

CATHOLIC WORKER

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Christ's Winter Agony

The charity of Christ compels us again this year, to turn aside from the habitual pattern of self-seeking, and in merciful vision, to answer the constant, pitiful cries of children, from Europe and Asia. Emaciated, and blue from exposure to cold and neglect, they extend their languid, bony hands, and with piercing cries, beg for bread in the literal sense of the word. In vivid awareness, catch a passing glimpse of their agony, expressed in letters from priests and nuns of many countries. This is Christ's Winter Agony. Christ stretched out upon the frame of His Cross, snowed upon by the winter blizzards in Berlin, slashed by the freezing sleet in Hungary. There will be thousands of deaths these months of early 1948—babies; children, adults, priests, nuns. Death from total starvation, and its accompanying diseases—and from freezing in the snows.

Gifts of The Holy Ghost

Peace for the world will come, only when each nation is restored to the love of Jesus Christ: when each country grows in spiritual affection, one for another. Do we not all belong to God the Father—are we not His children? Each human being so precious, that Jesus Christ would have died a million deaths upon the Cross to redeem him. How very spiritual Europe can grow in these dark days of desolation. And what fountains of grace are open to us in America, in so far as we can lighten that Cross of hunger, nakedness, by sending our gifts of food and clothing. Fortified by the Gifts of the Holy Ghost, it is possible to reach in under this spiritual and material chaos and restore all things in Christ. Divine love is the measure of all things. Love, replacing hatred, accompanied by prayer and the activity of sending food, clothing, can change the situation in all the war areas. Grace upon grace we receive daily from Our Lord. It is little to ask, that in return for

the Fullness of His Gifts, we share, in an unending act of gratitude, our warm garments, our shoes, our blankets, our food, our soap.

How much disillusionment and despair live in the hearts of Germans? Reverend Gebhard

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The working class has left the Church because the Christian Church has left the working class. That the masses may live with Christ, Christians must first live with the masses... The strength of the Socialists and Communists comes less from their ideology than from the fact that they live with the masses... to apply the social doctrine of the encyclicals effectively there is one essential—to live with the masses.

Jacques Maritain.



Industry Threatens Wage-Hour Law

The economic dictators of the country who shoved the Taft-Hartley anti-labor bill through Congress last year, last month gave testimony before the House Labor Subcommittee which is studying "changes" to the Federal Minimum Wages and Maximum Hours Bill.

It is certain now that they will not be able to easily steamroller changes in this session of Congress. Government officials, union leaders, civic leaders and some employers are presenting a united front against any changes proposed by the minions of the United States Chamber of Commerce. They are united in demanding that minimum wages be raised rather than lowered.

Patrick W. McDonough, president and chief stockholder of the McDonough Steel Company of Oakland California came to Labor's defense in a biting attack on his fellow industrialists. He pointed out that industrialists have increased their "take home pay" by 1040% since the end of war because of the reduction in the corporation tax. On the other hand he said the rise in the cost of living has lowered the buying power of the 40-cent minimum wage to 20 cents.

"This reduction of corporation tax from 95% to 38% said Mc-

Donough, "is equal to changing the minimum wage from 40 cents an hour to \$4.96 an hour... raising the minimum wage to 75 cents an hour certainly is not preposterous. Seventy-five cents an hour is a lower wage than the 40 cents an hour of 1939. It will still amount to a subnormal wage for 3,000,000 workers and substandard living for their 12,000,000 to 15,000,000 dependants."

About the same time Mr. McDonough was making the statement to the Congressional sub-committee the National Association of Manufacturers issued a platform for industrial management in behalf of its 16,000 members. The retiring president of the NAM Earl Bunting issued the association's usual labor crushing program which this year contains three particularly vicious points. Bunting said in the course of his program that the association should

"1. Encourage management to plow back earnings and increase output, eliminating present U.S. Treasury pressure on business to distribute 70 per cent of its profits as dividends."

"2. Encourage Labor leaders to forego demands for further general increase in wages without a corresponding increase in productivity."

"3. Finance, to the greatest extent feasible reconstruction loans to foreign countries through the World Bank and private sources rather than out of the taxes collected from the American public." This of course being just another opportunity for the economic barons to feast

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Feed the Poor—Starve the Bankers

By PETER MAURIN

1. Share Your Wealth

1. God wants us to be our brother's keeper.
2. To feed the hungry, to clothe the naked, to shelter the homeless, to instruct the ignorant, at a personal sacrifice, is what God wants us to do.
3. What we give to the poor for Christ's sake, is what we carry with us when we die.
4. As Jean Jacques Rousseau says:
"When man dies he carries in his clutched hands only that which he has given away."

2. Why Not Be A Beggar?

1. People who are in need and are not afraid to beg, give to people not in need the occasion to do good for goodness' sake.
2. Modern society calls the beggar, bum and panhandler and gives him the bum's rush.
3. The Greeks use to say that people in need are the ambassadors of the gods.
4. We read in the Gospel: "As long as you did it to one of the least of My brothers, you did it to Me."
5. While modern society calls the beggars bums and panhandlers, they are in fact the ambassadors of God.
6. To be God's ambassador is something to be proud of.

3. What St. Francis Desired

According to Jorgensen, a Danish convert

1. Saint Francis desired that men should give up superfluous possessions.
2. Saint Francis desired that men should work with their hands.
3. Saint Francis desired that men should offer their services as a gift.
4. Saint Francis desired that men should ask other people for help when work failed them.
5. Saint Francis desired that men should live as free as birds.
6. Saint Francis desired that men should go through life giving thanks to God for His gifts.

4. The Wisdom of Giving

1. To give money to the poor is to enable the poor to buy.
2. To enable the poor to buy is to improve the market.
3. To improve the market is to help business.
4. To help business is to reduce unemployment.
5. To reduce unemployment is to reduce crime.
6. To reduce crime is to reduce taxation.
7. So why not give to the poor for business' sake, for humanity's sake, for God's sake?

5. The Fallacy of Saving

1. When people save money, that money is invested.
2. Money invested increases production.
3. Increased production brings a surplus in production.
4. A surplus in production brings unemployment.
5. Unemployment

- brings a slump in business.
6. A slump in business brings more unemployment.
7. More unemployment brings a depression.
8. Depression brings more depression.
9. More depression brings red agitation.
10. Red agitation brings red revolution.
11. That is what people get for saving money for a rainy day.

6. Wealth-Producing Maniacs

1. When John Calvin legalized money lending at interest, he made the bank account the standard of values.
2. When the bank account became the standard of values, people ceased to produce for use and began to produce for profits.
3. When people began to produce for profits they became wealth-producing maniacs.
4. When people became wealth-producing maniacs they produced too much wealth.
5. When people found out that they had produced too much wealth they went on an orgy of wealth destruction, and destroyed ten million lives besides.

7. Mortgaged

1. Because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church,

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NO ROOM

By Mary Irene Naughton

Someone once said: "During all the ages man has been on the earth he has not yet built himself a house." The great masses of the poor are still, and increasingly so, unhoused.

The Housing Problem may be considered from many angles,—the angle of theory, the angle of public and private housing projects, the angle of what a house is supposed to be, anyhow,—but down here at Mott Street, in a hospice,—we see it in terms of people, people whose hearts are shedding blood in the face of a hard, terrible reality. "My heart sheds blood," St. Augustine said, and I think of that phrase sometimes in relation to those who come to us. But more often I think of all people, each carrying his cross, and the terrible beauty of his individuality, in relation to those words of Eli-seus, the prophet: "Let her alone, for her soul is in anguish,"

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ON Pilgrimage

Around Newburgh, New York, five miles outside of which Mary-farm is located, we had more snow than sleet so we did not have the jewelled fairyland display of the countryside closer to New York. The wind blew the snow in drifts waist high and Father Becker of Georgetown, who was our guest over Christmas had plenty of manual labor helping Hans, John, Joe and Frank get paths shovelled to and from the barns, the men's house, the road, etc. For two days the mail did not get through, though some bold truckmen kept the road open from Middletown to Newburgh.

New Year's Day, the feast of the Circumcision, we did not have a priest but we were able to get to the nearest church before the second storm broke. Right after the nine o'clock Mass we ran into sleet for a while and Walter, who was driv-

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Letter On Hospices

(In answer to an inquiry about how to run a house of hospitality.)

During my recent trip there were many inquiries as to when we were going to open houses again through the west. I repeat, such centers must be opened by a local group who know what poverty and suffering mean, and who are willing to live in the house with those they serve. It can never be operated from the outside. Peter Maurin envisaged such houses as Houses of Catholic Action and that is the way he described them, using the phrase in its official term. That would mean of course the cooperation of the priests such as in Detroit and Rochester or Pittsburgh. It would mean also that the priest would influence others according to his own ideas on war, on politics, on labor, and the ideas motivating those who run the house will not be those of the editors of the Catholic

Worker. But that happens again and again among the lay leaders of our houses. The important thing is that hospices, under Catholic auspices be started, no matter by whom, whether by Third Orders, Knights of Columbus, or oblates of St. Benedict. They do not have to be Catholic Worker Houses of Hospitality. We are always being accused of biting off more than we can chew, and indeed we always have more to feed, and to house, and to clothe than we can humanly handle. Breadlines are a disgrace. Each house should handle only what it can handle, which means that religious houses should restore the medieval idea of the hospice for guests, and that poor parishes should run hostels, etc. And everyone would share what he had instead of turning people to the city municipal lodging houses and Salvation Army. Here is the letter written to an inquirer:

Dear Fellow Worker in Christ:

Unless the seed fall into the ground and die, itself remaineth alone. But if it die it bringeth forth much fruit. So I don't expect any success in anything we are trying to do, either in getting out a paper, running houses of hospitality or farming groups, or retreat houses on the land. I expect that everything we do be attended with human conflicts, and the suffering that goes with it, and that this suffering will water the seed to make it grow in the future. I expect that all our natural love for each other which is so warming and so encouraging and so much a reward of this kind of work and living, will be killed, put to death painfully by gossip, intrigue, suspicion, distrust, etc., and that this painful dying to self and the longing for the love of others, will be rewarded by a tremendous increase of supernatural love amongst us all. I expect the most dangerous of sins cropping up amongst us, whether of sensuality or pride it does not matter, but that the struggle will go on to such an extent that God will not let it hinder the work, but that the work will go on, because that work is our suffering and our sanctification.

So rejoice in failures, rejoice in suffering! I'm sending you a copy of *House of Hospitality* which tells a great deal of our struggles. I'd like to have published a sequel to it, because I consider the things we are writing about and discussing fundamental to the problems of the day. I'm getting ready my material, made up of articles and stuff from my column. One of our heads of the Baltimore House of Hospitality, after reading the book said to me "Don't be so sad," and I had thought the book generally cheerful, though recognizing suffering as a necessity in the work.

One of the reasons we have so

many helpers I suppose is that we put up with each other, though criticism is rife, and I sometimes think I am living amongst a bunch of anarchists, so vehemently do all accept Peter Maurin's writings and conversations on personal responsibility and "being what you want the other fellow to be" (And St. Augustine's "Love God and do as you will.") All of which is interpreted as meaning "I am on my own," though living in a community of people. It is thus in a House, and thus on the Farms. Which makes us like large headstrong families of vociferous people. We do keep more or less of a rule on the farm. We behave like a family in the House in town. People come to meals on time and try to get to bed at a reasonable hour, and it is generally recognized that daily Mass and communion are fundamental to the work.

