Nuclear War, Nuclear Peace
One Is Ours To Make

We begin this month, to be published in 5 sections, a consideration of the various Christian aspects of war and peace. The essay is the work of Denis Knight and Ralph Walker of Lancaster, N.B.

"In the valley of the shadow."

In Canada the air is bright. In winter the snow glitters; in summer the sun sparkles. Our horizons are distinct, and wide. The cloud that shadows the valley is not in the sky above us, but in the mind of man. It is the shadow cast by a world in disorder, of which the visible sign in the sky is a cloud shaped like a mushroom. The cloud makes us uncomfortable; we do not like to talk about it. Yet face it we must, and remove it we must, if our children are to live in the sun.

"And saw the danger."

For one hundred centuries men have been explorers upon earth. When the surveyor, in unmapped land, comes to a precipice and the edge of disaster, his common sense and not any instruments he had previously relied on will guide his next steps. In 1595 it is clear to all men that the much-travelled human race has walked to the very edge of the nuclear abyss. In one direction there is no further step to take. If we allow ourselves, carried forward by the momentum of past habits of thinking and acting, to be pushed over this abyss, then we shall commit our souls, like blind Gloucester on the cliffs at Dover, to the suicide or permanent mutilation of the race.

"Citizens from all nations."

Today Canadians are in danger, not because they are better or worse, wiser or less wise than other nations, but because all other nations are in danger too. It is not a question of danger merely to established governments and to states, or to national ideologies and ways of life; it is a question of something infinitely more important: danger to the peoples who compose the nations, the men and women who make up the race, the people who really have lives to live, for whose sake the petty government exists. "It is possible," said Lord Russell in the English House of Lords, "that before the end of the present century no human beings will exist." Bertrand Russell, the most matter of fact of our philosophers, is eighty-four and is not of an age or temperament to seek to startle. But we should not need Russell to tell us what our common sense makes plain: that nuclear weapons threaten life on this planet; and that if we, citizens from all nations, do not get rid of them, they will certainly get rid of us. The issue is plain. There can be no equivocation. What is at stake is the future of Adam's race.

What is a man?

We know, if we are Christians, that men and women are the sons and daughters of a loving Father. If we are Jews, our belief is no different. Whatever a man's religion, he believes that God created him not out of necessity but out of love. All men, even those who acknowledge no God, attempt in their lives to serve Him through service to their fellow men. A man (Continued on page 2)

Jim Crow on the Bowery

Racial discrimination, Southern style, never fail to amaze a Southerner like myself. The force of this unofficial segregation hit me very strongly here the other day as some of the editorial staff, divided into two groups, made a tour of the Bowery hotels to check on reports of this unlawful practice. The results were worse than expected. The following hotels have a policy of discrimination toward Negroes, Puerto Ricans, Orientals and other non-Whites:

- Hotel Lincoln
- Fulton House
- Grecian Hotel
- Defender Hotel
- Sunshine Hotel

Nashas (A Lyons House)
Majestic (A Lyons House)
Newport (A Lyons House)
Carned (A Lyons House)
Delever (A Lyons House)

This list comprises the hotels which, we found, have a definite policy of discrimination. Many others gave us shallow excuses ranging from, "We haven't any non-White at present and none in this past," to, "We usually encourage them to go elsewhere." Some stated that they would integrate only when the city pressured on individual cases. Some stated that they was that the people at the AEC were the people from the AEC, of the AEC.

The staff entertained no illusions concerning the policies of the smaller independent hotels at the start of our inquiry, and was hardly surprised to find them used as quasi-private 'clubs' for Whites, but we were, needless to say, quite shocked to understand that the Lyons chain and women of the AEC, of the AEC, of the AEC, of the AEC.

