

CATHOLIC WORKER



Vol. XVIII No. 1

July-August 1951

Subscriptions
25c Per Year

Price 1c

On Pilgrimage A REPLY TO THREE CRITICS

By DOROTHY DAY

By ROBERT LUDLOW

Since the last issue of the Catholic Worker went to press, I have been on the Peter Maurin Farm, a long period of quiet, I was going to say, but as I listen to Becky, Sue, Eric and Jimmy rampaging around and raising the roof with their shouts, I cannot say much for the quiet. Nickie is asleep in his crib at the other end of the house, otherwise he would join the clamor and he can make the most noise of all. Mary Elizabeth is only six days old but she can certainly add to the chorus if she feels like it. This latest Hennessey was born last Sunday at the Peter Maurin farm, Pleasant Plains, Staten Island, at four thirty in the morning. (I start reporting the noise rather than the baby because I have to work through the obstacle of the noise in order to get the great news on paper.) O great, o beautiful, o glorious event, the birth of a baby!

We had been waiting, it seemed to us all, for a very long time. My daughter had expected the little one around the first of July, the doctor around the twentieth of June. But she waited until July 23, the feast of St. Mary Magdalene. My son-in-law is working for Sheed and Ward, the Catholic publishers, commuting every day and while they wait occupancy of their new home which is a mile away from here, mother, father and five children are staying with us. They occupy the end of the house Fr. Cordes lived in until he went for treatment at St. Mary's hospital in Brooklyn. (Now he is much better and visiting at Maryfarm, Newburgh).

There is a houseful of people here, usually we sit down fifteen to the table, but still, typical grandmother that I am, I felt my presence to be indispensable, so I have been staying close to home, watching after the children, getting in a bit of writing and very little reading. I had missed three Friday night meetings but last Saturday

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Life at Hard Labor

By AMMON A. HENNACY

"It's good to have you around; you give one confidence in life," said the Old Pioneer when he saw me come home from work and gather my cap full of peas from our garden and a bowl of mulberries for breakfast from the huge tree by the lateral. "You live off the land like an Indian," he added. I replied that I never bought any canned goods, although at times my fare might seem monotonous to the glutton who thought only of a variety and out of season vegetables. After the peas came fine red potatoes. Now there is corn, regular sweet corn, Hopi and pop. Okra, a little of which goes a long way, and always onions and carrots. The chard is wilting in this hot weather after being on hand since last November. We have never had a real success with tomatoes. I have given them too much water, and in rows which were too narrow, so they rotted. Also there was not enough shade, and many were scorched by the sun. Corn was planted for shade nearby. This year we surrounded some of the tomato vines with stakes and a small mesh wire, and these plants seem to be doing the best. Bell and chill peppers are

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Joseph Brieg, who writes a column printed in some diocesan papers, attacks pacifism, stating that those who reject all wars do so because they think with horror rather than reason. Julian Pleasants, in the *Catholic Worker*, contends that our position on war should follow more the traditional Thomistic approach. E. I. Watkin, in a letter to the C. W., expresses a dislike of our "lack of proportion." I would like to comment on each of these.



"This day the spotless Virgin, who was defiled with no earthly sensuality, but trained to the thoughts of heaven, returned not to dust; but, being herself a living heaven, took her place in the heavenly mansions. For from her the true life had flowed for all men, and how should she taste death? But she yielded to the law laid down by him whom she had brought forth; and as a daughter of the old Adam, she underwent the old sentence (which even her Son, who is life itself, had not refused); but, as the Mother of the living God, she was worthily taken up to Himself!" From the Breviary.

I am in agreement with Julian Pleasants on the necessity of making out a case against war based on natural morality. I disagree with the assumption that this would preclude pacifism. For our comprehension of natural morality develops as we learn more of the nature of man on which it is based. And as it is seen that non-violent procedure is more in accord with man's nature, since it is more reasonable than violent procedure, so do we see that pacifism can be based on considerations of reason and therefore have a foundation in natural morality as well as in the supernatural morality which confirms it. Our own ethical system should take into account the findings of modern psychology and the development of ethical consciousness which could not have been taken into account in St. Thomas' day. Consequently it is in no spirit of irreverence that I state that St. Thomas did not exhaust the subject of the morality of war and, in fact, presented little on the subject other than the natural ethics of Aristotle.

Mr. Brieg

I am in agreement with Julian Pleasants, however, on the statement that, even from the standpoint of traditional Thomistic ethics, modern war cannot be justified. And here I am in disagreement with Mr. Brieg. For Mr. Brieg contends that there is no essential difference in a war conducted with bows and arrows (or was it slingshots?) and modern atomic war. In a sense he is correct. In that a war of bows and arrows could trespass Thomistic ethics by being unjustly conducted and by slaying the in-

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Refusal to Participate in Actual War

(From *Can a Christian be a Conscientious Objector*, by Pierre Lorson, S.J., published under the imprimatur of the Vicar General of Paris, 1950.)

... Briefly, we have considered all the objections against modern war and have declared that the refusal to participate is legitimate if this war is one of aggression. The

qualifications of the Holy Father and Monsignor Ottaviani on the immorality of aggressive war are plainly applicable in this case. . . . For these reasons we say: if anyone today wishes to wage a war against Russian bolshevism under the pretext of a crusade, or against American capitalism in the name of freedom for the worker and social justice, Christians must take care. They must not be taken in by propaganda, by what we call a welter of fear. They must not be hypnotized by high sounding words or brilliant orators. In your conscience say: aggressive war is illegitimate, and become, without exception, conscientious objectors.

... But some will say: what if we make a preventive war, a war against an enemy who is on the point of attacking us without just cause; who will soon make aggressive war, which we condemn; who will win precisely because he fights a war of aggression, which gives such a tremendous advantage, and immediate results, in the war of today with its atomic bomb; who can momentarily make war and paralyze all the centers of the nation. Therefore, when one is sure of the goodness of his cause and of the future attack, can't he act as if it had already taken place and begin a preventive war?

Hitler could have made the same case out for his attack on Russia. At all times the Russian troops were ready for action. It was always possible, but never certain. Can it be sure? We hold that a preventive war is not legitimate

and that an individual has no right to participate in it. Why?

Because it is impossible to know of the impending attack with any certitude. One important factor in this so-called imminent war—for example the death of the chief of state—can change all the conditions and make the war impossible. But you then must bear the sole

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Maryfarm

By HELEN ADLER

After ten or more active weeks of receiving visitors, retreatants and the poor "The ambassadors of God," and welcoming many new members to the commune, we pause to try to answer the question that old friends of the movement and new workers keep asking us "What is Maryfarm." How does it practically apply Peter Maurin's vision? Looking out of a small window and peering through the green leaves of the apple tree over the stretches of pink clover hay and cornfields as high as Joanna Hughes head, and gazing lovingly at the large garden of tomatoes, beans, beets carrots cucumbers and cabbages planted by John Fillenger with the invaluable assistance of John Clark, John Murray and many of the visitors, my heart fills with gratitude and love for the Creator of this world of mellowness and peace and fruitfulness; and of gratitude too for the founders of

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I Believe

By CHESTER ZAJAC

Modern man, in America, is the peculiar resultant of two devastating forces: atheism and excessive capitalism. The atheistic element contributes to his make-up the "resentfulness which is felt for God," so much so, that man is getting rid of God, consciously or unconsciously, in all his walks of life. But why? Why should man resent his dependence upon God the Creator? Well, to his way of thinking, he wants to regain possession of the human greatness which, it seems to him, is being unwarrantably withheld by the Creator.

The horrifying thing about this element as Henri De Lubac, S.J., pointed in "The Drama of Atheist Humanism" is that "contemporary atheism is increasingly positive, organic, conclusive" bearing forcefully upon modern man. On the other hand, the capitalistic element contributes the "capitalistic spirit" which when viewed properly is inseparably bound up with wealth: the means, the uses, the

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Chrystie Street

By TOM SULLIVAN

At this writing we are celebrating the first year in our house on Chrystie Street. Perhaps celebrating is not the precise word, since the anniversary went unnoticed by practically everyone here.

Maybe it would be just as well to ignore it in this column; however, I do think it a wholesome practice to mark some kind of milestones in one's life.

On such occasions as these you are always attempting the impossible—measuring what has been accomplished over a period of time.

I think it pointless to list the number of items of food, clothing, lodging, literature and people we have assisted during the past year. Suffice to state that we did what we could in the way of feeding, clothing and lodging those who came to us for help. No doubt that we haven't been as efficient as we should be, but then this type of apostolate doesn't attract very efficient people, and it is frequently a case of the blind leading the blind.

During this summer we sang and attended Masses for the repose of the souls of our three former co-

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CATHOLIC WORKER

Published Monthly September to June, Bi-monthly July-August
(Member of Catholic Press Association)
ORGAN OF THE CATHOLIC WORKER MOVEMENT
PETER MAURIN, Founder

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

Subscription, United States, 25c Yearly Canada and Foreign, 30c Yearly
Subscription rate of one cent per copy plus postage applies to bundles of one
hundred or more copies each month for one year to be directed to one address

Reentered as second class matter August 10, 1939, at the Post Office
of New York, N. Y., Under the Act of March 3, 1879

Our Political Amoralty

Even expediency becomes expedient at times. The recent news of the dissatisfaction of the Spanish army (rumors of revolt in the Fall) must come as a distinct shock to the American generals whose only aim in allying with Franco is, by the admission of President Truman, military strategy. In Korea, the nationalist sentiments of Syngman Rhee sound strangely tragic at a time when the entire world holds its breath in the hope of peace. And the continued refusal of Marshal Tito to allow anything resembling freedom of religion must embarrass those war parties which join with him to secure freedom of religion. Maritain has said that political amorality is usually the most practical path for a short length of time—but that enduring good can only come of a truly moral rationalization of political life. Perhaps those who rail at this "idealism" will listen more carefully now.

THE RIGHT TO DIFFER

JUSTICES DOUGLAS AND BLACK DISSENT ON THE
CONVICTION OF THE 11 COMMUNISTS

The Right to Differ from the Majority View
Insures the Continuance of Democracy

Mr. Justice Douglas: If this were a case where those who claimed protection under the First Amendment were teaching the techniques of sabotage, the assassination of the President, the filching of documents from public files, the planting of bombs, the art of street warfare, and the like, I would have no doubts. The freedom to speak is not absolute; the teaching of methods of terror and other seditious conduct should be beyond the pale along with obscenity and immorality. This case was argued as if those were the facts. The argument imported much seditious conduct into the record. That is easy and it has popular appeal, for the activities of Communists in plotting and scheming against the free world are common knowledge. But the fact is that no such evidence was introduced at the trial. There is a statute which makes a seditious conspiracy unlawful. Petitioners, however, were not charged with a "conspiracy to overthrow" the Government. They were charged with a conspiracy to form a party and groups and assemblies of people who teach and advocate the overthrow of our Government by force or violence and with a conspiracy to advocate and teach its overthrow by force and violence. It may well be that indoctrination in the techniques of terror to destroy the Government would be indictable under either statute. But the teaching which is condemned here is of a different character.

So far as the present record is concerned, what petitioners did was to organize people to teach and themselves teach the Marxist-Leninist doctrine contained chiefly in four books: Foundations of Leninism by Stalin (1924); The Communist Manifesto by Marx and Engels (1848); State and Revolution by Lenin (1917); History of the Communist Party of the Soviet Union (B) (1939).

Those books are to Soviet Communism what Mein Kampf was to Nazism. If they are understood, the ugliness of Communism is revealed, its deceit and cunning are exposed, the nature of its activities becomes apparent, and the chances of its success less likely. That is not, of course, the reason why petitioners chose these books for their classrooms. They are fervent Communists to whom these volumes are gospel. They preached the creed with the hope that some day it would be acted upon.

The opinion of the Court does not outlaw these texts nor condemn them to the fire, as the Communists do literature offensive to their creed. But if the books themselves are not outlawed, if they can lawfully remain on library shelves, by what reasoning does their use in a classroom become a crime? It would not be a crime under the Act to introduce these books to a class, though that would be teaching what the creed of violent overthrow of the government is. The Act, as construed, requires the element of intent—that those who teach the creed believe in it. The crime then depends not on what is taught but on who the teacher is. That is to make freedom of speech turn not on what is said, but on the intent with which it is said. Once we start down that road we enter territory dangerous to the liberties of every citizen.

