



Irving Amen

"With Piercing Cry and With Tears—"

Pope Paul Pleads for Peace in Vietnam

Venerable brothers: Patriarchs, primates, archbishops, bishops and other local ordinaries who are in peace and communion with the Apostolic See: During the month of October prayers to the Blessed Virgin Mary are to be said.

Venerable brothers:
Health and apostolic benediction.

It is a solemn custom of the faithful, during the month of October, to weave, with the prayers of the rosary, a spiritual garland to the Mother of Christ. This we heartily approve, following the example of our predecessors, and this year we call upon all the children of the church to perform these special exercises of devotion to the same Most Blessed Virgin. For we are threatened by a more extensive and more disastrous calamity that endangers the human family, even as a bloody and difficult war is raging, particularly in areas of East Asia, so, we are urged to continue working even more intensely, to the extent of our power, for peace.

Similarly, the souls of men are deeply disturbed by things which all know are taking place in other parts of the world: for instance, the increasing race for nuclear weapons, the unscrupulous efforts for the expansion of one's nation, the excessive glorification of one's race, the obsession for revolution, the segregations enforced on citizens, the iniquitous plotting, the murder of the innocent, all of which are potential material for the greatest possible tragedy.

It seems to us, as it seemed to our more recent predecessors, that a very provident God has committed to us a special task, namely, that we labour, with patient and persevering effort, for the preservation and the strengthening of the peace. This task, as is evident, arises from the fact that we have been entrusted with the governing of the whole church, which as a "sign raised to the nations" (Isaiah xl, 12), does not serve political ends, but should convey to the human race the truth and grace of Jesus Christ, its divine Author.

Actually, from the very beginning of our apostolic ministry, we have neglected no opportunity to use our prayers, entreaties and exhortations for the cause of world peace. In fact, as you well remember, last year we flew to North America in order to speak about the need for peace in the presence of the General Assembly of the United Nations, before that select body of representatives of almost all the nations. We then counseled all peoples that they should not tolerate some to remain inferior to others, but that no one should attack others, but rather that all should unite their zeal and their efforts towards establishing peace.

And after this, moved by a deep, apostolic concern for men, we did not cease to urge those who had the responsibility for such a momentous task, to ward off from men the monstrous catastrophe which perhaps was about to overwhelm them.

Now again, therefore, we lift up our voice, "with piercing cry and with tears" (Hebrews v, 7), very earnestly beseeching those who have charge of the public welfare to strive with every means available to prevent the further spread of the conflagration, and even to extinguish it entirely.

For we do not doubt that all men who sincerely seek what is right and what is just, no matter what their race, color, religion or social status may be, feel the same way we do.

Therefore, let all those responsible strive to bring about those necessary conditions which will lead men to lay down their arms at last, before it becomes too late to do so, owing to the mounting pressure of events. Those in whose hands rests the safety of the human family should realize that at this critical moment their consciences are bound by the gravest obligation. With their own country, with the world, God, and history before the minds, they should carefully examine their moral record and obligations, remembering that men will esteem their memory if they will have followed this exhortation with wisdom.

We cry to them in God's name to stop. Men must come together and work out concrete plans and terms in all sincerity. A settlement should be reached now, even at the expense of some inconvenience or loss, for it may have to be made later in the train of bitter slaughter and involve great loss.

But this peace must rest on justice and the liberty of mankind, and take into account the rights of individuals and communities, otherwise it will be shifting and unstable.

At the same time as we are moved to make this anxious declaration, our high responsibility as Pastor indicates to us we must ask help from on high, since peace, whose "benefits are so great that even in earthly mortal affairs no more pleasing name is heard, nothing is desired with greater longing, nothing better can be found" (St. Augustine, *De Civitate Dei*), must be asked from Him who is the Prince of Peace. As the church in uncertain and troubled times used to turn for refuge to His mother Mary, a most ready intercessor, it is right for us to direct our attention, yours, venerable brothers, and that of all the faithful to her, who as St. Irenaeus says, "was made the cause of salvation for the whole human race" (*Adversus Haereticos*). We can see nothing more appropriate or efficacious than for the whole Christian family to raise its voice amid its many stresses and difficulties to pray the Mother of God, whom we also address as Queen of Peace, to be generous, as a good mother, with her gifts. During the Second Vatican Council we gave our confirmation to a point of traditional doctrine when we gave her

the title of Mother of the Church, a title acclaimed by the Council fathers and the Catholic world.

We must pray earnestly and unceasingly to her, for she is the mother of Our Savior, and "clearly the mother of His members," as St. Augustine teaches (*De Sanctitate Virginis*). St. Anselm, to mention no others, agrees with him: "Can you ever have a greater dignity than to be the mother of those whose Father and Brother Christ deigns to be?" In fact, from our predecessor LEO XIII she received the same title: "truly the Mother of the Church" (*Encyclical Letter* "Adiutricem Populi Christiani," Sept. 5, 1895), hence in our distress at this terrifying upheaval we do not hope in her in vain.

If misfortunes increase, the dedication of the people of God should also increase, and for that reason we are anxious for you, venerable brothers, to give a lead, and urge by exhortation a more persevering prayer to the gracious Virgin Mary, by the devout recitation of the Rosary during the month of October, as we have already indicated. This prayer is well suited to God's people, acceptable to the Mother of God and powerful in obtaining gifts from Heaven.

The Second Vatican Ecumenical Council clearly referred to the Rosary, though not in express terms, when it reminded all the faithful that "practices and exercises of devotion toward her (Mary), recommended by the teaching authority of the church in the course of the centuries, are to be held in high esteem" (*Dogmatic Constitution on the Church*).

Efficacy of Prayer

As the history of the church so frequently testifies, this duty of prayers, so abundant in its fruits, is efficacious in averting evils and calamities and greatly fosters Christian living. "Above all, it nourishes Catholic faith which, by timely meditation on the Sacred Mysteries, gains new strength, and it lifts the mind to the contemplation of divinely revealed truths" (*Pius XI, Encyclical Letter Ingravescens* Malis, Sept. 29, 1937).

And so during the month of October dedicated to Our Lady of the Holy Rosary our prayers and supplications should be redoubled, in order that through her intercession there may dawn for all men the light of true peace, of true religious peace also, for unfortunately at the present day not all are permitted to profess their religion freely.

We especially desire that this year, Oct. 4, the anniversary, as

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Morality and Vietnam

"Can I really pray for the success of the American military undertaking in Vietnam? When the first murder was committed, the Father of all men said, 'The voice of the blood of your brother cried unto me.' Now the voice of the blood that has been shed of so many men, women and children cries unto us. In a sense we are beginning to realize that our concepts of enemy and communism, valid for many years, are becoming obsolete. You will remember the fear of Soviet Russia until a few years ago. Yesterday's enemy is today's ally, but meanwhile we are killing people. Certainly, intellectually and morally we have been defeated in the eyes of the world and, I'm afraid, in the eyes of God."

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On Pilgrimage

By DOROTHY DAY

September 10.

I am in the city this week and some one came to visit with a great bag of good ripe tomatoes which had to be stewed up right away to keep them from spoiling. Marie in the back apartment came in with some clean jars and a sharp knife and announced she would help cut out any bad spots. After all she came from a farm in the midwest and knew all about canning. Pretty soon the delightful smell of stewed tomatoes filled the air. My hands smelled of them. At the farm last week Alice and I peeled a peck of peaches to make what we called at home an upside-down cake and then too my hands smelled of fresh peaches. In the fall around Tivoli the wonderful smell of ripe apples fills the air. These are some of the delights of the harvest season, always a happy time around the Catholic Worker after the almost overwhelming work of the summer months with its visitors, students, families and children.

While we worked at the tomatoes which Mike and Louis had brought from friends on Staten Island, Marie talked very frankly of panhandling. She enjoyed doing it, and she said the Bowery was the best place—people would always give you a nickel or a dime there. One man seeing her accept a nickel gratefully, handed her a dollar and hastened away before she could thank him. With this money she buys little extra treats such as sardines, evaporated milk and jars of apple sauce. On one occasion she came in one morning when I was about to leave for a trip and gave me a sandwich and an orange for my lunch, which she had bought from a man on the Bowery who was selling them both for a dime, a lunch provided him by the Municipal Lodging House and which he was probably exchanging for the first dime to pay for a 35c bottle of wine, called Sneaky Pete by the man around us. Marie earns bits of money from the neighbors for whom she runs errands or does a bit of work, and this to is always spent on others. It is so good, everyone knows, to have a bit of money to spend and even if board and room and clothes are provided at the Catholic Worker, not having a penny to spend means an involuntary poverty which many of the young ones feel. So they go out to sell the paper on the streets, and such selling means a direct encounter and questions asked and countered or answered by the seller.

Today is the feast of St. Nicholas of Tolentine who preached sermons from the street corner, my missal says. I still use a missal because I want to hold fast to those prayers in the canon of the Mass, and because I want to know

the feasts, the saints and heroes we celebrate, also sometimes the priest is not a clear speaker. Yesterday was the feast of St. Peter Claver who is the patron of all the priests who work with the Negro and who struggle for civil rights, who hunger and thirst after justice, and the epistle and gospel are inspiring. The Maryknoll missal has all the psalms and here is prayer for every occasion, the prayer of the Israelite, the prayer of the Christian.

This morning I was inspired myself to preach a sermon on a street corner, a strong sermon against drink which is the curse of so many of those we live with and sit at the table with. St. Paul talks of abstaining from what causes your brother to stumble. We concede of course that wine is good and lightens the heart of man, as Scripture says, but we live in the midst of the tragedy drink has caused, and to use the most difficult but the only potent means to help, inflict suffering on ourselves by sacrificing this little enjoyment, put to death that bit of self that demands this indulgence and justifies it as being harmless. We had just received an account in the letter from the mother of a young man, who with his wife and unborn child was killed in an auto crash caused by two young drunken drivers also killed. And there was the drinking and perhaps drug addiction on the part of three teenagers which led to the brutal beating and murder of Al Uhrie last month, on East Fifth Street, a young man who was one of the gentlest and most consistent pacifists in his daily life that we ever knew. His wife and five months old baby are now living with us in Tivoli. When one is surrounded by many sorrows, one's own is lightened a little, leveled off a bit perhaps by the way folks try to take care of each other. I cannot believe that people are so captivated by drink that they well not give up their own harmless indulgence for the sake of others around them. It must be that they do not have faith in the weapons of the spirit or recognize their power. How to explain it, to make it clear. St. Ignatius said love is an exchange of gifts. St. Teresa said that we could only show our love for God by our love for our brothers. Jesus said for us to pray thus: Our Father. So we can say, Father, I love my brother and I love you. I want to offer you a sacrifice, and beg you in return to send Arthur or Louis the grace to overcome the most dangerous failing they suffer from. Give us this day our daily bread of strength to suffer for each other these little ways of sacrifice, as well as the daily pinpricks of daily living which can become a martyrdom in a family and grow into hate and violence.

I thought these things at Mass this morning, and I had to say them when I encountered someone for whom I thought the words important.

But I will continue my journal. We went to press last on August 10. There was a conference going on at the farm, Negro and Puerto Rican problems were supposed to be the subject of discussion but we had no Puerto Rican representation. August 11 I spoke at the Dominican Retreat House in Schenectady where there was a week's meeting to study the documents which have come out of Vatican Council II. A most interesting meeting and I wish I could have spent the week there. One of the things I enjoy about traveling and speaking is that I learn something each trip. The 95c edition of these documents with generous commentaries and footnotes practically an encyclopedia of information and I can guarantee that anyone picking it up will not lay it down in a hurry. A good index at the end too.

