

CATHOLIC WORKER



Vol. XXII No. 5

December, 1955

Subscription:
25c Per Year

Price 1c



Community of Brothers

By DOROTHY DAY

The community of families living at Woodcrest, Rifton, New York, this last year and a half, numbering by now perhaps 175 people, including many children is still called a Bruderhof, though there seems to be some attempt to drop the German name. It is one of a group of communities, which we have been acquainted with since 1938 or thereabouts when we met two of the Brothers who were on their way from visiting a like community (one of the Hutterite colonies in North Dakota) to Paraguay where they were seeking a settlement for the overflow of their community in England, at Wheathill in Shropshire. We have kept in touch with the community in Paraguay and many of our friends have visited there and participated in some of the incredible hardships of pioneer life in a new country. Grace Rhoads, a Philadelphia friend, went to join them in Paraguay, and Hector Black, who spent a summer with us at Chrystie St., and at Peter Maurin farm has also joined them.

These are non-Catholic communities of course, but there is the saying that the nearer men approach to God, the nearer they are to each other, and in our studies and desires to grow in love of brother and so in love of God, we have always felt that *The Catholic Worker* community (which is made up of our friends and readers all over the country) and the Bruderhof communities, were very close

to each other in vision and in love.

Peter Maurin in his peasant love of the land, in his dealing with problems of unemployment, family life, mental and physical health, always taught "farming communes." He called attention to the attempts at community of goods in our time in the cooperatives in Nova Scotia, in the Kibbutzim of Palestine, early attempts at community of families throughout the United States. He urged study of religious community, especially of Benedictine monasteries as models of community life, and urged that families come together to live in this way, making a living by a diversity of talents, as well as by farming. This of course pointed to the development of crafts as a means of earning a living. He never actually made blue prints of the kind of community which would suit our day and age, but he looked for leaders and skilled workers to lead the way.

At Rifton, New York, a toymaking shop is busy from morning until night turning out sturdy toys, rockers, whirligigs, wheelbarrows, carts, blocks, trains,—everything made with wood and so beautifully and expertly finished, so strong, that a multitude of children could use them without destroying them. (Catalogues will be sent on request, from Woodcrest, Rifton, New York.)

Last summer when we moved from Maryfarm, Newburgh, to Peter Maurin Farm, Staten Island, our work was made much easier by

(Continued on page 7)

Spiritually We Are Semites

By DANIEL J. SULLIVAN

THE BRIDGE. A yearbook of Judaeo-Christian Studies, Edited by Father John M. Oesterreicher, Pantheon, \$3.95.

The first year-book of the Judaeo-Christian Institute of Seton Hall University is aptly called "The Bridge" since it is aimed at providing a means of communication between Jews and Christians. It seeks to make Christians conscious of the riches of their Old Testament heritage and to remind them of the implications in the saying of Pius XI that "spiritually we are Semites." It seeks too to provide a bridge of understanding between the Saviour of the Christians and those for whom He is a stumbling block. It strives finally to serve as a bond of peace through loving understanding of the two communities, Jewish and Christian.

"The Bridge" is put out under the editorship of Father John M. Oesterreicher, Director of the Institute of Judaeo-Christian Studies, and author of "Walls are Crumbling." Father Oesterreicher and the Institute are to be congratulated on the high quality of interest and scholarship which mark this first volume of Studies.

The plan of the book is interesting. Brief introductory statements of purpose by the Editors and the Officers of the Institute are followed by a section labelled "Studies." This is a group of essays headed by Raissa Maritain's invaluable study on Abraham and the growth of human conscience, something that merited translation years

ago. There are other essays on the typology of Exodus, by Father Barnabas Ahern; on the gospel of St. Matthew by the learned abbot of Downside, Dom Christopher Butler; Father Oesterreicher's exploration of "the enigma of Simone Weil" (Father Oesterreicher pretty well dispels the enigma); a study of the mythical Protocols of Zion, by Father Pierre Charles, S. J.; and a remarkable analysis of Marc Chagall's paintings of the Crucifixion.

This last essay, by Cornelia and Irving Sussman, is accompanied by four full-page reproductions: the Self Portrait with a Clock, White Crucifixion, Crucifixion in Yellow, and The Crucifixion of the Bridge. It is a superb essay, peculiarly apt to illustrate "the theme of reconciliation and harmony."

The second major section is a series of less pretentious studies (Continued on page 5)

Making Restitution

"Whoever wills that all God's creatures shall have their necessities does more, in sacrificing superfluities, than merely to lift a perilous burden from his own soul."

