Twenty-five thousand miners in Kentucky, Tennessee and West Virginia have been on a wildcat strike since September 1962. Seven counties involved are Harlan, Perry, Letcher, Floyd, Johnson and Letcher. This is the same area where the terrible struggles in the 1930's for union organization. It is the same area that has been in a state of chronic depression for the whole post-war period.

In 1960 the coal operators began a drive to break the United Mine Workers Union. They began lead-

ing out miners to underlings—foremen, managers, etc. These men would then hire miners without a union contract, since they were technically new employers. Since the U.M.W. collapsed, to press the organization of these new operators, wages fell steadily from the union contract scale of $3.25 per day to as little as $2 per day at present. In addition, the big un-

labeled coal operators, unknown to the miners, stopped paying the $2 per ton tax into the U.M.W. Welfare Plan. The Welfare Plan is responsible for the past three month pension of retired miners as well as for the U.M.W. health insurance for those which are lo-

cated in this area.

The Welfare Plan has been hurt badly by these tactics. The $100 pensions have had to be reduced to $75, and the hospitals are sched-

uled to be closed within a month. The operators claim that they can-

not afford to put $40 per ton tax-

ably into the Welfare Fund. They claim it is simply impossible to make a reasonable profit with forty cents going to the Fund per-

ton. But County Judge Cour-ty

ney Wells, of Harlan, Perry County, said Sheriff Coordinator, as a leas-

ee he cleared $60,000 in sixty days! But the big coal oper-

ators, who did the leasing, netted

(Continued on page 6)

The City

By GERARD LA MOUNTAIN, O.R.S.A.

Fr. La Mountain is the pastor of Most Holy Crucifix Church on Pennsylvania Avenue, New York. He was largely responsible for the formation of the Joint Committee to Help the Lower Manhattan Expressway.

In his magnificent work The City of God, St. Augustine builds society up into circles. The first circle is the hearth or family, the second is the city or state, the third is the world, the fourth the universe or heaven.

There are several aspects of this figure that are interesting and ap-

proach to the organization of soci-

ety today, particularly present day urban society. St. Augustine's identification of the city with the state is curious for us, but this is typical of the ancient times. For they recognize no nations as we know them today. Rome the city was also the state; as Rome prosp-

ered and declined so did the state prospered and declined un-

til, at the end, all was lost in the wello and chaos of the barbarian invasion.

Nor did the state rise until some-

time after the reestablishment of the city in the late Middle Ages. This came about at least in part, be-

cause the city, even in barbarous times, was the cradle of culture and the crucible of custom. It was the forum in which men met to ex-

press and pursue ideas, the top-

less tower from which they launched their experiments. There will be a lot the matter with the city to-

day, just as there was in St. Augus-

tine's time, but it ought not be called inhuman for this is a con-

dition of terms. Also it is an error to say that the city is an

error to say that the city is an

civilization arise if not behind its

walls.

St. Augustine's thesis, the justa-

position of the two cities in no-

(Continued on page 3)

More About Cuba

By DOROTHY DAY

As we go to press this February it seems that the Cuban crisis of last October is still upon us. Congressmen and Senators are press-

ing for an investigation into Rus-

sian strength in Cuba and refuse-

ing to believe the President's assur-

ances that the situation is not endangering the U.S. This morning the radio news is that Presi-

dent Kennedy is authorizing the CIA to send intelligence agents to Cuba to try to present other writings

(Continued on page 4)

Coal Miners Strike

As Interview with Herman Gibson, leader of 25,000 striking miners by TOM CORNELL.

"And Jonas began to enter into the city one day's journey; and he cried, and said: Yet forty days and Ninevah shall be destroyed. And the men of Ninevah believed in God: and they proclaimed a fast unto the least. And the word came to the king of Ninevire: and he..." -The Book of Jonas.
Christian Pacifism in Today’s World

BY ROBY MCMORRICK

Editor’s note: Robert McCormick is the pen name of Dorothy Day, a Catholic journalist and a key writer who is a member of the American Civil War Committee. The article is reprinted by permission of AVE MARIA magazine, South Bend, Indiana. The cartoon is reproduced with permission of Dorothy Day and AVE MARIA. 

February, 1963

Nazi invasion in which 20 million made between militare (to do or Nonviolent Action made • an excellent book Nuclear Weapons: the Soviet Union are agreed: Each were not required.

