mumford Jones, in Association with Walter B. Rideout, Little, Brown. \$6.00. Reviewed by Michael Harrington.

At the age of forty five, the manager of a small Mid-Western paint factory, Sherwood Anderson, broke off in the middle of dictating a letter and went out to seek, and to write. In many ways, this act, bold, impetuous, and curiously naive, could stand as symbolic of a peculiarly American attitude. The Englishman would have kept the job and written; the Frenchman would never have been the manager of a paint factory; but Anderson, the American, set out to face experience and to convert it to truth.

Many critics-Rahv and Trilling, for instance-have pointed out the almost quantitative obsession with experience which appears in American literature. It is an enthusiasm, a trust in reality and in the individual, that marks our writers from Melville and Whitman on. This tradition has often been contrasted to that of Henry James, yet even in as anglicized a writer as the author of Wings of the Dove, it is still present. Anderson, I think, personifies this in its most

(Continued on page 6)

FABULOUS ANCESTOR by Don- | front house of hospitality and to ald Demarest. J. B. Lippincott the struggle for social justice Co., Philadelphia. \$3.50. Reviewed by Elizabeth Bartelme.

Donald Demarest, in Fabulous Ancestor, has concocted what he describes as "not a novel . . . not non-fiction . . . If you must have a label . . . a Legend." This private myth, though largely autobiographical, has its epic figure, Mr. Demarest's fierce and charming greatgrandmother, whose youthful beauty was New Orleans' boast, and whose Creole pride intimidated her enemies-Yankees and daughtersin-law alike.

Truly, Granny was a formidable personality. She ate, talked and prayed (usually aloud) incessantly. She shook out the sachets of her carefully preserved memories of the "War between the States" daily. Her husband had borne the uncommon title of "Jack O'Diamonds," and his Yankee birth was one of few calculated vaguenesses of Granny's clear remembrances. She was stuffed with New Orleans lore and was herself part of it. Happily she had an imaginative young Blondel to store away and later sing, in this warm and gay re-creation, the fables she dropped About face! It is the direction in so lightly and spontaneously.

However, in spite of the matriarchal figure at the center, this is the narrator's story. "The boy," as dramatic intensity of the novel, or he is called, somewhat awkwardly, the straightforward development of throughout the book, comes from personality which characterizes autobiography. Were the book more the Philippines to visit his Creole relatives in New Orleans. All the taut, the delineation of theme sharper, Mr. Demarest's accompblandishments of the romantic city are displayed for his benefit, and lishment would be greater. There he himself is part of the enchantis also a lack of discipline in dealment; the fierce clannish pride so ing with the reminiscences which strong in children awakens with results in a confusion of the time his discovery that these people, sequence. One is not exactly sure this place are his. He is delighted whether events are taking place in with the coincidence of family rethe early thirties, or at the turn semblances, with tribal customs; of the century, which possibly can he cherishes an ideal in his dashbe traced to the fact that Mr. Deming Uncle Bob, a first love and a arest tells us that he relied on his secret one in his cousin Bette. The mother's as well as his own memmagic city opens wider to him as ory for some of his anecdotes. This. he finds a friend in the tailor, Mr. however, is a minor flaw, redeemed Ligurno, who allows him to take by the galety of Mr. Demarest's part in his feast for the poor. Fathstories; the major impression of the er Sebastian, the seaman-priest, inbook is one of zestful entertainment and of delightful people, well SS men recruited from the most troduces him to the wretchedness depraved criminals. This is con- of the Negro quarter at his waterchronicled.

among the fishermen. Nevertheless, the visit is more

than a sunny experience to be remembered only in crystallized perfection. It is a record of growth, of rebellion balanced by new wisdom, of illusions tossed away and verities established. Death and disappointment enter the picture. More important, love and warmth and security bless the Felicity Street people, drawing them close even in their quarrels. Mr. Demarest, having used the hours of the Divine Office as the pattern for his book, sums it up with the trusting prayer of Compline, and the fresh knowledge that what matters is "grace and grace, or as Granny's cook, Cleo the Gravy Queen, puts it, "love and Love."

There is no denying the freshness and charm of "Fabulous Ancestor." Mr. Demarest writes well indeed. His dialogue is deft, his characters memorable. Tante Bebe is as vivid as Granny. Father Dagobert's social talents are as wickedly dissected as his opposite, Father Sebastian, is displayed in all his grave holiness. It is therefore unfortunate that the author has not mastered form, and that his book suffers from lack of decisiveness in the' choice of a medium. Legend versity Press. Reviewed by George P. Carlin.

In 1729 Jonathan Swift, then the Anglican dean of St. Patrick's in Dublin who was later to become famous for "Gullivers Travels," wrote "A Modest Proposal for Preventing the Children of the Poor People in Ireland from becoming a Burden to Their Parents or Country, and for making them beneficial to the public."

Swift suggested sardonically that the food problem in Ireland be solved by selling the Irish children on the open market in London as food. He averred that they would be excellent as a ragout or stew. and added that he did not believe "gentleman would repine to any give 10 shillings for a good fat child." With mock economics he concluded that the scheme should appeal to many as "the money will circulate among ourselves, the goods (babies) being entirely of our own growth and manufacture."

The essay might be worth recalling today. For it emphasizes that hunger has been no stranger to the West. It is only within the last three centuries—particularly with the discovery of Americathat the West for the first time has been able to largely eliminate the periodic famines that swept Europe and often reduced populations by as much as an eighth.

The situation of Ireland when Swift wrote his "modest proposal" is similar to the problem in Japan today. Japan has 85,000,000 people on four tiny islands and due to immigration and tariff barriers erected by other countries cannot solve her food problem . . . And whereas Swift's proposal was made in satire to stir up the conscience of his English countrymen, far more fantastic and no less cruel proposals have been made by Westerners and written into law by the Asiatics.

Dr. Abraham Stone told the World Fertility Congress on May 26th that there were 638,000 abortions performed by the Ministry of Social Welfare in Japan in 1951 and probably an additional 100,000 unregistered abortions. (These figures were reported two years ago in the Catholic Worker, and repeated in several subsequent issues).

Dr. Stone termed this "drastic" and said that 750 centers are now being established in Japan for the "dissemination of information about marriage, eugenics, and family planning." In short, birth control clinics are now being set up by the government.

Catholics may well wonder how Dr. Stone was chosen to make a tour through Asia to gather the information above. He represented the World Health Organization of the United Nations, which paid for his trip. He is a director of the Margaret Sanger Research Bureau, which is one of the most active organizations for the spread of birth control.

"LAND FOR TOMORROW," by ment the Encyclical teachings in L. Dudley Stamp, Indiana Uni- the West on such things as immigration, and the repercussions have been felt in the East. Catholics have failed to show the Asiatics that the true way to solve the food problem is very simply to grow more food, rather than kill their babies.

Dr. L. Dudley Stamp's book 'Land for Tomorrow'' (Indiana University Press) is another addition to the growing library on the food and population problem. He is perhaps the world's leading authority on land use and is a professor of Social Geography at the London School of Economics.

His thesis in the book is that not only are there important undeveloped lands in the tropics and the arctic latitudes, but that many of the middle latitude countries such as the United States, Soviet Union, Canada, Australia, and the Argentine are vastly under-develored.

The Mississippi Valley alone could grow vast amounts of food to feed millions of people, Dr. Stamp says. Australia, almost as large as the United States and having only a tiny 8,700,000 people, has its whole vast North going to waste.