Knowing his own misery, he knows also his neighbour's and if he strips himself of useless goods that others may not want for what, by his own experience, he knows to be necessary, then he is refusing to arrogate to his own proper use what God has willed shall be in common.

The Cistercian who thus strips himself does not give, he makes restitution. To re-establish social justice is, for him, to unite himself in will with the Divine will to justice; and he truly loves his neighbour as himself for the love of God.

From Etienne Gilson's St. Bernard.

The above quotation sheds a lit-

tle light on what Tom Sullivan and Jack English, now Frater Joel and Frater Charles are doing down in Conyers, Ga., at the Trappist Monastery of Our Lady of the Holy Ghost. "Wisdom is the most active of all active things," according to the book of Wisdom, and they have chosen the path of wisdom and also a most active life. We are intensely proud when any of our number, here at *The Catholic Worker* are called to a more dedicated life, a more perfect life, called even to the giving up of their own will, their own freedom. They both write to us (they are allowed four letters a year going out, and as many as their friends choose to write them, coming in). So if anyone wants to send them a Christmas present and emulate them in stripping themselves, such money will buy a few more tools or nails or mortar or what else is needed that they cannot make themselves, to build up that place of peace and beauty and prayer.

CATHOLIC WORKER

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

Associate Editors: CHARLES McCORMACK ROBERT STEED AMMON HENNACY
Managing Editor and Publisher: DOROTHY DAY
223 Chrystie St., New York City-2
Telephone GRamercy 5-9180

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

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



Southern Catholics and the Negro

By ROBERT STEED

The most burning issue of the day other than the struggle between the East and the West and one that will have a tremendous effect on the outcome of that struggle is the race question. South Africa has already seen much violence and is on the verge of exploding over the enforced separation of the races and if anyone thinks that the situation is any less explosive here he is deceiving himself.

The recent lynching of Emmett Till and other acts of terrorism and murder have brought to the forefront again the importance that the color of a man's skin holds in the minds of so many people. Every aspect of the social life of the South imprints on one's mind the lengths its people have gone to propagate the heresy that some men are predestined by God to be masters and others to be servants, from laws forbidding interracial marriage to such trite absurdities as separate water fountains.

The most heartbreaking sight, tho, is the spectacle of Catholics, who profess to believe in the unity of all men in the Mystical Body of Christ, setting up and continuing even to-day separate churches and parochial schools.

When this writer was connected with the Catholic Worker House of Hospitality in Memphis, founded by a young Negro author, Helen Caldwell Day, how many times did I hear from the people who came there for help how they burned with indignation and hurt at the way they were treated even by fellow Catholics. How many Negroes must there be who will never even consider coming into the Church simply because of past treatment. How will those Negroes who are now Catholics stay in the Church in the face of the treatment they often receive.

More than once I have seen white Catholics literally leap in the opposite direction when a Negro came to a white Catholic church and knelt beside them in the pew or at the altar railing.

There was undoubtedly a time when the problem was not a great one. It could have been nipped in the bud but instead it has been allowed to assume such large proportions that many souls will be lost when the Church finally has to face the problem squarely and make a definite and final pronouncement. If this had been done at the Vatican Council of 1870 when one Southern bishop asked that it be done, and was not listened to, the consequences would have been much less serious.

What a terrible mistake we Catholics have made in trying to gain respect and acceptance in our communities by conforming to the social pressures put upon us by our white neighbors. What an even more terrible mistake we make when we try to force God into the narrow conception we have of Him. To some of us God is a white man, to others He is an American; but in reality God is none of these things. He is infinite and not to be confined. He is Liberty itself and pettiness in Him is inconceivable. His thoughts are not ours much less our thoughts His. He is Lord and King of the Universe but He loves the poor and has a predilection for the despised.

East Harlem

By EILEEN FANTINO

Fires break the black stillness of the empty lots where men lean to warm their hands and watch the flames dissolve into smoke. Shadows stark against the buildings twist their bodies into grotesque figures. Children run fast against the wind bending to its cruel relentless command, some in thin jackets, their hands pressed into small pockets. Everyone moves fast, hurrying to the warmer atmosphere behind peeling doors, the hearth, which in these dismal blocks is often a choking kerosene stove.

Winter brings damp cold from the river, matching the

drab of the streets with its sky, except for the wide and blue exceptional days. The children who come up to see us are engrossed in their painting and leather work, weaving pot holders and baskets and sit around the wooden table with hot chocolate and peanut butter sandwiches. Two newcomers, Junfo and Cocho, just up from Puerto Rico grab hungrily for apples and cookies. We learned that their family was near starvation because their widowed mother couldn't get on relief. A relative hardly making it herself took them in.

