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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 the world a merry Christmas. 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 prevails over decisions based on force."

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."

The Times went on to say, that the Pope's message was one of the gloomiest of modern times. He is such satisfied with the progress 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 publisher 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 confuse even more minds already un-



Receive, O Simeon, him whom Moses foresaw on Sinai below the clouds laying down the law, becoming a child, and obeying the law. He it is who uttereth the law. He it is now who was symbolized by the prophets. Who

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 who thinks he can experiment with the social order, and especially he who is not resolved to make the authority of the state and the observance of its laws prevail among all classes of society. It is perhaps necessary to demonstrate that weakness in authority more than any other weakness undermines the strength of a nation, and that the weakness of one nation brings with it the weakness of Europe and imperils the general peace."

Observation is made in the New York Times that is thought attention is being called to the un-

rest of France and her opposition to a united Europe. But my comment will be in reference to our own attitudes to the State and its laws.

Our Lord said, "He who will be the leader among you, let him be the servant," and on washing the feet of his disciples, "As I have done, so do ye also." "Christ became obedient unto death, even to the death of the Cross." Be ye subject to every living thing, St. Paul says.

To be a follower of Jesus, one would certainly not seek after authority, or look for political office.

It is thrust upon one by ability and recognition of that ability by others, as it was in the case of St. Peter, St. Ambrose, Pius XII and so on.

In Christian statesmen, where there are such, then it would seem necessary to cultivate humility, courage, holy indifference, holy poverty, in order to fulfill one's high office. And perhaps one would not stay in that office long. To lead by example rather than by law seems to have always been the Christian way. St. Francis, humblest, poorest of men, was pushed into a position of authority. In the

present day, Don Luigi Sturzo, in the past and the present mayor of Florence, in the present from all account of him, was pushed into office.

The problem of authority and freedom is one of the greatest problems of the day. Russia certainly cannot be accused of lack of authoritarianism. Though they may be said to be "experimenting with the social order," they are certainly resolved to make the authority of State and observance of the laws prevail among all classes of society. The Soviet union is no

(Continued on page 7)

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PETER MAURIN, Founder

Associate Editors: **TOM SULLIVAN** **AMMON HENNACY**
Managing Editor and Publisher: **DOROTHY DAY**
223 Chrystie St., New York City—2
Telephone GRamercy 5-8826

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Catholic Worker Positions

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

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

IN ECONOMICS—because the guiding principle is production for profit and because production determines needs. A just order would provide the necessities of life for all, and needs would determine what would be produced, and labor would receive the full equivalent of the wealth produced. From each according to his ability, to each according to his needs. Today we have a non-producing class which is maintained by the labor of others with the consequence that the laborer is systematically robbed of that wealth which he produces over and above what is needed for his bare maintenance.

IN PSYCHOLOGY—because capitalist society fails to take in the whole nature of man but rather regards him as an economic factor in production. He is an item in the expense sheet of the employer. Profit determines what type of work he shall do. Hence the deadly routine of assembly lines and the whole mode of factory production. In a just order the question will be whether a certain type of work is in accord with human values, not whether it will bring a profit to the exploiters of labor.

IN MORALS—because capitalism is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible there is an inevitable and persistent conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage earner relationship.

To achieve this society we advocate:

- A complete rejection of the present social order and a non-violent revolution to establish an order more in accord with Christian values. This can only be done by direct action since political means have failed as a method for bringing about this society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. By establishing Houses of Hospitality we take care of as many of those in need as we can rather than turn them over to the impersonal "charity" of the State. We do not do this in order to patch up the wrecks of the capitalist system but rather because there is always a shared responsibility in these things and the call to administer to our brother transcends any consideration of economics. We feel that what anyone possesses beyond basic needs does not belong to him but rather to the poor who are without it.

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

We believe in worker ownership of the means of production and distribution as distinguished from nationalization. This 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.

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 non-violence 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, non-violent 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 true to them even though the whole world go otherwise.

Chrystie Street

By TOM SULLIVAN

Jan. 14, 1954.

Last Saturday afternoon a good friend phoned me from Chicago: "Would you like to take an ocean liner to Europe? It will consist of a round trip ticket to and from Europe—gratis. All you have to say is, yes." In the exact tempo with the offer I was agreeing with all my heart. However, at the same I was realizing that I had no right to be making this trip for the second time within a year, while others here had never been to the continent. However, I kept them in mind while I was being a yes man since I was told over the phone that the ticket would practically go to waste if it wasn't used on the 15th of January.

* * *

The two people that I had in mind were Dorothy Day and Bob Ludow who were more in need and deserving of such a visit than I. However, I was reminded that neither was able to make the trip at this date. So I hogged the trip for myself. Besides the voice over the phone was kindly stating that it was perfectly obvious to anyone that I was desperately in need of a change from the Catholic Worker and Chrystie Street. I received the impression that this was tantamount to my walking papers from the Catholic Worker. However, I neatly rationalized it all out in my feeble mind that the other party was simply being kind and that all was intended was the fact that I needed a vacation. So with a weak realization that I had accepted the generous offer, I hung up the phone.

