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DANIEL IN THE LIONS DEN

Robert Hodgell

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 men. 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 1959 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 selves, 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

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Jim Crow on the Bowery

Racial discrimination, Northern style, never fails to amaze a Southerner like myself. The force of this unofficial segregation hit us 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 towards Negroes, Puerto Ricans, Orientals and other non-Whites:

Hotel Lincoln
Palma House
Fulton Hotel
Gotham Hotel
Defender Hotel
Sunshine Hotel
Nassau (A Lyons House)
Majestic (A Lyons House)
Newport (A Lyons House)
Cunard (A Lyons House)
Delevan (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-Whites at present and none in the past" to, "We usually encourage them to go elsewhere." Some stated that they would integrate only when the city pressured on individual cases.

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 (the biggest landlord of the Bowery) operates hotels under a dual system of some segregated and some mixed. Furthermore, the mixed clientele is mostly furnished by the overflow from the Municipal Lodging House sent over by the City. Certain seemingly mixed hotels we found to be really segregated. They are under contract with the City-owned Municipal Lodging House and will take non-Whites from no other source.

We of THE CATHOLIC WORKER plan to contact the management of all the segregated and semi-segregated hotels and ask them to change the unjust policy of racial discrimination. In the event they refuse we plan to picket every hotel practicing this policy of inequality and call on all those able to join us. The only way to achieve understanding and brotherhood among men is to bring them together, not place them in living quarters separated by ghetto walls.

NELSON BARR

First Strike Over

The first General Strike for Peace ended last night, Feb. 4th, leaving most of the Catholic Worker staff exhausted but with a definite sense of accomplishment.

To report adequately what happened during the Strike would take at least one full issue, which we are not able to do. The week contained story after story of people leaving their jobs, sometimes only for a day, sometimes for the whole week. A number of businesses closed and more almost closed (such as the trucking firm in which all but one agreed to join the Strike but because of the exception had to continue working, though joining in a number of demonstrations). Innumerable cab drivers turned up offering strikers free rides and we will never know how many stopped to talk with vigilers for a few minutes and ended up by bringing back hot coffee in the dead of night and frequently even joining the vigil themselves. A neighbor who runs a junk shop near St. Joseph's House told us proudly of his support of the strike—both in demonstrations and vigils during the week.

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 relieving him. Jim Forest and Bob Kaye, who usually do the breakfast, continually overslept after night vigils and 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:

THE AEC SIT-DOWN

Monday night, the first day of the Strike, a rally was held at the Community Church at which Paul Goodman, Dorothy Day and the Becks spoke, followed by myself and Al Fowler, a soldier who had been arrested for picketing his army base that morning. My talk, which was short, was an appeal to the audience to join in a sit-down the next day at the Atomic Energy Commission's offices in New York. The point was that the people at the AEC had consciences which we had a responsibility to reach, and that if there were even the slightest chance that our efforts might bring a greater awareness to the men and women of the AEC, of the meaning of the responsibility they had taken on themselves—developing, testing and producing atomic and hydrogen bombs—that we must even risk arrest and jail.

The picketing began at 11 a.m. the next morning. By noon there were about 200-250 people picketing and quite a large number of news photographers and reporters. At 12:30 word was passed that those interested in participating in a sit-down on the front steps of the AEC should break off for a meeting nearby. There were about 60 people at the meeting and

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The Paper Revolution

By KARL MEYER

If you crank 30,000 sheets of mimeo bond around the drum of a Gestetner, you get a paper revolution.

And if you cart 3,000 peaces to the Post Office, you get a lot of peaces.

But the unit of humanity is the man, not the dollar, or the ream of paper, and the unit of resistance to evil is the man, not the dollar, or the ream of paper. Peace is a human, whole and not a box of peaces.

If even the best of our piece secretaries had \$12,000 to spend for peace, he would buy, approximately, 1 Gestetner mimeograph machine, 816 stencils, 4896 reams of mimeo bond, 244,820 envelopes, and a bulk mailing permit, and start a paper revolution.

If I had \$12,000 to spend for peace, I would give 765 and 5/11 dollars each to: Ken Calkins, shoestring organizer of the Student Piece Union; Brad Lytle, who works for a committee and rates a freer fate; Eroseeanna Robinson, who pays no taxes on her income; Wally and Juanita Nelson, for 76,545 and 5/11 bookplates; Michael Parker, to free full time for his piece presses, Jerry Lehmann, who needed an alternative Service Committee; Dick Zink, to bring him back from Barham exile;

Milton Mayer, a grant to read the Gospels in the Greek; Erica Enzer, victim of Hyde Park Socialism; Dave Dellinger, who's stuck in Libertarian Pressures, and X, who will one day meet their measure, and finally, \$580 dollars to Ammon Hennacy, (because he wouldn't waste it all on paper, but most of it on bread.)

We read in the minutes of heavily indebted piece organization that \$3580 was spent on massive mailings of a fund appeal to various lists; but this was not counted as a loss, because the gain is counted to exceed the loss. I might have given \$3580 to that organization but if it can afford to waste \$3580 to gain it back again, it surely doesn't need it; and the poor do need bread; and what does it profit a man if he gain the Hammermill Paper Co., and lose a soul?

(Foot note: I don't have \$12,000; but recently we found a mimeograph machine dumped in the alley behind St. Stephen's House, and with this and the blank sides of all the waste mailings I receive, I counted on sending you my thoughts from my own press. So what if the press was stolen (is not all that is wasted anywhere also stolen, from the poor?). Stolen guns can make a revolution? But if my fortune is greater, I will send you my thoughts rolled through a printing press 70,000 times.)

"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 "wondering 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 in 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 completion in the afterlife. Doesn't Aristotle's *Ethics* say a man's greatest happiness is staring at the highest intelligible being?

A study of the effects of God's work inevitably directs our attention to God himself—"the mysterious elements in God can be more readily grasped once the world, his creation, is understood" (Romans 1:20) The contemplative life, then, has a second component: the investigation of nature, the world and whatever derives from God. Another way to come to know God! To quote Augustine once more, "when you set out to acquaint yourself with the natural wonders science disclosed, don't flit from one fact to another just to satisfy your curiosity, but carefully penetrate the various levels of reality until you come to the permanent and the eternal."

St. Thomas Aquinas.

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is an uncompleted work of art by God; whereby each man completes himself and fulfills his Creator's plan by loving God and all other men in freedom.

What is the human race?

We know, if we are Christians, that every man is a limb of Christ, a leaf upon the Vine. Consider the sap of His own life that Christ pours upon every human leaf, the millions upon millions of God's sons and daughters that are carried green upon the mystical tree of Christ's body. That is the human race. The whole human race was contained, in one sense, within Adam, and it is contained, in a spiritual sense, within Christ's body today. "There is not a single man who was not created to be a member of Christ's kingdom or who is denied the means to secure his place in it" said Archbishop Roberts very recently.

"Everything that lives is holy." "God loves all existing things" says St. Thomas Aquinas, and we know everything that lives is holy because it has fallen from God's fingers. Rock, water, fire, oil, earth, air, the plants and animals exist within the compass of God's loving and creative hand. But, for man, God kept a special dignity. He created him in the image of His Son so that, with his feet set upon this pleasant planet, he might honour his Father in heaven by doing His will on earth. Even when Adam, prodigal child, used the wonderful but terrible gift of freedom as a knife to sever his kinship with God rather than as a spade to cultivate his garden after His plan, the patient Father sent His Son into the vineyard to redeem the time and the race, Christ was raised upon the cross so that men might again lift up their eyes to God, and walk upright.

Questions.

There are questions to ask, and to answer. May men lawfully bring fire, the heat of the sun, to bear upon fellow man? What is war? What is a just war? May men make nuclear war, or threaten nuclear war as a 'deterrent' to its possible use by others, or in retaliation for its actual use? Can we envisage nuclear war in self-defence, a 'just' nuclear war? For Christians not to ask these questions would be slothful; not to attempt to answer them, cowardly.

What is war?

War began as armed robbery, but became more complicated. Clausewitz defined war in his day as "the imposition by force of your will upon another's," and added "in practice, there are no limits to war." He regarded war (he was quite practical about this) not as an end in itself, but as an extension of diplomacy from the realm of persuasion to that of armed force. War might be expected to bring about what other arguments had failed to do, which was to ensure that the opponent accepted the proposals of the victor.

The aim of such limited wars was, basically, to reach a settlement with the vanquished, and the methods of war were therefore, in intention if not always in practice, held in restraint by the ends in view. To have set out to destroy one's opponent utterly by carrying the war to the whole civil population, would have appeared to the princes of the Christian centuries meaningless and immoral. Le Comte de Guibert, could write in 1770: "Save in combat no blood is shed; prisoners are respected. Towns are no more destroyed, the countryside is no more ravaged. Conquered peoples are only obliged to pay some sort of contributions which are often less than the taxes they pay to their own sovereign."

This is not war.

War had a purpose, whether good or bad. It aimed at a settlement with the enemy, in the expectation that there would be an enemy to settle with. In this connection we may remember Napoleon's indignation in the Kremlin when the Russian people declined to play the

military game according to the rules and abandoned Moscow rather than come to terms with the invader.

We see from history that where we have a conflict of will, we have an incipient state of war; and that where we have a conflict of will backed by armed force, that conflict of will must degenerate, as though of fatal necessity, into armed violence. When the methods of armed violence outgrew the political end of warfare, which was a rational settlement with one's opponent, then war changed its nature, but kept its name. War in the nineteenth century became a cancer in the body of humanity. Instead of cutting it completely out of human activities, it was fed with national conscription in almost every European country, and pampered with every invention of science.