Mr. Justice Black: Here again, as in Breard v. Alexandria, decided this day, my basic disagreement with the Court is not as to how we should explain or reconcile what was said in prior decisions but springs from a fundamental difference in constitutional approach. Consequently, it would serve no useful purpose to state my position at length.

At the outset I want to emphasize what the crime involved in this case is, and what it is not. These petitioners were not charged with an attempt to overthrow the Government: They were not charged with non-verbal acts of any kind designed to overthrow the Government. They were not even charged with saying anything or writing anything designed to overthrow the Government. The charge was that they agreed to assemble and to talk and publish certain ideas at a later date: The indictment is that they conspired to organize the Communist Party and to use speech or newspapers and other publications in the future to teach and advocate the forcible overthrow of the Government. No matter how it is worded, this is a virulent form of prior censorship of speech and press, which I believe the First Amendment forbids. I would hold Par. 3 of the Smith Act authorizing this prior restraint unconstitutional on its face and as applied.

But let us assume, contrary to all constitutional ideas of fair criminal procedure, that petitioners although not indicted for the crime of

actual advocacy, may be punished for it. Even on this radical assumption, the only way to affirm these convictions, as the dissent of Mr. Justice Douglas shows, is to qualify drastically or wholly repudiate the established "clear and present danger" rule. This the Court does in a way which greatly restricts the protections afforded by the First Amendment. The opinions for affirmance show that the chief reason for jettisoning the rule is the expressed fear that advocacy of Communist doctrine endangers the safety of the Republic. Undoubtedly, a government policy of unfettered communication of ideas does entail dangers. To the Founders of the Nation, however, the benefits derived from free expression were worth the risk. They embodied this philosophy in the First Amendment's command that Congress "shall make no law abridging . . . the freedom of speech, or of the press . . ." I have always believed that the First Amendment is the keystone of our Government, that the freedom it guarantees provide the best insurance against destruction of all freedom. At least as to speech in the realm of public matters, I believe that the "clear and present danger" test does not "mark the furthestmost constitutional boundaries of protected expression" but does "no more than recognize a minimum compulsion of the Bill of Rights." *Bridges v. California*, 314, U.S. 252,263.

So long as this court exercises the power of judicial review of legislation, I cannot agree that the First Amendment permits us to sustain laws suppressing freedom of speech and press on the basis of Congress' or our own notions of mere "reasonableness." Such a doctrine waters down the First Amendment so that it amounts to little more than an admonition to Congress. The Amendment as so construed is not likely to protect any but those "safe" or orthodox views which rarely need its protection. I must also express my objection to the holding because, as Mr. Justice Douglas' dissent shows, it sanctions the determination of a crucial issue of fact by the judge rather than by the jury. Nor can I let this opportunity pass without expressing my objection to the severely limited grant of certiorari in this case which precluded consideration here of at least two other reasons for reversing these convictions: (1) the record shows a discriminatory selection of the jury panel which prevented trial before a representative cross-section of the community; (2) the record shows that one member of the trial jury was violently hostile to petitioners before and during the trial.

Public opinion being what it now is, few will protest the conviction of the Communist petitioners. There is hope, however, that in calmer times, when present pressures, passions and fears subside, this or some later Court will Restore the First Amendment liberties to the high preferred place where they belong in a free society.

On Pilgrimage

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Charlie McCormick who usually drives the whole wheat bread which we bake here into New York for the breadline, was at Maryfarm on retreat, so I undertook to drive in. The entire trip back and forth should not take more than four hours, so warning Tamar not to have her baby until I got back I set out.

It was good to get into Chrystie street where a little birthday party was in progress for Anabelle Lunn who has charge of the clothes room. We all sat in the back yard and listened to records and had lemonade and home made cake which Jane O'Donnell had just pulled out of the oven.

I stayed just long enough to greet the family at St. Joseph's house and then set out again. At the last moment Michael Kovalak jumped into the car, and at the intersection of Chrystie and Stanton we ran into (almost literally) Jean Duncan who decided to come down to see how her flower garden is progressing. With Jean sleeping in the back seat and Michael discoursing on Scriptural, speculative, moral, pastoral and ascetical theology (I didn't know there were so many kinds) and me thinking of Tamar, we crossed the ferry and drove along deserted Hylan Boulevard with the fresh smell of the sea and the dry smell of the fields in our nostrils, refreshing after the hot blasts that come back at you from the city pavements. We got home at eleven p.m. and found the house silent. It is beautiful how late it is at ten in the country when city life is in its manic stage on a Saturday night.

I slipped into the narrow shelf of a bed that I set up beside Eric's to keep Tamar from getting up in the night as a mother always does (Sue and Becky sleep in a double decker) and slept like a log. At five I was awakened by Mary shaking me—"Wake up, the baby is here, arrived ten minutes ago and the doctor wants you to bathe and dress it! I didn't know it myself until I came downstairs to put the oatmeal on." (Mary is the first up every morning.)

"With humility and discretion, with love and delight," St. Bonaventure's description of how we are to perform all our actions for the glory of God,—these words leapt into my mind as I looked at mother and daughter lying happy side by side on the big bed.

Life and death, two tremendous

and holy events; on some occasion accompanied by grief and terror and on others by peace and joy! Gigantic forces moving mysteriously, faking possession of one. It is with great thankfulness and joy that I report these events, knowing that our readers too, so many of them with families, with similar problems as our own, with similar lives, will rejoice with us. If I do not report on Tamar and David and their family, readers write in to inquire, so this is a letter bringing the news up to date as to what is happening to the Hennessys.

How hard it is to write when life moves so swiftly. I am jealous of the time I must sit with paper and pen and I wander around the beach and fields with correspondence, under my arm, the manuscript of the book, and with the beginnings of other articles I should be writing, which are part of the work, and I try to get something done besides take care of children.

But as Peter Maurin used to tell us, art, culture, writing, song, everything is an overflow of work, a flowering of work. The work comes first, the bread baking, cleaning, cooking, dish washing, clothes washing, and out of all these things, out of this stuff of life such as jobs, houses, meals, children and prayers, comes the writing, drawing, music, all of which colors it, glorifies it, makes it fuller and richer with gratitude to our Creator.

It is just after lunch; we have just finished the rosary. Beckie and Susie kneel for a while and sit for a while, and Sue eventually ends up by saying the beads with her dusty little feet, winding them in and out between her toes. Eric swings them rhythmically back and forth, keeping an attitude of prayer even though his lips never move. Next door Tamar is nursing the baby and David is pouring over his books—he has shelves of Cobbett and Gill, Belloc and Chesterton, and other distributist literature which tempts me every time I go into the room.

Now, Rita is out in the garden, and with the help of the children will pull weeds for a couple of hours. It is the time of summer when everyone deserts the garden. Albert picks berries every day, and brings in bushel baskets of string beans. Some people are pickers and in their enthusiasm do nothing else.

If anyone wishes to come and

help us, the big project right now is the chapel in the barn. We have been given enough sheet rock to insulate the entire barn; the roof has been repaired from the disaster of last fall's hurricane; and the bill for lumber has not been paid yet, and Hans Tunnesen has done a tremendous work most of the time without help. He has put in three big storm windows, making the frames himself, and now the barn is full of light and air. He has had a day's help here and there with the sheet rock—Michael, Jim Hunt, Ed Foerster and Pat Scupein, who has been baking all the bread. But now Pat, who came to us from the Trappists; is going to school on his GI bill, having worked for God for the past three months. Bill McAndrews is taking his place. It is a heavy job baking a hundred loaves a day with no machinery but one's hands to knead it and the oven to bake it. As Msgr. Ligutti pointed out, with the coming of the great machines there is no longer available the household machine. I keep hearing of kneading machines or mixing machines for bread, like the old-fashioned ice cream freezer, but I cannot put my hands on one. If any New England friends have one, or half a dozen, let us know.

There is not much other news of the Peter Maurin Farm these days. While the retreats and discussions are going on at Newburgh, we are not planning any down here. We wait for our chapel to be finished. There has been a Saturday picnic group from Jersey City, and another one planned for August 11. A high school group from Brooklyn, sponsored by Monica House, will visit us on August 4 and help with weeding and bread baking. Some days we have a succession of visitors, yesterday Mike Gunn and two craftsmen friends, and then there is a spell when we are quiet, as quiet as a family of twelve people besides five children can be.

Yesterday I received a call about a young couple with twins seven months old who had been evicted from a hotel room, their only available housing. The reader who called asked if we could take them in. I told her if she and her friends could keep them going for another month we would have room for them here. Which brings me to a financial problem, which weighs on me heavily now that this month means a second payment on the mortgage and interest, and in October there are \$250 taxes due.

With the housing shortage, we would be able to rent the side of the house which the Hennessys are occupying now while they wait to get into their house. Their two tenants in turn are trying to find a reasonable rent. If we rented the rooms, with heat and hot water and separate bath, we could get enough to pay our installment on the mortgage almost. This would be one way of paying off the mortgage, the reasonable way. And yet there are these calls made on us over and over again. There are these families in the municipal lodging house who are badly in need of vacation for the mothers and children. If we work on faith, as, of course, we have been doing for so many years, we would trust to our Lord and St. Joseph to touch the hearts of our friends and readers to provide the payments when they fall due. And while we live on such charity, give our time to the sick and destitute, cooking for, cleaning after and living with these least of God's creatures, thus contributing our share to match the money that others give.

"Moved by the spirit of charity, the Apostolic See has protected the people (of Israel) against unjust persecutions, and since it condemns all jealousy and strife among peoples, it accordingly condemns with all its might the hatred directed against a people which was once chosen by God, that particular hatred indeed which today commonly goes by the name of anti-semitism." Decree of the Holy Office of March 25, 1928.

Community in Action

By HECTOR BLACK

My first impression of Israel upon landing in the port of Haifa was that of a land of feverish activity; the same feverish activity which was so familiar to me in American cities. And this impression remained with me during my few days in Tel Aviv—even Jerusalem had some of it. People shoving one another, people in a hurry, people thoughtless; it was all too reminiscent of America.

I was soon out in the country which I gradually discovered was in almost everything strikingly different from the cities. Perhaps the underlying feeling of community in the countryside where there is practically no private farming, all being to some degree communally organized, is so basically different from the atomistic existence of the cities that the other attitude differences spring from it.

The type of cooperative communities existing in Israel range from a "moshav" where a group of people, each with some private capital, own their homes together with their land, and where the farming and marketing is done cooperatively, to the Marxist "kibbutz" where everything is owned by the community and the individual theoretically has no personal property. (Other types of kibbutz allow some private property.) Similarly family life is normal in the moshav and passes through various modifications until, in the Marxist kibbutz, the children are raised by the community. In this latter form of social organization there is genuine affection between parents and children—they see one another for two and a half hours every night and all day Saturday. (Which is not much less than in many of our city families if both parents work.) However there are differences, for the community norms are taught and loyalty is to the community which in a sense becomes a large family unit, rather than to any individual therein.

I came to Israel without knowing anyone there but through friends made on the ship and in the country, I was introduced to several kibbutzim and one moshav. Five of the seven weeks spent in Israel were lived on the communal farms; first three weeks on one to study the organization by participating in life there as fully as possible, and then wandering on to others to make comparisons.

As the bus carried me out into the countryside and we stopped at the settlements away from the big port towns, the feeling of pioneering, of living in an atmosphere such as we must once have had as we settled new land, was everywhere apparent. Young people in blue jeans walking with confident, carefree gait, singing and laughing—the enthusiasm was contagious and it was not long after reaching my kibbutz in the north of Galilee that I felt a part of this new land and this new social order. Here were young people from all over the world: Russia, China, England, Egypt, South Africa, America, Tunis . . . many had left comfortable homes where they had their own cars, to face the challenge of building a new society in the hostile land of their forefathers. The work was hard for their soft city hands—nine hours in the fields under a broiling sun for six days a week or the early and long hours of the shepherds. It was hard to sweat all day and come home to the dining hall and eat the same food as someone who had gone for a walk during the morning instead of working, and to sleep in the same quarters as they. And it was hard sometimes to adjust to the mores and norms of some Southern people who did not feel Zionism so intensely or take work quite so seriously. These were points of friction which only the overall unity of life and purpose could overcome. Everyone received the same kind of rooms and the same clothing from the community. Private property was allowed in this kibbutz so that one could furnish his room well and have books, wine, candy and nice clothes. From a religious and practical point of view I feel

that the elimination of private property as I experienced it later on a Marxist kibbutz (where I spent twelve days) is better. It is the holiness of things held in community.