August 19. News of Al Uhrie's death, his brutal and senseless murder only two days before as he was returning to his home on East 5th street at eleven o'clock at night. Streets are crowded even then and if there were any witnesses to what they might have considered another brawl, we do



not know of any. Three boys, 14, 16 and 17 were later arrested and are being held now but who knows if they had anything to do with it. Fr. Dan Berrigan went to see them in prison. They deny any guilt. There has been not a line in any New York newspaper about this murder and considering the fact that Al was one of the leaders of the peace movement and of the Fifth Avenue Parade Committee which brought out the greatest radical anti war parade in the history of this country, it is strange that there is no mention of this death. His wife is a young and beautiful girl, a former student at Barnard College and will continue her studies when her baby is older, if she can get a scholarship or loan to go to Bard College which is near us at Tivoli.

August 15. Feast of the Assumption of the Blessed Virgin Mary, a feast which recalls the teaching in the creed that Jesus rose from the dead in his humanity and divinity, from which teaching the belief in the resurrection of the body follows. And since the flesh of Jesus is the flesh of Mary, her body too was "assumed" into heaven, a presage of the life to come.

This was the day that Al Uhrie was buried from the Church of St. Thomas the Apostle. Was he the doubting apostle? And I like to think of this faith of ours expressed in the creed which we say each day, each recitation of the creed being an act of faith by which we hope to grow in faith. In the words of the Old Testament, "In the sight of the unwise, they

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Huelgistas March

By JOHN McKEON

The march of the huelgistas from Rio Grande City to the state Capitol of Austin, Texas came to a dramatic close Labor Day on the capitol steps. A crowd of sympathizers, conservatively numbered at "somewhere around ten thousand" by capitol police, joined the original thirty marchers for the last four miles of the 480-mile trek.

The march, organized by Father Antonio Gonzalez, a Houston priest, was to dramatize the need of Texas migrant workers for a living wage. More than two million Texas farm workers, the overwhelming majority of them Mexican-American or Negro, average 50 cents an hour for their labor when they work at their most highly seasonal of all trades.

The signs carried by the marchers spelt out their needs in simple terms: \$1.25 an hour por la Justicia y la Dignidad (for Justice and Dignity).

In the Texas-invented ploy known as "Heading Them Off At The Pass," Governor John Connally and several of his staff had themselves driven in an air-conditioned limousine to meet the marchers while they were still some fifty miles from the Capitol, marching in 100-degree heat. The Governor made it plain that he did not undertake the drive to welcome the marchers or praise their iron-willed perseverance, but simply to warn them that he would not be in his office when they arrived, because, as he told them, "I do not want to dignify what you are doing by being there to receive you."

The answer to their problems, the Governor told the marchers, lay in education. Father Gonzalez, himself a former farm worker, replied to the Governor, "It is the children of los ricos (the rich) who benefit by education, the children of the campesinos (farm workers) are too poor and hungry to benefit by it."

The Governor then left, as an aide expressed it, "to enjoy a brief, well earned vacation." The Governor spent the vacation dove-hunting in the brakes of South Texas.

Following the march into Austin and the rally on the Capitol steps it was decided by the marchers to leave two of their number behind to mount sentry duty on the Capitol steps in a vigil of prayer until January, when the Texas legislature meets and a bill will be introduced to bring Texas field hands under the protection of a \$1.25-an-hour Minimum Wage Law. The sentries in the continuous vigil of prayer and reminder will be rotated week by week until January. The first two sentries, Reyes Alaniz, 62; and Benito Travino, 52; were instructed in their duties by Father Gonzalez and widely quoted in the Texas press. "There are two million farm workers in Texas who are depending on you. I want you to carry yourself as men. Stand tall, and quietly, and with dignity. And stand in the sun, do not stand in the shade, you are campesinos and used to the sun."

Questioned later by newsmen on how he happened to be chosen for the vigil, Reyes Alaniz said, "My companions decided that since I had thirteen children I would need the money badly since it was also decided that our families should not suffer because the vigil was undertaken. So I am here."

Asked by the newsmen how much he was being paid for the vigil, Alaniz smiled and said, "More than I have ever before been paid in my life as a campesino. \$1.25 an hour. Por la justicia y la dignidad."

The leader of the NFWA in Wisconsin is Jesus Salas, only 22, but educated by many seasons in the fields and several years in college. The big growers in Wis-

consin (Libby's, Chicago Pickle Co., Marks Brothers, Dean Foods, and others) pay wages often under \$1. There are of course no insurance or medical benefits. There are over 20,000 farm workers for the harvest, and most are migrants, Mexican-Americans.

In mid-August, a group of 30 farm workers decided to have a march in Wisconsin, to wake up the growers and officials, and to protest the low wages. They set out from Waushara County (one of the worst in the state) to the State Capitol, a distance of 90 miles. Along the way they explained the cause to thousands of other farm workers, and many hundreds joined in the march.

Over 500 attended the rally on the Capitol steps in Madison, and state officials promised to help them.

Support For Italian CO

Support in the form of ten thousand signatures to a petition calling for legal recognition of conscientious objectors in Italy and an alternative constructive form of national service, was given to the celebrated Italian conscientious objector Fabrizio Fabbrini recently at a rally held in Rome.

Fabbrini, while serving in the Italian Army, returned his uniform to his superiors and declared himself a conscientious objector just ten days before he was due to be demobilized from service. Condemned by the Roman military tribunal to twenty months' imprisonment, he was released on amnesty granted by the government to celebrate the 20th anniversary of the Republic of Italy, but he refused this. While in prison he was held in solitary confinement. On his release he was dismissed from his post as lecturer in law at the University of Rome.

Author of the book *Tu Non Ucciderai* (Thou shalt not kill) Fabbrini, in a speech at the rally, freely acknowledged his debt to those who have preceded him as conscientious objectors in Italy, chiefly the anarchists and Jehovah's Witnesses, who have suffered the most from the lack of a law giving legal status to military service objectors on the grounds of religious or moral scruples, as well as Don Lorenzo Milani, noted Italian priest, who pioneered participation by the Italian clergy in the objector's cause. As a Catholic, Fabbrini defined his position as "that of a revolutionary toward those structures of society that are an obstacle to freedom and justice, ever mindful of the fact that a law for conscientious objectors is only one step in a continuous nonviolent progressive revolution."

"As Catholics," Fabbrini concluded, "we must be continually aware of the necessity to rediscover the value of individual conscience, bearing in mind that no value such as liberty or justice is as great as the value of life itself, and that the conscientious objector offers up his own life whilst respecting the life of others."

A group of Christians have recently formed in Milwaukee under the name of the Catholic Worker. They have established a house at 1127 South 2nd St., at which some of its members are living. The house is located in the Spanish-speaking community of the near south side in Milwaukee, where the group hopes to be active. Regular meeting times have been set up for every Friday evening at 8:00 p.m.

Peace in Christ,
Leonard F. Cors

A Farm With a View

By DEANE MARY MOWRER

On the Feast of the Exaltation of the Holy Cross, rain fell—freely, generously—gladdening the roots of trees, replenishing earth's deep, hidden, almost depleted springs of sweet water. The grass—so scorched and lifeless in August—had reasserted its green hold on life after the Labor Day weekend downpour; and now, washed clean again in mid-September, feels as springy under my feet as the green and lively grass of early May. One of our woods-dwelling hermits tells me that green still predominates in our woodland, though the bright scarlet of sumach and the yellow tufts of goldenrod announce the coming of fall.

Now in mid-September our summer songbirds are silent, somewhere winging southward towards their winter home. Our summer conferences have ended; our summer guests departed; the waves of talk have subsided. Even the katydids, whose vociferous syncopation made loud the hot August nights, have gone—who knows where?—and left a thinning chorus of crickets to sing the welcome song for autumn's annual festival. Truly peace and quiet seem to settle about us like a benediction. But suddenly bluejays shriek, from the woods and trees about the house, stridently, aggressively, proclaiming their territorial claim to our pacifist acres.

The noisy quarrelsome bluejays quickly dispel my incense-wreathed dream of peace and quiet. I remember that strife and aggression are woven into the very pattern of life, that war and violence threaten to negate once again, as they have so often done in the past, man's God-given dream of creative peaceful living. The horrors of Vietnam become daily more horrible. In Granada, Mississippi, white adults demonstrated their "white supremacy" by waiting outside a schoolhouse door to assault brutally, beat and trample Negro children daring to claim their right to an education. In city after city across our prosperous land—North and South, East and West—the millions forced to live in our terrible slum-ghettos turn to riot and violence in protest against the inhuman, crowded, squalid, crime-breeding conditions which make a kind of dreadful prison of their days.

Although radio, television, and the newspapers constantly recall us to the grim reality of violence, none of us, I think, ever fully realizes the dreadful fact of death by violence until someone we know falls a victim of such a death. So it was with us when we learned of the death of Al Uhrie, our friend and co-worker for peace. I remember Al first when he took part with us in some of the early civil-defense protest demonstrations, stood before the judges with us and went to jail with us. He impressed me then, and continued to impress me as a truly gentle person, kind and good, with a profound concern for peace and justice and a genuine desire to dedicate his life to working for his ideals. Such dedication inevitably brought him close to the Catholic Worker, and he came even closer to us when he married a young woman who had started coming down to help in the work of our Chrystie Street house during her college days. They chose to live among the poor, and yet even in their tenement apartment had a Christ-room, in which some of our large Catholic Worker family often found a place to sleep.

Al's death as a result of a random act of violence before the tenement which he shared with some of the city's poorest, may seem meaningless to some; yet I think it may be the most meaningful kind of death. Al was loving and forgiving. Surely his blood flows now with the redeeming blood of Him Who died by violence on the Cross that we might learn to love and to forgive and share with Him eternal life.

Veteran Pacifists

Undoubtedly, Al's death gave an added note of seriousness to the Peacemakers' conferences, which were held here at the farm from August 20th through Labor Day. But most of the Peacemakers are, like Al, veterans of work of peace and civil rights, and know the need for sacrifice and dedication. They know, too, the futility of trying to work for peace in a political-socio-economic structure which is motivated for profit and bolstered by war. They discussed ways and means of working for peace outside the power establishment. Communities as oases where people of good will could learn to live and work and share in a cooperative rather than competitive way of life. Schools in which students could learn the attitudes of peaceful, creative, spontaneous living, rather than those of pride and prejudice, competition and greed. The possibility of forming various kinds of cooperatives and credit unions to help such groups become more independent of the competitive economic system. A federation of communities, so that each community could gain strength and support from the others. Tax refusal as a means of depriving the government of some of its revenue for war. Such problems as the plight of the urban poor, the migrant workers, especially those in our own area, and Black Power and the impasse in implementation of civil rights legislation were also discussed. Being practical and realistic, the Peacemakers also planned and carried out some demonstrations while they were with us. One group drove over to Danbury, Connecticut, and picketed outside the Federal prison where Terry Sullivan is serving his sentence for fearing up his draft card. Another group drove to Montville, Connecticut and picketed outside the prison where Susie Williams was fasting and non-cooperating. Several also picketed at the Ellenville bridge during the time of President Johnson's visit to the Catskills.

Speakers included Wally Nelson, who seems to me to be the prime mover of the Peacemaker conferences; Ernest Bromley, editor of the *Peacemaker*; the Rev. Maurice McCrackin; Brad Lyttle, of the Committee for Non-Violent Action; Bob and Marj Swann, of the CNVA farm; Ralph Templin, author of *Democracy and Non-violence*; Virginia Collins, of New Orleans; a group from Mississippi; Dorothy Day, Marty Corbin, and Tom Murray, of the Catholic Worker; Conrad Lynn, the lawyer; Mrs. Vivian Rosenberg of the migrant ministry in Hudson, New York. The talks were all on a high and serious level, I think; and the ideas set forth started discussions which continued long after the conferences were over, among little groups out on our lawn or late at night 'round cups of tea or coffee in our large dining room. With so many young people—they seemed particularly fine, this year, I thought—there was also much folk singing, laughter, and good companionship. After one has listened to so much talk of peace, one must hope that the word will become reality. Yet one must not forget that peace begins with oneself, begins with prayer and love and sacrificial dedication.