Another case that came to

our attention was one in which a mother of an infant and four other children was taken off relief because the welfare department received a letter from a neighbor complaining that her brother ate at her house. The brother has a household of his own blocks away. The mother will go into the hospital next month for a Caesarian delivery complicated by another ailment. Because of her difficulties with welfare she was denied the services of a nursery to care for her children while she is confined. We agreed to take them in but the problem of bed space will be acute. Perhaps by that time they will decide that she's not trying to defraud the government.

One of our neighbors asked us for money to send her brother in Puerto Rico. He wrote to say he had no food. We often have to be reminded that these slums are depressing and the disintegration of personality easy here but things are much worse for the poor on the home island. All the articles appearing frequently which tell of the wondrous changes taking place there aren't telling the whole story. The lowest economic strata is unchanged.

Snares set in the slums of



New York could trap saints, left to the mercy of destitution and misery. The meager salaries of the bread earners make it next to impossible to get away from the pressures which bear down on impoverished minority groups.

With Christmas approaching we think of the poverty of the Holy Child and it is a comfort to know that these children we love and revere (when we're not scolding) are closest to the manger and understand what it means not to have a bed, and that their parents watch with Joseph who struggles to make a home and perhaps eats the leftovers from the Inn.

We would wish that a more intense and multiplied love for the poor should stir up, as it were, a flood of help, headlong in its holy impetuosity which may penetrate wherever there is an old person abandoned, a poor person sick, a child who suffers, a mother desolate because she can do nothing to help it.

Pius XII, Christmas '52.

Making Love

By RICHARD KERN

Every human being is entitled to what he needs, but in both Russia and America, people are entitled instead to what they can earn, though that may be less, or much more, than what they need.

The means of production in Russia are owned by the government; in America, by private business. But where are they owned by the people?

All around us it's "Every man for himself" and "Dog eat dog," but I believe in "One for all and all for one."

The sole gleam of light is marriage. Of course, not all marriages are ideal; but the economics of marriage as it should be, are in sharp contrast with all other major economic systems. It is love, not greed, that sets the pattern in the best marriages. Therefore, let us create a new economic system based on the old, old principle of love. Let there be a common purse for all; let each produce as he can, and consume as he will; let no one covet more riches than his brethren, nor stand for any of them to be in need while he is not. This is just as in the ideal marriage. Let us bend every effort to cure the mentally, physically, and morally sick among us, feed our hungry, clothe our ragged, and shelter our homeless, but not by authorizing politicians to do so and then washing our hands of the matter,

the same people. That is, the guests would provide all the capital, but get all the profit; make all the decisions, but carry them out ourselves. Democratic? Man!! But furthermore, all our money would be in common.

As more people join, new groups would keep forming, and each one would stay small enough to practice pure democracy instead of just representative democracy. Each group would be completely self-governing, but there would be economic coordination between the groups. Modern social science, particularly group dynamics, have reached a point where it is no longer necessary for groups such as these to have votes. Now, we can continue the discussion, and the investigation of the facts, until all agree on what to do. Unanimous decision can take the place of a vote every time. It's just a matter of reading a few books and practicing for a few weeks.

Almost immediately the members will begin to quit their jobs, one by one, and go to work within the unit. For example, right from the start each group can use one of their number for cooking and housework, but a barber would have to wait until there were about 200 men. If there is any spare capital it could be used to finance someone as he studies a new craft or acquires a new skill for the group; or it could be used to start some sort of business for the members to own and run together, thus employing themselves. Policy would be directed toward a completely independent economy; in the meantime, each new member means a new talent available to the group.

* * *

Within these groups, all money could be dispensed with, along with any substitute for it, such as barter. What need of money anyway, if no one charges for their goods or services and everything is free? Do the members of a family buy and sell each other's services like businessmen? (or prostitutes?) As you see, money, is much more suitable for a system of greed (profit motive) than one of love. Of course, we will continue to use money in dealings with the outside world; that is unavoidable. But within the network of groups everything will be free, with any scarce items going where they are needed the most. And as more people join, more will be able to be produced within the system, and less will have to be bought outside. Thus, as less cash comes in from those working outside, less will be needed anyway.

With the abolition of money and barter, work would be done in teams instead of under hierarchies, and it would be for one's friends instead of some rich stranger; besides, people would be free to do what they are most suited for, not whatever they can make money at. Work would truly become "love made visible," freeloaders would dwindle and vanish, and feelings of relaxation, security, and fellowship would begin expanding.