Page Two

with the state, for although he recog- nized Augustinian of sharing the re- sponsibilities of the community he held that a Christian’s first alega- tion is, of course, to the new king- dom established by Christ and to live in it. A Christian therefore can find no better definition than in the Cumbre Cenla: “No longer do we take the sword against any nations, nor do we lose war anymore since we have become the sons of peace through Jesus. Who is our almoner instead of following the traditio- nal customs by which we were stronger in the covenance is pure.

The doctrine of Christian love, according to this early Church schol- ar, meant that one should pray for the Emperor, not so that he might win victories, but that peace might be obtained and so that a Christian might be exempt from the consequences and hatreds and rival- ries among men might be even less.

It was not until 200 years after the signing of the Treaty of Westphalia in the 17th century, laid the foundation of the theory of the “just war,” that phrase is heard on those infrequent occasions these days when theologians discuss the morality of war. In Augustine’s time Romans and Saracens were already the barbarians were at the gates of Hippo, the North Africans. The Christian Church was in fact pleaded with a certain condition: if the Emperor is good and to shun what is evil, then indeed its use must be re- stricted within the limits of jus- tice and love. The last condition, upon which the West had nuclear bombs wars against the barbarians. Then certainly a nuclear attack by Rus- siotic Christianity will not work, but in fact would have demanded a “social fabric” mand gentleness and love to man,

In America people frequently ask, “Is there a Christian ren- diment to the American army in the United States today as in the Nazi army in which 20 million of its people have been killed? The same question is asked in Russia and the Soviet Union are agreed. Each re- ply is the same: “The American people said that its government should junk its massive weapons of annihilation.

This last year when the Sun P. M. newspaper of the believers sponsored by the Committee for Nonviolent Action made an appeal for unilaterally nuclear dis- armament to audiences in Russia, its proposal was received with the same incredulity and ridicule that it was in America. But the American people of the United States and Soviets are agreed on a point: the death of the “unilateralist,” one who advocates unilateralism and nonviolence is regarded in the United States to- day as either a crank or a sub- versive. In fact there is one thing upon which both the people of the United States and the Soviet Union are agreed: Each re- ply is the same: “The American people said that its government should junk its massive weapons of annihilation.

The real objection of the early Church is found in the phrase Eclesida ab- barred a sanguine—“the Church has been a pacifist.” And, as Roger Smith says in the recent article “The Weapons of a Catholic Response (Shed and Wars as an sword of the Christian) Christians preferred the “weapons of light.” Smith further points out, the people who did in the army a distinction was made between the on do mili- tary service and bellare (to wage war)—the former probably re- spected as the normal duty of pre- serving order within the state, and the latter as the act of bloody wars against the barbarians.

The testimony of the great number of civilians in Russia in the third century is pertinent, Celsus, a Greek pagan, wrote about the crumbling Rome, criti- cized the Christians particularly of their contempt for the state. Origen, replying in his fam- ously, “Christians have been taught not to defend themselves against the enemies of their faith. They have kept the laws which com- mand us to submit. It is true on this account they have received from God that they would not, have all but the right, to make war, even though they have been quite able to do so. He concludes, “I am of the opinion, and from time to time stopped the oppo- sition of the Christians and the literature of the times.

Origins, It is important to note, that the central Christian teaching is having a duty to follow bloodly

Church but had become its pro- tector, and we find Augustine peering at the Emperor to defend the Christians against the Bith- tithe rics.

The American people evidently consid- ered that a way must be found to reconcile war with Christian love. War was to be seen as a necessity, citi- zen, citizen of the heavenly city, the true people. Therefore, the Christian was bound to remain a soldier and defend the interests of his Emperor.

Origen, in his influential writings, described by Caidin in unforget- tably, “That good may be furthered and

A litany of crime against non- Imperial Germany, and by the time of the end of World War II, Fascism and Hitlerism were added to the list. The content of the war would include: Dresden, a city of 800,000 swarmed with perhaps 360,000 people, where the only protection was a Russian Army, razed in round- ed, and then turned over to the American and British forces, leaving them to face the carnage of fire and destruction. Tokyo, a napalm bombing that boiled the very water in the canals and razing the entire side of the city, shattering the city legally too; (4) undoubted knowledge of this kind of destruction that only be declared when every means to prevent it has failed; (5) guilt and punishment for the viola- tion: punishment exceeding the measure of a just war to be allowed; (6) moral certainty that the side of justice will win; (7) right intention, that the war would be a good and to shun what is evil, then

It requires little reflection to see how incompatible nuclear war- fare is with any form of community life. The last century of the first Christian, the state no longer persecuted the

In today’s World

But there is a standard! Did not the glory of the early Chris- tians consist in forth to their other- wise to do, a few of charity utterly at

Christian Pacifism in Today’s World

February, 1963

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A litany of crime against non-
In 1941 the municipal authority was called upon to make a decision that its nation went through a period of tremendous stress and strain. But despite the hardships, the city continued to grow and develop, with new buildings and institutions being constructed. Among these was our church. At that time the church was a modest structure, but when it was completed, it was a triumph of architecture and engineering. The church was a symbol of the city's ability to overcome adversity and to build a better future.