Dr. Stamp, like most other experts, advocates the removal of man-made barriers—such as the discriminatory immigration laws and tariff walls-and more efficient use of our present lands.

"Land for Tomorrow" belongs on the same shelf with "Let There Be Bread" by Robert Brittain (Simon & Schuster), which is being published in France with a preface by a leading Catholic scholar; the April, 1951 Integrity on the world food and population problem; "The Geography of Hunger," by Dr. Josue de Castro (Little Brown & Company); "Too Many of Us?" by Robert Nevett, (The Indian Institute of Social Research, Poona, India); the publications of the Food Research Bureau of Stanford University; and the many publications of the United Nations Food and Agricultural Bureau.

It is hoped that the subject will receive increased attention by Catholic scholars and writers, as it is very late in the day in Asia when both India with one-fifth of the entire world's population, and Japan with a poulation that makes her exceedingly more important than her small size would indicate, have reached the sickening decision that birth control is the answer for them and have further written it into a mandatory law and a major item of national policy.

George P. Carlin.



Bread in the Wilderness, by Thomas Merton, New Directions, 146 pages, \$6.00. Reviewed by John Stanley.

This is a song about reality. the real world in which God and His creatures sing to each other, and light is so bright that it is dark, and suffering is joy, and men live in liberty without the law; but

Fabulous Ancestor

The first essay entitled The Responsibility of Peoples shows that it was not the German people who exterminated the Jews but trained

The United Nations has the support of all people in the free world regardless of race, creed or color, and is the great hope of the West as an instrument to achieve peace in our time. Birth control has not only been condemned by Roman Catholics who represent a considerable portion of both Europe and the United States, but by men like George Bernard Shaw, and the leaders of the traditional Eastern religions. Mahatma Ghandi was unequivocally opposed to birth control, for example . . . It was surely wrong of the United Nations to lend its official prestige to this man.

The spread of the "good tidings" of our Blessed Lord by the missionaries in Asla is bearing relatively little fruit because of one primary thing: birth control. Catholics have failed to imple-

most of all it is a song about prayer and the immolation of self, and this is the theme of all the author's work — and his life. It is about the Psalms, about their spirit, their genius in assisting men achieve perfection and contemplation as they are chanted or recited in the Divine Office of the Liturgy of the Church. In this action man finds God and God takes His child to Himself.

Much of the writing in this book has a familiar ring to it because Father Merton seems to be filled with a holy zeal to respond to what appears to be a special vocation of helping to draw people to the love and service of God by making known the fact of the existence of the contemplative life, and that normally developed through pray-er and asceticism; "... we must (Continued on page 6)

+ FROM THE MAIL BAG + Letter from a Student **Letter from Hector Black** Resist Dear Mr. Frauenglass:

Primavera Alto Paraguay South America

At last I seem to have found what I sought for so long and my wandering is at an end. I'll be coming home once more next doctor-name it and we probably spring to settle my property and return here and will be able to say more then. We are closer to the Catholic Worker in attitude and ideals than to any group I know of and many of out practices are similar. (Incidentally, the CW is about the most widely read publication we receive). The Apostle's Creed is the center of yond that number it is difficult our life. There is no divorce or birth control and the families are large and most beautiful. We live in poverty with clay floors, mud and wattle walls (though we are making some houses of bricks which we make here too) and thatched roofs. They are quite beautiful. And we buy our wheat whole and grind and bake our whole wheat bread. One of the nice things, but also a difficulty in the labor it costs us, is that we must make most everything that we use. We grow our own vegetables, corn for men and chickens, mandioca (like potatoes) for men and cows, have our own pigs, cattle herds for milk and meat, make our own lumber for building and furniture, leather for shoes, etc., sugar cane for syrup and sometimes sugar, bees for honey and buy cloth to make our clothes. The main support comes from our industry of wood turning: small several expert craftsmen turn out beautiful hardwood bowls, plates, haxes, condlosticks, etc. We have to work six days a week and often have a few hours to do on Sunday, cooking or dishes, caring for the children, etc. It is the fullest life that I have ever known. The tice. people here are of all sorts. There

Lectures are held every Friday at St. Joseph's House of Hospitality, The Catholic Worker, 223 Chrystie St., at 8:15 P.M. Readers in the New York area are invited to attend these meetings and participate in the question period that follows each talk.

The speakers for the month of February will be:

February 5: Sam Weiner of the Industrial Workers of the World.

February 12: The Peace Pilgrim. February 19: Dave Dellinger

of the Libertarian Press. February 26: Theodore Brenson, abstract artist.

are people of eighteen countries, Jew, Christian, agnostic, atheist, Marxist, men who were tramps and alcoholics, factory workers, peasant farmers, coal miner, white collar worker, optician, tailor, mountain guide, social worker, minister, have one!

My work at present is teaching basketry to children two afternoons a week, gardening on two other afternoons and supervising their play the last two. Mornings I was in the garden but have been transferred to driving the wagon between the three villages. (There are three villages averaging about two hundred people in each. Beto have a personal contact with everyone. The three villages work together on all things practical).

Capital Punishment 334 West 54th St.

Los Angeles 37, Calif. February 1, 1954.

My Dear Miss Day:

.I have just written a letter to Governor Goodwin J. Knight requesting that he grant clemency to Wesley Wells. May I urge all your readers to do likewise.

Mr. Wells was sentenced to death for having thrown a cuspidor at a prison guard. The guard long ago recovered and is back at work. Because I am a Christian I am against capital punishment under any circumstances. Capital punishment has failed to protect the public, to prevent murder, or to rehabilitate the offender. It has instead succeeded in justifying the right to take human life, in breeding disrespect for the law, and in making miscarriages of justice irrevocable. Capital punishment is a barbarous and unChristian prac-

May I urge you and your fellow workers to request clemency for Wesley Wells before it is too late.

Yours for Christian peace. Donald A. Reed.

P. S. May I urge those of your readers who are interested in working for the abolition of capital punishment to get in touch with the AMERICAN LEAGUE TO ABOLISH CAPITAL PUNISH-MENT, 14 Pearl St., Brookline 46, Mass.

(Ed. note. Mr. Reed, a Catholic on War and Morality in the Los is intended for them. Angeles area. We urge any of our readers in the vicinity who are concerned with the moral problems posed by modern war to get in

1.50

Thank you for your communica-tion. By "remote field" I referred to the theoretical foundations of physics.

The problem with which the intellectuals of this country are confronted is very serious. The reactionary politicians have managed to instill suspicion of all intellectual efforts into the public by dangling before their eyes a danger from without. Having succeeded so far they are now proceeding to suppress the freedom of teaching and to deprive of their positions all those who do not prove submissive, i.e. to starve them.

What ought the minority of intellectuals to do against this evil? Frankly, I can see only the revolutionary way of non-cooperation in the sense of Gandhi's. Every intellectual who is called before one of the committees ought to refuse to testify, i.e., he must be prepared for jail and economic ruin, in short, for the sacrifice of his personal welfare in the interest of the cultural welfare of his country.

