



## Business Is Business

By KARL MEYER

I work in a warehouse. The work is simple. We are wholesale and library distributors for trade and paperback books. Business is good. Last month the sales volume of our Division was up 30% above the volume of last year. But the thing is to keep costs down. Everyone who is working on our floor was working here last year, but some who were working then are gone now. The work piles up and piles up, but no one else is hired to do it.

### A Penny Saved

The managers seem to feel that by moving a man from place to place he can accomplish the work of several men. My services are up for grabs in a five way struggle between my managers and supervisors. By assignment and precedent I am an order checker in the paperback section of the Book Supply Division of the Book Department of A. C. McClurg and Co. I check wholesale shipments of paperback books for schools and libraries. But if work drags in my section, or piles up in other sections, I may be switched for several days. This is where the pulling and hauling comes in. The arbiter of all is the Vice President and manager of the whole Book Department of A. C. McClurg. Our Division on Monroe St. requisitions many books on transfer from the Library Division on Ontario St. All of the departments are behind in their work, so if the supervisor of the Library Division can stall on filling our requisitions, the Vice President may direct our Division to send over a man to pick our own orders. And since I once worked for the Library Division, before I left on the Walk to Moscow, I am the logical choice. As long as I am in my own Division my supervisor in the paperback section has the advantage against the supervisors of the hardbound and library bound sections, even though one of them is also manager of the whole Division, because by tradition I belong to the paperback section. But once beyond the pale of our

Division, the hold of tradition breaks down, and let the shrewdest man win. Here the manager of our Division has the advantage, for he can send orders, which could be picked directly in his section, to be picked at the Library Division, and then I will have to pick them. Thus he will get me working for his section through the back door. But the supervisor of the hardbound section has a lot of cash orders, and as everyone knows, cash takes precedence over charge, so if he will send his cash orders to be picked by me, they will take

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## DISALLOWED EVIDENCE

For some years now, Archbishop Thomas D. Roberts, S.J., formerly of Bombay and now living in London, has been notably outspoken in regard to the novel ethical issues raised by the grisly phenomenon of modern, total warfare. Nor has he hesitated to join with men of antipathetic philosophies in denouncing those official policies that tend to planetary destruction. Some month ago, Archbishop Roberts went to the Old Bailey to testify in behalf of a youth who was standing trial, along with several fellow-militants of the Committee of 100 (the direct-actionist wing of the Campaign for Nuclear Disarmament), for his part in a

symbolic attempt to "immobilize" non-violently the American Air Force base at Wethersfield, in Essex. The presiding justice refused to hear most of the Archbishop's testimony ("In my view, it [the morality of nuclear armament] is not relevant"). The defendants were found guilty and received unusually heavy sentences for this type of offense, ranging from a year to a year and a half in prison. The statement that Archbishop Roberts had planned to make was later printed in *Peace News*, the pacifist weekly published in London. We reproduce it here to acquaint our co-religionists in the United States with the view of nu-

clear war held by a highly respected Catholic prelate, one who is importantly engaged in work for the 2nd Vatican Council. M.J.C.

"My role as an 'expert witness' was to raise the question whether nuclear bombs could be called 'defence' in the interests of the state. I was concerned to examine Christian tradition which has established that defence of even a just cause is only justified when the violence permitted is proportionate to the end in view, and reasonably calculated to attain that end."

"As this 'expert witness' was ruled inadmissible in law, I welcome *PEACE NEWS*' invitation to use its columns.

### Am I a Pacifist?

"One question allowed me in court was: 'Are you a pacifist?' I replied: 'If you use the word in its literal sense of peace-making (the Latin derivation) then the answer is yes for Christ proclaimed the peace-maker as blessed. But in the sense of opposition to ALL physical force, I said no, quoting Mr. Justice Havers who had just instructed another jury (it was a murder charge) in the lawfulness of killing in self-defence under strictly defined limitations."

"I had in mind to quote President Kennedy addressing his nation: 'If we do not abolish these weapons, they will abolish us.' Had he been speaking as a Catholic to Catholics, he might have added that 'abolishing' millions by incineration raises the question of far worse incineration in the next life—the exclusion from God's company."

"I would also have quoted in the same sense moralists like the united Bishops of France and the present head of the Holy Office (called formerly the Inquisition) Cardinal Ottaviani."

"Lastly, I could have quoted from petitions from all over the world to the Second Vatican Council and the World Council of Churches for such a ban on war as was, in fact, due to be discussed a century ago at the First Vatican Council. It was military action—the entry of Piedmontese troops

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## CHRYSTIE STREET

By EDGAR FORAND

### Maryknoll

We are always glad to have the seminarians of Maryknoll come down to visit us. There was one day when we felt like three Santa Clauses had descended upon us. Dick, Pat and John barged in with literally a truck load of food and clothes. They arrived while our first floor kitchen and dining-room were in a somewhat chaotic state as we were about ready to start serving dinner and at the same time in the process of trying to ease out one of our Bowery visitors for the night before she disrupted the whole house. They even managed to bring in a sofa and three lounge chairs also—so for a couple of days we looked quite classy around here. In fact when Maryknoll visits us we always feel very affluent for a while. They always manage to bring us things we are either in need of or else goodies such as roast beef, cookies, or apples.

### A Bloody Day

As individuals we all seem to have days when everything seems to go wrong—likewise with the House. When things go wrong around here it often means blood—and bloody it was on a beautiful

autumn day when St. Joseph's House took on the aspects of an emergency clinic. It started when someone came rushing downstairs at supper to tell us one of the men on the second floor had a two-inch gash on his forehead. Then one of our young people who had been beaten up himself a few days previously, incapacitated one of the older men who landed up in our office with blood streaming down his face.

Our third casualty had his face bashed in so that it looked like his jaw was at a 45 degree angle. It turned out that both sides of his jaw were broken and his head fractured in two places. If that wasn't enough Chuck Bazzinetti was receiving shots at the hospital in order to keep him from losing his finger; and, of course, Josephine keeps complaining about losing her hand if we don't keep her supplied with bandages.

### Narcotics

Because it is estimated that half of the nation's drug addicts are here in New York and also because of the contact we have with some young addicts here at the C. W., any news on Synanon is of interest to us. Synanon is the name for a

community of drug addicts—an experiment in letting the addicts help each other to cure themselves. It is not the final answer to addiction but it prepares the addicts to accept the psychiatric help they need. We are glad to see that some of them have met here in N.Y. to start a group and to use the technique that has been so successful on the West Coast. It is interesting to see that at Synanon the addicts are kept off alcohol, tranquilizers and even aspirin. The only habituating aid allowed them is tobacco. The major difference between Synanon and other treatment facilities for addicts, mental patients, or delinquents is that the program at Synanon is not run by State authorities or by professionals. This may also be the key factor in the success of the project. There are no doctors and patients at Synanon. All patients are doctors and all doctors are patients.

### Christmas and the Poor

In the Dynamics of Liturgy, Fr. Reinhold has a few pertinent words to tell us. He says: "When we take away from Christmas the silken vestments, the regal passages of Scripture, the magnificence of the cathedrals, the music of incomparable beauty, what remains? God speaking His Word Incarnate as a poor and helpless Infant, the plain bread and wine

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## Peter Maurin Farm

By JEAN WALSH

### Molly

In October, Hans and Dick Barber converted the downstairs playroom into a bedroom for our 76 year-old Molly Powers, who is still in a nursing home, recovering from a broken hip. They did a masterful job building a partition to enclose it; and when Molly comes home, she should be very happy with the results. It is a big, warm, bright room with three large windows overlooking the porch and front yard. Dick and Classie Mae visited her the other day, and she is walking without crutches and very cheerful. She could have come to the farm for the Thanksgiving holidays, but she said she wanted to wait—because when she comes home—she is coming home for good! What an example Molly is to all of us for her physical endurance, as well as her faithfulness in prayer. You could make up a pretty large list of her ailments such as high-blood pressure, heart trouble, diabetes, asthma, and so on, but night after night, she huffed and puffed her way over to chapel for Rosary and Compline; and the snow and ice had to be pretty bad to keep her

from getting out to Confession and Mass.

### Prayer

Thinking of Molly reminds me of our dear friend Mr. Martin Hennebrey, who lives down the road from us. He will be 84 years old soon, and everyday, in all kinds of weather, he walks one mile to daily Mass at our parish church. When we arrive for the 7:30 a.m. Mass, he is already there finishing up his Rosary, and while we are making our thanksgiving after Mass, he says the 14 Stations of the Cross. He keeps an eye on us, so he can be finished by the time we leave and ride home with us. The other day while riding home after Mass, he said he prays for the whole world, and I asked him how. He just beamed happiness and said "Everytime I go into church, I say, God bless the whole world." I liked what Miss Day said in her talk on Cuba the other night at Chrystie Street. She met a woman on her travels who told about a young man who went to a priest and said, "Father, I cannot pray." The priest answered, "Well, you know the words of

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Associate Editors:  
CHARLES BUTTERWORTH, THOMAS CORNELL, EDGAR FORAND,  
JUDITH GREGORY, WALTER KERELL, KARL MEYER, DEANE  
MOWRER, ARTHUR SHEEHAN, ROBERT STEED, ANNE TAILLEFER,  
EDWARD TURNER, MARTIN CORBIN  
Managing Editor and Publisher: DOROTHY DAY  
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## FALL APPEAL

St. Joseph's House  
of Hospitality  
175 Chrystie Street, N.Y. 2

Dear Fellow Workers in Christ,

We are very late in getting out our semi-annual appeal for the simple reason that we never send one out until we are hard-pressed and there is no money to pay those many rents which fall due on the first of the month. Though we own the farm and the two little beach houses on Staten Island, both well used all the year round, we pay very high taxes there. And yet when it is all broken down and the numbers we care for are considered, the rent per person is very small. But even so those rents in New York City are well over a thousand dollars a month and the landlord or agent is at the door on the first of the month to collect. We cannot buy, even if we had the money, because building code requirements are ever stricter—sprinkler systems, steel self-closing doors, a bath for every five persons, separate entrances to each room—in fact, an institution is required. In spite of all the institutions in and around New York there is not a day when we do not get a request from one of them to take care of someone who just does not fit in. There is a great need for a Christ room in every home as well as new institutions such as our Houses of Hospitality. Our House is surely a decentralized one. There is the day headquarters, an ancient loft building, where kitchen, where dining room, waiting rooms, clothes rooms, and offices are always full of the destitute. Then there are our sleeping quarters, apartments scattered around the near neighborhood. The ones I share with five others ranging in age from eighty years to nineteen, have no heat (we light the kitchen oven), the toilet is in the hall, the bathtub is by the sink in the kitchen. Rent is low and we are indeed pilgrims, uncertain when our neighborhood will be demolished for expressways and housing so expensive and regulated that it will drive us ever farther into the remaining increasingly overcrowded slums. While there are poor there we must be with them.

I have just returned to Chrystie Street and St. Joseph's House and if it were not for daily Communion at Mass, bringing confidence and strength, one could not bear the communion with human destitution and the fears which lead to madness in these times of crisis which are so concentrated around us. But **Work**, blessed **Work**, restores balance. The life-giving work of feeding the hundreds who come each day, and consoling by word and deed, keeps joy in the heart.

"I have left myself in the midst of you so that you can serve me in the least of these my brethren," Jesus said to Catherine of Sienna. And St. John of the Cross said, "Where there is no love, put love and you will find love." What do any of us want but to grow in love, that love which casts out fear?

