

# CATHOLIC WORKER



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## EASY ESSAY

By PETER MAURIN

### I. Mercantile Capitalism

1. In the Middle Ages, the consumer went to see the producer and asked to see the producer to produce something for him
2. There was no middle-man between the producer and the consumer.
3. When the producer started to sell his produce to the middle-man he no longer saw the consumer.
4. The producer saw only the middle-man and the consumer saw only the middle-man and the middle-man was only interested in buying cheap and selling dear.
5. And the functional society ceased to exist, and the acquisitive society came into existence.
6. And everyone shouted: "Time is money."

### II. Factory Capitalism

1. When the use of steam was discovered the middlemen started factories.
2. The craftsmen deserted their craft shops and went to work in the factories.
3. Factory owners turned out gadgets to take drudgery out of the home.
4. And then they took women out of the home and brought them into the factories.
5. And then they took children out of the home and brought them into the factories.
6. And then men had to stay home to look after the young children.

### III. Monopoly Capitalism

1. With the American Civil War monopoly capitalism came into existence.
2. Monopoly capitalism brought in the Trusts.
3. With monopoly capitalism came high tariffs for the protection of infant industries.
4. With monopoly capitalism came Unionism for the protection of proletarianized workers.
5. With monopoly capitalism came trust-busting laws for the protection of the buying public.
6. With monopoly capitalism came Federal laws for the conservation of natural resources.

### IV. Finance Capitalism

1. With the first World War finance capitalism came into existence.
2. With finance capitalism came installment buying.
3. In January 1927 Yale Review published an article by a business man where he said

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## POVERTY and WORK

By JACK ENGLISH

In going over the literature devoted to the development of a philosophy of work it is singularly noticeable that no mention is made of poverty. Sometimes writers suggest glibly that workmen while in the process of gaining "just" wages should "offer up," that is unite, their sufferings and deprivations with those of Christ, that the workers should in some measure understand the place suffering has in the Mystical Body, and then these same writers fail to pursue the subject further. They see no relation between poverty as a positive good (and not merely as a negative pause in time until selfish ease is achieved) and work.

### Values

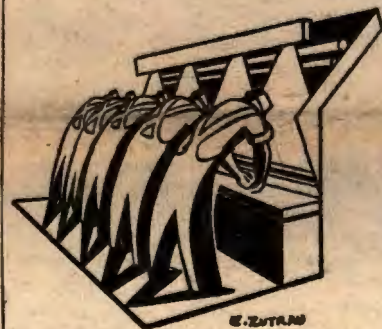
Most of them as a matter of fact do not understand what poverty is, what a change in our sense of values it should bring nor do they know what work is, and what pleasure it should bring to the worker. They only dimly realize the fact that all men are bound to be workmen. They in great measure confuse the idea of the person with the notion of the individual. They fail to realize that the final good of man rests on the perfection of his personality, that the person is not to be divorced from his body, that unless a man perfects his person he will not achieve his final end.

They do not realize that a pursuit of poverty and a correct attitude towards work will outlaw our present system of industrial-

ism. They either do not realize it or perceiving obscurely the vast change which must be effected they recoil from making the challenging conclusions.

### Implications

Poverty is the rational approach to material things. It is that which places the human soul, and not our animal instincts, in control of the material. Poverty in other words regulates our actions toward things. Poverty implies that we should have enough to satisfy our intellectual and physical needs. Poverty teaches us that what we possess in excess of our needs is not ours, that belongs to him who has not enough. In apostolic times, when the spirit of Christ was the Christian rule of thumb for his followers, this lesson was learned so completely that all surplus was held in common by the community and used either for the benefit of the community or those individuals who had particular needs. Poverty implies



responsibility which both personal wealth and destitution both deny, and responsibility being one of the particular marks of the human race it is not too difficult to see what kind of life is most in conformity with our natures as free animals.

In the light of the positive teachings of Christianity it means that we are to take less, rather than more. It means that we are to go without, that we should give up, "that each should try to be the poorest so that no one will be poor."

Work has been described as the change effected on matter by man for his use. Thus work in its real sense can only be categorized by the term "manual work." The fact that we still refer to manual work, or in factories to the workmen as "hands" has a deep significance. When we examine the body of a normal man in relation to this business of effecting change on matter we find two members of the body which are peculiarly suited for this task, the hands. It is in the kind of work the hands are put to that we find the essentially anti-Christian character of modern industrialism, whether it is in capitalistic industrialism of the west, in the national socialism of the dictatorships or in the Marxist industrialism of the communist states. Robert W. Johnson in analyzing industrialism from a completely natural and capitalistic point of view in

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## ON PILGRIMAGE

By DOROTHY DAY

Berkeley Springs, W. Va.  
It has been a month of "ice," rains, snow and stormy winds, and every morning after the routine of fires, breakfasts and dressing has taken place, Becky, Susie and I rock in the wicker chair and sing, "All ye works of the Lord, bless ye the Lord; oh ye ice and snow, oh ye cold and wind, oh ye winter and summer, oh ye trees in the woods, oh ye fire in the stove, oh ye Becky and Susie, bless ye the Lord, praise Him and magnify Him forever." It is a song with infinite variations. You can include Mr. Clark's cows, Leslie's horses, the Hennessy goats, and all the human beings for miles around. I used to sing it when I went to the Episcopal Church as a little girl and it's in the Queen's Work dialogue Mass book if anybody wants to sing it to their children. You can make up the tune, as well as add to the words, and the children don't mind, and neither does the Lord, I'm sure. What are we here for anyway except to praise Him, to adore Him and to thank Him? . . . and there is plenty to remind us of that in the country.

### Birth

And in-between the ice and snow there were a few radiant days of spring warmth, and on one of these days my third grandchild was born; Eric Dominic Hennessy, to be christened a son of God, and an heir of heaven, on Laetare Sunday, the feast of St. Thomas Aquinas. So now we've added another verse to our song every morning; there is one more creature to praise God.

My Congregationalist father bemoaned whenever a new grandchild was born, and never having been instructed in the sacraments, well he might! We hear it on every side—it is the cry of despair of the materialist: "Why bring children into so sad a world, of war and famine!" Fr. Hugo once quoted us a sentence from Newman to the effect that were it not for the life of grace (the child's participation in the life of God)—the birth of a child would be a tragic instead of the joyful thing it is.

To those who have faith, who believe that "eye hath not seen nor ear heard what God hath promised to them that love Him" the world's tragedy can somehow be endured. Which is not to say that we do not suffer. Cy Echele, one of our St. Louis group, who has three children of his own now, writes to us of his heartache at the sight of his own well-fed children, thinking of the agony of the world. "In peace is my bitterness most bitter," the psalmist said, and the Little Flower was fond of quoting. And Leon Bloy wrote that he had a fellowship of impatience "with all the rebellious, all the disappointed, all the thwarted, all the damned of this world." One of the only ways we can show our love for God is our love for our fellows, and the only way we can show that is by our "sympathy," which means "suffering with." Hence, voluntary poverty, which we

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## The Responsible Workman

By IRENE MARY NAUGHTON

It is a typical remark when we get talking on the Land down here, as indeed we always do, "But I don't like to live in the country"—typical of our individualistic and self-centered approach to things. Fr. Vincent McNabb, the English Dominican, who advocated the Land Movement so strongly, said that no one ever went to the land from the town, or remained on the land when they could have gone to the town, except for a religious motive. The problem is not so much of individual families getting back on the land, although that is important, and thank God for those heroic pioneers and trailblazers who are trying to practice these things. The problem is much more one of reaching all educational influences, Catholics at any rate, and getting them to see, that, good-willed or no, they are working hand in hand with the forces of evil in steering our youth into "the System," let me say what is literally true—the stinking cesspool of Capitalism and Statism.

### Responsibility

The immediate problem is to return responsibility for his work and government to the common man, through the Decentralist-Distributist Movement, part of which is the Land Movement. If you think for a moment that the common man is responsible, reflect for a moment on the Communist coup in Czechoslovakia last week. As one paper

put it, after a one-day holiday, the workers returned to their work to find things the same except for a shift in employers. Armed policemen guarded the main buildings, and armed police cars patrolled the streets. If you and I and let us say, the professors in Fordham or Notre Dame University, woke up some fine morning to find armed police outside City Hall, the State buildings downtown, the Press and Radio, the telephone and electric companies, we might be surprised, even indignant, but what could we do about it? After all, Daddy has to bring home the bacon, if the children are to eat, and there are no home-cured hams hanging in the store-room. He would report to his new employer, and the moral theologians would quite rightly say that his participation was forced upon him. The truth of the matter is that the common man in America is no more free than that Schizophrenic in Ward's Island is Napoleon, but it makes them both happy to think so. However, mature people have no right to console themselves with illusion.

The common man has no sanctions, no power to back up his wishes—save only one, the power to withdraw his labor. That is why the Trade Unions could represent the greatest modern potential for freedom, and receive the concentrated attention of two great Realistic groups, the Capitalists and the Communists. The Capitalists are

very simply aware that there is an irreconcilable clash between Capital and Labor—low wages and high prices versus high wages and low prices. It is like the controversy I remember in high school which gave me a headache—between High Tariffs as versus Low Tariffs, or strong State Government as versus Strong Central Government. We were presented with some interesting points in favor of both sides of these questions, but no one seemed to consider that morality affected the answer.

### Wage Mentality

Now it is the same with the high wage-low price, versus low wage-high price controversy. There is a Just Wage and a Just Price, for a man's needs and those of his family are not subject to fluctuation. They are very definite, fixed realities. A pig is a pig, and an acre of land is an acre of land, and both pigs and wheat have a very certain, measurable ability to fill men's stomachs. Then why is it that prices and wages shoot up and down like a barometer in a tornado? It is because a certain group of parasitical, lazy men, financiers and profiteering merchants find it highly profitable to themselves to juggle prices and wages. Buy a pig cheap, and sell it dear—that is much more profitable than raising pigs, and one smells physically and the other morally. Buy a man's labor cheap, and sell the products of

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## ON PILGRIMAGE

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keep trying to explain over and over again.

Most people say what good is our involuntary poverty? All the better, since there is no element of self-will in it. St. Angela of Foligno said that. The penances we chose for ourselves are not to be compared with the ones imposed by our circumstances of life. Which doesn't mean that we should leave the social order as it is in order that we can have the blessing of poverty, the sharing of poverty with others. Poverty is one thing, destitution is another. God put enough here on this earth for all to get along with, and He meant for all of us to have it, not just a few at the expense of the masses. We must rebel for others, we must resist, we must change by non-violent means an iniquitous social order that leads to war, with all the energy, vision and love that are in our hearts.

That doesn't mean, either, that the father of children and the mother should not strive for a good life for their children, and a good life doesn't mean radio and movies and car and washing machine and electricity and bath and all the things we have become accustomed to in this comfort-loving world. Children don't want these things. They want trees and grass and growing things, and it isn't so easy as it sounds to get them. Trying to get them means embracing poverty and hard work and suffering indeed.

My mother used to speak scornfully of those who she said "talked poor-mouth," and by that she meant did not appreciate all that they had in the way of blessings. They are like Esau, who sold his birthright for a mess of pottage. Together with the joy that goes in knowing that we are sons of God should be a great thanksgiving. "All things are yours . . . the world, or life or death, or things present, or things to come; for all are yours; and you are Christ's and Christ is God's." 1 Cor. 3: 22.

Yes, there is fear and a distraction these days over the state of the world. There was sadness in the Pope's Christmas message, in articles, in letters, in all endeavor. Yet, surely, all times, as St. Teresa said, are dangerous times.