There was no religion as such on the kibbutzim. A very sincere concern for the welfare of their working brothers in the world and a revival of all the agricultural festivals which their ancestors celebrated in this land are two factors which I believe will gradually become more recognizable as religion. I shall never forget celebrating Passover with them. It was a beautiful cool evening as we walked out to the fields to meet the community choir in their folk costume. The girls wore wreaths of wild flowers in their hair, colorfully embroidered peasant blouses and black skirts, and the men had cossack shirts with high embroid-

Communitarian Spirit

The magnificent work of St. Francis Xavier University at Antigonish is justly famed (and will, we hope, furnish the basis of a study on cooperatives in a future issue of the Catholic Worker). However, another interesting experiment has been reported in Le Front Ouvrier, a Canadian Catholic labor paper. The experience of the workers of Drummondville is a demonstration of the practical workings of the communitarian spirit. It is a path in Utopia.

"La Fraternelle" a consumer cooperative in Drummondville was begun in 1939. Its volume of business is now \$300,000 a year, \$113,000 returned to the society. 21 members began the store with a capital of \$320. The society now numbers 1728, and has a capital of \$138,000.

In 1936, the Jocists began in Drummondville. In 1939 they joined with the IOC (Catholic Worker's League) to found a Social Service Department. Thus far this group has been instrumental in the creation of:

A chalet for workers' vacations at \$12.00 a week.

A children's camp which handled 3465 campers last year.

An adoption service which resulted in the adoption of 25 children last year.

A marriage course which has given preparation to 211 couples out of a total marriage figure of 315—or 60%.

And aid-to-families service which helped 26 families during 1950. In addition, 1217 free meals were served, 476 nights rest given. Clothes were distributed to 59 persons, and other clothing given to families.

In 1943-5, a garden cooperative produced 488,175 pounds of potatoes.

A Housing Service. Incorporated in 1947, it built six houses that year, twenty-one the next year, the final total for 1947-50 being 110 houses. Financing is done through a society of three hundred members. More than 200 families have been given homes and plans call for the construction of 25 houses by the cooperative in 1951.

Drummondville is an example of the communitarian spirit in a limited area—this is not even a producer, or full, cooperative. However, it demonstrates the great possibilities, even in this limited venture. It is Catholic in inspiration and should provide a direction for those who want to know how, in actuality, they can oppose the capitalist system and work toward the creation of a new social order.

M. H.

Explanation

This is a study of some of the theory and practice of Utopia, of the possibility of community as the basis of a new social order. It places us under the burden of hope. Although this country has no mass political movement working in the direction of community, it shows that our problem is not politics. That we must begin now to create the society to which some future political action will give recognition.

ered collars. I thought of how the Israeli folk song embodies the vigor of the spirit of their people as we followed the singing choir out into a field of new wheat where, with choir still singing, four men cut the first of the grain. The girls bent over to gather it as it fell from the scythe blades and carried it to a small central pile. And then they began dancing around the pile of new wheat as the evening deepened and a new moon rose above Mt. Hermon. There was a feast (by the standards of the usual farm meals which were ample but simple waiting for us in the new cow barn completed for the occasion and the traditional reading of the book of Exodus at this time was modified to include subsequent movements of Hebrews including the present exodus from Europe to Israel.

One of the most interesting aspects of kibbutz life is the educational system. The majority of settlements have separation of parents from children as described above, beginning at the end of nursing. (Although some are now "experimenting" with parents and children living together.) This system was devised to free women to work alongside the men during the day. Children are given the best of care and the younger ones have motherly women to watch them during the day. "Work" begins with the five-year-olds who plant seeds and tend baby animals while living together in a small community. At the age of twelve the children move to the "high school" which is a small kibbutz within the main kibbutz. Children here maintain their own discipline, take care of their rooms and classrooms, work on their vegetable and animal farm and study. (In some schools children even have the responsibility of hiring and firing their teachers.) As soon as a child is physically and mentally able to do something, he is expected to do it. Competition in every form is removed. Children sit around the teacher as in a seminar, the teacher no higher than the students and no child in front of another because he is better behaved or more intelligent. There are no grades, no examinations, no promotions. Subjects are studied as "Projects"—thus water will be studied in terms of Chemistry, Physics, Biology, and History. The children have as wide a range for self-expression as possible with gardening, animal husbandry, handicrafts, academic studies, or the arts (almost every child plays some instrument) as their media, and they were sincerely proud of one another's accomplishments, not envious as our children generally are. Jazz has no attraction for them, they prefer folk and classical music.

The Bible (both the Old and New Testaments) is studied as a historical and not as a religious document. The communal organization of early Christianity was one phase of their instruction. As one student was showing me through his notebook filled with his own carefully drawn maps and illustrations (which seemed far better than our system of printing everything in a textbook and leaving nothing to the imagination) we came across a beautiful drawing he had made of Christ on the Cross.

Since the surrounding communities were unable to have their

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Co-Determination

By MICHAEL HARRINGTON

The German workers have traditionally been the most advanced social thinkers among the proletarian masses. Now, only six years after the overthrow of fascism in their country, they have brought forward "co-determination." Within it, there is great danger—and great hope that it might be the first mass beginning of a green revolution, of a non-violent movement toward a humanitarian society based on production for human dignity.

So far the plan is this. Plants in the coal, steel, iron and chemical industry with over a thousand workers will be operated on a principle of co-determination. The workers are to be considered fifty percent owners of their plant. Decisions will be made by an eleven man committee, five workers, five members of management, and a neutral chairman elected by the two groups. The competence of the committee is to extend to all areas of management: to profits technical matters, to social policy.

The necessary legislation has been supported by the German Federation of Labor (the DGB, five and a half million workers)

Paths in Utopia

Paths in Utopia, by Martin Buber, Macmillan, 1950. Reviewed by Michael Harrington.

To put it simply: anyone interested in a social order based on both political and economic freedom should read this book.

Martin Buber is Professor of Social Philosophy at the Hebrew University in Jerusalem. He uses the term Utopian, but he restores it, gives it a proper meaning. The visionary societies of history are a concrete image which arouse "the whole might of faith, ordain purpose and plan." Yet they call upon us, here and now to work with the means at hand in the creation of a new society. It was valuable for Johnathan Swift to make men nine inches and nine feet tall in Gulliver's Travels—the exaggeration emphasized the fact of their actual nature. It was valuable for Thomas Moore to indicate that Utopia should include lectures before breakfast, not as a matter of practical worth but as a vivid emphasis on the place of learning in community life. The result of action will always be an approximation—the policeless, stateless, coercionless society will probably never come into being. But this radical statement of principle clarifies the direction our efforts should take.

We begin now. Our philosophy is redemptive. Salvation depends on the individual Christian and his immediate choice, the future of society, heaven or hell, depends on the individual citizen and his immediate choice. We cannot, like Marx (and, tragically, like Lenin and Stalin), call for political revolution, a mere change in government or law. If revolution is to be successful, it must occur within society before a sudden moment of political upheaval gives it legal recognition.

The Kibbutz in the Holy Land was a reality before the State of Israel, the American labor union was a reality before the Wagner Act or the NRA. These revolutions succeeded. But in Russia, political means are called upon to achieve social revolution, terror to achieve freedom, centralism to wither the state away. The Stalinist seeks, not redemption through the free creation of a new form within society, but apocalypse, the mystic, single and inevitable moment when humanity emerges from a welter of contradiction and humanity "leaps out of the realm of necessity into the realm of freedom."

Thus Buber demands that the Utopian be hardheaded—more so than the Stalinist. He must realize that a society is a voluntary association of men around some natural function which binds them together. The state is society's organ for achieving through coercion and

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and by the more conservative Catholic Labor Movement (KAB, two hundred thousand workers). The DGB also includes many Catholics. According to Alfred Rosmer, French trade unionist, in Labor Action, the plan has the vocal support of the Church. The Archbishop of Cologne, Cardinal Frings, supported it in a pamphlet in the fall of 1949. And in Westphalia, a state governed by a coalition of socialists and Christian-Democrats, the principle of co-management has been written into the constitution. (Labor Action is the organ of the Independent Socialist League, a group which broke from the "orthodox" Trotskyists, the Socialist Worker Party. Although I disagree with the over-all Marxist orientation of the paper, it is probably the best, and most reliable, of the radical papers.)

The possibilities inherent in the plan are extremely important, it represents a genuine worker's movement which is willing to take the responsibility of management. It is based on a limited form of co-determination instituted after the war by the occupying authorities (Allied Law 27). However the unions recognized the implications of co-ownership and secured an expansion of the principle through strikes and strike threats. It creates the actual possibility of worker-ownership. Significantly, Rosmer reports that the unions are pushing the co-determination principle in the case of the railroads, a nationalized industry and in June, a resolution was passed by the DGB calling for the operation of the plan in the railroad industry. Even more revolutionary is the proposal of March, 1950, when the DGB published "Suggestions for a New Order in Industry," and called for the formation of economic committees in all enterprises employing more than 20 people.

Labor Action quotes the Monthly Journal of the Amalgamated Engineering Union in Britain which considers the possibility of co-determination in English industry. The Fabian Society is reported to be readying a pamphlet calling for direct worker election of one third of the directors of all public enterprises.

In other words, co-determination can be a step toward genuinely social ownership, real worker participation. In a country which is already in the process of nationalization, such as Britain, it can give a decentralist character to that operation. However it faces many dangers. There is always the possibility that workers on a board of directors will lose their proletarian purpose and become "managers" themselves (a phenomenon which the rank and file of American labor know well in their union leadership. But it also contains the possibility of community—and the fact that some German factories now take care of their sick and welfare problems through the factory unit is an indication of this hope. The support of the Church is important. It cannot be based on a literal reading of the social encyclicals, but it certainly follows their spirit, especially Quadregesimo Anno.

German workers are aware of the tremendous implications of this program. One of the express purposes of the plan is to introduce social ownership so that there can never be a capitalist war. So that industrialists can never again contribute the labor of the worker to his enslavement under fascism.

Whether co-determination will be a force against state-centralism, a force for community, remains to be seen. But here and now, it represents one of the most important Paths in Utopia.

"I Believe"

(Continued from page 1)

ends. Thus, modern man who is permeated with the capitalistic spirit regards wealth as the "best means" for the satisfaction of all his individualistic wants while totally disregarding the social aspect of wealth, thinking it to be a medievalistic concoction. Moreover, he "uses" wealth in order to obtain more wealth, in order to obtain more wealth, in order to obtain more wealth . . . Truly a vicious circle, but therein lies his heart's desire.

As to the ends, phhh! there is no supernatural end, only the natural which is his own sorrowful creation. One can summarize his attitude in the following axiom, "If you don't believe in God, then you don't believe in eternal punishment or reward. If you don't believe in punishment or reward, then you must secure your reward here upon earth."

One general conclusion that should follow this presentation is that the fusion of the two forces under one bodily roof varies in degrees and proportion according to individual man. But there is this further assertion to be made, that the fusion manifests itself very strongly in the attitudes of not only "professionals" but in the attitudes of the "average man" who is driven incessantly by the devastating forces unto destruction. What was once characteristic of the leaves on the tree is now characteristic of the roots as well. The cultural osmosis is complete.

After considering the forces which lead man unto destruction, we should consider the direct challenge which "Mother Church" presents to the world of unbelievers and money-hungry capitalists when she prayerfully reiterates the "Creed." Beginning with the first article, "I believe in God, not the cosmos or nature, but the personal God who created heaven and earth; all the combined voices of heaven, purgatory and earth pray triumphantly, without hesitation, without undue palpitation. Mother Church prays very assuredly as if poised to strike thunderously the many "isms" that destroy the souls of men. The combined voices sound as if a volley was discharged from the musket of a rifle into the atmosphere with a violent "I believe."