The week at Chrystie Street was thrown off balance considerably because of the involvement of so many on the staff. Ed Forand cooked most of the meals with Charlie Butterworth helping him. Jim, Bill, Bob, Ray, who usually do the breakfast, occasionally overslept after night vigil and the breakfast was late each day. The Strike lasted one week and was the first in a series. Plans are now being made for the next Strike, probably to be in the Spring.

Reports and impressions from the staff follow:

Monday night, the first day of the Strike, a rally was held at the Community Center at which Paul Goodman, Dorothy Day and the Becks spoke, followed by myself and Al Fowler, a soldier who had been arrested for picketing the AEC. We were called to the microphone.

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"All the Way to Heaven—Is Heaven?"

The main point in the contemplative life is looking at God and his truth, the thing all human existence is directed towards. So you have Augustine writing in The Trinity that “every appreciation of God is held out to us as our be-all and end-all, our everlasting cup of joy.”

When we see God face-to-face if the next life the cup will be full, for God will make us completely happy. The way we apprehend God now is imperfect, second-hand, paradoxical; all the same the process does begin, and it will be brought to perfection in the afterlife. Doesn’t Aristotle’s Ethics say a man’s greatest happiness is staring at the highest contemplative life, then, has a second component: the investigation of God, and the realization of his glory, and our own salvation. We read in the minutes of a great council in the middle of the four centuries the sword of the Prince , distinct from the people, a weapon that can be taken up and put down. This war, as a work, has remained with us. An arational commitment of war ceased to exist on the fields of Tannenberg and the Somme, where the scriptum manhood of the four great nations of Europe was helplessly smashed.

Questions.

There are questions to ask, and to answer. May men lawfully bring fire, the feast of the sun, to bear upon another’s person? What is war? Is it rational to waste $350 to $400 on mass production of a food appeal which has no greater value than a lemon, or to keep a man who is doing his will on earth, or to employ a dollar, or a hundred or mere copies each month for one year to be directed to one address.

Today we must translate Augustine’s concept of the public safety into wide and concrete terms of the commonwealth of a single world. Of course we are in a world order of all three feet deep, that separates Israel from Egypt, the 5,500 men of Jesus Christ’s army, a tax force, St. Augustine’s “ministers of justice, the ‘interrogators of the public safety.’”

This vanguard of the world’s First World War. Its military strength is trifling; its moral strength is revolutionary. Its source is prayerful prayerful prayerful prayer.
February, 1962

THE CATHOLIC WORKER

Peter Maurin & Eric Gill

By ED TUNER

In his essay on Industrialism, see page 518 of The Green Revolution, after noting that Industrialisation started in 17th Century England Peter quotes K. H. Tawney, that the Englishmen wear blinkers but goes on: "A few Englishmen got rid of their blinkers. Among them was a successful practice, the name: William Cobbett, John Ruskin, William Morris, Ammon Hennacy, and K. H. Tawney. The best of all is Eric Gill. Eric Gill says: 'The sector problem, the marriage problem, the crime problem, the problem of the national debt, these problems can be solved if we recognize the necessity of putting something on the market which is not national to nationalize; that is to say, the necessary, the necessary. It will be necessary to nationalize the production of the materials to which they can and who will be a force for the overthrow of the capitalist system. This is the most direct way not only to destroy capitalism but to create a working class which is not national to nationalize, that is to say, the necessary. It will be necessary to nationalize the production of the materials to which they can and

or into the hands of the Communists and others who look to the Leisure State as the summum bonum.

We must return again to the simple doctrines that physical labor, manual work, is not in itself bad. It is bad only when it is necessary. In the nature of things, nothing is needed for human life is both good and holy. Therefore, who can say that there are no exceptions?"

Poverty

And Gill agreed with Peter that what is wrong with Capitalism is that it is not serviceable to man and that we must avoid capitalism completely. In a word: Industrialism, which follows the laws of machines not compatible with the moral law— the law compatible with the dignity of man.