We may be living on the verge of eternity, but that should not make us dismal. The early Christians rejoiced to think that the end of the world was near, as they thought. Over and over again, even to the Seventh Day Adventists today, people have been expecting the end of the world. Are we so unready to face God? Do we love this world so much? Are we so avid for the joys here that we perceive so darkly those to come? "Eye hath not seen nor ear heard the joy God has prepared for those who love Him." There will be love without pain, work without

sweat, children without that orneriness that reminds us of the Fall and what it did to man's nature. Here "the eye is not satisfied with seeing nor the ear with hearing." It is one of the strange paradoxes of Christian life that we can say with St. Paul, "As dying, yet behold, we live." We can suffer with others, we can see plainly the frightful chaos of the world, the unbelievable sufferings of cold and hunger and pain and labor in the world, and yet we know by faith "that the sufferings of this world cannot be compared to the joy that is to come." Often we comfort ourselves with words, but if we pray enough the conviction will come, too, that Christ is our King, not Stalin, Atlee or Truman, that He has all things in His hands, and that all works together for good to those that love Him.

Oh, but the misery of those who do not, who because of suffering, turn from Him, curse God and die. It is hard to think of these things, it is not to be understood, we cannot expect to understand. "Lord, I believe, help Thou my unbelief!"

There is another attitude of despair that I cannot agree with—that expressed by Peter Michaels in *Integrity* in the November issue. "It is too late for any purely economic or political nostrum even if a good one. It is interesting to speculate as to whether Belloc's and Chesterton's distributism (which was essentially an economic scheme) might have saved England and possibly Europe if it had been applied in, say, the twenties. One wonders if some correction of the ills of usury wouldn't have mended many matters once. Quite possibly so. While we were suffering from acute mortal sin there was the possibility of turning back, and whereas it could have to be accompanied by a turning back to God also, it could possibly have started with economic reform. Chesterton's insistence that we go back to where we took the wrong road, and his insistence that it had to be done very quickly, were probably quite correct at that time. It was the eleventh hour. We didn't turn back. Now it is midnight and we are dying.

But we are still in the flesh. Body and soul are not separated. We still have to take care of Brother Ass, and the most of us must do it by the sweat of our brows. How are we going to feed, clothe and shelter ourselves? By going along with the present social order?

Chesterton balanced the spiritual and material. He wasn't just thinking of the economic solution. Like our Lord, "he knew what was in man." Chesterton has some of the best spiritual reading I know.

The Pope has told us to work to change the social order. He has called for social justice in his five points made before the Catholic Actionists. He has called

### Manual Labor As Mortification

"We are of the opinion with Cassian, St. Benedict and St. Thomas, that the true, positive ascetical exercise of the body to mortify concupiscence of the flesh is honest manual labor. It is apostolic, wholesome and as far as positive violence to be inflicted on the body is concerned, sufficient. But it has to be noted with reference to the sufficiency that the true ascetic, like St. Paul, has the readiness to undergo any hardship of body rather than be separated from the charity of Christ. The spirit of this, however, does not so much involve a case of seeking these things out, as of taking whatever comes in a full love of Christ."

—FR. REMBERT SORG.

for us to work with all men of good will, which means those, too, who as Maritain says, work for truth and justice, though they deny Him (and whom have they seen to reflect Him?)

There is so much we can do, and one of the things is to thank God, who has given us "a strong conflict." And what is there to worry about? Juliana of Norwich said that after all, the worst has already happened, the Fall, and that has been remedied. So let us banish fear and work to increase the love in our hearts. One of the ways to do it is to read St. Paul and follow the advice of St. Paul, and not to be reading all the war-mongering, the hate-mongering of the daily press. "Whatever things are pure and good and true, think on these things." In Newman's words, "we sinners as we are, have a spiritual principle in us, if we did but exert it, so great, so wondrous, that all the powers in the visible world, all the conceivable forces and appetites of matter, all the physical miracles which are at this day in the process of discovery, almost superseding time and space, dispensing with numbers and rivalling mind, all these powers of nature are nothing to this gift within us. . . . "I can do all things, through Christ, who strengthens me." Phil. 1v. 13.

And let us pray with Claudel, "Lord it is not so easy to escape You, and, if he goes not to You by what he has of light, may he go to You by what he has of darkness; and if not by what he has of straight, may he go to You by what he has of indirection; and if not by what he has of simple, let him go by what in him is manifold and laborious and entangled, and if he desire evil let it be such evil as is compatible only with good. And if he desire disorder, may it be that disorder which shall mean the rending and overthrow of those walls about him which bar him from salvation."

"I mean him and that multitude with him which he is darkly implicating, for he is one of those who cannot be saved except in saving all that mass which takes its form in their wake."



# Mott Street

"If I could only survive this winter." That is a hope that has been expressed around the house on numerous occasions for the past three months. Regardless of the fact that we have had sufficient fuel, thank God, it seems impossible to find a warm room throughout the house, consequently all of us have had numerous coughs and colds. But in a way these irritations are good for those of us who have avoided penances and mortifications for Lent beyond what the Church dictates. And sometimes it seems Providential that the Lenten season should coincide with the most miserable weather of the year. God knows it has been a severe winter here in New York.

### Peter's Hospitalization

Our doctor sent Peter Maurin to St. Vincent's Hospital for ten days this past month. Although the doctor stated that Peter's heart is in good condition, still he advised Peter's hospitalization so that he could be given a general check up. Due to the red tape of zoning ambulance drivers here in the city we spent fifty cents in phone calls and waited three and a half hours for an ambulance to finally take Peter over to the hospital. We thank God that he was not in a critical condition.

After Peter was finally ensconced in a hospital bed, we began paying him visits. He said he was very well treated and was quite delighted with the hospital bed which upper half he could raise by means of a hand crank putting himself in an almost sitting position, all of which makes it extremely convenient for a patient to eat and read in. While in the hospital Peter seemed quite animated and we enjoyed several good talks with him. Jack was telling Peter about the worker priests in France and Peter glowed. Peter voiced the hope that all factory workers would find the time to study some theology in order to relay the knowledge to their fellow workers. In our conversations with Peter we noticed that he didn't mention general strikes nor class wars as means of reconstructing the social order but did advocate plunging into the immediate tasks as the French working priests are doing but at the same time stressing the necessity of keeping in mind the long range view of back to the land and the decentralist movement.

And now that Peter is back home with us we are asking for a hospital bed for him, the same as was described above. Peter is especially in need of this special type of bed since the doctor advises Peter to confine himself to a bed at least for the next couple of months. So if you can obtain such a bed for Peter please do so.

### Death on the Bowery

A detective from a nearby police station called and informed us that one of our friends had dropped dead along the Bowery. His name was Bill Ormiston and had a married daughter living over in Brooklyn. The police have been trying to locate this daughter but have met with no success to date. Bill had lived with us a couple of times between jobs during the last two years. And for a couple of weeks preceding his death we had been paying for his bed over at a Bowery hotel, just as we pay for others when all the beds here at the house are filled. Bill had been in terribly poor physical condition for the past weeks and we pleaded with him each day to report to a hospital. He agreed but first he wanted to wait for a check which would clear up his debts. The check never did arrive.

### War Mongers

At too close intervals I have come across publications which

are supporting the wide distribution of the comic strip book, "Is This Tomorrow?" It is impossible to judge the intentions of the editors but the effects of the book will accomplish one thing for sure and that is to lay the ground work for another war. During the last war several of us here at the house had spent three to four years in the combat areas of Europe and the Pacific and we don't want a repeat performance. Since charity seals my lips in hazarding a guess as to the whereabouts of present fomenters of war during the last war or in the next war, I will let that slip by. But in all fairness those individuals should be willing to follow their instigations to the logical conclusions of actively participating in a war that they may inspire. They certainly should not be deferred on the grounds of age, family ties, sex or positions in life.

### The Only Argument

Now I don't think for two minutes that the above is the only argument to use in desisting war mongers, God knows that there are a million reasons to advance besides this, but in view of the apparent fact that those people failed to learn anything of the horror of killing from the last two wars, I think that sometimes it is the only thing to offer them. When there is the likelihood of an arsonist being burnt by his own fire then he is more apt to reconsider before lighting a match.

### Catholic Action

A warm ray of light broke through these bleak wintry days when Manhattan College refused to have its basketball team participate in the National Inter-collegiate Basketball Association at Kansas City. The rules of that organization prohibit negroes from engaging in their games. A striking feature concerning that entire affair is that Manhattan has no Negro players on its team but withdrew stating that such a Jim Crow ruling is against their principles. This is the sort of action which will be one of the best anti-dotes to stem materialistic Capitalism and Communism.

### Your Stars

I ran across the following quotation in the New York Daily News paper under the column, "Your Stars Today," or your horoscope: "Today's Watchword—The idea of abundance is stressed today. To most people this means riches but its actual meaning is far more simple. It means a full supply of either personal or material blessings, without holding more than your due. 'They who possess superfluous, possess the goods of others,' was the way St. Augustine put it, and I do not know of a more depressing sight than to walk through a mansion crowded with rich furnishings while within a mile there is a house which does not hold even a comfortable chair. Christianity has always taught that charity is the greatest of the virtues and many have proved that giving ones surplus does not interfere with abundance." To think that all of that quote was printed in a secular newspaper in a pseudo science column! There must be a Christian boring from within. The problems of a Catholic Writer seemed to have disappeared for that writer.

### Vocations Again

I had a letter from John Cogley editor of "Today," pointing out that my comments on vocations in the February issue were far from a clear picture of the Catholic teachings on the subject. I think that John's letter is worth quoting. "It's a subject that means a lot personally to people who are very interested in it and half-baked dogma (he is not talking about me) on it

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## ...PAX COLUMN...

By ROBERT C. LUDLOW

Love proceeds from truth and Gandhi proceeded in love to the very end for he proceeded in truth—the truth as he saw it—he did not compromise, he was not a liberal or a relativist. His was a devotion to an Absolute. And he could proceed in love because he could proceed without violence—it was the limit of his responsibility that he proceed without violence, that he willed no violence. It was his adherence to truth that, in the nature of things, brought about a violence that he never ceased to regret. But as life pushes forward, as decisions must be made, as truth must be upheld, and as it is impossible to uphold truth without running into opposition, so, in the nature of things, was it impossible that the non-violent Revolution of Gandhi should not have produced violence. But that violence was met with non-violence on Gandhi's part—to the end he forgave, reconciled, loved. He was consistently pacifist. He was the subject of wranglings and hatreds. His acts set the stage for turmoil—and yet he was consistently pacifist throughout, he proceeded in love. Love which is never an easy thing, which can be harsh, which does not compromise truth, which penetrates the Revolution with pity, which forbids violence, which is indeed the very substance and meaning of divinity.

### Tomorrow There Is Resurrection

There is also the joy of life and the joy of death. Of life that is psychological freedom, of death that realizes the end of freedom in the Beatific Vision. There is the joy of Gandhi's death, the fittingness of his end—the Baptism of blood. The blood of Gandhi, the redness of his blood, the joy of the soaked earth, the mother earth which receives him, receives his blood and his ashes till the resurrection. Rests awhile in peace in the cool earth, to enter her life, to fertilize her vegetation, to have calm—respite from animated flesh, from the tyranny of glands, the ennui of physiology. It is tomorrow that the body arises, today, today let it rest awhile, let it taste the earth, let insects crawl in its decay and worms wiggle their funny little paths in the debris. Today let there be no tiredness but only rest in the close hug of the earth, let it explore the secrets of matter while its life explores the creator of matter. Let it wallow a bit in mud, live with the carnal—exult and stretch lazily in the body brown earth, reach, reach out and spread. Spread to feed animal and vegetable in recompense for having fed on them when walking upright and setting foot ahead of foot as is the way with man. Drink, drink back the blood of baptism, the martyred soakings, the blood-mud. The glory of the blood and the warm tinkle of its spread, the slow spread of the blood penetrating the earth like the slow spread of revolution as it penetrates man. It is tomorrow that the body arises, today it is the wind, the gentle play of the wind with the ashes of Gandhi, today it is the coolness of evening, the red-blood sun set and the wind, the wind to scatter the dust of Gandhi. It is the wind today, tomorrow it will be the resurrection. The resurrection tomorrow—but today, today let the body collapse and enter the earth, let the tired body of Gandhi rest lightly on the earth, give him to the wind today, to the elements, to the flesh and to the material that he may enter into the very bowels of nature that she may cling yet to his resurrected flesh, for tomorrow is the resurrection.