* * *

There was the immediate problem of locating my passport that I used last January. I stayed up till three o'clock Monday morning searching for the passport—to no avail. It was gone and I concluded that I was moving on in years when I begin to misplace important papers. A raging headache sent me to my bed: only to wake up the next morning with a knee which was bothering me as a result of having twisted it a couple of days previous—in our office. After a distracted half hour at Mass that morning I returned to our house where I fell down three cement steps—ice and snow facilitated the four point landing. Fearful of moving I laid there wondering whether to move or not: only then would I know if any bones were broken.

* * *

To make a short story a serial—I grimly found my way into the kitchen where I enjoyed a cup of coffee and two pieces of toast. Our little family in the kitchen laughed when I told them of my accident. I have a way of presenting my misfortunes that people always laugh and I have to laugh with them. However, Bart and several others agreed that such an accident should not happen to the Ambassadors of Christ who would come to us for their afternoon bowl of soup. Thus the sidewalk was diligently cleaned of ice and snow.

* * *

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 entire 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 the desk clerk asked me to sign several papers and to swear that

The Fallacy of the Wage System

(Easy Essays by Peter Maurin)

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

And the capitalists succeed in accumulating labor for their own benefit by treating labor not as a gift but as a commodity, buying it like any other commodity, at the lowest possible price.

And organized labor plays into the hands of the capitalists, or accumulators of labor, by treating their own labor not as a gift but as a commodity, selling it like any other commodity at the highest possible price.

But the buyers of labor at the lowest possible price, and the sellers of labor at the highest possible price are nothing but commercializers of labor.

When the laborers place their labor on the bargain counter they allow the capitalists or accumulators of labor to accumulate their labor.

And when the capitalists, or accumulators of labor, have accumulated so much of the laborers' labor, they no longer find it profitable to buy the laborers' labor.

And when the capitalists no longer find it profitable to buy the laborers' labor, then the laborers can no longer sell their labor to the capitalists or the accumulators of labor.

And when the laborers can no longer sell their labor to the capitalists, or accumulators of labor, they can no longer buy the products of their labor.

And that is what the laborers get for selling their labor to the capitalists, or accumulators of labor.

They just get left, and they get what is coming to them, for selling their labor to the capitalists, or accumulators of labor.

I would defend the constitution of the United States. At that point I would agree to anything, however, I was wary of my witness, Bob Ludow's reaction to such swearing in. Fortunately he was only asked if he knew me for two or more years—so that crisis was breached.

* * *

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 I 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.

* * *

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 anxious to visit the Louvre in Paris, besides seeing Chartres. However, this didn't appear to be sufficient

reason for making the long trip. Besides our good readers might, and not unreasonably, think I was utilizing their hard earned contributions to the Catholic Workers to finance my jaunt around the Old World. Take my word for it—not one cent of Catholic Worker 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 I 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 travelling 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.

* * *

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 means. But it is not something evil, you say. You are not greedy 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 those 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 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 market 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 of the New York Times. In a series of articles by Peter Kihss last month, the Times gave a detailed and documented account of the loyalty and security situation at Fort Monmouth.

The Times' documentation of the fact that Senator McCarthy failed to turn up one significant instance of espionage—or even of "potential espionage"—came as no

surprise. After a long period of sensational headline promises of new spy rings and friends of the Rosenbergs, McCarthy himself admitted as much. But it was in another aspect of the Monmouth case that the Times was so valuable—that of the loyalty and security program itself.

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 purpose of keeping Communist spies out of government. The Times offered ample confirmation of the often made charges against this program: that it is based on anonymous accusation, guilt by association, and a ruthless dredging of the past of many individuals.

Thus, one man was charged with having been interested by Max Lerner. This was considered to be a factor making him a "security risk." Obviously, there is much to criticize in Max Lerner's thinking (paradoxically, this includes his lack of indignation over the Smith Act conviction of the Communist leaders), but to criticize is one thing, and to equate Lerner with subversion is another. Indeed, Lerner went through a period when he followed the general liberal-labor line on the Soviet Union, but he was also one of those liberals who decisively broke with

The first snowfall of winter 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 wooden 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 Dept. asking for help but had been told to get a job immediately. The



Rita Ham

death of his wife had shaken him and he seemed unable to cope with anything. After 28 years of satisfactory payment of rent he was being put out of his home by the 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 rent and a water and sewage bill. The rent had been paid on time

that point of view after the war.

Another man was charged with having belonged to the Young Pioneers, Communist Youth group—in 1933! In still another case, sympathy for the struggle of the Negro people was somehow wound up in the charge of subversion.

The Times has documented a sad, sad fact: that the slander of reputation, the assassination of character, the destruction of careers, is not the property of McCarthy alone. It is part of a program instituted by a liberal administration (the "Fair Deal") and carried out by Eisenhower.