"Unless the Lord build the house—" We read the Soul of the Apostolate and are afraid of the heresy of good works, we try to emphasize the primacy of the spiritual and the necessity of using our spiritual weapons, and in order to get practice in them, we emphasize the retreat and days of recollection.

One of the hardest things to put up with is the befuddlement which people fall into and hearing them groan, "What are you trying to do?" not "What are we trying to do?" Or, "What is it all about?" Very often God withdraws His grace from us, as it says in the Imitation, and we are left in darkness and then it is hard to see what it is all about. St. Augustine's vision of heaven is where we all understand everything, and all is light. That is joy indeed.

What are we trying to do? We are trying to get to heaven, all of us. We are trying to lead a good life. We are trying to talk about and write about the Ser-

mon on the Mount, the Beatitudes, the social principles of the Church and it is most astounding, the things that happen when you start trying to live this way. To perform, the works of mercy becomes a dangerous practice. Our Baltimore House was closed as a public nuisance because we took in Negroes as well as whites. The boys were arrested and thrown in jail over night and accused of running a disorderly house. The opposition to feeding the hungry and clothing the naked is unceasing. There is much talk of the worthy and the unworthy poor, the futility of such panaceas. And yet our Lord himself gave us these jobs to do in his picture of the last Judgment, and as Fr. Fursey said once, we are not excused for ignorance. It is a good thing to live from day to day and from hour to hour.

Yes, we have only nine houses and four farms. Before the war we had thirty-two houses, but the young men were all taken—literally every one. In New York here we had only a few older men. Now we have three or four young ones around all the time helping. You know how it is, a crowd attracts a crowd. At the same time, we have several other houses in Rochester and Philadelphia which are badly in need of help, and everyone wishes to stay here in New York. And no central authority to say "Go here or there." One of the reasons we have so much help is it is voluntary and there is no "boss." Of course I have the right to say who cannot be head of a house, and the groups accept my authority there. But at the same time, I can pass a judgment and say "so and so does not represent the movement," and so and so will go right on representing the movement, and there are quite a few who believe themselves to be the only surviving Catholic Workers. Oh yes, our movement is full of generals, and full of Pecksniffs to such an extent that the air positively reeks with plety and smugness and self righteousness at times and I wonder people do not flee from us in disgust. I keep taking vows of holy silence to escape it, but I reek of it too. Alas. It is so easy to talk, and so hard to do. It is so easy to love people in theory. But anyway, we do hang on to those principles that each should be the least, should take the least place, that each should take less, so that others can have more, that each should regard himself as the worst. And then we go ahead and fall seven times daily, and seven times seven. We talk about taking the least, and then we accumulate books. We saw them put them in the general library, and then all the nice autographed editions of Eric Gill and Maritain disappear. I still moan over losing a Philip Hagren catechism twelve years ago. How little detached I am. We try to make our own corner in our slum attractive with paint and curtains and soap and water and lo, we are luxuriating in the midst of poverty. We seek privacy in which to read and study and write and pray, and privacy is the most valuable thing in the world and the most expensive.

We are convinced that the world can be saved only by a return to these ideas: voluntary poverty, manual labor, works of mercy, hospitality. They are fundamental. They are more important than getting out a paper, than lecturing, than writing books. And yet we have to do those things because we must give a reason, as St. Peter says, for the faith that is in us. ("And our faith must be tried as tho by fire") an old teaching.

We see many things springing out of the Catholic Worker movement. Other papers spring forth, people write books, having been stimulated by these living ideas which we water with our tears, a new teaching in educa-

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MOTT STREET

Christmas Eve found a dozen of us standing out on Mott Street singing Christmas Carols. A drunk who is the image of W. C. Fields joined us. He was so ludicrous that we all found it impossible to sing. Consequently we broke it up and walked down Hester street until we arrived in front of a friend's home where we all joined in on Silent Night and several other hymns. From Hester street we made the rounds of the Franciscans on Baxter, the Maryknoll nuns in Chinatown, the Salesians at Transfiguration and finally to our own courtyard at 115 Mott.

Bad Taste

Since it was the first street caroling that most of us had participated in we felt rather uneasy and strange as we stood in the street singing with a candle in one hand and a hymn book in another. Then I realized that we were singing in a thoroughly Catholic neighborhood and that we had nothing to fear. I remembered that Peter Maurin had frequently pleaded for troubadours such as we were that night, and that Saint Francis and his friars were among the first to set the example in caroling. And today we Catholics find that the only people who are zealous enough to sing in the streets are located among non-Catholic sects. The most appalling aspect to the whole situation is that we Catholics are all fairly convinced that caroling on the streets along with street preaching are two activities that are in very bad taste.

Christmas Dinner

Duncan and Jack along with several others prepared a wonderful dinner while Smoky Joe made superb mince pies. Helen Adler, Joe Davin and Red Miller served. For the people living here in the house we had hams plus a turkey a friend had given us. Duncan did a fine job in spreading out the turkey with the ham so that we all had a sample. We served the fine meat loaf which they prefer to meats that require chewing since most of the men are fairly well toothless. During the dinner we were given five dollars by a friend who had just received his first relief check. Realizing how much of a sacrifice he had made we were deeply moved by the gift. We know for a fact that this man has repeatedly tried to obtain work that he is able to do but has discovered his attempts to be in vain. A short time ago he applied to a religious goods house for a position and was turned down, nothing for him. Then the personnel manager berated the poor man for living on the charity of others.

Gifts

Much to our surprise, several readers that we know of spent their Christmas savings in sending Care Packages to Europe in lieu of purchasing superfluous gifts for friends and relatives. The suggestion was made in this column last month. We heard of one poor young married couple who were saving to buy each other a gift until they read our last issue. And making the seemingly supreme sacrifice they sent their combined saving to purchase a Care package for Europe. Another party who liked the idea notified a relative, who has to work to support herself and her two children, that he was spending the money on a Care package instead of giving them the usual ten dollar Christmas gift. And our friend was quite chagrined to receive a curt letter from the oldest child to the effect that she and her family did not quite see eye to eye with him since their small apartment had caught fire a couple of days before Christmas. The fire left the family literally sitting on the floor to celebrate the holidays.

Holy Hour

Several of the people in the group here joined other groups from the Legion of Mary and Friendship House in a New Year's Holy Hour at St. Andrew's Church. The holy hour was from 11:30 P.M. to 12:30 A.M. and was followed by Mass at 12:45 A.M. This New Year's Eve Holy Hour is frowned upon by some who maintain that this particular night should be spent in drinking and revelry and they will even try to dissuade others from making that hour of reparation. However I am of the firm opinion that we should encourage any individual so inclined to spend that hour in making reparation for his sins.

Visitors

Mike Strasser formerly of the Milwaukee Catholic Worker group paid us a visit the other night. Mike is married and has a six month old baby boy, Christopher. At present Mike is majoring in philosophy at the Medieval Institute of Philosophy in Montreal. We didn't realize how complicated life can get until Mike was explaining the different approaches to the study of philosophy. The other afternoon two priests stopped in. Both of them had just arrived from Portugal. One of them spoke no English and the other spoke a little. Consequently our conversation was quite limited. Both of them believed that Salazar would have to do for the present and they were sure that it would be a Communistic regime unless they had someone like Salazar. Three secular seminarians from St. Meinrad's, Ind., came in last Wednesday. We had a fine visit with them and they joined in the New Year's Holy Hour.

Literature

The December Catholic Mind carries an article on the history of the Catholic Worker by Donald Gallagher formerly with the St. Louis Catholic Worker. At present Don is teaching at Marquette U. . . . For several years now we have been receiving the "Religious Bulletin" which is published by the prefect of religion of Notre Dame U. And since it is a daily published paper we are surprised to note the high quality of its contents. How can one man be so consistent? . . . We read a fine article on Matt Talbot, "The Holy Man of Dublin" by Eddie Doherty in the December issue of "Information," a monthly magazine put out by the Paulist Press. . . . Just ran across a book by Harold Maine, "If A Man Be Mad." A story of an alcoholic who verges on the brink of insanity. And the thought that kept running through my mind while reading the book was that of the horrible fact that there doesn't seem to be any place for a man to go if he is mad. Most of the asylums being understaffed and what staff they do have seem thoroughly incompetent.

Night

We were just musing on the things that happen here at the house in the dark of night. One night about twelve-thirty a man came up to our room wanting something to eat, hadn't eaten all day. And at one o'clock that same night someone came a knocking looking for a bed. At four-thirty that morning a woman sat drunk at the bottom of the hallway stairs screaming and swearing and I had to go down and direct her up to her room on the fifth floor. At five A.M. a neighbor's infant began to cry. After the baby went back to sleep a cat in the courtyard began to howl. And this morning at four o'clock we were lifted out of our beds by the crash of the front dining room windows being smashed. Some drunken soul

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+ From The Mail Bag +

Use of Riches

Dear Sirs:

Many of your readers will no doubt be interested in the following rules for the proper use of riches extracted from the writings of St. Thomas of Aquinas by Dom Virgil Michel, O.S.B., Ph.D., in his pamphlet "St. Thomas and Today," published by the Wanderer Printing Company, St. Paul, Minnesota, in 1947. I am quoting from the Revised Edition, pp. 29-30:

(1) "That without which an individual himself, or those for whom he must provide, cannot live, need not be given away as alms."

(2) "That which cannot be subtracted without taking away the decency of one's state in some manner, or of the state of one's dependents, need not be given in alms . . . unless some other necessity outweighs the above; that of some special person in extremist need, or of the church, or of the state, for the good of the race is above that of the individual."

(3) "That which can be added or taken away without diminishing the decency of one's state can be given in alms, though there is no special precept, but only a counsel in regard to it."

(4) "Giving something that is not needed for the first grade of necessity but is needed for the second, and thereby relieving someone's greater necessity, even if the latter be not absolute, is doing good, but is not obligatory by precept."

(5) "Whatever exceeds the demands of decent living according to one's state, must be given in alms—and this is strictly a precept."

(6) "The law obliges that a person first minister to the absolute necessity of strangers (others) before ministering to the conditioned necessity of himself or his dependents."

(7) "When someone is in extreme necessity, all goods for him become common, so that, even if he obtains goods by violence or theft, he does not sin."

(8) Finally there is the strict precept of giving "when a person has many things which he does not need either for the support of his life or for that of his dependents, nor for the decent preservation of his life—and that even if the poor in question are not in extreme necessity."

With best wishes of the season for you and your readers I am,

Sincerely in Christ,
Alan C. Bates.

Perfect Friendship

Dear Catholic Worker:

Please thank your readers for their generous response to my two notes published in your paper. We had our last vesture of postulants on December 7th. There are now ten of us, six colored and four white. Our work is progressing slowly because we have no cement and we cannot spend the money too fast. Food is expensive and hard to get, but we have always had enough for our needs and several poor people even share daily with us.

On Sunday afternoons, we go visiting. Everywhere the sight reminds us of Bethlehem; among the banana and the coconut trees are gathered the poor huts, assembled from pieces of beaver-board, galvanized iron, wooden

planks, bits of bamboo. Everything is very clean. The earthen floor is swept clean. There is always a vigil light burning in front of the crucifix or an image of Our Blessed Mother or of Saint Michael. Naked children play outdoors. Many of these people have never been married in church, yet they are perfectly innocent souls. They have had no priest since 1902, so many have never received their first Holy Communion either. Groups of children and adults are coming here now to prepare for that.