### The Absurd

According to what norm did Gandhi operate? He operated on the level of the absurd, in relation to the prevailing ethos of

communities his norm lies in the regions of psychoses, as the Christian norm must ever be in relation to the things of this world. He moved in the supernatural and could not but appear strange to those whose concepts do not embrace this sphere. Even as Our Lord he travelled the earth in nostalgia for heaven and yet with no indifference to the multitude, he was detached from the things of time and yet through it all he loved man and nature and his asceticism was tempered with pity and human warmth. His relation to the absolute was in no direct line, for it rebounded in his love for man, it encompassed a redeemed earth. I could not have much to say of the theory of mysticism to which he adhered but there was in it enough truth that it bore fruit in the love of God and neighbor. As such it placed him in the soul of the Church. In a very real sense he was Christian and Catholic. I do not think that he can be classed with those mystics who, as Kierkegaard writes, become impatient of the revelations of God. For in that direction lies intellectual and spiritual pride and repugnance for the stench of the flesh, the sensual. Till finally there is conceived an impossibility of incarnation. So that one can no longer believe that God became man, that He stood on feet and saw through eyes and received nourishment. That He wept in sorrow over Jerusalem, sorrow that she was to go, for He loved her as one can love the strange beauty of cities and the familiar streets and the noises of the streets. That He handled asceticism with indifference, as realizing its necessity and yet never pursuing it when a higher claim was upon him. Claims of pity and hospitality, the call to souls that might lead through many channels and to strange places so that oftentimes He ate and drank, but as a means to an end, as using things lightly, as keeping ever before Him the Divinity which He was. And the final criterion, the criterion on which He based judgment was the love of God expressed visibly in the love of man. It seems to me that that was also the fruits of Gandhi, that he embraced a mysticism that went beyond preoccupation with self, even the self as related to God, and loved all men as an indispensable condition of perfection. It was for that he received the baptism of blood which brought him at once into the light of glory, the everlasting contemplation of God, having no need of further purgation. May he pray to the divine Mother of God for us left here in exile and in sorrow!

### The Night

We who walk the earth in sorrow! Who wear out the lonely watches of the night with our cries, who would all but despair if there were not in us the everlasting hope of resurrection, the absurd persistence of divinity, the unsatisfied longings for transcendence. And the strange beauty of the night, the everlasting night of time, the cry of nature for liberation, the cry of those lost in the embrace of night, the sadness of night and the beauty of it. The beauty of Gandhi's death.

Poor little ones of God! Who is there left to wander the earth in your behalf, who to suffer for you, to join atonement in Christ? Have they buried their talents in the world, or are they hidden in convents and monasteries, or preoccupied with individual sanctity? Where are the Christians? Who among us to compare with this man of God, who to burst the black bowels of death, to pursue God down the night roads till the eternal dawn, to press revolution without violence, to give love for hate, to have joy in sorrow, hope in despair, victory in failure? Poor little ones of God! To whom shall we turn

## Vagrants, Vermin and Vido

### Some Observations on the Flop-Housing Shortage

That gaunt fellow at the end of the bar has managed to ignore the bartender's insistent stare for a long time, but he finally wilts and passes over his last dime just as the gong breaks the seventh-round clinch. He clutches the stingy-sized suds mug with his left hand, because that's the only one he has with him, and glues his eyes back on the screen at the far end of the bar. Action again—the eighth round, sight and sound, brought to the Bowery saloon from the Garden by one of the crowning achievements of modern science. Video.

The electronic marionette show beguiles him into forgetfulness of the grim fact that he has no bed to go to this night. But the fights are over at 10:30, and the video set does a slow-motion fold-up in time with the oh-say music. Looks like a huge white-faced turtle retiring for the night. Reminds him that he won't be doing the same.

Irony yes! The big beer business can give him a place to hang out in all evening, and on into the small hours A. M., if he can stay up that long, or wants to. Electronic science brings distant events into the same place for his entertainment. But nobody's big business, nobody's science, is able to furnish him with a bed. There is a flop-housing shortage.

A thirty-cent flop is something you would naturally think anybody could get if he had thirty cents, because a thirty-cent flop, even in the joints where they charge fifty cents for it, is only a cot in a cubicle and maybe you find yourself without any clothes in the morning because somebody else got up before you were awake, very quietly, so as not to disturb you. You sleep like a log in the morning anyway, because the drunks kept you awake most of the night. The ordinary drunks and the d. t. howler the cops dragged out about 4:00 A. M.

Oh, it's a grand place, that thirty-cent flophouse! In one

night you can get double athlete's foot, lose your clothes or get them loused up (in either case, you go to the Catholic Worker and ask for Joe Motyka), maybe get mixed up in a fight between two other fellows and come out of it in worse shape than either of them. Where else can you get so much for thirty cents?

That's why you feel awful when you try to find a thirty-cent flop some cold night and find out that they're all full. That's happening every night right now.

There's the Muni, of course. The Municipal Lodging House. Well, that wasn't such a bad place when it was first opened. (That was when the Woolworth Building was young, the highest skyscraper on the Manhattan skyline.) But that one is for women only now. The city took over an old "Y" on East Third Street for the men. You bed down on the floor, mostly. Eight hundred of you every night they say, or maybe more. There's mattresses and there's newspapers. Which do you prefer?

But you've got to get there before the place is full, and it's nice to go early so you don't miss any of the fights (real ones, not video). So maybe you don't get there on time on account of going the rounds of the luxurious flophouses. The Union House—every cubicle taken before 6:00 P. M. The Majestic—sold out. Uncle Sam's—too late. All the others likewise.

If you're a Negro, you don't have to go to all that trouble climbing the stairs to the lobbies (they're all on the second floor). There's only one Bowery house that will take you in. Yes, Mr. Jim Crow is hard at work away down here on this bottom level, just the same as out there in the University of Oh-go-home-ah. My, how that chap does get around! Did you hear that somebody had an idea the flophouses should be picketed on account of discrimination? Wouldn't that

be something to see!

So you can't get a bed, and the Muni is full up. Well, maybe you'll settle for a nice cross-ventilated hallway in one of these old tenements here on the East Side. Or would you prefer a comfortable iron grating where there's heat escaping from some subterranean region?

Then, when you arise with the dawn, breakfast heartily on nothing at all after you enjoy a cold shower of sweat when some policeman looks as though he would like to run you in for vagrancy, you are all set to greet the world with a smile and resume the joyful search for an interesting, well-paying position with one of the far-flung, world-famous corporations.

Did you notice that gaunt, red-headed fellow who just passed us, the one with an empty right sleeve? He was in the bar-room last night, remember? I heard him beefing, can you imagine it! Says he doesn't like flophouses or Munis, doesn't even want to sleep in hallways or on gratings, the ungrateful wretch! Thinks he ought to have a home, no less! Then why didn't he go after one instead of going to war and letting himself get shot up and turned into one of these neurotics? Honest, some people are never satisfied. He was getting off some double-talk about how people ought to have Christ rooms in their homes, whatever that means, and something about there should be parish houses of hospitality to take care of people when they need help. Did you ever hear of such nonsense? People like him should go and listen to lecturers like that one we heard the other night, the one who told us that "the presumption is always in favor of things as they are being the right things." Yes, indeed! Why should anybody complain about flop-housing shortages and segregation in thirty-cent hotels, I'd like to know.

DAVID MASON.

## Mott Street

(Continued from page 2)

may surely mess up people's lives. One thing I don't think you've done (Oh No?) is to make a few valuable distinctions. You may in your own mind make these distinctions between the state in life (the big four-religious life, priesthood, marriage and single bliss) and the work one does. In many minds they seem to be jumbled up together. People talk of becoming a nun or getting married in one breath and of running an elevator or living on the land in the next as if it were all on the same level; what'll I do, get married or take the job in the mental hospital?

Another thing that could be clarified: the very important fact of absolute free choice to choose any vocation for which you are suited. I don't think it's a question of God showing you usually; I think it's a question of your choosing. For instance, you can't say that this or that one had a

save only to Him who abides always in the heart of man, who has need of no man, who in the days of time is lifted up as bread who sometime ago was lifted to the gaze of men at Golgotha. The eternal dripping of His blood fills the earth with divinity, makes holy the brown warm earth, redeems nature and man, takes to Himself the wasted body of His saint—for as He lives and as Gandhi lives there will again be those who hear the whisper of His voice, the insistent call of the Absolute, the promptings of conscience. And once again there will be a pilgrim walking, walking the lonely stretches of the night.

vocation to the religious life or to marriage and instead got married—or vice versa. You don't have a vocation to a state in life until you have chosen that state in life either implicitly or explicitly. You don't have a vocation to the religious life until you've been finally professed nor to the priesthood until you've been called by the Bishop for ordination, nor to marriage until the vows are exchanged. I don't think it's a question of maneuvering yourself—only in the sense that you maneuver yourself when you enter a seminary or novitiate or start courting a girl—until God shows you; it's a question of seeing what you're fit for and choosing between alternatives. After you've chosen, that's when you have your vocation.

Still another distinction: how about distinguishing between vocation and apostolate? Between apostolate and occupation? Between person-to-person apostolate (the personalist phase of the papal social reconstruction program) and social apostolate

(the institutional reform phase)? What about the gradations in the states of life: the hierarchy of vocations? How about the difference between the objective excellence of the different vocations and the subjective elements? I mean by the latter, of course, the hierarchy that depends on cooperation with grace. More distinctions: the difference between the sacramental states in life and the non-sacramental states; the hierarchy between states of life and kind of apostolate and occupation... which is subject to which? ... Very very good John, only I still think one has to pray for assistance in order to learn his vocation or at least to understand the distinctions in the field of vocations.

TOM SULLIVAN

### Appeals

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# BOOK REVIEWS

**"FRANCE ALIVE,"** By Claire Huchet Bishop; Declan X. McMullen Co., Inc., 225 Broadway, New York City, New York; \$3.00.

"What must we do?" The peasants of Fontamara, in a novel by Silone, asked themselves this when faced with the concrete evil of Fascism, that ended in a ravaging of their village by the vicious despoilers of the fashces. And "what must we do?" is the same cry that is wrenched from the hearts of those persons who see that there can be no compromise with evil, who see that the drive to restore the world to sanity by the concrete realization of Christian principles must be both communal and personal, that there can be no compromise with a system built on greed and hate, which treats man as an underling, as a unit in the economic machine and materializes all his desires; that the age of collectivism—its reaction—with all its strident claims for the whole of man is here; that over against both of these ways we must strive to build a socio-economic order—though containing what is good in either—that is consonant with the dignity of man both as the son of God and the brother of Christ.

Historical capitalism had a mystical faith in progress; it taught that, given free rein in the economic field, man would benefit his fellow man and society; these ideas were preached and spread; the race was on. If reproached for the iniquities of an economic system which exploited left and right, not only the people but all that it could lay its hands on, the leading spirits could point to their political constitutions which proclaimed that liberty existed. The evils in this set-up slowly manifested themselves in the hell-houses of slums that sprang up in industrial towns; in the slowly increasing materialization of all human values, a denial of spiritual values; faith in the linear progress of production was triumphant, and the road was littered with blood and stench from the bodies of those who were its countless victims.