Part 2

Genocide.

The 1914 war, the "Great War"—"this useless massacre" as Pope Benedict XV called it, destroyed more than the manhood of Europe. In this fratricidal struggle there died ten million members of the European family. War, as a word, has remained with us. As a rational instrument of policy war ceased to exist on the fields of Tannenberg and the Somme where the conscripted manhood of the four greatest nations of Europe was helplessly massacred.



"In practice, there are no limits to war," Clausewitz has observed, and the war of 1914, fought to the limits of the national potential in manpower and resources, now entailed the virtual murder of one whole nation by another on land, in the sea and air, and by a merciless blockade.

The army had been in previous centuries the sword of the Prince, distinct from the people, a weapon to be taken up and put aside. In this war conscripted armies swallowed the people, and new weapons made it possible to kill with vastly increased efficiency. It was the end of war, and the beginning of Total War.

Total War knows no restraints in its methods, no limits in its objectives other than "unconditional surrender" of the enemy. We are on familiar ground. We are in the mid-twentieth century. There come to mind Auschwitz, Coventry, Dresden, Hiroshima and Nagasaki.

Armed with a battle-axe a warrior cannot cut sandwiches. Armed with nuclear weapons, or any other weapons of mass destruction, a people cannot fight honourably; it can only commit genocide, if it manages to escape suicide. And genocide, the murder of the race, is not a reasonable solution to man's political problems.

Justice and War.

"He who, when able, does not ward off injury from his comrade, is as guilty as he who does the injury." (St. Athanasius.) He speaks for all those who, in the name of human solidarity, have attempted

the overthrow by force of social and political tyrants.

Men hunger and thirst after justice, and where a just order has been built, in however humble a structure; men are in conscience and in honour bound to defend it against those who would destroy it. To build justice, and to defend it—these are the two aims of political man; and it has followed upon them that Christian teaching on war has been twofold also: first, in its positive aspect, of stating the principles upon which an ordered society should govern itself under God; secondly, in its negative aspect, under which are enunciated the means that are lawful in the physical defence of a just policy.

"Whether to fight is always a sin?"

Thus asked St. Thomas Aquinas. The question has been asked from the earliest Christian times, and answered, in conscience, in many different ways by the Early Fathers. Could a Christian be a soldier, and thus wield two swords, of steel and of the spirit?

He may not, said St. Justin Martyr, "... for it is not right to answer fighting with fighting, nor does God wish us to imitate the wicked; but He has exhorted us to lead all men ... by patience and gentleness." And St. Justin in his *Apologia pro Christianis* says curtly: "The Roman soldier who becomes a Christian convert must desert rather than kill."

Among other Fathers of the Church who take this stand are Tertullian (*De Corona*), Hippolytus in his canons, and Lactantius in his *Divinus Institutionibus*, all three condemn the bearing of arms as altogether incompatible with Christian love.

On the other hand, St. Clement did not condemn arms unconditionally: "If the Christian faith has come upon thee in the profession of arms," he told his converts, "obey the captain who giveth just commands." Origen makes the same significant distinction between a "just" and an "unjust" military undertaking.

"Ministers of the law."

It is interesting for us to bear in mind that in these early centuries of the Church the Pax Romana was coextensive as far as Christians were aware, with the entire civilized world. It was possible for Roman citizens, Christians as well as pagans, to view the Roman legions as the civil guardians of world order. And it was with this ideal in mind, the political harmony of a justly ordered world, that St. Augustine could say of soldiers: "... because they did this in military service they were not murderers but ministers of the law, not avengers of their own wrongs, but defenders of the public safety."

Today we must translate Augustine's concept of the public safety into wide and concrete terms of the commonweal of a single world. Of this new world order that is struggling to be born there stand on the simple ditch, three feet wide and three feet deep, that separates Israel from Egypt, the 5,000 men of the United Nations Emergency Force, St. Augustine's "ministers of the law" and the "defenders of the public safety."

This vanguard of the world's first Peace Army is virtually unarmed. Its military strength is trifling; its moral strength is profound and revolutionary.

"A Higher Tribunal"

It is useless to seek for causes of war that are not as variegated as human nature and as anarchic as human society. Particular political or economic situations are not more instrumental in the outbreak of war than are a multiplicity of events and human decisions that have a tendency towards anarchy and combine to produce war.

In the same way, one might have a multitude of campers in forest land with a tendency to boil coffee on camp fires, and the result—out of all seemingly reasonable proportion to the causes—is a

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In his essay on Industrialism, see page 215 of *The Green Revolution*, after noting that industrialization started in England Peter quotes R. H. Tawney, that the Englishmen wear blinkers but goes on:

"A few Englishmen got rid of their blinkers. Among the Englishmen who got rid of their blinkers, one can name: William Cobbett, John Ruskin, William Morris, Arthur Pentty, Hilaire Belloc, G. K. Chesterton, Eric Gill. The best of all is Eric Gill. Eric Gill says: 'The sex problem, the marriage problem, the crime problem, the problem of armaments and international trade, all those problems could be solved if we would recognize the necessity of abolishing trade in money, and especially the international trade in money; that is to say, the usury, the legalized usury, practiced by the banks under the protection of their charters with the support of the so-called orthodox economists. That is the first thing to be recognized.'"

I had originally thought that the second of these articles on the thought of Peter Maurin would come to terms with that thought by way of contrast and comparison with the thought of Ammon Hennacy. However, I find that first we should speak of Eric Gill whom Peter felt of all men to be most in agreement with his thought. And not only that, for in a certain sense Eric Gill is complementary to Peter. If as I said above in the preceding article that in the face of social disintegration and as it would seem de-Christianization of society Peter reached into his own experience and suggested something: peasantry. Eric Gill reached into his own experience and suggested something: craftsmanship.

For Eric Gill, born 1882, son of a non-conformist parson, monumental mason and lettercutter, sculptor, essayist, lecturer and good husband and father (even as St. Joseph he was a just man) was an artisan, a craftsman, an honest workman. And not only this but he also advocated the life of the responsible workman; the worker who is responsible for the quality of the work done and not a mere factory hand who minds the machine as he is told and is only a responsible person on his 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" which he loved to quote from Dr. Coomaraswamy paralleling: "The saint is not a special kind of man, but every man is a special kind of saint," if as I say, this leaves something to be desired in the understanding of the vocation of the artist as does his other formula: "Look after truth and goodness and beauty will look after herself" yet it does do something to restore the dignity proper to work and to oppose as he often said: "capitalist commercialism which reduces the workman to a subhuman condition of intellectual irresponsibility."

Peter's Paraphrases

This was the man above all others Peter loved to paraphrase. Peter was forever reading and recommending books to members of the staff. And he frequently, as if recommendation were not enough, would present people with condensations and paraphrases of other writers' work which he would copy out in his own stylized manner. Many of these over the years have been printed in the paper. In making a collection of these which ran to some two hundred type-written pages including fifty-one works of thirty-five different authors I found that thirteen were from the work of Eric Gill running to over seventy-seven pages. And parenthetically, I would take exception to those who say that these should not be regarded as part of the work of Peter Maurin. The sense I got while doing them was that whenever Peter found something well said that he thought well worth saying instead of reformulating the substance he would quote the author in question in his own stylized manner thus making it his own.

I think that the evidence of Peter's eight notebooks of Eric Gill's work is testimony to how highly Peter thought of Gill. And indeed in 1940 when Gill died of cancer, it was not only England's loss, Catholicism's loss (for Eric in his twenties had to make up his own religion and discovered it to be Catholicism. Immediately after making this discovery he was baptized. His wife, Mary, was received into the Church with him. She died only last year.) His death was to Peter the loss of a true brother.

A Philosophy of Work

Peter always said that there must be a theory of revolution before there can be a revolution. To restore the proper dignity to labor there must be a philosophy of labor. Besides writing an essay of his own with this title he quoted Eric Gill:

"As usual it is necessary to begin at the beginning. Work as the dictionary says, is the exertion of energy, physical or mental. In common speech, however, we distinguish between the exertion of energy for the sake of pleasure or recreation and the same exertion when it is made for the sake of or as a means to the earning or procuring of the means of living. The former we commonly call play. The word 'work' we commonly reserve for those occupations by means of which we get food, clothing and shelter, the necessities of life.

"It is clear therefore that work is a good thing for the very good reason, that which enables us to live must be good. We must assume that to live is good and that therefore to work is good. But to eat what the labor of others has produced is, unless freely given, a form of robbery."

And after developing the fact of the necessity for some physical labor and the thought that manual labor is not degrading he concludes:

"We have to begin by realizing that in itself and in a Christian society there is no kind of physical labor, no kind whatsoever, none which is either derogatory to human beings or incapable to be sanctified and ennobled."

"It should be obvious that it is not the physical labor which is bad but the proletarianism by which men and women have become, simply 'hands'. They are simply 'hands', simply instruments for the making of money by those who own the means of distribution, production and exchange. And those who argue in favor of the still further elimination of physical labor on the ground that so much work is of itself subhuman drudgery are either playing into the hands of those for whose profit the mechanical organization of industry has been developed

Peter Maurin & Eric Gill

By ED TURNER

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 doctrine that physical labor, manual work, is not in itself bad. It is the necessary basis of all human production. In the most strict sense of the word physical labor directed to the production of things needed for human life is both honorable and holy. And we must remember that there are no exceptions."

Voluntary Poverty

And Gill agreed with Peter that what is wrong with things as they are is usury or to put it another way greed. We must avoid capitalist commercialism, in a word; industrialism, which follows the laws of mechanics not compatible with the moral law—the law compatible with



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 profit seeking Capitalists, 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 besides writing an essay: "Why Not Be a Beggar?" quotes Gill on Poverty:

"Christianity is the religion of poverty. Not only are we told not to be solicitous but we are bidden 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 village carpenter, a poor man, followed by poor men.

