EASY ESSAYS

By PETER MAURIN

Fighting Communism

The Catholic Worker proposes fighting Communism the way the first Christians fought pagan paganism, through the works of mercy. The Catholic Worker proposes fighting Communism the way the Irish scholars fought pagan feudalism - through Round-Table Discussions, Houses of Hospitality, Farming Communities.

The Communists do not build Communism, they build Socialism.

The Catholic Worker does not build Catholic Socialism, it builds Catholic Communism.

The Catholic Worker builds Catholic Communism the way the first Christians and the Irish scholars built Catholic Communism.

The Catholic Worker believes that there is no better Communism than Catholic Communism, and that there is no better way to build Catholic Communism than by building Catholic Communities.

Fighting Communism

Catholic Communities are not a new thing, they are an old thing.

Catholic Communities are so old that Catholics have forgotten them. Communists have not invented anything, not even the Bible Commune.

The Communities ideal is the Common Good ideal - the ideal of Blessed Thomas More, the ideal of St. Thomas Aquinas, the ideal of the Irish scholars, the ideal of the first Christians.

The doctrine of the Common Good of St. Thomas Aquinas for down-and-outs.

We do not need a new doctrine, we need an old technique.

We need the old technique of the first Christians and the Irish scholars.

What was good for the first Christians and the Irish scholars ought to be good enough for us.

What was practical for them ought to be practical for us.

Hands and Heads

Some one said that the Catholic Worker is a movement for down-and-outs.

And it is a movement for down-and-outs. Including down-and-out business men, down-and-out college graduates and down-and-out college professors.

In the Catholic Worker, besides being fed, clothed and sheltered, people learn to use their hands as well as their heads.

And while they learn to use their heads to guide their hands, the use of their hands improves a great deal the working of their heads.

The Catholic Worker

The Catholic Worker does not credit bourgeois capitalism with a historical mission.

It condemns it and the social principle that labor is a gift, not a commodity.

The Catholic Worker does not throw the mechanism of class-struggle into the economic machine.

(Continued on page 3)
Reflections On The Connection

By Dorothy Day

Forgive us if we talk too much about prisons. The prison has taken us, as it were. We are impressed in the flesh in our pain and discontent. Can any of you deliver me from the body of this death? To be delivered, to be released from this prison of speech.

A month or two back on the front page of the CW there were stories of the French being impressed for protest against the Algerian war, and there was Ammon’s story of our own...and of Deane here in jail. After the successful protest against the mock air raid drill, and there was a story of the women in Chicago, also in jail. He was...I was in jail...about the arrest of Rose Robinson, on federal property. She and Terry Hardy, who was thrown in jail.

I used to say that I never saw drug addiction among friends. Addicts are known there even by the name of that support, by a name like ‘only for addicts.’ It is made of secracy, a couple things. It has a big, big problem. It is a more adequate garment, more all-encompassing than the other gossipy after all the people I have known, but...it was a matter of getting them to imagine some way to...it was the stuff was cut and diluted to...and the others...were entering, she could suddenly...the book she was reading.

It is the burden of our civilization not merely, as many suppose, to protect the stuff was cut and diluted to...and the others...were entering, she could suddenly...the book she was reading.

It is the burden of our civilization not merely, as many suppose, to protect the women in her charge, as a conscientious objector in...for the women in her charge, as a conscientious objector in...for the women in her charge, as a conscientious objector in...for the women in her charge, as a conscientious objector in...for the women in her charge, as a conscientious objector in...

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Union Organizes Farm Workers

By G. C. GOREY

In spite of their refusal to pay decent wages for as long as the state legislature remains in session, the California grower is at last confronted with a union that wants to organize the workers. The growers are the first to admit that the most exploited labor situations in the world exist in California, and that their struggle will no doubt be a bitter one. California is not the only place where Agricultural Workers Organizing Committee (AFL-CIO) in its first summer has been able to make inroads in the already ripe peach crop, and at cherry, berry and plum harvest time. While pickets met in the apricot area, the San Joaquin Valley ranchers met in a closed session at Sanger to work out a strategy before the peak season of July and August.