Summer Visitors

Setting aside conferences, our chief occupation during recent weeks has been receiving visitors. We have certainly had a great many, from near and far, old friends and new, more than ever before, I think. We are glad that so many have been interested in visiting us, and hope that when they leave, they will take with them a little of our view, and feel that

they are truly a part of our large Catholic Worker family. We are also particularly glad this year that so many from the slums and ghettos of the city were able to vacation with us. Hardly had the last carful of peacemakers pulled away (Continued on page 7)

JOE HILL HOUSE

By AMMON HENNACY

Friends picketed with me during my twenty-one day fast to commemorate the bombing of Hiroshima twenty-one years ago. On orders from Washington, the tax man called me in to check up on my income. Internal Revenue Service policy seems to be not to prosecute unless there is evidence of evasion or lying. Sometimes people jeer at me, asking, "Why don't you go to work? You live on relief and never earned anything." I have in my pocket a bill from the tax office for \$51.81 on my 1962 income.

Jesse Garcia, for whom I have intermittently fasted and picketed since 1961, and whose death sentence was commuted to life imprisonment, was recently, along with Darrell Poulsen and another prisoner under death sentence, allowed to leave solitary in death row and have a workout in the



gym for a few hours. This prison has instituted a limited Huber plan, first begun years ago in Milwaukee, whereby prisoners can work in town, sleep in prison, and keep what money they earn above their prison upkeep.

New House

"We don't want any 'rails' (transients) around here," the cop said to Al, who was staying at the new Joe Hill House until it was ready for occupancy. Al is a middle-aged former member of the Industrial Workers of the World who used to come to the Friday night meetings at our previous locations. He told the cop to see me if he had any complaints, but I have had no visits from the police since.

On August 19th we formally opened our new House and showed the half-hour film on Joe Hill that the Canadian Broadcasting Corporation in Toronto gave me. Our new location is at 3462 South 4th W. It is two blocks south of the huge Vitro smokestack, which can be seen for miles in this valley, and not far from the Rio Grande Roper yards. For once we are on the other side of the tracks. Now on the first day of September there is snow on the mountains. We have plenty of wood on the lot and a fireplace where we can burn it.

Two Mormon boys who have sung and played at our meetings all along continue to enliven our evenings. One of them has asked to be registered as a conscientious objector, but his draft board seems to have ignored him so far. The other is going on his Mission on October 1st. This breaks up his college life, but it is not an unusual thing among Mormon youth.

Friends coming to Salt Lake City can take a State Street bus to 33rd, walk four blocks east to 4th and two blocks south to find us. I am able to get bread daily at the supermarket where I get groceries; I can make it with my cart in half an hour. Many thanks to the CW readers who have helped my efforts. Their continued support will make our House a lasting memorial to Joe Hill.

CHRYSTIE STREET

By TOM HOEY

While the summer has slowly been giving way to Autumn, many changes are going on here at Chrystie Street. The most shocking, of course, is the unexpected death of Al Uhrie who was a close friend to all of us; we mourn with Barbara, his wife.

Charlie Keefe, our legendary soup cook, is taking a well-earned month's vacation in Tivoli—he pleased us all one night by reciting "The Hound Of Heaven" in its entirety. Many people who have been here for the summer have left for home and school; among them are Maureen Stoehr, Sally Clisham, Tene Onisko, Tom Temple, Jim Hannagh, and, last but not least, Vince Maefsky, who has gone to Saint Procopius Seminary in Lisle, Illinois. Vincent has been at the C.W. for the past three summers, and we will miss him greatly.

Though the sudden drop in population leaves us in need of help, the work still goes on. We all miss the culinary talents of Charlie, but Tony, who is our new soup cook, assisted by John McMullen, does an equally admirable job. The lively collection of people on the second floor carry on the unending work of mailing out the paper. From Italian Mike, who presides at the head of the table, to Mary and Joe at the far end, they perform a tiring job with remarkable efficiency.

Walter Kerell, Phil Maloney, and Smokey Joe continued the work of the office, now ably assisted by Bob Gilliam who has undertaken the task of putting the zip codes on all the addresses of our subscribers, and he is occasionally assisted by visitors who offer to help while they are here. Bob has worked at the C.W. for the past two summers, and is now here on a permanent basis.

Raona Wilson, Sheila Maloney, Christine Bove, and Brother Paul carry on the cooking, while Phil goes to the market twice a week to see that they are supplied with vegetables. Paul also sees that the pantry is kept in good condition, and the girls tend to the women's clothing room.

Nicole D'Entremont, the Catholic Worker's Acadian princess, has returned from Nova Scotia where she spent the summer. Kathy Nackowski, who is convalescing from an ear infection while home in Salt Lake City, will return soon. Sheila Hackett, also from Salt Lake City, has joined the community and will assist Bob Gilliam with zip-coding. Hugh Madden is back from his annual pilgrimage to the shrine of Ste. Anne De-Beaupre in Quebec—he also makes an annual pilgrimage to the shrine of Our Lady of Guadalupe in Mexico every Christmas. Hugh performed the sorely-needed task of scraping the kitchen floor.

Chuck and Tom remain in the hospital, improving slowly but surely. Jim Douglass (not the one who writes for the paper) is out of the hospital, and we are glad to have him back. But not all the news is good. Russian Mike, who hurt his head in a bad fall and who is also having heart trouble, is in the hospital, and will have to be sent to a rest home.

Recent speakers at our Friday night meetings have included Father Paul Oesterreicher, an Episcopalian priest from England, who spoke on Rhodesia; a round table discussion led by Chris Kearns; and Brad Lyttle, who spoke on Power and Nonviolence, and whom many consider New York's leading spokesman for anarcho-pacifism.

Two recent visitors have included Bill George, who spent the first six months of the year with us, and Jim Lawrence, who was here earlier this summer. One night, while walking along the Bowery, Jim attempted to stop some men who were robbing another man who had drunk himself

to sleep, only to be told that, "When we need wine, nothing can stop us." And as long as these poor are upon the earth, there will be a need for the Catholic Worker—and, as we are told in the gospel, the poor we will always have with us.

Fort Hood 3 Sentenced

The protest of three enlisted members of the 2nd Armored Division against serving in what they called the "illegal and immoral war against the Vietnamese people," came to a dramatic conclusion on Sept. 6th, at Fort Dix, N.J. with their sentencing by Army general court-martial.

The three, Private Dennis Mora, 25; Private David A. Samas, 20; and Private James A. Johnson, 20; had refused to obey a direct order from their superiors to board a plane that would have transported them to Viet Nam and front line duty.

"The government is on trial here today," stated Stanley Faulkner, chief counsel for the soldiers, before the hearing. "The United States, by its participation in the war in Vietnam is clearly violating international treaty obligations—including the U.N. Charter, the Nuremberg Judgment, the Geneva Accords of 1954 and the SEATO Treaty—and that is unconstitutional because Congress has not declared war." The statement, reiterated at the court martial itself, was brushed aside by the presiding officer with the comment: "The President of the United States has full powers to defend the interests of the nation in any manner he may deem fit."

Taking the stand in his own defense, Private Mora told the Court that he believed the war in Vietnam was "a crime against humanity." He said that he was a Puerto Rican and that he had been told by his parents as a child that because of this fact he would have to reconcile himself to being a laborer when he grew up. "I said no then," he said. "Later when we came to the United States we lived in a basement and I said no to that and we moved." As for the war in Vietnam, he said, "This time I said no too."

After hearing the testimony and the final arguments of prosecution and defense the members of the court martial board filed into an adjoining room and returned 22 minutes later with their verdict: Guilty. The sentence: three years at hard labor, the forfeiture of all benefits, and a dishonorable discharge.

Said Private Mora, in accepting the sentence: "I do not want to have to excuse my participation in the war in Vietnam in the only way that Adolph Eichmann would do, by explaining 'the question of conscience is a matter for the head of state'. On the contrary, I believe the matter of conscience is an individual responsibility."

Following the court-martial and sentencing of Private Mora, the court-martials of Privates Samur and Johnson were held. They were found guilty "as charged." Each was sentenced to "Five years at hard labor; the loss of all privileges; and dishonorable discharge upon completion of the sentence from the ranks of the United States Army."

The sentences are being appealed by defense counsel in the United States Circuit Court of Appeals.

"The spitting of the atom has changed everything save our modes of thinking, and thus we drift toward unparalleled catastrophe."

ALBERT EINSTEIN

Neo-Capitalism and Papal Teaching

By REV. PETER J. RIGA

Every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care and finally the necessary social services. Therefore, a human being also has the right to security in case of sickness, inability to work, widowhood, old age, unemployment, or in any case in which he is deprived of the means of subsistence through no fault of his own.

(Pacem in Terris, par. 11)

If this is what is meant by socialism, then the Popes are the greatest socialists who ever lived (inclusive of Karl Marx, who hardly surpassed the Popes in this respect).

We can witness a historical evolution in the texts of the Popes themselves: *Rerum Novarum* of Leo XIII was a coherent attempt to oppose socialism (radical and moderate) as a doctrinal whole. His perspective was frankly that the capitalist system of the Nineteenth Century was basically just and that the wage system was in conformity with the canons of social justice. He attempted to reform the capitalist system by keeping it within the bounds of "just" profit and "just" wages. Pius XI was even more discriminating in his analysis of socialism, which had evolved tremendously since the days of Leo. He distinguishes between the revolutionaries and the reformists, which permits him to recognize and accept the legitimate grounds on which the total Marxist indictment of the injustices of capitalism was based. The Pope still rejects this "moderate socialism," because even though it had evolved from dogmatic Marxist class warfare, denial of all private property, etc., it was still sharply opposed to the Christian faith. (Cf. *Quadragesimo Anno*, par. 119). This too would evolve to the point where, thirty years later, in *Mater et Magistra* and *Pacem in Terris*, John XXIII frankly incorporated this moderate socialism, in fact if not in name, into his teaching. (Nor must the teaching of *Divini Redemptoris* be placed in opposition to this view. The reproaches there of Pius XI against Marxism are directed much more at philosophical and historical materialism than at the criticisms Marxism made of the capitalist system. It must also be noted that the Pope leaves room for another interpretation of Marxism as a social system which would exclude the principles of dialectical and historical materialism. It is on this basis that dialogue with communists can hope to proceed.)

With *Mater* and *Pacem*, it seems to me, moderate socialism has reached a true peace with Christianity, and its reality permeates both encyclicals. *Mater* is much more of an attack on capitalism than a critique of traditional socialism. Thus, socialization is a good and at the service of man. (pars. 59-62), inequalities must be eliminated (par. 71), there is a correspondence between economic and social progress (par. 73), workers ought to share in the profits of industry that accrue from capital investment (pars. 75-77), workers must and should take part in economic decisions at the highest levels (par. 97-100), large corporations and monopolies are criticized (par. 104)—all this is in the tradition of socialists seeking after justice. *Pacem* goes even further in this respect; when peaceful co-existence is assumed and the struggle is against the conformity and facelessness of neo-capitalist society—a socialism which is no longer tainted with the philosophical errors and ideological origins of Marxism, the economic, social

and political aspects of socialism must be considered independently of its theoretical motivations. (This is the meaning of the famous par. 159.)

Paul VI, in a little published (in the United States) talk to Italian capitalists, has given one of the most powerful indictments of capitalism that I have ever seen. In this respect, he is in the tradition of John XXIII:

The business enterprise, which by its nature demands collaboration, concord, harmony, is it not still today a clash of minds and interests? And sometimes is it not considered an indictment of the one who puts it together, directs it and administers it? Is it not said of you that you are the capitalists and the only guilty ones? Are you not often the target of social dialectic? There must be something profoundly mistaken, something radically lacking in the system itself, if it gives rise to such social reactions. It is true that whoever speaks of capitalism today, as many do, with the concepts that define it in the past century, gives proof of being out of touch with reality. But it remains a fact that the socio-economic system generated from Manchesterian Liberalism remains. It still persists in the connection of the oneness of possession of the means of production and of the economy directed toward private profit . . . Such a materialistic outlook is attributable not only to those who make the fundamental dogma of their unhappy sociology out of an antique dialectical materialism but also to the many who erect a golden calf in the place belonging to the God of heaven and earth.