This refusal to testify must be based on the assertion that it is shameful for a blameless citizen to

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submit to such an inquisition and that this kind of inquisition violates the spirit of the Constitution. If enough people are ready to take this grave step they will be suc-cessful. If not, then the intelleccollege student and conscientious tuals of this country deserve nothobjector, is organizing a Council ing better than the slavery which

colored paintings and biting line drawings by George Grosz is now on exhibition at the Whitney Muan overcoat, almost new. seum in New York. Included among hem are some of the most violent. ly anti-war paintings of our time. In all of Grosz's work, the basic of social sin. image which predominates is that of the battlefield, of a torn and wounded earth covered with slime and men. Some of his line drawings are topical — the coffins of Karl Liebnicht and Rosa Luxemmurdered by the Friecorps after World War I, or of the hanging and beating of Wobblies in the United States. Ultimately Grosz's message lacks the humanity of great art because it is essentially negative and nihilistic. Yet as an expression of the profound despair of modern man in face of war in aesthetically vivid form, the Whitney retrospective is an experience which CW should not miss.

Here it is over a month already since I saw you last. I am here entrenched in bourgeois education, spending my time on Plato's Republic in Greek, Horace in Latin, Logic, general psychology, literature, Latin composition and natural theology.

I got home from Chrystie St. in 2½ days. I spent a night in jail year ago. Maybe I was in the in Pittsburgh, having been picked up at midnight for vagrancy. My cell was dirty and had bright terrified in a way, the way he told lights shining through it all night me about religious life. He wants and my plank was uncomfortable, so I lay there saying the glorious mysteries on my rosary till I fell asleep. The next morning I rose at 6:30, the cop det me out to wash up in a sink in the hall (my shoes were still off and I announced I was going to mass. After a few minutes I got a police escort to the nearest church where I stepped cheerily out of the car much to the scandal of 20 or 30 nuns who were marching in procession from their convent to the church. After mass I went to see Fr. Hugo who was most hospitable and with whom I spent two or three hours. He struck me as being an amazingly unaffected person-the sort of guy who wouldn't even say "hello" unless he meant it. There was no visible trace of eggheadishness or snobbery or a persecution complex or the reformer type about him. There was no intellectual air about him nor seemed there to be any attempt to be natural. He just seemed uninhibited and objective and realistic with himself.

I wonder everyday about you all back there, you, now and what you're doing, Beth, Tom, Slim, Rose, Veronica, Hattie, Big Tom, Shorty, Smoky, Joe Fratelli, Joe Cuellar, et al.

I read Eric Gill's Sacred and Secular and Penty's A Guildman's Interpretation of History, and now Mounier's Personalist Manifesto. Also a novel by Bruce Marshall, The Fair Bride, which is a somewhat terrifying story of a priest who leaves the Church to join the Republicans during the Spanish Civil War. In Plato we get a sheaf of questions to answer each week on the philosophy of the Republic and I find myself doing more thinking about Utopia than I ever did before. I write a whole page in answer to one question and Fr. Henderson writes "good but still superficial" on it.

I got my old job on the switch-Sincerely yours. A. EINSTEIN. board and the last two weeks worked 78 hours. I slept in a flop-NOTE: Mr. Frauenglass is a Brookhouse a little but now I have a lyn school teacher. room 21/2 blocks from school with private entrance for nothing. I'm **Grosz Retrospective** supposed to wash the floors for my rent but that only takes two A retrospective show of luridly or three hours a week and the landIady is always giving me meals and she gave me a suit and The place is a three-story wood house with only four people in it, me included. That is surely some kind I feel terribly confused and restless here. School is so far from life and there is no real society. I mean I talk and laugh with friends all day, but every once in bourg, German anti-war socialists awhile I get the idea that it's all a game and a sham. There is no real human contacts—we can talk all day about anything, but then you get tired and go and talk to somebody else or go home or to class or somewhere. So you never face anything or live anything or even know what life is or what you are or who your friends are. It's all some big game and it's a lot of fun and a lot of knowledge is given to you in school and it readers in and around New York absorbs you, but then it always happens that you ask yourself

what you are doing or trying to do and why you don't answer. In the middle of dozens of people, but there is no contact, there is just people laughing together, and listening to the jukebox together and drinking coke together. I think it takes a clean heart to know but what can you do if the rest of you is dirty and restless?

I was talking to a very good friend who entered an Order a wrong mood or maybe I was just startled to find we aren't part of one another any more but I was me with him, I know, but the way the phrases come out! It was all so snug, so complacent, so supe-rior, so comfortable. I know I'm egotistic and hedonistic as it is, what would become of me there? It seemed like some kind of spiritual business, a taking of both worlds, a removal from life that was terribly bourgeois. It seems so hard to face issues, to face life. to wrest with anything. It seems to me that all I'm doing all day is shadow-boxing. Someday I'm going to have to turn around and try to figure things out, but the prospect scares me and I kind of realize I don't have all it takes to figure things out. I wish I really believed that I have to go on event by event, day by day, and be content that I suffer because I can't see any plan or order.

I was down to The Catholic Library and there was an exhibit of Sr. Mary of the Compassion's paintings and I liked them very much. Fr. Hugo's Nature and the Supernatural is on the restricted list in the library at school. I gave the head of the religion depart-ment a copy of Applied Christianity, he never heard of it or Fr. Hugo.

The roommate of one of my friends is cracking up (trying to kill himself, etc.), and the mother of a girl I know well is a schizoid and they nearly locked her up. She's had 35 jobs in the past year. When I asked Fr. M. for permission to fast, he said no.

Woe to you, if you cling to passing things, for you will pass with them. Said St. Augustine.

My English teacher is known by his students as a "true humanist." They also admire his ability to drink beer. The other day he told us life is very boring.

The other night I went to the lake and sat on a rock in the water under a stone ledge and whispered 'God alone" to the stars and the lapping waves for an hour until midnight. Then I went home and read back copies of the Worker for another hour.

I wish I could touch life and live with people on an honest basis. I wish I could see God.

Now my relief is coming on this switchboard job, so I'll stop and go home.

How is Peter Maurin's Farm? 1 read what Tom wrote on me in the paper the other night and I felt homesick.

touch with him at his address.) **BOOKS ON THE RESTORATION OF LIBERTY** BY THE DISTRIBUTION OF PROPERTY

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201 Winant Avenue, Staten Island 9, N.Y.



Dear Dorothy Day,

I looked for my appeal in your October Catholic Worker but did not find it and was disappointed. My appeal was: I make rosaries for Missions. I asked for any type of beads, cast off necklaces, broken strings of beads, or broken rosaries, to remake into new ones to send where needed. I have made over 400. Would you please put it in the next issue?

Thank you.

Mrs. Clara Clark **Mercy** Home North Bend, Oregon

Dwight MacDonald

(Continued from page 4)

New Dealers, British Laborites, European Socialists, and Trotskyites and lesser splinter groups. Radicals are anarchists, conscientious objectors and renegade Marxists like Macdonald.

"The Progressive makes History the center of his ideology. The Radical sees evil as well as good at the base of human nature.

The Progressive thinks in Collective terms; the Radical stresses the individual conscience and sensibility. The Radical viewpoint is certainly compatible with Religion, as Progressivism is not."

"The liberals put their faith in social and economic reforms; these are being made, but often go hand in hand with moral barbarism."

These two quotations are from Macdonald when he was a clear thinker. His place is with the Radical and if he now detours in the Progressive fog he does so knowingly. It is not accidental that Teddy Roosevelt, Wilson and FDR all had their Square, Fair and New Deals, but also were the worst warmongers of their times. It was these good men who found a good reason for doing a bad thing that bad person would not have the intelligence to figure out.