"Blessed are ye poor for yours is the Kingdom of God. And this is not only as though we should say: blessed are you poor; for your reward is yet to come—though that is true, too. It is even more as though one said: blessed are you poor; for yours is the only reasonable way in a material world. Yours is the only reasonable attitude towards material things. And further, your way is the holy way and the only way compatible with holiness.

"For whatever may be said about Christianity in other respects this at least is clear, crystal clear, clear as the stars; Christianity is the religion which blesses poverty, and blesses the poor. For as Bossuet says, 'the poor are the first children of the Church, so the poor should come first.'"

Peace

Peter saw his mission in terms of instigation, agitation—to get people to see what is wrong with things as they are, to get to the roots, to be radical. "It makes to 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 then he would quote them. Eric Gill:

"Man is a person. War today like work today is impersonal. Modern weapons, like modern machines, reduce the soldier and the worker to a sub-human condition. War today is not fighting, it is destruction. It is not fighting, just or unjust. It is merely indiscriminate and impersonal destruction. It is not defense of our country. It is not defense of our men, women and children. It is not defense of our homes. It is simply offensive. It is simply terrorism. How useless and mendacious is the pretence that bombers can confine their attention to military objectives. This was shown by daily experience in Spain. The sniper is merely an eccentric. The machine gun is not directed against individuals but against Masses.

"Whether or no forcible resistance to injustice is ever justified, whether it is ever successful is not the point. What we have to consider first is whether the methods of force which we call war today can ever be justified even if apparently successful. Wars today are not fought by small professional armies or mercenaries, i.e. men in the

pay of and at the command of their employers as all the old national armies were. Those mercenaries, in a manner of speaking may be said to have died for their living. War today involves the conscription of whole nations.

Is it not within our power to refuse any longer to be made fools of? Certainly it is. For as someone said: 'The only thing that was wrong with the conscientious objectors in the last war was that there was not enough of them.' The cause of Peace is not promoted by politics but by keeping out of politics. Peace like Charity begins at home. Is there peace in England? Have we done away with competition between rival money-makers? Is farming a way of life or a way of business? Is the worker a responsible person or only an instrument of profit? Has every man who is able to work a chance of working? Have we done away with the violent contrast between the incomes of those who invest money and control credit and the incomes of those who work for wages?

"We have not. Are not foundations of modern business the very same competition, aggrandisement and greed of power which are the causes of war between nations? Then how can there be peace between nations when there is neither charity or justice in our dealings with our own countrymen? We shall serve the cause of Peace best by promoting those things which make for peace in our land. This means the abandonment of Imperialism. It means the abandonment of dependence of foreign investment. It means a return to dependence on home food production. There is no use talking about peace until we have made the foundations of peace in our own land. Meanwhile those who agree about these things are powerless. Our only course is passive resistance. And remember: No one, neither Church nor Government can compel or even ask us to go against our consciences."

Industrialism and Socialism

Twice in his *Easy Essays* Peter mentions Gandhi and both times in connection with industrialism. The first time is to quote approvingly Gandhi's statement: "Industrialism is evil." And Peter continues the thought: "Industrialism is evil because it brings idleness both to the capitalistic class and the working class. Idleness does no good either to the capitalistic class or to the working class. Creative labor is what keeps people out of mischief. Creative labor is craft labor. Mechanized labor is not creative labor." The second time Peter quotes or rather refers to Gandhi is when he says: "Strike news doesn't strike me. But the sit-down strike is a different strike. But the sit-down strike must be conducted on Gandhi lines, that is to say, according to the doctrine of pure means as expressed by Jacques Maritain." And Eric Gill too, as we saw above, held that industrialism is evil because it leads to idleness or as he put it if industrialism does not serve the profits of the investors it would lead to the Leisure State of the Communists. But they also agreed that the only social system compatible with industrialism is Communism. However, for Peter the word communism was reserved for those who lived the common life—the religious life in common. He quoted Father McNabb's retort to John Strachey: "I am a Communist; you are only an amateur." And Peter's complaint against Communists was not that of Leo XIII that it was subversive of the institutions of the home, the Church, and society, nor that of Pius XI that it was an atheistic materialist religion, though he supported both these contentions and advised his listeners to read what both these Popes had to say on Communism along with their other encyclicals. Most certainly Peter's objection to Communism was not the Capitalists objection that they stopped the profits—both he and Gill were happy at this aspect of Communism. No, Peter took exception to the Communists on the grounds that they were Socialists and not Communists at all.

For both Peter and Gill the point about the Socialists is that they accept the collectivization that is industrialism. To quote one of Eric Gill's letters: "This is an industrially organized society (it seems unnecessary to define industrialism, but briefly it means machine and mass production of the necessities of life and many of the luxuries). Assuming that no one wishes to abolish industrialism or that it is impossible to do so, the only question is: What is the best form of ownership? It is clear that individual ownership is not possible: at present we have collective ownership by the shareholders with the inevitable consequence of production for profit. On many grounds this state of affairs is offensive to Christian morals. But some form of collective ownership is necessary; no other meets the case. I therefore see no alternative but collective ownership by the workers for the sake of justice to them and production for use.

"The alternatives seem to me quite clear—either abandon industrialism, or proceed to collective ownership by the workers. Individual persons may be prepared to do the former, but I have seen it stated, either in Papal Encyclicals or elsewhere, that the Catholic Church is committed to this line of thought."

And as regards the "rights" of Capital he elsewhere states that just because someone lent him money he could see no reason why they should run his business. And that Gill was no crafts ivory tower sitter let it be noted here that he realized the need and justice of Labor Unions in the Modern world cf. his *Autobiography* and that he appreciated the honest labor of any worker whether in the crafts or in industry, cf. his letter of his experiences riding in the cab of a railroad locomotive.

So Peter felt especially close to Eric Gill not only because they agreed on what is wrong with things as they are but also because towns of craftsmen, artisans are the perfect complement to Peter's farming Communes in the society of communitarian personalism, to use Emmanuel Mounier's phrase, if things were as they should be. For they were at one in their understanding of the nature of industrialism, the road to Peace, and the need for voluntary poverty in a philosophy of work which respected the dignity of manual labor, or as Ammon Hennacy would say, following the counsels of the Sermon of the Mount leads to Life at Hard Labor.

(To Be Continued In The Next Issue)

THE LAND

Black Sheep's Wool

Dear Mr. Forest:

Will tell you a little about my work, and enclosing yarn samples. These are all natural color, none are dyed or bleached in any way. They are handspun on treadle spinner, and completely pre-shrunk, so that sweaters are very washable.

I raise my own black sheep (black sheep are really all shades, only the lambs are ever completely jet-black), and also have friends who raise a few dark ones for me, so that I always have a good supply of wool available. Have a few pure-bred (dark) Lincoln sheep, the only dark ones any place, to my knowledge. Waited 5 years to find the first dark Lincoln, she was born to a sheepman in Indiana, cost me over \$65 to bring her as far as Seattle, and picked her up there. As you know, the Black Sheep is really just the odd dark one that can be born in any breed, but very seldom, practically never, in Lincoln breed. It has such long silky wool that it is good to blend with the other wools, for spinning.

My husband does all my shearing, carefully. I wash my wool by hand, outdoors, dry it slowly. Do all the spinning myself, and enjoy every bit of it. One thing that slows down production more than anything else is the picking out of seeds, a slow and tiresome project, but one that must be done. In commercial production of yarns, the seeds and hay and vegetable matter are just eaten up by acid bath, or carbonized by extremely high heats. But all of this weakens and damages the wool fibers, so that commercial yarn is half-worn-out before it gets into garments.

Actually, much of the challenge of handspinning and the rest of the process (knitting or weaving) is not just to produce a rare or unusual result, but to obtain otherwise unobtainable high quality, by gentle and careful handling of the wool, so that none of the beauty and elasticity of the wool is lost in the process.

Much of the pleasure of my work is in the color-sorting of the fleeces. Black Sheep fleeces are seldom one color. Most fleeces can be sorted into several separate shades. And from half a dozen fleeces, the amount sorted into each shade amounts to enough for a color-lot, which can be blended, named, and put on sample card for sale. The card enclosed has only room for about 18 shades, at some times of the year I have just that many, although now I have about 24 shades available.

I retail the yarn at 92¢ per ounce, which is more than the cost of regular sweater yarn, and a little less than the cost of commercial dress-yarns. Have a couple retail outlets, but do mostly direct sales. Spin the yarn in choice of about 5 knitting-yarn sizes, and a couple extra sizes (one smaller than knitting yarn, one heavier) for weavers. Do a certain amount of my own weaving for sale, but don't have too much time for it. Made oyster-white vestments for the Trappists at Our Lady of Guadalupe in Oregon, last Easter, am about to wrap up for black ones for them. The black will be silk warp, and black handspun (the color of the sample "Carmen") weft.

Have practically written a book to you, so better stop now. So glad to have heard from you, we sure enjoy the Catholic Worker.