The church was not the only new structure that was built. The city also embarked on a ambitious plan to link the various neighborhoods and suburbs with a network of arterial highways. This plan was known as the Broome Street Expressway, and it was designed to reduce congestion and improve transportation throughout the city. The expressway was a massive undertaking, involving the demolition of thousands of buildings and the displacement of many families. But despite the challenges, the project was completed and the expressway opened to traffic in 1963.

The expressway was a landmark achievement, representing the city's commitment to progress and to improving the lives of its residents. It was a symbol of the city's ability to overcome adversity and to build a better future. And it was a testament to the resilience and determination of the city's people, who had endured so much and who had come together to create a better tomorrow.
Impressions of the Catholic Worker

February, 1963

CHRI STY STREET

By CHRIS PEDITTO

On Delancy Street can be found the sweet and delicious and the sour, at 129, 272, and 274, located by Tucker, and on Bivington St., the Purgatorio Rivetti, and on Davenport St., and then there is the Bowery, a sort of no-man's-land. Thus it is that Chris Peditto, a graduate of potato knishes, Jewish eye, Catholic baron, is a writer, a street hustler, a pizza, and state beer. All these things we rarely write about, for they are not much in vogue in the environment here. But this is the setting of our amblings and adventures; amidst all these things, January happened. It was a cold month, bleak at times. Even now as I write, the sky is grey, the sun is hidden, and much of the bleakness of the month’s dread is still present in the spirit of the community and the events that occurred in and around it.

Norman Thomas at the CW

I have known Norman Thomas with us for our regular Friday night meeting held on January 11th. He spoke of many things, and we honored to have him with us. There was a crowd of people present.

After the meeting, Tom and I met with a group of young people from the Baruch College. They were our very first visitors. We endeavored to make the Worker as one of their points of interest, for we are always hoping for new血液.

We had a similar visit one weekend. Two friends came to the Bowery. We entertained them with a good time. We asked them to stay, but they preferred to go to the Baruch College. The friends were from the Baruch College.

Gregory Leaues

After eight months on the CW, we decided to return to resume his studies at the Jesuit University. He left us with a gift, both on the editorial side of the magazine. He was a professional man in the House. The men of the line, the workers, and shop stewards, were pleased with his practical, spontaneous response to their questions, never judging, and visitors in the line, including the community, were pleased to plain some Catholic Worker point of view.

It was a heart-warming event. We discussed with him. Tom and I knew each other. Many of our friends and us.

A Night With Brother Antonius

Christopher, a well-known poet and former member of the Oakland House of Hospitality, spent an evening with us at Christy Street. Everyone was impressed with his straight-shooting discussion and sought to answer the questions of the people. Dorothy presented the Peace Award to the Catholic Worker Movement.

A Section From My Diary

In the next issue of The Catholic Worker, I will tell you of my experiences in the beautiful town of Berryville, Virginia. I will tell you about the town, the people, and the experiences I had there.

Cuba

(Continued from page 1) In their innumerable publications the pride of Cuba remains the same. Men speak still of the Green Army, the green and honor and so on.

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2,000 people on the Bowery. We live and work in an environment where we are constantly trying to survive. We love Cuba. We love Cuba.

Social, political and personal daily we are living and working in a world that is so beautiful! Cannot the agnostic share in a spiritual brotherhood, and hope the landlord and the power-whether to prevent it; even to whatsoever it may be?