In his call for a New Radicalism in 1946 he takes the pacifist anarchist position, but one of the points which he emphasizes is the very mistake that most radicals make: that of being conditioned to talk and talk but not to sacrifice comforts, jobs and social prestige. Readers wrote to him and he admitted that such a happy saint and rebel as Gandhi was permissible. What Macdonald disliked was what "the self-alienated he termed drudges of virtue or work."

The drudge is the man who is a cog in the capitalist machine. By seceding from the system and doing creative work you will have a uch smaller income, tag free if you work it right—and you will not need so much. As to virtue, "the greatest virtue is courage, for without it you cannot practice the other virtues," as Johnson told Boswell. As a free worker you can then develop many virtues that you never knew you had, and it

Father Merton has little of the those who use violence and terror running wild among the tombs in could be a happy rebel like Debs killing spirit of clericalism, which the ones who are most efficient in the moon-lit cemeteries of surrealor Joe Hill, or fighters like Mother has so eviscerated the spiritual life this respect will be called inhuman ism. Faithful to the instinct of Bioor who sacrificed their time and of the laity. He is hopeful that all by those who are less efficient. We the true poet they are unable to energy in the midst of every strugwho threw the first bomb and are seek their symbols anywhere save gle of the workers. The unions that rendering a service of praise to still making them have no excuse in the depths of the spirit where they built are now presided over to call others inhuman. these symbols are found. These by pie-cards with enormous sala-Chris ae rare and un Macdonald admits that a Third depths have become a ruin and a ries who are not in the least radi-Spirit. He feels an urgency for the World War of atomic nature would slum. But poetry must, and does, cal. and who support war and fulfillment of the mission of Christ, be the end of all of us. He really make good use of whatever it finds capitalism. this to be accomplished through NOTICE there: starvation, madness, frustra-tion and death." We radicals speak of the influknows that to trust our politicians love expressed in prayer and sacand diplomats instead of the ideals ence of the economic factor. And rifice - by all. Ammon Hennacy, roving edi-tor of "The Catholic Worker," which he formerly emphasized so And Thomas Merton has one This book appears to have been it is all too true right with us, for eloquently is weakness. To be sure more virtue, despite all those it prevents us from being true designed to reach a great many will begin his trip to the West he does it reluctantly. But why do strange noises about citizenship in people - with six bucks. It should rebels. Coast, first in Southern Ohio, it at all? He knows that the meth-There have been millionaire So-The Sign of Jonas, he loves liberty. not receive the criticism of some Dayton, Wilmington, Yellow Springs Columbus, Mansfield, ods of Gandhi achieved success. If cialists and Communists and Shaw "The law of Christ is the law of of Merton's past efforts of being we do not have the courage and died worth a million. But there is liberty because it is the law of poorly written and difficult to un-Akron. Cleveland. Detroit Ann spirituality to follow these methods love-which is to say that it is one thing that cannot be purchased derstand. There is more of St. Arbor, Lyons CW Farm, South when we know they are true why above all law, since love, being Augustine and St. Paul and less of and that is strength of character. Bend, Chicago, Milwaukee, not keep quiet in our shame? free, knows no compulsion . . . The Like bodily muscles that grow only St. John of the Cross in this than Madison, Mineral Point, Minne-Law of love is a law in the sense by being used, so this spiritual If a person believes in an idea some of the other things. It's an apolis, St. Cloud and Hutchinquality must be exercised. There and his daily activity does not that it is a standard, but it is not attractive looking book, full of son, resting up at Father have been idealists who have in a a law in the sense of a limitation. change because of this belief then striking photographs of a French Casey's. His further itinerary crisis shown this strength of char-It is an ideal, but it is not a rehe does not actually believe in the crucifix called Le Devot Christ; will appear in the next issue of acter, and who have realized that idea: he is just talking about it. striction: for love has no limits." there is a lavish use of white space the paper. We ask those interif we fix our sights high enough, And he quotes St. Paul: "If you are Where the Radical begins to sewhich, along with red and black every day is a day of decision. led by the Spirit you are not under cede from the State is the concern printing and the vermillion cover for dates further west, to Amthe Law . . . For you have been So today one who would be of each individual Radical. Macgive it a completely un-austere unmon Hennacy, c/o The Catholic called unto liberty." And the monk called pacifist and anarchist should donald has given a clear presentamonastic appearance. There were Worker, 223 Chrystie St., New cease to be a slave to The Amerition in these two essays. His essenof Gethsemani goes on to say that only a couple of typographical York 2, N. Y. can Way of Life. tial honesty is shown in that he liberating love is the fulfillment of errors. Gloria Tibi Domine!

We know that we should not make munitions or buy war bonds. Perhaps we may have to change jobs and be the only person in an office or factory who refuses to buy'a war bond or stamp. We may not actually be called to fight but most of us register our names for the draft. We kid ourselves by saying it is just a form, a gesture. Why do it then? If it is important enough for the government to have your name for war it is important enough for you as a pacifist and an anarchist to refuse to give them your name. Some of us have been CO's and many of us have supported those in prison, yet we continue to pay income taxes for bombs and

war. Why not realize that anything less than our ideal is our defeat? In a further definition of a true Radical, Macdonald emphasizes individual action rather than mass action, the positive reality of the pacifist anarchist position above that of being busy about many useless things which is today called activity with a capital A. The only deficiency in his description of a true Radical is, I suppose, that weakness which resulted in his becoming a Tired Radical. His name for it is moderation. A person, even a Radical, can be tolerant but that does not mean to be-wishy washy and sentimental and not know an issue when you see it. With Macdonald this disease has taken the form of choosing the lesser of two evils.

Many others beside him have said that Gandhi's methods worked against the British who had a conscience and a record of democratic procedures but now that we have had organized atrocities such as Buchenwald and the Communist purges only force to the utmost can be used against them. Macdonald is only coming in late to the performance of Super-hate. Exactly the same thing has been said about inhuman barbarians by each side in a war, only to see these same barbarians allies on opposite sides in the next holy war. The British today use wholesale terrorism in Kenya. We used it with our watercure in the Spanish American War, and all along in our violating trea-

There is no doubt that amongst of the best poets of our time are It is much better if a person

chooses to republish them, to reluctantly admit his choice of the West, yet also to say on the subject of religion when others thought it was odd because with his general ethical ideas he was not religious, "I'm beginning to think maybe it's odd myself."

There are few Radicals these days. One more on the side of the West won't be noticed, but one more Radical on the side of St. Francis, Thoreau, Tolstoy, Debs and Gandhi is needed. So come where you are most counted, Dwight! It is a happy company facing the dawn, who awaits you!

Psalms

(Continued from page 4)

enter into the mysteries of Christ not only sacramentally but also ascetically because the sacramental order is meant to be fulfilled by our application of the graces of the Sacraments to our own lives . . . This means that we share 10 Christ's Passion and Resurrection not merely in a hidden and mystical sense, but also by active imitation of His virtues. To enter into the Mysteries means to die, as He died, to the desires of the flesh and to rise to a new life in the spirit. This cannot be done without suffering and self-sacrifice.

"Jesus Himself made it clear that the ascettcism he demanded of His disciples was an essential condition of that union with Him in the Mysteries in which he overcame death."