## Marx

Into this picture stepped Marx in 1848, as a leading exponent of a new theory, which accepted the practical materialism of the day; and he raised the banner of revolt in the name of the proletariat—a proletariat banded together as a herd, which by its solidarity and revolutionary activity, would reach the promised land of material prosperity and happiness for all. The victims arose and they chose the bloody road of hate, hacking down their exploiters, when they stood in their way. For some one has said that if industrial capitalism be right, then communism is more right, as it seeks to benefit more people. The age of collectivism has arrived; its culmination is a slave state.

Where were the Christians all this time? Granting that the forces of evil can apparently overcome the good in the practical order, even when the good struggle desperately to fulfill their unique vocation, the Christians failed lamentably precisely because so many of them, and at times it seemed most of them, went along with the prevalent stream of thought, accepted the mores of the day; and thus compromised their principles were weak and ineffectual, because there was no faith in their validity, because it is easier to have an individual religion than one deeply personal that is expressive communally, that will struggle in harsh reality for justice politically, socially, and economically—justice that is seen through the eyes of charity, which would lead men to live, suffer, work with and for the victims of a perverted

system, to aid them in the fight to build a social system where man is the conscious master of his own destiny, not a wage-slave, not a state or part slave. To be literal examples of Christian love and win men to their true destiny through love, as brothers of Christ and sons of GOD.

Notable though that failure had been, there was in the nineteenth century and the twentieth some outstanding voices that heard the moans of the victims and attempted to vitalize Christian action. Bishop von Ketteler of Mainz, in 1848, when preaching the first of the six magnificent discourses on the *Great Social Questions of the Day* said "We cannot speak of our time much less understand it, without ever and anon coming back upon our social conditions and especially on the cleft between those who possess property and those who do not, on the condition of our poor brethren, on the means of coming to their relief... If therefore we would understand the times in which we live, we must try to fathom the social question. He who understands it, understands our times; to him who does not understand it, both present and future are a puzzle." Leo XIII in *Rerum Novarum*, brought the social question directly before the eyes of all Christians, but in spite of his encyclicals the rupture between the



working class and the Church widened. Leon Bloy, with all the impetuosity of a violent lover, smashed shattering blows against the bourgeois conceptions of Catholics who were willing to be indifferent to the desperate claims for justice that were rising on every side and who soiled Catholicism with their disregard and throttling of its dynamic possibilities. And among the other pioneers of the present renewal in France were Albert de Mun, Charles de Foucauld, Peguy, ABBE Cardijn, Maritain, to name but a few; who were responsible to a great degree in clearing away the mediocrity clinging to Christian principles; who saw clearly and precisely the desperate need for a deep faith, expressive in action.

## Faith

All regeneration begins with a faith. And Claire Huchet Bishop begins her book with a description of a faith that grew out of the horrors of Dachau, Buchenwald and other Nazi horror camps—a faith restricted not to Christians alone but shared by men of all persuasions. A village priest in Lavoie, returning from Dachau, ascends the pulpit and while still attired in his striped cotton prisoner's uniform says: "Brethren, I, who come from the house of hate, tell you that only love can conquer hatred." A Protestant minister, buried for months in solitary confinement, discovered the power of prayer, the reality of the communion of saints; it seems that one has to

know sadness unto death in order to be able to ask with sufficient intensity that others be spared that sadness and that they be snatched out of despair and captivity. A Jew, released from the concentration camp, strangely echoes in his conclusion that of the Lavoie priest: "Victim of hate, I remain convinced that nothing can be built on hate." This faith gained by these men in the charnel houses of hate, built on a love that is deeply personal and communal, cuts across the barriers of class, race, creed, to join men together in the sense of the oneness of human beings, in the realization of the effective power of communion. It is expressed in such statements as that of H. Perrin: "That which Our Father wants is not so much our own liberation and happiness—there is, of course, personal salvation—but the big business, the essential business, which towers above time, is the salvation of humanity, of the whole world... Either we shall get out of a narrow and closed Christianity, a Ghetto and boldly testify Christ, or we shall disappear."

This is the core, then, of the renewal in France; the dynamic realization of Christian truth in a world that has forgotten and ignored Christianity, in a world that is no longer Christian. The aim of their efforts is, in the words of F. Boulard "Not to make mere churchgoers; not the 'salvation' of each individual; not the foundation of a new Christianity. The great revelation of Christianity is its incarnation in daily life... The final sign, the one that Christ gave us, is charity toward neighbor through love of God; by that sign you will be known as My disciples, if you love one another. Supernatural life is not an outer garment... but a deep transformation of the whole man. In other words, supernatural life should transform natural life. The love of God should bloom into love of neighbor. Then, and then only has the pagan evolved into a Christian. All Christianity is incarnated in life."

## From Below

As a corollary to this insistence on a personal and communal love there is the emphasis of starting from below. In these days of state directives for all the activities of life, toward which we seem to be drifting, there is the conscious effort to so inform men so that they may be their own masters, masters of their duties and responsibilities, free men, and not slaves of a self-centered capitalistic economy, not the passive beneficiaries of a paternal one, nor the servants of the State or of the Party. As a practical effort in this direction, in southern France, there is a system of teams, Structure, Resident, and Sacerdotal. Christian Residents live among the poor and the Workers, working with them, aiding those who they can, in all those little ways that a fellow human being and neighbor needs aid so often. The duties of the team of structures are to study and reform living conditions among the workers. The Sacerdotal teams are composed of worker-priests who work side by side with the workers in the fields, factories and mines. The members of these teams come from all walks of life. They may be workers or from wealthy families; but all are joined together in a common effort of the heart and mind; to aid their fellowman intellectually, materially, morally; to work with him, to live among the people, to make man conscious of his dignity as man and his spiritual goal.

At Boimandau, there is a community of one hundred families, comprising 280 people; seventy of these people are avowed materialists, fifty-eight humanists,

forty-two Protestants and 110 Catholics. The founder, M. B., is a working man and an authentic Catholic—not merely a churchgoer, but an ardent, dynamic Christian. Starting with a few unskilled workers and a great many ideas on a new way of life, M. B. established the beginnings of a watch factory. By general agreement, they studied for the day when they could build not merely a factory, but a new organism, a community of men. The community of men now own their own factory, direct their own business—the means of production being held in common—and they study to realize more fully the implications of their idea. Already the idea is spreading throughout France and has awakened much interest among the French workers.

This renewal is many-sided and manifests itself through many activities; Creation of Protestant monasteries, Jewish hostels, Catholic youth organizations, relief organizations which have none of the stigma of social agencies. They are all expressions of a people's determination to build a worthwhile society; and as a report on the spirit that animates this renewal, the activities through which it seeks to express itself—"France Alive" is an important book and Miss Bishop is to be thanked for writing it. H. CABOT ROWLAND

**THE PAIN OF CHRIST,** by Gerald Vann, O.F. Pub. Blackfriars Publications, Oxford.

Father Vann has a happy genius for applying the Gospels to daily life. In this small book of Lenten meditations one learns clearly and simply what the great drama of Christ's passions has to do with our own undramatic lives.

"Now is the acceptable time..." Now—where eternity touches time. "Let me finish what I am doing now," I think, "and then I will attend to my soul." But it is precisely the occupation of now, this moment, which is the material from which the soul must fashion eternal happiness. Father Vann speaks of the "sacrament of the present moment," "that the value of human actions does not depend on their importance as the world judges importance; it depends ultimately on one thing: the degree to which we see them and love them as part of God's will: the degree to which we turn them into love." Each chapter in this book shows how to do it—puts tools in our hands so to speak.

The pain of Christ is considered under six headings: The Agony in the Garden, The Betrayal, The Scourging, The Stillness of Mary, The Valley of the Shadow of Death, Between Two Thieves. In each chapter we are shown how Christ dealt with pain and how the problem of pain can be resolved now, by us, by our consent to participate in Christ's passion, to add our share to God's love story.

The last chapter, The Sorrow of God, deals with the problem of pain as such, tying up the loose ends. Specifically we are shown God's involvement in the agony of the world today; how the Cross and the Resurrection transcend time. Here are the concluding words: "...And so we have lost our sense of balance about suffering in general; we isolate it, we of little faith, from its apotheosis, as in the later middle ages they isolated the human suffering of

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the Passion from the joy and the triumph, and so we can only wring our hands in impotence when the rabbit screams. But God's cross goes on; and slowly, constantly thwarted by our perversity and blindness and evil but still continuing, the revelation of love's meaning goes on. Evil produces its ineluctable consequences, and the world is drenched in pain; but at every point in time and space where pain has its kingdom, there also are the tears of God, and sooner or later through the tears the soul of the world is renewed."

This is a memorable chapter, important to understand. For surely it is better joyfully to accept one's destiny from a tender and concerned Father, than to say a blind and dull fiat to a remote and awful Deity.

MARGARY HUGHES.

**Religion and The Rise of Capitalism.** R. J. Tawney. Penguin Books, Inc. \$0.35.

This brief but thought provoking study in the economic and religious theories and practices of the period bounded by the 11th and 18th centuries first published in this country in 1926 is now made available in pocket book form by Penguin Books, Inc. The price is thirty five cents. The purpose of the author is to examine the trend of religious thought on the social organization and especially on the economic life; also to see the changes effected by the business world on religion itself. Always keeping in mind the difference between ideal and reality, doctrine and practice, the social structure of Medieval life was firmly in the grip of the Church and her authority was not disputed. The age of the Reformation with the conflicting doctrines of Luther and Calvin concerning the science of economics follows in line. On the one hand Luther wishing to purge life of all economic activity and on the other Calvin accepting the prevailing system. But an interesting note is that the resulting sects of the Reformation, when formulating their tenets of business closely adhered to the traditional ethics of the Middle Ages.

To understand better our present social chaos and in particular the culpability that can be laid at the door of Capitalism, we should take up this work with renewed zeal. Living in the final bastion of Capitalism, with all forces bent on its defeat, is reason enough to give a final and studious evaluation of it.

BILL McANDREW

## ATTENTION! PEACEMAKERS!

**PACIFIST CONFERENCE** to be held at the Downtown Branch of the University of Chicago, YMCA Building, 19 South La Salle St., Friday, April 2, at 2 p.m. to Sunday, April 4, at 5 p.m. A conference fee of \$2 is set for those who can afford it. It is expected that conferees pay their own traveling expenses, but those who need help to do so, or who could contribute to help others, should communicate promptly with A. J. Muste, 2929 Broadway, New York 25, N. Y. Any who want advice as to where to lodge, or who need a place to sleep for free, should write to Ruth Driscoll, 740 Rush St., Chicago 11, Ill., before March 24.



# CULTURE ATION ::

## LOVE AND TRUTH HIS ONLY WEAPONS

Mohandas Gandhi was the acknowledged leader of his people for nearly thirty years in their struggle for freedom. Throughout those bitter decades he adhered with unswerving faith to the law of truth and love which he believed to be the cardinal principle by which men must be guided. He lived to see the day of freedom for India, yet died a martyr to the victorious cause.

We know now how prophetic were his words when, in 1920, he expounded the meaning and the application of his guiding principle. "Death in the fight is a deliverance," he said, "and prison a gateway to liberty." Imprisoned often, he added voluntarily to the rigors of incarceration the suffering entailed by long fasts, and when death came his last gesture was a sign of forgiveness for his assassin. With St. Paul, he could say: "In journeying often, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: In labor and painfulness, in much watchings, in hunger and thirst, in fastings, often, in cold and nakedness." For he truly suffered these things.