But in the reaction to these kind of revelations is an even more disturbing element. First, that the Democratic, liberal-labor line is increasingly becoming a boast that

but was returned with a letter 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.

The Harlem Courthouse was the 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 took a load of toys. He shines shoes near the Subway and buys gro-

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 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 starched 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 snow-storm 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 vermin 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 in their enthusiasm for building programs, 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 parishioners. 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 giant 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 is the loudest cry of all. It is easy to say of the poor "They are used to it; they don't have initiative; they're lazy; I worked hard to get where I am; why don't they stop having children if they can't afford them," and all other attempts to justify the accumulation of wealth at the expense of the masses of desperate people throughout the world. It's easy to say these things at a bridge game, but not while looking into the haunted face of a child of the slums, whose beauty and desolation can be compared only to the suffering face of Christ.

(La Casita de San Jose, a center for children at 1946 First Avenue in New York City, is in need of clothing for children and adults. Please send contributions to Eileen Fantino or Mary Ann McCoy at the above address).

Autobiography of A Catholic Anarchist

by Ammon Hennacy
328 Pages, Illustrated
Indexed
Introduction
by Dorothy Day

A penetrating presentation of what happened to the body and within the soul of a man who refused to register for two wars, has been a tax-refuser for ten years, and tries to carry the same uncompromising loyalty to the Sermon on the Mount into every area of his daily life.

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Paucity of Goods

AN excerpt from DIVINI REDEMPTORIS—On Atheistic Communism

Nevertheless We cannot deny that there is still much to be done in 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 profess, 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, look in vain!

Pope Pius XI

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

Rochester House

Since Art Ferrin left us a year ago, Mike Thomas took over the 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), has gone on. Meals have been served daily to the "line," clothing given out when needed, and available. The line has dwindled so that the average number served daily at supper is about 60 right now. Breakfast considerably less. As you know, local ordinances required us to incorporate that we may not pay property taxes. Thus the House is nominally run by an elective body impressively entitled Board of Directors. Each member of the Group, however, assumes whatever responsibilities he or she is able—and some of the unmarried are always on hand to give assistance in serving the "line" and cleaning up afterwards.

Early in October this year, a new "board" was chosen and Dr. John Keller, an old friend, was elected

president. Dr. Keller is professor 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 very modest means.

As you could see yourself, he has kept the House meticulously clean and orderly and has wrought many changes for the better in the general aspects.

However, as much as any other force, the forming of a Legion of Mary group, members of which are of the Catholic Worker Group and their friends, through Pat Morgan's inspired suggestion, seems to have wrought rejuvenation. Mary's "army in battle-array" has, under the chaplaincy of Father Kenny, taken over the spiritual works of mercy of the House and enkindled a new spirit which is certainly beginning to be felt.

Rosary is recited every night by some members of the Group after the line has been served. No one is required to remain for the pray-

ers, but nearly always some do so. The Legion holds praesidium every Wednesday night in the chapel, after which members meet in the newly-painted and redecorated hall (where the "line" earlier 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 the Workman



member will therefore attempt to contact other sources and interest as many as possible in aiding the work.

An example of the good impression this work has had in the community is the unsolicited aid which has been contributed in recent months by the local Salvation Army in the form of several hundred loaves of bread, cases of beans, and other canned goods.

All this sounds very rosy—but one of the files 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. The House has many possibilities, which we have not been able to use consistently. With the assistance of a younger man, Leo would be willing and happy to provide 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 possible to put such an appeal on the bulletin boards at Chrystie Street, Peter Maurin Farm, and Maryfarm?

And if any of your readers would like to try their hand in this work, we would gladly correspond. Address as below: St. Joseph's House of Hospitality 402 South Avenue Rochester, N. Y. (Dr. John Keller or Leo Cromer). Yours in Christ, Mildred H. O'Toole 68 Hazelwood Terrace

A Martyr for Peace*

We finish this chapter by telling of a German priest who was a conscientious 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 Feldkireh, 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 fourths 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 something 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. It 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 Kaspar Mayr was published in 1952. Also during 1952, a full length book on Fr. Reinisch was published in Germany.)

("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 few dollars which they could ill 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 his hat and only pair of shoes since he thought that they were in better condition than mine. I was happy to have been able to refuse these gifts since they were not my size. Another good friend in the house demanded that I accept his other pair of shoes—which did fit. And there was no way out of it but take the shoes and wear them—which I am doing. Another man offered me his suitcase which he believed was in better condition than my own, thank God, I was able to refuse it, since I preferred the one I have. Veronica, who is not strong, ironed my shirts. There have been several other instances but I must close before this sounds like East Lynn and I change my mind about making this trip.

BOOKS FOR SALE AT THE CATHOLIC WORKER

223 Chrystie Street, New York 2, N. Y.

The Long Loneliness by Dorothy Day
Published by Harper & Bros. \$3.50

On Pilgrimage by Dorothy Day
Published by the Catholic Worker \$1.00