On our visits, every member of the monastery goes his own way, even the novices; this is part of their training. We make a friendly visit, but we also talk to the people directly about God, about their souls, about life everlasting and the happiness of living in a state of grace, about loving God and praying to him. This contact with the poor and suffering is the best antidote against pride and selfishness, which are the hidden dangers of the Monastic life.

Our poor people have beautiful souls. One of them, a cripple, said to me last Sunday: "I've had to miss two catechism instructions, because my shirt was being washed. But when I heard the bells in the port, and my shirt was not dry, I bowed my head and said: 'O my God, you know that it's not my fault.'" As I was leaving him I met an old woman, an Adventist, who shouted: "You are blessed of God! Never in Martinique have we seen men as honest and as charitable as you are!" I could not silence her.

Alas, only five days ago, the Adventists baptized fifteen more persons. We are not yet what we should be. And we must put our Blessed Mother to work. I am looking for a beautiful plaster statue of the Miraculous Virgin, about ten or twelve feet tall. I shall put her under a canopy and she will immediately become a center of pilgrimage. We shall then have beautiful processions. I am looking for white material to dress up our children for their Renewal of their Baptismal Vows. The girls will wear long skirts, French style, with a veil and crown. A committee will keep these garments from year to year, and they will be used also for the solemnities of Our Lady. The people here need beautiful and impressive ceremonies. We must give Our Blessed Mother a visible triumph, and she will crush the heresy which is still spreading.

Already we have two Americans, one white and one colored. Others will be coming to us in 1948. Here, colored and white, dwell together in perfect friendship without the slightest shadow of a difficulty. Your donations are gratefully accepted. In Canada, please send gifts in kind to Mlle. Montembaull, 1558 St. Denis, Montreal, and money to M. Paul Bernard, 57 St. Jacques Ouest, Montreal. In the U. S. A., please send all gifts to me c/o Portsmouth Priory, Portsmouth, R. I.

Devotedly yours in Jesus and Mary,

Leonce Crenier, O.S.B.

From India

Dear Editors:

Just a few days ago a certain lady from California sent me \$10, saying that she read a good deal about my work in the "Catholic Worker." I am sorry to say that I have not the happiness of receiving the much-esteemed and

widely-circulated paper that you are editing. I shall be deeply indebted to you if you could send me "Catholic Worker."

The conditions now of the poor Catholics who had fallen victims to Communism is deplorable. The proprietors of the tanneries do not give these 2,000 workers any job in spite of their hue and cry, strikes and threats. They who were getting Rs 16, i.e. \$5 per month, to support a home of five children (family wages) now hew down trees in the fields or on the roadside, and eke out their livelihood. Even angels would cry at the grinding poverty of these poor Catholics. In one word, they are ill-fed, ill-clothed and ill-housed.

Lately I went down into one of the hovels to give Extreme Unction to a skeleton of the man stretched on the bare ground, covered with the clothes that had gone to shreds. I could not bear the ghastly sight. Tears trickled down my cheeks. I spoke to them with words all bathed and soaked in consolation. But fine words do not butter parsnips. And a hungry man is left only an angry man. I could say, "I have compassion on the crowd." But could



I multiply bread? Yes, with the Divine help. And your sympathy!

I have delivered a good many lectures both in English and Tamil about social Justice. But only a revolution could bring about the desired effect. We show to the Communists that we possess the most sublime doctrine. But have we proceeded further? We might say that Communism breeds on grievances. But have we constructed the society above blame? The Communists bring to limelight See—Judge—and Act method whereas we go on think method. By now you would have learnt that we Indian Catholics are poor, and poorer are the Harijan Catholics who are boiling and molling in the tanneries. Then—!

Soon I shall be despatching to you my essay on "Popular Apostolate. The Indian Catholic Truth Society has undertaken to print it. I give you full permission to print it in your paper. God bless you.

K. S. MICHAEL,
(Rev. Fr. K. S. Michael,
Mettupatti—Duidigal
Madura Dr. S. I.

Apostolate In China

CATHOLIC MISSION

Honan, Canton 16, China
November 15, 1947.

Dear Friends:

Many thanks for sending me the Catholic Worker. You have been sending it to the Catholic Cathedral, 16 Caine Road, Hong Kong, China. Kindly change it to: Catholic Mission, Honan, Canton, China.

The Catholic Worker is a great tonic for a missionary. In addition to keeping him in touch with your movement, it is an antidote for any tendency to complacency or self-pity when the cook spoils the rice or the mosquitoes are particularly bad. One cannot but admire the spirit of sacrifice which makes your workers share the lot of the very poor.

Yet for some there is even temporal compensation in the freedom from care. An old negro said to a worker at Friendship House who had given up a good job to devote his whole time to it, "You don't have to work and worry about a job." Does identification with the worker require being a worker with him? In some cases it would seem so.

Here I am in a medieval industrial environment. All around us are weavers, four to six wooden looms in a house, the shuttle thrown by hand. One hears them going fourteen hours a day. The worker eats and sleeps beside his loom. Some places have women weavers.

Talk about monotony of work, throwing that shuttle all day long at top speed. If the lot of the medieval European worker was like these, then give me modern industry. The incident of tuberculosis is extremely high. Almost every one that has been weaving for any length of time is pale and emaciated. Many are only in their teens.

It appears to me that the chief villain has always been the desire for profits, on the part either of the owner or of the middleman. It would seem that the only fat people in China are merchants and officials. In the Middle Ages the Church had a constant battle with the desire of the merchants to make an overly large profit.

Though China is 85% agricultural one can readily understand why Communism appeals to so many. Perhaps we have given too much credit for good conditions in the Middle Ages to the Guilds and not sufficient to the Christian conscience and the watchfulness of the Church. China has many Guilds, but they do not seem to help the worker.

One realizes here what a social heritage Christianity has given us. Sympathy is definitely a Christian virtue, and is little found among pagans, though they do show at times a natural pity. The farmer borrows rice from his rich neighbor to eat while he puts in his crop; when he harvests it a few months later he must give back double, in addition to his rent, which is 50% or more of the crop.

Some missionaries have started a sort of Credit Union in rice. They buy a few bushels which they loan to Christians to be paid back by the end of the year at the rate of 12 or 13 bushels for 10. The increment goes to swell the fund. If a Christian does not pay back he is not pushed for it, but will not have the opportunity of borrowing again.

Honan is a suburb of Canton. In a population of 100,444 or more there are 150 Catholics and 3,000 Protestants. We have a little chapel on a side street, while the Protestants have nearly a dozen churches and chapels.

Since arriving here in September I have been going out several days a week to distribute medicines in the nearby villages. The Japanese occupation caused the death of a large number of the people from malnutrition. Malaria is very prevalent; also various deficiency diseases, such as ulcers, anemia, etc. With a very simple stock of remedies one can do a lot of good and make fine contacts. A Christian with me explains the Catholic motivation for this work and it makes a deep impression. I feel that it was not so much the miracles our Lord worked as His devotedness that won the people; miracles alone might only astonish.

Gratefully yours,

(Rev.) B. F. MEYER, M.M.

Appeals

Margaret Lannel, 489 Bonnestr., Köln-Maneburg, 22A British Zone, Rheinland, Germany.

Anne Pelmtter, 7 Issumerstr., Krefeld-Linn, 22A British Zone, Rheinland, Germany.

Erich Dreesen, 4 Tentfessallee, Krefeld, 22A Rheinland, Brit. Zone, Germany.

Heinrich Koerver, Hofstr. 4, Krefeld, Brit. Zone 22A, Rheinland, Germany.

Margarete Nertens, 4 Burgstr., Brit. Zone 22A, Rheinland, Germany.

Prof. Dr. Karl Rembert (80 yrs. old); Nerdingerstr. 254, Krefeld, Brit. Zone, Rheinland, Germany.

Erich Dreesen, 4 Tentfessallee, Krefeld, 22A British Zone, Rheinland, Germany.

Beijeordqueter Ludwig Spelten, 78 Bismarkstr., Krefeld, 22A Brit. Zone, Rheinland, Germany.

Vesentim, 6 Andreamarkt, Krefeld-Linn, 22A Brit. Zone, Rheinland, Germany.

Mrs. L. Herman, c-o Alofs, 160 Bruckmerstr., Hills Kreis Kempen, Niedenheim, Brit. Zone 22A, Germany.

Mr. Joseph Settele, Peissenberger Strasse 16-11, Munchen

Bayern, Germany A, American Zone 13C.

Mr. Franz Settle, Rettenbach Ueber Schongau, Bayern, Germany, American Zone 13C.

Mr. Paul Settele, St. Wolfgang bei Darfen, Oberbayern, Germany, American Zone 13C. (Wife and child very ill.)

Frau Ellen Schuck, (22B) Speyer am Rhein, Herdstrasse 36, Germany (French Zone).

Herrn Erich Mylord, (24) Hamburg-Grossflottbeck, Arnimstrasse 4, Germany (Brit. Zone).

Maria Arendts, (13b) Graunau b. Garmisch-Partenkirchen, Oberbayern, Germany (U. S. Zone).

Hildegard Hecker, (13a) Bayreuth, Jaegerstrasse (13) (I), Germany (U. S. Zone).

Maria Kuhn, (22b) Speyer am Rhein, St. Germanstrasse 19, Germany (French Zone).

Dr. Thomas Schneider, (16) Mannheim, Brentanostasse 26, Germany (U. S. Zone).

AUSTRIA

Herrn Albert Wallnoefer, Mitterweg 17, Innsbruck, Tirol, Austria (French Zone).

Frau Maria Merkenberger, Schulhaus, Gries am Brenner, Tirol, Austria (French Zone).

SOME NEW BOOKS

THE GLORY OF THY PEOPLE.
By Fr. M. Raphael Simon,
O.C.S.O., The MacMillan Co.,
\$2.00.

This is the story of a man's journey from the nebulous beliefs of his childhood in the reformed Jewish faith to the concrete beliefs of the Roman Catholic Church. Fr. Raphael Simon in his search for the truth traveled by way of a deep interest in science, psychiatry and philosophy to his final goal of a monk in the Cistercian Order of the Strict Observance.

The book (139 pages) is too brief to cover the gradual changes in belief to the satisfaction of the average reader. There are many large gaps. Fr. Simon's conversion seems too "easy." Perhaps through God's grace it was as easy as it seemed to the reader; certainly, Fr. Simon went forward with joy and eagerness to his baptism.

The chief charm of this book lies in the fact the author is a convert from Judaism. He traces clearly the beginnings of the Jewish faith and the coming of Christ, and with that as a base states why he became a Catholic in such a reasonable manner that it seems strange that all Jews do not follow the same path to Christianity. There is no question raised here of a Jew who is a traitor to his already persecuted race, but rather does this Jew proudly remain a Jew while he yet accepts his heritage from his Father who is in Heaven.

AGNES BIRD.