Sincerely,
Mrs. Paula Simmons



The Martyrs of Africa

Blessed Matthias Murumba, Charles Lwanga And Their Companions

Matthias Murumba, Charles Lwanga and twenty of their fellow Christians were the first Catholics of Equatorial Africa to suffer martyrdom when at the instigation of Mwanga, King of Uganda, persecution broke out at the end of the nineteenth century. Matthias was a middle-aged man, who, together with his wife, had been among the first to embrace Christianity, and he boldly made open profession of his faith. He was arrested and condemned to a cruel death. His hands and feet were cut off, then strips of flesh were torn from his body and roasted before his eyes. For the love of Christ he bravely endured all this torture, no sound of complaint escaping his lips. He was left lying on the ground, and three days later a passer-by heard him murmur: I am thirsty. Terrified the man ran away and Matthias, enduring bitter pains, at last gave up his soul to God. Among the others the most outstanding was Charles Lwanga, chief of the royal pages, who was burned over a slow fire. Joseph Mukasa was beheaded, after first sending a message of forgiveness to the king and calling on him to repent. Andrew Kagwa, who was very dear to the king on account of his conspicuous loyalty, was also beheaded. Others were bound and wrapped in dried reeds, then burned on a pyre; amidst the crackling of the flames they were heard singing and praising God as with one voice: These twenty-two martyrs were beatified by Pope Benedict XV in the year 1920;

PRAYER

Almighty and merciful God, who dost adorn the whole world with the light of thy truth, and wast pleased to work new miracles of grace through thy glorious martyrs Matthias, Charles and their companions in the territory of Africa; grant, we pray thee, that at their intercession we may ever enjoy the gifts of thy grace and may see thy subject people enlarged in every nation both in merit and number: through our Lord Jesus Christ, the Son, who is God, living and reigning with thee, in the unity of the Holy Spirit, for ever and ever. Amen.

—Feast celebrated June 3; taken from the Breviary.

The Rule of Christ

"There must be something more in the Christian life and apostolate than merely persuading Christians to adhere to the same doctrinal propositions, to obey the same laws, and frequent the same sacraments. If we are content with merely exterior practice of our religion we will tend to make Christianity another of the mass-movements that cover the face of the earth. Then the Christian, rather than a free man humbled by the consciousness of his responsibility, tends to become another fanatic who allows himself the worst excesses and excuses them easily on the ground that he is 'defending the faith' or 'fighting for the Church.' A timely example: the readiness some Christians might have today to accept the idea of an all-out atomic surprise attack on Russia, and their approval of the most drastic and cruel methods in order to 'stamp out communism.' Such things are

complacently 'justified' by the argument that the communists are atheists, enemies of God, and hence 'outside the law.' The example may seem a gratuitous supposition. Let us hope there are few such Christians in the world, or none at all. Yet we cannot forget the frightful barbarities perpetrated by the Western Crusaders in Constantinople, desecrating Greek Churches, sacking monasteries and committing all sorts of other crimes, content that these were acts proper to a holy war! Such incomprehension of the law and love of Christ seems almost unbelievable. Yet the study of history shows us these things and others like them repeated over and over again. By such actions the Kingdom of God is not built, it is destroyed; or would be if the gates of hell could prevail against it."

—Thomas Merton, *Disputed Questions* (Farrar, Straus & Cudahy), reprinted by permission.

Getting a Farm

11 Jefferson Ave.
Oneonta, New York

Dear Friends:

I would like to advance some words of advice and suggestion to the man who, in a letter in the Catholic Worker of January, 1961, signed himself C. J. Q. He asked for direction in moving back to the land. I enclose a dime for postage cost.

Dear C. J. Q.:

Since I reply to the questions you asked in your letter to CW four months late, it is perhaps too late for my advice to be of any value to you, but I wish to send it along, anyway.

Like anyone else giving advice, I am confident that I know most of the "right answers." Since no one can really be this correct, you will, I hope, take my words as you would those of any advice giver, as being a foundation for perusal, possibly helpful but not necessarily applicable to your situation.

I have had experiences which enable me to speak knowingly on the subject of living and farming in rural upstate New York.

Very, very often it is possible to purchase a small farm with really good possibilities, but this cannot be done quickly. I would suggest that you embark on a period of study and search. Select an area, perhaps a county, and concentrate your search there.

Subscribe, if you can, to a few of the local papers in the area for several months (they are usually weeklies) and get familiar with the real estate phraseology. Make trips to inspect promising places—but don't buy at first—until you are really in the know about the features of the kind of property you seek. Ignore real estate evaluations of property and make your own appraisals. Be concerned with such things as water supply, land drainage and fencing (if you intend to keep livestock). Consider accessibility—a good place is often found on back roads which are tough to travel in winter and spring but are cheaper because of this. If you will take this into consideration (planning, perhaps, to buy a jeep or vehicle which can easily manage such roads) you will save yourself regrets and surprises later.

Before you purchase, visit the office of the County Agricultural Agent (located in county seat) and see his soil maps of the area. He really knows the quality of land and other features of the area and well might be acquainted with the very place you are considering.

Investigate the possibilities of employment in the area. You would be wise to plan on working for a year or two (perhaps in a near-by factory) until you have accumulated the livestock and equipment necessary to run a farm which will support you.

Know that dairy farming requires a huge investment these days before you decide on this means of a livelihood. If you are

interested in a farm which will supply you with most of your own needs rather than as a business, you will want to know that you can work at a decent wage in the area. Much equipment and goods can be obtained at usually good prices at auctions of farms and households. The local papers list these.

Be sure that you enjoy and are good at (or can become good at) carpentry and plumbing, especially if you buy a place which needs repairs and improvements. Life on a farm can be a hell if your heating and water equipment is poor and if you are unable to make repairs yourself.

This seems to be enough for now, especially since I don't even know if this will reach you and/or if you still want or need this advice.

If it is at all possible, before you buy take someone with you who is totally disinterested and who knows about land and farming (pay him if you have to). It takes an expert eye to recognize land whose slope makes it dangerous and difficult to work, whose drainage is so poor that it will not yield much, whose forest land is so badly cut back that it will not yield wood for furnace or fencing or building for years.

If I can help you, I will be glad to. In my belief, at least, there is nothing avaricious or wrong in being VERY VERY careful about this whole step. The life you want can be obtained but not through a hasty and mistaken kind of purchase.

Good luck!
Ruth Loucks

To the Land!

Dear Miss Day:

We, my wife and I, are in the planning stages of forming a new "international community."

"Love in Action," is to be an interracial Christian pacifist community, to be bound together by agape-love, love of God and man, working toward the "Brotherhood of Man" under the "Fatherhood of God."

Please send all ideas, suggestions or questions regarding the above to us.

Stephen and Lorraine Pfeiffer
Reformed Church Home
Fernbrook Avenue & Kent Rd.
Wyncote, Pennsylvania

Dear Miss Day,

There are several of us here who are interested in starting a self-sustaining farming community and would like to find others who would be interested in joining with us. Can you put us in touch with any?

Thomas Shepard
Box 24
105 Peterborough Street
Boston 15, Massachusetts
Suva Fiji Islands
Box 74

Prayer of St. Ephraim the Syrian

Sorrow on me, beloved! That I unapt and reluctant in my will abide, and behold winter has come upon me and the infinite tempest hath found me naked and spoiled and with no perfecting of good in me. I marvel at myself O my beloved, how I daily default and daily do repent; I build up for an hour and an hour overthrows what I have builded.

At evening I say, tomorrow I will repent, but when morning comes, joyous I waste the day. Again at evening I say, I shall keep vigil all night and I shall entreat the Lord to have mercy on my sins. But when night is come I am full of sleep.

Behold, those who received their talent along with me, strive by day and night to trade with it, that they may win the word of praise and rule ten cities. But I in my sloth hid mine in the earth and my Lord makes haste to come and behold my heart and I weep the day of my negligence and know not what excuse to bring. Have mercy upon me, Thou who alone art without sin, and save me, Who alone are pitiful and kind.

Self-Help

Convento
Liberatad, Antigue
Philippines

Dear Friends:

Nowadays the only thing one hears about is: self-help projects and help to underdeveloped countries. Very beautiful but the trouble is that many people think that all this will pay off in a few years. In reality it will take a lot of education and many years of continued effort to give people self-respect and interest to improve their lot. Even in Europe it took nearly a century to come to this high standard of living and most of it came after the last world war.

What can be expected from people who have been living for years, and their parents before them, in dire poverty, under the weight of usury and a paternalistic system, depending for everything on others? Often their poverty has been abused to give them more poverty and dependence on others. No wonder that the Communists made such tremendous progress by their many promises. If one is in dire need he believes any future promise. Misery is a fertile soil for the Communists and the lack of Christian charity is the fertilizer which helps to develop this discontented plant.

In this town there is very little arable land. More than half of the daily food has to be imported from other places. Out of the total population of 7,000, about 1,000 men are migrant workers in the sugar cane fields of Negroes, another island about 350 K.M. from here. Every year they leave their wives and children for more than 6 months to get some money to buy food. Four months before the milling season the labor recruiters start recruiting people, and the families are so hard up that they accept any conditions because when they sign a contract they get advance payment of about \$25. Then this advance money is subtracted when they start working. They are supplied with a pair of trousers and a few other things at double the normal price. After 6 months they return home with practically nothing. Some are already signed up for the next year because they are already in debt. A few better labor recruiters will pay a little better but the amount will never be more than \$30 or \$40 after 6 months' labor.

In the meantime the women have to look after themselves and the children. Some women make sleeping mats which will take at least 2 or 3 days of labor if they work the whole day, and then these mats are sold for less than \$1. Others go in the month of November to other places for harvesting rice but even that is only a drop in the ocean of misery.

In November the harvest of rice will start but now already most of the children go to school without breakfast. And the other meals are not very much either. People are looking for all kinds of roots and leaves to fill their stomachs. Many children do not go to school because they are not decently clothed and they are too busy looking for food. Church-going among the children is very low because on Saturday and Sunday they have to wash their dress in order to be able to go to school on Monday.