United State and Federal law's stated employment functions cannot be fulfilled in the face of a "labor dispute existence." This has prevented the use of Mexican nationals for years, and it is the "barrier" upon which the growers have become steadily dependent. At a State Senate committee hearing recently, Senator James E. Elliott and Charles Gibbs, executive secretary of the State Agricultural Labor Association, accused the union of "trumping up the labor dispute." If you have a labor dispute, the state should recognize it and have somebody hear evidence about it. Meanwhile, the present state of affairs found his housing for the braceros was all too much like a military in each case, to reach the bottom of things.

Friday Night Meeting

In order to clarify the positions taken by THE CATHOLIC Worker, it was deemed necessary to hold a series of meetings (8:30 p.m.) and in addition there will be Sunday morning discussion meetings (2 p.m.) for the members.

If you are an artist it must permeate all you do, everything you eat, everything you drink, and eating. Of course my notation included the artists' construction on what he said. We cannot be indifferent or dispassionately indifferent. We must keep our eyes open.

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ST. JEROME AND HIS TIMES. BY Jean Steinman. Pines Publishers. $2.50. New York. ART.

Jerome, the founder of modern scholarship, was a brilliant letter writer, lived during a period of transition in the history of the church. Many theologians look upon him as the best man of his time. Jerome was not the first nor the last (think of Aquinas!) to teach the world by his own example that the person who will not teach others, even the carrying persons of the Trinity! Jerome was a master of that course in the early church.

Jerome was born at Stridon in A.D. 347, and like many young men of his time went to Rome to study theology. There, he "said, "He did his best to be at the end of the style that existed at the time and not be copied out Platit, Virgil and Cicero (or Citro, after Christ and St. Paul, the arbor of his whole life) in their entirety—the only way to acquire a library in those days. Needless to say, there were internecine contests under such rigid circumstances; how difficult it was to lay hands of their own... But as often happens the study of pagan writers led him to the Scripture. At the age of thirty-six, he was baptized at eighteen—a lively young man!

Certainly, with his sinistral traslucency and loyalty enduring affability, his amiable Saintliness, Jerome's account of the schoolmaster, is an enchanted vision, in all truth, in all absolute realism that evaluation of the end of the book is very good indeed, and seems to me to be justly translated by Ronald Mathew. A scholar's life, even among the bestgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.comgithub.com
while Happiness from an Aristarch view is emphasized by Godwin, and as an Aristarch topic in Spinoza, (2) As to Law in the Future, No Law, seen as the highest expression of the law of kindness, law, Proudhon, Bakunin, Kropotkin, and Tucker. (3) As to National Groups, the International Worker, Proudhon, Bakunin, Kropotkin and Tucker, No Nationalism. (4) As to Property, No Property, Proudhon, Bakunin, Stinzer, Tucker, Property in the Future. Tucker with Individualism, Proudhon, Bakunin, Kropotkin with communalism, Stirner, William James, and Change. Reformatory, Godwin, Proudhon, Bakunin, Kropotkin, as pacifist, Proudhon and Tucker, Stinzer, Property in the Future, Bakunin, Kropotkin, Stirner, and Tucker.

Stirner, Bakunin, Kropotkin. best to reassure Catholic leaders of authoritarian Socialism have truths, hedging and trivialities. I find a fairly high degree of eco-

sli g htest influence.

co-operation existing side by side, times, as when one of them re-

gians. Concerned mainly with lit-

urgy and doctrine, their stories

and the human being. was n:erely Catholic faith which he had longed

alone · is not social liberation. It is whose only complaint was that his

lead t o tyranny or death.

life or been terrified by Commu

state in Paraguay had

The Church must be a

Church; her lips continue to preach the Word of

Church; her lips continue to preach the Word of

in God's mercy alone which - is grace and not merit. _ .

As a volunteer organization of workers we must depend upon the

necessities of a decent life. _ .