THE PERSON AND THE COMMON GOOD by Jacques Maritain. (Charles Scribners Sons, N.Y.C. \$2.00)

We are individuals and we are persons and we are one. Our individuality stems from our materiality; our personality is "the subsistence of the spiritual soul communicated to the human composite." As an individual, a unit in society, we are subordinate to the common good—as a person, with a transcendent end, we go beyond and are subordinate to no human society. As individuals we become Numbers before the State. As we realize personality we realize also the incompatibility of Statism with human dignity. It is on this basis, on this transcendence of the State, on this lack of faith in political means that we adhere to a Christian anarchism which seeks justice by non-violent revolution, because only in that way will respect of the person AS person be maintained. That is not what Jacques Maritain says, but it is, I believe, a conclusion to be reached from this valuable treatise of his on **THE PERSON AND THE COMMON GOOD**.

Person is Sacrificed

The social and political conflicts today center around the marxist, fascist, and bourgeois liberal concepts. In all of them it is the person that is sacrificed. In Marxism because the person which seeks liberation is conceived as being purely immanent in the group, entirely subordinate to the common good. An emancipation of collective man, not of the individual person. In fascism it is the same subordination to the common good as conceived from above, it is the incorporation of man in all his being into the State. It is a greater evil than Communism inasmuch as it does not even conceive of liberation or of the withering away of the State, the person AS person is its greatest enemy.

But of the three, as Maritain so well points out, it is bourgeois liberalism (our American capitalist society) which is most irreligious—"Christian in appearance, it has been atheistic in fact. Too sceptical to persecute, except for a tangible profit, rather than defy religion, which it deemed an invention of the priesthood and gradually dispossessed by reason, it used it as

a police force to watch over property, or as a bank where anyone could be insured, while making money here below, against the undiscovered risks of the hereafter—after all, one never knows!"

Leads to Statism

This capitalist society, of which M. Maritain admits, the internal dialectics lead inevitably to Statism—to marxism or fascism—this capitalist society, in which he further admits there will be liberty of a kind but in "an illusory fashion and in a world of dreams," this very system which has in root all social evil, is the very system which men of the "democracies" fought to preserve against fascism and which they will fight to preserve against Marxism. And Maritain and many of his collaborators in the movement to revive personalist Christianity failed miserably to see the implications of this and balked at the very conclusion that comes from their premises. The conclusion that in fighting to preserve capitalist society (which in calm moments they reject) they have fought to preserve the root causes of fascism and marxism.

French Nationalism

What has blinded the French Personalist school to these things, what has prevented their unqualified acceptance of pacifism, is that they have not seen that the State, the State as we know it in the concrete, has developed to the point where the PERSON has no alternative other than to reject it as an instrument of social expression. For it is nothing more glorious than French nationalism that blinded Peguy and Bloy and now Maritain to the claims of pacifism.

And yet Maritain states well that "since man in his material individuality is a part, not a whole, and since further, in this system, the State takes the place of the genuine community, the individual is forced ultimately to transfer both his responsibilities and care of his destiny to the artificial whole which has been superimposed upon him and to which he is bound mechanically." The conclusion—that from such a monstrosity we have refuge only in Christian anarchy is something Maritain fails to bring out. For it is assumed that State and government are synonymous terms. Kropotkin well points out that this is not so, that to reject the State is not to reject all government. For the State rests on government from above, even in capitalist society where, in theory, there is democracy. But government from above is sooner or later, government which rides roughshod over the person, government which becomes more and more centralized and more and more diabolical.

Pacifist Means

Some Catholics, and here I do not refer to M. Maritain, are constantly guilty of analogical reasoning, constantly transferring the valid hierarchical concepts of theology into the political and social fields where they have no particular relevance and upon them basing an argument for authoritarian regimes. It is a tendency which M. Maritain has fought, but not to the bitter end. For he has failed to see that the common good plus violence leads inevitably to tyranny and is the concept used to justify fascist and marxian totalitarianism. We shall only win against this enslavement when the common good takes into account the claim of the person to ultimate superiority over society and when societal good is sought by pacifist means as being the only means that do no violence to the person.

CHRISTIANITY AND CIVILIZATION by Arnold J. Toynbee (Publications Division—Pendle Hill—Wallingford, Pa. 25 cents)

It would be a good thing, if I may borrow words from the Anglican liturgy, if all our readers would "read, mark, learn

and inwardly digest" this pamphlet by Professor Toynbee. Particularly those Catholics who might have had the misfortune of forming judgments on history, and civilization and the Church on foundations furnished by such writers as William Thomas Walsh or his master Hilaire Belloc.

For while these latter writers make the Church the handmaid of civilization—so that we speak of "Catholic culture" and "Catholic nations"—Professor Toynbee reverses the concept and makes civilization the handmaid of the Church. And in doing so liberates her of much accumulated rot and teaches us, as Catholics, to be truly indifferent to the rise and fall of civilizations—for religion is as a chariot moving towards heaven and speeded thereto by the successive failures and decay of cultures and eras.

CHRIST CONSCIOUSNESS by A. Gardeil O.P. (Blackfriars Publications—Oxford—England. Price 2/-net)

The world has sought its salvation according to natural morality, and so it has not only failed to achieve salvation, but it has ended with no morality at all. Christians who seek salvation along this inadequate road can also be morally certain of a like failure. This summarizes the argument so brilliantly and humbly presented by Father Gardell who, in his presentation, emphasizes our lack of power to redeem ourselves by our actions unless they have redemptive value through Christ.

There is a superior ethic for the Christian, superior even to the baptized rationalism of Thomas Aquinas—and which consists "in looking at Christ and transposing his words and example into our life. The bond of the transposition is love. We gaze at Christ, we love him, and by that very fact we are transported into him and we show forth his characteristics in our own life. That is purely Christian holiness. It is no longer a question of the Nicomachean Ethics; it is more lofty, simpler even than St. Thomas' moral theory: Christ is my life—it is nothing but that."

Free

Those who go to seek Christ along the road to Calvary, and it is the only road leading to Resurrection, must do so by suffering and detachment—but not by inhumanity. For, as Father Gardell points out, the Christian way is not only the way of divinized humanity but of humanized divinity.

Those who follow the way of Christ are truly free—free from physical tyranny and psychological oppression. They have escaped the bonds of legalistic religion. "There are some rigid temperaments" states Father Gardell among Christians which observe the law with exactness and which also sometimes observe the infringements of the law in other people. They think they are just when they have observed everything. NO. That is not Christian justice; it is on quite another plane. What is especially characteristic of Christianity is the absence of any law which is ONLY a law, that is, which comes wholly from outside, to strike and constrain (even if it were imposed from outside by God)." And it is possible to fall into legalism from many angles, and not only among Catholics of the old pre-actionist days, but also the over-enthusiastic liturgical Catholic who is especially liable to become a rubric slave. We must always remember Father Gardell's words "a law to which we do not submit beforehand in a spirit of resurrection is a weight which weighs on us without saving us."

Please order copies of any books or pamphlets reviewed direct from the publishers as we have no copies at the office here.

ROBERT C. LUDLOW.

CULT :: CULTIV



Trial At Blackfriars

(Editor's Note: The Short Case in California has been kept alive almost solely through the efforts of Father George Dunne, S.J. The case was the immediate cause of Father Dunne's now famous article in the *Commonweal*, "The Sin of Segregation," by long lengths the best thing we have read on the subject of racial discrimination. Father Dunne has dramatized the fact of the case in his play, "Trial by Fire." A review of the production given the play by the Blackfriars' group in New York City follows.)

At Blackfriars, during the month of December, a reproduction of an historic event under the name of "Trial by Fire" written by Reverend Father Dunne, S.J., was enacted and participated in by crowds each night, crowds of people who know that such things are still occurring, burning people alive because they are dark complexioned, crowds of people who know that such murders will continue as long as segregation continues to live in pulpits and institutions supposed to be Christian.

The people of the audience were addressed as jurors. They had to listen to a Godless district attorney trying to blind them to the fact that the explosion and instant enveloping in flames of a father-built love-nest and consequent burning to death of the family was not an explosion but an accident—a trying task for sane people to

I DO BELIEVE, LORD = HELP MY UNBELIEF



Red shawl on the sweet Mother flowing,

Wrapped round to keep the dear Baby warm

Green trees in the cold wind blowing,

Warm Red, cool Green

Red, and Green against the snow.

Agnes Bird.

bear when the hand-writing on the wall spelled "Sin" and the evidence of previous threats, sneaky under ground planning against a colored man, who built his home where white people live, spelled "Hate."

"Trial by Fire" is not a play; it is an experience. One lives an evening in an atmosphere of the high ideals of family love out in the country under God's sky where a father built a home for his family as a means of living Christian lives of love of God and neighbor. It is not a play; it is an experience of love of mankind, an experience in which one's noblest and most powerful faculties of intellect, will and affection are appealed to, and one's appreciation for those magnificent words in the mass is renewed: "O God who hast wonderfully formed man's exalted nature, and still more wonderfully restored it." Trial by Fire is an experience that appeals to one's intellectual virtues of honest facing of facts, confidence in truth, and fairness to the sinner, for no one applauded the martyrs and no one hissed the sinners in all their falling away from that "exalted nature."

Twenty-five of us Catholic Workers lived this experience through the cordial welcome of Blackfriars, the excellent portrayal of a group of professional people under Mr. Albert McCleery's flawless direction, and the cooperation of a staff, his assistants. Character was revealed in every detail of gesture, make-up, facial expression, bodily posture, bearing, the most insignificant turn of the head, the eyes, every detail spell love or the absence of love—hate.

This remarkable reproduction of martyrdom will live on because it tells Truth and Love to a world of people who live in fear of explosions made possible by Sin and its deformity and misuse of science. Only by living that love of God and neighbor shall we be the men so wonderfully formed and so wonderfully restored ready to acknowledge that life can be a foretaste of heaven.

Our gratitude to Reverend Father Dunne and to Blackfriars and its entire staff.

—REGINA BRADY.

CULTURE VATION ::



Clairvaux Prison

It is a year of strategy.

The bureaucrats, wiping the blood off their fingers
In the gates of the Temple of Reason,
Have voted to poison the enemy's well.

They know their danger.

They need to throw some dead thing
Into the living water that was once Clairvaux,
And kill the too clean image
In the heart of such a spring.

Nine or a dozen murderers

And a hundred others with the grime of knavery upon them
Go colonize the ancient cloister
On the morrow of the Constitution;
And in the shadows of the broken church,
Each dead soul starts to blossom in his sepulchre
Cursing the comfortable sun.

Heaven, with a strange impassivity,

Shows no particular horror for this grim cartoon:
Lets each new sphinx
Crouch in his iron hermitage
Musing the means to end this leprous noviceship.

And no fire falls.

No brimstone buries these absinthial silences
Or purifies the poisoned sanctuary to a pile of ash.

God is holding you as evidence, Clairvaux;

Saving you, with a most terrifying Providence,
Because you are so true an image of a world
That was untrue to Him.
You are too good a mirror to be broken and destroyed.

Your faithful glass,

Patient of all the grime and blood of the late centuries
Suffers the face of the new liberty,
Frames out the new fraternity for all to contemplate:
Receives equality and holds it fast
With a firm hug of locks,

That those who have never forgotten

The days of Bernard and the first Cistercians
May read the terror of those messages
And fly to keep their freedom in the servitude of grace.

(N. B. Clairvaux, a great Cistercian abbey in France, founded in 1115 by St. Bernard, was turned into a penitentiary after the French revolution.)

—THOMAS MERTON.