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"THE PLACE OF THE GREEN STICK" on War and Peace by Tolstoy


"When Tolstoy was a little boy at Yasnaya Polyana, his baby brother, Nicolas, had told him that there was a green stick buried in the forest of Zasnon, he had buried a green stick on which was written in Chinese characters the word ‘freedom.’ This green stick would dangle evil from the world. Tolstoy would bring this stick and bring about an eternal peace. This legendary stick remained to Tolstoy the symbol of the end of war. Through the ages, war might end. He told his children: ‘Will? Let my body be put into a wooden coffin, and if it is not too much to ask, let my body be buried in the Place of the Green Stick.’" If Tolstoy was a writer and one of the characters in his work is to be considered, and not understood him. Not only were not only were Tolstoy’s ideas he conceived so glowingly to throughout their stormy besides the railroad tracks, what to Tolstoy. "The Place of the Green Stick" is not to find a place in the world. He conceived so glowingly to throughout their stormy besides the railroad tracks, what to Tolstoy. "The Place of the Green Stick" is not to find a place in the world. He conceived so glowingly to throughout their stormy besides the railroad tracks, what.

Bob Lax


It is fitting that this book about brave priests who sought unorthodox and often only mildly transitional movement in China in the "Place of the Green Stick" written by a Giant of the Jesuits of the East is reviewed by a Giant of the Jesuits of the East. For Father Duns, without going the whole way of being a pacifist or an anarchist, has on the subjects of Race, Labor and Peace been decades ahead of his time. It is believed that upon his death, the Green Stick will remain to Tolstoy the symbol of the end of war.

Giants

GENERATION OF GIANTS: By George H. Dunas, J.S.S. University of Notre Dame Press, 1962. $3.50. Reviewed by AMMON HENRY.

The main question seems to be: will indicate the problems. Contrast the connection must come your effort to act according to conscience, doing the right thing. This can lead to the opening of a house of hospitality, as it so often has in the history of the Catholic Worker—usually by a very few people and in the simplest manors. It can also lead to the existence of civil disobedience or to some other political action. In the same way, Leo and Sonya must have resorted to the lead to the opening of such a school as the new one. They have a large house, or a habitable barn or several cabins, and is willing to develop a program of friendship and cooperation with other reformers. That two such exceptional persons should have resorted to such a school as the new one. They have a large house, or a habitable barn or several cabins, and is willing to develop a program of friendship and cooperation with other reformers.

The Aria

So often those who are most concerned with political problems are not very interested in art, or at least they fail to connect art with social justice. Perhaps those who are not interested in art, while they are interested in social justice—both good and bad—is one of the primary sources of trouble in modern life. I cannot substantiate this statement, nor do I know just what the art community means by art. One possible meaning is social change, but I strongly believe that art can also be a power for political action.

Those who know little or nothing of the arts are the very people who I hope will be coming to the school—among whom the groups should always be and in politics to me is the sum of the political problems: the way they are solved. This can lead to the opening of a house of hospitality, as it so often has in the history of the Catholic Worker—usually by a very few people and in the simplest manors.

2. Decide what man’s nature is like. This political problem is: Is it possible to catch the interest of some. One of the sad things about this school—its financial, structural and legal simplicity—that makes it almost non-existent at all. Maybe it will be objected that it cannot be done because of the arts are the very people who I hope will be coming to the school—among whom the groups should always be and in politics to me is the sum of the political problems: the way they are solved. This can lead to the opening of a house of hospitality, as it so often has in the history of the Catholic Worker—usually by a very few people and in the simplest manors.
Coal Miners Strike

(Continued from page 1)

even more. If five thousand police and militiamen are paid $10 per day instead of $24, the $64 difference amounts to a saving of $100,000. Add above normal profits, for just the police alone, and the total up to date earnings must amount to at least $80 per day per police man.

Publicity and Aid

There was an overwhelming coverage in this strike of the mass media. CPSU leaders of the movement and the people of the area were not satisfied with criticising the strikes, not to the salvation, of the strikers, but they did not give proper publicity that the miners families are suffering. The atmosphere is filled with poisonous stuffs and clothing moved thousands of people all over the U.S., including many of the young Americans, at a very low air mass. Snow covered Italy. All shipping in the Rhine was stopped by flooding and ice. In England, the radio signal, was suffering below zero. As soon as the strike started the Community Church auditorium and told us that we should be ready to do something to aid the miners in his home county, Perry, Ken
tucky, we had a meeting sitting up all night talking the first meeting we held, and we were not near to death. He and Wil
ter Nieder, a New York labor leader who was lucky to see himself, told us that they were on beds that had no mattresses, just linens only covered with bedclothes laid over. Other children slept on top, they slept on top of the floor. They could see through the walls and the floorboards.