Perhaps some of the readers of the *Catholic Worker* might be willing to help a little. Old dresses, etc., which are not used any longer would be very welcome. And especially some good Catholic magazines for my reading centre would be very welcome.

In Christ,
Fr. Zwigert

LETTERS



February

Thirty turnings cross the indifferent air
this day, this fragile day

yet whatever flower blossomed
in yesterday's spring
no headlong perfume but in Christ's mouth increases
revivifying the pallid air
thirsty furies suck at
to take away what is mine
—and mine to give away.

Shattered bridges are flaming
in my sunset-shadow

tattered windmills
are bleeding from every pocket
of the succulent wind

bear down, then, bear down
bear down and beware—

Faces die as the wheels turn
as the shaggy bridges fall

(memory flogs them, clogs them)
I wheeling confuse the earth and sky
Christ and then Peter knew
—struck tongue's sanctity—
mine wagged to all the winds
tasting, hoping, tasting, hoping . . .

Charms rot in time's spittoon
rigor lets them go—

Jew's rigorous blood can deny
all but this, then: Cana and the white lilies
struck water, blue-hymen heads of wine—
Then look: here on this stricken, allegorical plain
the present, upon-us, fragile day
I wander—

scion of pity, terror and long sleep
seeking, hoping, seeking, hoping . . .

when now when

One head and head of hair lie on time's bundle
night after beaded night

—a memory I have earned;
her delicate hands preach reason
and teach charity
impel to love

engage all angel's wings
their similitude
to hover not so distantly
out of tongue's reach.

O did the fox yell?
The fox did yell
but he was hunted down
we must not weep
he had his delight
over the snow
between the trees
and how the rooster crowed
that watched the other roosters die!

when now when

Scoopy me out of time's pot

run me into time's penitential fire
dear hands that cannot rest
and I cannot hold
not here, in this cross-traffic of desire
not here
where the simple seasons open and close their look
over our heads.

Caroline, small feet

Caroline bird's wing's hands
CARA LINE

when now when
because I let you go
because I set you free
in my most destitute day
make real to me, my love,
Mediterranean dream
Christian agape.

W. KERELL

The Community World

Samanwaya Ashram
Bodhgaya (Bihar)
India

Dear Dorothy Day,

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

I am running one institute, Samanwaya Ashram, which means a place of harmony. This institute was founded by Vinoba Bhave, whose name you have heard perhaps. He is working on the Land Gift movement; i.e., "Bhoodan," "Sarvodaya." He has walked on foot through 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 and spirituality. We also believe and practice a synthesis of spirituality with service to mankind and manual labour. We have a small farm where we work and do contemplation also. We want to create knowledge, devotion and action in the same personality. One should pray, contemplate through work. There should be a life based on non-violent values. We don't believe in divisions: religions, castes, colours, national boundaries. All we beings are members of the same human family.

Human religion for Universal man!
Our slogan is "Jai jagat!"—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 he must have regard, respect for other's faith. He should not impose his ideas upon others. He should give liberty to others to think. He can share his intuition, his experience with others. We feel every being is complete in himself. As we make a bunch of flowers, so is this human family. A rose is a complete flower; so is a lily. Still we bring roses, lilies and other flowers to make a flower pot. So every human being is a manifestation of spirit. Let us live together, help each other and create a place of harmony in this world—i.e., "Samanwaya Ashram."

I am a young man of 40, am single, and try to spend my life for the service of society.

In a nutshell, I have given you my introduction. Hope this will start contacts with your institute and with your co-workers. We can create a new society by coming in contact with each other in different corners of the world.

With best wishes!

Dwarkanand Sundran

New Magazine

Dear Friends:

I am a former resident of the Catholic Worker House here in Chicago (now Saint Stephen House). I have begun to issue the *Bulletin of African History* and the subscription to this will be free. I would greatly appreciate it if you would write a small paragraph in the *Catholic Worker* announcing this. I am printing this at my own expense because I think education and enlightenment is needed in this field (yes, and in many others.) I want to make it clear that subscription to the *Bulletin of African History* is free.

The *Bulletin* will give historical sketches of African people in Africa, the United States and in Latin America. It will be illustrated and suitable for teenagers, that is junior and high school level as well as adults.

I enjoy the *Catholic Worker* and find it most stimulating. I am not sending for a subscription for it because I get it from Karl Meyer at Saint Stephen House when I go to visit there.

I like your editorials, your articles on the integration-desegregation issue, the articles on the Morton Sobell case and the McCarren Act (by James Forest). I always read *On Pilgrimage* and the news now coming from the Joe Hill House. How very appropriate to call that house by that name. I think Father F. Berrigan, SSJ did a thought provoking job. I don't agree with him in regards to the Reconstruction Period. While it is true that there were some negative aspects in the South during these times Negroes did win the right to vote and public schools were set up for all for the first time then. Negroes did not control the state governments but this would not have been wrong where their numbers justified it. Rather they voted with white Southerners (poor whites in most cases). Not all whites were voteless — just Confederate leaders. I don't write this criticism as a slap at Father Berrigan but with constructive approach. He did a splendid job otherwise I thought.

Last night Karl Meyer read to me from the Bible about Saint

Stephen. This man was stoned because he preached for brotherhood and I'm sorry to say that today people are being "stoned" for preaching brotherhood North and South.

My best wishes to you,
Eugene Feldman
1762 North Clark St.
Chicago 14, Ill.

P.S. Anyone interested in the *Bulletin of African History* is invited to write me asking for a free subscription.

Priest in Fiji

Dear Miss Dorothy Day,

I saw my name in *On Pilgrimage* (Sept.) and I am very pleased that you remembered me so kindly.

On Christmas morning, in Fiji, I shall say three Masses beginning at midnight for the people in Velsari. Then I shall fly to Pago Pago (American Samoa) and (because of the date line) it will be Christmas Eve again, and when midnight comes I shall celebrate again and when the third Mass in Samoa comes it will be for you and your friends' intentions.

The picture I have sent—there in front sits Adi Lijitia and she is a Fijian Princess; then there is Mrs. Bonita Rounds and she does a world of good as secretary of a parish credit union. She is a Tengan. And then there is Lafaele (Raphael), a Samoan and Kitione, a Fijian, and Fr. Ganey from Illinois and Pio a Fijian. Next is Paulo a Samoan and the rest are Fijian. We are watching the opening ceremonies of the Fifth Annual meeting of the Fiji Credit Union League.

Someone sent me a gift for Christmas. It is one of those gifts I am allowed to share. So the small check enclosed is your share. Please accept it and thank you so much for sending the CW which is coming regularly.

A very Merry Christmas.

Sincerely in Christ,
Marion Ganey, S.J.

BOOK REVIEWS

To the Islands

TO THE ISLANDS, by Randolph Stow; 204 pp. Little, Brown, \$3.50. Reviewed by James E. Millard.

The writer who attempts to combine allegory with realism and the elemental passion of hatred with probable characters, is steering an almost certain course into the shoals of literature. The scattered hulks of fictional attempts in these disastrous waters are mocking reminders.

Without foundering, Randolph Stow, a "down-under" poet, has created, with surprising adeptness, a moving figure of pity and expiation in this thin, unimpressive looking novel.

Stow has created Heriot, a name that may well be with us for some time. Heriot: the old order servant-superintendent of a desolate, decaying mission in the Great Australian West among a scattered group of helpless, aboriginal blacks. Heriot: ruling with an iron-handed devotion based on a personally inflicted atonement for the horrible massacre of the blacks in the early days by members of his own white, superior race. Heriot: stiff, unbending, enigmatic; without a known Christian name, even to his mission helpers; wrung dry of solace by the loss of his young wife decades earlier. Heriot: tortured in mind that after all his expiations his dreams of reconciliation of white with black is beyond attainment.

After a native ne'er-do-well maltreats and marries Heriot's god-

child Esther, and returns to the mission unexpectedly, Heriot strikes out with a zealot's fury in an unprecedented act of violence. His sense of dismal failure forces an explosive hatred to the surface. Deprived of his reason by the wretchedness and awareness of his act, he flees desperately to the desert. His ordeals in these wanderings, his despair and final peace are haunting summits in this splendid narrative.

To *The Islands* is a tale evoking great sympathy with the wild-haired, raving, stumbling old man. We feel capable of his violence under similar stress. We easily follow his pilgrimage from hatred to love in a purgation of tender quality, rarely read in spade-calling fiction today.

Heriot says to his lone companion on this exodus "I want them to know I didn't hate him . . . They'll remember, some of them, loving a woman and finding she was no good and wanting to kill her. And if they realized then it was love, and not hate that drove them, they'll understand me and forgive me . . . It's my only defense. It's the world's only defense, that we hurt out of love, not out of hate."

To call Stow's book a surprise is rank understatement. It moves forward with easeful power, without let-up, yet remains constantly controlled, until the superb climax. He soars powerfully in his descriptions of the bleak West, but we never once lose sight of him.

You will ponder this little book. You will feel Heriot's boldness with a restraint that would hardly seem possible today when the Anger motif is running amuck. Mr. Stow has a bright future before him.



THE PRODIGAL SON

awakening interest in Catholicism, for among them are the various creeds, familiar prayers and the texts of all the sacraments as well as the full text of the Christmas Mass at Midnight.

However, the book is not a success in terms of the stated purpose of its editors. They say in the preface that they "have held in mind the needs and researches of the serious man of books." They also claim to give "some taste of the relationship of the Church to the pressing, sometimes agonizing problems of our contemporary world." Now there is no index, and what is worse no bibliography, and some important things are left out. There is no discussion of hell, heaven and purgatory, subjects that always greatly interest a person learning about Catholicism. There is no adequate discussion of the meaning of freedom, such as that by Fr. Lynch in a recent *Cross Currents*, and the "taste" of the relationship of the Church to pressing world problems is such a tiny nibble that you can't tell you have anything in your mouth at all.