In The Sign of Jonas, Father Merton expressed dissatisfaction with Seeds of Contemplation because it attempted to be wise without the wisdom of the Cross. This has been well corrected in this work; he insists over and over again that only by entering into the suffering of Jesus can we rise with Him to Glory; it is only through the loving flame of sorrow and affliction can we come to God and to our true personality. And for those of us who cringe at the invitation to suffer, it is pointed out that it is love that will give us the longing and the strength for this chalice; without the charity of Christ such projects would be insane and impossible and fruitless.

There is a lively section on will be done organically and not ties and flags of truce with the Blake and Whitman and D. H. Lawrence." The remark is percep-'Poetry, Symbolism & Typology," of the hot-house variety that wilts American Indians. Churchill used in which the author of Figures for in time of storm. it against the Irish with his Black tive, and it is often confirmed in an Apocalypse points out that our Although in his essay Macdonald Review Symposium. Trilling is and Tans. He it was who called age, " age, "... in which cosmic symbolism has been almost forgotten appreciates the decentralist posithis collection of Anderson's let-Gandhi a "naked fakir." He it was tion of Eric Gill, Borsodi and Kroters. who gloried in the massacre at For if Anderson failed complexand submerged under a tidal wave gard as a critic and as a writer. potkin, the idea of wanting to have Amitsar, and the shooting, of Inity by virtue of his naivete, he achieved a certain vision by virof trade-marks, political party but-Yet, what is to me his error, and your cake and eat it at the same dians from the mouths of cannon tons, advertising and propaganda time prevents him from underone that the intellectual is prone in the Sepoy rebellion was his patslogans and all the rest - is necestue of his purity. His reaction to standing the corrupting influence to make, an attitude which is overtern. sarily an age of mass psychosis. A the modern civilization which was of prosperity and the bourgeois ly neat, could never occur in a On the other hand, Rufus Jones, world in which the poet can find man like Anderson. life upon ideals. I have lived among growing up around him was simthe Quaker, went with a committee practically no material in the comple, direct-and well worth rememthe Molokons in Arizona and have Indeed, Anderson would conto Berlin in the late thirties to get mon substance of everyday life, bering. visited in British Columbia and approval from Hitler to feed the and in which he is driven crazy in studied the history of the Doukhoorphaned Jewish children in Gerhis search for the vital symbols bors there. They withstood persethe Law because it is the perfect many. The Gestapo interviewed that have been buried alive under cution in Russia for centuries but fulfillment of the Will of God. them and granted their request. a mountain of cultural garbage, within two generations they have The publication of this book Germans and Russians are human can only end up, like ours, in selflost their idealism through adoptcould be the occasion for another beings, just as we are. destruction. And that is why some ing The American Way of Life. attack from Rhode Island, for tal.

Sherwood Anderson

(Continued from page 4)

spirit of this tradition permeates | this volume of his letters. In these letters, there is an

inexhaustible will to tell the truth, to see, to explain. Whether Anderson is writing to a young college editor whom he met on a lecture tour, or, in the first flush of his enthusiasm with the world of letters, to Waldo Frank, the same quality predominates. In letters which begin in a most casual way, he may end by trying to synthesize all of his experience that derived from World War I.

Precisely because of this characteristic, Anderson's letters are extremely valuable in understanding the artist. They complement his personality as a writer rather than being subordinate to it. There is none of the studied consciousness which one finds in the correspondence of a Gide (whose every word is written for eventual publication). The same elan which carries through books like Winesburg and Dark Laughter is presented here, and it increases our knowledge of the man.

Yet there is a sense in which this very enthusiasm, this insatiability, contributed to Anderson's failure as an artist. The rush of experience is not in itself sufficient to the writer; nor is even the honest rendering of-his reaction to that experience. He must shape it, mold it, give it depth and perception. And if there was any exact location of Anderson's failure it was here. When he succeeded, the result was Winesburg, a novel that will be read and reread in the years to come. When he failed, his intellectual attitude was simply not up to assimilating the experience. Such a fault was the destruction of a man like Thomas Wolfe. Anderson did not have it to that degree, but inasmuch as he did, he failed. Yet the failure was significant and important because it was that of an honest man of great integrity, and one who did often succeed.

In an essay on Anderson, Lionel Trilling identified his tradition as 'a very old tradition, for the Essenes, the early Franciscans, as well as the early Hasidim, may be said to belong to it. In modern times, it has been continued by

Thus, he criticizes Debs for seeing only the economic side of the social problem: "The fact that working men have been robbed is something. But it isn't the money robbery that counts most, I think. Where we are all most robbed is in the dreadful decay of taste, the separation of men from the sense of tools and materials."

Another letter: "I have already found out that what I am after is going to take a long time. I wanted to get the beauty, the poetry of the machine, but at the same time its significance to labor. I have the feeling that the whole tendency of modern industry has been rather to dehumanize people. I felt that if I could go into the factories and stay long enough, I might begin to write, feeling as one of these people, my whole purpose being to give finally an expression, not about these people, but out of them."

Or again: "It was at about this time that I got the notion that the real story of America should be told from the inside of a factory."

It is here, I think, that Anderson joins a much greater tradition than the American one which I described at the beginning of this review. Trilling rightly identifies it with the early-Franciscans and Blake and the rest. Yet, I think Trilling, in emphasizing the destructive quality of Anderson's enthusiasm, over-emphasizes it: for it is the price of his vision.

In the later Prophetic Books, for instance, Blake breaks down as a consistent noet. The intensity of his vision is too much for his intellectual powers. The same is true of a writer like D. H. Lawrence, who will trail off into the bathos of The Plumed Serpent. Yet perhaps we must excuse, or at least overlook, the analytic failure. Perhaps we must regard it as the very defect which seinthe goal up on the value of the vision.

I am inclined to think so with regard to Anderson. To cite a case. The Lionel Trilling who makes these comments on Anderson, a man of complex sensibility and feeling, of great intellectual powers, is the same one who extols a managerial society for the intellectual in a recent Partisan certainly entitled to his opinion, and one must hold him in high re-

stantly fail at involved analysis. He would be unable to shape and mold his material in a completely satisfying form. But by his very innocence, he attains to a knowledge. It is direct and fundamen-This quality is pervasive throughout his letters which are well worth reading. Taken by itself, it is a distortion. But taken in the context of our crisis, modiwill lead a life of spiritual vitality, fied and qualified by the torrent of analytics with which we are our common Father, through now familiar, it is a gift that is Christ in union with the Woly rate and unique ested in hearing him to write

THE CATHOLIC WORKER

The Pope & Peace

(Continued from page 1)

a good society, however, where classes are functional rather than acquisitive, as Tawney said.

How obey the laws of a state thority and freedom. when they run counter to man's conscience? "Thou shalt not kill," Divine law states. "A new precept I give unto you that you love your brother as I have loved you." St. Peter disobeyed the law of men and stated that he had to obey God rather than man. Wars today involve total destruction, obliteration bombing, killing of the innocent, the stockpiling of atom and hy-drogen bombs. When one is drafted for such war, when one registers for the draft for such a war, when one pays income tax, eighty per cent of which goes to support such war, or works where armaments are made, one is participating in this war. We are all involved in war these days. War means hatred and fear. Love casts out fear.

The social order which depends on profits, which does not consider the nature of man's needs, as to living space, food and work, is a bad social order, and we must work to make that kind of an order in which "it is easier for man to be good."