(Catholic Messenger, June 18, 1964)

For the Pope, the capitalistic West is as materialistic as the communist East, and being so, it represents a serious temptation to the Church, since the West tries to cloak its political ambitions and basically materialistic intentions in moral terms.

Papal Teaching

Be that as it may, what is evident papal teaching from Leo XIII to Paul VI is an evolution of the attitude of the Church towards (moderate) socialism, starting with a program to reform capitalism (Leo XIII), followed by a positive program for replacing capitalism (Pius XI and Pius XII) to de facto acceptance by the Church of the non-ideological, non-philosophical basis of moderate socialism (John XXIII, Paul VI) as a critique and point de repere against neo-capitalism.

Yet, even if this system has not been necessary for the building up of society, it has de facto been one of the builders of modern industry in the West, of modern work (with the severe critique we shall give shortly) and of economic advancement in general. It has extended man's rationalization over matter and has organized the temporal society of modern times, which has had and continues to have both its good and bad aspects. It has truly changed the face of the earth in such a way that man is no longer dependent on the elements of nature for his sustenance; he can control nature for his good to the point where famine, drought and over-population are becoming less and less a danger. The technology this system has developed is truly astounding in transportation and communication, making the world not only smaller but also widening man's perspective beyond this world to space and beyond. These are the undeniable good consequences of capitalism in the West.

However, we must also recognize

just as forcefully the terrible abuse of man which has flowed from this system as well. The new economic-social dynamism has come to disrupt the civilization into which it has been injected by creating new values and consciences in conformity with the new technological-industrial era in which we live. The Nineteenth Century dislocation of man within society is a terrible fact, and our present civilization in the West was built on the broken bones of the millions of overworked and abused proletarians of that century. To a great degree, the modernization we have today has been built on the inhumanities dealt to this class for over a hundred years, in much the same way that the Russian revolution produced its economic breakthrough in the Twentieth Century. The only difference from a moral point of view is that the Russian brutality was of shorter duration than the Western variety.

In the economically underdeveloped world, the situation is very serious today. This becomes evident in the case of China. Once humiliated by western imperialism, she seeks now to displace this influence with her own hegemony in Southeast Asia. In the African states, we have more of an emphasis on modernization for the

tion, which does not directly concern us here.)

Profits or People

It is here that we meet the very crux of our problem with relation to the profit motive of capitalism of the past century, as well as its essentially similar grandchild, neo-capitalism as it exists today in the United States. Profit here is dislocated and has perverted these modern enterprises in a way clearly seen by Marx (and, of course, by many before and after him). It is one thing to speak abstractly of profit-capitalism in one's theological chair and there to work out all sorts of ways which would bring it into conformity with human dignity; it is quite another to examine the historical and factual brutalizing effects, say, on the Nineteenth Century proletariat, dominated as it was by economic *laissez-faire* capitalism, which, to a very great degree, still infects neo-capitalism in the West, since it suffers from the same congenital disease as its predecessor: profit separated from work, or rather work used as a commodity, sold at a price, in order to make profit for the owners of capital-productive goods along with their stockholders. In such a system profit takes over as the essential determinant in the whole process of production, with the human factor—work—being nothing more than a means to an end, something to be paid for in the process of making a profit. This was the essential vice of the Nineteenth Century as well as that of the present day, in spite of the fact that its successor's major abuses have been curtailed by welfare legislation to insure some sort of more human distribution of benefits.

Thus we have a system in which the former (capitalists) have made no real human contribution to the productive process and where the latter (workers) are effectively cut off from the fruits of their human labor by "wage" or "salary." The very process of human production is depersonalized and, hence, dehumanized. This is exactly what Pius XI said some thirty years ago with regard to the profit-capitalist system. Both labor and capital produce goods, but in this system only the capitalists retain profit, and labor is simply given "pay" while having its human efforts torn to pieces.

The evident direction of Pope Pius XI's reasoning in *Quadragesimo Anno* is that the humanization of production demands the participation of all actors as well as the equal distribution of profit, not just to stockholders and owners of capital goods, but to workers, directors, creditors, etc., each according to the quantity and quality of the contribution. To say arbitrarily (on the part of the owners): "Here is a price for labor, here is profit after"—is a direct dehumanization of the labor process and contrary to the natural law of production. In a primitive economy—without going into the abuses of paternalism—there is no such break, for we have work on a person-to-person basis (craft guilds, even if the major craftsmen owned the goods of production); but as the economy becomes more complicated (Industrial Revolution and its aftermath), it also becomes much more concentrated, and the original and personal division of labor no longer figures in production except as a simple material result ("work"), a commodity, a piece of merchandise to be used for the purpose of profit production, where profit becomes the end for which all else exists, inclusive of the dignity of human labor. No one shares in the work itself, no one is really interested in the work, except as a commodity in the process of production to be deducted from final "profit." It becomes the sole property of the capitalist or stockholder. There-

fore profit becomes the reward of capital itself, independent of all other factors in the production of goods.

In classical terms, we have here the very definition of capitalism as a profit-motive system vitiating the system itself and morally repugnant to the Christian as well: an economic system in which capital and work are separated, where the law of contract of wages ("iron law of wages") is the sole meeting between them and where profit and salary are not only separated, but the latter actually is at the service of the former. Such a system cannot be acceptable to the Christian, precisely because of its dehumanizing effects on man's work—his extension in space and time—and such a system has in fact been rejected by John XXIII in *Mater et Magistra*.

Thus it is money and gain which dominate to a very large degree the Western capitalistic system, which has broken and dehumanized generation after generation. (To confirm this, one has only to read a cursory history of the Nineteenth Century labor movement and its condition.) This appetite for gain—the Biblical *cupiditas*—was always in men as individuals, for there is no reason to suspect that it is any greater in men today than it was in times past; but what modern capitalism has done is to systematize this vice in the cadres of its very economic system *qua* system and has become its very reason for being and the law of its institutions where individuals—inclusive of the individual capitalists themselves—are caught up without remission in this anonymous and dehumanizing violence. The evil is now institutionalized, where its law is profit alone and where only institutional and structural reform can make of neo-capitalism a truly humanized and humanizing system. The system carries within itself a type of vicious circle from which, as it now stands, it cannot escape on its own. Capital produces profit, and profit, in its own turn, produces more capital.

Basic Evil

Christians—from the earliest times—have always condemned this mode of operation among men even in the (today) often ridiculed aspect of the Middle Ages, where usury was considered an evil. It was these medieval schoolmen who were correct and modern theologians who are quite wrong, since the former saw very clearly what many religious defenders of Western capitalism have not seen, namely, that any system of economics which dehumanizes man and his labor, where work (taken here in its broadest meaning) and profit are separated, where man's work as an expression and incarnational extension of himself are treated as a commodity used towards a further end (profit)—such a system, these ancients say clearly, is basically inhuman and un-Christian. Money is for man, not man for money, and it is precisely this vice which infects modern capitalism to its very core, no matter how many laws are passed to curb its abuses. These latter are only palliatives covering its terminal human cancer. Today this fundamental abuse is contained in the exclusive attribution to the owner of capital goods and to him alone of the surplus benefit of production. It is not that he (or they) always keep it for personal fortune (even if this also is a fact), but rather than in and of itself the continuous and progressive investment of these riches into new establishments of production from which the human concept of work is rejected, ends by an automatic multiplication of power which cannot be stopped by itself. Technology, unavoidable concentrated credits, etc. (which are neither good nor bad in themselves but

(Continued on page 7)



DAVID URQUHART: PEACEMAKER AT VATICAN ONE

By MARGARET MAISON

"Why do Catholics fight in the unjust wars of their governments without raising a protest?" "Why are not the consciences of the faithful being enlightened so that they shall no more lend a blind obedience to criminal orders—an obedience which plunges the nations periodically into wars and keeps them in continual alarms?" "Why cannot a Council restore the ancient teachings on the Fifth Commandment with respect to war?"

These extremely pertinent questions were asked, not by any twentieth-century Catholic, but by a Victorian Protestant, David Urquhart, a passionate and tireless fighter for international peace and justice. For over forty years he questioned the lawfulness of contemporary wars, challenged priests, bishops and cardinals, appealed to popes, worked with Jesuits for a Diplomatic College in Rome and provided material for a significant schema *De Re Militari et Bello*, or "Urquhart's postulatam" as it was generally called, which appeared on the agenda of the first Vatican Council in 1870.

Extraordinary perhaps that all this should be the work of a British Protestant, but David Urquhart was an extraordinary man. Diplomat, traveller, Member of Parliament and lifelong Turcophile (he introduced the Turkish bath into England), he campaigned for a variety of causes, including "politeness, truthfulness and cleanliness," but the cause of world peace was the one nearest to his heart. An international figure, he was as influential as he was controversial. Disraeli came to him for instruction on the Eastern question, Karl Marx called him a kindred spirit, and Pius IX referred to him as "nostro Urquhart."

He was born in 1805 of Scottish Highland stock, a descendant of the famous seventeenth-century soldier and writer Sir Thomas Urquhart, author of a treatise on a universal language. (There was obviously an interesting strain of *avant-garde* ecumenism in the Urquhart family). He was brought up by an intelligent mother who decided that her son should gain a knowledge of men and things before beginning "abstruse studies," which, she believed, "hardened the feelings and destroyed the heart." He therefore travelled widely in Europe before going to Oxford. He then went East, fought in the Greek War of Independence and was afterwards "converted" by a Turkish soldier who told him how, along with his companions-in-arms, he had yielded a fortress to the Russians and had refused to fight them because war had not at that time been formally declared. Urquhart thought this stupid, but the soldier rushed to his musket and, kissing the stock, said, "Unless I use this blessed by God, it is put in my hands by the devil."

This incident apparently had a tremendous effect on Urquhart; it convinced him both of his "own guilt in taking life unlawfully and of the judicial and spiritual blindness of European nations. "From that hour I date my intellectual existence," he said.

Zeal for Justice

After diplomatic service in the East he came back to England in 1838, full of crusading zeal. He converted many Chartists to the belief that international justice was more important than class warfare, and set up "Associations for the Study of Diplomatic Documents." To Urquhart justice and religion went hand in hand. He took for his text Hooker's saying that "so natural is the union of religion with justice that we may boldly deem there is neither where both are not." He was strongly convinced that Christendom was "sunk in crime, dead to the idea

of justice and right, and absolutely unconscious of her condition."

England's own unjust wars, of which there was no shortage in the nineteenth century, were the obvious targets for attack. Nominally an Anglican, Urquhart appealed to his church for action. His treatise *The Duty of the Church of England in regard to Unlawful Wars* (1842) points out that the idea of applying the Ten Commandments to the acts of nations had disappeared, and that any church of God should make clear what was doubtful in public as well as private affairs. Urquhart maintained that it was heresy and nonsense to say that the Church should have nothing to do with politics, and accused the clergy of being "silent in the face of crimes of power." Victorian Anglicans did not take kindly to such sentiments, nor to Urquhart's suggestion that Queen Victoria be excommunicated for allowing the Afghan War!

Fearless in his battle against wickedness in high places, Urquhart, as Independent member for Stafford (1847-1852), spent much of his parliamentary career pressing for Palmerston's impeachment. He regarded Palmerston as a fiendish traitor to his country. The Crimean War too was a nightmare to Urquhart: he saw it as a war of both ignorance and collusion and particularly detested the "secret diplomacy" underlying this and so many other wars. He felt that it was the duty of the man in the street to be better-informed and to ask more questions of his government; for this purpose he formed "Foreign Affairs Committees" in towns all over England. Dozens of these sprang up in the eighteen-fifties, and for nearly thirty years they did useful work, studying national and international law, harassing the government ("denunciation" was part of their official programs), and pressing and petitioning for reforms.