It is not a bad book as far as it goes, but the omissions are serious, and it is far from the "painting of the total image of Catholicism" that its editors intended it to be. It is interesting as an example of common misunderstanding among Catholics of what interests the serious and sympathetic person who finds himself drawn to the Church, or who begins to question it from within. The more serious such a person is, the more he would want to know about matters not covered in this book, though I believe he would find most of what it does include very helpful.

THE RELIGIOUS FACTOR—by Gerhard Lenski, N. Y., Doubleday and Co., Inc., 1961, pp. 381, \$5.95. Reviewed by W. S. F. Pickering.

In recent decades American scholars have shown a keen interest in the sociology of religion. In part it has been due to a general acceptance of sociology as a discipline in its own right, but also to the peculiar religious situation which exists in the United States, and more particularly since the end of World War II to a growth of church membership and attendance unknown anywhere else in the West. Will Herberg's *Protestant-Catholic-Jew*, published in 1956, has been widely acclaimed as the foremost study of its kind. In the trail that it blazed a number of attempts to analyze the contemporary religious scene have followed, and among them must now be placed Gerhard Lenski's *The Religious Factor*.

A possible weakness of Herberg's book was that he relied on the findings of research workers and produced no new factual material himself. Lenski saves himself from the chance of such a criticism by disclosing in his book the results of a research project undertaken in the metropolitan area of Detroit. In 1958, 750 of its citizens were chosen as a representative sample of the population and just under nine-tenths agreed to be interviewed. The full questionnaire extended to more than 150 questions. Dr. Lenski, however, did not rest content and a survey was conducted among 127 willing clergy. In addition, he was able to draw on the results of other surveys taken in previous years in Detroit. The major concern of the book is the influence of religion on secular institutions, with Dr. Lenski's admiration for Max Weber coming a close second.

The author has unquestionably amassed a vast store of information on the attitudes of the members of the main denominational groups on such issues as the welfare state, foreign affairs, work, freedom of speech, the use of leisure-time, divorce, size of family, drinking, gambling and so on. Of these and other topics one regrets that the problem of racial integration receives short treatment. Dr. Lenski is willing to concede a greater place to religion in the moulding of social attitudes than many of his fellow scholars. He even goes so far as to speak of religion as a causal factor in social patterns rather than a correlated factor alongside other factors

such as race, class and education. Speaking sociologically and not theologically or philosophically, his evidence at this point is not convincing.

Significant among the findings is the fact that Catholic church life tends to strengthen kinship and family ties, while in Protestant churches the ties are relatively weaker. Protestant emphasis is placed (not exclusively of course) on voluntary associations and individual friendships outside the kin group, but the church and the kin group seem more often to be mutually reinforcing organizations in the lives of devout Catholics (p. 223). This is grist to the mill of showing the relevance of Weber's thinking to present day American capitalism, for it is additional evidence for upholding the thesis that the theological and social outlook of Protestantism rather than Catholicism favors the growth of capitalistic enterprises. Dr. Lenski's point should not only start the sociologist thinking, it is also stimulating to the psychoanalyst.

The immediate impact of his vast amount of information wedged with snippets of theory makes the book slightly bewildering. But it ought to be said straight away that it is a book that should be read by everyone who is intrigued by the religious scene and its connection with the American way of life. However, it is the opinion of the reviewer that Dr. Lenski has tried to do too much in too small a space. The result is that there are a number of defects which could have been overcome if the book had appeared in two volumes rather than one. The findings of the surveys alone could have happily found their way into one volume of even bigger size than the book published. A lack of comprehensive tables, an inadequate index, an incorrect spelling on the cover, the use of such terms as "socio-religious" and "heteronomic intellectual orientation" (simpler words are available) are some of the technical weaknesses. But of more importance is the error that Dr. Lenski falls into of thinking that Detroit is the United States. All too readily he encourages the reader to believe that his findings, valuable as they are, apply to the whole of America. Yet there are sufficient demographic observations in his book to show that such a step is quite unwarrantable. His material relates to Detroit though his conclusions may be extended to metropolitan areas like it. Despite continued urbanization, rural America does exist!

Idea of Catholicism

The Idea of Catholicism. Edited by Walter J. Burghardt, S.J. and William F. Lynch, S.J., Greenwich Editions by Meridian Books, Inc., New York; 479 pp., \$6. Reviewed by Judith Gregory.

The subtitle of this book is "An Introduction to the Thought and Worship of the Church." It is a collection of articles on various aspects of Catholicism and of documents from the liturgies and other prayers of the Church, spiritual writings and papal pro-

nouncements. Most of the articles are good and a few are excellent. The only trouble is that so many of them are chapters taken from books and here strung together. Some of the most interesting points are brief references to future chapters in the original book, not part of this collection. Of course this could be a good thing, leading the reader to the whole book. The documents would be most welcome to anyone with an

No On Pilgrimage

By DOROTHY DAY

I am working for the next three months on my new book, for Harper's, which will emphasize 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 communes, 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, perhaps even until Fall.

There is a good staff to get out the paper, and Jim Forest will be responsible for that. There are plenty to answer letters, Judith Gregory, Charles Butterworth, Walter Kerell, Ed Forand and inquiries can be addressed to them. Joe Motyka fills orders and takes care of new subscribers. Charles Butterworth and Ed Forand take care of the funds, such as they are. Right now they are nil, since we are in the mid-winter doldrums and the next appeal will not come out until the end of March or the first of April. But our eyes turn to Thee, O Lord, and "Thou givest them food in due season. Thou openest Thy hand and with benevolence fillest every living thing." There is also the matter of the rents, over a thousand dollars a month for the apartments, ten of them, and the house on Chrystie Street. We are begging our patron St. Joseph to remind our Lord of that. And remind you, too.

CHICAGO MEETINGS

every Saturday at:

St. Stephen's House of Hospitality
164 W. Oak St., Chicago
Phone 664-2817

1-6 PM volunteer work program
6-7 PM supper

February 3, 10 & 17—7:00 PM—selected readings and discussion of *BASIC VERITIES*—Charles Peguy—Pantheon Press.

February 24 — 8:00 PM — JOHN KEARNEY, Director of Friendship House and candidate for State Assemblyman from this district, will speak on the social needs of our neighborhood.

March 3, 10 & 17—7:00 PM—selected readings and discussion of *THE KINGDOM OF GOD IS WITHIN YOU*—Leo Tolstoy.

PLEASE HELP

Layettees (new born baby clothes) are desperately needed in the clothing room at the rate of four a month.

The Church Speaks

"To you all, to your priests and bishops the question is being addressed today with all emphasis, whether we condone the use of these atomic weapons. For the disciples of Christ such a question is a scandal that revolts them. No one who possesses a true sense of humanity, as the Pope said two years ago, can approve the use of modern weapons that affect combatants and civil population alike without distinction, and blindly spread death over areas that are daily growing larger as the scientific power of man increases. For our part we condemn these weapons with all our strength, as we did not hesitate during the last war to condemn the mass bombing attacks that were aimed at military targets but at the same time hit women and children and old people. We are convinced that humanity is bringing disgrace on the intelligence that God gave it, when it turns to evil purposes a knowledge that could be so fruitful of good. Therefore we appeal to the statesmen who in this hour carry such a heavy burden of responsibility not to yield to the temptation to use these means of destruction, and to do all in their power to reach an agreement on the absolute prohibition of their employment."

—Declaration of the Cardinals and Bishops of France, June 14, 1950.

Strike Reports

(Continued from page 1)

another 20 newsmen. Just before 1 p.m. a double column line of 41 people began walking slowly toward the barricades. The police had set up in front of the AEC entrance. We could see the AEC employees standing at windows all the way up to the 10th story.

As we approached the AEC entrance the police formed a line at the open end of the barricaded area. Those of us in the front of the line walked up to the police and asked to pass. At the same time those behind walked to the sides and started crawling under the barricades. A number of people, including two from the CW, were kicked, dragged and flipped over in their attempts to sit down. There was at no time any outbreak of violence on the part of the demonstrators and by 1:10 we were sitting quietly around the building's front door. There we remained until the end of the day when the employees had all left—around 5:15. There were no arrests for the sit-downers though one person, Mike Graine, who stood at the front door of the building waiting to be let in to talk to some of the AEC employees, was eventually knocked down by a policeman and dragged away with a charge of assault which was certainly not true. A group of older, well dressed men, about 8 of them, left late in the afternoon, choosing not to use the side entrance, and shocked all of us by their brutality—kicking, gouging and so on. One torn tendon resulted, some cuts and bruises and one person was hospitalized briefly. Probably the greatest discomfort, though, was the cold rain that lasted about half of the demonstration.

The demonstration ended leaving us cold and hungry, but I think it had quite an effect on the AEC. Perhaps we helped in reaching some of the people there.

Jean Morton; Nelson Barr, Bob Kaye, Charlie Butterworth, Elin Paulson, Mark Samara, Carol Kramer and I had come from the CW to the demonstration. We received George Johnson's continued support throughout the afternoon—including his gloves.

Jim Forest

Every night during the Strike I picketed the U.S. Mission to the U.N. (45th St. & 1st Ave.) from 10 p.m. to 1 or 2 a.m. Walter Kerell joined me every night at 11 o'clock, and a couple of times Bob Steed picketed for a while. The first night Lucille joined us, and the last night Arthur Lacey came. Usually others were there before and after us, and sometimes with us. Monday through Thursday nights it was bitterly cold and we picketed on 45th St. to get out of the wind, thus constantly passing in front of the night entrance to the Mission, where a guard was seated at a desk. One of the guards was friendly and twice walked me to the corner when he went off duty, chatting and wishing us well.