So joy is here, not only in the sun on the yellow leaves of the sycamore trees on Chrystie Street, in the dance of the pigeons in the clear air, but also to be evoked in the hearts of our Catholic Worker family whom we beg you to help once again as you have done so often before.

It is by prayer and alms that we do penance for our own sins and the sins of the world, and we can all give alms. And as for prayer, someone once said in reply to an anguished remark, "I don't know how to pray,"—"You know the words, don't you?" So we can say "Our Father, Thy will be done," knowing that it is His will that all men be saved. So let us exercise ourselves in faith, in hope and in love. My own gratitude and love go out to all of you for sharing in this work of ours.

Dorothy Day



# Pilgrimage to Cuba—Part IV

By DOROTHY DAY

Mail from Cuba

Mail is coming through to me from Cuba quickly and I was happy to receive letters during the month from our anarchist friend Mario Gonzales and from Lou Jones. His letter, which was dated November 14, tells of some of the reactions in Cuba after the crisis in October.

"I suppose you are aware of the byplay that took place and continues to take place between Cuba and the Soviet Union. The Voice of America has given a big play to the supposed split, and this is another case of wishful thinking on their part. At least for the present. When the news of Pres. Kennedy's speech arrived, we passed a very bad day or two, although it never reached the stage of hysteria which apparently swept the USA, according to the articles I received from US papers and the radio broadcasts which I caught from ordinary American stations.

"The amount of mobilization here has been enormous; enlistments in the militia soared, and many militia units were immediately mobilized. As happened at the time of Playa Giron, many people who did not previously consider themselves to be revolutionaries underwent a remarkable change.

"Efforts have been made not to mobilize units which would paralyze important sectors of production, and a certain amount of voluntary labor is being used to replace mobilized workers. Of course production has been adversely affected. I am told that it is especially to be noticed in the countryside in the agricultural work which has been very seriously impaired. Meanwhile the secondary school kids continue picking coffee up in the Sierra, and they are just starting to return now in order to begin school as soon as they have a couple of weeks with their families.

Considering the disastrous effects that a full scale invasion would have upon Cuba, and the high degree of consciousness among the Cuban people of the size of such a disaster, the people here have displayed a fundamental serenity and peace of mind which surprised everyone—even themselves, I venture to say.

"Meanwhile to get back to Cuba and the USSR. The people here did not take kindly at all to Khrushchev's note retiring the rocket bases. It was not so much the idea of having bases here, which Cubans are quite prepared to live without, in fact I think that they prefer to be without the bases. The galling thing was that there were some expressions in Khrushchev's note that offended the Cuban's sense of sovereignty, and second, that Khrushchev had backed down in the face of illegal and immoral menaces. Fidel in his television appearance a few days after Khrushchev's note, was at his best as usual when things go badly. He made it clear that the Russians were within their rights to retire the bases which were the property of the USSR but that they could retire none of the other arms which are all Cuba property, that he was highly displeased with certain expressions used in Khrushchev's note; but that Cuba continues to be Marxist Leninist and will discuss these problems at the top level; that Cuba would not submit to inspection or permit abrogation of its sovereignty by anyone. The general reaction to his speech was nothing short of jubilation. Fidel and the Cuban people seem to know each other inside out. The people here are prepared to die for their revolution, with or without help from the USSR.

"One of the first things we received after the height of the crisis was a bundle of copies of your article, 'Setting Sail.' We are distributing these to English speaking Cubans here and are

eagerly awaiting future articles."

It was good too to receive clippings of two columns of religious notes, from El Mundo, entitled Mundo Catolico, written by one of the priests whom I met while in Cuba.

These notes were sent me in November by Mario Gonzales. In discussing the lesson of the Sunday, about tribute to Caesar, the priest takes the opportunity to point out the role the layman must play in political life and the necessity for him to "penetrate all social structures, all civilization, with whatever regime, sin compromisos con lo politico y lo ideologico. To penetrate and to live with the pure forces of the spirit, of love, of generosity, and with la valoracion positiva, in all that which is not intrinsically immoral." (I am not sure of my translating, and so I use the Spanish text.) The column ends with a prayer by the Archbishop of Santiago de Cuba, Msgr. Enrique Perez Serantes, a prayer for peace. And then there are the usual lists of feast days and special Masses said in the cathedral and other churches of Havana.

I must repeat again and again that the churches are open all through Cuba. That the cloistered Carmelites remain in Havana. That there are sisters visiting the prisons, teaching catechism, etc. That there is a secular institute of young women to teach catechism, that I brought back with me copies of two catechisms printed in Cuba, for first and second classes of children. That one of the priests has many catechism classes throughout the city, one estimate being five hundred groups organized for the teaching of the children. That there are two minor seminaries open and that young newly ordained priests are returning from Europe at the request of the Holy Father. That there are a number of Canadian priests working in Havana itself, and ten in Matanzas Province, and also Canadian sisters.

### Food Shortage

As for the food situation, there are severe shortages of course, and the situation will probably get worse, judging from Louis Jones' letter which speaks of the disruption of production. Here is a more detailed account of rationing, given by one of the Catholic families. Where I was a guest there was a supplementary food allowance, and some of the families had received food sent to them by relatives in the States. I went with friends to shop and in many cases there was hours of waiting, but since each customer was given a ticket with a number on it, we were able to do other errands. There are long lines before the meat stores, and it seems to me the greatest hardship was in the meat shortages. A bad drought the last year cut down the crops and milk supplies, as well as the supply of meat. Russia has been sending canned meats, and so has China, but canned meat is not looked upon with enthusiasm any more than in the States where there was great objection years ago to the "Home Relief Beef" which we used to see during the depression.

I took notes in my little pocket diary of some of the rationing and my notes read as follows: Weekly, 1½ lbs. rice per person; ½ lb. beans; ¾ lb. meat; 1½ lbs. potatoes; 1 lb. sweet potatoes; ¼ lb. pumpkin; ½ lb. fish fortnightly; 5 eggs monthly; ¼ lb. butter monthly; 1 lb. oil monthly; 1 lb. lard; 4 oz. cheese; 6 cans evap. milk; and to children under seven a quart of fresh milk daily. These were some of the figures given me by a friend who in general was against the revolution, and yet when others attacked it found good things to say for it, too.

Nothing was hard and fast in the way of rationing as far as I could see. Suddenly there would be a great many chickens on the market and they were given out alive, a half dozen to a family, and all over Havana the families were keeping them in their yards to lay

eggs. Or sometimes there would be a notice that there was meat and there would be long lines of people waiting to get their share. There was a shortage of everything, and since the Cuban women love to sew and make their own clothes, and since cotton is the coolest thing to wear in the tropics there were great lines when it was announced that cotton goods had come in from China. Women complained that those who worked could not take advantage of the sales, so there was great discontent here.

In time of crisis people put up with shortages, and after all there seems to be plenty of beans and rice—I ate it twice a day all the while I was in Cuba; and it was the season for avocados. Fruit juices are sold on the street corners and they are delicious, the melon juice, the mango juice as well as oranges. At the bus stops when we were travelling, boys came on with pails of warm water, not too clean looking, containing tamales wrapped in their coverings of corn husks. I ate many of these with no hurt to my digestion, but I must confess I made an act of faith as I ate these unsavory looking morsels. Sometimes the tamales had some kind of sauce inside, generally they were like a thick cereal, a bit lumpy, with little but the corn flavor.

### With The People

But when you are hungry, how good everything tastes! And if I sound as though my trip to Cuba were a happy one, I must confess I was happy because it was so much better than I expected, and because I was able to endure the heat, the travel, the getting around in strange places, and eating foods, and talk with people who spoke another language and who were all so friendly and kind, and who seemed to be so willing to love this individual enemy, for such they regard us from the Estados Unidos. On one occasion when a little boy came into the bus with his usual pail of tamales, the woman conductor who assisted the driver by collecting fares, helped all of us by passing out the tamales and bringing us our change. "Even the Americans are eating tamales now," she laughed and the entire bus laughed too in most friendly fashion.

I must recall too, the honesty of the people. At one bus stop I came back into the bus to find that Charles Horwitz had left his seat to go out, and had left behind his wallet which had evidently slipped from his hip pocket. There was a hundred dollars or more in it and his identification cards and other necessary papers, but there it remained; no one touched it. I could leave my transistor radio around in the same way, though one bus driver wanted to buy it from me.

Another thing—there is no drunkenness in Cuba! Coming from the Bowery as I had, it was amazing to me not to encounter any drinking in the plaza, in the bus stations, the bus stops, in the streets of the big cities like Havana, Santa Clara, Santiago de Cuba, Manzanillo, Guantanamo. When I commented on this, Marjorie Rios, an American woman married to a Cuban and living there for the last fifteen years, said that she too had never seen a barracho. Someone else added that the only ones were the Americans who used to flock there as tourists.

One of our readers, and a very dear friend, asked me after I came (Continued on page 5)

### CORRECTION

Due to an error on our part, an important paragraph was omitted in Allan Stehling's article, "Resurrection" in last month's "Catholic Worker." Mr. Stehling identified the source of much of his thinking on the subject as Oscar Cullman's book, "Immortality of the Soul or Resurrection of the Dead," French edition Delachaux & Niestle, 1956.

# Going Hungry On The Land Correspondence Of a Migrant Worker

By MARY LATHROP

## Migratory Farm Labor

I don't know just how many days I covered when I wrote about field work, but I will start again with July 9th. I have kept a record. On July 9th we were taken out to an orchard where, strangely, there was nothing to pick. This was apricots. They brought us home again. Of course it was too late to go anywhere else for work that day, so we were short a day's work. You see, according to law they must employ a certain number of local farm workers. By taking us out to an orchard where there was nothing to pick they can get around this law. They can say we would not work, which we wouldn't because we couldn't. And they can put their braceros to work at half the price they pay us, which is next to nothing. The man who played this little trick is known in Stockton as the one-armed bandit. He has only one arm, and he is considered by all to be the most crooked contractor here. I hear that last year a bunch of workers overturned a bus, not one of his, but of another contractor's who is even worse. I have heard men say that sometimes, in the winter, when there is nothing but carrots to be harvested, that the contractors will charge carfare for taking workers to the fields, and sometimes the men end up owing them money. They can't even make their carfare to and from the field.

## Braceros

July 10th we went out to pick cucumbers. These are picked from prickly vines, at twenty five cents a bucket. These buckets are large and wide, like wash buckets. We were not able to pick four buckets in an hour. July 11th we went out to the same field with the same contractor, who shall remain nameless, and there were Mexican nationals working in the fields with us. He let us work for two hours, and then he came and told us that the farmer said we were to go home. We went home and filed a complaint with the union. A week later we received checks for five dollars and seventy five cents. Under law we are entitled to it. Under law if they fire anyone, it is supposed to be the nationals they fire first. But in practice this is not so. This was the firm of Locuca and Perry, which has been picketed constantly by the Agricultural Workers Organizing Committee. Just the other day about a hundred nationals walked out on them. These nationals had had too much. They were not getting enough to eat, and they were being charged fifteen dollars a week by the contractors for their room and board. And they were being driven to death. When they are out in the field wielding a short-handled hoe they are not allowed to straighten

## LORELEE

I will tell you my dream while we watch the river slipping its tether from the lecherous clay bank.

Where the boat takes a bend as boats are sure to do, there was a woman perched on a pillar of stone.

Did I see her? Twilight played its game while the rocks lifted those granite breasts which would shatter my keel.

A mermaid, you will think. But more than a sea girl singing her foolish song for some lonely painter.