Many of their activities are reported in the *Free Press*, which became the *Diplomatic Review* in 1866, and which was run largely by Urquhart. Anyone interested in the application of Christian principles to the problems of war will find these magazines invaluable. Urquhart's lucid and forceful style and his skill and insight, which unmasked Russian spies and revealed secret documents in his earlier *Portfolio* series, make these fascinating reading.

They are of particular interest to Catholics, for by this time Urquhart was firmly convinced that the one hope of world peace lay in the Catholic Church, that the Papacy was "the only moral force in Europe," and the Pope was the earthly representative of Divine justice. Current events are thus examined in the light of Catholic teaching, and it is made clear that, in the nineteenth century at least, just wars were conspicuous by their absence. (One thinks of the courageous Don Lorenzo Milani and his pupils, a hundred years later, thumbing in vain through their school history books in search of a just war.)*

Urquhart's contact with the Catholic world was considerably increased when, after a nervous breakdown through overwork, he moved with his family to France in 1864. The *Diplomatic Review* began to appear in French editions, with several interesting clerical contributions. His knowledge of Canon Law increased after he made the acquaintance at Rheims of a group of French Canonists, with whom he found himself in closest sympathy. They all agreed that only the Catholic Church could restore the true code of the Law of Nations, and that, in this respect at least, the Church had forgotten her heritage and was ignoring her potential. In

answer to Urquhart's oft-repeated question as to why Catholics did not protest against their government's unjust wars, the Canonists seemed to have the most pertinent reply: "It is because we have dropped the teaching of the Law out of our catechisms, because no longer do we teach our children that unjust war is robbery and murder."

Protestant Appeal

Urquhart decided to approach Pius IX directly: he always believed in going straight to the fountainhead. His "Appeal of a Protestant to the Pope for the Restoration of the Law of Nations" in 1869 raised the whole question of the Church's duty in the case of unjust wars, and begged the Pope to exercise his authority. This was followed by more petitions, including one asking for a revision of contemporary catechisms, with particular reference to the Fifth Commandment.

Catholic opposition soon appeared, and Urquhart found himself in conflict with a Dominican, Father Suffield, over the question of the soldier's right to absolution. Father Suffield's argument (backed by several English



bishops) that soldiers "cannot be sure that war is unjust and that they need not enquire" was neatly demolished by his opponent in a series of letters and Urquhart's case was further strengthened when the Dominican left the Church to become a Unitarian (although not as a direct result of this controversy).

During this correspondence it was revealed that a certain Mr. de Bary, worried about his son's entering the army for the Chinese War in 1857, had consulted Cardinal Wiseman as to whether he was right in letting his son participate in what he considered to be an unjust war. Wiseman's reply, brief and badly worded, was brought to Urquhart's notice. It ran as follows:

"Dear Sir,

I do not see that you have anything to do with your private opinion in deciding your son's going into the army. You may freely let him obtain his commission as soon as possible.

Yours very sincerely in Christ,
N. Cardinal Wiseman."

Urquhart immediately denounced this as a further example of the "blind obedience" policy. "Conscience shall not be quieted by the Ecclesiastical authority of men speaking in ignorance or disregard of the Canon Law," he wrote indignantly, (how superbly he would have championed Franz Jagerstatter!) and, with the salutary reminder that Wiseman was "a Cardinal, but not the Catholic Church," he declared that such a letter "does prove, if anything could prove, that a General Council is necessary to save the Catholic community as well as human society."

For it was on the Vatican Council that Urquhart centered his highest hopes for the future of mankind. Pius IX, it will be re-

membered, called his Council "to put in order the affairs of the world, which is crumbling to dust, because it has forgotten the Divine Law which is the foundation of human society." Urquhart, enthusiastically ultramontane, believed that Papal infallibility and the declaration before the world of Canon Law were indissolubly united and, seeing the greatest crime of his day as "bloodshed and all the accompaniments of violence, robbery and malice, exercised by one nation against another without care or cause," and the greatest necessity as "the re-teaching of the nations of Europe that such bloodshedding is murder," he hoped and worked for two things above all from the Council: an authoritative definition of a just and legal war, and the setting up of the necessary machinery for its application. His special project was "a great College for the study and codification of Law, for the training of men to think internationally." He had already approached Rome about it in 1844 and Gregory XVI had invited him to Rome to discuss it, but had died before Urquhart's arrival.

This time, however, Urquhart was determined to get his hearing. He and his wife took a house in Rome and combined generous hospitality with vigorous propaganda. They gained instant popularity. The General of the Jesuits, Father Beckx, was a frequent visitor. Urquhart possessed an intense admiration for the Jesuits, realizing their value as "theocratic diplomats," and he and Father Beckx discussed plans to set up a committee for the Diplomatic College.

The Cardinals came too, some of them a little skeptical of Urquhart's plan. "It is great, it is magnificent but it is impossible," was a common verdict. Restoring the Law of Nations was a splendid ideal, but "we have no fleets and armies to go about the world to enforce it," said Cardinal Antonelli, dampening Mrs. Urquhart's spirits. "Salvation is not to come out of the Cardinals, that only is evident," she wrote in her journal. The famous Dupanloup, Bishop of Orleans, a personal friend of Urquhart's, had similar reservations. "I do not dispute the principle but I deny the opportuneness," he said, and his reluctant defection from Urquhart's cause, bringing with it that of the great Bishop Strossmayer, formerly an ardent Urquhartite, was a sad disappointment.

But many others rallied to Urquhart's banner. His influence in Rome was astounding. His magnetic personality, his complete integrity, his passionate missionary zeal and his reputation in international affairs—all these gave him a unique standing. He was invited to all the official receptions; Manning approved of him and many French bishops gave him the warmest support. "Nous regardons M. Urquhart tout comme un eveque," said one of them (could ecumenism go further?) and Cardinal Bonnechose, when a visiting bishop came to discuss Council business, told him that he could speak freely in Urquhart's presence. "M. Urquhart est un de nous," he assured him. The Oriental prelates were Urquhart's strongest allies (his name was a household word in the East), and they drew up their own postulatam in Arabic to support the rulings and revivals for which he pressed, since, as many of them emphasized, "the indifference which prevailed in Christian nations as to the justice or injustice of war was to them . . . living under Ottoman rule, a constant source of shame and terror." East and West met in Urquhart's house, and there was a never-ending round of parties, receptions, discussion groups and committee meetings. "We are taking as much pains to save the world as most people do to get into Society, as it is called," remarked Urquhart to his wife.

The climax of his activities in Rome came when he was granted an audience with Pius IX. The two spellbinders appear to have charmed each other. Urquhart, with a pocketful of petitions in Latin and a copy of the Canon Law in French, prostrated himself as before an Eastern sovereign. The Pope insisted on an armchair for him, signified his approval of his appeals and agreed to his proposals for the restoration of the Law of Nations. He at once appointed Monsignor (afterwards Cardinal) Franchi as intermediary between himself and Urquhart, and ten days later he saw Mrs. Urquhart and gave her the most cordial encouragement. Monsignor Franchi and Urquhart became firm friends and worked in close harmony. Urquhart's postulatam, signed by forty prominent Conciliar fathers, was presented to the Commission and accepted. It is worth quoting in full.

De Re Militari Et Bello

The present condition of the world has become almost insupportable by reason of the huge standing armies which are raised by conscription.

The peoples groan under the burden which is laid on them.

The spirit of irreligion and the neglect of the Law in so-called International Affairs open an easy way to wars, unlawful and unjust—or, to speak more truly, to the terrible slaughter which spreads over the world.

Hence the resources of the poor are threatened, commercial relations are broken up, the conscience of men is involved in deep and deadly error, or it is grievously wounded and many souls are plunged into eternal ruin.

To so many and great evils the Church alone can provide a remedy.

Though all will not listen to her voice, still she will ever stand forth as guide to countless thousands and, sooner or later, must produce an effect.

Moreover, whatever is firmly established by eternal principles approves itself to the Divine Majesty, nor can it be without fruit.

There are grave and serious men, versed in public affairs, who look upon the condition of the world and the Church in these matters in the same light as all holy men devoted to religion.

All these are equally persuaded of the necessity for a declaration of that part of the Canon Law which deals with the Law of Nations, and with the character of war, and defines how it becomes either a duty or a crime.

When the moral conscience of men shall have been thus instructed, then we shall see the removal of the dangers which now hang over us, an end which we cannot hope to attain either by worldly prudence or by political adjustments.

Urquhart's cup of joy was brimming over. But it was dashed from his lips when, amidst the ominous thunders of yet another unjust war, the Council dispersed, never to meet again. Seven years later Urquhart died, deeply disappointed, but working to the last in his role as Christian peacemaker and *Vindex Juris Gentium*—the Latin words are on his tombstone.

* * *

Space has allowed us only a brief sketch of the life and labors of this exceptional man, so remarkably in advance of his time. Nor can we attempt here to describe the many interesting sequels: his wife's reception into the Church, the petitions of his friends to Leo XIII, and the seeds of the Urquhartite Movement blossoming in the League of Nations and the United Nations. Cardinal Ottaviani used and developed Urquhart's postulatam in writing a section on war for a legal text book. However, it was not Ottaviani but, significantly, a Jesuit, Archbishop Thomas D. Roberts, on whom

(Continued on page 7)

*Cf. *Catholic Worker*, January 1966.

LETTERS

Catholics Protest

208 Oakhurst Place
Menlo Park, California

Dear Editors:

Here are excerpts from an open letter that our local Catholic Interracial Council recently sent to President Johnson:

The Midpeninsula Catholic Interracial Council wishes to go on record as being strongly opposed to the involvement of the United States in the immoral war in Vietnam. The Council is in full accord with the well-received but unheeded advice of Pope Paul VI at the United Nations: No more war—war never again.

Under the guise of contributing to the liberty of the citizens of Vietnam by saving them from Communism, the United States has not only inflicted a brutal war on a weakened and grieving people, but has also openly degenerated to the insolent Nineteenth Century policy of paternalism. In addition, by its military intervention, the United States has succeeded in thwarting the hopes of the Vietnamese in realizing their own economic and political destiny—Communism though it might have been.

As a civil-rights group, the Council perceives as a dichotomy the sentiment expressed by the administration in regard to the realization of goals by minorities here at home, while denying these goals of civil rights to the people of Vietnam. The Council deeply regrets and protests the further escalation of the war by bombing oil installations near Haiphong and Hanoi; it resents the deceit and double-talk used by officials and politicians in explaining away these acts; it seriously questions if such tactics will bring the North Vietnamese to the conference table. In addition, the Council deplores the use of napalm in the war and its hideous effects, which have brought shame to our country and further horror and suffering to its victims.

The Council, with the knowledge that a nation as strong and powerful as the United States has no need to feel the necessity of face-saving in the event of its withdrawal, demands therefore a rethinking and a re-evaluation of our foreign policy in regard to Vietnam and an immediate cessation of bombing.

Yours sincerely,
Annette Latorre
(President)

Gandhian Teacher

Nilgiri Hills
South India

Dear Friends:

For many months I have been intending to write and tell you how very much I appreciate the fact that the Catholic Worker continues to reach me, regular if late, in spite of the fact that I have not been able to renew my subscription. The difficulty is in sending money out of India.

I look forward to each month's issue so keenly, and nearly always find in it, when it comes, things not only to help me at the time but to keep and reflect on. Two such things have been the Julius Tomlin—James W. Douglass dialogue and the account of "Schema 14" on the poverty of the Church (May 1966).

One way in which I am able to use the CW is to pass on some of the news and ideas I glean from it in a semi-regular "Newsletter" through which some of us are seeking to nurture an Indian Fellowship of Reconciliation. The members value the contact this gives them not only with one another but with the strivings of Christian pacifists in other countries, about which ordinary news media are silent.