We met few people, as it is a lonely spot at that time of night. Some people walk their dogs between 10 and 11, a few others walk by later on, the cleaning women come out of the Mission after midnight, and lone policemen walk by fairly often. Quite a few cars go up 1st Ave., and many taxis and news-trucks. Once on my way to get coffee I met some union members picketing their firm, also on a 24-hour vigil. I gave them one of our leaflets and said we were on strike "for peace." "We're on strike for money," one of them said.

Walter and I talked with a policeman on Friday night. He started by asking us if we didn't think we were wasting our time! He had been the night before to a meeting of a group that wants to abolish the House Un-American Activities Committee. The meeting was picketed, and the people going in called the picketers

"fascists." This shocked the policeman, and we agreed that name-calling is always bad. There is no more reason to call them fascists than to call us communists. I mentioned Carl Braden and we spoke of the South. The policeman said he thought integration was fine but should not be forced. Still, he was all in favor of the sit-ins. He said finally that true conservatism was the best thing, and Walter said yes, together with true radicalism. The policeman didn't see that. He offered Jefferson as a true conservative, and when I said that in his day Jefferson was called a Jacobin and rabble-rouser he threw up his hands and went on up his beat, laughing a little in friendly disagreement.

Saturday night Arthur and I had a long talk with two young couples in a car. They knew of the C.W. and the Living Theater and had many questions about the Strike. Later that night, about 12:45, a truck of the N.Y. Mirror drew up. The driver turned out to be a member of CNVA and was a very lively fellow indeed. When I said we were from the Catholic Worker, he danced all around in his enthusiasm, especially when I mentioned Ammon. He entertained us for about 20 minutes and then leaped in his truck and disappeared!

Arthur left soon after, then at 2 o'clock Walter, Alfred Chester and I ended our vigil, leaving two others to go on into the night.

Judith Gregory

The AEC Vigil

The past four mornings have found me trudging crosstown to the Atomic Energy Commission at the dark hour of two to carry on the vigil there until six. The vigils took place at nine points in Manhattan twenty-four hours a day for the strike week. At the AEC the first morning there were three of us—Jim Forest, Ina, a waitress from one of the Village's coffee houses, and myself. Ina is over here from Holland and told us of various demonstrations she helped with in Holland. Snow and bitter cold greeted us the second morning so that we vigiled in shifts, between coffee shop and the AEC. About five the friendly guard let us in to warm up. Saturday morning Jim was too tired so I went alone, a bit late, to find Frances Witlan talking with a passerby. About a half hour later, after admitting she had only eight hours of sleep through the week, she left and Pete Griffin continued the discussion with our curious friend. None of them thought they had made any headway with the persistent man but maybe they did. It was fairly warm and much better than the night before, although our feet got soaked from the snow. Pete left about 4:30 and we were joined by a skin-diver from Miami, a friend of Ina's, who stayed till we left at 6:30. When I left the coffee shop two fellows from a nearby plant who had just finished work came over with me and joined the picketing until we left, taking a bunch of strike leaflets to give to their fellow workers. They said they knew a lot of people who worked with them would be interested in the peace movement. Several times Ina ran out to trucks and cars which stopped at the red light and offered leaflets which they took. Our last morning it was warm and there were quite a few of us. Vivian Neuman, who sat in with us at the AEC Tuesday and is active in the Student Peace Union, came with us and others came and went during the four hours—a Living Theatre actor, a fellow from Wall Street, and Milt somebody who kept telling us how wonderful his new hammock was to sleep in. Two fellows stopped by in their car and talked to Jim for quite a while and brought coffee back to us. At 6 Jim and I left while two other fellows stayed on.



IS
THE MOST
INFALLIBLE
SIGN
OF THE
PRESENCE
OF
GOD.

Leon
Bloy

The vigiling, I think, was one of the most effective parts of the Strike. Everyone the vigilers came in contact with was impressed with the fact that people cared enough to stand out in the cold for hours for peace.

Elin Paulson

Civil Defense Protest

During the Strike week, the two fallout shelters at Grand Central Station and Penn Station were picketed. The shelters are modernized, cozy little box cottages which can be paid for on a twenty year installment plan—taking the optimistic outlook. At both railway stations the two people assigned to distribute leaflets were forcibly removed by police and later returned with a group of picketers to demonstrate non-violent protest. In both instances the police permitted the picketers to demonstrate and distribute leaflets near the fallout shelters. Many commuters stopped to speak to the picketers. There was more sympathy than usual toward this phase of the strike demonstrations since the awareness of shelters as a big business hoax seems to have caught on among the general public.

Jean Morton

Times Square Sit-down

From 750 to 1000 of us concluded the activities of the General Strike in a walk from our party in the Village to a silent vigil in Times Square. The walk was full of singing; it was not cold; there were many young teenagers. And in the huge masses of New York and in our own huge mass, there were now the familiar beautiful intense faces come together and walking. There were shouts of "Ban the bomb" and to most of us it had a harsh sound, of violence. But there was also the song that has been so much a part of the General Strike—We shall overcome—we shall live in peace—we shall brothers be—deep in our hearts we do believe. In Times Square we sat for fifteen minutes in silence in a large intersection. The mammoth neon signs completely surrounded and towered over us, holding back the peace of the real night, but lighting the beautiful faces.

Carol Kramer

Nuclear War

(Continued from page 2)

thousand miles of forest fire. St. Augustine, for instance, agrees with Tolstoy that the causes of war are as close to us as human politics, human economics, and human morals.

Because neither our political entities nor our economic organization has been built upon the concept of the real unity of the world, it has followed that our moral attitudes have reflected only too surely our economic myopia and our political unbalance. For what, after all, can be more absurd than this small planet of ours should be relegated into armed groupings each bent on its own economic aggrandisement while paying lip-service to the need for a just distribution of the world's wealth?

We must again quote St. Augustine, who states with marvellous

prescience: "The society of men, scattered throughout the world in countries most diverse, is nevertheless bound together in the union of one and the same nature." That a world order is as natural a human unit as the family, the saint makes clear again: "The first circle of human society is the home, the second is the city, and after the state or city, comes the world—the third circle of human society."

Eight hundred years after St. Augustine's death in 430 A.D., St. Thomas Aquinas, after epitomising in his Summa Theologica Augustine's principles of justice in war maintains that the lawful Prince has a right to embark upon a just war only if "he has no higher tribunal to which he can go to obtain satisfaction."

—To be continued next issue . . .
(from Unity, Montreal)

Thomas Merton On the Strike

January 29, 1961

Dear Jim:

It is really quite providential that the Peace article I wrote for the Commonweal Christmas issue was held up by the censors and is now appearing this week, in conjunction with the General Strike for Peace. I do hope it helps even a little bit. Anyway, my heart goes with it, and I am with you all in spirit. I am glad that in that article I explicitly mentioned the point that all people, the ordinary people; the ones who don't want war, the ones who get it in the neck, the ones who really want to build a decent new world in which there will not be war and starvation, these should know the power of their witness against war, and the effect they can have by protest and refusal of cooperation in immoral war efforts.

Of course the tragedy is that the vast majority of people do not understand the meaning of this kind of witness. In their pitiful, blind craving for undisturbed security, they feel that agitation for peace is somehow threatening to them. They do not feel at all threatened by the bomb, for some reason, but they feel terribly threatened by some little girl student carrying a placard, or by some poor workingman striking in protest. Somehow they feel that it is after all possible for people to change their mind and revise their whole attitude towards a setup that has its enormous disadvantages but—at least it is "what we are used to, and please God don't ask us to get used to something else." Unfortunately, the bomb is going to impose a terrible adjustment on those who may be left around to adjust. And it is with this that people want to defend themselves. We have to have deep patient compassion for the fears of men, for the fears and irrational mania of those who hate us or condemn us.

My Mass on February 1st, the Feast of St. Ignatius Martyr of Antioch, will be for all of the strikers everywhere in the world and for all who yearn for a true peace, all who are willing to shoulder the great burden of patiently working, praying and sacrificing themselves for peace. We will never see the results in our time, even if we manage to get through the next five years without being incinerated. Really we have to pray for a total and profound change in the mentality of the whole world. What we have known in the past as Christian penance is not a deep enough concept if it does not comprehend the special problems and dangers of the present age. Hairshirts will not do the trick, though there is no harm in mortifying the flesh. But vastly more important is the complete change of heart and the totally new outlook on the world of man. We have to see our duty to mankind as a whole. We must not fail in this duty which God is imposing on us with his own Hand.

The great problem is this inner change, and we must not be so obsessed with details of policy that we block the deeper development in other people and in ourselves. The strike is to be regarded, I think, as an application of spiritual force and not the use of merely political pressure. We all have the great duty to realize the deep need for purity of soul, that is to say the deep need to possess in us the Holy Spirit, to be possessed by Him. This takes precedence over everything else. If He lives and works in us, then our activity will be true and our witness will generate love of the truth, even though we may be persecuted and beaten down in apparent incomprehension.

Thanks for the issues of last month's C.W. Did I thank you for the Christmas letter? The singing outside the Ladies' Jail warmed my heart. I wish I had been there with you. Small things like that have very great Christian meaning, so much more than a lot of more formal and pompous gestures.

I got a beautiful letter from a nun in Haiti, talking about the people there. Maybe they are among the very poorest on the face of the earth. One feels that Christ is almost visible among them, in them, in their poverty, in their abandonment, their destitution: why does no one look to see the face of Christ and to come to Him with help? But meanwhile His Heart has assumed all their sorrow, all the injustice done to them, and while He will comfort them, He will also do what He does, in mystery, to restore the balance, the violated order.