In his own words, the law of truth and love which he taught and practiced was set forth in a note included in the Report of the Commissioners Appointed by the Punjab Sub-Committee of the Indian National Congress, 1920, Vol. I, Chapter 4\*:

"The term Satyagraha was coined by me in South Africa to express the force that the Indians there used for full eight years, and it was coined in order to distinguish it from the movement then going on in the United Kingdom and South Africa under the name of Passive Resistance.

"Its root meaning is, holding on to truth; hence, Truth-force. In the application of Satyagraha I discovered in the earliest stages that pursuit of truth did not admit of violence being inflicted on one's opponent, but that he must be weaned from error by patience and sympathy. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent, but one's own self.

"Satyagraha differs from Passive Resistance as the North Pole from the South. The latter has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end; whereas the former has been conceived as a weapon of the strongest and excludes the use of violence in any shape or form.

"The doctrine of Satyagraha is not new; it is merely an extension of the rule of domestic life to the political. Family disputes and differences are generally settled according to the law of love. The injured member has so much regard for the others that he suffers injury for the sake of his principles without retaliating and without being

angry with those who differ from him. And as repression of anger and self-suffering are difficult processes, he does not dignify trifles into principles, but in all non-essentials, readily agrees with the rest of the family, and thus contrives to gain the maximum of peace for himself without disturbing that of the others. Thus his action, whether he resists or resigns, is always calculated to promote the common welfare of the family. It is this law of love which, silently but surely, governs the family for the most part throughout the civilized world.

"I feel that nations cannot be one in reality, nor can their activities be conducive to the common good of the whole humanity, unless there is this definite recognition and acceptance of the law of the family in national and international affairs, in other words, on the political platform. Nations can be called civilized only to the extent that they obey this law."

"This law of love is nothing but a law of truth. Without truth there is no love; without truth it may be affection, as for one's country to the injury of others; or infatuation, as of a young man for a girl; or love may be unreasoning and blind, as of ignorant parents for their children. Love transcends all animality and is never partial. Satyagraha has therefore been described as a coin, on whose face you read love and on the reverse you read truth. It is a coin current everywhere and has indefinable value.

"Satyagraha is self-dependent. It does not require the assent of the opponent before it can be brought in to play. Indeed, it shines out most when the opponent resists. It is therefore irresistible. A Satyagrahi does not know what defeat is, for he fights for truth without being exhausted. Death in the fight is a deliverance, and prison a gateway to liberty.

"It is also called soul-force, because a definite recognition of the soul within is a necessity, if a Satyagrahi is to believe that death does not mean cessation of the struggle, but a culmination. He gives up the body in the certain faith that if anything would change his opponent's view, a willing sacrifice of his body must do so. Indeed, victory lies in the ability to die in the attempt to make the opponent see the truth, which the Satyagrahi for the time being expresses.

"And as the Satyagrahi never injures his opponent and always appeals, either to his reason by gentle argument or his heart by the sacrifice of self, Satyagrahi is twice blessed; it blesses him who practices it, and him against whom it is practiced.

"It has, however, been objected that Satyagraha, as we conceive it, can be practiced only by a select few. My experience proves the contrary. Once its simple principles—adherence to truth and insistence upon it by self-suffering—are understood, anybody can practice it. It is as easy or as difficult to practice as any other virtue.

"But on the political field the struggle on behalf of the people mostly consists in opposing error in the shape of unjust laws.

By FATHER MICHAEL DEACY

One of the grandest pages of history records the religious fervor of the participants on both sides of World War II. By the hundreds of thousands, these warriors fostered their valour on the Sacraments of Faith and Charity. Like opposing armies of microbes in the Mythical Body of Christ, they nourished themselves with His Blood.

All of which is noteworthy for numbers rather than for novelty, since good will has always been the motive for the mammoth violence of soldiery in contrast to the bad will behind the miniature violence of banditry. Indeed one cannot find a single war in which the combatants on all sides did not hunger after justice, as discerned by their respective consciences. Formally speaking, all wars are just wars, whatever their material justice or injustice may be.

While good will characterized the soldiers who fought before the first Christmas, in Christian times that good will of fighters took on supernatural charity in addition to a natural hunger for justice. In our own generation, with its two World Wars, one finds the most exquisite expressions of charity from military personnel on both sides of the conflicts!

These facts have led many thinkers to conclude that the first Christmas greeting "Peace on earth to men of good will" must mean merely peace of con-

science. In fact they look askance at eternal peace, or the refusal of legal violence, as a mirage, seducing citizens from the duty of rendering to Caesar the service of militarism. If this view be true, then the angelic acclaim of Bethlehem's Babe was trite rather than triumphant. For men of good will had always enjoyed inward peace, while hitherto they had vainly sought for external peace by just violence against enemies.

### Prelude

Another school of thought hears in the song of the angels a prelude to the Sermon on the Mount, which allows men of good will to overcome evil by non-violent methods of patience and generosity. In this view the problem of external violence is reduced by half, since men of good will are excused from contributing their share to the total volume of violence. Psychologically, of course, this reaction would at least calm the ferocity of the violent. No man seeks to batter down an open door. Even if the disciples of virtuous violence continued their attack on the non-violent men of good will, the latter would still enjoy a moral isolation from the violation of peace, such as Jesus enjoyed on the Cross. After His example they would achieve a victory over violence by becoming voluntary victims of violence. Theirs would be the Peace of the Risen Christ, the peace of willingly accepted wounds,

rather than an armistice forced on wounded enemies.

### Gandhi

Up to now the first view prevails among Christians. Yet as they gird themselves for World War III, one wonders whether they may finally be forced by sheer exhaustion to consider the advisability of imitating their Leader's non-violence in the Passion, rather than the legal violence of His killers. Until then, as men of sound doctrine gaze upon a world half dead from the violence of just wars, they will indeed bind up the wounds of mankind, pouring in the oil of sympathy and the wine of wise principles. But it will remain for a stranger, outside the true fold like the Samaritan of old, to lift stricken society from the path of violence to the Mount of the Sermon by refusing to permit just warfare. Only such a great soul will be able to say: "I have an implicit faith, a faith that burns brighter than ever after half a century's experience of its practice—that mankind can only be saved through non-violence, which is the central teaching of the Bible as I have understood the Bible . . . for peace will not come out of a clash of arms, but out of Justice, lived and done by unarmed nations in the face of odds."

May the central practice of non-violence in the Bible, the Passion of Jesus Christ, be the eternal salvation of that Good Mahatma, Gandhi.

When you have failed to bring the error home to the law-giver by way of petitions and the like, the only remedy open to you, if you do not wish to submit to it, is to compel him to retrace his steps by suffering in your own person, i.e., by inviting the penalty for the breach of the law. Hence, Satyagraha largely appears to the public as civil disobedience or civil resistance. It is civil in the sense that it is not criminal.

"...In my opinion, the beauty and efficacy of Satyagraha are



so great that it can be preached even to children. It was preached by me to thousands of men, women and children, commonly called indentured Indians, with excellent results.

"Satyagraha . . . is essentially a religious movement. It is a process of purification and penance. It seeks to secure reforms or redress of grievances by self-suffering."

This man lived according to the principles he taught, succeeded in persuading untold numbers of men and women to do likewise, and by application of the law of truth and love achieved a goal which was declared by the whole world to be unattainable. He adhered to the great principle even to the point of making the supreme sacrifice. In the light of this sure knowledge, one is led to wonder whether he may not have grasped and put to use a little bit of that Christian dynamite which we of the West talk about so much but use almost not at all.

DAVID MASON

## Ash Wednesday Morning

Grey soot sifting sifting down down cover all; unblest yet touching all the images of God; walking slowly toward the house of God, the God who gives joy to our youth; Have Mercy on us and on those men who pour down the unblest; the cursed ashes of grey soot falling down down.

All twisted out of the shape of your image; old women bent with talon fingers pointing down; heads bent in grey despair; is there no voice or hand upraised in praise; Yet much penitence is here.

Look at them . . . "and man was created to the image of God" . . . Nothing but grey ashes; ashy hair, wispy smoky beards; eyes once black coals now embers striking no sparks as spirits meet alone the street . . . Have you your ashes yet?

And yet . . . Here they come: Bright sparks, the flying, dancing, burning images of you. Their fragile ivory legs bare; hungry faces running to God not knowing yet their dignity as images; yet better than dead embers who

never know at all. No penitence here. Yet Humility in the smiles of the little girls and sparks in eyes of the boys.

Now the maker has marked us: We are under the sign of His cross. The bare legs pressed by the boots and sparks and soot all covered by their God's sign.

Soot and sparks pour up the middle aisle. All flesh comes unto Thee; the sooty dry flesh; the burning live flesh; the starved flesh of Mott St; the flesh the soot makers desecrate daily now comes to be healed by THEE.

Those makers of soot; the destroyers of the Divine in Man cannot go up this aisle. Only we who believe God became Man we all go together and meet at the rail at the Banquet Table of our Lord. The starved flesh forgets its hunger; the spirit is fed; Sparks are flames; old hope and new strength together: "Behold I make all things New . . . God in all Lights one conflagration; I Came to Set Fire on the earth and what would I but that it be kindled."

HELEN ADLER.

## Retreats

"And strive in a special way that in monthly days of recollection and in spiritual exercises undertaken for a set number of days for the sake of cultivating piety, as many as possible should take part, not only of the clergy but even of the laity and of those particularly who are in religious associations, or who are enrolled in the ranks of Catholic Action. As we have already said above, these kinds of spiritual exercises are truly useful, nay even necessary for instilling in souls a sincere piety, and for so forming them to holiness that they may be able to gain the benefits of the Sacred Liturgy in a more efficacious and fruitful way."

From "Mediator Dei," Encyclical of P. Pius XII, Nov., 1947.

Apostolate of Mary Retreats  
204 Charles Avenue.  
New Kensington, Penna.

June 27.  
July 18.  
August 8  
August 29; Men.  
September 19.

The Catholic Worker Retreat House  
Maryfarm, R. 3  
Newburgh, New York.  
Easter Week, March 29-April 3—Women.  
Memorial Day Week-end, May 23-31—Men.  
June 13-19—Women.  
Fourth of July Week-end, July 2-5—Women.  
July 18-24—Men.  
August 8-14—Married couples (on the Family).  
Labor Day Week-end, Sept. 3-6—Married couples (Family).  
Thanksgiving—Men.  
Further information may be had by writing to the above addresses.

\* Appendix II, "Freedom in the Modern World," Jacques Maritain, Sheed and Ward.



# From the Mail Bag

Fr. McNabb

Louisville, Ky.

Dear Dorothy:

You asked me to write you something about the story of the Sisters of Corpus Christi Carmel. I thought of you when I read the book, because of the large part Father Vincent McNabb played in their early struggles to get started, and also because I thought that the nature of their work would appeal to you.

## Great Adventure

Their book, "The Great Adventure," was sent to me by a friend who had been so much impressed by the beautiful spirit of the Mother Superior and her companion that she feels their work should be made known.

The work began in 1906 when a "very few, very small, and unimportant people set out to work for God and ask to be allowed to help the Lord Christ give to the world the Bread of Life." Two lay women and their mother answered the call of Bishop Brindle to come to the town of Leicester, England, and their purpose was to do whatever kind of work was needed. That purpose is still the same after forty-one years, and now we see these holy women in such widely separated places as Port-of-Spain, Trinidad; Duluth, Minnesota; Scottsbluff, Nebraska; Oklahoma City, Oklahoma, and Middletown, New York.

## Activities

Their activities comprise all kinds of social service work, missionary work, and teaching. They have a home for the aged, a home for unwed mothers, groups who go into the Indian villages to teach catechism; in short, they have a kind of task to suit any and every kind of apostolic ability. In England, after the first World War they opened a hostel to accommodate working girls, to whom was given help both financially and spiritually. Many retreats were given, especially to young men, and Father McNabb helped with this work as well as being spiritual adviser to the early group.