TOEHOLD ON THE LAND

For six months we have been pioneering a farming commune here at Starkenburg, Missouri. Our beginnings haven't been easy. Just now we are coming through a drought. It has been the leanest year old-timers hereabouts can recall so our initiation to Missouri farming has been rough and tough. The difficulties—the chilly, wet Spring, the seed rotting in the ground, the flourishing weeds, the loss of animals due to disease, the errors in judgment of inexperienced minds, the blundering of untrained hands, all these difficulties brought some discouragement at times but never despair.

We are not here merely to farm. We are living and working on this farm in order to build a community—a community about a church. It is a new society we desire, based on Holy Mass and personal sacrifice for the common good. Our chief social doctrine could be labeled "the Doctrine of the Common Good." Our pioneering is unique. A little more than a hundred years ago the settling of Missouri was being done in earnest. Those Nineteenth Century pioneers came west to conquer a wilderness—to harness the natural forces of God's creation. We Twentieth Century pioneers are out to conquer ourselves—to harness all our natural powers and have them supernaturalized by God and His Church.

Personal Responsibility

By accepting personal responsibility for tasks that are for the general welfare we act as pioneers. Shirking personal respon-

sibility is the order of the day.

"Am I my brother's keeper?" This work of constructing a Christian social order in which each man "gives according to his ability and receives according to his needs" demands that we be radically Christian. It calls for continued selflessness else there is dismal failure. What is needed is supernatural sociology. I recall the testimony of a Trappist novice who returned to ordinary social life on this matter of human relations. He explained that even in a monastery, observing silence and busied with prayer and work, he took dislikes to persons because of certain little mannerisms they possessed. The innate selfishness of man can be licked through steady prayer and good will. Self-discipline and holiness are the means to be employed in building a Christian society.

Personal Revolution

Political maneuverings, changing of the money system, large scale cooperatives, these are quite generally the social attachments of most Catholic thinkers, regrettably. Personal revolution, voluntary poverty, the welding of community and family ties, intense participation in the Liturgy these are essentials of Catholic sociology. In short, families must group themselves about a church as though their very life depends on it. The well-springs of all spiritual life is Holy Mass. Daily Mass and a goodly amount of prayer is just as important for the laity as it is for the "religious." Holy Communion is the foundation of Christian community life. We are all one with

Christ in the Communion of the Mass and we are all one with Christ in work and at play. Corporate prayer should be followed by corporate work and play.

The Mass, the living with organic life, creative work, these constitute a synthesis to which men are blind in our day. A few years ago a young Catholic artist spoke of his inner conflict in these direct words, "In the country I can be a Catholic, seeing God in His creation, but in the city of ugly concrete buildings and noisy turmoil, I am a materialist. For my soul's sake I must get on the land." These are the words of an artist of sensitive feeling and they give an insight into souls of the less sensitive, frustrated workingmen in our large cities. It seems to me that even a great saint living continually in a modern city would tend to lose a little of his greatness. His holiness would be tarnished—for holiness connotes a wholeness, an integral life—a life in which all the virtues blend together in a perfected unity. The modern system with its commercialism and bourgeois philosophy taints everything and makes compromise with the world a veritable necessity. We must build a new system. This new order should be an organic order in which plants and animals and creation in general occupy men's time and energy. Society must be predominantly agrarian, rural. Here at Starkenburg we are beginning to associate in our daily life Holy Mass and the Sacraments and God's created organic universe.

—LARRY HEANEY.

St. Thomas Aquinas On Land and Town Life

Now since men must live in a group because they are not sufficient unto themselves to procure the necessities of life were they to remain solitary, it follows that a society will be more perfect the more it is sufficient unto itself to procure the necessities of life. (Bk. I c.1.)

For an individual to lead a good life two things are required. The first and most important is to act in a virtuous manner, for virtue is that by which one lives well; the second, which is secondary and as it were instrumental, is a sufficiency of those bodily goods whose use is necessary to an act of virtue. (Bk. I c. 15.)

Now there are two ways in which an abundance of food-stuffs can be supplied to a city. The first is where the soil is so fertile that it nobly provides for all the necessities of human life. The second is by trade, through which the necessities of life are brought to the town from different places. But it is quite clear

that the first means is better. For the higher a thing is the more self-sufficient it is; since whatever needs another's help is by that very fact proven inferior. But that city is more fully self-sufficient which the surrounding country supplies with all its vital needs, than is another which must obtain these supplies by trade. A city which has an abundance of food from its own territory is more dignified than one which is provisioned by merchants. It is safer, too, for the importing of supplies can be prevented whether owing to the uncertain outcome of wars or to the many dangers of the road, and thus the city may be overcome through lack of food. (Bk. II, c. 3.)

Again, if the citizens themselves devote their lives to matters of trade the way will be opened to many vices. For since the object of trading leads especially to the making of money, greed is awakened in the hearts of citizens through the pursuit

of trade. The result is that everything in the city will be offered for sale; confidence will be destroyed and the way opened to all kinds of trickery; each one will work only for his own profit, despising the public good; the cultivation of virtue will fail, since honor, virtue's reward, will be bestowed upon everyone. Thus in such a city civic life will be corrupted. (Bk. II c. 3.)

Finally that state enjoys a greater measure of peace whose people are more sparsely assembled together and dwell in smaller proportion within the walls of the town. For when men are crowded together, it is an occasion of quarrels and all the elements for seditious plots are provided. Whence according to Aristotle, it is more profitable to have the people engaged outside the cities than for them to dwell continually within the walls. (Bk. II c. 3.)

De Regimine Principum, Translated by Gerald B. Phelan (New York: Sheed and Ward).

Peter's Booklist

The Future of Bolshevism; Gutian, Waldemar (Sheed & Ward, NYC, 1936)
The Valerian Persecution; Healy, Patrick (A. Constable & Co. London, 1905)
The Two Nations; Hollis, Christopher (G. Routledge & Sons. London, 1935)
Soviet Man Now; Iswolsky, Helene (Sheed & Ward, NYC, 1936)
Fields, Factories & Workshops; Kropotkin, Peter (G. P. Putnam's Sons, NYC, 1913)
Charles of Europe; Lewis, Wyndham (Coward-McCann NYC, 1931)
History of the Church; Lortz, Joseph (Bruce. Milwaukee, 1939)
Social Principles of the Gospel; Lugan, Alphonse (MacMillan, NYC, 1928)
Freedom in the Modern World; Maritain, Jacques (Sheed & Ward, NYC, 1935)
Rights of Man and Natural Law; Maritain, Jacques (Scribners, NYC, 1943)

The Things That Are Not; Caesar's Maritain, Jacques (Scribners, NYC, 1931)
True Humanism; Maritain, Jacques (Scribners, NYC, 1938)
Easy Essays; Maurin, Peter (Sheed & Ward, NYC, 1936)
The Church & the Land; McNabb, Vincent (Burns, Oates, & Washbourne, London 1926)
Nazareth or Social Chaos; McNabb, Vincent (Burns, Oates, & Washbourne, London, 1933)
Personalist Manifesto; Mounier, Emanuel (Longmans, London, 1938)
Our Enemy the State; Nock, Albert J. (W. Morrow & Co. NYC, 1935)
Guilds, Trade, & Agriculture; Penty, Arthur (G. Allen & Unwin, London, 1921)
Guildsman's Interpretation of History; Penty, Arthur (G. Allen & Unwin, London, 1920)
The Theory of the Leisure Class; Veblen, Thorstein (Modern Library, NYC, 1934)



St. RAYMOND gives himself in ransom for the captives—

Christ's Winter Agony

(Continued from page 1)

Stillfried, S.J. writes from Berlin, Russian Sector, that many of the 1,600 members of his parish are sick from hunger-typhus (typhoid due to starvation). And that TB is taking a frightful toll especially among the children. "The need for shoes is in like-wise a most shocking state of affairs. In extreme necessity we have made wooden soles from boards, to which we attached old tape from Venetian blinds, so as to give the children wooden soles instead of shoes. Now we have to stop making these as we no longer have any nails. The greatest need is for food, and then for shoes, and shoe repairing materials. It is not my desire to become burdensome, therefore I close with the plea—would it be possible to send us a little aid?" (Rev. Gebhard Stillfried, S.J., Fortuna Allee 27, Biesdorf-Süd, Berlin, Germany, Russian Zone.)

2,000 Babies

Father Bruno Restel, S.J., working to provide the elemental necessities of life, for thousands of children and adult refugees, reports that 60,544 children in Munich, have no shoes. Hundreds of these little ones are infected with TB. (Rev. Bruno Restel, S.J., Berchmanskolleg, Pullach bei München, Bavaria, U.S. Zone, Germany); Miss Josephine Axer, sister of a priest, is a social worker in a refugee camp in Dinslaken, where 2,000 babies, children, adults live in primitive poverty, in conditions unbecoming to animals. Eight and ten of these suffering creatures, herded together in small cubicles, without furniture, heat, without clothing, shoes, blankets. There is not even straw for bedding on the cold, damp floors. Their food is watery soup, made from rotten vegetables. Miss Axer will distribute directly to them the contents of any boxes sent to her—for six months she tried desperately to locate one pair of shoes for a child, with no results. (Miss Josephine Axer, Feld Str. 83 (22a), Dinslaken NDRH, Nordrh. Westfalen, British Zone, Germany.)

Nuns and priests of all orders, Jesuits, Dominicans, Franciscans, Benedictines, Franciscan Missionaries of Mary, Vincentians, Sacred Heart nuns, in all the war countries, are exhausted from starvation, and many of them are dressed in less than rags. One heroic priest has managed to shelter 200 orphan girls and boys—he looks ahead into the future, with no hope of survival for them. (Rev. Herman Leenen, Kortlinghausen, Post Suttrop (21b), Kreis Lippstadt, British Zone, Germany.)

Father Drees, prior of the Dominican Monastery in Düsseldorf, at the last time of writing, did not have 50 pounds of potatoes in the bombed out cellar. He has a large Community of priests to feed—hundreds of starving refugees and Dominican Tertiaries begging for help—and is sheltering a Convent of contemplative nuns who were exiled from Luxembourg. They will die this winter, if we do not share our meals with them. (Rev. Gundisalv M. Drees, O.P., Düsseldorf - Dominikanerkloster, Herzogstr. 17, British Zone, Germany.) Dominican nuns in Germany are so weakened from their diet of moth eaten vegetables, that they have shortened their hours of prayer, in order to sleep. They are destitute for shoes and clothing of any kind. The order numbers about 900 nuns—from their Motherhouse arrived a pitiful plea, almost hopeless in expectation of receiving immediate aid. (General Superior, Dominican Convent S. Maria Gratia Sbornmann, 22b Arenberg, near Koblenz, Rhine, French Zone, Germany.)

Frankfurt

From Frankfurt, Father Ludwig Born, S. J., speaks for 1,000

families in great distress and sorrow. Many of these families are converts from Judaism, and have suffered extremely in concentration camps. Besides this grave responsibility, it is his duty to provide food, clothing for 220 seminarians and priests at the diocesan seminary in Frankfurt. There is something of eternal immensity about his work. The formation of the priesthood, is so essential to carry on the Christ-life within this despondent country. (Boxes weighing up to 50 lbs., without customs forms, may be sent to the following address: (Chaplain E. A. Bates (P. L. Born, S.J.), N.C.W.C., W.R.S., P.C.I.R.O. Area Office 1022, APO 757, Postmaster, N.Y.C., N.Y.)