* * *

But even aside from the less tangible advantages, there would be an actual practical gain! Everyone whose work has to do with money would be released to take other work. This applies to all bank employees from officers to porters; everyone in any way connected with Wall St. or the stock market; all financiers, all money-lenders, all mint employees, all billing clerks, Dun & Bradstreet, all printers or business forms, all counterfeiters, all thieves, all gamblers, the entire vault, safe, armored car, cash register, and pay toilet industries, all subway change-booth men and turnstile guards, etc. Also parttimers, such as shopkeepers, who have to figure and mark prices, make change, watch for shoplifters, keep books, go to the bank, etc. Think of it! A million man-hours a day freed for the fight against ignorance,

(Continued on page 6)

Aren't all the members of the same family on the same economic level? Very well then: We are all members of the human family. That means that every one of us is entitled to adequate food, clothing, shelter, education, and medical care; nor is anyone entitled to luxury while a single individual is poverty-stricken.

We can turn the world into one big happy family very simply: by gathering together to live it among ourselves, inviting everyone else to join us, and by quietly growing, becoming victorious. If this way of life really is better, it will provide more happiness and people will join us for that very reason.

* * *

By "live it among ourselves" I mean let's start a small boarding-house in which the guests, owners, managers, and employees are all

Peter Maurin Wrote:

Right or Wrong

Some people say,
"My country is always right."
Some people say:
"My country is always wrong."
Some people say:
"My country is sometimes right
and sometimes wrong, but
my country, right or wrong."
To stick up for one's country
when one's country is wrong
does not make the country right.
To stick up for the right
even when the world is wrong
is the only way we know of
to make everything right.

Protecting France

To protect French citizens
living in Algeria
the French took Algeria
from the natives.
To protect Algeria
the French took control
of Tunisia.
To protect Senegal
the French took Dahomey,
the Gabon and the Congo.
To protect the Isle of Reunion
the French took Madagascar.
They took Madagascar
for another reason.
The other reason was
that the English
wished to take it.
When the English take
something
the French say,
"The English do that
because they are grabbers."
When the French take
something,
the French say,
"We do that because
we are good patriots."

Protecting England

To protect the British Isles
the English took the sea.
To protect the sea
the English took Gibraltar,
Canada and India.
To protect India
the English went to Egypt
To protect Egypt
the English took the Sudan.
To protect the Sudan
the English forced the French
to leave Fashoda.
To protect the Cape and Natal
the English took the Transvaal.
So the English are just as good
or just as bad as the French.

Civilizing Ethiopia

The French believe
that trade follows the flag.
So do the English,
so do the Germans,
so do the Japanese,
so do the Italians.
Italy was in Ethiopia
for the same reason
that the French
were in Algeria,
the English in India,
the Japanese in Manchuria.
The Italians say that the
Ethiopians are not civilized.
War proves that
Europeans are no more
civilized than the Africans.
So Europeans ought to find
the way to become civilized
before thinking about the
best way to civilize Africans.

League of Nations

The League of Nations
did not keep Japan from
going to Manchuria or
Italy from going to Ethiopia.
The League of Nations
was not a League
based on right.
It was a League
based on might.
It was not a protection
for poor nations
against rich nations.
It was a protection
for rich nations
against poor nations.

Moral Disarmament

Theodore Roosevelt used to
say:
"If you want peace, prepare for
war."
So everybody prepared for war,
but war preparations did not
bring peace, they brought war.
Since war preparations brought
war,
why not quit preparing for war?
If nations prepare for peace

instead of preparing for war,
they may have peace.
Aristide Briand used to say:
"The best kind of disarmament
is the disarmament of the heart."
The disarmament of Germany
by the Allies was not the
product of a change of heart
on the part of the Allies
toward Germany.

Room Could Be Found

There is too much wheat
in the United States.
There is too much cattle
in Argentina.
There are too many sheep
in Australia.
There are too many Germans
in Germany,
too many Italians in Italy,
too many Japanese in Japan.
Room could be found in the
United States for the Germans,
in Argentina for the Italians,
in Australia for the Japanese.
To make room for Germans,
Italians, Japanese is a better
way to establish peace
than to build more battleships,
more submarines, and more air-
planes.

Peter Maurin Farm

By BETH ROGERS

This column is being written on
the weekend of the first snow of
the year, though it looks as though
the snow won't stick for long. The
look of the ashes Jordan Hess put
down on Sunday morning from the
house to the chapel gave one a real
feeling that winter is here.

We have sung the first two high
masses of the year, both of them
for Father Judge. We will con-
tinue to have high masses during
Advent, and of course there will
be one on Christmas.