The modern States which built up a Hitler, which did not depopulate concentration camps and gas chambers by providing living space, giving asylum or by imposing economic sanctions, are monstrosities. When they are driven to force finally, they fail to accomplish that peace which they set out for. It is a greater blood bath than ever, with threat of more to come.

We need to look back to the city states of Italy (all of their good Peter's message of poverty, manual aspects, as Kropotkin did) and to labor and the works of mercy, was the guilds; to our own early Ameri- his message of man's freedom and can principles, "he governs best personal responsibility It was a who governs least;" we need to timeless problem he was dealing study such a teacher as Don Luigi with. It was a problem which a Sturzo who held political office and better social order would make founded a party which worked to- easier to solve, and it is a problem wards credit unions, cooperatives, which will always remain with us labor unions, land for the people, "until the day dawn and the shad-

longer a classless acclety when they, as the beginning of an order in admit to a middle class. There is which men could be conscious of their dignity, and responsibility; we need to consider the principle of subsidiarity when we talk of au-

> Everything needs to be broken down into smaller units to be workable and according to man's nature, whether it is States, cities, factories. A union, a cooperative, is no better than the men in it, than the locals or cells which make it up.

> Man must be responsible, in other words, to exercise his freedom which is God's greatest gift to him. The greatest message which Peter Maurin had for us was this reminder of man's freedom. That is why he never used the word pacifist or anarchist. Privately he admitted to both positions and letters from his brother in France, tell us that he always considered himself a pacifist.

> Tom Sullivan and Jack English went to see Peter once in the hospital during the last years of his life when he was not able to think, as he used to put it, and could not elaborate on what he said.

They asked him then, "Was he a pacifist?" He said "No."

A year or so later. I asked him what he would do about conscription, and he answered then, would resist." "I

How to square these two answers. which we both are sure that we heard correctly. I have thought about it a good deal these last few years, and now again since reading Brendan O'Grady's thesis on Peter Maurin, where the text of Peters brother's letters occur.

Going over Peter's essays again I have thought that greater even than

Homily of St. John Chrysostom

(From Feast of St. Peter Claver) VII-VIII Lessons

English Edition-Benziger

Imitate that Samaritan in the Gospel who manifested such great concern for the welfare of the wounded man. A Levite passed by that way, also a Pharisee but neither paused to help the fallen man. It was cruel for them to leave the man lie there and go away without showing any mercy. The Samaritan, however, who was not bound to him by any tie was not the kind to pass him by. Moved with compassion he went up to the wounded man and poured on oil and wine. Then setting him on an ass, he brought him to an inn, where he gave money for his care and promised to cover any additional expenses incurred there. Now all this was done for a stranger. If the Samaritan was so kind and merciful towards a man unknown to him, what pardon can we hope for should we neglect to come to the aid of our own brethren in evils that are far more serious? Therefore let us not ignore them or pass them by without showing mercy. Should others act in this way, take care that you do not act in like manner. For neither did the Samaritan say: "Where now are the ful, is sorrowful and warns uspriests or the Pharisees or the Jewish doctors?" On the contrary, he seized upon the gainful occasion as when a hunter meets with some very great game. You, too, therefore, when you see another standing in need of a cure in body or soul, should not ask yourself: "Why did not this or that one take care of him?" Rather go and deliver him from his sickness without demanding from others the reasons for their negligence. Suppose, for example, you should happen upon some gold lying on the ground. Would you then say to yourself: "Why did not this or that one pick it up?" Would you not rather be quick to snatch it up before any one else? Now apply this in the same way to fallen brethren and imagine you have found a treasure in the care you bestow on them. Thus if by your admonitions you instill into any one the oil of doc-trine, if as it were binding up his wounds, you win him by your kindness or heal him with your patience, that one will but a necessary one; a risk, but in truly enrich you far more than any treasure. For whosoever will separate the precious from the vile, shall be as my mouth, saith the Lord. What can be compared to this good work? Neither fasting nor sleeping on the ground nor vigils nor anything else can be equivalent to the work of procuring the salvation of one's brother.

ows fiee and the Desire of the everlasting hills shall come. Peter did not want to be fragmented, if we can use that word. by being called a pacifist or an anarchist, both of which words would serve to set him apart from men, by their very extreme position

First of all we are Catholics, children of our holy Father Pope Pius XII. And first of all we are Catholics, before we are Americans, Russians, Germans, Italians, French or Chinese. We are members of the body of. Christ, or potential members. We are sons of God.

A great and terrible thought, setting us free, and also making us realize our responsibility.

Ammon Hennacy is an individual anarchist and a well ordered and peaceful man, subjecting himself in all things to others around him. whether it is his army Captain boss. or his daughter's needs, or the duties of his Church which he has voluntarily chosen in a true metanoia.

In thinking of Peter and Ammon I am thinking of men meek and humble of heart, desiring no power over others, no position of authority, yet forced to speak out by the exigencies of the times, with authority. They are lovers of poverty, content with little, stripping themselves.

I remember Peter when we picketed the German consulate back in 1935 down at the Battery, picking up the leaflets we were handing out and which had been strewn around by bystanders who had not yet been taught by the radio and press that Hitler was an enemy to



man. They thought we were communists.

Peter was obeying authority in the shape of a policeman who told us we were littering the street. Peter thought of authority and law in relation to the Thomistic doctrine of the common good which he was always talking about. He had a book on the subject which he was always trying to get us to read. Have we read half the books on his list?

I think of Ammon removing boulders and fallen trees from the roads as he walks along, not because he uses a car but to give evidence to his conviction of man's responsibility which goes with his freedom.

These are men so responsible. so conscious of the commongood that perhaps their use of the word Anarchist may provoke a study of Statism and authority as well as of Man's freedom and responsibility.

In the Soviet's Christmas message they speal: of the plain people. On the other hand, the Pope, surveying the materialism of the faith-"Above all, man needs a religious formation . . . a Christian concept of work . . . Sunday and its unique discrepancy of the standard of living and of productivity." He urges too "a continental union of peoples. different indeed, but geographically and historically bound together." Away with doubts, suspicions, fears. "If anyone asks in advance for an absolute guarantee of success, the answer is that there is a risk. keeping with present possibilities, a reasonable risk. The supreme incitement to action is the gravity of the moment."

Heaven on Earth

By AMMON HENNACY

acres and are attempting to estabtish a balanced economy whereby the natives whose family income averages \$200 a year can be free of an economy where a pound of flour now costs them 90c compared to our 11c.

These natives now get \$2 for Brazil nuts sold in America for \$120. They collect rubber from scattered trees for about 156 days a year. The plan is to establish rubber, coffee, tobacco, vanilla, jute, vegetable and livestock units, and hospitals, churches and schools. There will be mills whereby necessities can be made and some of these products processed for use and for sale. Priests who know this region, such as Fr. Felix McGowan and Fr. James J. Logue, have charge of the project.

There is the history of the Jesuit "reductions" that were successful in Bolivia and Paraguay centuries ago. There is also the history of corrupt and despotic governments which have confiscated such model communities. For if the government of Bolivia is founded on the exploitation of the tin miners by politicians in league with Patino interests, they are surely not going to allow such a utopia to exist to draw away the tin slaves.

There is no doubt that the material condition of the natives can be improved. Perhaps in this faraway jungle, the Maryknollers can prevent coca-cola, box-top, soap poor brothers in other jungles and opera, white bread, etc., from towns, or will this be the begincreeping in. Whether the manage- ning of a new bourgeoisie?