Vienna

The situation in Vienna is drastic. Father Otto Leisner, S.J., Director of the Sodality of Our Lady, has under his care, 150,000 Sodalists, including children, youths, students adults, and the aged. After years of starvation and want, they are in great need of help. Assistance for University students is urgently requested. The increase in TB reached the high point in 1946 of 3,926 cases, as compared with 2,135 cases in 1940. Father wrote: "Speedy help is necessary, if we are to survive, especially for food parcels, which I distribute to the most needy." He especially recommends CARE food boxes. (May be ordered from, and are shipped by CARE, 50 Broad Street, N.Y.C., N.Y. Cost \$10.00 each. Contains 21 lbs. nourishing, high caloric foods.) Fifteen per cent of the Austrian students suffer from TB. Many others are seriously affected by war injuries. (Rev. Otto Leisner, S.J., Seitzergasse 3, Vienna I, Austria.)

Italy

Suffering is increased in Sicily, Italy as a result of interior political uprisings. The Siamo Con Voi Association in Palermo, Sicily, still cares for thousands of abandoned children, and need used clothing, food, medicines, hospital goods. (Siamo Con Voi Asso., c/o Dr. Pietro Leone, Via Libertà 26, Palermo, Sicily, Italy.) Letters pour in from Hungary, Poland, France, China, Japan, different in detail—expressing tremendous joy for boxes received; ending with the plaintiff plea to please continue, for the love of Christ, to feed His lambs.

Hungary

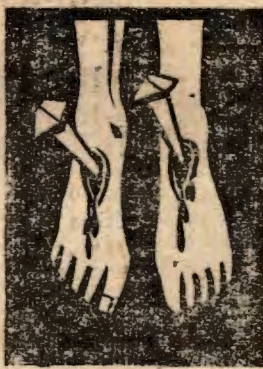
In deep sympathy with the suffering of religious and orphan children, it is also necessary to extend our compassionate help, and to include in our Christocentric apostolate, family units scattered around the world. Katharina was born in early November in Budapest, the seventh child, and was awaited with much love. As a result of the bombings this little family lost everything, except one piece of furniture which is their only possession in the shelter in which they now live. The floor is their bed. Judith, the oldest of 7 orphans, trying to keep the family together (ages 8-18) writes from Hungary, for any kind of old clothing, food. A young bride of 18 years of age, married last month, because her parents could not keep her. Now she and her husband live in a cave in Germany, and are starving. Agnes Franz, one of three sisters, is going blind because of starvation and begs for some "food for strengthening." A young mother with 5 children, ages 2½ to 10 years writes: "We stood and looked happily at your parcel, tears of joy rolled down our cheeks. The jubilation of our children (4 boys, 1 baby girl); boys was great when they were allowed to put on their new trousers. Scarcely can we imagine that there are such wonderful things in the world. In

sleepless nights we were thinking, what shall we put on our children during the winter. Our clothes are ragged, all patches. Now God did help us. Every day with the whole family we repay your love and goodness with prayer."

The wife of a Doctor writes (and in their 6-room house live 34 people in total poverty): "Conditions are worsening. Everywhere one hears the fearful question 'How will we survive the coming winter?' If help does not arrive from America soon, we cannot possibly survive the coming winter. For this reason, your assistance dear Miss Doran, is of untold value which will save many a person from death and utter despair. Once more we feel the love of God, and that of our fellowmen. How important is the material and spiritual aid that you give, by helping us in our need. We are kin in the spirit and love of Our Lord Jesus Christ, and I thank Him sincerely for having given me your friendship." (Dr. or Mrs. Heinz Simon, Wittekindshof uber, bad bei Oeynhausen 21 British Zone, Germany.) Father Lawrence Mahn, asks that Catholic Workers help him again this year "as you had done so generously last year to transform the starving gloomy looking countenance of our homeless, into a cheerful one, on this Holy Infant King's Birthday. Thanking you in anticipation."

(Rev. Lawrence Mahn, 65 Rua DoCampo, Macao, South China.)

Will you adopt an address, and send at least one box a month? If you do not have an address, or are unfamiliar with packing and shipping regulations, write me for assistance. (Doris Ann Doran, 221 Morris Avenue, Providence 6, R. I.) Your spiritual friendship will give your new friend faith to live in the midst of much physical ruin. Be certain to write to your address. The basic food needs are FAT



(Crisco, Spry, lard in cans), FLOUR—SUGAR—MILK. Clothing of all kinds for religious, adults, babies, children. Shoes. Needles, thread. Soap. Sharing your possessions with Christ, produces interior dispositions of gentleness, compassionate understanding. God's Family becomes your family, and His Family includes the world.

The consideration of such tragedies in the world strikes me very forcibly tonight. As I write, a furious blizzard covers New England. It is a tiny reminder of the Cross of Europe, hunger, freezing, spiritual desolation, going on for many years. Viewing the universe as one, in the reality of God the Father, we are essentially all one family. We cannot let our loved ones in Christ, die this winter because of personal forgetfulness. God fashioned us in Divine Love, and through the supernatural virtue of charity, we carry out His Commandment "That you love one another as I love you." The Ignatian pattern unites us with the starving all over the world—"loving Him in all creatures, and them all in Him, according to His most Holy and Divine will." With this thought firmly imprinted within us, by the Holy Ghost, we will adore Christ, and gently ease the suffering of His Winter Agony.

—DORIS ANN DORAN.

NO ROOM

(Continued from page 1)

and the Lord hath hid it from me, and hath not told me."

Human Personality

Do you remember the story? "And there was a day when Eliseus passed by Sunam: now there was a great woman there, who detained him to eat bread; . . ." The prophet, knowing that she wished a son above all things, prayed to God that her barrenness would be removed, and she conceived, and brought forth a son. But when the child was about a year old: "And when he had taken him, and brought him to his mother, she set him on her knees until noon, and then he died." Afterwards, when she reached the place where Eliseus was, with his servant Giezi, the servant, at his master's bidding, met her and said to her, "Is all well with thee, and with thy husband, and with thy son?" and she answered: "Well." "And when she came to the man of God to the mount, she caught hold of his feet: and Giezi came to remove her." Then it was that Eliseus said: "Let her alone for her soul is in anguish, and the Lord hath hid it from me." There are lights and shadows in that story very profitable to meditate on. Why the woman said "Well," when things were anything but well, —a sense of the measureless capacity of the human heart for love and suffering, above all, a sense of reverence for the mystery of human personality.

When Augustine said "My heart sheds blood," he spoke with the saint's awareness of the sanctity of the human heart, so capable of tenderness, so needing tenderness; in the story of human dignity. And of course, it is in relation to the sanctity of the human person, that the housing problem must be ultimately understood, for a man is not a beast to be given a stall, and a forkful of hay, though truth to tell, he is not even getting that.

But again, it is the practical problem that confronts us. The voice on the other end of the wire said: "Send her over. Even if there isn't a bed, she'll be in out of the cold." What he meant was she might have to sit up all night in the Municipal Lodging House. The city runs a free lodging house for Men and a free lodging house for Women. Right now they are accommodating about 140 women, 20 evicted families, an average of about 700 men, 200 of the latter sleeping on the floor on newspapers. Over on 25th St., in sight of the lovely East River, with the seagulls always hovering over it, and the barges slipping by and the tugboats chugging, "our holy mother the city" opens her arms to the destitute. The place is simply furnished with double decker beds, and marble topped tables, where two meals a day are served. The mattresses are doubled over on the beds, which are not made up until night, and one feels sorry for the old and the sick. But there is not enough help, nor facilities to do more, and we are grateful for this much. We feel very strongly that personal charity, working through the parish, should supply these needs, but in the face of the failure of the Christian churches or people to adequately answer them, the State has the obligation to step in. Pius XI put this very clearly, that in view of the failure of Christian charity, the State must step in. But we note sadly that Christian charity has been inadequate, and the fact that the stepping in of the State does not lessen the obligation of Christians to see that right order is resumed again, and charity becomes again personal and loving.

Crowded

But we are crowded, and the Municipal Lodging Houses are

crowded, and the Salvation Army Hotels at 25 cents a night, and there are those sick and weary and the alcoholics dismissed by the righteous as the "undeserving poor," who fall asleep in the halls and freeze to death. In Bridget's colorful language, "the dead-wagon comes along in the morning and picks them up."

The other morning, the police brought in a man who had slept in the snow all night.

This morning, when I went to church, there was a man seated on an orange crate, before a little flickering fire, just in front of the Church. He was bent over double, almost as though he might fall into the fire, and I watched him a moment, wondering if he was unconscious, or even dead. But no, he stirred, and straightened up a little. Down the street from St. Joseph's House, every morning just before seven, when Slim is busy dishing out coffee and bread to the last of the coffee line, a group of men stand around a fire in the street, a fire which they have made by collecting the rubbish and boxes thrown out by the peddlers and fruit stores which crowd Mott St. On some of the bitter mornings this Winter, I have hurried by them shivering, thinking of the pitiful inadequacy of that fire to do anything more than keep body and soul together. We think often also of our own inadequacy, —our physical inadequacy to feed, to shelter, to prevent deaths from freezing, our spiritual inadequacy to love, to compassionate, to bring any true joy and merriment into these lives, heavy with fear.

One day, a few months ago, I went through the East Sixties or Seventies, past those brownstone houses which have a certain charm about them, perhaps because they leave us some of the sky. For myself, I note with horror that whole months go by without my seeing the sunrise or the sunset; the last time I remember seeing the sunset was during the summer, when I happened to be on the very high EL station at Chatham Square. "To him the goodly earth and air, are barred and banned, forbidden fare."

Brownstone Houses

But to return to the brownstone houses. One of them had a sign,—"St. Stephen's Inn,"—in an attractive, neatly curtained, hospitable, window; for the moment, I let myself fancy that it really was a facsimile of those old hospices of which Peter speaks, open to the poor and the stranger,—especially since it was named after St. Stephen. One always connects St. Stephen with the gay and beautiful St. Wenceslaus carol. "Good King Wenceslaus looked out, on the Feast of Stephen." King Wenceslaus went out, into the bitter weather, carrying food and wine, to a poor man, and when his little page could no longer go, on because of the cold, the Saint made him walk in his footsteps in the snow. The song goes on to tell: "Heat was in the very sod, which the Saint had printed. Therefore, Christian men be sure, wealth or rank possessing, you who now will bless the poor, shall yourselves find blessing." St. Stephen was the first martyr, he who said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently, upon him." Such is the hatred of good, the refusal of the vision, of which the human heart is capable.

One would wish to be a saint, able to warm the snow for these destitute ones, His least, our attitude toward whom will decide our judgment, on that Great

(Continued on page 7)

No Room

(Continued from page 6)

Day, how near or far, nobody knows.

Blessing

"You who now will bless the poor, will yourselves find blessing." Does a blessing await those rich who insist on maintaining town and country houses in the face of the greatest housing shortage ever known? Or those others who dishonestly live in the Knickerbocker Village Housing Project, despite the fact that their incomes exceed the \$5,000 limit set for renters, and who could afford the more expensive apartments available. Or a government that permits endless new factories to be built, instead of homes (David Mason commented on the many he saw being built, as he came in by train from Philadelphia.)