A chill or real horror gripped the audience. It was like the Thirty

ity and the church at law. One of the songs of the ones that came on. They were angry and could tell the mood of the U.M. Wilkinson struggled
ties in 1921-22. They say in Har

lution for support and I think they are not alone, that disinterested

gist. It is not to be de

Christian Pacifism

(Continued from page 3)

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Food and Clothing Needed

From The Peacemaker

Two Michigan College of Agriculture students were arrested in Clarks
dale, Miss., Dec. 28, while delivering the second load of food, clothing and medicine to the imprisoned Freedom Riders, according to Ivanhoe Donaldson and Benjamin Snyder, both peacemakers and members of Fourth Street Drug Store, operat

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Food and Clothing Needed

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Montessori said in 1898 that mankind as a whole is not yet conscious of its cosmic mission. Its labours, which he finds so tedious, would be turned into joy. "Even now," said he, "it is the function of every human being to give life to a particular man's life if only he adopted a new motive. What we see around us is that life (which is the function of the individuality) is wrong but the motive for which he does it. It is done with a self-seeking aim. "Let a man," continues Montessori, "not be aware that his work is done, not only for himself and his family, but for the good of humanity as a whole, but only for his own advantage."

It is interesting to note how Goethe, in his second part of Faust, had an intuition of this same truth. Faust finds himself happy, but he cannot in it. He is about to prepare a "super-nature" for humanity to live in. He is to withdraw from the earth, to be a "worker" in the cosmic mission of transforming nature into a super-nature, and finds his deepest joy in doing so. But unfortunately during the work of the last century, when humanity is being stirred, to its depths, by intuitions and visions of a new order of things, these same intuitions have come to a period in history when the concept of a world-burnout, in which all people play their part, was so much "in the air.

On the other hand we are also living in an age when humanity has been established in the world, and the innumerable facilities for international communications of every kind—all these have produced a whole new way of life.

In fact the real problem which confronts mankind now is not that of supplying his needs—but rather the creation of a new generation with a higher moral orientation to the universal life, an orientation practically impossible except over a long period in history when the concept of a world-burnout, in which all people play their part, was so much "in the air."

In this connection it was with special interest that the present writer came across a recently published theological tract. It is entitled "Heaven," and is published by the Kingdon Press. (It is entitled "Heaven," and is published by the Kingdon Press.) It is a foretaste of what Shakespeare calls "the prophetic vision" of the Body—this human body, composed in our earthly paradise, not for just two individuals, as was the case in the Laura Parthenon, but for all generations. (It is a foretaste of what Shakespeare calls "the prophetic vision" of the Body—this human body, composed in our earthly paradise, not for just two individuals, as was the case in the Laura Parthenon, but for all generations.)

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"The tragedy of it is, however, that, all through human history, there has been a new generation with a higher moral orientation to the universal life, an orientation practically impossible except over a long period in history when the concept of a world-burnout, in which all people play their part, was so much "in the air."

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The City

(Continued from page 31)

the residents persisted in calling it something else.

A New Approach

In the spring of 1963 the Committee to Save Homes and Businesses worked along and around the street, especially one with a longer and thicker population. True, there are many areas of the city that are cleaner, better kept, but there is no safe exchange for security. What, for instance, is going on in a region such as this for life in a city project of 30 floors? It has been estimated that it is forbidden to step on that. It has enva­

sions from the streets, safe from­muggers and sex varieties who lie in ambush. Its long halls, all painted the same pale cookie color, have become the subject of a series of investigations. Is there any change really a step up? It is not the case that these monumental structures, all built of the same burnt yellow floor in the same corner, are subject to all sorts of pressures. Those buildings along Broome Street? Councilman Salvio, Doctor Gottlieb Helpern, Miss Estelle Rome and Mrs. Mary Zagarino. These were the people who introduced the idea to the writer to the heady atmosphere of civic endeavor. They worked hard and uncomplainingly as well; its attitude was rather similar to that of a step forward for the area, as a step toward a solution and a new point of view. Editorial opini­

on was all in favor of the move­

ments, and there were few who could be safely refuted to this end. The means to reach this goal would get cars and trucks across Manhattan faster.

Such reasoning strikes at the city's vital for if it would give first of all a large and vertically prob­
gangling through an area rather than to a person in one or more of the streets. From a vehicle, who lives there. True, 2000 families and 800 businesses (in all about 20,000 people) are only a small portion of the seven or eight million inhabit­

ants. But the number of persons afflicted with the disease, in relation to the total popu­

lation, is not startling, and the point was the precise problem of the area. It was a difficult matter to get them to see how the disease could be conquered.

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