From the pregnant "Creed" burst forth other joyous acts of faith, hope and charity. The "I believe in Jesus Christ, true God, true man: His ignominious death, the triumphant Resurrection and the glorious Ascension." The "I believe in the Holy Ghost, the fire of Divine Love, the Sanctifier of human souls." The "I believe in Virgin Mary, the Mother of God most Holy." Truly, a brief glance will reveal that we have expressed our beliefs in the Triune God and the Mother of Jesus Christ, the second person of the Trinity.

Continuing with the "Creed," we further admit of One, Holy and Catholic Church, stressing the One and Holy which is oftentimes misconstrued and misrepresented; the mysterious Communion of Saints which many of us take too lightly without seeing the broad implications; the forgiveness of sins; the resurrection of the body and life everlasting which confutes the modernist who emphatically insists that there is no life hereafter, and who denies the immortality of the soul.

Many regard the "Creed" as a lifeless formulae which embodies acts of faith; rather more, we should view it as a manifestation of the Church's vitality throughout the centuries. "Mother Church" insists that the internal belief is the essential element; nevertheless, it becomes empty boasting if there are no outward manifestations of these beliefs.

While the duty of believing in the truths rests solely upon the individual, there are further obligations which must be discouraged as outward manifestations of these fine beliefs flowing naturally from the social nature of the Church.

With this thought in mind, I

have chosen to expand upon the article, "Communion of Saints," considering its importance in today's atmosphere of social unconcern. In our ignorance, we pay lip service when we pray this mysterious article, again, not realizing the tremendous significance of spiritual solidarity which is implied when fully understood. What an antidote against the numerous "isms" which beguile the world. Upon further consideration, we see that solidarity not only implies inter-relations with the Church, as to the participation in the same faith, same sacraments, same government, but also, a mutual exchange of examples, prayers, merits, and sanctifications. Faith, sacraments and government serve as an unpenetrable basis for Christian life—we, as laymen, are interested in the outward manifestations of our belief.

To recapture what has been said previously, solidarity implies mutual exchange of examples: the "refraining and doing" type. Familiarity in refraining is more prevalent among the American Catholics as will be illustrated by a sketchy list of don'ts. The "Don't steal," but if you are unfortunately thrust into the position, abscond with a million, thereby assuring yourself with bribe money. "Don't kill" outwardly, it will bring financial disaster and social disgrace, but a slow painful death in the "grease mill" is permissible under the fifth. "Don't prevaricate," but if that is the accepted practice amongst the unions and management, by all means engage in it lavishly. List the don'ts, this every Catholic will do adequately, and some will even add the slight modification which will absolve them from committing a grave sin.

What about the positive, the constructive side which is embodied in the Commandments, the Works of Mercy? Embodied—some think the positive aspect has been entombed and buried in the soil hundreds of years ago.

Surely, we will be able to recite the "Works of Mercy" from memory, giving the sequence and order but what specifically is being done to realize their fulfillment in the practical order? Many will excuse themselves from clothing and housing the naked and homeless for one obscure reason or another but neither will they contribute to directing social pressure for cooperative housing within their own community. Giving food to the never satiated garbage cans is perfectly justified, but never to a hungry mouth whose belly is groveling for food. Conversely, the family wage exists in text-books for the scholars to ponder over, to debate, to confute one another with endless hair splitting distinction, never to be applied in the practical order. That would entail extra costs for the manufacturer.

As for the spiritual side whose concern it is to instruct the young in matters of ultimate ends, we fill the minds and hearts with the unsatiable desire for "filthy lucre." When it comes to counselling the doubtful in matters of morals, faith, vocations, we either shrug our shoulders, nonchalantly, and say, "I don't know and as a matter of fact I don't care" or we direct the youth toward the most lucrative pagan position. Let us, therefore, reexamine sincerely the works of mercy and the Commandments so as to arrive at a positive and constructive application of them.

If these are too strenuous to perform, surely, each one of us can contribute to the victory over the spiritual adversary, by praying for one another. For truly, "all the spiritual battles, whether ours or others, are won on our knees," was the remark made by a priest in a recent meeting. For although we are bound by physical limitations in what we are able to perform, we are never circumscribed, physically, by prayer, for prayer transcends time and space, soaring heavenward to the Timeless One.

Prayer has been spoken of by the spiritual writer as the inti-

mate conversation of the soul with the Eternal Father. To gaze intellectually upon God is the primary consideration in prayer, giving God honor and glory which is justly due Him as a Creator. It is this outward expression of our dependence which is shunned by modern man. Even our prayers can become self-centered, in that God and our neighbor become secondary considerations, assuming a subordinate role to ourselves. The goodness of God is sought in material and tangible goods, without first acknowledging that Supreme Goodness. Likewise, the word neighbor, has its place in our prayers, but only when we can profit by his relationship.

If prayer is a conversation with God the Father then what character should all conversations assume, especially, amongst the profuse parliamentarians in English speaking countries? In answer to this question, consider the following paragraph as a slight digression from the main theme; however throughout the paragraph take notice of the interlinking material which startlingly reveals our belief in the tangible, in the material and our unbelief in the intangible, in the spiritual.

Modern man, a true parliamentarian, has a peculiar affinity towards conversations that are sickening and trite in expression, for the simple reason that they deal, principally, with four uninteresting topics: business, enobled and



FATHER DAMIAN

enshrined; pleasurable amusements one was immersed in—with or without; present health conditions of the whole clan; and the inevitable outlook on weather. This is the Alpha and the Omega of their spiritual and intellectual curiosity during these momentous times when nations and men are crumbling together. I have no qualms, if it would serve as an awkward introduction, instead it reveals men's character and their whole outlook on life which is disgustingly materialistic. Oh! St. Paul, and all the saints who are on the alert, we beg you to reiterate "Our conversation is in Heaven and on Heavenly things." Why don't you disturb the whole world with the blast from the Judgment Day Trumpets?

Returning, anew, to the idea of solidarity, we begin to realize that there exists a communication between man and God, inasmuch, as God communicates His happiness to us because of what we have done for Him through His children. St. Thomas develops this idea further in the beginning article on Charity. He observes that some kind of friendship does exist which is based on this communication which he calls charity. Wherefore, it is evident that charity is the friendship of man for God which is mirrored in the love one has for God, and for his neighbor for God's sake. This friendship eventually we do not possess in today's stress upon the friendship of atheism and excessive capitalism. Instead, we possess the friendship of the devil to one degree or another. Our only answer as lay Catholics lies in a stronger belief in God and an outward manifestation of this belief through good works.

Chrystie Street

(Continued from page 1)

workers—Peter Maurin, Charlie O'Rourke and John Curran. Their inspiration and contribution to this work could never be adequately described in words.

A short time ago I visited a former member of our group over at Manhattan Mental Hospital on Ward's Island. This party had been with us several years. He came off the Bowery to us for help, and finally turned out to be quite an asset in helping others. A little over a year ago he landed in jail, due to his excessive drinking. After five months of confinement he suffered a complete mental breakdown.

The rain that fell during the afternoon that I visited the hospital added to the overall depression that seemed to pervade the island. It appeared that all the windows in the buildings were heavily barred. On the top floor of one building a patient was gripping the bars, with his face pressed against them. He sang a long sad song which floated down to greet the visitors.

After a good visit with our friend, in which we had a fairly rational conversation on both our parts, I found my way to the attending psychiatrist's office. His report on our patient was quite pessimistic, offering no hopes for a cure in the near future.

One of the reasons why I am sorely distressed over the continuous race riots in and around Chicago is that it happens to be my home town. Now I can readily understand the remark made by Eve Arden in a recent movie when she said that she always pulled down the blinds in a train whenever she traveled through her home town.

Of course, we know that is not the solution and won't help matters. But as a Catholic you wonder what you can do in the concrete. I am sure simply writing about it will accomplish very little. Now I know that we Catholics are a minority group in this country, and we are reluctant to speak out on social injustices unless someone is actively engaged in attacking Catholics as a group.

Even if we recognize a breach of justice we fear to open up for we might lose favor with popular opinion. Individuals within the Church who have spoken out on issues besides school buses for Catholics etc., have found themselves considered brash and undesirable among the members in their own Church.

I am convinced that Christ would weep over Chicago as he did over Jerusalem at the rejection of His principles by such outrages. And there is good reason to think this because Chicago has almost two million Catholics among its population. If these Catholics were properly directed by their hierarchy I am positive that practically every form of racial discrimination would be eradicated. If this sounds brash then take a look at St. Louis where Archbishop Ritter has done some fine work in this particular field. And St. Louis is considered by most to be a southern and heavily segregated town.

Irene Naughton, one of our associate workers and editors has left our movement to take up a position in a woman's hospital. Irene has our heartfelt best wishes and prayers in her new apostolate after six years with the Catholic worker.

We were visited a few days ago by a young man in an army uniform. He said he had been reading the paper for sometime and had several questions he would like to ask. However now that he finally arrived at our place he admitted that he couldn't remember them.

Nevertheless he did inquire as to what I thought of his wearing a uniform in view of the number of articles on pacifism found in our paper. I thought he looked quite sharp in his uniform and told him

so. I also told him that I was not a pacifist and was not likely to give him the retort that he expected. He expressed his pleasure at finding such diversified points of view in our midst.

Then he wanted to know what Peter Maurin would have said regarding the uniform. As I seldom knew Peter to give a direct answer to a question I thought it was a late date to start in now for him and I sort of thought that Peter would have told the young man to read the life of the Cure d'Ars who deserted army and uniform during his life.

Recently we heard from a woman up in Woodstock, New York, who knew Peter Maurin before he began the Catholic Worker. She tells us that Peter was teaching French up there at the time. One incident in connection with Peter that she revealed to us made us glow all over. It seems that he inserted an ad in a local newspaper stating that he was starting a fund of money to which all readers were welcomed to contribute. Also those in need were just as welcomed to borrow from this fund. There was to be no interest rates and no one was to be coerced to repay his loan at any specified date. The story ended as every one but Peter would expect. The initial deposit by Peter rapidly disappeared through loans that were never repaid nor were there any other contributors besides Peter.

Our Friday night talks held in our back yard continue to draw well over a hundred people each session. Some of our most recent speakers have been the following: Gerta Blumenthal on the subject of Simone Weil, Theodore Berenson who held us with his discourse on Catholicism and Abstract Art and Ernst Winters who spoke glowingly on The Family.

No one seemed to know where this woman came from. But she was standing in the office looking for the one in charge of the money. She demanded in a strident tone, "Who is in charge here? I want to pay this seventy-five cents for my supper. You see a priest uptown gave me two dollars and I insist on paying for my meal. I know what you people are up against."

Since two dollars was all she had in the world we firmly suggested that she eat with us and hold on to her money. She flatly refused to eat unless we accepted which we finally did. During the meal this middle aged woman's story fairly gushed out.

"Christ knows my heart is broke. The city placed my baby boy in a home. I am what is known as an incompetent mother. Just because I have no husband and make my living singing in local taverns."

"Tonight being Saturday I was thinking of going over to Newark and see if I couldn't make enough to pay for my room rent. Then again maybe I would be better off if I went to confession and to communion in the morning. It may help me to get my baby back."

The poor woman left us that night and we learned during the following week that she had been committed to a mental institution in the process of trying to effect the release of her child. However a priest friend is following the case.

"... the most fundamental of all our natural rights, more fundamental even than the right of private property which is based on it, is the right to have what is necessary. And since in fact we do not always have it, the rich man OWES what he does not need to the poor; owes it in the strictest justice . . . the rich man has no right to keep more than he and his family actually need." POVERTY by Pie - Raymond Regamey, O.P. (Trans. Rosemary Sheed), Sheed and Ward, 1950.

+ From The Mail Bag +

Life on a Barge

c/o A. Diamond
Steamship Co.
Owen Sound, Canada.

Dear Dorothy,

At present my job is chef on a barge. The barge is carrying pulp-wood from the Maritulen Islands to Detroit.