In the Beni region in Bolivia the | ment will live in fine houses and Maryknollers have bought 100,000 the workers in fabricated units; whether the free days which they had in the forest will now be regimented until they are submissive morons remains to be seen.

It is certain that bureaucrats in this country and in Russia have not been able to attain security, efficiency and freedom, three requisites it would seem, according to the American Way of Life of which we boast.

If those in charge of the Beni project are able to work organically and not impose American standards and methods upon the natives, and if they know something of the decentralization ideas of G. K. Chesterton, Hilaire Belloc. Eric Gill, Ralph Borsodi and Willis Nutting, they will make less mistakes.

There is another consideration also: the effect produced by tainted money. Corporations, foundations and individuals who have made fortunes out of war and from the production of harmful and adulterated products may or may not seek to control the policies of the Beni project. If the workers have little or no sense of ownership or part in the management they may only do as much work in such a manner as they wish and there will be the old conflict between labor and capital. In such a comparatively easy life, will they gain the spiritual inspiration to help their

Community of Goods

"Grace was upon them all, because none lacked anything, because they all gave with such zeal that none remained poor. They did not surrender merely a part and retain another part for themselves as they saw fit; they gave everything, regarding nothing as their private property. They thrust inequality from their midst, and lived in complete harmony. They also carried this through with great dignity; for they did not venture to press a small gift into the hand of the needy, nor did they give with a condescending manner, but they laid their possessions at the feet of the apostles; these they made administrators of their possessions, so that all need might be met from the common fund and not as from private property. If such a thing were also to take place today we would live in greater happiness, we would be at the same time rich and poor, and the poor would in no way gain more happiness than the rich . . . We will here and now unfold a plan; all are to sell all their possessions and bring the proceeds into the community. I say expressly: no one must start aback from shock, neither rich nor poor! How much gold will be gathered? Exact figures can naturally not be given, but I estimate that if all men and women were to surrender all their possessions, their estates, property and houses-1 naturally do not include slaves at all, because they must be simply freed, as they were then (i.e., in Jerusalem)then perhaps a million pounds of gold would be gathered together, yes, probably twice and three times as much. For how many inhabitants has our city? How many Christians? Certainly a hundred thousand, the rest being Greeks and Jews. How many tens of thousands of pounds of gold have been gathered in our city? And how many poor people have we? I believe not more than fifty thousand. How much would it cost to feed them every day? If the provisions and care were organized communally, the costs could not be of great moment. What will we be able to achieve then with the treasure we produce? Do you believe it can ever be exhausted? And will not the grace of God be poured richly upon us, will we not make the earth into a heaven? If this was proved so magnificently with three thousand or five thousand, and not one of them had to complain of poverty, how much more would prove to be true with such a multi-Will it not be so that many newcomers will have something tude! to add?

I will point out something further. Division of goods causes greater expense, and through this poverty. Let us take a house with husband, wife and ten children; she weaves, he earns his living outside the home. Do they need more if they live together in one house or separately? Clearly if they live separately! If the ten children separate then they need ten houses, ten tables, ten helpers, and everything else multiplied in the same way. How does one act even today with a great number of slayes? Does one not have them eat at one table to save expense? Division leads always to decrease, cohesion and working together to increase. Today they live in the monasteries as the faithful used to live. Who would then die of hunger? Who would not have all the necessities of life? Now people think they would have to take a leap into the endless ocean. Would that we might at long last make a start and go boldly to work! How much good do you imagine this would bring to pass? If already then, when there were hardly three or five thousand believers, when all the rest of the world was hostile, when help was to be expected from nowhere, the believers went into the task with such enthusiasm, how much more successful would it be today when through the grace of God there are believers through the world! Who would then wish to remain pagan? I at least think 'nobody. We would draw all men to us, and be able to include them in our union. If we stride forward in these ways, I hope by God that the future will be so formed. Only follow me, and we will bring this to fulfillment, and if God gives me life I hope we shall soon create such a community.

So in 1954 we continue to work towards the brotherhood of man and the Fatherland of God.

St. John Chrysostom (from the Eleventh' Address on the Acts of the Apostles).

THE CATHOLIC WORKER

Paucity of Goods

AN excerpt from DIVINI REDEMPTORIS-On Atheistic Communism

N excerpt from DIVINI REDEMPTORIS—On Atheistic Communism Nevertheless We cannot deny that there is still much to be done in hall (where the "line" earlier the way of spiritual renovation. Even in Catholic countries there are still too many who are Catholics hardly more than in name. There are too many who fulfill more or less faithfully the more essential obligations of the religion they boast of professing, but have no more desire of knowing it better, of deepening their inward conviction, and still less of bringing into conformity with the external gloss the inner splendor of a right and unsullied conscience, that recognizes and performs all its duties under the eye of God. We know how much our Divine Saviour detested this empty Pharisaic show. He who wished that all should adore the Father "in spirit and in truth." The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.

And here, We wish, Venerable Brethren, to insist more particularly on two teachings of our Lord which have special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. "Blessed are the poor in spirit" were the first words that fell from the lips of the Divine Master in His Sermon on the Mount. This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eye fixed on heaven, remembering that "we have not here a lasting city, but we seek one that is to come." The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept. Otherwise there shall be verified of them and their riches the harsh condemnation of St. James and the Apostle: "Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered: and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. , . .

But the poor, too, in their turn, while engaged, according to the laws of charity and justice in acquiring the necessities of life and also in bettering their condition, should always remain "poor in spirit," and hold spiritual goods in higher esteem than earthly property and pleasures. Let them remember that the world will never be able to rid itself of misery, sorrow, and tribulation, which are the portion even of those who seem most prosperous. Patience, therefore, is the need of all, that Christian patience which comforts the heart with the divine assurance of eternal happiness. "Be patient, therefore, brethren," we repeat with St. James, "until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing until he receives the early and the later rain. Be you therefore also patient and strengthen your hearts, for the coming of the Lord is at hand." Only thus will be fulfilled the consoling promise of the Lord: "Blessed are the poor!" These words are no vain consolation, a promise as empty as those of the Communists. They are the words of life, pregnant with a sovereign reality. They are fully verified here on earth, as well as in eternity. Indeed, how many of the poor, in anticipation of the Kingdom of Heaven already proclaimed their own: "for yours is the Kingdom of Heaven," find in these words a happiness which so many of the wealthy, uneasy with their riches and ever thirsting for more, lookin vain!

Pope Pius XI

work.

The above is complete paragraphs 43, 44 and 45. Paulist Press Edition. FIVE GREAT ENCYCLICALS.

Rochester House

Since Art Ferrin left us a year | president. Dr. Keller is professor job of overseeing the work of the House (until very recently). With the help of Leo Cromer who came to live at the House about the same time, and Mike's devoted interest, the work, in spite of many difficulties (chief of which is finances), very modest means. has gone on. Meals have been served daily to the "line," clothing kept the House meticulously clean given out when needed, and available. The line has dwindled so changes for the better in the genthat the average number served eral aspects. daily at supper is about 60 right now. Breakfast considerably less.

ago, Mike Thomas took over the of biological sciences at the St. John Fisher College for men (local). And Leo Cromer was elected vice-president. Leo has given yeoman service to the House the last year, contributing not only time and energy but also at times of his

> As you could see yourself, he has and orderly and has wrought many

However, as much as any other force, the forming of a Legion of The House has many possibilities, As you know, local ordinances Mary group, members of which which we have not been able to required us to incorporate that we are of the Catholic Worker Group use consistently. With the assistmay not pay property taxes. Thus and their friends, through Pat Mor- ance of a younger man, Leo would

ers, but nearly always some do so. The Legion holds praesidium every Wednesday night in the chapel, after which members meet in the awaits supper) for class in Bible study under Father Kenny. Father Kenny, able and energetic priest, instructor at St. Andrew Seminary, has recently undertaken the task of spiritual director of St. Joseph's House at the suggestion of Father Vogt, beloved friend and erstwhile director of the Worker. Mass is also celebrated alternate Saturday mornings in the House and it is planned to have Mass every Saturday as soon as possible.