She was a strange new horse for my wandering ear; she was lover and nurse to cool my dreaming eye.

Come away, come away. But where can you go when I can't remember why the skiff rides as it does?

Harold Isbell

up, and they have to keep to a very fast pace. Everyone out here knows it is slave labor.

## State Employment Office

I didn't go out to work again until the 17th. There is very little work to be had on Saturday and Sunday, and on the other days I was too tired. The 17th, 18th, and 19th we went out to get carrots. For those three days we made six dollars and twenty eight cents each in a total of twenty four and a half hours. The 20th of July we went out to pick string beans. We made \$2.19 each. We had to wait in line in the hot sun for three hours waiting to be paid. The 21st we went back again to the same field. This time we made \$2.78 each, at 2 cents a lb. About eight hours work. The 22nd was Sunday and we did not work. Monday the 23rd they said they wanted to have an interview with me at the Farm Labor Employment Office—this is the State office of employment. It seems they wanted to know why I did not go to work on Sunday! Luckily I had a union representative there with me, and this gave me confidence. If you do not have some authority to back you up they can put you on the defensive. This State labor office does everything it can to discourage the local labor force. They do not seem to be the least bit interested in whether we work or not. And the jobs one is able to get through them are no better than those we can get out on the street with no help from the state, in fact these jobs are worse. The young men who stand at the counter and interview the workers are very disrespectful, cynical and in general arrogant and not interested at all in their work, it seems, except that it gives them a chance to sneer at the downtrodden and the helpless.

## Kindnesses

The 24th of July I went out to work without my partner, who went out to pick peaches where they will not take women—that is not on that particular job. I went to a beet field, and at 13 cents a sack I picked fifteen sacks, which

worked, but cannot remember where. The 3rd I went out to pick pears at 10 cents a bucket, made \$3 by 10:30 and then went to sleep. Saturday and Sunday, the 4th and 5th, I did not work. The 6th I went with my partner to pick peaches. I do not know how many boxes I picked, but my partner was kind enough to split the \$8 we made and give me half. On the 7th of August an historic thing happened. I went out to pick peaches again, and only earned \$1.50. But



by law they are required to give women \$4 no matter what they make. This is why they do not like to hire women. There are other reasons, too, but this is one of them. Well, on this day, the man gave me the \$4! An unheard of thing which I still cannot understand. We are accustomed never to ask for this \$4 because if we do we know we will not be hired again by that particular contractor. No work on the 8th. The 9th, onions. We pull them up, cut their tops off with a knife and put them into sacks. I made 90 cents that day. I admit that I am not a wizard. But a healthy man can't make more than \$3 in onions. 10th, pears again—this time 25 cents a box—9 or 11 boxes I can't remember which. Saturday and Sunday no work. The 13th peaches—a big day. I made \$4.96! Was through at 2:30, after 8 hours, picking 31 boxes at 16 cents a box a penny less than what the union is fighting for. The next day in the same orchard I made 95 cents. Was very tired from carrying the large ladders the day before. The 15th tomatoes again at 14 cents a box, 14 boxes, \$1.96. The 16th, nothing. The 17th, I was very lucky and got a job grading and checking peaches at \$1.25 per hour. This so spoiled me that I am sorry to say I don't think I will ever go back to the onions and carrots again! I made \$9.06 that day. The next four days I didn't work. After that I worked for two more days picking peaches, and since then I have been doing waitressing here on Skid Row. This pays much better, of course.

## Archbishop Roberts

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into Rome—which prevented that discussion.

"Much the same obstacles may be met by the Second Vatican Council; we must remember that Kennedy, De Gaulle, Adenauer, Franco and Salazar are all practicing Catholics, as the English protagonists of the bomb are mostly Protestants. The fact is important as underlining the truth that it is public opinion that needs educating.

"Whether or not any decisive pronouncement emerges from the Council, it can hardly fail to clarify the issues and to support the claim of the individual everywhere to be guided by conscience."

# What Chinese Catholics Expect from the West

By Rev. Francois Huang

Father Francois Huang of the Oratory, is a Chinese priest who was living in Europe when this address was given to an international conference of Catholic Students. It was published in Cahier n. 15 of Recherches et Debats du centre Catholique des Intellectuels Français, May 1956. It was translated and reprinted in Cross Currents and we are reprinting it again.

For purposes of clarity, I propose to divide my discussion into three parts which will represent answers to the following three questions:

First: How did China make contact with Europe and the Church?

Second: Why did not this contact lead to the conversion of China to Christianity?

Third: In the situation of China today, what should the Chinese Catholics expect from their brothers of the West?

It is hardly my purpose to retrace the whole history of the meeting of China with Europe over the ages. What interests me is the modern period since the Renaissance. For if, as regards technique, by its use of printing, the compass, and gun powder, China was more advanced than medieval Europe, at the time of Marco Polo, she had been definitely left behind by the 16th century. The contact of China with Europe was then more technical than religious. To understand this situation better, we must speak first of the Jesuit penetration at the end of the 16th century, and afterwards, of the entry of Europeans into China in the middle of the 19th century, after the Opium War (1839-1842).

## Jesuits

Surely you all know the marvelous story of the Jesuit Matteo Ricci who, at the end of the 16th century, succeeded in penetrating the court at Peking and in converting several of the great scholars, and ultimately had several churches built at the cost of the emperor. He was the first to understand that, if the Chinese were to be converted to Catholicism, it would be necessary both to respect the native Chinese culture and also to make them share in the technical knowledge of Europe of his time. So he permitted the converted Chinese to practice their traditional rites, including the cult of Heaven, which is reserved to the Emperor, the cult of Confucius, which is reserved to scholars, and the cult of ancestors observed by all Chinese, from the Emperor to the lowest of his subjects. At the same time, he taught the Chinese the growing sciences of the modern West, especially mathematics, astronomy, and map-making. The success of the Jesuits was so great that the Emperor, K'ang Hsi, in the 17th century, was tempted to take up the Catholic faith. Even if his conversion was not completely sincere, it would have been at least worthy of being compared to that of Constantine. If the method of Ricci and his successors had been upheld by Rome, perhaps China today would not be a Communist Empire, enemy of the Christian West, but would be a Catholic Empire, radiating over all of Asia. Unfortunately, under the influence of the enemies of the Jesuits, especially the Dominicans, the Roman Curia condemned, at the outset of the 17th century, not only the practice of the three Chinese cults, but especially the Jesuit strategy, which consisted in flattering the Chinese by respecting their civilization and their worship, and by placing them in contact with the West not only through religion, but by techniques and science as well. This condemnation from Rome made the Emperor K'ang Hsi so angry that he no longer wanted to be converted. After his death his son

Yong-tchen was completely anti-Christian. He protected only a few Jesuit scholars, and was hostile to the missionaries. He made the following declaration to those that he called together:

## K'ang-Hsi's Reproach

"What would you say if I sent a troop of lamas and Buddhist priests into your country? How would you receive them? If you knew how to deceive my father, don't think that you can fool me. You want the Chinese to embrace your law. Your worship does not allow for any other that I know. In this case, what will become of us? We would be the subjects of your princes. The disciples that you meet recognize no one but you. In a time of trouble, they would not listen to any other voices than yours. I know very well that at present there is nothing to fear; but when the ships come by the thousands, there will be the possibility of disorder."

Thus ended the glorious epoch of the Jesuits in China. The door that Father Matteo Ricci had opened was closed again. We had to wait until the 19th century before it was really re-opened. This time, however, it was forced open by the threat of English cannon during the Opium War.

At the beginning of the 19th century, the English had completed their conquest of India. They bought their silk and tea from the Chinese, but the Chinese, since they found that their empire furnished them with all their needs, bought nothing from the English. They even required that all purchases should be paid for in gold which resulted in deficit for England's commercial balance. The English succeeded in establishing a balance of payments only by introducing opium into China, made from the poppies that were cultivated in India, and presented as a sort of panacea. The use of opium spread so rapidly among the people that the government of Peking became quite disturbed. The imperial commissioner Lin Tso-siu wrote in 1839 to Queen Victoria to ask her to stop the sending of opium to China:

## Opium

"Your country is ten thousand kilometers from mine, and nevertheless our government allows your traders to benefit from our wealth, and even secure a large profit from it. But by what right do you in return employ this poisonous drug in order to destroy our people? Even if your traders did not intend to do harm to us, they would be wrong in seeking a profit without concerning themselves as to the means of that profit. Let me be permitted to ask your Majesty: Where is your conscience? I have been informed that you have forbidden the importation of opium in your country. In that case how can you permit that something be done in another country which you would not tolerate in your own?"

The overtures of the imperial commissariat had no effect, and opium continued to invade China right along with the Bibles. In order to halt this traffic, Lin-Tso-siu had thirty thousand cases of opium seized and burned. As a result, England declared war. It lasted three years and ended in China's defeat and the signing of the treaty of Nanking (1842), whose terms included the ceding of Hong Kong to Great Britain, the establishment of five ports open to foreign commerce, and control of Chinese tariffs by the English.

## The Open Door Policy

From this time on, in imitation of the English, all the great European powers as well as the United States successfully secured concessions from the Chinese, and treaties were imposed by force. The right of extra-territoriality was granted to those under foreign jurisdiction, including the Catholic and Protes-

(Continued on page 6)

# The Primacy of Charity

By Reverend Thomas J. Reese,  
AGSW

Father Reese delivered his address at the 48th National Conference of Catholic Charities held in Atlantic City on September 14. He is the director of Catholic Welfare Guild in Wilmington, Delaware.

One has only to glance at the gospels to become aware of the primacy of charity in both the teaching and the actions of Christ. Christ ministered to the whole man. He preached a doctrine through which men could save their souls, but he also ministered in a human way to men's bodies. He fed them, and he healed them. He insisted that men love one another and used the parable of the Good Samaritan to emphasize how all embracing this love should be.

There is probably no more concrete expression of the meaning of Christian love nor more explicit expression of the fact that the service of man in any of his needs is truly spiritual and a work of charity than Christ's own description of the Last Judgment (Matthew 25:34-45):

Then the King will say to those who are on his right hand. "Come you have received a blessing from my Father. Take possession of the kingdom which has been prepared for you since the foundation of the world. For I was hungry and you gave me food, thirsty, and you gave me drink; I was a stranger, and you brought me home, and naked, and you clothed me, and you cared for me, a prisoner, and you came to me." Whereupon the just will answer, "Lord, when was it that we saw thee hungry, and fed thee, or thirsty, and gave thee drink? When was it that we saw thee a stranger, and brought thee home, or naked, and clothed thee? When was it that we saw thee sick or in prison and came to thee?" And the King will answer them, "Believe me, when you did it to one of the least of my brethren here, you did it to me." Then he will say to those who are on his left hand, in their turn, "Go far from me, you that are accursed, into that eternal fire

which has been prepared for the devil and his angels. For I was hungry, and you never gave me food, I was thirsty, and you never gave me drink; I was a stranger, and you did not bring me home, I was naked, and you did not clothe me, I was sick and in prison, and you did not care for me." Whereupon they, in their turn, will answer, "Lord, when was it that we saw thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?" And he will answer them, "Believe me, when you refused it to one of the least of my brethren here, you refused it to me."

Here we have the Magna Carta of the Catholic Charities movement. For while the practice of charity is a condition for the salvation of individuals, it is obvious that from the time of Christ there have been organized charities in the Church, even among the Apostles themselves. It is a sobering thought that the Director of the apostolic-charities program was the Apostle Judas. It was he who complained at the waste of the precious ointment Mary Magdalene used to anoint the feet of Christ. He thought it were better sold and the proceeds given to the poor. St. John tells us (12:6) Judas said this, not because he was concerned about the poor, but because he kept the purse and he was a thief.