Feeding five men is an easy occupation. Lots of food and good appetites to dispose of it.

We are now on our fifth trip to Detroit. Present cargo is cedar posts. They are eight feet long and are used for making rustic cabins.

The Maritulen Islands are at the extreme north of Lake Huron. There are several Indian Reservations there. It's noted for fishing, hunting and lumbering. Most of the pulp-wood is pushed into the water by cats made into booms, and finally picked up by freighters for Canadian and American Mills.

We load our pulp-wood both from the water and from various docks by a hoist.

The islands are 100 miles long—good woods and farms—the fascinating part is the wild-life. Last night on a walk we overtook some wild baby geese, the mother fled and tried to distract our attention from her young. We caught the young, eight in number, and after admiring their soft throats and beating hearts, let them escape. By a lake shore we watched a mink with a fish in her mouth rushing home to feed her young. We killed a large water snake. Though we were looking for a bear we didn't see any that evening. A few Indians told us that bears had been killing sheep.

In Detroit we unload at the Sulphite Pulp and Paper Co., on Jefferson Ave. Here there are millions of loads of pulp-wood piled in the yards. Three huge hoists on tracks rush up and down unloading pulp-wood from ships 24 hours a day. Their huge arms plunge into a ship and lift about 1/4 cord of wood. Then it swings around and disposes it on a pile. When the pile gets too big the hoist gives it a shove and a lot of the wood falls onto an escalator and starts up and up, till we lose track of it. We can see some wood fall out into other piles. Some is watered as it passes.

Last summer I was down at the Catholic Worker at Detroit. Met Mrs. Miller, Lou Murphy and Jim Hunt. Was back this summer and saw Jim Hunt, Miss O'Rourke and Mrs. Collins at St. Francis House. They are all very well and doing a grand job. Was sorry we missed Lou. He was busy at his retreat farm. The city busses were on strike so only made one visit.

Like the wilderness, the Catholic Worker is a balm for the soul and a serene transition from the conversation of rough seamen. At first their cussing used to disturb me but in Chapter 24, Book 3 of the "Imitation," one finds the answer to such disturbance. One can always pray, do penance and, if possible, advise them.

One side of life would appeal to Jack London, the other to Benedict Joseph Labre. We visited Indian missions and heard the rosary in Indian. Fort St. Maril is at Christian Islands where the Christian Indians fled after their leader St. Jean de Brebeuf was martyred. The government keeps the fort intact as a historical landmark. It goes back to the 16th century. The Sisters of Service at the local school told me there were loads of Christian Indians buried about the place. At present nobody seems to know the exact spot.

In Detroit, Our Lady of Lourdes Church is most beautiful. The transept windows are unique. The Polish Church on Pagosti St. is lovely also. Over the high altar is a painting of a great number of saints entering heaven. Humble St.

Francis in bare feet is at the end of the line.

The distractions of the waterfront with its cheap advertising, beer, food and sex. Ports are all the same. Where lonely sailors, lumber jacks, etc., take a beating looking for the Absolute. Leon Bloy would say, "Blind lions looking for springs in the desert."

Pray for me. Sincerely,
Ray Grace.

France

Dear Miss Day:

I never acknowledged your letter of last year, although we read it with great interest at Luino, regretting very much you could not be with us.

I must thank you most heartily for the "Catholic Worker" which arrives punctually every month, and the direct purpose of this letter is to tell you, and Robert Ludlow, that I always read it with something which is far more than interest, and, as soon as I get the opportunity, I sit down at my typewriter and translate some article which I send to Jean-Pierre Dubois—Dumee (Editor of *Temoignage Chretien*), and to other friends. Especially his articles (R.L.'s) present a very great interest to us, and I should like you to tell him so. I should like also to have more details about the I. W. W. and anarcho-syndicalists in U. S. A. You cannot imagine how important it is to us to know what is also happening in U. S., as, usually, it is not this kind of information which arrives to us. . . . Luckily, from time to time, some friend comes from there, gives me some news of "the mad fringe of Catholicism" (this is a quotation as you will certainly know!). As I am a bit "international" I get a quantity of periodicals from America (North and South), England, Germany, Italy, and, of course, a good number from France, professional and religious, and I have not the time to read everything, but I assure you that I always read the whole of the CW.

Now I wonder if any of you will not be coming to Europe this Summer or Fall? Our next international Conference will be on lay spirituality (theological basis, with Fr. Congar, O.P.), spirituality in family life, in unmarried lay life, in professional life, in civic and political life, in missionary life. It will take place in Germany, from September 3rd to 8th. Joseph Folliet will be there, Fr. Michonneau, Walter Dirks also. From the States I think we shall have a very nice couple of Chicago, the Faulhabers, who are in Paris at present, and Walter Kontax, who has been working a lot with the Houses of Hospitality. I also invited Fr. Trese, but I am still expecting his answer.

With my best wishes and prayers,
Yours in Christ,
MADELINE TAINURIER

It pains us to report two grave tragedies of the summer, but we record them, begging for prayers for the two valiant women who suffered them. Elizabeth Bujak lost husband and baby in a flash explosion from cleaning fluid in the home (two other little boys were badly burned). She has since had a baby girl.

Ruth Ann Heaney, widow of Larry Heaney, who died two weeks before his dear friend and master, Peter Maurin, and seemed to be going ahead to prepare a place for Peter, lost a two-year-old son who was born the month before Larry died. The child was drowned in a pool of rain water on their farm at Rhineland, Mo.

"In the domain of social economy the duty pressing for attention is the judicious adjustment of production to consumption on the basis of human needs and human dignity. In view of this urgency, the question which comes to the fore today is that of the organization and equipment of the social economy at its production-stage. The solution of this question must not be sought from a theory of 'laws of the market'—a purely positivistic by-product of neo-Kantian criticism—nor in the mere formula, every bit as artificial, of 'full employment'." From an address of Pius XII, prepared for the delegates to the Catholic International Congress for Social Study, June, 1950.

England

42 Barton Road
Torquay
July 2, 1951

Dear Miss Day,

Thank you for your letter and for printing mine in the Catholic Worker. I'm sorry that my illegible writing made a few sentences unintelligible—the substance of what I wrote came through all right. I appreciate so highly the magnificent work you and your friends are doing that it was only my strong sense of the terrific evil and danger of Communism that made me write in terms of criticism. Martyrdom or practical apostasy—this surely is the alternative confronting Christians—Catholics at any rate in countries where Communism rules. You and your friends, I know, would choose martyrdom—but what about us feeble folk? And in Capitalist countries the apostolate is not altogether powerless—as your own group at the Catholic Worker sufficiently prove—behind the Iron Curtain he is. All best wishes and most respected admiration for all you have done and are doing.

Yours sincerely
E. I. Walkin

P. S. No, it is not the evidence of your attack on oppression and injustice that urges me to dissent, but a tendency to treat Capitalism as equally evil and anti-Christian as Communism.

Texas

Houston, Texas, June 7, 1951.
The Catholic Worker

Dear Fellow Workers in Christ,
Having found a new job and being back at my old profession, the sea, I feel the need of giving thanks to Him Who makes life livable. Too, I must thank Him for a job on a ship carrying a cargo of grain to India. Though no doubt someone or something (for how do you classify a bloodless corporation) stands to make a good profit on the cargo and on the fact that millions are starving, still at least some people will be fed and with foods that would be stored or wasted or held for rising prices. I only hope that when we reach India and discharge our cargo, we are not asked to carry munitions or supplies to Korea.

The last war against totalitarianism brought us immeasurably closer to that dread evil, and we seem bound to embrace it as a positive good.

Seamen have changed in the last two years, since I last sailed, but only in that they have lost control of their union and so have lost their respect for their officers. No longer is the N. M. U. a union run by the membership. Along with all the other established unions, it is run by the business agent. The big labor unions are as bloodless as corporations.

The enclosed may help to add a soup bone to the stewpot.

Sincerely,
T. B.

St. Mary's Cathedral

679 Sixth Avenue North
Fargo, North Dakota

solemnity of saint benedict
11 July 1951

Dear Dorothy, Bob and all:

I have thought about this letter on and off for some time. And much as I hate the self-constituted spokesman, it is clear that that is my pose for the moment. There are so many of us—laymen, priests, sisters, seminarians . . . to say nothing of all the non-Catholic readers who haven't yet seen what makes you tick—about the country, always receiving from you, and never being around to receive any of the heat, to share any of the mortifications of sense and spirit that are yours every day. We have our own, of course, but that is a different thing. And every time any one of you sounds a little discouraged, a bit tired, we wonder what category of sins our neglect, our failure to assure you often that we are with you, our very quiet gratitude falls into.

If I were a writer or a senator and my name were Blanshard or McCarthy, I would think of you as a sort of fifth column or leftist movement in the Church, and I would have appropriate feelings of sympathy or suspicion. But the sympathy I—and many of us, I insist,—have is far deeper than anything either of those trivial figures could manage. Like the character of Dos Passos who had spent his evenings reading in the public library and who knew, I have studied theology and know that the distinction which you always, and rightly, make between the substance of Christianity, the essential and unchanging nature of the Church, and those peripheral and secondary customs and attitudes among Catholics, is striking very close to the heart of what ails us.

You have what a professor of mine used to call a "theological mentality." And that is what I am most grateful for. Your talk of love and of the poor is the Gospel of Christ. Your attempt to free yourselves from all the interests of a secularist world in the clarification of Christian social thought is the detachment of Christ. The things you do and the words you speak are based on the bedrock of dogma and the Sacramental life. Other Catholics may disagree on the application of the principles, but you have left them only one answer: to do the same thing better, to build from the ground of God's truth up.

You will like these two paragraphs from a recent letter of a friend of mine: "The French have a word of it: 'Ressourcement.' It simply means to go back to the beginning in a problem, and then slowly, wade through its history until you are abreast of its present status. After such an exercise you are prepared to appreciate its contemporary significance with all its nuances. At present I am engaged in such a 'ressourcement.' Since I find myself so critical of much of the human in the Catholic Church, 1951, and hunger for change in so many of its institutional approaches to the fast-changing world, I am going back to the sources—back into history to see how other men reacted at critical periods in the life of the Church. Sounds ambitious, doesn't it! I suppose the label for it is spiritual pride. But I don't just want to be able to bark. I also want to develop a rather dependable bite. And I must sharpen my teeth on history. I feel that fundamentally this approach is the only valid one if I wish to possess a dynamic sense of Tradition.

"To so venture, one must be equipped. Fear is the first attitude which must be discarded. This is a strange admission to make, but in these matters, I have

never known any fear. Perhaps I am naive but in my search I am determined to make clear distinctions between essentials and accidentals. I feel that one is only betraying the cause of Truth if he confronts the world with a mentality all cluttered up with period furniture. There is a substantial Catholic theme to be traced through all of it. I am interested in the theme, only secondarily in the variations on that theme. Which is to say that particular historical incarnations of that theme shall be viewed for what they are and not as successful anticipations of the Parousia."

All of this is only to say that I am grateful. Grateful for the vitality with which you have shown that Christianity—full, Catholic Christianity—is not a "party-line" sort of thing . . . that Tradition is a dynamic rather than a static reality . . . that the Church is young and that it is a mistake to relegate the Holy Spirit to the role of museum curator . . . that it is the laymen's job to pioneer in the application of faith to the world in which he lives and works.

Never give in, please, to those who like the headline but are embarrassed at the pacifism. As Kierkegaard wrote somewhere: "When a man will only use means which are genuinely good, then in the judgment of eternity he is at the goal." Or as you say so often: "All the way to Heaven is Heaven."

Courage in Christ,
Fr. Robert Hovda

APPEAL

May 7, 1951.

Dear Friend:

We are looking after a little over 1,000 destitute children. There is famine all over; so our position is rendered the more difficult.

In no way, however, we can think of turning our little charges out. To help our cause, we have begun cultivating a large number of acres. But this also requires capital and time, while money we have none and the children cannot wait without food.

God bless you for sending whatever you can afford at the moment.

Yours in Christ
FR. E. DABOVE, S.B.D.
80-C Broadway,
Madras 1, South India.