Little by little the lives of the poor become constricted in the viselike grasp of unbearable circumstances. There is the quiet little woman who comes in to us for clothes. She and her husband, sick in bed with an ulcerated stomach, and their two daughters, all live in one room. There are the seven living in the two rooms on Baxter St., one room only big enough for a good closet. There is my cousin's husband, commuting at least an hour and a half each way, in order to live in a two room apartment, with a sink and an icebox in the corner of the living room. The baby has gotten into the habit of waking up at eleven in order to see her Daddy at all. In the face of such circumstances, how can anyone talk glibly of large families? Or of entertainment in the home? The poor, the proletariat, and that means almost everybody, are just about keeping their heads above water. They are whistling to keep the dark away. They are seeking illusion in drunkenness and movies. Unemployment growing, war looming, the old squeeze play of the rich towards the poor in every age.

Bethlehem

A week ago, nineteen hundred and forty-seven years ago, there was a housing shortage in Bethlehem, and several displaced persons sought shelter in a stable. Perhaps Herod was building an extension on his town or country house.

Centuries before that, Isaiah wrote: "Woe to you that lay house to house, and field to field. Shall you alone dwell in the midst of the earth?"

We were pleased when the homeless London squatters walked into the unused or partially used town houses of the rich, and the empty government buildings. If a man has a right to take a loaf of bread when he is starving, and it is not stealing, surely he has a right to shelter when he is homeless or hopelessly crowded. Certainly those who have more than they can use, of food, and shelter, have an obligation, in justice, to give to those in need. St. Augustine said: "The superfluities of the rich are the necessities of the poor." Surely, no one can plead ignorance of the need.

The housing problem is an emergency, and demands immediate action. Let us do all in our power to bring it to the attention of local and federal governments, and private charity.

But let us not forget that housing projects represent a serious and dangerous curtailment of man's freedom and a marked tendency towards Statism, and that ultimately, and very soon, we must provide space, light, and air for the family on homesteads in villages on the land.

We agree with that melancholy and insistent gentleman whom G. K. Chesterton met in a bar, and who kept on repeating: "All the trouble began, when they began to build houses of more than one story."

Wage Bill

(Continued from page 1)

on the rotting corpse that is Europe.

More Support

Raymon Reiss, speaking for the clothing industry of the nation, came out in favor of increasing the minimum wages scale for two reasons. He said that the present scale is "obsolete" and that the "clothing industry sells over 75 million garments a year to the consumers of America. Those consumers must be able to pay for such garment if we are to maintain steady production and employment in our industry." Isadore Rubin, former Commissioner of Labor Statistics, urged raising minimum wages to the 75 cent level demanded by organized labor when he said that such a scale is "as urgent now as it was ten years ago when the Fair Labor Standards act was passed."

Finally we have the statement of Secretary of Labor Schwellenback who said, "should the time come when serious unemployment again threatens our economic structure we shall be grateful for having on the statute books a law which will serve to prevent the anomaly of men walking the street begging for work while other workers are forced to work long and burdensome hours."

Despite the unanimity of the defense of labor in the present instance we should never for one moment underestimate the power and influence of such monsters as the National Association of Manufacturers. In January of 1946 the NAM came out for the removal of price controls. According to Holcombe Parkes, an NAM vice president and Director of Public Relations, they had run into a blank wall. The feeling of the American public and Congress was against price control removal. It was necessary for NAM to buy up the newspapers and radio services of the nation to reverse American opinion. That they used these means successfully read Parkes' own words.

"Radio through the NAM regular network programs and through dozens of special broadcasts by industrial leaders, reached millions of families in their homes. Between January and October we had 26 national new work broadcasts dealing with price control."

"A total of 62 press releases were devoted to this subject in the same period. Hundreds of thousands of booklets were distributed in every state of the union. Our periodicals for community leaders carried our price control story by means of some 50 stories and cartoons. Speeches by the hundreds were made by you and other industrial leaders."

By October—only eight months later—only 26 per cent of the people were in favor of price control. Never in the history of the country has public opinion done an about face in so short a time. It was officially reported that about two and one half million dollars was spent towards NAM's public relations program.

In the entire history of American labor practices there has not been such a frank statement of the way in which American public opinion is controlled by the capitalistic slave dealers. Further in the report dismay is registered that they even had to change opinion of some clergymen. How long will the American public labor under the delusion that they have even a modicum of freedom? When will labor and its friends realize that they have a corpse of freedom, that they will be permitted to exercise the present hallow symbols of it only as long as they remain symbols and do not constitute a threat to the way of life the Wall Street dictators have chartered for us?

—JACK ENGLISH

Pax Column

by Rob't C. Ludlow

We have gone a great ways this past year of 1947, a great ways towards the destruction of man, a great ways towards completion of a thoroughly statist society. It is all based on fear and on greed and on the "American way of life." It has been a year of 100% Americanism.

Americanism

Americanism, in the concrete, means this—it means that eight Negroes were murdered at the Anguilla camp in Georgia and the guards who murdered them were given a clean bill of health by a federal jury in Brunswick, Georgia. It means that two thirds of the draft violators are still in jail due to failure to grant a general Christmas amnesty; it means that one may have religious scruples against service in the army but not intellectual or philosophical ones—so that it becomes the business of the State to decide what religion is. It means that a mink coat was given on the Walter Winchell program to whoever sent in the most superficial definition of a Communist. Mink coats! And millions in Europe and Asia starving. Mink coats!



And an unemployable man in New York City forced to struggle along on twelve dollars a week. Mink coats! And a poor couple in Pennsylvania, the husband bed-ridden and the wife constantly in attendance, forced to make ends meet on sixty-three dollars and eighty cents a month. What a marvelous service this disgusting display of conspicuous consumption renders to Marxism! Mr. Winchell and Americanism and the Hearst press and their already declared war on Russia! There are ten bodies to a tomb in Egypt, what with cholera taking 3397 lives in 29 days, and our American capitalists have mink coats to give away, have aeroplanes and television sets and trips to Bermuda and living room sets to throw away on some moronic radio programs which only exist from the stolen wages of the workers.

Hysteria

Americanism means that if you applaud Paul Robeson's singing you are a Communist. It means that if you go to Columbia University you can't hear Howard Fast lecture or if you go to the University of Wisconsin you can't hear Carl Marzani. It means being dragged out of the marriage bed at 4:30 in the morning and being questioned as to your political beliefs. It means that, if you're a government employee, you can't belong to the Communist party, despite the fact that it is a legal party. It means compulsion, if you're a labor leader, and the signing of an

affidavit stating you are not a member of the Communist party. It means government by fear, by hysteria, by ignorance.

Marshall Plan

Americanism means an edict by the United States government stating that if there are any changes in the Greek cabinet American aid will not be forthcoming. It means the Marshall Plan for aiding capitalism in Europe to reindustrialize the Ruhr valley and to put up a last ditch fight against Communism. It means confusing this plan with the feeding of Europe so that those who oppose it (because, as Dom Luigi Sturzo points out, the feeding is strictly subsidiary to the economic and political domination of American capitalism) are accused of sacrificing lives to an ideology. Those accusing being blind, in the midst of their emotions, to the concrete facts of the situation. Facts not to be found in the idealistic wordings of documents, Marshall Plans, etc., but in the day to day workings of the State Department.

Question of Justice

What is this question of feeding Europe and Asia? Is it one of charity? It is not. For what we possess beyond our actual needs belongs of right and in justice to those who do not have it. They owe us nothing in return—certainly nothing of political or economic allegiance which the Marshall Plan (in reality, not on paper) and the Truman Doctrine (even on paper) forces on them. We must protest this identification of the Marshall Plan with feeding Europe or with any resemblance to Christian charity—it is but another plank in American "self-interest," as Senator Vandenberg approvingly points out. It is the same type of "self interest" which has closed the doors of this country to the dispossessed, which has stood callously by and watched the miseries of the Jews and other homeless peoples and has lifted no finger to aid—unless it be to aid the Greek government murder Communists.

Catechetical Guild

Americanism has meant the establishment of a fascist Committee to Investigate Un-American Activities—which is again government by fear and intimidation, so that anyone who shows concern for the ills besetting the country is declared disloyal. Americanism is the publication by the Catechetical Guild Educational Society of an hysterical comic strip called *THIS TOMORROW*. On May Day of 1947 we Catholics, in our smugness, repaired to cathedral and chapel to pray for Communists. Much more might we well have prayed for ourselves, that we might proceed in charity and understanding of our separated brethren who only too often are Christian in act, despite their Marxian materialism, while we observe the legalities of religion and act alien to the spirit of Christ. Instead our "pious" societies put out vicious booklets, aping the worst features of cheap tabloids and comic strips and which accuse Communists of everything from anti-Semitism to mercy killing. And these manuals of hate are conditioning Catholic youth for war, for organized murder, for fascism at home.

More Deadly Weapons

Rear Admiral Ellis M. Zacharias states that "if every atom bomb and facilities for its manufacture were destroyed tomorrow, there would still be available weapons that would wipe the last vestige of human, animal and vegetable life from the face of the earth . . . the atom bomb is not being neglected either. We now have bombs 50 times more powerful than those dropped at Nagasaki and Hiroshima. They were of a primitive type already obsolete when used

. . . These modern weapons bear only slight similarity to conventional armaments of the past, permit the waging of inter-continental wars from long distances. They are designed to destroy life in enormous areas . . . in the light of these developments our most cherished conventional armaments—aircraft carriers, lava-spraying incendiary bombs and automatically fed heavy guns—represent an era of warfare that will never again return." This also is what Americanism means in reality. And that, in the light of this, our patriots still call for regimentation and military training—not because it will serve any purpose in defense, but because it means disciplined fascist youth for America. Verily, it is a compliment these days to be called un-American!

Question of Russia

It is not a question of being naive about Russia. The Workers Defense League estimates there are at least 20,000,000 human beings in the world today in actual or virtual slavery. And that at least half of the slaves in the world today are within the orbit of Soviet Russia. We have our share of the remainder, peonage in the south and our concentration camps during the war. And, as I point out in the review of Maritain's book, these things exist in root and as inevitable consequences of capitalism. And we are not going to solve it by distributing fantastic pamphlets that only add to the misunderstandings and cater to the prejudices of the day. For Catholics should oppose these things, not by advocating Americanism, but by frank realization of the evils of national states and by a Christian anarchism that, while not rejecting all government, does reject the centralized state which we have known since the sixteenth century.

Extreme Leftism

And it should be an opposition from the left, for it will be an extreme leftist position that will carry the full implications of Christianity. It will not, as Bernanos points out, be "poking a little to the Right and a little to the Left."

I am aware there is some confusion over this. That Peter Maurin spoke of our position as that of "Radicals of the Right" and that the Pope speaks of this also. But, as the word "corporative" used in the Papal Encyclicals came to be appropriated by and identified with fascism, so has the term "Radical of the Right" come to mean a fascist. And with some show of reason. For the fascist rejects capitalism (in theory) and so calls himself a radical and he advocates revolution from above and so calls himself a rightist. And that is NOT the position we take. For THE CATHOLIC WORKER, in opposing not only the economics of capitalism but the very spirit of it, is to the left of the Marxists who make no protest but rather utilize some of the worst industrial features of capitalist society. As such, as extreme leftists, it is our privilege to be accounted un-American.