## Beginnings

After Pentecost, the Apostles began their mission of preaching the gospel. From the beginning, their responsibilities included works of charity. Soon, the demands of serving the needs of widows and orphans became so heavy that they were interfering with the Apostles' primary responsibility of preaching the word of God (Acts 6:2-7). There were complaints from the Greek converts that their widows and orphans were being discriminated against. Therefore, the Apostles appointed deacons; and after laying hands upon them and calling the Holy Spirit to guide them, put them in charge of ministering to the widows and orphans.

We often hear that the early

Christians were so characterized by their practice of charity that their pagan neighbors would point to them in admiration and exclaim, "see how these Christians love one another." This was probably true at the very start, but it was not long in Christendom before heresies developed and Christians found themselves pitted against Christians in bitter controversy that, at times, led to bloodshed. When this occurred, the pagans, again, pointed to the Christians, and, again, they said the same words, "see how these Christians love one another"; but, this time, it was said with irony and in derision. Perhaps, today, our non-Catholic neighbors have reason to do the same.

## In the Early Church

The epistles of St. Paul give evidence of a wide-spread international Catholic Charities organization in the early Church. Many of the early Christians, especially in Jerusalem, thought the Second Coming of Christ was imminent. They sold everything they had, put the proceeds into a common pot, stopped working, and sat around praying and waiting for Our Lord to come again. Eventually, the treasury was depleted, and the Christian community was without resources. St. Paul organized collections throughout the world to tide over the Christians of Jerusalem until they faced reality and started providing for themselves.

Despite evidence of some international effort, charitable activity in the Church has been predominantly local or diocesan. Writings as early as the second century emphasize the Bishop's responsibility, either directly or through his deacons, to give shelter to the needy and to widows. Very early, a hostel for strangers was added to the Bishop's house.

There were "poor funds" administered by the deacons in the Bishop's name, obtained from collections at the Sunday Mass and offerings of wealthy Christians, to expand funds available to meet the needs of the poor. The Fathers of the Church and the Popes of the fourth and fifth centuries encouraged Christians to fast so as to provide the needy with necessary food. Fasting was regarded not only as a means of personal sanctification, but as a source of revenue for the poor. It has been calculated that at Rome in the Year 250, under Pope Cornelius, ten thousand Christians obliged to fast could provide, from one hundred days' fasting, a million rations a year (Michael Riquet—Christian Charity in Action, page 55).

The poor were regarded as the treasury of the early Church. When the deacon, Lawrence, was required by pagan authorities to lead them to the reportedly huge treasures of the Church, he presented to the Prefect a crowd of crippled and poor, saying, "this is the Church's treasure; these poor who are rich in their faith."

## Institutional Forms

After the emancipation of the Church, following the bloody persecutions of the third century, charitable assistance took on institutional forms and was gradually incorporated into the public law of both the Church and the Christian empire. The Church began to provide buildings and staff to shelter the poor, pilgrims, sick, orphans, and the aged. These early houses of hospitality are the origin of our word "hospital."

The most remarkable of these date from the fourth century, founded by St. Basil, Bishop of Caesarea, who established four institutions that were a pattern for Catholic Charities for many centuries. These included:

- 1) A lodging for strangers, pilgrims, travelers, refugees, and exiles.
- 2) A hospital for the sick and the incurable.
- 3) An orphanage for children who had lost their parents, where they were given an education and taught a trade or educated in the sciences and literature.
- 4) Finally, an infirmary for the aged.

Subsequently, in the fifth and

# CULT :: CULTIV

sixth centuries, not only large cities, but even smaller towns possessed one or more of these establishments. The State cooperated by giving them tax exemption.

Shortly thereafter, the western Church followed the example of the east and established similar institutions. The Ecumenical Council of Chalcedon emphasized that it was the responsibility of the Bishop to provide such facilities. He fulfilled his responsibility through managers and stewards

ticism, the monasteries became centers of charity. They not only provided lodging for pilgrims and fed the needy in their vicinity, but they taught agriculture and other arts and sciences, enabling people to provide for their own needs. Monks also became doctors and contributed substantially to the development of scientific medicine.

Eventually, monasteries were permitted to annex parishes and benefices to increase the revenue for their charities. This had obvious pitfalls, and abuses developed. Sometimes when parishes were turned over to monasteries, almost the total revenue of the parish was appropriated. The monks hired a poor vicar to live in the parish and minister to the spiritual needs of the people. He was often given hardly enough to live on himself and had nothing to share with the local poor. At times, the appropriated parishes were far removed from the monastery whose almoners provided help to the needy. Thus, the poor of the parish had no place to turn, and the tradition of each parish meeting the needs of its own broke down. Consequently, Papal decrees required that parish annexations be approved by Rome, vicars be provided with a living wage, and part of the income of parishes be reserved in the parish to meet the needs of parishioners.

## The State

Under Charlemagne, around the Year 800, many of the charitable works of the Church were integrated into the structure of the State and transformed into public services.

There was a resurgence of Catholic charitable effort during the time of the Crusades. Hospital orders began to flourish in the twelfth century, providing not only medical care, but a complete relief service, with lodging, distribution of meals, clothes, and other kinds of assistance. Subsequently, specialized medical establishments were founded, the beginnings of modern medical schools were developed, and strict standards of medical care were established. At the same time, orders were established to ransom Christians captured by the Mohammedans. While this effort usually consisted in raising funds to pay a monetary ransom, members of the orders frequently substituted themselves to ransom a captive.

Like Judas, the deacons, and the monasteries, even the hospitals, eventually fell into evil ways, and abuses developed. Doctors and hospital administrators began charging exorbitant fees. Reform had to come; eventually, it did.

## The Deserving Poor?

Getting back to the monasteries and the parishes in meeting the needs of the poor, there is a fascinating study by Dr. Brian Tierney, former professor of history at the Catholic University of America, on *Medieval Poor Law, a Sketch of Canonical Theory and Its Application in England*. Dr. Tierney presented this as a series of lectures at the School of Social Welfare at the University of California. (Why can't our Catholic schools of social work make use of available resources?). Dr. Tierney explains that, "since the relief of the poor was a precept of Christian charity, the Church most emphatically claimed that the care and protection of the poor was a matter pertaining to the ecclesiastical government, to be regulated by ecclesiastical law." Furthermore, "Canon Law was the law of

(Continued on page 8)



chosen from the clergy, monks, or laity.

## Personal Responsibility

St. John Chrysostom, fearful that such facilities would be used as an excuse by Christians for not practicing personal charity, insisted that individual Christians, even heavy contributors, could not shirk their responsibility for direct personal service to the poor and the homeless.

The establishment of institutions for care of travelers, the sick, the needy, and the orphans did not mean an end to extra-mural programs. "The essential organ of general relief service continued to be . . . the diaconry which continued to develop and be organized in the manner of a social service, in fact a service of public assistance." (Riquet—Christian Charity in Action, page 71).

Following the barbarian invasions, only the Church with its hierarchical organization and discipline was capable of preserving the moral and spiritual values of Christianity and a social structure. During the Dark Ages, heavy emphasis was placed on the civic role of the Bishop in meeting social needs. Popes St. Leo and Gelasius in the fifth century established the rule that Church revenues should be so divided as to provide for the needs of widows and orphans, the poor, travelers, and captives.

With the development of monas-

## ECCLESIA MILITANS

"The 'saints' of Christ, His 'Holy nation' (1 Peter 11, 9), fight here on earth, not with loud clamor or great display, but in quiet and stillness. Their wrestling is not against men, but against sin; they seek the pearl of great price and the hidden treasure. They are depicted in the Sermon on the Mount, in the concise and graphic phrases of our Lord. They are the 'poor in spirit,' the little ones of state and Church and society, the unappreciated and despised, who day by day go their inconspicuous way of duty, and cannot marvel enough that the great and holy God should wish to be with them also. They are the 'meek' who never grumble at life and who accept with great content whatever God sends them. They are the 'mourners' who in the lonely night cry plaintively to God: Lord, not my will, but Thine be done! and who at the last can thank their God with glad hearts that they are allowed to suffer with Jesus. They are those who 'hunger and thirst after justice,' those who seek nothing of comfortable plenty and well-fed virtue, but on the contrary are pierced to the soul with the thought of their unworthiness, and put their whole trust constantly in the redeeming power of Jesus. They are the 'merciful,' for whom the need of others is their need, whom no obstacle, no sin or foulness can hinder from succoring their starving brother, and whose hands are closed by no ingratitude. They are the 'pure of heart,' men of a child-like simplicity and singleness of aim, kind-hearted, guileless and always

cheerful, for whom life is all sunshine, a constant loving cry of Abba, Father! They are the 'peacemakers,' men of the Holy Spirit, of inward maturity and serene equipoise of mind, from whom quiet and peace flow forth as from a sanctuary, before whom all discord is ashamed and dumb. And lastly they are those who are persecuted 'for justice sake,' 'for His sake,' those apostolic souls and tireless workers in the vineyard, who proclaim His truth by speech and writing, by teaching and example, 'in season and out of season' (2 Tim. 4, 2). They seek not their own advantage, neither recognition from the world nor honors from the Church: they seek only souls. And commonly their lot is abuse, persecution and hatred. For their life is a special challenge to the world, and draws down the scorn and laughter of its wise ones."

—Karl Adam,  
The Spirit of Catholicism  
(in Image paperback)

## FRIDAY NIGHT MEETINGS

In accordance with Peter Maurin's desire for clarification of thought, one of the planks in his platform, THE CATHOLIC WORKER holds meetings every Friday night at 8:30.

After the lecture and questions, we continue the discussion over hot sassafras tea. Everyone is invited.

# CULTURE VATION ::

## On Pilgrimage to Cuba

(Continued from page 2)

home, "Is there no criticism you can make about Cuba? Is everything so wonderful there, cannot you find anything against it?"

Of course one could find plenty wrong. It is a country racked by war, boycotted by its nearest neighbor and without many of the amenities of life. I could tell of water supplies breaking down, pumps not functioning in the big apartment houses, so that the tenants are forced to carry water from the first floor to fill the tanks of their toilets, the bath tubs and many pails for cooking. Of the disrupted service on the public transportation system, which leads by the way to slower and more careful driving by cab and bus drivers and by all private car owners.

Life is not easy in Cuba these days and the people are undergoing great hardships in every way. They are getting enough food to survive, but certainly not the kind of food they wish. They are just getting by, and undoubtedly food shortages make tempers short too. There is a great shortage of the professional classes, teachers, doctors, and so on. There is shortage of drugs necessary to save lives.

But there is just the same widespread efforts towards health and

education and work for all, and the crisis has united the people so that there are not the problems of delinquency, and violence, drug and drink addiction, lack of work for the older and younger members of the community, lack of education in the past in Cuba's struggle for independence, Jose Marti, General Maceo and others, but none of these were faced with the problem of a successful revolution, and what to do about consolidating it, and building up agrarian reforms, housing reforms, building up production so that everything would not be going out of the country in trade but there would be food, clothing, shelter, health care, and education for all. In that, the problem in Cuba now is unique.

The Communists were the ones to throw themselves into the work of building up the country. Before the revolution, less than three tenths of one percent of the population was communist. Those who were, were highly trained and few. They had not been in favor of the Castro revolution, but when it succeeded, they threw themselves into the work of building up the country, with the help, of course, of their fellow-Communists in the USSR and other Socialist countries. What help the U.S. withheld was given them by others. So now Cuba is the first Socialist State in the Western Hemisphere. What to do about it? How to live with it? How to learn from it?