God was seemingly never more absent from the world and yet His Christ, the Word, is walking about all around us all over the face of the earth, and in a terrible hour.

With all affection to Dorothy and to all of you. Thank her for her good letter which I will answer. I am praying for all those intentions, tell her please.

God's love and blessing to all Christ's poor and all who yearn with Him for peace.

Tom Merton

Note: This letter was delivered at the AEC sit-down the second day of the General Strike for Peace and read by the participants.

Safe Ship Or Safe Lifeboats?

The following is a clipping from the last issue of Catholic News, (which is not a diocesan paper, but one privately owned and used by the diocese for its announcements and news). First there is the paragraph from the News and then follows a letter to the editors of The Harvard Crimson which was printed last October and is only just being reprinted as an attack on the Committee for a Sane Nuclear Policy.

The answer addressed to the Harvard Crimson is by our associate Stanley Vishnewski who is one of those running the Peter Maurin Farm on Staten Island.

Have You Really Thought?

Have you had some doubts about the advice coming from the Committee for a Sane Nuclear Policy? Have you felt that there is more to this question of defense in the nuclear age? If you've been wondering whether their stand makes sense, consider the following reprint from the Harvard Crimson. We feel that it makes just a little more sense!

A Sane Policy

To the Editors:

It has been brought to our attention that certain elements among the passengers and crew favor the installation of "life" boats on this ship. These elements have advanced the excuse that such action would save lives in the event of a maritime disaster such as the ship striking an iceberg. Although we share their concern, we remain unalterably opposed to any consideration of their course of action for the following reasons

1. This program would lull you into a false sense of security.
2. It would cause undue alarm and destroy your desire to continue your voyage in this ship.
3. It demonstrates a lack of faith in our Captain.
4. The apparent security which "life" boats offer will make our Navigators reckless.
5. These proposals will distract our attention from more important things, i.e., building unsinkable ships. They may even lead our builders to false economies and the building of ships that are actually unsafe.
6. In the event of being struck by an iceberg (we will never strike first) the "life" boats would certainly sink along with the ship.
7. If they do not sink, you will only be saved for a worse fate, inevitable death on the open seas.
8. If you should be washed ashore on a desert island, you will be unaccustomed to the hostile environment and will surely die of exposure.
9. If you should be rescued by a passing vessel, you would spend a life of remorse mourning over your lost loved ones.
10. The panic engendered by a collision with an iceberg would destroy all vestiges of civilized human behavior. We shutter at the vision of one man shooting another for the possession of a "life" boat.
11. Such a catastrophe is too horrible to contemplate. Anyone

who does contemplate it obviously advocates it.

Committee for a Sane Navigational Policy,

Stephan A. Khinoy '62

Robert Fresco '63

Richard W. Bullett '62

Donald M. Scott '62

October 10, 1961.

Feb. 5, 1962.

Editorial Staff
Harvard Crimson
Cambridge, Mass.
Gentlemen:

Greetings!

The Catholic News for Saturday, Feb. 3, 1962 contains the reprint of a letter (written by the Committee for a Sane Navigational Policy) purportedly emanating from the Harvard Crimson. With due apologies to Khinoy, Fresco, Bullett and Scott may I request the printing of the following antidote:

MEMO TO ALL SHIP

PASSENGERS:

It has been brought to our attention that certain passengers have requested to leave the ship because they claim that it is dangerous to pursue our current course. These elements claim that our ship is unseaworthy and is in imminent danger of sinking. Because we share their concern, we would like to calm their fears by pointing out that:

1. Though the boat is in danger of sinking we must have confidence in the fact that there are enough "life" boats for all.
2. Though the captain of the ship is incompetent to steer the boat it should not prevent you from enjoying yourselves. For we do have "life" boats.
3. Live dangerously. Far better to drown in your sleep than to live as a walking vegetable until you rot from old age. Remember it is far better to go out like a candle than to molder away like a piece of cheese. But after all we do have "life" boats.
4. Do not judge the crew because it is untrained and has no conception of seamanship. Remember, like yourself, this is the first time they have ever boarded a boat. But we do have "life" boats.
5. Think of the fun you will have in our "life" boats. Most of them have been designed with intimate living in mind.
6. Each person has the right to shoot all members of other "life" boats who dare to enter your personal boat.
7. Pay no attention to alarmists who are pointing out the lack of safety regulations. May we direct your attentions to our "life" boats.
8. Once the ship starts sinking you will have thirty minutes (this is enough time) to snatch your possession and to dash for the "life" boats.

Committee For A Safe Boat,
Stanley Vishnewski

There are those who hold that the evils resulting from modern war are so great that nothing can justify recourse to arms, and that therefore in practice today all war is immoral. This is a tenable opinion and could be held by a Catholic.

—Bishop G. P. Dwyer, of Leeds.

FRIDAY NIGHT MEETINGS

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

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

Algeria

"In June, volunteers of Nonviolent Civil Action, a new group formed for a different approach to the struggle for peace in Algeria spent a month in the shanty town at Nanterre, sharing the daily life and hardships of Algerian 'suspects' there. Living in tents, they busied themselves with sanitation chores and otherwise tried to help make the Algerians' lives a little more comfortable. They were there when police swooped down in periodic raids and tried to get themselves arrested along with the



'suspects' who were taken off to concentration camps. They were witness to several investigations and to the considerable havoc wrought by the police on these occasions, and tried to appeal to the latter, obtaining some mitigation of the rough methods used by them here.

They gave free French lessons to Muslims, and conducted a week-long public fast as a way of sharing in the suffering the Algerians have experienced at the hands of the French, and also to protest against terroristic acts committed by the Algerians against the French. In an appeal, they stated, 'Crimes undermine the Algerian cause, just as repression undermines the French cause. Blood calls out for blood. Help us to demonstrate that generosity and justice may prove more effective than repression.'

"On September 10, Monsignor Ancel, the auxiliary bishop of Lyon, published a declaration approving nonviolent demonstrations: 'The aim of this action is laudable, since it seeks to do away with injustice, and it goes without saying that the means that are used are not only permissible, but, of all the means used against injustice, they are certainly the most like those preached in the Gospel.'

(From "Nonviolent Action in France," an article by Jean Lasserre in the March 1, 1961 issue of Fellowship.)

Work Weekend

Those who intend to participate in the Worker-Scholar Weekend, beginning at the Friday night meeting Feb. 16 through the night of the 18th are asked to bring their own bedding.

For Protection's Sake

By PETER MAURIN

(reprint from August 1940 issue)

Protecting France

The French believe in protection.
To protect French citizens residing in Algeria they took the country from the natives.
To protect Algeria they set up a protectorate over Tunisia with Bismarck's approval.
To protect the Senegal they took Dahomey.
To protect Reunion they took Madagascar.
They did not want the English to take Madagascar.
When the English take something they are called grabbers by the French, who consider themselves good patriots.

Protecting England

Because they live on an island the English think that they must have the sea for their protection.
To protect the sea they took Gibraltar from Spain and Canada from France.
To protect the sea they established the Indian Empire.
To protect the sea they went to Egypt as well as Sudan.
To protect the sea they went to Australia.
To protect the sea they went to South Africa.
The English drove the Spanish from the sea, and now the Germans are doing their best or their worst to drive the English from the sea.

Protecting Japan

The French are doing their best to protect themselves and so do the English and so do the Japanese.
To protect themselves they went to Korea.
To protect themselves they went to Port Arthur.
To protect themselves they went to Manchuria.
To protect themselves they went to China.
They are in China for the same reason that European nations went to China.

Protecting Russia

Russians used to think that they needed Constantinople for their protection.
The Crimean War was fought by France and England to keep Russia out of Constantinople.
The Russians think that in order to be able to protect themselves they must be allowed by the Baltic States to have naval bases on the Baltic Sea.
The Russians say that they went to Poland, as well as Finland, not because they like war but because they like to protect themselves.
They have already the largest area

of any nation and they still think that the world would be better off if they had more.

Protecting Italy

The Italians thought that in order to be protected they ought to have the Papal States. They have the Papal States and now they think that they will never be protected until the Mediterranean Sea is under Italian control. In the meantime they went to Lybia as well as to Ethiopia, without forgetting Albania.
The Italians think that Italy will be better protected when the Italian flag, instead of the French flag, flies over Djibuti as well as Tunisia as well as Corsica.

Protecting Germany

The Germans also believe in protection. For their own protection they went to Austria. For their own protection they went to Czecho-Slovakia. For their own protection they went to Denmark as well as Norway. For their own protection they went to Holland as well as Belgium. For their own protection they are in France. For their own protection they intend to go to England. Where will they not go for their own protection?

Protecting Humanity

Each nation thinks that what it needs is to be protected against other nations. But the fear of other nations does not take the place of the fear of God. If we had the fear of God, we would have less fear of other nations. Humanity is not protected when people cut each other's throats for fear of each other. God may ask us, as He did of Cain: "Where is thy brother?" Will God be satisfied if we answer Him: "I am not my brother's keeper"? Is not the fear of God the best protection that humanity can have?

Greatest Threat

Sir Compton Mackenzie, distinguished Catholic novelist and former British Intelligence officer, concluded an article in the Nation for December 5th, 1959 with these words:

"I owe it to my conscience to declare that the effect of Intelligence work on international understanding is perhaps the greatest threat facing peace today."

PACIFIST - PERSONALIST - PROVOCATIVE LIBERATION

"LIBERATION makes a 'unique contribution' to the central issue of our time — the relevance of nonviolence to the struggle for peace and social change."

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