By the time this issue of the
Worker reaches you, we will be
into Advent, and the Advent
wreath will be up and lighted
every evening. Last summer,
Philip, who is always forehanded
about such things, made a good-
sized frame for it, and it is stored
in the attic. The day after Thanks-
giving we will forage for greens,
and Father Faley will bless the
wreath. On Saturday night we will
end Compline with the Alma Re-



Duty of Non-Obedience

In a recent address to officials of
Italian Ministry of the Interior
Pope Pius XII spoke of the "right
and even the duty of non-obedi-
ence on the part of citizens" when
in a state "some laws should be
unjust because they were contrary
to the common good, the natural
law and positive divine or ecclesi-
astical law."

"But every precaution should be
taken not to violate the rights of
individuals, and not to make un-
reasonable regulations under the
pretense of public benefit. For laws
only bind when they are in accord-
ance with right reason, and there-
fore with the eternal law of God."
... Pope Leo XIII

But just as His action as Saviour
was personal, so He wished to
meet life's other misfortunes with
a love that was personal. The ex-
ample of Jesus is today, as every
day, a strict duty for all.
Pius XII, Christmas '52.

demptoris instead of the Salve
Regina, and turn our eyes to the
beginning of the new Church year.

On November 6 we had the first
of a series of Days of Reflection
with Father Guerin, S.M., who be-
gan a very solid series of confer-
ences on the supernatural life.
These will continue on the first
Sunday of each month. A good
crowd was here for the November
conference. One car didn't arrive
till the end of the afternoon be-
cause of being held up by the line
at the New York ferry; so anyone
who comes from New York is ad-
vised to start early if he comes
by car, or to take the train,
which is often quicker. The Donlon
family from Brooklyn brought
their five children, who wound up
the afternoon toasting marshmal-
lows. Kay Wall, also from Brook-
lyn, was on hand to be with the
children and has promised to come
often for baby-sitting when we
need it.

We now have several new books
on hand, for children or for par-
ents-and-children, that our read-

IN THE MARKET PLACE

By Ammon Hennacy

After much coaching by the
Judge to wake up the prosecu-
tion to keep us from getting any
"free commercials" our case on
the air raid demonstration has
been continued until 2 p.m. Dec. 5,
at 100 Center street. At that time
the Judge will hear the brief writ-
ten by Harrop Freeman on the
constitutionality of free speech
and assemblage being denied us
according to the First and Four-
teenth Amendments to the Consti-
tution. Whether we five of the CW
who pled guilty will be sentenced
at that time or whether there will
be a further continuation of the
trial is anyone's guess.

Eileen Fantino on the witness
stand gave a clear presentation of
the work which she and Mary
Anne and Helen have been doing
in Harlem with the Puerto Rican
youth. She also told the basis of
the CW activity. Jackson MacLow,
who carried his signs on his own,
said that he had been invited by
us. His testimony was, I think, the
clearest and well presented
thought of the day. The judge was
determined to overrule any men-
tion of what an Atom bomb might
do, or of the results of warfare.

* * *

Several readers have written in
asking why I was not writing for
the paper anymore. It seems that
my report on the pacifist confer-
ence written in the third person
and signed only with my initials
escaped them. As also did my book
reviews. It takes ten times as
much effort to write what goes by
the name of a book review in my
propaganda-mind as it does to
write the Market Place column.
Anyway I am selling CW's on the
street daffy and meeting thou-
sands of people who otherwise do
not know of the CW... I am writ-
ing this on my third birthday as
a Catholic: Feast of St. Gregory,
the Wonder Worker.

Julie

A few months ago a girl from
Ohio (pronounced "Oh-uh" by us
natives), clad in blue jeans, greet-
ed us. She had hitch-hiked from
Wilmington, O., where she had
just graduated from the Quaker
college there. I had spoken at the
home of Joe Haven on my trip

ers might like to consider for
Christmas presents. Two are lovely
nonsense books, with both illustra-
tions and text by Fritz Eichenberg.
The first, *Ape in a Cape*, is an al-
phabet-rhyme book; the other, a
book of counting rhymes is *Danc-
ing in the Moon*. Both are pub-
lished by Harcourt, Brace. There is
a new Trapp Family book out,
*Around the Year with the Trapp
Family*; subtitled "Keeping the
Feasts and Seasons of the Chris-
tian Year." Ideas for celebrating
feast days; recipes drawings of
decorations that children can make
and (this being a Trapp Family
book) the words and music of many
songs. A book more specifically
about the Christmas season a new
anthology by Anne Fremantle, *Is
Christmas Is Here*, which is bless-
edly free of over-familiar, over-
anthologized Christmas pieces.
The illustrations are woodcuts and
engravings, all 15th, 16th and 17th
century. The Trapp Family book is
published by Pantheon Press, at
\$3.95, and the Fremantle book is
by Stephen Daye, at \$3.75.