As I came through Mexico, spending ten days there on the way home, I spoke to the Maryknoll nuns in Mexico City, who are still forbidden to wear their own garb as are all the other nuns, and wear plain skirts and blouses like lay women. They told me there that no religion is permitted in the Mexican schools where they teach, no crucifix is allowed in the school room, and all religious instruction must be given outside of class, as in our own public school system. But in addition they have government text books, which they are forced to use, and there is one in particular which they have protested. It is only now, this year, that they have been permitted to teach from their own text (together with the text of the government which must also be used). It seems to me the Catholics in Cuba must learn from the Catholics in Mexico how to deal with and survive in a godless state and show the same courage the Catholics in Mexico have shown. The Catholic, the Christian, must outdo in zeal, in self sacrifice, in dedication, in service for the common good those who are following the teachings of Marxism-Leninism. So let us learn our lessons, and continue the struggle with the joy, which Leon Bloy says is the sure sign of the life of God in the soul.

There is much more can be written and I have more material but the affairs of the house of hospitality, the death of Hatty Crafts, one of our older members of the CW community, the sickness of still others, the shortage of help, the great increase in mail (I need two secretaries right now who can take dictation and type) have kept me very busy since my return. Visitors are always swarming in the city and country and it is hard to hide out and get work done. But the "problem" of Cuba is here to stay. Next month we will print Mario Gonzalez very fine letter, which is about the same length as this article.

## Hearings On Discrimination In The Theater

By CHRIS PEDITTO

Almost everybody is aware of the freedom rides, the sit-ins, and recently, Meredith's integrationist challenge at "Ole Miss." Whenever direct action occurs, there is always the chance that a bunch of howling college students wearing high school football jerseys and a very indignant White Citizens Council will appear on the scene. If the occasion is momentous enough, the cause of "states' rights" will warrant the use of the local fire hoses. The controversy, inherent in such situations will undoubtedly cause some interest and excitement on the part of the general public. What is interesting is that in the case of something like discrimination in the performing arts there is more hush than howl and very little reaction on the part of the public. But the fact remains: discrimination exists everywhere, and the great task remains to eliminate it everywhere that it does exist.

In *Discrimination USA*, Jacob Javits tersely states that in the performing arts "... Negro performers are employed with relatively few instances of discrimination." But at recent hearings of the New York House Committee of Education and Labor, Sidney Poitier, star of *A Raisin in the Sun*, objected: "I've been a very lucky actor; many guys more talented than I never had a chance." And comedian Dick Gregory, speaking about the condition in T.V., said: "The only television show that hires Negroes regularly is Saturday night boxing."

There was a long list of personalities who testified, all reiterating discrimination in the many situations they encountered. Diahann Carroll, currently in "No Strings," felt that her growth as an actress had been limited by the fact of her color.

During the week of the hearings I interviewed Bob Gore, of the Congress of Racial Equality (CORE) and Mr. Joseph James, current chairman of the Committee for the Employment of Negro Performers.

Mr. James, formally twenty-five years in the theater, took the stand that there is an "air of unreality" about the condition of the theater when one considers the fact that the Negro is established in so many diversified positions and still contemporary drama ignores this "truth."

While on global tour with "Porgy and Bess," Joseph James had the opportunity of meeting numerous Negroes and Whites whom he termed "cultural refugees." The remarkable thing about the American Negroes he saw abroad was the fact that they had a chance to develop their talents, not as stereotype characters, but rather as actors playing in non-racial roles. Discrimination, persisting as it has on the American stage, has continually forced the Negro actor to consider employment in Europe. And, many are doing just that, hopefully traveling abroad to England, France and other countries out of desperation.

In the States, the problem remains complex. Mr. James felt that there has been a "certain amount of lethargy" on the part of unions. The unions could do more, he said, but of course, there is great difficulty since the theatrical unions are not closed shops and management has the only say in hiring.

There is apparently too much negligence on the part of both unions and management. Subways Are For Sleeping did not hire any Negroes in its cast, when they could have very easily included them in the script. And in that mass of G.I.'s invading the Normandy beachhead in the film *The Longest Day*, not one of those

## Business Is Business

(Continued from page 1)

precedence and he will forge ahead in the struggle. Now the supervisor of the Library Division is at a distinct disadvantage, even though he seems to have me in his hands while the others are eighteen blocks away, for by rights I should do only the work of my own Division. Still, if I could complete that work before nightfall, a reasonable man could conclude that it would undoubtedly be too late to return to my own Division, and so I might be impressed into the service of his Division, but the chances that I will ever complete my work are indeed slight. Better still, if he could persuade me to work overtime and Saturdays, when my Division is not working overtime, I could work for him. Meanwhile, back at the ranch, if the paperback supervisor can pile the work high enough in my proper section and also cry loud enough, he may effect my prompt return. So go the politics of supervision in business, back and forth, day by day, a penny saved is a penny earned.

### Time Is Money

Perhaps if enough work could be piled onto me, I could be prevailed on to work overtime and Saturdays, and then there would be more of me to go around. In the old days in the Library Division, we worked a 40 hour week, from 8 to 5 with an hour for lunch, which is actually a 45 hour week, and then overtime, which turned out to be 2 hours a day and 5 hours on Saturday for at least 9 months out of the year. The hourly wage is \$1.50, and at that rate, in our culture, almost everyone wants overtime and lives at a level that depends on overtime pay and resents the weeks when he doesn't get a chance to work for 60 hours, with 20 at time-and-a-half. Time is money. 40 hours at \$1.50 plus 20 hours at \$2.25 equals \$85 a week, while \$85 equals only 40 hours at \$2.12 an hour. With cheap wages and overtime, the employer gets 60 hours for the price of 40. Money isn't time, but men want money more than time.

I was an exception. I always resented overtime work. I have too much to do looking after a household of unemployed men to be working all that overtime.

When I went back to the Book Supply Division, after the Moscow Walk, I went back temporarily. When the manager asked me to stay on permanently, I did some individual bargaining. I said, "All right, but no overtime." I had told him about the house of hospitality in explaining how I could claim 6 dependents for non-tax purposes, although I was unmarried and had no children. Now I told him, "I have a dozen men in my household who are unemployed. If you need more help, go out and hire the unemployed." They never took my advice. They went on piling up the work and piling up the overtime, and they always asked me if I'd like to work tonight or Saturday, but I stood firm.

If they needed more help, they could have hired Negroes, too.

angry faces was black. These are two isolated instances that have caused protest and picketing by CORE and CENP of both productions. James admitted that groups of performers have had to turn to direct action. He said that it was paradoxical that the Negro performer has had to resort to "radical" activity to achieve a conservative end that is simply equal opportunity.

In T.V., he said, the problem is more acute. There is the fantastic complex of sponsors, networks, and even agents who have not put enough effort into utilizing Negroes. But James felt that the "key to it all is the sponsor himself"; that there is an important economic dictate that is afraid of controversy; that this has caused an

There are no Negroes at McClurg's, except for two in the lunchroom concession. A company which pays exploitative wages, needs some minority to exploit. McClurg's uses Puerto Ricans and, especially, Japanese, but no Negroes.

A couple of months ago they hired a Negro in the Library Division. Or anyway, he looked like a Negro. But after much buzzing and shaking of heads, particularly among the Japanese, it turned out that he was actually an African student, and only working part time. But African or no, student or no, part time or no, there are some who say that it looks like a black foot in the door of this workers' paradise.

Several months after my return from the Walk to Moscow, my activities for peace were featured in a two page story in the Sunday magazine of the Chicago SUN-TIMES. Later on some co-workers spotted me in a TV newscast of a peace demonstration, so my outside activities became familiar to my employers, even though they had not asked, "Have you ever been in jail?" on their employment application. The manager sometimes asks friendly questions about the house of hospitality, but, like old Jack Winkler, he asks no questions about my peace activities. Business is business.

Before selling out to the present management, the previous management of McClurg's contracted to sell the entire Book Department to its largest competitor. The new management sought to break the contract, and failed. Just before the sale was to go through, the management gave one week's notice of termination of employment to all employees of the Book Department, and stated that management's deepest regret in regard to the sale was the necessity of discharging its faithful employees. On the final day of work, July 28, 1962, the U.S. Government obtained a restraining order, under the anti-trust law, forbidding the sale, so our jobs were saved.

### Teamsters Union

This month, November 1962, The Teamsters Union began a new campaign to organize us. In early 1961 they lost an NLRB election by a vote of 3 to 1. Now they are back to try again. After the last election the management initiated a policy of paying all Blue Cross and Blue Shield premiums for its permanent employees. But wages and all other basic conditions of employment have remained unchanged. Recently the management revealed that it is making preliminary studies of profit sharing plans for possible introduction at McClurg's. Last week we were notified that we will be granted a four day vacation with pay at Christmas time, that is: from Friday noon before Christmas through Christmas day, which falls on Tuesday. Perhaps, a stitch in time will save nine, but some people say that the events of the last two years have opened the eyes of McClurg employees, and they will vote for the Union this time, but, if so, they're not "talking union" yet.

"unhealthy educational effect" of "incorrect images" presented to such a large and sensitive populace.

If there has been overt discrimination, there has also been a "lack of imagination" on the part of writers to include Negroes in their plays and on the part of producers to put Negroes into regular roles. In shows that include scenes of people, James said he would like to see "at least somebody in the crowd who is Negro."

Despite the fact that a lot of people think the Negroes "are happy in their place," and despite the fact that many more roles could be written that capture the "Negro personality," it would be nice to stop considering the Negro as a type.

## Mexico

Coquimbo 654  
Col. Londa Vista  
Mexico, D.F.

23 September 1962

Dear Dorothy:

Greetings in Christ and in Mary! May their peace and joy be always with you!

Through Father Hessler I am in touch with Father Saragoza at Tacambaro, Michoacan, who is about to found an Agricultural School on a national scale for all of the diocese of Mexico. He wants me to help establish and run it, and until we get things going he allows me to cultivate as many acres as I wish.

Tacambaro is the place to begin a school as it is the only region of Mexico that I know where the cooperative movement has a good reputation. It is in the very capable hands of Father Saragoza. He has a successful avocado cooperative, another for egg producers, the telephone company, light company and bus lines are also cooperative.

The bishop of the town wants me to start some kind of factories or shops to give employment to the people. There is absolutely no industry in this town of 10,000 inhabitants. Although he didn't suggest it, I have decided to do everything on a cooperative basis. I have sheet metal working equipment and a welder—plan to make lawn chairs, chicken feeders etc. And in carpentry, though I have no wood working equipment, I plan to start a wooden toy factory.

If on your travels you come across anyone who has carpenter shop tools they'd like to donate to the cause, have them send them to my sister, Mrs. Mary Sutherland, in New Orleans, 4904 Haik Drive, apt. D.

As is usually the case in these ventures, no one has any money. Although everyone is very enthusiastic to get things organized and going, I have to do everything

(Continued on page 6)

# A Chinese Exile Writes of China

(Continued from page 3)

tant missionaries. The Chinese were practically placed under the protection of the foreign powers.