Self-Portrait of Eric Gill

the nature of man not with the nature of a machine which is not a person and so not responsible. They both tell us, we must not be profiteer seeking Capitalism, nor leisure seeking Communists but followers of the Carpenter of Nazareth, that is Christians. We must embrace the life of Christ. We must embrace poverty. And Peter begins writing an essay: Why Not Be a Beggar? quotes Gill on Poverty.

"Christianity is the religion of poverty. Not only we are not to be solicitor but we are to embrace poverty. 'Blessed are the poor in spirit' says Matthew. 'Blessed are ye poor' says Luke even more simply. And that thought that recommendation pervades the whole of the teaching of Jesus—Jesus of Nazareth, son of a carpenter, a poor man, followed by poor men. 'Blessed are ye poor for your reward is yet to come—though that is true, it is even more as one said: blessed are you poor; for yours is the only reason way in a material world. Yours is the only reasonable attitude towards material things. And another, your way is the holy and the only workable with common sense. For whatever may be said about Christianity in other respects this at least is clear, crystal clear, as the stars; Christianity is the religion which blesses poverty, and blesses the poor. For as Bonnet says, the poor are the only real workers in the world. It is the only real workable with common sense."

Peter saw his mission in terms of agitation— to get people to see that: "I have done this, I have done that, we got to the roots, to be radical, 'it makes them think,' he used to say. And if they didn't see that if we made a path from things as they are to things as they should be we would not have modern wars with all their terror they would quote him. Eric Gill.

"Man is a person. War today like work today is not fighting, appreciate the honest labor of any worker whether in our country. It is not fighting, appreciate the honest labor of any worker whether in our country.

Peace

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"It is clear therefore that work is a good thing for the worker and that which enables him to live is good. We must assume that to live is good and that man is a philosopher who has an abundance of others has produced, is not freely given, a form of recreation.

and after developing the fact of the necessity for the possibility of labor. Besides writing an essay of his own with this title he wrote to Eric Gill.

"As usual it is necessary to begin at the beginning. We are all a creation, a creation, forever the creation books to members of the staff. And he frequently, as if repredently, would be non-conformist pamphlets with condensations and paraphrases of other writers' work which he would copy out in his own handwriting for his sister. Many of these over the years have been printed in the paper. In making a collection of these which ran to almost two hundred type-written pages including fifty pages of his own, Eric Gill published in 1925 a collection of thirty-five different authors I found that there is a story in the early years of Eric Gill's life is a story of a non-conformist pamphlet's publication. The first story of a non-conformist pamphlet's publication. The first story of a non-conformist pamphlet's publication.

Eric Gill, born 1882, son of a non-conformist parson, monuments maker, sculptor, essayist, lecturer and good husband and father (even, as it seems, his son was a good husband and father), wrote the following words to express his knowledge of the life of the responsible worker, the worker who is not a mere factory hand who minds the machine as he is told and is only a responsible person on his own time off the job. And if his formula: "The artist is not a special kind of man, but every man is a special kind of artist" was clear as the stars; Christi-anity is the religion which blesses poverty, and blesses the poor. For as Bonnet says, the poor are the only real workers in the world. It is the only real workable with common sense."

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Peter's Paraphrases

This was the man above all others Peter loved to paraphrase, forever the man of the creation pamphlets to members of the staff. And he frequently, as if repre-
Dear Mr. Forest:

I am interested in little about my work, and enclosing yarn samples. These are all natural color, none are dyed or bleached in any way. They are spun from the finest wool which I make, and are bleached in water. The yarns are spun, and completely prepared, so that swatters are very easy to work with. I raise my own black sheep (female) from the pure-bred (dark) Lincoln sheep, the only lamb that is ever bred from.

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My husband does all my shearing, carefully. I wash my wool by hand in hot soapy water, then rinse out all the spinning, and dry every other part by hand. All of the wool is then combed, and is sheared in the spring but are cheaper because of the local price.

This year I have been working on the production of yarns, and have some of the finest yarns I have seen. I have been working on the production of yarns, and have some of the finest yarns I have seen.