## Father McNabb

Father McNabb is given a great deal of credit for the survival of the work. "For six years he was the soul of a body which without him must have died a speedy death." In one of his early talks he told the Sisters "of the honour it would be if God should accept them as wheat which He felt free to grind to make bread for souls hungering. He gave for motto: 'I am the Bread of Life.' The Sisters took also: 'Serve the Lord with gladness.'"

In 1929 the group was taken into the Carmelite order, and became known as the Corpus Christi Carmelites. They are under the patronage of the Little Flower, and are committed to follow in her little way.

## Active Life

I don't imagine that many people know of the existence of an order of Carmelites who do apostolic work outside the cloister. If one can judge from reading "The Great Adventure," these Sisters are truly filled with the love of God and a zeal to work among His children, particularly the underprivileged. For this reason I feel sure that the readers of your paper will be interested in learning something about them. Further information can be obtained from Corpus Christi Carmel at Kearney, Nebraska; Duluth, Minnesota; Scottsbluff, Nebraska, or Port-of-Spain, Trinidad, B.W.I.

If there are any inaccuracies in this letter, I hope that some one will set me right, as I am writing from memory.

Yours in Christ,

Alice Kathryn Casper.



Fr. Stratmann

Chicago, Ill.

Dear Editors:

Enclosed please find a check for one dollar, my subscription for three copies of the Catholic Worker. The little paper is always just filled with interesting and elevating thoughts. I pass the other copies on.

Recently you brought a little notice about Fr. Stratmann O.P. It might be of interest to you in this connection, that I was informed in a letter recently received from Berlin, Germany, that Father Stratmann is presently there and gave a sermon at one of the masses during Advent at St. Paul's Church, the church in charge of the Dominican Fathers ever since 1869. In the church paper of Berlin "St. Petrus-Blatt" just received I read also, that he gave the sermon during a High-Mass offered up for the peace amongst nations. This took place on Sunday, December 14th at Holy Family Church Berlin at 19.00 o'clock (6.00 P. M.). They celebrate evening masses now in Berlin at times, especially on the first Fridays of the month and on Holy Days of obligation.

This same "Petrus-Blatt" brought an interesting article on Father Stratmann as early as April 27th, 1947, I quote in translation: "First of all the happy news that Father Stratmann is alive, and will return to Germany around the middle of April. It should be noted, it was no easy decision for him to make, to return to the heritage of a Hitler, but 'I feel myself in duty bound to return in order to help in the moral rebuilding of the country. In which way, this will depend entirely on the Providence of God and on the decisions of my superiors.' Father Stratmann will stay at the Albertus Magnus Academy of the German Dominicans in Walberberg near Bonn. It is surmised, that he might take over the German Branch of the 'International Catholic Association (Arbeitsgemeinschaft) for Spiritual Rejuvenation' which has its headquarters in Holland.

After Father Stratmann's discharge from the imprisonment by the Gestapo in November, 1933, he went to Rome where he became an Apostolic Penitentiary at S. Maria Maggiore until the middle of 1938. Until the attack on Holland, he then lived at the Dominican convent at Venlo,

Holland, lately as a man without a country, since in February, 1940, his German citizenship was officially taken from him. After the German march into Holland he eluded only through special Providence the Gestapo agents which were most anxiously seeking him all over. For five long years he hid himself from the Belgian and German authorities and stayed with the Dominican Sisters of Bethania in the village of Lint, between Antwerp and Mechelen. In this seclusion he wrote a beautiful booklet about the nuns of Bethania, with whom he had found a place of refuge. This booklet appeared under the pseudonym F. De Ridder and was also published in German in Switzerland. (The Dominican Sisters of Bethania accept former inmates of penitentiaries as equals in their community, it is a very serious and a very kind sermon which the author gives us of Bethania.) But especially timely should be the great work "The Saints and the State," for which Father Stratmann laid the foundations during his exile. The libraries of Loewen, Brussels, and Ghent offered him rich material for thorough research work. The work investigates the relationships of the most outstanding saints to their civil authorities and comes to the conclusion that these relationships "almost regularly consisted in heavy conflicts." The theme starts with Christ and follows through the entire history of the church and world. The first chapter makes use at the same time of a manuscript "Christ the Emigrant," which the author wrote in 1940 and which had been preserved in a single copy found in Brazil. The labor connected with this work was the main reason why the author did not return to Germany any sooner. The person who is acquainted with Fr. Stratmann's "The Church and War" will realize, what accomplishments he can expect. Since July, 1945, he had been living in the Dominican Convent at Ghent, where he wanted to bring to a close at least the first two volumes of his work before returning to Germany.

In the timely discussion about Germany Fr. Stratmann appeared with a long article "The Crisis of Culture in Germany" and which was printed in May, 1946, in the Flemish magazine "Kultureleven." Its closing part reappeared in the "Frankfurter Hefte" in December under the title "Questions to the Moral Theologians" in German.

I hope the foregoing will prove to be of interest to you, in case you have not heard it already. I have known Fr. Stratmann personally and attended regularly his academic sermons for years. He is an unusual man and an excellent priest.

Wishing you an abundance of Divine Life, I remain,

Sincerely yours in Christ,  
Gerald R. Pora.

## Passiontide

For if the blood of goats and of oxen and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the new testament: that by means of His death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.—Hebrews.

## POVERTY and WORK

(Continued from page 1)

OR FORFEIT FREEDOM points out its three chief characteristics:

"(1) It breaks complex, skilled operations into a series of simple movements which any trained worker can perform. (2) It adjusts the flow of materials to the rate of worker movement, so that no operator either stands idle too long or has to skip his stage in the process. (3) It relies on interchangeability of parts which, as we know, can be made in various places and plants, and assembled on a single line."

## Breakdown

Johnson, remarking upon the results of the breakdown of skilled operations into irresponsible movements, says "as far as the worker is concerned he has done nothing; when he has finished his one operation it must be immediately repeated . . . in time the victims develop bitter resentment against management as well as an active dislike for the operations they are called upon to perform." (Italics are mine). Speaking of the adjustment of the flow of materials he says that there "is no chance for individual action; no opportunity for the worker to set his own rhythm and to establish a speed adapted to his own capacities and feelings." Concerning the third point, that of assembling the product, he points out that "what disturbs the worker is the fact that neither he alone nor he and his neighbors can produce a finished product, something that has a meaning, when it leaves their hands. This makes even the dull operator lose interest; in a superior one it is sure to cause deep and bitter frustration. He says that if the industrialists had studied biology they would realize that nothing fitted to a single operation can live and that nothing that is capable of living can be forced into a single mold." This is the approach from the purely natural level. It does not take into account the supernatural destiny of mankind nor does it take into consideration the profound truth of the statement of Cardinal Hinsley "that work should be the normal means of serving God."

## Multiply

Just how binding is this question of work on all men? Perhaps that earliest command to the human races of "multiplying and filling the earth" should be coupled with the injunction that by the sweat of our brows we will earn our bread. The command to reproduce was given to the entire race. It comes before all else, and yet we have certain persons who possessing operative organs of reproduction renounce the use of them. They renounce the pleasure and responsibility which comes from venereal activity in order to fill a special call which has been given to them. All religious and single lay persons will agree that this call is an extraordinary one which is given only to certain individuals and that the mass of mankind is called to reproduce its kind. It is not sufficient that a person have a distaste for sex, or a desire for privacy, to refuse to share his body with another in Holy Matrimony. His reason, as the reason must be in electing any vocation, has to be concerned primarily with the perfection of his own personality and personalities of others.

It is the same with the hands as with the organs of reproduction. We were told that by the sweat of our brows we were to earn our keep. The child is born in pain, and there will be a degree of arduousness in manual work, but there is pleasure in conception too and there should be pleasure in our work.

## Command

This command that we are to work is patently given to all of us. All men have hands and not to use them requires the same exceptional circumstances as the

decisions involved in foregoing the sexual urge. We have seen that work is the effecting of a change on matter by man for his own use. Here is the core of our whole approach to the problem of poverty and work, and to the whole problem of industrialism. We are not to make this change on matter merely for the sake of earning a living, not for the sake of making profits for oneself or someone else (which is the basis of capitalistic economy) nor are we to work for the interest of our particular national or religious "culture" which is the impetus of national socialism; nor are we to labor for a classless distribution of the fruits of industrialism which is the ultimate aim of marxism. We are to work to perfect ourselves, to get ourselves to heaven. We are to work that we may sustain ourselves in that way of life which most certainly guarantees entrance into eternal life. We are to work for a life of holy poverty.

In work by affecting change on the material surroundings of our environment for our own use we are working for the sake of work, and from the work itself we are to receive our recompense. An artist when he has painted a picture derives satisfaction when he views his work; he may have endured the most difficult privations to achieve his production, may not receive a cent from it on the market and yet he feels that he has been amply repaid for the sacrifice and skill which has gone into his painting. It is the same with a cabinetmaker who has constructed a chair. He may sell his chair to a man who has need of it, he may use the fruit of the sale to buy food, but he never ceases to think of that chair as his in a particularly intimate way.

## Perfecting

In perfecting the human personality one thing cannot be given too much importance. We must always remember that the element which most distinguishes man from the other animals is responsibility of the individual man for his actions. Anything in the social fabric which minimizes, negates or destroys the full responsibility of a man must stand as judged as minimizing, negating or destroying the opportunity of that man to perfect his personality, it must stand judged as blocking the path to heaven. The degree which a man is responsible for his work—to the degree to which he perfects himself—to that degree the work is good for him.

We now have two concepts; poverty opposing the acquisition of anything beyond our needs, and work the making of useful changes on material around us. When our needs are fulfilled then all other possessions are useless, they are not helping us on our way to heaven. When we are engaged in making useless changes on things then that activity is needless and it does not help us perfect ourselves.

Penty in discussing this point from another point of view says that machines should be limited, they should not be allowed to multiply beyond the point at which natural demands are satisfied, that is, beyond the point at which sales need to be artificially stimulated by advertisement.

The concept of poverty is absolutely basic to the development of any Christian way of life. From it flows directly an attitude towards things, that which we make by the labor of our hands. This rational attitude towards things turns itself into the question "Does this help me perfect myself?" This attitude, since it is directed to our last end will exclude the making of useless things, it will exclude the making of things only for the motive of profit of either

(Continued on page 8)



# The Stations of the Cross

by Eric Gill

## I. The Codemnation

**G**OD is condemned by Caesar, not willingly but in fear. We often resist truth because acceptance would "break up the happy home," as we guess. In this case the fear was of the mob. The mob inflamed by the religious leaders and politicians and financiers. By the religious leaders because Jesus had condemned their hypocrisy and insulted their privilege (the turning out of the money changers had occurred only a few days before. . . .) By the politicians and financiers because Jesus had stormed against riches. Woe! Woe to you rich men. . . . And against those who sought power grinding the poor. . . . buying cheap and selling dear. Producing for profit rather than for use.

Let us consider how often we refuse justice because of fear, and how often we put the gaining of money before good work, and how often we pander to the rich and great, envying their power. How often do we condone what we know to be unjust?

## II. Jesus Receives the Cross

**G**OD accepts the condemnation with the most abject humility. He will not only accept the punishment, but also He will deign to carry the very instrument of His suffering. Thus He becomes not only an object of pity, but of ridicule. The fool who carries his own halter. . . . But the cross is more than a thing of torture. It is the whole created material world. The four arms stretch out to embrace all things made. God is not only punished by the world but ON the world. The world He has made punishes Him, and it is the whole world—not only Palestine in the year 33. He does not only die in Jerusalem but throughout the whole universe. The only limit to His humiliation is His own creation.