I will not make my discussion much longer by recounting to you in detail all the ups and downs of this sad and humiliating period of Chinese history, especially as no Christian can rejoice today in seeing that the missions were able to return to China only at the same time as opium, and under the protection of cannon. Surely, God makes use of all means in extending his kingdom but it is difficult for every Chinese intellectual to understand how God is served by the colonial expansion of the West in realizing his design for man. For example, how could an educated Chinese at the beginning of the 20th century understand how the French government of the Third Republic could expel the religious orders from France, and at the same time protect the missionaries in China? In spite of the establishment in 1926 of the native episcopacy, the majority of Chinese always regarded their Catholic fellow-countrymen with suspicion. Even if the colonial powers today no longer have the intention or the means of continuing their policy in China, unhappily the Chinese have long memories.

## Nineteenth Century Missionaries

When we compare those two periods of contact between Europe and China, we can easily measure the tremendous distance which separates them. The Jesuits of the 17th century placed western techniques at the service of the Christian faith, attempting to make their Chinese converts participate in the scientific and technical progress of the Europe of their time. It is understandable therefore, that the Chinese welcomed them with sympathy, for they were able to benefit from the scientific and the religious point of view, without destroying the traditional bases of their millennial civilization, still impregnated with Confucianism. But in the 19th century the missionaries profited from the technical superiority of Europe in order to return to China under the protection of foreign fleets. Contrary to their fellow-missionary of the 17th century, they misunderstood and sometimes scorned Chinese culture and wounded the pride of a people which had always considered foreigners as barbarians of an inferior culture. In this way the contact between China and the West in the 19th century did not encourage a sympathy for Christianity, an agency as with the Jesuits in the 17th century, for the introduction of techniques, but rather procured an hostility toward this Christianity, linked to western techniques, which this time were in the service of the colonial expansion of European powers.

## Christianity Links with the West

By placing ourselves at a strictly historical point of view, we may say that from the moment when Christianity had no longer been able to be entirely separated from western imperialism, its fate had been definitively linked with that of the West. Certainly the 19th century missionaries were devoted and disinterested apostles, but in a period in which the white man was proud of the superiority of European civilization, it was difficult for them to escape the prejudices of their race. Since they could only carry on a dialogue with deaf men when they tried to contact the ruling and educated class of the Chinese empire, they turned to the uneducated peasants and were only able to establish a few islands of Christianity without real contact with the life of the country. When, at the beginning of this century, some of them understood the danger of such methods of evangelization, it was already too late for them to remove the impression, among Chinese intellectuals, that there was collusion between the Church and European

politics. The Chinese leaders, eager to westernize their country, but wishing to preserve it from the fate of India, which had been colonized by the English, now turned to nationalist and socialist ideologies rather than to Christianity.

I ask you my dear friends, to forget for a moment that you belong to the white race and try to imagine the suffering of a young Chinese of the last century, helplessly watching the progressive collapse of his country before the repeated assaults of the West. I am sure that you will understand



then why the Christianity of the past century, tied to the West and uninterested in Chinese patriotism, could not appear to be capable of helping China to safeguard her national independence and her traditional culture. If a few individuals saw a new source of strength in Christianity, capable of making the Chinese spirit more dynamic, on the whole the elite, in their search for a recipe for national salvation, has seen it only as a subtle instrument of white domination.

## Conflict of Cultures

The contact of China with Europe since 1842 has been the drama of a millennial civilization, self-sufficient, suddenly placed before an expansive West and a technical civilization incompatible with its moral values and traditional feeling for beauty.

At the beginning of this drama the Chinese believed that they could borrow from the West its modern technological knowledge in the defense of national and cultural independence. But they soon realized that the structure of the patriarchal family, the despotism of the imperial power, the scorn for things military and excessive respect for the past—all these things constituted so many obstacles to national renewal and to an industrialization of China. Consequently, they have been led to experiment in turn with a constitutional monarchy (1898), a republican democracy (1912-27), and with a nationalist dictatorship (1927-49). After many tentative ventures, always followed by disillusionment, they have today been driven to the Marxist experiment.

"The West," Mao-Tse-Tung once said, "is our teacher. But unfortunately, this teacher always forgets his pupil." The Marxist's claim, according to him, is therefore to transform China into an industrialized nation, while at the same time escaping the influence of the West. It is not for me to predict whether the result will be a good one or a bad one for my country; I am simply recording, and not without anguish, the outcome of this great historical drama.

At the present hour, the Catholic

Church in China is undergoing an unequalled crisis. It would require fully several days to tell the heroism of the missionaries, both priests and laymen, in their tragic hours. Who among you could remain insensible to the suffering of the Chinese Catholics, torn between a love of country and fidelity to the Church? Was not Abbe Jean Tong speaking for all Chinese Catholics when he declared, before witness for Christ, "I am giving my body to my country and my soul to the Church?" If the majority of the Chinese Catholics are ready to die for their faith, they do not, however, lose confidence in the future of Christianity in their country. They are convinced that the blood of the martyrs will fertilize the Chinese soil, and that from its present state of adolescence the Church of China will go forth magnified and matured.

Such has been, my dear brethren, the drama of modern China ever since its contact with Europe and the Church. Nothing is gained, it seems to me, in lamenting the errors of the past; we must above all enlarge our minds and hearts in order to understand our immediate obligations. You wanted to ask me what the Chinese Catholics expect of you; allow me to fix your attention on two things.

The first would be the renunciation of your Western superiority complex, and acquiring a true sense of the equality of races. I am aware that the historical path of the Church passed through Europe, and it was a great thing for Christianity that it knew how to assimilate the wisdom of the Greeks, the juridical sense of the Romans, and the efficiency of the Modern West. But I hope that it will transcend this merely European aspect. For the Catholic Church is universal, and universality does not mean uniformity.

## The Universal Church

Too often the Asiatic Churches have been regarded as secondary to the Western Church, whereas the True Church ought to be a unity in diversity and a diversity in unity. I have a great love for Gothic Cathedrals, and especially those great rose windows which dominate their porches. There is no better symbol of the universality of the Church than this rose window. As its center we see Christ, and each of the window's petals represent a culture, a mentality, a people. Thus, the Church will be Chinese in China, German in Germany, French in France. These petals, by their convergence toward Christ, remain in communion. The Church is on the way to its final accomplishment; it remains for each one of us to understand and to estimate the legitimate aspirations of other peoples, in order that the tunic of Our Lord might be many-colored but not torn.

The second thing I expect from you is to love the Chinese Catholics.

First of all, those who actually live in their own country. I have already said a word to you concerning the anguished position in which they find themselves at the present moment. The Chinese Catholics understand the legitimate aspirations of their compatriots, and yet they are dealt with by them as though they were outlaws and foreigners. As for the Christians, they recognize their duty of fidelity to Rome, and yet they can fulfill this duty only through martyrdom. It is fitting that you should pray for them, but you should not do anything whatever that would compromise their existence. In your happy ardor to construct Europe, avoid as much as possible any words which might risk associating the Church with a negative anti-Communism, since the Church, bearer of the divine message of universal love, has nothing to do with any western politics. In our world in which the press and radio rapidly disseminate the news of any inconsiderate

proposal that is advanced, the West risks engendering persecution in China.

If you can do nothing directly for the Catholics in China, I ask you at least to attempt to share in the suffering of the Chinese Catholic exiles in Europe. They are all aware of three great temptations.

## Temptations

The first temptation which lies in wait for us every day of our lives is the temptation of Mount Tabor. You will recall that St. Peter, before the vision of the transfigured Christ, wished to remain with Him in this state of Glory. We know this temptation each time that, faced with difficulties, we wish to take refuge in this provisional shelter which Western Christianity offers us. However as Christ went down from the mountain in order to fulfill his mission and die on the Cross, so we Chinese Catholics must desire to take again our places beside our Chinese brothers. For even if we are beaten down, we must never be discouraged. It is your task, you Catholics of the West, never to extinguish in us this hope.

The second temptation is what I would call the temptation of the secular arm. Condemned to live forever on foreign soil, how many times have we not wished secretly that a world war would break out, a war which would perhaps permit us, in the event of victory for the anti-Communist forces, to return to China in the vanguards of the foreigner. But this temptation which easily arises in the minds of those who are suffering the separation from their own people, is, in reality, diabolical. For who would

to become a universal savior. It matters little whether my explanation is true or false, I simply wish to show by this example the temptation which certain Chinese Catholics living in Europe often have. Have you ever been compelled to live as an alien? Do you know what it is to be in exile? The exiled man is, everywhere, alone. At the beginning of your stay in a foreign country, you can be intrigued by the new things you see, interested in new ideas, amused by new spectacles. But perhaps one day, you will fall sick and then you will look around in vain, you will find no one to console you, no one to speak to you. The sight of the already tarnished photograph of your mother, and the reading of old letters from your friends, do not suffice to appease your nostalgia for your homeland. You might then ask yourself: "Why have I renounced my family, my friends, my country, if not for the love of Christ?" But what have I met in the European countries which call themselves Catholics? Most often indifference, sometimes scorn, and occasionally even hostility. You thus become an easy prey for the temptation of Judas, the nationalistic temptation. You burn with the desire to return to your homeland in order to participate in the erection of a strong State which knows how to make itself respected and feared. You seek consolation by saying to yourself: When I shall return to Europe it will be with a powerful army. On that day it will no longer be I who will beg for a piece of bread in the name of Christian charity, it will be the Christians of the West who will throw themselves on their knees to ask my pardon and protection. May God preserve all the exiled Chinese Catholics from succumbing to such a temptation. But it is an obligation to yourselves to make their sad exile more bearable.

My dear friends, if I have spoken only of the Chinese Catholics, it has been far from my intention to neglect the Chinese non-Catholics who now live in Europe. Towards them too you have a missionary task to fulfill. When you encounter one of them never forget that this meeting is perhaps for him his sole opportunity of discovering Christ. How are we to explain that a man like Chou En Lai, formerly a worker at Renault works and to-day Prime Minister of France, how is it that he met in China the true visage of Marxism and not that of Catholicism?

## Mexico

(Continued from page 5)

on my own. I've bought a house in Tacambaro in which to set up shop and office. Will begin with what I have, and hope to grow. In the carpentry field I shall take advantage of the fact that in Patzcuaro there are many carpenter shops that have wood lathes. Since rocking chairs are made of round sticks, I shall farm out the work to these and assemble and paint the finished products in Tacambaro.

I've been going down there now for over six months and have planted an acre of tomatoes, which I think are ruined due to excessive rainfall. However, I know the trouble now and shall do better next year. We also have a two acre cornfield which is doing well, and a nice vegetable garden. We also have a Jeep stake truck with four wheel drive, which is the only way one can get around in the rainy season.

We now have seven children, five girls and two boys. All are enthusiastic about going to Tacambaro except my wife. Though this town is in her home state, she has become attached to the city and is dragging her feet. However, once there, I think she will like it.

Sincerely in Christ,  
Larry Blum

## SAINT NICHOLAS



accept light-heartedly the destruction of the greater part of humanity in order to liberate a small minority of Chinese Catholics. Besides, to return to China under the protection of foreign armies would not only make the Church unpopular, but would even provoke the hatred of the entire Chinese people.

## The Temptation of Judas

There is another temptation even more subtle than the first two; it is that which I call "the temptation of Judas." I do not know how the scholars explain the real motive which impelled Judas to betray Our Lord. It seems to me that his betrayal did not have as its motive the thirty pieces of silver, but the deception spoken of by Jesus Himself, Who renounced any claim to be a national Messiah, a liberator of Israel, in order

# MARIA MONTESSORI

## World-Peace Through The Child

Being an account of Dr. Maria Montessori's ideas, the hidden and remote causes of War, and the best means of removing them.—Selected and arranged, with comments, by E. Mortimer Standing, author of *Maria Montessori Her Life and Work*, Academy Guild Press, Fresno, Calif.