Un-American

It is our great privilege to be un-American because to be American is to betray Christianity. In the concrete, in actual fact, to be American is to believe in capitalism, imperialism, militarism, nationalism, and mediocrity. It is the antithesis of being Christian. It is devotion to the world, to success, to material values, to national and personal pride and greed. It is to contain within oneself and within the nation the seeds of fascist and marxist materialism which, regarding man as less than a person, subordinates him to the centralized state. The alternative today is that of Christian anarchism.

Letter On Hospices

(Continued from page 2)

tion is coming forth. Also workers schools, workers groups, priests on the picket line, priests at labor meetings. But as yet we do not see the voluntary poverty by the Cure of Ars, yes, but not in the priests in America of today. Voluntary poverty and houses of hospitality remain the most important thing in the movement, and more and more important in such years of chaos as these. But we do not as yet see these ideas taking hold among the intellectuals. But we do among many of our readers, and we know that the heart is drawn and the attraction is there, and sooner or later these ideas will take hold. The younger clergy, many of them, are hungry for penance and poverty.

Peter Maurin emphasized the primacy of the spiritual, the correlation of the spiritual and the material, translating these ideas into actual living today, whether in the city or the country, in shop, office, field, factory or workshop, as Kropotkin says.

With these war years, we have

but in general it is best to have one leader to take responsibilities and make decisions. We are absolutely opposed to committees. Personal responsibility, "littleness" are points too important to the work to be neglected. They are the very basis.

Money

Here where we get out the paper, we list what money comes in, we card catalogue it, because we send out the paper and have a mailing list. In the other houses what comes in is paid out for the bills, by the head of the house and his authority and integrity is not questioned. If it is, he just bears it, unjust accusation and insinuation. If he is in charge, he receives contributions, pays the bills, and keeps no books any more than the average family does. There is never enough to worry about.

Relation to the Hierarchy

We do not feel that we need permission from the clergy or Bishops to start a house to practice the works of mercy. If they do not like it, they can tell us

Mott Street

(Continued from page 2)

who neither lives in the house nor comes in our soup line, picked up the garbage can on the sidewalk and threw it through the windows.

Guests

During the past month we have been taking care of three married couples at one time by feeding them and paying for their rooms over on the Bowery. All stories seem to coincide, caught between jobs, sold clothes and belongings, then forced to give up rooms, then sleeping in bus terminals, railroad stations, subways and finally directed down here by some policeman. Since there are no hotels along the Bowery for families these couples have to put up in separate hotels and the only place where they can sit and visit around here is in the dining room or in the office, both places are generally overcrowded.

Welfare Island

A couple of weeks ago we made our way over to the Metropolitan Hospital on Welfare Island to see

ON PILGRIMAGE

(Continued from page 1)

ing had to get out and clean the windshield with his pen knife three times in the five miles.

Food Situation

I hate to talk about our abundance in the face of such an article as Doris Ann Doran's. But the peasant who has not been displaced from the land can tell the same story as we—the story of food put away for the winter. John and Frank are busy smoking eighty pounds of bacon, ten hams and ten shoulders of pork, keeping the fire in the smoke house going with applewood. We have an ancient orchard so old that it has to be uprooted and replanted so we have plenty of wood. We have a barn full of apples, thanks to a neighbor, plenty of potatoes, thanks to Fr. Meenan of Norwalk, and still some of our own cabbage and turnips, besides a few thousand cans, thanks to Dave Mason and Joe Cotter.

Our good cook Charlie, who has had a wide experience with railroad gangs and institutions kept us supplied with pies and that topped the holiday meals, and neither Maureen, Marie Therese nor I could hold a candle to him in the kitchen. I did the bread-baking, four pound-loaves a day and it was the delicious unknocked bread of Sir Albert Howard's recommendation. Marie Therese said that she had made it before without success, but it was because she did not have her dough stiff enough. One should be able to pick it up, flouring one's hands, form it into loaves. Neighbors brought us fruit, coffee, cookies and in spite of the storm we had visitors, Eileen Egan, John O'Donnell, Dave Mason, Dick Roland (of Brooklyn Catholic Action) Stanley and Walter Vishnewski. Jane O'Donnell was home for the holiday and we all missed her, especially her godchild Hans.

It was a happy Christmas time with everyone receiving Communion together. It was good to have Fr. Becker's informal talks every evening, in addition to homilies at Mass and discussions during the day. It was good to get to bed early, and read Dickens and listen to the snow hit against the window panes in the attic which is the warmest part of the house.

Downstairs it was cold in spite of the furnace (our first use of coal this winter). The walls and ceilings are unfinished and so the wind whistles through. The kitchen is warm, but one has to keep coats on in the dining room. Peter Maurin, what with being so inactive, found it hard to keep warm in spite of woollens, sweaters, stocking cap, and a blanket over his knees. His cough got worse, so when I suggested a visit to Mott street his face lit up. He can be in my room, next to Marjorie, and Joe Hughes, and the children can run in and out and Peter will love that.

Johannah likes to boss him, and she softens her bossiness by putting her pink cheek against his and hugging him. "Peter, you are just an old man and you've got to drink your orange juice." (My daughter used to say when she was a little girl, "When you get little and I get big, I'll take care of you!") Peter is "little" to Johannah now.

We had to call the doctor for Peter when he came in, because his excitement at the change of scene led him to overdo it. The doctor diagnosed his cough as cardiac asthma and said otherwise all was well. So he is not trying to venture out for any walks in this weather. Kay Martin and the baby Joe are in the back room and their stove is so roaring hot that Peter's bedroom is well heated too. And Hazen and Joe and Dave and Mike

have dropped in to see him for a little conversation.

There is a skeleton staff at the farm now that the Christmas holidays are over. The next retreat will be Easter week, for women, but we hope also before then to have some Lenten retreat at the beginning of the season.

I left the farm at 8:10 in the morning, catching the bus which goes right by the door straight in to New York. That same bus goes back up to the farm at 6:30 every night (the driver will put you off at the Catholic Worker Farm, opposite Sunnybrook Farms), but you had better notify people you are coming as the crowd retires at nine at night.

At this point I had intended to start telling about the rest of my trip through the west, but I shall make a separate article of that for the next issue, especially as I wish to deal at some length with Catholic Action as I saw it beginning in the west.

Unfortunately this month I fell victim to the cold and fever which seems to be laying everyone low and the week before going to press finds me in bed, unable to answer letters, thank our good friends for all their help over the holy days, or help with the paper, which is very ably handled, after all, by Jack English, Tom Sullivan and Irene Mary Naughton.

I must remember to bring out the point that in describing the comfort of our Christmas on the farm, I do it to contrast the city and the country. If we who are tied to the city, cannot go village-ward at once we can begin to hold it as an ideal for our children, and begin to educate them towards it.

D.D.

EASY ESSAY

By PETER MAURIN

(Continued from page 1)

home-owners have mortgaged their homes; farm owners have mortgaged their farms; institutions have mortgaged their buildings; public bodies have mortgaged their budgets.

2. So a large portion of the national income goes to money lenders because the State has legalized money lending at interest in spite of the teachings of the Prophets of Israel and the Fathers of the Church.

8. Avoiding Inflation

1. Some say that inflation is desirable.

2. Some say that inflation is deplorable.

3. Some say that inflation is deplorable, but inevitable.

4. The way to lighten the burden of the money borrowers without robbing the money lenders, is to pass two laws—one law making immediately illegal all interest on money lent, and another law obliging the money borrowers to pay one per cent of their debt every year during a period of a hundred years.

MAKE READY THE WAY OF THE LORD — MAKE STRAIGHT HIS PATHS —



come to emphasize more our opposition to the use of force, the necessity of sanctity, of aiming at perfection, at a spiritual renewal while undertaking the making of a new social order. Hence our emphasis on retreats.

We are sending you some literature, Fr. Hugo's retreat notes, his answers to objections, his Gospel of Peace. To answer a few of your questions.

Help

We get helpers because we first of all do the work ourselves, scrubbing, cleaning, cooking, etc. If we have to do it alone, all right, but usually people walk in the door and seeing you enjoying yourself at such tasks as washing windows, they ask to help. I cooked last night to fill in when Jack English wanted to get away early to meet a friend. He is cooking because the colored man who cooked went off on a job. Jack met Mary Gill, spent some week ends there when he was in England in the service. He formerly started one of our houses in Cleveland. This afternoon I will start to wash windows, but someone will come along and help. The dignity of labor, the joy of it, the penance of it, a philosophy of labor—all these things are matters of discussion while we actually work.

Leaders

We have no committees. Wherever in our houses we have had them they do not work. The person in charge of the house, living in the house, working there, is father and mother of the group. The Benedictine ideal, not the idea of majority rule. The leader may make mistakes, but he can repair them. He has to stand a lot of criticism, and keep going; or leave, or step down and let another take his place. People could take turns,

to stop and we will gladly do so. But asking them to approve before any work is done is like asking them to assume a certain amount of responsibility for us. We are the gutter sweepers of the diocese, the head of our Detroit house said once.

We have no official chaplains, but God has been good and has sent us priests to give conferences and courses, and we go to them with our problems. The Rochester house has had a faithful friend, a priest from the seminary comes in weekly to say Mass in the chapel in the house for eight years now. The Detroit house has a priest approved by the Cardinal there. The Cleveland house has none. Nor the Harrisburg house. In Pittsburgh the Bishop gave an old orphanage for the work and a priest is living in it.

P.S. (When one of the group read over the letter, she urged that a further point be added. "Remind people that such work is monotonous," she said. "We all talk about the little way, and mothers especially know how one meal follows on another, and daily there is washing, and the house to pick up, and the wild romantic glamor of married life soon fades to give place to something deeper. It is the same with the work. People come in all of a glow to help the poor, and their very compassion makes them think there must be some quicker way to serve them: make laws, change conditions, get better housing, working conditions, racial justice, etc. But the immediate work remains, the works of mercy, and there are few to do them. Perseverance, endurance, faithfulness to the poor—we should be wedded to Lady Poverty as St. Francis was,—these are things to stress.")

—DOROTHY DAY

our friend John Griffin. John started the coffee line here on Mott St. some twelve years ago. And for the past few years John has been confined to hospitals due to a bad pair of lungs. John looked good and said he wasn't feeling too badly. As far as we could see all the beds in the wards were filled and we were only able to see one nurse moving about among ninety patients. Same old story, understaffed. Please God make us wake up soon to the crying need for attendants in these hospitals and asylums. And wake up those of us who are wasting our time taking courses in Milton, Shakespeare, German and French when our time could be put to use in so many practical and Christian endeavors.

Big Snow

The record snowfall forced our line to double up in the hallway, that is those of them who were able to get over here for their soup and coffee. Some of the fellows came in the office looking for badly needed shoes or rubbers, of course, we gave what we had and those who received nothing asked if they couldn't stay in the office to get warm before attempting the difficult trek back to their rooms or holes along the Bowery. A couple of mornings after the snow a man showed up in the courtyard barefooted, standing in the ice and snow, thank God someone was able to find a pair of old shoes around the house for him. And the same day another man came in for an overcoat. We didn't have a coat, then he asked for a safety pin to tighten up his small thin suitcoat. And we couldn't find a pin around the office either. However, Agnes Bird saved the day or something by producing a pin out of thin air.

—Tom Sullivan