We are anxious to strengthen

our contacts with the Roman Catholic Communion in India. We have Orthodox, Protestant and "Christian-Gandhian" contacts well rooted now, but very little Catholic membership except in Dom Bede Griffiths' group. Have you, I wonder, any such contacts with Catholic laymen or priests here? This field of peace and social justice-involvement is supremely one for ecumenical fellowship and action, as I know you agree.

I myself am a Quaker, British by birth, 61 years of age, settled in India for 38 years and a citizen since "Independence"—a teacher by profession who has had the great privilege of working first under Tagore and then under Gandhi for peaceful and creative ways of education. I now have this little cottage (its name means "Homestead (aham) of Peace (amaiti)" in the local Tamil language) and have been trying during the last five years to do a little subsistence farming and also open my home (in camp conditions I can get in eight besides me) to small groups of young people who come to work the land with me and study and plan for action in the nonviolent social revolution in one or other of its aspects. But I have been distracted for nearly two years now by getting deeply involved in reconciliation in Nagaland, at the other end of India—a lovely people (bit of your Red Indian problem). I am at home just now and this address will always find me.

Blessings on all your magnificent work.

Marjorie Sykes

Drama Experiment

Minneapolis, Minn.

Dear Dorothy,

I can't tell you what a wonderful experience it was, coming to the Catholic Worker Farm. I wouldn't have missed it for anything.

I suppose it shouldn't have surprised me, to see that there was no difference there between those who are being helped, and those who help. By all being thrown together, sharing in the work and talk as far as each one can, everyone is helping each other. It's wonderful too, that everyone has the opportunity to interchange ideas with your variety of visitors from all over, who have so much to learn from being there.

The "doing good" and "being done good to" is a difficult relationship to be got round anywhere else.

I have started to work—last term, and I'll start again in the Fall—doing Drama with a group of teenagers at a Correctional-Diagnostic Centre. It's an experimental place run by the State. The kids have all had some brush with the law and are in need of psychiatric treatment. They come from such broken or drunken homes that one is simply amazed at how they've coped with life at all and at how well they've turned out.

I still have to brace myself a bit—I was scared stiff before starting—but they're a great gang and awfully keen and it is really fascinating work. I just do one or two classes a week.

Love from
Ann Campbell

Rural Retreat

Sheffield, Massachusetts
01257

Dear Friends:

Five years ago an article in the Catholic Worker described the beginnings of a summer workcamp for teenagers mainly from East Harlem, New York City, which evolved informally on a small hill in the Southern Berkshires. We

would like to tell your readers a little of what has happened since then. The full story can not be told in a letter. The main point is that we have continued, learned, grown a little, and changed. We became incorporated in 1961 as a non-profit organization, Sheffield Projects. We slowly began working towards starting a year-around program. We believed that our workcamp with its effort to combine work, recreation, and learning in a healthy rural environment was needed on an annual basis. Sort of a rural retreat where teenagers who had dropped out of school and were now motivated to learn could go and work, study, draw, paint, meditate, and think free from the conflicts and turmoil of their home environment and the things that had made them drop out of school.

The end of this month our year-around program will open. As with the old workcamp it will remain a pioneering effort. Over the past year we have been working slowly on transforming an old barn we bought and moved into the center for the school. In its three floors will be dormitories, kitchen, dining room, laundry, library, a seminar room, two fireplaces, a small apartment for a couple, and bathrooms. Two buildings built by past workcamps will be converted into studios for use by the students and staff. Another concrete slab stands across a courtyard from the barn to take a second barn 34x48 feet when we can raise sufficient funds to erect it (we already have most of the prefabricated materials). This second barn will house studios, classrooms, more space for a library and an office.

Our first group of students come from urban areas in New York, Connecticut, Massachusetts, and rural areas in Maine, Massachusetts and Kentucky. There will be fifteen students, five girls and ten "boys" aged between sixteen and twenty. We have faith that with sufficient contributions that they can all be 100% scholarships students.

Our staff of six full-time people come from East Harlem, California, Paraguay, Trinidad, and Pennsylvania. They have backgrounds in community work, music, art, sculpture, writing, and science and math. Together with the students they will work on a core curriculum that will help prepare each student individually for the high school equivalency examination. They also will work together in exploring their creative talents in the arts, music, writing, painting, weaving, sculpture. Roy Hanson, Projects Secretary for Sheffield Projects, former director of the American Friends Service Committee East Harlem Project, will lead the new experimental project. More information can be obtained by writing to him at Box 131, Sheffield, Mass. 01257. Contributions to support this new tuition-free self-help endeavor to meet the needs of those who have dropped out of high school can be sent to Sheffield Projects and are tax deductible.

Sincerely,
Sheldon Weeks.

Indian Fishers

Dear Dorothy:

By publishing my article ("The Last Indian War," June 1966), you've given the poor Nisqually a tremendous morale boost. One that they badly needed. To see that some white people actually cared! To date they have received two hundred and fifty dollars or so in donations. The money is desperately needed; it's being used for a score of things, including a couple of fishing canoes (long thin affairs), which are being constructed on the big Quinault Indian Reservation on the Pacific

Ocean. When they sneak them over to the Nisqually River and begin fishing the war will be on again.

The State has been training police dogs, on a lonely spot of the Dischulis River, to attack and bite the occupants of canoes and those launching them. As it's customary for the women and children to launch the canoes while the men fish, this situation is just loaded with potential tragedy. And it's a God-awful short trip from shooting a police dog biting your kids to shooting the s.o.b. who put him on to the children in the first place. I have been using what little influence I possess to get the Indians to visit the Seattle Negro organization that has sent activists to the Deep South. I know that they have evolved ways of dealing with attacks by police dogs. (Anything will be better than those rifles—your Indian is too good a shot.)

The British Broadcasting Corporation television crew has not arrived yet, but a Hollywood gang is here to make its own documentary. Isn't that typical of them? Never cared if those tribes lived or died, until they heard that the English were interested, then beat them to the river.

Here is a check for five dollars; send me twenty copies of the article and I'll distribute them to the tribes there. Enclosed are some names for your mailing list. They are the lowest income group in America, by President Johnson's own admission over a national TV hookup, but they make true and reliable friends. Have you ever noticed that much of Peter Maurin's philosophy is inherent in the Indian attitude towards life? Both are at war with our materialistic set of values.

Your friend,
Robert D. Casey
(Seaman)

New Reader

83 Wilson Street
Pittsburgh, Pa. 15223

Dear Friends:

I was very much impressed by the fine quality of the Catholic Worker. Since I am a new subscriber, I did not know exactly what to expect of the paper. Needless to say I was pleasantly surprised when I received my first copy (the May edition). All of your articles were well written and timely. In sharp contrast to the jingoistic hogwash we are subjected to by the so-called "free press" was your incisive analysis of the war in Vietnam and recommendations for a just settlement based on love and compassion for our fellow man.

The concept of the fusion of workers and scholars is very thought-provoking. Perhaps some day it will take root and lead to a new social order. God grant that there will still be an earth left on which to establish it.

In the meantime we must not despair when we see each day the seeming triumph of evil manifested in the horrible atrocities committed by both sides in the war in Vietnam. For just as war is the result of evil in the heart of man so peace is the result of goodness in man. By practicing the works of mercy, you are helping to alleviate misery and suffering here at home. As Miss Day points out, perhaps God will use this good work to help alleviate the suffering in Vietnam.

May Our Lord and His Blessed Mother watch over you all and may He bless your endeavors and give you all of the necessary graces to persevere in them.

Sincerely yours,
Robert T. Richert

Round Table

2368 Fowler Street
North Bellmore, N. Y.

To the Editor:

As a reader of the Catholic Worker since its inception, I have often wished that I might attend the Friday night discussions at Chrystie Street, but since I live on Long Island, it is difficult to make the trip, especially at night.

The thought has occurred to me that perhaps there are other readers living in Nassau County (Suffolk) who might like to get together once in a while for informal talks along the lines of Catholic Worker thinking. Articles in the Catholic Worker, such as "Christians in a Century of Fear" (April issue) would provide thought-provoking material for discussion.

Will any readers interested in this idea write to me at the address above, and perhaps we can get together and give it a try? Or does anyone have any other suggestions along this line?

Pas Christ!
Marion Storchmann

Encyclical

(Continued from page 1)

we have already said, of our visit to the United Nations in the cause of peace, be set aside by Catholics throughout the world as a day of prayer for peace.

It will be your task, venerable brothers, in keeping with your commendable religious zeal and your realization of the importance of this appeal, to prescribe the observances through which priests, religious and laity—and especially the innocent in the flower of youth and the sick in the midst of their sufferings—may be joined together in generous prayer to her who is Mother of God and the church.

On the same day, in St. Peter's Basilica, at the tomb of the Apostle, we also will hold a special ceremony of supplication in honour of the Virgin Mother of God, the protector of Christians and our Intercessor for peace.

In this way, the one voice of the church will resound on all the continents of the earth and reach the very gates of Heaven. For as St. Augustine states, "amid the various languages of men, the faith of the heart speaks one tongue."

Look upon all your sons with motherly love, O Blessed Virgin! Consider the anxieties of the bishops who fear the assaults of evil on their flocks, consider the anguish of so many men, fathers and mothers of families who are worried about their lot and that of their families and who are assailed with agonizing responsibilities. Calm the hearts of men at war and inspire them with "thoughts of peace." Through your intercession may the demands of God's justice, which have been caused by sin, be turned into mercy, may He bring mankind back to the peace it longs for, may He lead men to true and lasting prosperity.

Encouraged by the firm hope that the Most High Mother of God will in her kindness grant our humble prayer, we lovingly grant to you, venerable brothers, to the clergy and to the people entrusted to the care of each of you, the apostolic benediction.

Given in Rome, at St. Peter's, on the 15th day of September, in the year 1966, the fourth of our Pontificate.

Readers are asked to remember in their prayers John Barry Sheehan (brother of Arthur Sheehan) who died this month in Saint George, New Brunswick, Canada.

ON PILGRIMAGE

(Continued from page 2)

seemed to die but they are in peace." For him "life is changed, not taken away."

On August 19th I went to Fairfield, Conn. where the priest friends and advisers of the Christian Family Movement, regional group, were gathered together. The two hundred and fifty families registered for the meeting were to come that evening. I spoke to the priests in the afternoon, and to the families Sunday morning at ten o'clock before the Mass which ended the two day meeting. Someone said there were also three thousand children there, and it might have seemed like that to the little novices of Notre Dame de Namur who took care of the children during the conferences and the workshops. The families had them during the meals and they were much in evidence all over the campus. But everyone seemed relaxed and the children were happy, and in general it was a wonderful meeting, and I enjoyed it too. While I was there in Connecticut I spent the night with Sally Schilthuis in Westport and the next night with Marguerite Tjader Harris in Darien, and the two of them combined forces to pay for a 1961 station wagon which will hold nine passengers and luggage besides. May the Lord bless them both.

On August 22 I spoke to the Christian Brothers novices who were about to be professed and who had been for thirty days on retreat at St. Joseph's in Barrytown. The Christian Brothers have been good friends, and our near neighbors since we arrived at Tivoli. They loaned us tools, they ploughed up our kitchen garden so that we could get an early start that April we moved in two and a half years ago, they loaned us beds, and they have sent us plenty of clothes for our men. They are unceasing in hospitality and when a crowd of farm people go to eleven o'clock Mass on Saturday, they are always invited to break bread with them, and of course it is much more than bread.

Right after speaking that day I started out with Hans Tunnesen and little Dorothy Corbin, my godchild, to pay a three day visit to my daughter in Vermont. Hans needed this vacation, such as it was, after his labors of the summer. He is always up at five-thirty in the morning to cook the dinner, and Marge Hughes has given him a hand a good part of the time. Indeed she has done much more than that this summer, what with taking dictation from me and reading to Deane, and taking care of a most active small boy.

Hans enjoyed his trip and either Tamar or I drove him around Vermont to see the beauty for which that state is noted. I almost ruined the VW when Nickie, my sixteen year old grandson came with us when we were going to see a beautiful birch grove where a Lithuanian hermit had lived out his days and which is now a little mountain-top park.