The wool is soft and easy to work with, and the other parts of the process are also easy to work with. I have been working on the production of yarns, and have some of the finest yarns I have seen.

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Self-Help

February

Letters

The Community World

India

Dear Dorothy Day,

I read the "Worker-Priest" article with keen interest. May I request you to bring me in their contact?

I am running one Institute Samanwuya Ashram, which means a place of harmony. This Institute was founded by Vinoba Bhave whose name you have heard before. He is working for the Total Gift movement; i.e., "Ahimsa," "Barodaism." He has walked foot down the whole country preaching non-violence for a Universal man.

This Institute is working in direct guidance of Vinoba Bhave.

We want to create a harmony between science & non-violence, business & spirituality. We also believe and practice a synthesis of spirituality with service in man and man and manual labour. We have a small farm where we work and do contemplation also. We want to create knowledge, devotion, and devotion in the community. One should pray, contemplate truthfully about whether we should build a life based on non-violent values. We don't believe in violence to any religion, castes, colours, national boundaries. All we believe are members of the same human family.

Human religion for universal man! Our slogan is "Jai jypati!"—glory for the world.

You are working on Christian faith. We feel this is right. Everybody should lead a life as he thinks. Right. He should be given liberty to choose his own way. But we must have respect, regard for other's faith. He should not misunderstand the ideas upon others. He should give liberty to others to think. Here we have solution with others. We feel every being is complete in itself. As we make a bunch of flowers, so is this human family. All together, each other, create a flower pot; so is a Lilly. Still we bring roses, lilies, together to create something beautiful.

I am a young man of 46, single, and try to spend my life for the service of society.

In a note you have given me your introduction. Hope this will start contacts and with you and your co-workers. We can create a new society by coming in touch of each other in different corners of the world.

With best wishes!

Dinaqo Sundread

New Magazine

Dear Miss Dorothy Day,

I saw your name on Op Plagia and I am very pleased that you remembered me so kindly.

On Christmas morning, in Fiji, and I am having a beginning at midnight for the people in Velaia. Then I shall fly to Pago Pago (American Samoa) bound (because of the cause date line) to Christmas Eve again, and when midnight comes I shall celebrate again and when the third Man in Samoa comes it will be for you and your friends' intentions.

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Pope in Fiji

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Sainawaya Ashram

Catholic Worker

Philadelphia

February

The Catholic Worker

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Bodhgaya (Bihar)

India

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I am a young man of 46, single, and try to spend my life for the service of society.

In a note you have given me your introduction. Hope this will start contacts and with you and your co-workers. We can create a new society by coming in touch of each other in different corners of the world.

With best wishes!

Dinaqo Sundread

New Magazine

Dear Miss Dorothy Day,

I saw your name on Op Plagia and I am very pleased that you remembered me so kindly.

On Christmas morning, in Fiji, and I am having a beginning at midnight for the people in Velaia. Then I shall fly to Pago Pago (American Samoa) bound (because of the cause date line) to Christmas Eve again, and when midnight comes I shall celebrate again and when the third Man in Samoa comes it will be for you and your friends' intentions.

With best wishes,
The Idea of Catholicism

The Idea of Catholicism. Edited by Walter J. Burghardt, S.J. and William J. Meister. With Editions by Meridian Books, Inc. New York; 479 pp., $6. Reviewed by J. Gregory. The subtitle of this book is "An Introduction to the Worship of the Church." It is a collection of articles on various aspects (listed every living thing, church, prayer, liturgy, etc.) of documents from the liturgies and other prayers of the Church, spiritual writings, and papal pronouncements. Most of the articles are good and a few are excellent. The writer of this review believes that so many of them are chapters taken from books and here strung together. Some of the most interesting articles are those that compare to previous references to the early chapters in the original book, not part of this collection. Of these articles, there is also the matter of the reader leading the reader to the whole book. The documents would be most welcome to anyone with a new or deeper interest in Catholicism, and for many of its creeds, familiar prayers and the texts of all the sacraments as well as the full text of the Christian Mass at Midnight.