P. S.—Please include our name in the list of those who receive your monthly paper, "The Catholic Worker." Many thanks, and may God bless you.

June 25, 1951.

The Catholic Worker,
223 Chrystie Street,
New York 2, N. Y.

Dear Sir:

The Panama Missions are in great need of Catholic publications, newspapers and magazines.

The people are very poor. They have a great desire to know more about their faith. Yet, without the assistance of benefactors, it is impossible to fulfill that desire.

My name is Father Robert R. Vignola, C. M. My work is with the West Indians at St. Joseph's Parish in Colon, Republic of Panama. I would appreciate it very much if you would send me back issues of your publication, *The Catholic Worker*, to distribute among my people.

Thank you very kindly for your charity. May God continue to bless your apostolate.

My address is Rev. Robert R. Vignola, C. M.

St. Vincent's Church,
Box 5085,
Cristobal, Canal Zone.

Very sincerely yours in Christ,
ROBERT R. VIGNOLA, C. M.

Life at Hard Labor

(Continued from page 1)

on hand now until frost, and egg plant will be my staple in about a month. These are difficult to start, but grow like weeds when they have passed a certain stage. We have five rows of watermelons. When I fasted last August and picketed the tax man, I kept thinking of watermelons. Banana and hubbard squash have established ownership of one end of the garden. The oven in my wood stove is no good, so often when I come home from work the Old Pioneer has baked a squash for me. He has an electric stove, but claims that food tastes better with a wood fire fragrant with desert mesquite.

Company and Suitcase Farmers

Because of the high price of cotton due to the war, every man and his brother are planting cotton. A suitcase farmer is one who leases land, hires custom tillage, planting, and often sells his crop before it is matured, so that, no matter what happens, he cannot lose. He lives in town generally, or perhaps comes carpet-bagging from another state. He has no interest in the care of the land. He gets his water pumped from big wells, thus depriving the regular farmer, who is a resident of water. Wells that have gone for fifty years are now drying up. If a resident farmer has no water or the several thousand dollars it takes to drill a well, he sells or leases his land to the big company and moves to town or becomes a farm laborer. This is just what has happened in Arizona, for, according to the census in 1940, there were in round numbers 18,400 farms. In 1950 only 10,300, with more land in cultivation than in 1940. This last month three resident farmers for whom I work have had to drill wells. Adding insult to injury, the big farmers who have already gotten their large wells have now petitioned the courts to halt all well drilling because of the scarcity of water. They have theirs, so to hell with the rest. This same association can unite to hog all the water, but when the CIO wanted to bargain with them in the packing sheds they claimed they were only individual farmers, not an organization. Few wetbacks work in this section, but the big farmers generally hire Mexican nationals, for they are steady, sober workers, more so than the average. As I remember my cotton-picking days among the poverty-stricken and debilitated whites and poor and happy Negroes, I cannot but think "where wealth accumulates and men decay."

As I write, June 25, all around I see the fires of wheat and barley stubble and straw burning. These shiftless farmers spill their own land in this alkali country by these fires and deprive the land of humus which results from the plowing under of the stubble. The land also soaks up more water and needs less irrigating when there is this mixture of soil and straw. The big company and the army captain farmer for whom I work are about the only ones around here who do not burn their stubble. The Old Pioneer rents his land to the big company and won't allow stubble to be burned.

Korea?

I have been irrigating freshly plowed ground these last three nights for the army-captain farmer. He is a reserve officer and is going to camp tomorrow. He believed in the previous war, but sees no sense in the farce in Korea. As he is not a convinced pacifist, there is little he can do about it. Copying over this article the next day, I am pleased to add that last night, when the army captain called to get me to irrigate, he joyfully announced that the discharge he had asked for long ago had just arrived

and he would not have to go to Korea. He is the most considerate employer I have ever had and has more patience with inefficient help (including myself at times) than I as a pacifist would have. Instead of driving those who work for him he quietly suggests the tasks that are to be done, and we all go at our own speed. Last week I cut tall johnson grass along the irrigating ditches for him. Mexicans had taken the two handles off the scythe and thrown them away. I blistered my hands and creaked my back working in the, for me, unnatural posture required to manipulate this scythe. The second day I borrowed one from the Old Pioneer that had handles, and got along nicely. These few days were hot as usual, so the work was strenuous but not tiresome.

That kind of labor is a good way of telling whether you are a man or a mouse. But I should not feel imposed upon, for Tolstoy at my age, 58, swung the cradle along with his peasants and ate their vegetarian diet. Some of his best works were written while he did this heavy labor. One thing to remember while irrigating is not to scatter the water. About 50 rows of maize were irrigated at one time. Some rows would be finished ahead of others, so water from one or more rows would be changed over into a dry row and irrigation would proceed twice as fast. I have my sleeping bag (the same one in which I slept, in sub-zero weather under bridges, etc., in December, 1945, and January, 1946, in my hiking trip from Albuquerque to Evanston and return, and described in the Catholic Worker in my winter journey). When water has started down rows or lands it takes a couple of hours to see where it is missing. This is the time to sleep. Dozing with head on knees is not restful. I am a light sleeper, but generally take my clock along to gauge the time. In irrigating plowed lands the water has a tendency to flow on one side or the other, and you are never sure just where until it gets going. To wade boot deep in mud which nearly pulls your boots off when you make each step and to make a check that will deflect the water is quite a chore. Always slant the check in the way in which you want the water to flow.

A Vegetarian Worker

George Yamada, Japanese C. O. who did time in CPS and Danbury, visited me for a week. Aside from my friend Max Heinegg of New Zealand, George is the only vegetarian I have met who is a good worker. Likely this is because he is Japanese and not because he is a vegetarian. This ideology seems to attract loafers and moochers. George cleaned ditches ten hours a day that week. He had a print shop on the coast, but gave it up rather than pay income taxes for war. He is an expert linotype operator, but will not make the excellent pay this profession gives, for a withholding tax for war is taken. He has been visiting the Hopi and helping Thomas and the other CO's plant corn. Never a harsh word of Hopi parents to their children he reports. He feels that the Hopi present a way of life that is an oasis in this gadget of war-mad world. He did not mind my wood stove, oil lamp, and lack of an icebox or air conditioning, for the Hopi cannot afford these things, either.

A Legionaire who is a friend of the Old Pioneer and who says he knows me told him that I was "crazy as hell, for there is no such things as Christian Anarchism." The Old Pioneer told him that he was not of my belief and would not pretend to defend my ideas, but that a thought came to him that might throw some light on the subject. He told the Legionaire that bluing added to water did not make the clothes blue, but made them white. It could be that anarchism, a vague or violent ideal as the case may be, and Christianity which

has not succeeded in following Christ, might be combined and produce something better than either anarchism without Christ or Christianity which follows the war-provoking state.

Babylon

The Valley National Bank, largest bank in the Rocky Mountain states, it boasts, writes of the growth of Phoenix. Along with the Chamber of Commerce and real estate sharks, there is the constant comparison with Los Angeles, and much fuss is made when an industry moves here. The following from the June, 1951, Arizona Progress, issued by the Valley bank, entitled Comes the Evolution, is worth quoting in full:

"The Age of Materialism, spawned by a fertile Individualism and the Industrial Revolution, has lasted a long time. It has produced a multitude of creature comforts. We have invented gadgets to perform almost every physical act, including that of procreation. But all this material progress has not solved the world's social and political problems, nor contributed noticeably to human happiness or satisfaction. On the contrary, it seems only to have increased tension, insomnia and ulcers.

"Man, apparently, cannot live by bread alone, or by caviar alone,



or even by the escapism of modern transportation and entertainment. He has also had his fill of Superman and Medicine Men, of puny panaceas and mortal miscalculations. The Pied Pipers of the Proletariat have not delivered a 'more abundant life' but continuous unrest and a long succession of gory wars. When disillusionment sets in, people usually become embittered fatalists or humble supplicants seeking divine guidance.

Fatalism, of course, is a negative and not wholly reassuring philosophy. Most people must have a spiritual anchor—a basic belief in something. If intangible, so much the better. Said Apostle Paul, 'Faith is the substance of things hoped for, the evidence of things not seen'. Communism is doomed to failure not only because it is bad economics but between it is a godless and soulless doctrine."

Thus speaks Mammon of the Desert. The chief architect which has changed this valley from one of homesteads to commercial farming; which foreclosed on hard-working farmers in the depression cleverly admits that something might be wrong with affairs. By hinting that one should pray and that there is really something to religion it seeks to link its own predatory activities with something Holy. With further quoting of scripture it tries to put the blame for the failure of its own mercenary program to produce an abundant life upon the Commu-

(Continued on page 7)

Paths in Utopia

(Continued from page 3)

law that which it cannot achieve freely. Society then cannot be created by a state, by political means—it depends upon free will. If the "utopian" calls for production consonant with human dignity, for worker ownership of the means of production, he must accept the consequences of that vision. He cannot rely on the ballot box, or the barricades, or a general strike. He must begin, here and now, to set up cooperative groups, to aid the communal spirit wherever it manifests itself, even in capitalist society. To give that communal spirit a revolutionary purpose.

Buber's ideas (which he derives from a brilliant critical analysis of Saint-Simon, Owen, Fourier, Prudhon, Kropotkin, Landauer, Marx and Lenin) are close to, if not identical with, the concept of the Christian "leaven" in society on which Maritain has written. And in light of clear Papal pronouncements on the social and non-political character of Catholic Action, they deserve to be considered as an important contribution to the philosophy of the lay apostolate.

His statement of the goals of Utopian Socialism (or of Green Revolution) should be studied carefully. It is the most concise and lucid exposition of these ideals that I have ever read: "We have seen that it is the goal of Utopian Socialism so called to substitute society for State to the greatest degree possible, moreover a society that is genuine and not a State in disguise. The prime conditions for a genuine society can be summed up as follows: it is not an aggregate of essentially unrelated individuals, for such an aggregate could only be held together by a "political," i.e. a coercive principle of government; it must be built up of little societies on the basis of communal life and of the associations of these societies; and the mutual relations

of the societies and their associations must be determined to the greatest possible extent by the social principle—the principle of inner cohesion, collaboration and mutual stimulation . . . This goal can be attained neither by a change in the order of government . . . nor of the means of production; nor yet by laws and institutions . . . What is essential is the growth of a genuine society itself, partly from already existing societies to be renewed in form and meaning, partly from societies to be built anew."

The American Socialist Party is frankly state centralist. And yet it is significant that the tragic experience of Russian socialism with its vicious "scientific" spirit has brought even orthodox socialist groups to some realization of the importance of "utopian" ideals in planning. Section II, Article 8, of the resolution of the recent Socialist International states: "Economic power should be decentralized wherever this is compatible with the aims of planning." In an article on Socialism and the farmer in the Socialist Call of July 6, Fred Shannon speaks of the communal nature of any new farm society. Perhaps this is lip service (and the emphasis on planning in the Socialist Party is still predominant). Still it is important as an indication of the necessity for religious and humanitarian principles which asserts itself even in the SP.

Community in Action

(Continued from page 3)

own high schools, they sent their children to this one where, instead of paying for room and board with money, they sent some of their people over to work on the kibbutz with the high school. Sending students to universities, as every kibbutz does on the basis of merit, is another matter and still has to be paid for in cash out wherever possible, money transactions are avoided.

The government of the kibbutz is extremely democratic. There is no limit to the freedom of expression on any subject. Most offences to the community or between individuals, are dealt with by the community and not by the state. Each member of the community has an equal voice in any decision taken. There is no hierarchy, no stuffed chair bosses—everyone is a producer.

People on the communal farms were far less interested in the military than city people. Many came a good distance with me in non-violence but since Israel could not have existed without violence,

they could not agree with me completely. The time which I spent among these people was one of the most fulfilling of my life. Their strong idealism, their sense of mission, their sensitivity and the way they received me, a Christian, among them as so few Christian communities would have received a Jew—these are beautiful memories.

Anyone who has experienced the joys of communal living, the sense of oneness that comes from working and eating, singing and dancing, the sharing of lives and possessions together, will understand that for most people the compensations of this kind of life are far greater than such inconveniences as the lack of privacy. When the profit motive is removed from work, when people are cared for according to need, when the sick and the old are part of a community which takes joy in its ability to care for them, then the rhythms and harmonies of the land replace the jazz and cacophony of the city, then we have "a society in which it is easier for men to be good."