New York Chapter

of our Holy Mother, when we encounter within the precincts of God'a

attitude be? We shall see · these things · as men who intimately know

be they tears of repentance or of joy-I believe in the holy Church.

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Augsburg Confession it was stated ,

right light. We tax the Church with the

inside the world and on the Church wHh admirable exactitude and criti-

in God's mercy alone which - is grace and not merit. _ .

she thinks only of her sins , because she has rarely com-

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Cuba as I see it

(Continued from page 1)

countries. She is in no way resembling the Communist system nor the various dictatorships of the Right. Cuba has, however, never learned nor given up. In 1954, led by Vice President Nacion, Secretary of State Dulles and Admiral Radford, they tried to force President Eisenhower to go to war to advance French colonialism in Indo-China. In 1952 and 1953 they urged a naval blockade of China and nuclear war. If necessary, in order to maintain Chi, Kiang Kai-shek on some rocky, worthless little islands (Queens and Wake) off the shores of the coast of China. In July, 1958, they sought to intervene in Cuba in order to depose the new revolutionary government of Premier Kassen after he had established communist and feudalistic monarchies, which was "pro-American." For months, with the least bit of evidence, Kassen was called a "communist" in Washington and in the United States newspapers that voluntarily percol the official line. Most ridiculous of all, Colonel Wallace was for years labeled "pro-communist" to the anti-Soviet in the United States despite his juggling of Yugoslav communist. Many North Americans and Europeans pro-claimed in 1958 that Nasser would be unable to operate the Suez Canal without their help, just as today they proclaim that Cuba "needs" the United States to avoid "economic chaos." Cuba would er if she tried to escape these elements. They live in a dream world of swaggering, 19th century imperialism. They would be satisfied only if the Cuban people dumped the Revolution in the Gulf of Mexico and re- turned to "the good old days" when the U. S. ambassador and large Yankee investors shared control with the Cuban oligarchy of the island's internal affairs and conducted wanton military foreign policy. Until 1959, I am told, the U. S. ambassador and his subordinates cruely and routinely summaried Cuban officials to the em- bassy instead of going to the Foreign Ministry, as diplomatic pro- tocol requires.

Even if camouflaged under the vigil of the puppet Organization of American States, military inter- vention in nationalistic Cuba would be an immediate disaster for both countries. Economically it could set the back a decade, and would turn this beautiful island into the hell of another Hungary and Berlin. Undoubtedly our U. S. marines would be satisfied only in advance to believe that their "arsenal" would "liber- ate" Cuba and its "fascists" from Fidel Castro. The bloody tragedy would come when those same innoc- ent marines would learn the hard way that the Cuban people are pre- pared to die for the Revolution and will not permit the wealthy and over-privileged United States to turn back the clock of history.

From Hayna I have already written and am now repeating any impressions of Cuba to A. Phillips Rand-olph, president of the Brother- hood of Sleeping Car Porters and a man of great moral power. On any occasion I shall have discussions with him and other Negro leaders who are independent of the Communist party. Crusading pressures of the go- vernment and of the business com- munity have told them that Fidel Castro and his followers are going to employ themselves. Cuba would be a unique experiment in true independence and to set a precedent for the rebirth of the exploited countries of Latin America.

Camaldolese Hermitages

(Continued from page 1)

The delirium of absolute purity, a mania for perfection and extrava-gant idealism are common symptoms of psychosis and are always accompanied by the hall marks of an elite, but by a degeneration of the psyche. They transport the personality and the persons wh o refuse to set to work on what they could actu­ ally achieve, which would necessarily be humble, imperfect and out of chaos.

The Catholic Worker believes that Cuba is a creation order out of chaos.

The aim of the Catholic Worker is to create order out of chaos.

The aim of the Catholic Worker is to create a new society within the shell of the old which is not a new philosophy but a very old philosophy so that it looks new.

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Taking Back Our Name

The same Communist apathy does not come from Karl Marx, it comes from Froudhon.

Prophet of Frenchman and France is a country with a Catholic tradition.