Nickie guided us down strange reads from the mountain top, gravelly, stony, narrow and very steep, in our quest for deer. This prowling around in a car is what the boys call deer watching, and we saw much beauty but no deer that evening. Eric had counted more than twenty the night before and the day before that on the way from the soap stone quarry he and his boss had encountered a bear. I had seen two beautiful doe at Tivoli and in Perkinsville three more early in the morning.

Two of the days Tamar was off duty and we had a good visit while the children played from morning till night and when they were exhausted from swimming or playing in the sand pit down the road, they sat like little angels and did embroidery on fine linen. It was presented with a tiny cushion.

But the great news we received on this visit was of the approaching marriage of Becky which will take place on October first at St. Mary's Church in Springfield at a ten o'clock Mass, to John Houghton, of Newport, N.H. Becky is my oldest grand child, twenty-one. I can scarcely believe it and all Hans could say was "It seemed only yesterday I came to the farm at Easton and she was a crawling baby then."

Peacemakers

On Saturday we returned to Tivoli and to the Peacemaker Conference which had started on the 20th and was to continue until Sunday the 4th of September. Wally and Terry Sullivan were in charge but Terry was in jail, a year's sentence at Danbury, Conn. and Wally had to manage alone. I had known Wally and Juanita Nelson some years ago at the Koinonia Community when we all went to volunteer our help, Juanita in the office—a twelve hour day, me in the kitchen and Wally everywhere. I remember one of his jobs was to drive around in overalls and make like a share cropper and try to buy peanuts for seed and various other things needed by the community. What with the dynamiting and shooting, his life was in danger a good part of the time.

There were meetings morning, afternoon and evening and some afternoons there were demonstrations such as Vigils in front of Danbury Federal prison where Terry was, and the New London jail where seventeen year old Suzanne Williams is confined for contempt of court ever since the demonstration at the launching of the Polaris submarine at Groton, Conn. She is fasting for ten days, and had previously fasted and vigiled in Boston where the violence against pacifists and conscientious objectors has been extreme and of such violence that on one occasion a young man beaten by Catholic High School students was all but killed. There is little publicity about this continuing violence and little attempt by the police to keep order.

The New Order

But the talks were not all on pacifism, but also on the new order which the Pope too has made clear must come about before any peace can come to the world. Dr. McCrackin, Ernest Bromley, Bob Swann and many others gave talks and led discussions and there was much talk of community, non-cooperation, tax refusal and the work of small industries and cooperatives, and the Poor Peoples' Corporation of Mississippi in the South. Bob Swann's talk, out under the trees in the shade of the old mansion was one of the most interesting to me.

He told of plans for an International Independence Foundation, a conference for the planning of which was held at Woolman Hall, Deerfield, Mass. in August. Ralph Borsodi told of his meetings in India and his suggestion to Jayaprakash Narayan that the Gandhian movement, at present led by Vinoba Bhave and Shri Narayan be internationalized and that a foundation be started which would make loans available to farmers and villagers at reasonable rates. At present the farmers are paying money lenders an interest rate of from 37½ per cent per annum up to 10 per cent a month. The Gandhian movement is called Sarva Seva Sangh and has already 20,000 village workers. Peter Maurin was profoundly interested in Ralph Borsodi's ideas and it is good to see how they are spreading. We will have a longer article about this movement later, and hope that Bob Swann himself will have time to write it. Many years ago Jacques Maritain told us to study the chapter in his book, *Freedom in the Modern World*, on the Pur-

ification of Means and he made special reference to the Gandhian movement in India and its influence on the rest of the world.

When Vinoba Bhave succeeded Gandhi and spread the land gift movement, which has grown steadily, we felt how basic were these ideas to the world situation, and to the practice of non-violence.

The morning two young people who were being sent by the Peace Corps to India came to spend the day and after they had finished serving our line of hungry men—it was good pea soup and plenty of bread and tea—they sat down to a discussion of these ideas.

Duty of Delight

Here is a quotation I came across in one of my old notebooks, from a book by Charles Williams, "The Greater Triumph" Page 143. "When her brother had remarked that she seemed mopey she had been shocked by a sense of her disloyalty since she believed enjoyment to be a debt which every man owes to his fellows, partly for its own sake, partly lest he at all diminish their own precarious hold on it. She attempted dutifully to enjoy



SAINT FRANCIS sweeps a church

and failed, but while she attempted it the true gift was delivered into her hands."

This paragraph reminded me of the phrase of Ruskin, "The duty of delight," which Irene Mary Naughton used once and which I have never been able to locate in his writings.

Mothers have to remember this duty to combat the face of sorrow in the world, the violence and the hate of war, for the sake of their children. Home itself, the little community, can become a place of peace and joy. How can one help but be happy with children around. Barbara Uhrie's child Susannah is a joy to her, as my grandchildren are to me. Here is Maggie's latest letter, written on lace edged paper with roses sprinkled over it.

Dear Granny, How are you? I am fine. Thank you for the holy cards. Mommy is working right now. She should be home soon. Becky is working, Eric is working, Nicky's working. Hilaire and Katy are playing downstairs. Last night Hilaire, Martha and I slept in the tree house. It was fun. Everyone is fine. Mommy is fine too. With love, Maggie.

Martha's letter was very thoughtful. Dear Granny. Thank you for the holy cards. Dorothy Corbin forgot her black sweater shirt and striped t-shirt. Please tell her that I will send them. I will spend the dollar you sent for socks for school and art supplies. We slept in the tree house. It is safe. Love, Martha.

A Farm With a View

(Continued from Page 3)

when a large station wagon full of children from Harlem drove in. We were again surrounded by shrieking, laughing children, swimming, playing, revelling in fresh air and sunshine, before returning to the crowded city and the long grind of school.

It would be impossible, of course, to list so many visitors, but there is one whom I must mention—Joe Zarrella, one of the early editors of the Catholic Worker. Joe was with the Catholic Worker during the period 1934-42, truly the golden age when hearts were young and gay, young minds stimulated by Peter Maurin's dynamic ideas, young hands eager to help transform ideas into the practical reality envisioned by Dorothy Day. There were, of course, many many troubles and tribulations. But with prayer and hope and love and youth, who could be overcome? During Joe's visit we all enjoyed listening to his reminiscences; and I am particularly happy that I managed to get some of them on tape. The Catholic Worker was a very wonderful place in those early days. But the real wonder is that it's just as wonderful today. It is only fair to add that the trials and tribulations have not diminished.

Now that the swimming season is over, John Filligar's work is somewhat lighter, though there is still much to be done. There are still vegetables in the garden to be picked—tomatoes, green peppers, squash, cucumbers, green beans, pumpkins. Then there are the innumerable chores about the place that a man with John's highly developed sense of responsibility always finds to do. As for Mike Sullivan, he always seems to be busy, repairing and mending gadgets and plumbing, getting the furnace ready for us, putting up shelves, helping out in kitchen and dining room. Hans Tunnesen is also glad that his culinary duties are not quite so heavy, though heavy enough, for our family is never really small. During August, Dorothy Day took Hans to visit her daughter Tamar for several days. Hans enjoyed his vacation, which he certainly deserved. In a place where there is so much work to be done, many people help and make important contributions. Some of our younger visitors have often been helpful, but the day-in, day-out stalwarts have been: Alice Lawrence, Kay Lynch, Fred Lindsey, John McKeon, Jim Canavan, Bob Stewart, Rita Corbin, Reginald Highhill, Jim McMurry, Marge Hughes, who has been Hans' chief assistant, and Arthur J. Lacey, who combines the functions of mailman, sacristan, bell-ringer, and official guide.

Among those whom we shall miss during the months ahead are David and Catherine Miller, who have gone to the C.N.V.A. farm at Voluntown, Connecticut, to work with Bob and Mary Swann. We have lost others, too, but have added some. Everyone in the community is delighted, I think, that Barbara and Susannah Uhrie, Al's widow and child, should come to live with us. Susannah is about nine months old and is utterly charming. Like Al, Barbara and Susannah bring the presence of peace among us. Reginald Highhill is also a valuable new communitarian, since no one is more constructive and faithful than Reginald. There are others here for shorter or longer periods. What with so varied a family, and with such interesting conversationalists as Helene Iswolsky, Marge Hughes, and John McKeon, we need hardly be dull this winter.

September days are gold and mellow as sun-ripened pears, heavy with juice, ready to drop from the tree. On one such mellow-gold afternoon Helene Iswolsky, Kay Lynch, Mary Berns and I went for a walk through the woods and fields and garden. There was a pleasant fragrance

in the air. Crickets sang us on our way. Leaves reached down and touched our faces. Nettles clung to us. Somewhere small birds twittered. Someone picked a scarlet sumach leaf. O September, your peace is like a benediction.

Neo-Capitalism and Papal Teaching

(Continued from page 4)

rather simply technical procedures) have now become the instruments of this appropriation of great riches with its above-mentioned vice.

This process, then, is truly unnatural in its most basic meaning, that is, a dehumanization of man as well as of his extension in space and time: his work. By nature itself, as Pius XI pointed out, the riches produced belong by right and by nature to him or to those who participated in its production, the fruit of labor belonging to those who actually labored upon it, directly or indirectly, some more quantitatively, otherwise more qualitatively. Certainly, we must admit that a share belongs to the owner of the capital goods themselves, even in a special way, since it is his own labor which has made these goods available for others to work upon. But when the work is that of community—as is the case with every modern enterprise—produced in consort with proprietor, director and worker, the fruit of that labor belongs to all three categories of man as a community and one cannot morally say (as does the capitalist system today) that one "pays" the worker for his work and call it just, with all the remaining profits accruing to the proprietor and stockholder of capital goods.

The reason for this is really quite simple. It flows from the fact that neither a man nor his work is a thing one can pay for and leave aside like other types of property in nature; it is generically different from all other types of property. A man cannot be "bought" with money or anything else, precisely because he and his work are of infinite value. We therefore do great violence to man by separating him from his work by payment only of a salary or wage. By this act, one has robbed him of his most precious possession: his human dignity. This is precisely what profit-motive neo-capitalism today, a vice condemnable philosophically as well as theologically, wherein benefits are distributed as if an enterprise were like other types of property (i.e., to be used for further ends, namely, profit) and not, as human dignity demands, as a community of labor.

Ed. note: Father Riga, a priest of the Buffalo diocese, is the author of book-length studies of *Pacem in Terris* and *Mater et Magistra*.

Peacemaker at Vatican

(Continued from page 5)

Urquhart's spirit breathed at the second Council. What would Urquhart have thought of Vatican Two in the age of nuclear weapons? Conscience has been respected but has it, in Urquhart's phrase, been "quickened and instructed?" Urquhart, clear-sighted through all his soaring enthusiasms, foresaw a gloomy conclusion. "The nations will perish," he said, "because of the failure of the Catholic Church to do her duty."

Ed. note: Dr. Maison is a Hertfordshire housewife and secretary of Pax, the English pacifist group. She has contributed to the *Catholic Herald* and the *Daily Mail*.

+ + + BOOK REVIEWS + + +

THE SECULAR CITY: Secularization and Urbanization in Theological Perspective, by Harvey Cox. The Macmillan Company, 1965. Paper, \$1.45. Reviewed by LEONARD J. DOYLE.

Living in the country near a little village as we do, we are often made uneasy when we go to a funeral wake. The person who has died may be someone from whom we have bought groceries, a woman who has done some housework for us, or a man whose daughter used to help take care of our babies. When we arrive at the funeral parlor, we find a great number of people who are evidently relatives of the deceased, and no one introduces them to us. The few relatives whom we do know seem to assume that we know everyone else, as all the other mourners do.

Such a situation is embarrassing at the time. It has always left me a little uneasy afterwards, too, feeling that I have not been friendly enough with my neighbors.

This experience made me responsive to some of the thoughts expressed by the Protestant theologian, Harvey Cox, in his recent book *The Secular City*.