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Cult, Culture and Cultivation

(Continued from page 1)

the CW movement who have made it possible for this experiment in freedom, and in communal living. Here there is the strong long tiring conflict that evolves in the struggle to make a vision become reality through the imperfect instrumentality of human beings with our greed and selfishness going through continual crucifixions and resurrections as we try to live the folly of the cross, to lay down our lives for our brothers.

The principle of a way of life flowing from a way of worship that fascinated the mind of Peter Maurin as shown in his essays from Catholic radicalism on "Cult, Culture and Cultivation" (Pp. 94; 114; 163; 194) is the rock on which Maryfarm has been built.

The way of life is a communal life of work, study, prayer and recreation receiving its strength and enlarging its heart by the daily Mass celebrated by Father John Faley. The cult, that is the liturgy, makes it possible to create a "new society withing the shell of the old," if the liturgy is properly understood and lived, for in order to have a new society of laity we must strive to become saints, to meet violence with non-violence, to cast out fear with love, to work with the idea of serving and creating useful things for ourselves and our neighbor, and in this way to love our neighbor as ourself. We can only do this by living supernatural lives, through the grace given by Christ through the means He left us, His sacraments and Himself. Here at Maryfarm the Mass is often a sung Mass so that we all feel an active participation in the Holy Sacrifice and bond of unity among ourselves. Besides the Mass, we recite some parts of the Divine Office daily, and learn to pray with the whole Church, and realize our part in the building up of the kingdom of Christ. The many colorful and poetic antiphons and responsories that aid the mind to contemplate the truths of the Faith, we sing together. The great feasts and the strict fasts of the Church give another means of penetrating into the mysteries of Christ and His Church. "Come ye to me and receive light, that your faces may not be confounded."

The culture that flows from the cult takes a long time to evolve. For we must not make the mistake of the false supernaturalism that Father De Lubac writes of, that cuts the Christian community away from the world around it. Our culture must act as a leaven for the group and for the human community around us. We at Maryfarm, try to apply this principle in many small beginnings. To me, the realization of the sacramentality of the daily creatures of life gives a new depth and color to life, especially to work. Bread baking becomes a means of contemplating the mystery of the Living Bread who came down from Heaven for us. It is also a very practical way of teaching others to do things for themselves, to assume responsibility and to create a whole product. Every baker can become a creative artist if he or she understands the principles behind any creative work. Then, too, the hundreds of women and girls who have learned to bake bread at Maryfarm, gradually could grow into a large group who would produce for use and consumption rather than for profit. The men from the road, who come to us, physically and mentally broken from a life of insecurity, poverty and wage slavery, learn by doing, also. They participate in the Mass, sing it with us, and teach us, the voluntary poor, many practical skills. So the workers and young idealists that come to us, all contribute and learn from each other.

Another very practical development for bread-baking is the selling of it to the human community around us. The home visits create

an opening wedge for discussion and give some social contact to the lonely farm women who have grown up in the age of individualism. Gradually they will come to know and trust us we hope. People too come to Mass here who have been away from the Sacraments. Peter Maurin also believed in the development of folk culture, of singing and dancing. From it would flow a real spirit of cooperation and a real re-creation of the whole man. So we hold folk dancing and barn dancing here once a week and the families around us come and dance and drink punch and cookies with us. We haven't made up any original dances yet, that will take awhile.

Round Table Discussions, always a part of the Catholic Worker program, are being revived here. On Thursday nights we usually have some friends in and the large commune here join in. We wish more pacifists would come and help us out in these Thursday night discussions. Most young people don't know what Pacifism is. We need much more discussion on it by those who have grasped it and become convinced of the truth.

The Cultivation at Maryfarm is growing. More land is being used this year, but our conscience bothers us about all the rest of it lying fallow. Until we have at least a plow and tractor there is not much hope of using more. We are very poor. If anyone can send us a tractor or a plow we would be grateful.

The picking and preparing and canning of the vegetables is well under way. Vincenza and Joe Cotter have canned a lot of string beans and the rest we send to Chrystie St. We hope to send a lot more vegetables as the summer goes on. We also appeal to you to come and help with the tomatoes, which will be ripe by the end of August. We have 800 plants.

Most of our commune consists of the "poor man." Sometimes as many as 15 of the unwanted, what modern society calls the "shiftless." They are almost always bitter and resentful; for so long their lives have been filled with insecurity, abuse, humiliation, fear of homelessness, meager wages, that when they come to us it is no wonder they give outlet to all their criticism and bitter hatred accumulated against a capitalistic society which has made them victims. They participate in the life of Christ to a degree few realize, in their victimization; their suffering, their loneliness; their misunderstood vocation is as mysterious as the Divinity in becoming flesh for us. This summer has brought many retreatants for a time of spiritual revitalization. Maryfarm and all the people here have tried to serve our retreatants, to teach them to sing the Mass and to provide an atmosphere where one can commune with God. Our retreat masters have generously given of their vacation time to present the principles of the spiritual life. There are many different approaches to God suited to different temperaments and background; it is a mistake to think that all must follow the same path.

Our first formal week retreat, which was preceded by many weekends of Christian living for young college and high school students, was presented by Monsignor Fittkau, of St. Boniface Society. He spends most of his time lecturing and collecting funds to help his people, the expellees from eastern Germany. Monsignor gave a penetrating interpretation of the Sermon on the Mount, and the necessity of applying it to our daily actions. All of us are called to His way of life, not only a few. It is indeed a hard way, filled with many obstacles, but we are called. The grace will be given, if we take courage and respond to the call of Christ.

Our next retreat master, Father Martin Carrabine, S.J. who has supported and directed many lay people in Chicago, and a dear friend of the Worker, gave an in-

spiring presentation of the Ignatian method of meditation as a means to affective prayer.

Father Robert Brown, a busy hospital chaplain from Kentucky, gave a week of his vacation to teach us the spiritual doctrine of St. John of the Cross. This ascetical and mystical teaching of one of the great doctors of the Church gave us all a deeper vision of the necessity of doing all things for the love of God and a practical manner of learning detachment from the creatures that prevent us growing constantly in the love of God. This need to learn the folly of the Cross is the need of our time; it is the only way to stem the hatred, the fear, that is fostered by the spirit of the world, the world, the flesh and the devil.

This coming weekend of July 27th will bring a large group of students and leaders of the lay apostolate interested in learning more about the mind the spirit and the social life of the Russian people; Father Ouroussoff, S.J., of the Fordham U. Russian Institute will conduct the discussions which should bear much fruit in a deeper understanding and an opening of the mind of Americans towards their Russian brothers. The Russian liturgy will be celebrated.

On August 12-to-17th, Father Patrick Veale, S.S.J., will continue to present the doctrine of St. John of the Cross, to show us how to grow in understanding of the Folly of the Cross.

The following week we will welcome a group of children from the city for a week's camp, and on the week-end of August 24-25th we expect to have Dorothy Day with us to give talks on the Catholic Worker Movement.

August 31-Sept. 3rd will bring an open retreat for married couples by Father Gregory Smith, O.C. We all are happy to have Father Gregory return for his dynamic presentation of the truth of the Mass is still remembered by all of us.

Later in September we expect to have a group of young people from New York University and Temple University, and a group of young married couples and their children, who are holding a closed retreat led by Father James Coffey, of Immaculate Conception Seminary.

Life at Hard Labor

(Continued from page 6)

nists, accusing them of wars and saying that they are doomed because they are "godless and soulless." Bankers who are supreme among thieves have the gall which goes with their blood sucking business in calling others soulless and godless. At least the Communists do not use the name of God to justify their usury. Bankers should not groan about their ulcers and insomnia. They have it coming. They should remember that Jesus who turned the money changers out of the Temple and who said that a rich man could seldom enter the kingdom of Heaven; of Jesus who told of rich men devouring the portion of widows and orphans. They should think of the time to come when their soulless adherence to money has drained this alley of water and their warmongering activities has brought destruction to the cities. Then their valued real estate will produce less than the semi waste lands of the Hopi who lay by two years of corn ahead. The city parasites are crying to a loan company when they miss two paydays. Until the day they die with their moneybags at hand they will not see the handwriting on the wall which shows that it is they and their lay and clerical apologists who have been weighed and found wanting. Unlike Babylon and Nineveh Phoenix may then rise again from the ashes of desolation, but if it does it will be without a need of bankers and parasites. It will be at a time when each can have his own vine and fig tree and live simply—without ulcers and insomnia; and without Red Feather charity drives, loyalty oaths and politicians.

A Reply to Three Critics

(Continued from page 1)

nocent. But bows and arrows are such that they of their very nature are not bound to kill the "innocent." Whereas an atom bomb cannot be released without, of necessity, killing the innocent. That is an atom bomb as released in an actual war—not in a test case miles out in the ocean. The atom bombs that have been released did, as a matter of fact, kill many innocent people—we have no reason to suppose that future atomic bombs would do other than that. The contention that all are guilty is theologically untenable. For the Church teaches that children under the age of reason, for example, need not go to confession for they are not morally responsible. War, conducted with modern weapons has involved, and will involve, the killing of such children. Therefore the killing of the innocent—not incidentally, but necessarily. It is a question of fact: And the burden of proof lies with those who assert that modern war does not involve of necessity the killing of such innocents. Because, you see, every modern war has involved such killings. And our ethics, if they are to be realistic, should take into account what actually exists rather than some academic conception of how a modern war could be conducted to conform with Thomistic principles. There just have been none which have done so. So I very much fear that it is Mr. Brieg who lives in the ivory tower. As do those who are busy making distinctions which have no validity in the concrete situation that exists. It is a hard fact to face but sooner or later we will have to face up to the fact that war today cannot meet even the minimum requirements of Thomistic ethics. And since this is so, Communism or no Communism, we should look to other means than war to preserve freedom.

Of course freedom is slipping from us anyway, with no help from the Communists. Economic freedom goes first, then political freedom. For we travel this road. The road from small time capitalism to big time capitalism to monopoly capitalism. At which point the State stands ready and eventually takes over and we have State capitalism. It is then that we are betrayed by democracy and universal suffrage and the "American way" into totalitarianism. I must confess I would find this every bit as onerous whether it be a "Christian" totalitarianism or not. I think it would be sacrilegious to have the Church and the Sacraments at the expense of justice. At the expense of other people. It would be a religion by law, it would neglect the weightier things of God. It would deny God's greatest natural endowment, the freedom He gave us and without which we could not even worship Him. Meritoriously that is.

E. I. Watkin

Which brings me to the most curious of positions—that of E. I. Watkin. I must confess it was with great astonishment that, some two years ago, I received a letter from E. I. Watkin which was psychologically akin to the type of thing put out by Seventh Day Adventists or the Jehovah Witnesses. I had run into this type of thing among Catholics before. People who went in for interpreting the Apocalypse, who tried to figure out who was the Anti-Christ by applying the numerals 666. I remember one fellow who decided that Roosevelt was Anti-Christ because his social security number was 999, which, turned upside down (as he held Roosevelt had turned the world upside down) gave the magic number of 666. And so E. I. Watkin wrote of Stalin in this fashion and of Russia being the "Beast of the Apocalypse." And in his letter in the June C. W. he would, if possible, divide Communists from non-Communists (which apparently corresponds in his mind with dividing the bad from the good) and destroy the former. One wonders what be-

comes of the Scriptural injunction to allow the wheat and the weeds to grow together till harvest time and then God, who alone is capable of just judgment, will do the separating. The trouble with us is that we are always tempted to take this judgment into our own hands. To decide that our enemies are the "bad" who must be destroyed and our friends are the "good" who must be preserved at all costs. It is a Manicheism of a sort.

Of course we pacifists cannot escape censure on this score either. For while, in the sphere of international life, pacifists take the correct stand of refusing to divide people into the good and evil and to champion one nation at the expense of another, yet in our personal contacts we only too easily slip into the habit of regarding ourselves more virtuous than our non-pacifist fellows. Of being excessively moralistic. Which is no reason for discarding pacifism but is reason for putting us on guard against the pitfalls into which we may fall as individuals. For all practical purposes we must strive to achieve a non-moralistic attitude to our neighbors as individuals. At the same time not surrendering our principles out of a mistaken charity, out of a desire to hurt no one's feelings. In which case we would have no opinions on anything.