Religious Factor

The religious factor by Donald K. Payne, New York, Scribner's, 1961, 358 pp., $3.50. Reviewed by James E. Miller. The writer who attempts to combine allegory with realism and the mystical passion of hatred with probable characters, is steering an almost impossible course into the scheme of literature. The texts of fictional attempts in these disciples are not making convincing reading. Without finding Blackford, Randolph Bowers, a "down-under" poet, has created, with some success, an adventurous and moving figure of pity and exclamation in this thin, uninspiring looking novel. Snow has created Herriot, a name that may well be with us for some time. Herriot: the old order servant-peon of a decaying mine, the Great Australian West among a scattered group of half-buried black holes. Herriot: raising with a frenzied devotion based on a personal infallible astonishment for the horizon. He is a black in the early days by members of his own white, superior race. Herriot: stifled by the antithesis of an unknown Christian name, even to his mission helper; wrong dry of notice by the loss of his young wife decades earlier. Herriot: tormented in mind that after all his expositions his dream of reincarnation of white with black is beyond reach.

No On Pilgrimage

By Dorothy Day

I am working for the next three months on my new book, for Harper & Row, about Peter Maurin and the work which, resulted from his ideas and which will tell of the people, who worked with him, the houses of hospitality around the United States, and the attempts at farming common, also accounts of those associated with the work, who have helped in the work, priests and laymen. There will be no On Pilgrimage column for the next few issues. The work will keep us all busy.

There is a good staff to get the oaf, and Jim Forrest will be responsible for that. There are plenty to answer letters, Julian Forest, and Robert Forsythe is doing a good job of preparing the letter for the week. Editor Ed Forrest, and inquiries can be addressed to them. John Muxey fills orders, and takes care of new subscribers. Charlesusteworth and Ed Forrest are the faults, many letters have been sent now they are all, since we are in the mid-winter coldness and the next appeal will not come out until the end of March or the first of April. The mail is a bit extraordinary, as a matter of the rents, over a thousand dollars a month for the apartments, ten of them, and the house on Chrystie Street, taken by the workers at St. Joseph to remit our Leagues of Light. And remind you, too.

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`Jamais.' This shocked the American representative, who was used to the name-calling that is always present. There was no more reason to call them names than there was to call us names. I mentioned Carl Braden and we sat quietly while they went on. The diplomat said he thought integration was fine. Still, he was all in favor of the sit-in. He said finally that true conservativism was a true thing and that Walter and said yes, together with that. The policemen didn't see that. He offered Jefferson as a true conservative, and said that people always have a good time when he went off duty, chatting with his friends. Some people walk their dogs between 10 and 11, a few others when he went off duty, chatting with his friends.

Saturday night Arthur and I talked for eight hours about our couple's views. They knew of the AEC and were on strike. We distributed our leaflets many taxis and news trucks. Once in a while we talked about the AEC, the strike, and many questions about the cost of living. A double column line of 41 people, including two from the AEC, was eventually knocked down by a truck of the N.Y. Mirror newspaper. The two people assigned to distribute leaflets were forcibly removed by the police. There was more police activity in the area. Those of us in front of the line walked up to the police and asked to pass. At one moment three people walked ahead the strikers from the AEC were finally given the barricade. A number of policemen were踢 out, dragged and flipped over in their attempts to sit down. Terror ensued. A complete outbreak of violence on the part of the AEC employees. We were sitting quietly around the building's front door. We found out at the end of the day when the employees had all left—around 5:30. There were no arrests for the strikers who had been half a block away. We had been very lucky. Perhaps the street justice was God's mercy. I wish that had happened to half of the demonstrators.