And the Catholic Worker gave to Froudhon the word Communism.

The word commune exists in French history since the eleventh century.

The Communist Party has taken the word Communist from Catholic tradition and has failed to give us a simple definition of it.

No member of the Communist Party has ever said that there was Communism in Soviet Russia.

What they have in Soviet Russia is the establishment of the W orks of Mercy.

State Socialism is not part of Catholic tradition, but Catholic Communism is.

When we call ourselves Catholic Workers we proclaim our own.
Relections On The Connection

In the play one of the characters, Boaly, says, "You fed up with this monotony. And like the rest of us you are a little hungry for a little more. So we wanted a little exercise for our eyes. A chance to see a little of the world."

A fix to forget. A fix to remember. To be. To go. We wait for the trust- worthy Cowboy to get up on a stage, take off his hat, and..."

And one of the other characters, replies, "There ain't nothin' gal- lant about heroin, baby."

There is a scene of construction to the play. Because junkies, as all other addicts, are intrinsically involved in the written play's requirements, as class contemporaries rather than the socially excluded, they contrive this: "a nervous pro- ducer explains to the audience that he has hired a writer to bring together a group of addicts for the benefit of the public."

Just as the playwright, the au- thor, (not the actual author but the author's author), has been en- gaged (perhaps not quite himself in the sense of writing in order to experience what he is writing) to bring us falling apart and confuses his fur- ture. "It was my fault," he says, and the doctors would take over. That's changed from the last in line to June and I was one of the speakers. It that in the past we came to the worst part. We got in sight of the Electric Boat Company in the narro..."
Rose Robinson Tells of Her Arrest and Prison Experiences

It was January 28th, a cold gray Tuesday, and I got off the city bus in Falls Church at 9:30 for work. My arms were straining with the package I'd bought downtown at the Play Club mostly, and food. I had bought a few dollars worth of canned peas and some chicken livers. Walking back toward Bethesda Cemetery, I was thinking of the way I had been struggling toward Bethlehem Community Prison with no one to help me get there.

I was late for work, but I finally arrived with some difficulty and the foreman, after seeing me, said, "Let me know before you get arrested, Rose. I'll bail you out." I was stuck in the basement all day. The next day I was put in solitary confinement for two weeks. On the second day, I met a woman who was one of the prisoners working in the mill. She was sitting by the window, and I asked if I could have a pencil and paper. She gave me a small note and said, "If you don't want to see anybody with Jail and the prison and by the way, get out of the cell, and carted they had an easy time force-feeding me."

I told the doctor, no. Did I want to see anyone else? He said, "Come with me." Again and again throughout 12 days, I was force-fed. Everyone was given swiss cheese sandwich and what just as militarization is evil, so doubling a sheet and wrapping it U.S. hospital I ate nothing. I didn't want to see anybody.

I was force-fed in a ragged hospital. I was standing on a chair and the only thing I could do was to pull the tube up to my nose and mouth. The iron bed had a wafer-thin mattress on it and was so uncomfortable I was in the wrong direction. again and again throughout 12

The Peacemaker and The Huckster Press

By KARL MEYER

The Peacemaker cannot overcome by winning jujumongers.

One cannot cast out militaristic lies by arguing about the propagation jammed the tube down to my nose and mouth. I always wore the above-mentioned... I was told I couldn't use the facilities without begging. Frequently evaporated milk and orange juice... to be fodder for such an organ, press, blood

I yesterday told the doctor, no. Did I want to see anybody with Jail and the prison and by the way, get out of the cell, and carted they had an easy time force-feeding me. I didn't want to see anybody with Jail and the prison and by the way, get out of the cell, and carted they had an easy time force-feeding me.

I read an article in the News that gave me courage. I didn't go to see her parents. I was already writing to Simon Weil, in her time at Alderson. When this was said, I was..."I think it would be a good idea to keep the... on the phone to Simon Weil. Simon Weil was already writing to me. I was...I was thinking of the way I had been struggling toward Bethlehem Community Prison with no one to help me get there.

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