The most curious of E. I. Watkin opinions runs like this. That he cannot support a war against Russia because of the atom bomb. Nevertheless, if a war occurs, he (while not sullying his hands with it) will pray that the United States wins the war so that we, at the expense of the murdered millions in Russia, may enjoy the privileges of religion. I do not doubt E. I. Watkin's sincerity that he, in his own mind, thinks this to be a Christian attitude. But I must confess to being utterly at a loss to understand such a position and to regard it, objectively, as the height of blasphemy. Inasmuch as it boils down to praying that we win by others fighting for us and employing means that we ourselves would not deign to use. If I were to adopt this attitude it would be in utter cynicism and hypocrisy.

Democracies

Nor do I concur with his estimate of the democracies as the harbingers of liberty. They are potentially as tyrannical as the outright totalitarians. And that potentiality is day by day tending to actuality. I very much fear that it is a whistling in the dark attitude that would make us fall to see this. Let not our attachment to words blind us to the reality that democracy, as we have known it in history, is built on as fallacious a foundation as is monarchy or more direct dictatorship. For it is based on the premise of majority rule and majority rule can be every bit as tyrannous as the dictatorship of one man. In actuality universal suffrage has been a device whereby the people are under the illusion that they control the government, whereas they merely surrender government into the hands of representatives who invariably represent and are a ruling clique. Democracy has all the theoretical foundation necessary for tyranny and in practice tends to approximate to it. I very much fear that the liberty we are all concerned about will not be preserved by such a superficial means as yet another war nor is the problem resolvable into the dichotomy of Russia and slavery on one side and the United States and freedom on the other. As we lost a bit more of freedom here during the process of each past war so will yet more of it disappear in a war with Russia—for let us not mistake this conflict as being anything other than the fight of two giants for power and whoever wins (if indeed either will win) will be the tyrant, will be the enemy of freedom. Unless we refuse to learn from history we have no reason to expect otherwise.

Refusal to Participate in an Actual War

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responsibility for the beginning of the war and all the evil which will take place. You have no right.

Also, you never know if the enemy in those imminent wars will not accept, at the eleventh hour, through self-interest or through the conviction of conciliation, a pacific solution to the conflict which you are starting; a solution which obliges you in conscience to study it in the best possible way, and which makes a preventive war impossible.

And thirdly, because you ignore the fact that today armaments are secret. You don't know the strength of the enemy, you cannot be certain of victory, and consequently you can't precipitate your people, not only into an atrocious war (which all modern war is), but even into defeat and slavery.

Fourthly, you give the enemy a precious advantage in the eyes of his people, and in the eyes of the world, the advantage of right which you cannot have. Your enemy will always have the aura of a victim, a martyr. His people will fight like lions because they are defending themselves and because their leaders will have good arguments for inspiring them.

Finally, we appeal to authority, an argument with force in the eyes of all Catholics. Some months ago, Radio Vatican broadcast an allocution of Father F. Stratman entitled, "Does the Vatican desire a preventive war against Russia?" The celebrated Dominican held that such a war is impossible morally.

Our second authority, Mgr. Ottaviani, has said: "Today, unless a state fights a defensive war, that is one fought to repel actual attack, there is no such thing as a just war which a nation can start to secure its rights." Note the word "actual." It is opposed to "future," "presumable," "probable." In other words, preventive war is excluded.

But what if the war is defensive? If it only repels, by force, an unjust attack? Can we take part despite the horrible character of modern war? We have come to the most delicate case in our exposition.

At first glance, a defensive war, in itself, appears to be eminently moral, a magnificent cause. It is fought *pro ara et fovea*, for all that we love, for self-preservation. But it is not a case of defensive war, in itself, but of modern defensive war, which naturally unleashes the maximum destructive effort of the enemy; which forces us to use weapons as immoral as he uses; which would cause reprisals; in short, modern war in all its horror and all its immorality, as we have exposed it.

What must we say? Authors have given many conditions for legitimate self-defense. The first is that the state must be certain of victory. In the case of a small nation attacked by a large one, this condition can certainly not be fulfilled. It cannot use material means of defense, but this is not to say that it cannot use spiritual means.

But in the case of two nations of approximately equal strength, can one be sure of victory over the other, especially today when there are so many secrets in the composition of armies and so much complicity in the enemy country? It hardly seems that this condition can be realized. From this point of view, defensive war is illegitimate. Is it not true that desperate

defense cannot be good? It cannot accomplish this. It must invite the destruction of the country under the pretext of defense. This is only the case of violent, material defense, spiritual means being always desirable, by hypothesis. We say: if you are not certain of victory, you risk the loss of everything. But you do not have the right to take this risk. It is better to make no defense, to stay intact, to resist non-violently, and perhaps to conquer the conqueror through these means, as the Greeks were made victorious by the Romans whom they annexed spiritually, and upon whom they imposed their language, their civilization and even their religion. Is not spiritual victory better than the other? It is possible if a people have not lost their substance. If a desperate defense is made on the very brink of the abyss, as is easily the case in modern war of extermination, they will disappear from the face of the earth, heroic but insane. Is this a solution, ask the wise men?

They lay down a second condition: that the state has good reason to believe that this defensive war will be more advantageous for the people than disadvantageous. But in the actual order of things, this condition seems difficult to realize, in the midst of destruction and moral ruin of modern war. If it has been said that there is no proportion, quantitative or qualitative, in the evil issue of modern war, this holds for defensive war as well as offensive war, and therefore we cannot have good reason to think that the war will involve more advantages than disadvantages for the people. It appears difficult to know in advance. How can we know the means of the enemy with any exactitude, or the manner in which they will be used? It is evident that this condition is not easy to realize.

We must add, to make the synthesis complete, what we have reasoned and what Francis de Vittoria has already said: that the advantages coming from a defensive war of certain victory must be great for the rest of the world too. National egoism, always a vice, is more so today because of the interdependence of nations. If this defensive war will plunge the rest of the world, either by accident or through their solidarity with the nation under attack, into the evil results which are greater than the advantages for the nation which defends itself, that nation must sacrifice its interests for the good of the whole. And without doubt, all is not lost in the end. "First seek you the Kingdom of God, the rest will be given you freely." We speak here in a Christian frame of reference, but one which is also of worth as regards the natural law. We do not make an illusion. National egoism is so robust today that this sacrifice to world solidarity will hardly take place and is even less practical. But it remains that it should be.

Moralists have also noted that modern strategy has demonstrated that the purely defensive war is impossible. If the beginning of the war is necessarily defensive for one side and offensive for the other, in the development it is necessary that the nation which was at first the defender pass to the offensive with all the consequences of that action if it wishes to win under the condition of modern war. We don't intend to say

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that an offensive in a war begun unjustly by the enemy takes on the same character as unjust attack. This would be sophistical. What we do hold is that the necessarily offensive character of the so-called defense implies measures which are difficult to square with morality.

Another question is posed precisely. Are there, yes or no, means of war so immoral in themselves that they cannot be employed for any reason—means such as the bombardment of open cities, phosphorus bombs and the rest? We firmly believe that there are. And we also believe that the fact that the enemy employs immoral means does not authorize us to do the same. We repeat that in many cases after the war the victors used the same means with regard to the vanquished as the Gestapo—concentration camps and the rest. One has a thousand reasons for substantiation.

But this principle applies universally. Immoral means can never be employed, even in defensive war, even if right is on our side, even if the enemy uses them, even if the refusal to use them will result in defeat. This principle is absolute precisely because conscience is absolute and forbids the use of evil for a good end. But then if it is certain that the enemy will use these means and that we do not have the right to follow his action, is it not better to place all our confidence in spiritual resistance which has been demonstrated to be efficacious and in which virtue is not destroyed?

From all that has been said, one conclusion is impressed upon us with great force. It is necessary to educate consciences, to develop the vigor of personality, to inculcate the sense of responsibility and moral courage. The life of politics is ill-counseled at this time. The ideological and economic antagonisms which dominate the world do not obey the moral law: passion, ambition, selfishness, and cupidity inspire them. All this is terribly dangerous for the future of the world, temporally and spiritually.

We must form consciences. We must demand that others practice morality in daily life. We must give honor to the vigorous conscience. Only then will man be able to make grave decisions in the hour of crisis and save the world and Christianity.

(Author's note: Bibliography: We must add to the texts previously cited, the declaration made on June 14, 1950, by the Cardinals and Archbishops of France. They condemned absolutely the atomic bomb and similar means of destruction. This text can be found in "Croix" of June 20, 1950.—The text was printed in the Catholic Worker, July-August, 1950.—Ed.)



BOOK REVIEW

Three To Get Married by Fulton J. Sheen. Appleton-Century-Crofts, Inc., New York. \$3.00. Reviewed by Betty Bartelme.

"Three To Get Married" is Bishop Fulton J. Sheen's most recent presentation to his wide reading public of a Christian interpretation of life. As indicated by the title this volume deals specifically with the Sacrament of Marriage, and untangles many of the misconceptions held by a large share of the population with regard to the Catholic ideal of marriage, with special emphasis on sanctification in the married state.

The Church through Her teachings, exemplified most fully in the encyclical on Christian Marriage, has charted a straight course for Christian couples to follow. Bishop Sheen analyzes present-day mores in the light of these teachings and finds them thoroughly wanting. He speaks of the twentieth century preoccupation with sex as an evil thing, not because sex in itself, or its use in marriage is evil, but because in the worship of sex the body has been given primacy over the spirit, and love, primarily a spiritual thing, cannot exist in the flesh alone.

With this note Bishop Sheen sets the key for his book. Not only the lover and the beloved are essential in marriage, but love is the third element which binds them together and raises their union to a spiritual basis. Bishop Sheen is not speaking of romantic love, but of love in its fuller sense which has its source in God and returns to Him through a truly Christian union.

Without this sense of the spiritual in marriage, selfishness enters in, often culminating in divorce, and even more frequently in birth control, wherein the purpose of love is thwarted; for, as he points out, love is only an expression of the ego unless it overflows in creation. God created man out of His love, died on the Cross that they might be reborn in the spiritual life, and has allowed them the privilege, through His grace, of assuring the continuity of love through generation.

Sanctity in marriage has been greatly emphasized by spiritual writers of our day. Indeed, Cardinal Suhard says that it may even have diverted souls from the religious life, though if this be so, a

marriage based on high spiritual ideals sows the seed for future vocations. In spite of this emphasis many continue to disregard or are unaware of the deep spiritual vocation in marriage, particularly where it may effect its work of sanctification through unhappiness. Bishop Sheen discusses the problem of satiety of the flesh, a trial which he says can be compared to the dark night of the soul, the testing of the strength and of Christian love. He writes of the difficulties which a married couple may have to face, illness, sacrifice, lack of response, perhaps even alcoholism, infidelity or death. A love which has its source in God will surmount these obstacles through the belief that mutual sanctification is the primary aim of man and wife, that "the wife can redeem the husband, and the husband the wife."

A chapter on paternity and another on motherhood interpret the dignity of both, as well as outline the duties which fall on the mother and father. Our Lady is introduced as the model for motherhood, and her relationship with her Divine Son as the most beautiful and harmonious example of familial love. Several of the liturgical blessings for married life, such as the blessing of the home and the blessing of the expectant mother are to be found in the book.

Bishop Sheen includes several examples of marriage undertaken under adverse circumstances in which heroic virtue has, with the help of God, transformed the life of the couple in such a way that sanctity beyond measure has been the result. He concludes with a chapter on the endurance of love centered in God for "there will be no faith in Heaven, for we will already see; there will be no hope in Heaven, for we will already possess; but there will always be love. God is Love!"

"Whether capital is in the hands of a few capitalists or in the hands of the bureaucracy of the Communist State is insignificant incidence if both are responsible for the appalling phenomena of our times: the totalitarian war and the new slavery of industrialized labor." Nationalism and Internationalism by Don Luigi Sturzo, Roy, 1946.

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