### FOURTH INSTALLMENT

Montessori is always trying to impress on us that social life and morality are really two aspects of the one thing. Or to put it the other way round, morality is something quite different from the mere herd instinct. Human beings many live near to each other—"vicino"—like elephants" without forming a society. For a society only comes into being when you have an organization of human beings "each of whom is conscious of his responsibility in relation to the collective order." Mass suggestion flourishes best where there is a lack of the individual's sense of moral responsibility to the collective order. Witness the behaviour of individuals under those systems of mass suggestion which make up the totalitarian regimes.

What we call morality is, after all, the true adaption of the individual to the exigencies which arise as a result of living together with others with due respect to their rights. Unless this has been learned by the individuals, in every nation, what hope is there for a similar morality amongst the nations themselves with respect to each other?

Now according to Montessori the crux of the matter lies just here—that morality is not something which can be taught in the abstract; it can only be acquired through practice—through long practice carried out right from infancy through all subsequent stages of development. This means that all along—right from the kindergarten—education must have a social basis, but especially so that which would work effectively for world-peace. There is no other way. "For a person who has not been guided through life by the positive and real necessity of living together freely with other beings suffers from a conflict between the moral ideas learned by rote, as a subject of instruction, and the exigencies of real life for which he has not been prepared."

"Human personality constructs itself thro' continual experiences. Therefore it is absolutely necessary that we should cultivate the social man, the moral man, the person who grows up conscious of his responsibilities to the whole organization of humanity. We can only do this by preparing for him all along the line of growth—in infancy, childhood and youth—suitable social environments in which he has the freedom to acquire, by continual practice, the art of living together with others. In this way, by the time he comes to man's estate he will have been made conscious of his own moral responsibility towards ever-widening social groups, until he realizes his social obligations to humanity as a whole. This happy and much-to-be-desired result can only be achieved, if, right from childhood up, he has experienced in a practical way what such association with others means and entails; until, as his social horizon has enlarged in ever-widening circles, it comes to include an understanding of the very structure of human society, along with a true sense of his obligations towards humanity as a whole."

There is no doubt that, during a man's growth, there lies concealed within him the secret of what his future powers shall be; and this is true of his potential social virtues no less than his future intellectual attainments.

It is an essential part of Montessori's educational philosophy that, in the developing human individual, there exist (as in all growing organisms) certain mysterious directive powers by which the growing personality creates itself, unfolding the possibilities latent within it. Amongst these—and one of the most important—is the social instinct; and in this case, as in all these sensitive periods, the formative forces of Nature must be seconded by right environment. Otherwise, instead of harmonious development we shall have disastrous deviations from the normal.

"We have found," says Montessori, "that if the child and adolescent are deprived of social experiences they do not develop a sense of social order or morality. Then they are driven to seek for order and morals in a form of submission and slavery as in totalitarian states—instead of in their true form of grandeur and freedom."

It does not come within the scope of this essay to indicate in what ways we must organize this real and progressive social life from early childhood to late adolescence. Enough to say that it will have to be carried out in all its stages on a scientific basis and with a co-ordinated aim. But when it will have been done, it will, in its effect, be just as much a practical application of the science of peace as strategy is an application of the science of war.

Like the Lord in the Parable who commended the unjust steward for his prudence (tho' not its aim) so Montessori expresses her admiration for the manner in which both the Fascist and the Nazi regimes realized the importance of arranging a long succession of carefully organized social experiences for the rising generation in preparation for war. Their method was right but their aims were corrupt. They did the wrong thing in the right way. They understood the importance of the "social valorization of youth," but did so only to pervert the social instincts. "Those nations which were seeking war did not forget the children and the young people—they gave them a position of importance. They organized their youth and made of them an active social force."

\*See Vol II.

"For it is a fact of great importance that a really powerful body of men cannot be assembled casually, or even obtained by mere selection and training. It must be prepared a long time in advance by the training of youth right from the beginning of life." "Those who want War (this was written in 1936) are preparing their youth for war; but those who want peace abandon infancy and childhood in the sense that they do not organize them for peace."

#### The Boy Scout Movement

Montessori admits that, during the past generation, there has been an "intuitive realization" of the necessity of giving young people wider social activities than are provided by the school and family. She points to the Boy Scout Movement as the best example of this "subconscious tendency to fill up a dangerous void." But, so far, these and similar attempts have not been scientific or co-ordinated, and do not form an intrinsic part of the educational systems. In fact the necessity for organizing a real social life for youth, on a scientific basis with co-ordinated aims, has not yet been generally realized. It is however a matter of such vital importance for the future of humanity that we cannot afford any longer to leave it to "vague private initiative"; it is, or should be, an essential part of our civilization.

#### Society Must Organize Successive Environments for Development

We have spoken above of that wonderful parental instinct which, in many animal species, causes the adults to create protecting environments for the immature and developing members of the species. We pointed out that, with bees, the greater part of the work of all the adults is



-no room-in the inn

directed to the creation of a protective environment in which the young can develop, sheltered from dangerous interference.

Montessori sees quite clearly that something on a similar scale must be done by mankind if the human race is to be preserved from the destructive forces which have been summoned into existence by the evil genius of misapplied science. It is not simply a case of changes in educational methods. In fact it is not a question that could be solved by any educational "department" however enlightened. It must be something which is the collective work of an awakened society taken as a whole. It will have to be a work—a creation—on a scale so generous, so stupendous, we might say, that it could only be compared to the effort, expense and output of collective genius which hitherto has only been seen in connection with the science of totalitarian war.

The preparation of nature is usually indirect; and it must be so in this case. Since independence is the law of growth—and by independence we mean the capacity to live without the immediate help of others—we can best help the rising generation by "helping it to help itself." And this can be best achieved by means of specially prepared environments, i.e. environments specially prepared to assist development.

What we need to create is a series of Prepared Environments, each corresponding to a particular epoch or phase of development. "Help must be given, not only on this or that special occasion, but continuously, through the environment." For it is the prepared environment—plus the liberty to live freely in it—which makes it possible for those activities to be carried on without which there can be no true development. For development and activity always go together. No activity, no development! And this law holds good not only with regard to the development of the intellect but also of the social sentiments. "The scientific plan, therefore, of the new pedagogy is to find out and create the environments necessary to each stage"—environments in which the child, or youth, can live his life freely in accordance with the inner laws of his mental and social development. This is a very different thing from abandoning the child or youth and just leaving him to his own resources. We must therefore create these special environments for these young people right up to the moment when they are ready to enter into adult society. It is we adults who must do it for the protection and continuance of our race.

To quote once again: "This is the message of

education—that all humanity must unite together to construct the environments necessary for the infant, the child and the adolescent; so that by living as free individuals in a social environment each can accomplish that universal task—the development of personality, and so join in the construction of a common "supernature" and a better form of society."

As already mentioned above it is beyond the scope of this paper to indicate, in any detail, what kind of environments we must create for the developing generation at each stage, from infancy to adolescence. The point we wish to urge here is the altogether new scale on which this work will have to be done. What we are accustomed to consider as an ample share of the national income to be set aside for education will pale into insignificance beside what will be needed for the new effort. But (the reader may object) how will it ever be possible to get any government to be willing to spend so much more money on education than it does at present, especially remembering how hard it is to divert even that much of the national income as we do now to this purpose?

#### The Other Role of Humanity

The reform Montessori is aiming at will never be brought about until society—humanity as a whole—comes to look upon childhood and its significance in an entirely new way. Up to now, as we said above, we have simply looked upon children as immature adults, as beings whose significance lies simply in this—that they are on the way to becoming adults. They are regarded merely as dependent creatures, of no particular use in themselves, who have to be cared for and instructed and generally looked after, until such time as they can enter into adult life and take their part in the world's work. As children they are, one might say, economically useless. They do not, and cannot produce anything of value; and until they do so they are simply appendages to adult society, mere social liabilities—very charming and all that, but playing no active part in the construction and maintenance of civilization.

All this according to Montessori is quite wrong. The whole burden of her message is just this—that we must learn to look upon this familiar thing—childhood—in a new and unfamiliar way. No longer must we regard children as beings whose importance lies in the fact that they will become adults some day, and then they will count—No! they count now, as children, and just as much as adults. Childhood is an entity in itself, not merely a passage to another state. It is the other pole of humanity. The child, too, has his work to contribute here and now to the building up of civilization—a work equally important as that of the adult, though not so obvious. The child's work, we repeat, has an internal aim; it is nothing less than the creation of the man—that-is-to-be. What the human race will be like, in another 30 years, will depend absolutely on what the children now growing up will make it; and on nothing else. Whether it will be a humanity living in harmony and world-peace, or one that preys upon itself like monsters in the deep, will depend on the "work" that is being done by the children in our schools today. Notice, we say by the children and not by the teachers. For it is the "child who is the father of the man" and not the teacher. Through the long years of infancy, boyhood and adolescence, each of us adults has created himself by his own continuous activity.

That is why "protective environments" in which—through self-activity—children and youths can live and work and freely create themselves (under adult guidance of course) are more important than any teachers who merely give instruction. "What we take is what remains," not what is put before us by teachers, however active and conscientious they may be. Indeed their very activity may be a hindrance—often is—for it is the child who should be the more active, and the teacher the more passive partner.

In the past generation mankind has spent uncounted millions on the science of war, but by comparison, hardly anything on education, which is the science of peace.

Only when this new way of looking at childhood has become general; when humanity as a whole has come to realize the constructive value of childhood as an essential—as THE most essential factor in the construction of civilization—only then will it be possible for these new prepared environments to come into existence on a scale, and with a perfection which would seem incredible to us today. Only in this way will it be possible to guarantee a full and harmonious development of personality in those who are to take over the destinies of humanity, when we of this generation are dead and gone.

What Montessori and her followers are working for is the realization by humanity at large, that this is not simply a question of "education" and "educational expenditure," etc. No, the avowed aim must be the establishment and maintenance of the Peace of the World, built up through the release of constructive energies in the soul of man, energies which up to now, have been deviated from their proper and God-destined channels.

\*For the meaning of this word. See later pages.

\*See Life & Work of Montessori—E. M. Standing. Vol. II.

\*See Vol. I Chapt. VIII.

(To Be Continued Next Month)

# Primacy of Charity

(Continued from page 4)

a universally acknowledged public authority, just as much true law as the law of the State; and law relating to the relief of poverty is one branch of Canon Law." (Page 5). He points out that Church law for the care of the poor antedated by several centuries the development of poor relief laws by the State. As early as the twelfth century, Gratian codified Canon Law, including laws having to do with care of people in need.

Dr. Tierney shows that throughout the history of Catholic Charities in the Church there have been two apparently contradictory positions—one represented by a text of St. John Chrysostom who says, "In hospitality, there is to be no regard for persons, but we ought to welcome indifferently all for whom our resources suffice" (Dist. 42 Post C.I.). Chrysostom blasted the procedure of persecution by inquisition that always attracted some welfare administrators, saying, "Let us have no more of this ridiculous, diabolical, peremptory prying."

On the other hand, St. Ambrose and St. Augustine are quoted as insisting that there should be some discrimination in works of charity. St. Ambrose insisted that charity begins at home, and people should first take care of their own. St. Augustine, likewise, says that, "the Church ought not to provide for a man who is able to work . . . for strong men, sure of their food without work, often neglect justice" (cf. Tierney, page 58).