Cox designates the present age, dominated by a city culture and technical advances, as the secular epoch, and he contrasts it with two previous ages, that of the tribe and that of the town. Towards the beginning of his book, he describes two characteristics of urban civilization, *anonymity* and *mobility*. It is in his remarks on anonymity that I recognize my situation in relation to my neighbors.

My neighbors in the country and in the village are still living in a "town" society, in which all relationships are personal. Everyone knows everyone else's name and many of the details of his life. The man or woman who buys groceries finds out all about the grocer: his age, his birthplace and background, his wife and children and grandchildren, his brothers, his sisters-in-law and their brothers-in-law on the other side. I, on the other hand, am content to know whether the grocer sells good groceries at a reasonable price, and what hours he keeps his store open.

I feel assured by the author's observations that I am not alone in keeping many of my relationships rather fragmentary and anonymous, and that I am not unfriendly in doing so. The urban man, coming into contact with so many people in a highly technical society, is merely preserving his humanity when he restricts his contacts with most people to the functional part of his life in which he meets them, thus keeping his time, his privacy and his personality for deeper friendships with a few persons.

Cox's thesis is that the increasingly urban and technical aspects of the society in which we live are to be welcomed, that the "secular" view of life is also to be welcomed, and that the secular view is the one based on the Bible.

Secularization, he says, is the deliverance of man from religious and metaphysical control over his reason and his language. It is the discovery by man that he has been left with the world on his hands. Secularization is man turning his attention away from worlds beyond and toward this world and this time (saeculum). It is man's coming of age.

I have not room to reproduce

the author's argument, and I am not sure that I have the competence to evaluate it fully. I do feel competent, however, to question some of the points on which his argument is based.

Cox asserts that metaphysics or ontology is out of date and that it never was compatible with the biblical faith.

In my years of graduate study and further years of occasional reading in metaphysics or ontology, I got quite a different impression of what ontology is and what the ontologist is doing.

Cox views the ontologist as one who is interested in organizing objects into a hierarchy, a "great chain of being," building a system of philosophy with a "closed" world view, including God as part of the system, and viewing things in themselves without relation to their function in human life.

This description might fit the ancient Greek philosophers and some of the Christian scholastics, but it does not fit the one who is still held as the ideal of Christian philosophers, St. Thomas Aquinas, nor does it fit those who are guided by him. St. Thomas is not a system builder. Rather, he bases his philosophical ideas on ordinary, unscientific observation, and keeps checking his ideas against everyday experience.

The pagan philosophers may have included God, or "the One," or the "prime mover," in their great chain of being; but the Christian philosopher does not presume to define God. He claims to know that God is, but not what God is. And he is careful to say that none of his statements about God are using words in the same sense in which they are used of man. Even the is when he says that God is, means something different from the is by which man exists.

If the Christian philosopher answers questions about God as Cox would have it, "in terms of metaphysical categories—omnipresence, omniscience, and the like," he is still presuming no positive knowledge of God's essence. He is only saying the same thing that can be gathered from the Bible: that God's essence is unknown, but that God is evidently infinite. This is a negative concept, since infinite means without limit. All the Christian philosopher means when he calls God omniscient or omnipresent is that God's knowledge (whatever knowledge may mean when applied to God) is without limit, that God's presence (whatever presence may mean when applied to God) is not confined.

I was particularly interested in finding Cox's evidence for his claim that Christian philosophers like Thomas Aquinas have a "closed world" view, since it had been impressed upon me in my studies that the Christian world is not a closed world but rather an open one in which anything can happen, and does happen: God becomes man, and man shares the life of the Holy Trinity.

In two direct quotations on page 75 of *The Secular City*, the author cites Professor John Wild as saying that the world, in the metaphysical view, is "a timeless structure of things that has been established once and for all" a hierarchical cosmic order "fixed and finished for all time." I looked up both quotations in the book from which Cox purports to find them, *Human Freedom and Social Order* (Durham, N. C.: Duke University Press, 1959). Unfortunately, both page references in Cox's book were wrong; moreover, a careful reading of all the passages in Professor Wild's book where this subject was discussed failed to turn up either of the quotations.

Whatever Cox may think of metaphysics, you might expect that he would favor a religious view of the world, since he is a theologian and looks to the Bible for the source of his reasonings. He classes "religion" with meta-

physics, however, and says that both are disappearing forever. It is hard for me to get used to Cox's use of the terms religion and religious. In throwing out "religion" he does not mean to throw out belief in God or in the Bible. On the contrary, he says that secularization "represents an authentic consequence of biblical faith" and that we must learn "to speak of God in a secular fashion and find a nonreligious interpretation of biblical concepts."

It seems to me that in some instances the author succeeds in finding a "nonreligious" interpretation of biblical concepts by concentrating on certain passages from a book of the Bible and ignoring other parts of the same book which advocate what he would call a "religious" view of human life.

For example, he makes a great deal of the first commandment (or the first two, in another numbering) as the source of the "relativization" of all human values; but he fails to explain how the other commandments, given at the same time and in the same way, can be considered as being of hu-



man origin, as they must be if they do not form a "religious" system of values.

Again, he seems to cite the Israelite monarchy as an example of the "desacralization of politics," yet he makes no mention of the fact that Chapter 8 of the first book of Samuel upholds the old theocracy, which is certainly "sacral politics," as the ideal.

Cox's condemnation of "religion" is understandable when we remember that, early in the book, he has called Calvinist Puritanism "in many ways the prototypical religion" of the epoch of town culture which is now passing away. What Cox opposes most vehemently, and rightly so, is a religion which would leave no place for human freedom.

One of the positive contributions of the book is the commentary on the passage in Genesis where man names the animals. This function, Cox says, is a share in the creative activity of God, since the naming of a thing by man, in the Hebrew way of thinking, means the incorporation of the thing into man's life. This share in the creation of the world is an activity that is still going on, and it colors the

whole of man's relationship to God. It means that man is not simply accepting a universe and his own passive place in it, but is God's partner in the creation and the ordering of the universe. The fertility of this idea is obvious.

Other positive contributions are along the same line: insights into the Bible which show God's plan as enlisting man in active partnership. For some readers, both Catholic and Protestant, there is need, no doubt, to see that Christianity is not simply a call for man to withdraw from the world and fit himself into an eternal scheme of things, but rather a call to join Christ in doing something about the world.

Readers of the *Catholic Worker* should not need any such awakening, but they can profit from the specific suggestions made in *The Secular City*. I see no reason, however, why they should have to accept the author's condemnation of metaphysics and religion; and that is why I have dwelt on this point.

THE DOCTORS by Martin L. Gross. Random House, \$6.95. Reviewed by STANLEY VISH-NEWSKI.

Martin L. Gross, author of *The Brain Watchers*, begins his new book by stating: "It is not the purpose nor is it within the power of this book to destroy the reputation of the American doctor." He then goes on for 570 pages completely to strip away the myth of your American doctor as a kindly competent person who places your welfare before his pocketbook. One gets the impression of your average American doctor as a person who has one hand on your pulse while with the other he is fingering the contents of your wallet.

The book is well documented and the list of doctors and medical journals quoted is impressive. I am sure that this book is going to have repercussions in the medical field.

It is hardly reassuring to read that, "There is penetrating evidence that in addition to his healing power, the modern physician has already become one of man's most potent killers and cripples."

How good is the American doctor as a healer? How good are your chances of finding out what is troubling you when you visit your doctor? Not too good if Mr. Gross' report is true. "Only 40 percent of all human ailments are found and labeled by doctors, and 60 percent are missed. Of those that are ostensibly found, half are diagnosed in error. Given an unknown ailment in the body of a patient, then, the chances of an American physician finding it and diagnosing it correctly are one in five!"

Mr. Gross also deplores the tendency of many modern doctors to dismiss as psychoneurotic, or hysterical many sicknesses which are organic in nature. He discusses the findings of Dr. Rossman in his study of 115 patients who had been described by their doctors as "neurotic, psychoneurotic or hysterical, and advised by their physicians—who could find no organic illness—to visit a psychiatrist instead." . . . "Of the 115 'neurotics,' thirty-one died of organic illness, including twenty-five from cancer." The other patients suffered from various other illnesses—none of them hysterical in origin.

This book could be the means of saving your life if you bear in mind the following advice whenever you have to visit your doctor. "In presenting your case to the typical doctor, give no hint of life stress or personal difficulty that might lead him to rationalize your complaints as psychological rather than organic. Present your symptoms calmly, straightforwardly and in the least colorful terms possible . . . If you are anxious

about your condition, do not let him know it. Do not exhibit nervousness or hysteria in front of your doctor; he may misunderstand its origin."

The most frightful chapter in the book is the one dealing with "Human Experimentation and the American Patient." Mr. Gross explains how in one Cleveland hospital a group of children were made the innocent victims of an experiment to discover how germs were transmitted. "The experiment proved to be a signal success: forty-five of the forty-nine innocent youngsters in Group B acquired the staphylococcus bacteria, almost twice as many as in the control group." No consent was obtained from the parents for the experiment. It seems that "the popularity of children as laboratory subjects is based upon their inability to complain effectively and their availability. Almost four million newborn American children are in the hospital for the first five days of their lives; captive mentally retarded children are available in homes, as are orphans, as well as juvenile delinquents, many of whose bodies have been freely offered to doctors for their experiments."

It is not generally known that organized medicine in this country has consistently opposed all tendencies and legislation in this country to give the American people health-insurance plans. They fought vigorously to defeat the Medicare bill and now in New York State they are trying to thwart the humane purpose of Medicaid.

In his admirable series on the American Medical Association published recently in the *New Yorker*, Richard Harris states: "The dread of outside interference has led the A.M.A. to oppose, among other things, compulsory vaccination against small pox and compulsory inoculation against diphtheria, the mandatory reporting of tuberculosis cases to public-health agencies, the establishment of public venereal-disease clinics and of Red Cross blood banks, federal grants for medical school construction and for scholarships for medical students, Blue Cross and other private health-insurance programs, and free centers for cancer diagnosis."

In fairness I must add that we in the *Catholic Worker* have known doctors who were truly self-sacrificing and who have put the welfare of their patients beyond any monetary gain. We have known doctors who did not hesitate to make house calls (even when they knew they were not going to be paid). We have known doctors whose one concern was the care of the sick and who through the years have ministered to the poor and the needy. It is indeed a hopeful sign that there are still doctors who do not consider the Hippocratic oath as a mere formality—as an oath of hypocrisy.

Mr. Gross concludes his book by saying: "The many concerned physician-critics have become increasingly courageous and vocal, but it is still quite apparent that contemporary medical reform must spring from the public. If even a significant minority of the almost 200,000,000 American patients seek this change, tomorrow's doctor will become the healer we once assumed he was."

Friday Night Meetings

In accordance with Peter Maurin's desire for clarification of thought, **THE CATHOLIC WORKER** holds meetings every Friday night at 8:30 p.m. at St. Joseph's House, 175 Chrystie St., between Houston and Delancey Streets.

After the discussions, we continue the talk over hot saffron tea. Everyone is welcome.

FUNDS NEEDED

for a forthcoming publication, *The Anarchist*, to appear in October. Please make checks payable to: Robert Steed, c/o The Catholic Worker, 175 Chrystie St., New York, N.Y. 10002. Contributors will include Ammon Hennacy, Jackson MacLow, Anne Marie Taillefer and John Stanley.

EASTERN CONFERENCE ON NONCOOPERATION WITH CONSCRIPTION

Friday, Saturday, Sunday
Oct. 28, 29, 30
29 Park Row — Fifth Floor
New York City

Dave Miller, Paul Mann, Jim Wilson, Dave Reed, Chuck Matthei, and others currently facing imprisonment for breaking out a call for a 3-day conference on non-violent resistance to conscription, centering on a total rejection of the draft system. All young men soon to face the draft, and those in the military forces, are welcome to take part in the discussions. This conference is dedicated to, and is in sympathetic support of draft non-cooperators now in prison.