Now as to plans to keep the House on a better financial basis-Dr. Keller has himself gone before various church groups making appeals for support of the work. with good response. It is felt that this work, so dear to the Sacred Heart-feeding the hungry and clothing the destitute-is no less than a continuous affair, that the Christmas appeal should not be the only certain source of income, that it is a parish and community responsibility as well as one for personal effort and resources. Each

CHRIST

. . .



scientious objector during the recent conflict. He was beheaded in Brandenburg, August 21, 1942. He is not yet canonized. Perhaps he will be someday? At any rate a real devotion is already attached to his memory.

He was Fr. Franz Reinisch, born Feb. 1, 1903, in Feldkirch, in Austria. During the war, when, like the Cure of Ars, he received his draft notice, he did not go on the day ordered, but purposely arrived a day late. When they mentioned it to him, he declared in a firm, steady voice that he did not want to serve a government such as that of Hitler. Naturally, he was immediately arrested and tried before a military tribunal made up of generals. Invited just the same to take the oath of allegiance to the Leader, he refused, saying that he did not wish to resort to feigning or to mental reservations. He added: "I do not recognize this government as legitimate. It has no right to give me orders."

His superiors attempted to get him to go back on his decision, even in the name of holy obedience. They offered him arguments to show that it was permissible for him to go through the external motions of allegiance. They told him he would be in the medical corps; and so would not have to shed blood. They spoke to him of the German youth among whom he had done such fine work, and who were still so much in need of him. To no avail. Like Joan of Arc, the young priest remained faithful to his interior voice, to his conscience. He said simply: "I believe it is the desire and the will of God that I accept death voluntarily as a gift and as a duty."

The day he was tried, which was also the day he was sentenced to death, he said, "From morning till night, this has been a day of great joy." During his last night on earth, he again spoke several times of his joy, his very great joy. "Joy, joy, tears of joy," as Pascal wrote once before during another night.

This young priest and religious, refusing, in the name of his own conscience, and in the name of an inspiration that he could only attribute to God, to accept the reasons of his superiors; this is the true conscientious objector, in all his purity and in all his beauty. Who dares to say that he erred?

CASE OF THE AIR FORCE CAPTAIN

Question: I am an Air Force officer, in charge of a heavy bomber. I read in the papers recently that Captain Robert Lewis, who released the first atom bomb over Hiroshima, has quit the army and entered a Catholic monastery. He lost his peace of mind the day he learned that his action cost the lives of more than 100,000 men, women and children, and razed three fourth of a splendid city. I too am destined in my assignment to drop bombs, whether or not atomic, on open enemy towns. That is a type of warfare practiced by all nations today. Have I the right to prepare myself for such an eventuality? Should I leave the army, as did my father when the time came for taking stock; because they will order me to do somtthing which my conscience does not allow me to do?

Answers:" The bombardment of open cities, even by long range artillery, and with all the more reason by aircraft or other more deadly contrivances, was declared immoral at the Hague Tribunal in 1907. Most civilized nations pledged themselves not to have recourse to such measures. The Christian conscience, left to its natural intuition and molded by direct contact with the Gospel, unquestionably disapproves of these blind, mechanistic, disproportionate methods. The Pope and the moralists cited earlier have declared modern war is intrinsically evil, because of methods of this type . . . I know of Americans, other than Captain Lewis, who have undertaken hard penances in the spirit of reparation for their people, the developers and first users of that tremendous weapon. Is seems practically obvious to me that you do not have a right to drop this bomb on open cities, even if you are commanded to on duty; in an unjust war, certainly, but also in a just war. The end does not justify the means. But up to now, you have only been training, and have not bombed anyone; you have the privilege of remaining in your position, if you have an adequate reason. But, if you are able to provide for yourself, it would be more perfect to resign your commission, publicly and loudly, so that people will know the lofty motive which guides you. To aid in rousing the public conscience in such a grave matter, is assuredly a good act. Good luck!

1. In LA CROIX of May 13, 1950, Fr. Gabel, the editor, wrote courageously: "An atomic bomb dropped on a city strikes the civil population necessarily and entirely. Besides, wasn't it used just because of the 100,000's of victims that it would make and not because of military objectives it would destroy?

"The end does not justify the means. Christians must remain absolutely faithful to this principle. Therefore we continue for our part to consider that a crime against humanity was perpetrated at Hiroshima, in spite of good intention." This is exactly what we ourselves think,

* (The above was translated by Lucia Lupinski from the book Can A Christian Be a Conscientious Objector?, by Pierre Lorson, S. J. The book was published in French in 1950. A German translation by 1050 1059 4.11 10



member will therefore attempt to

contact other sources and interest

as many as possible in aiding the

An example of the good impres-

sion this work has had in the com-

munity is the unsolicited aid which

has been contributed in recent months by the local Salvation Army in the form of several hun-

dred loaves of bread, cases of

All this sounds very rosy-but

one of the flies is a crying need for

some younger energetic man to

take up residence in the House and

help Leo. Leo is an elderly man

whose health is not always the

best. He is willing and eager to

apply his industry and abilities to

any and all tasks. But he needs

physical assistance and the morale-

lift of younger stable reliable help.

beans, and other canned goods.

a clearly in October this year, a new "board" was chosen and Dr. John Kellear and some of the group afterwards. *** Early in October this year, a new *** *** *** *** *** *** *** *	that the dormitory be used for transients, etc. The facilities of the House could be open days and evenings for the lonely and the wayfarer, etc., etc. All this hinges on getting a reliable younger man to help out and remain nights. Could you therefore find it pos- sible to put such an appeal on the bulletin boards at Chrystie Street,	("The Case of the Air Force Captain" is from a chapter on practical cases.) Chrystie Street (Continued from page 2) that they have brought lumps to my throat. Some have given me a	
Keller, an old friend, was elected is required to remain for the pray-	farm?	few dollars which they could ill way out of it but take the shoes and wear them—which I am do-	
BOOKS FOR SALE AT THE CATHOLIC WORKER 223 Chrystie Street, New York 2, N. Y.	would like to try their hand in this work, we would gladly correspond. Address as below:	afford, others have offered to give me money that they could not spare. One of our friends here in the house insisted on my taking thank God, I was able to refuse it,	
The Long Loneliness by Dorothy Day Published by Harper & Bros. \$3.50	St. Joseph's House of Hospitality 402 South Avenue	his hat and only pair of shoes since I preferred the one I have. since he thought that they were Veronica, who is not strong, ironed	
On Pilgrimage by Dorothy Day Published by the Catholic Worker \$1.00	Mildred H. O'Toole	in better condition than mine. I my shirts. There have been sev-	