The Hennacy crowd has lately
been augmented by three small
cousins of the McPhee children
who were visiting them next door,
with the thorough-going Scottish
names of Bruce, Robert, and Ham-
ish. And the littlest of the Scar-
pulas, Theresa, came visiting a
few days ago with her older broth-
ers and sisters.

John, Michael, and Jim Canavan
are at work on a greenhouse, situ-
ated back of the barn. John will
start his vegetables in it, trans-
planting them to the outdoor gar-
dens in the spring when the weath-
er gets warmer. The woodpile con-
tinues to grow; between the logs
John cut with the power saw and
the wood that Jordan has gathered
faithfully at the beach every day.

last year, and this family had been
her favorite instructors. So Julie
Lein was advised by them to visit
Pendle Hill, the CW, and the Bru-
derhof. She has helped me sell
CW's, and has brought some effi-
ciency and order to our file room.
I believe she is the first Episco-
palian to reside with us, and if
she is a sample we would like
some more of her kind. When Dor-
othy went to the Bruderhof at
Rifton to visit, among others, the
young folks from the only Bruder-
hof colony in N. D., who had vis-
ited us in Dorothy's absence, Julie
went with her for the day.

Cops

I still have to explain to Irish
Catholic cops that the state su-
preme court gave a decision that
I had the right to sell the CW and
my book on the streets without a
license. One priest called a po-
liceman one Sunday because I was
selling the paper as I usually did
near the front of the Church
where he was an assistant. The
cop read the newspaper report of
my case and the supreme court
decision and said I had the right
to sell the CW anywhere. The
priest said that the Archbishop had
ordered that no tickets or papers
could be sold or there could be no
other activity around a Church. I
asked him if he knew that last
spring women had petitions for
McCarthy signed inside and outside
the Church. He had not noticed
it, he replied. I told him that out
of courtesy to the Church I would
move down the street a short
space although I had the legal
right to stand anywhere.

Meetings

Recently I spoke to the Quakers
at Pendle Hill, near Philadelphia,
and to a small group at the home
of a young Catholic couple. Also to
a seminar of Baptists here at the
CW, and to some Quakers and
others. The atheistic anarchists at
their hall asked me to speak on
the subject that there was no in-
compatibility between anarchism
and Catholicism. Intelligent ques-
tions followed and I wrote four
pages of summary of my talk which
Father Casey thinks was given
without theological error. I am
speaking to another such group
soon. Also to the Newman Club at
Columbia and Rutgers U, and to
the Evidence Guild at Fordham.

Amnesty

We, together with other pacifist
groups, plan to picket the White
House Dec. 10 for amnesty for all
draft law violators. Since 1948, 304
conscientious objectors, outside of
Muslims and Jehovah's Witnesses,
have been imprisoned, and there
are 20 now in prison, with other
cases pending. And more are being
arrested as their age comes up.
Catholics have a difficult time be-
ing recognized by draft boards as
conscientious objectors, as Catho-
lic pacifists would not be on the
draft board, and other Catholics
generally consider that Catholics
must be in the armed forces rather
than be objectors to war.

During World War II 15,000 men
were convicted for violations of the
1940 Draft Law. The Department
of Justice lists more than 6,000 of
these men as conscientious objec-
tors. Presidents Washington, Ad-
ams, Lincoln, Jackson, Coolidge,
Franklin D. Roosevelt and Truman
have granted amnesties. (I was al-
lowed to be a social worker in
Milwaukee in 1931 because of a
decision of the Attorney General
of Wisconsin that the U.S. draft
law violation was a Federal and
not a State offense. In 1933 I came
under the amnesty of Roosevelt.)

A further injustice is being per-
petrated daily on the part of the
government which amnesty could
in part rectify. 203 conscientious
objectors were prosecuted a second
time under the 1940 Act and two
were prosecuted three times. The
case of the Doty brothers has been
mentioned in the CW before. All
war objectors find it difficult to
obtain certain jobs because of their
record and in some cities permis-
sion to drive a car is restricted to
those who have no criminal record,
that is, no convictions against
them.