Dr. Tierney points out that following the enactment of the Elizabethan poor laws in the early seventeenth century and in subsequent poor laws, both in England and in the United States, there has been an assumption that, unless public assistance is accompanied by harsh deterrent conditions, more harm than good results from providing assistance. This still seems to be the philosophy underlying public assistance in most of our states. This attitude should be of profound concern. We should take the lead in attempting to change it and to promote legislation that will permit people in genuine need to receive adequate and constructive public assistance.

## National Conference of Catholic Charities

We are deeply in debt to St. Vincent de Paul also for the contribution made by his spiritual sons in the Society of St. Vincent de Paul, established in the United States in 1845, twelve years after it was initiated in Paris by Frederick Ozanam. In addition to their contribution of personal service to the poor, the Vincentians are important as the earliest American Catholic group to coordinate Catholic charitable effort with comparable efforts provided by the Charity Organization Society, the parent organization of American

social work. Finally, it was largely through their efforts that the National Conference of Catholic Charities came into being in 1910, following two national meetings in which the Vincentians had brought together many Catholic Charities leaders throughout the United States.

The National Conference has attempted to overcome the isolation that has so often characterized Catholic charitable effort. It has promoted the exchange of experiences and ideas, encouraged training for agency and institutional staffs, fostered good standards of care and service, and, while stressing traditional Christian values, has helped keep Catholic Charities abreast of the best in current social work practice. It has given some assurance that Catholic programs of service would be intelligently conceived and executed with skill and discipline, so that good intentions and high motivations would result in constructive help. It has reminded us that not only is hell paved with good intentions, but the history of charity, too, is cluttered with victims "helped" with good intentions but inadequate and stupid means. Most of us, I am sure, have shuddered as we read old agency records and have prayed fervently to God, as we have worked with victims of past "charity," that we would not be guilty of damaging our clients, giving them a stone when they sought bread.

In the long run, perhaps the most important consequence of the National Conference of Catholic Charities is the stimulation it has provided for the establishment of Diocesan Catholic Charities programs. Catholic theory and practice always emphasized the grave obligation of the Bishop to care for the poor and needy in his Diocese. Without an organized Diocesan Charities program, it is virtually impossible for the Bishop to fulfill his responsibility. Through a Diocesan program, various charitable endeavors of the Diocese can be coordinated and financed as a unified and harmonious whole. Costly duplications can be eliminated and gaps and shortcomings remedied. Skilled lay and religious staff can be recruited to supplement efforts of volunteers, provide consultation for institutions and charitable programs, provide service to the Catholic parishes which have a responsibility for meeting the needs of their own people (Canon 487), and give direct service to clients who can use it.

Finally, without a National Conference, Catholic Charities has no effective national voice, no means of being represented before the government or other national organizations, no way of offering consultation or testimony on federal legislative proposals or programs. We have to make people aware of the social problems that result in

so many individuals seeking our help: the broken families, mental illness, alcoholism, illegitimacy, neglect of children, economic dislocation, low wages, slums, substandard housing, old age dependency, and others. In the words of Monsignor O'Grady: "The institutions of a democracy can be changed only by the people. How can people bring about the changes that public interest demands if they are not informed in regard to the limitations of present institutions?" (O'Grady, *Catholic Charities in the United States*, page 449).

Recent Popes speak in similar terms and warn against the danger that charity become merely a palliative for injustice. Pope Pius XI said that "charity cannot take the place of justice unfairly withheld" (*Quadragesimo Anno*, 138) and "doles given out of pity will not exempt a man from his obligations of justice" (*Divini Redemptoris*, 69).

Pope Pius XII is most emphatic: "If it is to be truly authentic, charity must always take account of the institution of justice and must never be content with offering palliatives for the disorders and insufficiencies of an unjust state of affairs" (A.A.S. 44, page 621). And again: "Charity can be a partial remedy for many injustices in the social order, but that would not be sufficient. It is necessary primarily to assert and impose justice and see that it is put into practice" (A.A.S. 43, page 518).

There is no primacy of charity without justice. Catholic Charities is not true to its mission unless it is involved in social action and the formulation of public social policy. This applies not only to the priest directors, but also to lay boards, lay and religious administrators, practitioners and volunteers.

We cannot stand silent when neo-pagans humiliate and starve the needy in Newburgh and attempt to brand most welfare recipients as chislers. We cannot but protest when the Delaware state police have indiscriminate access to assistance case records to discredit the public welfare program. We cannot accept the facile solution to the problem of illegitimacy adopted in Virginia which, at times, requires a woman to be sterilized to receive public assistance for herself and her children. (It's amazing how widespread the belief in virgin birth has become. Apparently, none of the illegitimate children have fathers. No one seems concerned about them.)

Throughout the country, there seems to be a concerted drive against the poor and the socially disadvantaged. Apparently, allied with Radicals of the Right, opponents, not only of public welfare but of voluntary efforts to aid people who need help, present a specious case: "Charity creates dependency. There's something wrong with people who won't work and take care of themselves. All relievers are chislers." And so on.

Such critics have little understanding of the complex society in which we live, and no understanding of the primacy of charity as taught and practiced by Christ and demanded of all true Christians. Truly, Catholic Charities will have a formidable task in getting through to them. And some of them are our "best" parishioners.

In its history, Catholic Charities has passed through many transitions. It may well be undergoing another as it attempts both to serve the needs of individuals and to cope with the complexities of the modern world which contribute to the difficulties people have.

Fortunately, as we face the challenge of change, we do so from a position of strength — with the background of almost twenty centuries of human service and a knowledge and appreciation of the human person given us by Christ himself, who lives, hopefully, in us and in those we serve.

# Chrystie Street

(Continued from page 1)

of His Memorial, the Eucharist. With the wealthy trappings taken away, the Word in its bareness pierces the soul." He continues, "Because we have been tardy listeners to the Word, the enemy has seized the cause of the down-trodden and receives credit for his leadership—wrongly perhaps—by those who hunger for bread as well as for justice. Christmas can either be soporific, lulling us in idyllic complacency and complete religious egocentrism, or it can speak the 'Thunder-Word' of Bethlehem in its stark reality. Looking into the eyes of the Infant, we meet the direct gaze of all the poor, of those in own slums and in the depressed areas of the world who hunger after justice."

## Latest News

Dorothy Day returned from Cuba, Mexico and the West, where she spoke frequently. With a little rest, she went right ahead with talks at Community Church and here at the Catholic Worker. Talking or writing on Cuba or Castro these days is a touchy subject—so it was good to get the observation of one who is not connected with the scandal sheets, the Hearst press or the conservative papers. There are always, but it seems very hard for us to realize it, at least two sides to every story—and who would deny that almost all our people are getting only one side of this bitter tale at this time?

Many from the House have been

hospitalized recently. Jim Goslin, Al O'Connell, Jim Korell to Central Islip; John Buell to Manhattan State; Charlie Bazzinetti and George Reims to Bellevue; George Johnson to Manhattan; Tom Cornell to St. Vincent—to name a few. Hattie Crafts, who had been with the C.W. for many years passed away and was buried up in New Hampshire. Tom, before his operation, and Charlie Butterworth talked to 130 high-school students in Brooklyn at Xavierian High School. Tbm spoke on the peace movement and Charlie on poverty and personalism. Tom also burned his draft card before NBC-TV cameras and was interviewed by NBC. About 25 draft cards were burned at the climax of the 2nd World-Wide General Strike for peace at Washington Square.

## Thanksgiving

Our Holiday was made more pleasant by the announcement the previous day at City Hall that again the decision on the Broome St. Expressway was postponed. We feel any postponement gives us more time to protest and to finally beat this thing. We were happy too that we were able to give a good dinner to about 175 men at noon on Thanksgiving and then to have two turkeys for our family of 80 that evening. We have Dave Rurhalter and Al Learnard to thank for the turkeys without which we could never feel the Holiday was complete.

# Peter Maurin Farm

(Continued from page 1)

prayers, don't you? Say them." Miss Day said she thought to herself, what sound and solid advice, you know the words, you say them, you are making an act of the will.

## Thanksgiving

Thanksgiving Day at the farm was quiet and peaceful. Andy Spillane, Dick, Lucille and I went to 9 o'clock Mass, and when we came back, we were glad to see Beth Rogers and Frances Bittner already here. Richie Temple, Mike Domanski, and Beverly and the three children joined us for the day. Later in the afternoon, Hans and John Filliger were happily surprised by a short visit from Jack Thornton from Springboro, Pennsylvania. Teresa Becker from Connecticut spent the night with us, and Ernest Lundgrin came up from Cape May, New Jersey to stay for the holidays. Hans cooked a delicious meal and Classie Mae made ten pumpkin pies which were quickly eaten. I think Ed Forand was given the pumpkins at the market and sent them to us from Chrystie Street. For the second year in a row, we were grateful to receive two large packages of food, one from Msgr. Edward J. Dolan, and the other from Mr. William Boyle, our neighbor on the island. Each package included varied foods, fruits, and good-sized turkeys. I remember Mr. Boyle first coming to the farm a year ago, bringing an enormous package for which he had shopped himself. He said then that he had recently lost he still thought of us. Msgr. Dolan's wife after forty-years of marriage; yet in spite of his own sorrow, is our fatherly parish pastor, and he gave us one of the packages prepared for needy families by the girls in the sodality at nearby St. Lewis Academy.

We all had much to be grateful for, especially Lucille Holman. She was baptized on October 20th by Father Riordan in St. Thomas Church, Stanley and Janet Burwash were her godparents. Deane Mowrer mentioned in her October article on the farm that Lucy's sister, Classie Mae, had been baptized October 6th. Before we say the Rosary at night, Stanley always mentions Deane by name, to be especially remembered in our prayers, while she is at Father Carroll's school for the blind in Massachusetts.

There have been a number of visitors these past weeks. Pat Stubbs spent a few days with us, while on vacation from Mt. Holyoke College. Everybody enjoyed her visit, and she delighted us by bringing her guitar and singing folk-songs in her beautifully clear voice. Ed Okstel and Fred Hynes spent an afternoon with us before returning to classes at the University of Illinois. It made the holiday weekend even nicer to have Juliana Delkus and her young son Vincent back again for a few days. In her warm, gentle manner, Juliana helped out in all ways. Charles and Sandi Laughlin, Jr. visited the farm for a few hours. They were married last September and are travelling on small motor scooters on an extended honeymoon, which has taken them from San Francisco to Boston. Charles is a philosophy student and Sandi a schoolteacher. Both are pacifists and folk-singers. They told about their good visit with Ammon Hennecey in Salt Lake City. Frank and Harriet Carolan and their three children from Cranford, New Jersey, have visited several times, bringing old doors and storm windows, which Hans manages to repair and utilize for good use somewhere on the farm or at the beach bungalows. Joan and Frank Oakes, Mrs. Rose Bolger, Tom and Mary Callanan, and Pauline Balint have been among the many visitors bringing us clothing.

There were six birthdays in the family during the month of November. Tom Cain, Silm, Miss Day, Molly, Leonard, and little David who was one-year old. Martin Wolf is still with us and how helpful and cheerful he has been, and recently Jim Canovan came out from Chrystie Street for a few days rest. One look at the chapel, and you know that Andy Spillane, our seaman, is here between voyages. With Andy, cleaning the chapel is truly a labor of love.

Father Mailloux of the Marist Fathers still says Mass in our chapel every two weeks, and stays for breakfast and a warm visit with the community; and our parish curate, Father Thomas Riordan, who is so good to us, had Benediction for us, one Sunday afternoon.

The lovely season of Advent is here. May Our Lady of the Way pray for each and every one of us.

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