The demonstration ended leaving us cold and hungry, but I think we have now a firm idea of the AEC. Perhaps we helped in reaching the public, because we asked the police to leave us. We talked to some of the AEC employees, and many had questions about the strike. They knew of the AEC and were on strike. We distributed our leaflets many taxis and news trucks. Once in a while we talked about the AEC, the strike, and many questions about the cost of living.

The vigiling, I think, was one of the most effective phases of the Strike. Everyone who came in contact with us was impressed. There were quite a few of us. Arthur left soon after, then at 11:30, we had a delicious supper and I ended our vigil, leaving two others to go on the vigil that night.

Judith Gregory

The vigiling was a difficult task. I think, as one of the most effective phases of the Strike. Everyone who came in contact with us was impressed. There were quite a few of us. Arthur left soon after, then at 11:30, we had a delicious supper and I ended our vigil, leaving two others to go on the vigil that night.

Elia Papan

Civil Defense Protest

During the Strike, I found two small shelters at Grand Central Station and Pennsylvania Station. The shelters are modernized, cozy little box cottages which can be paid for on a twenty-year installment plan—taking 90 cents a month. In both shelters I found two people assigned to demonstrate for hours for peace. The vigiling, I think, was one of the most effective phases of the Strike. Everyone who came in contact with us was impressed. There were quite a few of us. Arthur left soon after, then at 11:30, we had a delicious supper and I ended our vigil, leaving two others to go on the vigil that night.

Elin Paulson

Every night during the Strike I plied my trade as a French street vendor at the U.N. (67th & 1st Ave.) from 4 to 11 p.m. I first approached the New York daily at 11 o'clock, and a couple of times from 6 to 7. The first night Lucille joined us, and the second night I came alone. Usually others were there, and I was very much encouraged by their presence with us. Monday through Thursday nights it was bitterly cold and we picnicked on 4th St. to get out of the wind, thus continuously renewing our hope in the open. On Friday and Saturday nights I twice walked me to the corner where we worked the last three days and wished us well.

We knew, as it is, that we were unable to make any headway, to be understood, to do anything. We knew that, above all, we were damned fools. On Monday through Thursday nights it was bitterly cold and we picnicked on 4th St. to get out of the wind, thus constantly renewing our hope in the open. On Friday and Saturday nights I twice walked me to the corner where we worked the last three days and wished us well.

On the Strike

The strike reports are compiled from the data, and are sent to the strike committee. The strike committee is responsible for the publication of the strike reports. The strike committee is not responsible for the publication of the strike reports.
Safe Ship Or Safe Lifeboats?

The following is a clipping from the last issue of Catholic Worker, containing a discussion piece on the issue of safe lifeboats versus personal boats. The piece was written by Richard W. Bulliet '62.

Have You Really Thought? You have had many doubts about the advice coming from the Committee for Sane Nuclear Policy. Have you felt that there is more to this question of defense in the nuclear age? If you have been wondering whether our stand makes any sense, consider the following reprint from the Harvard Crimson.

A Sane Policy

It has been brought to our attention that certain individuals among the passengers and crew of the ill-fated liner of "life" boats on this ship. These elements have advanced the excuse that such action is reasonable in the event of a maritime disaster, such as the sinking of an ocean liner. If we share their concern, we remain unwillingly and perversely to go on living for the common good of all in our own capacities. These are the reasons:

1. The program would fulfill you into a false sense of security.
2. It would cause undue alarm and panic and continue the voyage of your ship.
3. It demonstrates a lack of faith in our Captain.
4. The apparent security which "life" boats offer will make our Navigators reckless.

These proposals will distract our attention from many important things, i.e., building un sinkable ships. They may even lead our builders to false economies and the building of ships that are actually unsafe.

1. The inextinguishable fear of sinking in the event of a maritime disaster, such as the sinking of an ocean liner. If we share their concern, we remain unwillingly and perversely to go on living for the common good of all in our own capacities.

The Russian think

In our Captain.

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