FATHER HESSLER APPEALS FOR MAYAN VICTIMS

Brothers and Sisters in Christ;

With most of our 3,500 people homeless, we think it awfully important that you know what happened and we beg you to pray fervently that God show us the way through the debris and the aftermath of hunger of the hurricane. Our dear friend, Father Norbert Verhagen, happened to be in Merida and rushed here with a plane load of food and clothing to help out. Then he rolled up his sleeves and pant legs (for plenty of mud remains) to help in a hundred ways. The thought struck us: why shouldn't the former pastor of Bacalar who has always shown such a personal interest in our lay missionaries write our newsletter? Here is what he writes:

Three weeks ago the tender ears of the corn had begun to form, and there was great hope among all the Maya folk for a bumper crop. Such prospects made them forget the hunger of the past months. There would even be extra corn with which to buy cloth, leather and henequen fiber for home-made clothes, sandals and hammocks.

Then struck the hurricanes with a sudden horror and violence. No one had any confidence that he would be alive in the morning. Town after town lies flat. The few windmills are doubled and twisted beyond repair, and the trees that remain standing are leafless. The ground is covered with fruit, which cannot be preserved, and it will be months and in some cases years before there will be any more.

The sun is bright as I pick my way among the rubble, and still there is a warm greeting from the men working in gangs on temporary shelters, and the women washing the pieces of clothing there were able to dig out of their collapsed houses, or cooking the meager rations the government has flown in. The local authorities have made heroic efforts but the magnitude of the task calls for so much more than they can do. I have yet to encounter a broken spirit in Bacalar. Again and again it is said, "What a blessing of God—not one of us killed or even seriously injured." In other places like the coastal city of Chetumal only 25 miles away hundreds lost their lives.

It is sad yet wonderful to see the Bacalar people packed in the rooms left standing of Father's rectory, in the church sacristy, and in the houses of the Mission's lay workers, the Vigils and Shells. It is good to hear people praise and thank God for sending them Father and his lay missionary families and Grail workers Pauline and Mildred. They are sharing all they have. Even the government relief, and the food, clothing and medicine donated by the Catholic people of Merida arrives in the Mission's pick-up truck. The whole missionary "family" foreign and local feel that this is God's great hour to renew their part of the earth and raise up a better, a more fervent people of God. A

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grandmother, whom Arthur had to pick up bodily and carry to safety during the height of the tempest, just made a good confession after 32 years away from the Sacraments.

Over at the church there is no roof, except over sanctuary and sacristy, the doors and windows are blown away, but all thank God that the walls are intact, that the beautiful murals of Ade Bethune and especially the oil stations of the cross by Manuel Villamor withstood the torrent so well. In his niche also unmolested stands the famed statue of St. Joaquin, patron of all the forest workers. Vigil lights are burning there again, in thanksgiving, in petition, in reparation. If anyone will save the "chicleros" (those scores of individuals and families that go into the jungle to gather chicle for chewing gum) it will be St. Joaquin. Two more came in last night after ten days of walking and crawling over fallen logs and under them. They arrived in rags, and for half those ten days they were without food or water. St. Joaquin did it, another miracle. Father and his helpers are begging St. Joaquin for a helicopter to save the hundreds of forest workers not only in circumstances like the present but for the many ordinary emergencies of sickness and injury and important messages.

While many express their regret to Father Hessler at not having the time or means to help put a new roof on the church, Father assures them that they must first get a roof over their own heads and hack new paths to their fields to save whatever they can, at once. Joe Shelz has been promised the government bulldozer for a day or two, after it clears up the streets in Chetumal, in order to reopen the road to the farm of the "Union Agrícola." I suggested that such a machine should stay on the job for a year opening up roads for all the poor farmers so they could get their produce to market and bring back some of the better things of civilization. "Indeed," answered Joe, "It would settle so many of our economic problems, now that the people are so ready and willing to learn and apply better methods of farming. How about advertising for a bulldozer, Father?" "Why don't you try just that, Joe?" I said as we were saying goodbye. But this should be only one of a long line of blessings for a new Bacalar. I was thinking of the great increase at Holy Mass and Communion these mornings and knew the better life had already begun.

Bulldozers and helicopters: big things—but big helps too; however there are many fingertip needs these days in Bacalar; food, something to wear, blankets to make the stone floors less bonechilling at night, to list a few. If you like to wrap packages, we love to unwrap them. And if packages are too involved, envelopes with checks inside are, as always, very handy.

We nearly forgot to mention the Shells visit to the U.S. in November—Theresa and Joe are planning to speak to as many groups as possible during their three month stay, and for those of our friends who are interested in learning more about the lay missionary Apostolate, and of Bacalar in particular we suggest writing to the Shells c/o 1624-E, 10th St., Brooklyn 23, N. Y.

God love all of you who BEGIN AT ONCE TO PRAY for our people who are in the worst plight they have ever known.

In His love and Mary's,
Father Don Hessler, M.M.
Calle 15 de Septiembre
Num. 22 Chetumal, Quintana Roo, Mexico.