Let us consider our own lack of humility, and let us also consider the ignominy we inflict on others—on our employees and servants, and not only physical indignity, but moral and intellectual indignity also—we employ them simply as instruments of profit-making, we regard them simply as "hands," sentient parts of our machines, we have deprived them of the dignity of economic freedom, and of intellectual responsibility as workmen. And we do not only inflict the indignity of sub-human labor upon them—we also brand them with the mark of that indignity—with the tickets and cards of servile insurance and compulsory education—we make them carry their own cross.

## III. Jesus Falls

**A**ND His humility in such that not only does He accept condemnation without protest—not only does He accept the ignominy of ridicule—He accepts also the ignominy of weakness. He will not even accept the honor of walking proudly to His punishment. He is not a dignified criminal of whom it will be said. "He walked upright without flinching to the scaffold." He accepted the indignity of the lowest and weakest. "There is NO beauty that we should desire Him."

Let us consider this matter of humility. It is the absolute foundation. Pride is the root and ground of all sin. Humility then is the root and ground of all virtue. Virtue = strength. How then can humility be the ground of strength? Because all good is of God. Humility is

reliance on God. \* Pride is reliance on ourselves.

**IV. He Meets His Mother**  
**W**HO was the Mother of Jesus? \* Queen of Heaven—\* Tower of Ivory—\* Seat of Wisdom—\* And now this Queen's Son passes by His Mother on the way to His cruel and shameful death. \* The Queen of Heaven shares in His humiliation.

Let us consider how we must share. \* It is not meet for us to assume that because He died for us all that therefore He was humble for us all. \* In the dark age which is upon us we shall find our mistake. \* Could He not have called on ten thousand legions of angels to fight for Him? And He did not. \* And shall we think to make a Christian triumph by products of our commercialism—guns, bombs, poisons! \* We can only obtain such things by calling in the financiers and borrowing their money. \* Shall we thus "make the world safe for Christianity"? \* Mary, carpenter's wife. \* Mother of Jesus, pray for us.

## V. Simon Helps Him

**A** MAN from the country—a stranger, a passerby. \* Not one of the cheering mob of Jerusalem citizens. \* A sort of good Samaritan—an outsider—a defenseless person to help the defenseless—Jesus scorned by His own people, deserted by His intimate friends.

Let us consider whether the work of Christ is in our own time not being done more by outsiders than by us. \* We are professedly Christ's friends. \* Have we not fine churches and fine vestments? \* Are you not respected members of the community? \* We have members of Parliament and big cathedrals. \* What right have we to be respected? \* What right have we to big cathedrals in London and Liverpool? \* Are London and Liverpool Christian cities? \* From Westminster to St. Paul's is there one single thing that you can call holy? \* What are we Christians doing? \* What right have we to condemn outsiders when we are neglecting the work ourselves?

## VI. Veronica Wipes His Face

**S**HE, a woman, dares to brave the anger and ridicule of the crowd. \* Perhaps, being a woman, she had not so much to fear from men's violence. \* Nevertheless, whereas Simon was compelled to help, \* Veronica's act was an act of pure and voluntary charity.

Let us consider how often we suppress our instinctive impulses to help or comfort those we love or in whom, in our hearts, we believe, because of fear of ridicule or contumely or disgrace. \* It is easy to be on the winning side—on the safe side—on the side of the police. \* How easy it is to be deceived by the argument that the law is, on the whole, just. \* That "poor in the lump is bad." \* How easy it is to think that riches are the reward of virtue. \* We like to think of ourselves as ordinary, respectable citizens. \* We dress and behave as the rest of the commercial world, we even think in the same way. \* We don't want to be conspicuous. \* We want to be thought well of by the world. \* The wounded Christ is passing. \* We are too respectable to wipe His face. \* ("Not every one that saith to me, Lord, Lord. . . .") \* We must take Christ in our arms as well as in our hearts.

## VII. Jesus Falls the Second Time

**B**UT the world is hard to convince. \* Perhaps He only stumbled the first time. \* Per-

haps few saw Him. \* It was meet that the indignity should be displayed to all. \* We are proud of it—and complacent. \* Here He comes! Where is He? \* He's fallen down again. \* What a sorry procession—\* "The most abject of men."

Let us again consider humility. \* For not only do we rely on our own strength—we rely on our own WORTH. \* "Thank God I'm not as other men—extortioners." \* "Whatever else I am, I'm not mean." \* "One loves one's men. . . ." \* "God knows I don't want to be uncharitable, but. . . ." \* "After all, one has one's position to keep up. . . ." \* "I don't claim to be clever, but. . . ." \* Other people's virtues are not so obvious to us as their faults. \* Our own faults are less conspicuous to us than our virtues.

## VIII. He Speaks to the Woman

**"A**LL creation is female to God." \* Hence it was meet that our Lord's last address to the people should be an address to women especially. \* And what a frightful prophecy! \* As though the crucifixion could be improved upon. \* The



crucifixion of God was done in the green wood. \* What shall we do in the dry?

Let us consider how we make mock of the gospel of \* Love and Justice. \* They took the Body of \* Christ and crucified it. \* But we take the very gospel and desecrate it. \* They crucified the Son of Man. \* We crucify humanity itself. \* Oh consider, consider. \* And it is not simply pain and hunger that we inflict on the poor—"the broken down and powerless"—that is the least part of the evil we do. \* Think of the millions in our industrial cities condemned to do work unfit even for machines.

How can we ask of them that when they are not working they should live according to goodness, and beauty and truth when we degrade their minds all day long. \* Oh man, oh WOMAN! \* In these latter days, in this dry wood, how have we defaced the image of God?

## IX. He Falls the Third Time

**Y**ET again, very near the place of execution. \* He is hardly strong enough to reach it. \* God Himself—not strong enough to walk. \* Hardly a fine enough specimen even to be nailed up. \* "He EMPTIED Himself." \* There is not one single effort to appeal to our sense of dignity. \* He is condemned to be crucified. \* He is hardly worth crucifying.

"He emptied Himself." \* So also should we. \* Let us consider—especially in these days of mechanical triumph—of transport, telegraphy, domestic comfort and amusement—\* How we rely on our own cleverness. \* We think ourselves independent. \* We have, we say,

conquered "Nature" and brought it into subjection. \* But we have not conquered greed and avarice and lust for amusement. \* We threaten our neighbors with wars more terrible than ever waged in the past. \* We bring the whole force of our cleverness to the support of our greed and lust for commercial advantage. \* The power of money is the ruling power of the State because it is the ruling power of our own hearts. \* Even the poor are more ready to trust in material remedies than to "seek the Kingdom of God and His justice." \* He had compassion on the multitude. \* But He said to the multitude: \* "He that loseth his life shall save it."

Our social reformers, whether Communist or Fascist, are also moved by compassion for the multitude. \* But they are also enthralled by man's material triumphs. \* They desire to make the poor richer. \* But Christ wishes to make the poor HOLY.

Are we Christians on the side of Christ? \* Do we not generally side with the materialists? \* Are we Christians notorious for our love of holy poverty? \* Do we not cling to our possessions with all the tenacity of merchants and men of business? \* Do we not forget that the Christian doctrine of private property is not the aggrandizement of the individual owner? \* "A man should not regard his material possessions as his own but as common to all. . . ." \* We forget the needs of others and the common good. \* We think to be self-sufficient—"Stand on our own feet"—\* "Let him that thinketh himself to stand take heed lest he fall."

## X. He Is Stripped

**I**T was the custom of the Romans to crucify men naked. \* Clothes are for dignity and adornment; the angels of our imagination are so adorned. \* To strip a man naked is more than an affront to his modesty; it is to deprive him of all status and all evidence of the freedom of will which marks man off from the beasts.

Let us consider how we also thus spurn our fellow men. It is not only criminals that we spurn. \* If we deprive any man of what is due to the dignity of humanity ("Child of God, and if child heir also") we are in effect stripping him for his crucifix as Christ was stripped. \* And man's principal dignity is his responsibility—the consequence of his free will. \* In our industrialism it is chiefly man's responsibility as a workman that is destroyed. \* He is no more than a "hand," an instrument for the profit of his master. \* We may not be able to do much to alter our world—\* To be anti-communist is no good at all. \* UNLESS we are against the evil system of which Communism is the necessary and inevitable consequence. \* How many of us Christians take any trouble to discover why millions of workers are in revolt against capitalism and money rule? \* What dignity and adornment is there in the life of the factory hands of Birmingham? \* We have stripped our fellow men naked.

## XI. He Is Nailed to the Cross

**A**T last the climax of His indignity is reached. \* He is nailed, spread out, naked on a pair of boards. \* What other king has thus given himself to his people? \* Let us admit that the pain was frightful. \* But was it to inflict pain that they did it? \* Not at all. They knew not what they did. \* They were preparing to display God to the World—\* God denied, God ridiculed, God hated. \* Not the

soldiers, not the Romans, not even the Jews—it was not any man or group of men that deliberately and knowingly did this thing. \* It was God's submission to the utmost evil that could be done to Him—the sum of all the evil of which man is capable—that is what crucified Jesus.

Let us consider our part in this thing. \* It did not happen merely in the year 33, and so it is not merely a thing of the past. \* There is no time with God. \* It is as much happening now as then. \* Even the self-styled atheists in Russia are not denying God as we Christians deny Him when we think well of ourselves—when we think ill of our neighbor, when we deprive the laborer of his wages—when we think our private property is an absolute and not simply a trusteeship for the common good—For "the earth is the Lord's and the fullness thereof." \* Thus we nail God to the cross. \* Thus we spread Him out so that everywhere they may know that we have brought God to nought. \* We have nailed Him down helpless on His own creation.

## XII. He Dies on the Cross

**T**HE cross was lifted up. \* Jesus died upon it. \* We may note He died in a few hours and not, as was common, after days of lingering agony. \* He was not just a hard-bitten murderer, a man almost as insensitive to pain in himself as to that of others. \* Moreover, He was worn out before reaching Calvary. \* But these things were unimportant. \* The sufferings of Christ ON the cross are not the chief thing. \* His whole life had been one of suffering. \* The chief thing NOW to be thought of is that He is lifted up. \* "And if I be lifted up, I shall draw all men unto me." \* The standard is raised. \* His own executioners raised it. \* He is shown to the world. \* His own judges showed Him. \* They knew not what they did. \* "Father forgive them"—He Himself said.

Let us consider what is thus signified. \* The sign of the cross is against the sky. \* It is painted, carved, on the face of heaven. \* It is on the very door of eternal life. \* "He that loses his life shall save it." \* We now see that this is not simply an injunction to self-effacement. \* It is the very basis of the universe—\* The warp and woof of its texture. \* "Unless the seed fall into the ground and die. . . ." \* With the lowest things, so with the highest. At every moment of the day, in every place, in all our ways and works—that is the principle of God's creation. \* All things are a sacrifice—everything is sacrificial. \* Nothing, nothing, nothing can be won except by the giving of oneself. \* Against the sky it is written.

## XIII. He Is Taken Down From the Cross

**H**IS body is laid in His Mother's arms. \* Mary, the second Eve, represents redeemed humanity. She acted for us.

By her reception of His dead body she accepts Christ for us. \* It is the sacramental act. \* It is not sufficient to see with the eye—to make an intellectual act only. \* Man is matter as well as spirit—both real. \* We must act bodily as well as spiritually.

## XIV. His Body Is Placed in the Tomb

**V.** We adore Thee, O Christ, and we bless Thee.

**R.** Because by Thy holy Cross, Thou hast redeemed the world.

**T**HE cross was on the hill. \* The tomb was in the garden. (Continued on page 8)



## The Responsible Workman

(Continued from page 1)

It dear, that's the technique. I went by a Safeway Grocery store on 207th St.—out on strike. The management had a sign in the window, "We pay our employees the wages prevailing in this locality." Note the immorality of that sign. A Christian sign would (should) have read "We pay our employees the wages necessary to supply his and his family's needs."

Yes Capitalism knows very simply, intuitively, let us say, that speculation in values, and low wages, and exploitable minorities are its lifeline. That is why it has declared war to the death with Unions, and is out tooth and nail to break the back of labor through measures like the Taft-Hartley Bill, through thousand of dollars in newspaper advertising and a Divide and Conquer Technique to break the Solidarity of Labor through Company Unions and internal dissension.

Communism also knows very simply the place of Trade Unions in its scheme of things. In theory at least, Communism, and in practice, many Communists, appreciate the solidarity of mankind (excepting the privileged classes) and they are out for a more equal distribution of the products of materialism. When they say "Workers of the world unite. You have nothing to lose but your chains," they mean it, and what's more, it's true. We should reverence Truth wherever it is.

### Communism

The mystique of Communism is the mystique of a working class that alone produces the wealth of the world, the real wealth, and for some surprising reason, gets the dirty end on distribution of that wealth. It is said that during the Revolution, they looked at your hands to see if they were calloused, and it did not fare so well with the aristocrat, the financier, or even the clerk. There is something terrible and true in that measuring of men. Even St. Paul said, "If a man does not work, neither let him eat." Could it be he might have concurred in some of the party line? We must reverence Truth wherever we find it.

Communism aims to use Trade Unions to bring about the dictatorship of the proletariat. It espouses the cause of the workingman for higher wages, steady work, a normal length working week, and this it does in large part sincerely, very often with the fanaticism of a religious ideal. It also advocates the immoral principle that the end justifies the means, and the party line turns and twists very inconsistently. It also advocates attaining its ends by violence (as does Capitalism) and by not only admitting that Class War exists (it does), but by pushing it.

But Trade Unions are far more important than as a means to more equitably distribute profits. They should be seen as a means to distribute power and responsibility among the people. Their platform in the Christian scheme should be, a Just Wage, better still, a sharing in the profits and Management, that is to say, **WORKER OWNERSHIP OF THE MEANS OF PRODUCTION AND DISTRIBUTION**. By this we do not mean to say nationalization of industry, but that workers in an individual factory should own that factory. The power to strike of the worker should be used by unions in order for him to regain control of his fundamental right. "It is the fundamental right of the worker to design his own work." This is what Eric Gill said, and he also said, the first step in the formation of the new Christian social order is for the worker to regain control of industry through worker-ownership of the means of production.

An important practical

example of worker-ownership is the Boimondau Community in France. In this case, the move was initiated by the owner. Since then, other factories have come to be owned by their workers through the initiative of the workers. Let me quote from "France Alive," by Claire Bishop, reviewed elsewhere in this issue of the Catholic Worker.

"Boimondau... does advocate a revolution in the spirit of capitalist and worker, and has put it into practice. Once the willingness to effect such a revolution of the spirit has been generally accepted, the forms of expression will come about gradually. They need not duplicate Boimondau. But they must aim basically at terminating the long-standing divorce between the concern for material progress and the concern for man. It looks as if they were to be the dissolvent of fascism, communism and capitalism. And they must, like Boimondau from which they derive, boldly encompass all the potentialities of man as a child of God.

The Boimondau idea is already spreading. There has been a national convention in Paris of the Rassemblement Communiste Français, and communities are sprouting up in city and rural areas. The initiative is with the workers in some cases, with the capitalists in others. The communities are organized on the same basic assumption upon which Boimondau was built, namely, that the nature and destiny of man, rather than the economic structure, are the first consideration."

It would be an excellent idea for all our Labor Schools, Economics Classes and particularly our Trade Unions to begin concentrating their immediate attention on Worker-Ownership of the Means of Production, especially on such concrete examples of it, as Boimondau.

## Easy Essay

(Continued from page 1)

that installment buying brings the result of boom years and starving lean years.

4. Installment buying gave us the New Era with the promise of two car garages, a chicken in every pot, and a sign "To let" in front of every poorhouse.
5. But the promise failed to materialize and people found themselves in the midst of the depression.

### V. State Capitalism

1. Finance capitalism has not been able to employ the unemployed.
2. The State has now assumed the task of employing the unemployed.
3. Economic activities are now supervised by State bureaucrats.
4. State bureaucrats can give to the people State supervision.
5. But State supervision is not a substitute for personal vision.
6. And without personalist vision people perish.
7. Personalist vision leads to personalist action.
8. Personalist action means personal responsibility.
9. Personal responsibility means dynamic democracy.

## Appeals

Mother Antoinette Zaleska, Sacre-Coeur, Polska Wiesz-Probledziska (Poznan) Poland.  
Frau Marie Neher, Erlangen, Kreis Biberach, Wurtemberg, Germany.

## Stations Of The Cross

(Continued from page 7)

den. "Unless the seed fall into the earth"—that He should be buried in order that we might know that He died. "It was necessary that He should die—in order that we might live." And WE can live if we DIE also.

Let us consider once more the whole sum. "Christ came that we might live." He showed man that only he that loses life can save it. He showed this by His own life and death. He taught this by every possible word and act. "Now in our own time it is still true—it is still the foundation." We live in a time racked by widespread misery, discontent, war and fear of war. "We live in a time, famous, as no former time has been, for its material triumphs." Can we not put these things together? "Can we not see that our material triumph, because it is hollow in itself, is the very cause of our spiritual and physical misery?" We have gained the whole world and lost our soul. "Man is a social animal and the human family is the basis of the social structure." All of our politics, nations and states derive from the family. "The social problem is therefore the root problem." Unless the social problem be solved on lines compatible with the nature of man it cannot be solved at all. "Our modern industrial commercial



states flout human nature at every point. "What is man?" To us Christians has been given the answer—"Child of God, heir also." "But we betray our trust." We acquiesce in the betrayal of our fellowmen. "We are complacent in front of their degradation." Instead of leading them in their righteous rebellion against their inhuman lives we waste our energy condemning their theories. "We say we are Christians." Very soon it will be true to say that the only thing known about Christians is that they are anti-communists. "THIS is true religion and undeffiled: to visit the widow and fatherless in their affliction and to keep unspotted from the world." "The world, getting and spending." "The world, of trading and money making." "The world ruled by finance, money lending and investment." "The world of machines whose only object is the production of quantity." "The bread you hoard is the bread of him who hungers," says St. Basil. "But our own society is based on hoarding, saving, investment—production for profit rather than for use." This is an un-Christian society. "In such a society Christians can only be passive resisters or active rebels." Otherwise we shall be swept away—false stewards who have betrayed our Lord. "Woe to you, Scribes and Pharisees." "Woe to you, rich men." "Woe to you, hypocrites." BUT GLORY TO YOU, OH LORD, WHO BY YOUR HOLY CROSS HAVE REDEEMED THE WORLD.

## POVERTY and WORK

(Continued from page 6)

the individual, the state or mankind as a whole and it will guarantee the worker of the concomitant pleasure and joy which should accompany work will be present.

In the practical execution of this return to a rational concept of work, and the apparent unconcern of the Church we should keep in mind the attitude the Church maintained so long about slavery. She never approved of it, neither did she disapprove of it. She was quick in the condemnation of certain aspects of slavery (she never admitted for example that the owner had the right over the life of the slave, nor did she ever tolerate activities which hindered the slave in the perfection of his personality.) There came a time when by common consent slavery stood condemned at the bar of morals. It is to be doubted if there is a theologian today who would justify the practice of slavery. There are huge numbers of persons today, however, who will attempt to justify the chained-labor of our factories, there are great bodies of Catholics, lay, clergy and religious who will come to the defense of the present system because their own revenues depend on it, just as there were those Catholics in the slave economies of the past who came to the defense of that system, because they too were dependent upon it.

The slave system died a natural death, for it was impossible that a system which rested upon such a rotten basis could produce good things, that the persons either producing under that system would endure it or those who thought they were benefiting from it could survive the infection surrounding the system. Today the situation is very much the same. It is impossible for a system of manufacture which is dependent upon sub-human activity to long endure. There is no personal control of the means of production for man has become the extension of the machine. There is no economic control for control rests in finance which is completely impersonal, and which is at variance with man's last end. Finance does not mean poverty or charity or love. It is encamped at the opposite pole from Christianity. The only motivation of finance is gain and the workman will remain in the world which finance controls only as long as his exploitation is thought necessary. When the machine no longer needs him then he will go.

### Who Benefits

The argument has been used that the workers will benefit by the increased production resulting from mass production and industrialism. The Holy Father in *Quadragesimo Anno* condemns the notion that the loss of human dignity will be compensated for by the abundance of goods produced by these methods. Another argument used is that the increased leisure will afford the worker more time for higher activities. We are not concerned with leisure time, but rather with worktime and what happens during it. Otherwise one might suggest that a prostitute by employing herself only an hour a day will free herself for the rest of the time for contemplation.

There are few who realize the basic conflict between modern work and man's achieving his last end. These few must testify to the facts to the absolute limit of their ability. They must be articulate in order to precipitate discussion and clarification. Those whose vocation it is to work among the workers or who are forced to remain in factories must never fail to realize that they are missionaries, that they must receive a special formation, and that they must not only be concerned with the souls of their fellow workers, but they must

constantly urge the withdrawal from inhuman work, that the tremendous task of building the new society must begin here and now. "Within the shell of the old, we must begin to build the new." The missionaries to the factories and the offices must realize that they are missionaries and that theirs is an exceptional vocation. The schools which form these apostles must remember it too. It is not enough that they become grounded in the mechanics of the liturgy but they must first become familiar with the theory of poverty, they must become habituated to poverty from living it and they must become intoxicated by poverty from loving it.

These are not new suggestions to Christ's church. The religious orders had them long ago, and yet the religious today while realizing the value of poverty in their own lives never think of extending the idea to the men and women who come into their schools, who are treated in their hospitals or who come under their directions. How many Catholic schools teach anything really but success in the modern pagan world?

### Catholic Colleges

How many Catholic colleges do not have schools of business administration or are anxious to install one? and this in the face of the admonition attributed by Saint Antoninus to Saint John Chrysostom that "no Christian should be a merchant because a merchant can rarely or never please God." And this before the day of mass production, of the modern industrial system, of class war, Bedeaux speed-up system, and the international cartels.

It has been said by Berdyaen that we are heading once again for the catacombs. I suggest that we are already there, and that the amphitheatre is the factory and that as our brothers of two thousand years ago undermined the pagan world we are to undermine the industrialist world of today. As Cardinal Sallege said recently and was quoted in *Time* "you have often heard it said that Christian civilization must be saved. I say it cannot be saved, for it does not exist. We must create a Christian civilization."

The situation has become even worse for us today for the pagan world of the present is cluttered up with Christian symbols from the past to such an extent that we are unable to distinguish between what is of the world and what is of God.

### Revolutionary Christianity

The ideas, the spirituality, the every word of a man whose collar is turned backwards must be accepted because he has arrived at a position of esteem and power in the bourgeoisie community. His confrere who preaches Christ's revolutionary doctrine undiluted and who is poor and unimportant must be ignored. This is the sterile Christianity we see in action, an emasculated thing unable to either support itself or reproduce itself. The hidden, vital, virile Church is here too and upon it we must fling ourselves.

As Father Faber says, "No two of us are alike. God saw a specialty in us eternally. It was this specialty which He loved. It is this specialty which decides our place and work in His creation. He wants us in order to carry out His plans. And nobody else will quite do in place of us. Here is our dignity and here also is our duty." The cross has become the symbol of comfort, of success and of the industrialized status quo; each of us in our own particular way must return it to its Christian meaning of poverty, of suffering and change, of change to that path which leads to the City of God.