From a Critic

In your column THE CONDITION OF LABOR in the Nov. issue of the CW you mention the strike of the Kohler employees lasting 19 months as "the longest in the nation's history." Without commenting on the factors contributing to this longevity I think it only fair to point out that there are many strikes in U.S. history that passed the 19 month mark, some of them still in existence. We have one locally, the strike of the Hotel, Restaurant Employees & Bartenders Union No. 436 against the owners of the El Fidel Hotel here. This particular strike is entering its third year. I also remember, as a member of the ACTU, walking the picket line of a Restaurant Employees Local against the employees of THE BRASS RAIL in NYC in 1938 or 1939. If I remember correctly that strike lasted over 5 years.

You refer also in your item on a wildcat strike of employees at the Motor Products Corp. to "how far some union leaders are drifting from the rank and file" because they urged the workers to return on this particular job. In all probability the union has an existing contract with the Motor Products Corp.; one of the usual provisions of which no doubt forbids work stoppage for a job grievance and provides for steward and foreman plus business rep and personnel officer processing of the grievance. In circumstances like that the union officer can do no less than urge the workers to return to the job while the grievance is being processed. For him to do less would be to lay the union open to a charge of contract busting. If proven in court the union would be liable for every dollar lost the company by the work stoppage.

While not necessarily subscribing to the "infinite gradation of grey vs. the black and white" attitude concerning the evils, actual and imagined of an industrial economy, I think it important that readers of the CW be given as objective an account of labor problems as is possible under the circumstances. One of the great difficulties in labor relations vs. the public at large is that many labor people fall victims of their own professional terminology, even as does the clergy, revolutionists, lawyers and psychiatrists. Lacking the semantic agility and the empathy necessary to present their case objectively and in terms of their public's understanding they fall back on the subjective approach. Believe me, the gains thereby are strictly short-term. A public pap fed on clichés over the long haul is a public unable in a crisis to act forthrightly on the logic of any given situation.

Each of us interested in labor has the cardinal duty of pushing the boundaries of cant beyond the horizon of every day public thinking. The public at large already suffers from a plethora of misinformation about labor unions, the mechanics of their self-government, and their place in the economy. No use our contributing even left-handedly toward the sum.

Sometime later on, in your column, you might want to go further into this subjective appeal deal regarding labor relations and the criminally stupid tragedies suffered by worker groups because their leadership preferred to deal in windy generalities rather than pragmatic logic. For historical source notes I refer you to the Reforms of the Gracchi and the Revolt of Spartacus in Rome, and the various "jacquerie" rising in medieval France, as well as a close reading of Daniel de Leon vs. that "hero" of the early century working class, Gene Debs.

Please forgive the lecture on the necessity of objectivity in reporting labor difficulties—it happens to

VON HILDEBRAND

"True Morality and Its Counterparts," Dietrich von Hildebrand, with Alice Jourdain, David McKay Company, Inc., New York, \$3.00

This book abounds in carefully thought-out distinctions which are characteristic of Dr. von Hildebrand's scrupulous concern for the "given"—the data. These distinctions, however, are not made prior to the situation. A concrete experience is examined and on the basis of this examination, the distinction is clearly perceived by the reader. The reader will find no easy pre-arranged categories or axioms by which he can sit back and measure the entire moral realm.

In fact, if this book is read correctly, one will find himself making and discovering the distinctive, individuating characteristics of each act examined in much the same way as Dr. von Hildebrand. This is so because the "style" of the writing is influenced by Dr. von Hildebrand's philosophical method. As a result, the reader in rethinking the "events" with the writer, finds that he is at the same time using his method. A method, incidentally, which might easily be called a therapeutic inasmuch as we cannot fully understand the contents without in some way "experiencing" their meaning. And this "experiencing" remedies the "sit-back-and-take-easy" attitude which many of the axiom-laden books on morality and ethics foster. In short, not only do we learn about "true morality" in reading this book, but we are also given many insights into ourselves.

This is particularly evident as Dr. von Hildebrand analyses the Pharisaic and Self-Righteous types. We begin to see the possibility of including ourselves among either the self-righteous or mediocre—in whom there is no deep moral stirring, who wants to be morally "in order," so he can consider his life as "morally unobjectionable"—or the self-righteous zealot whose "... most hideous feature is his abuse of particularly sublime Christian virtues. When he is rightly blamed by someone, he will neither respond with fury nor admit his fault. He will play the part of the individual unjustly attacked, who, for the sake of Christ, generously forgives the wrong done to him."

With these distinctions as a preparation, Dr. von Hildebrand leads us on to the analysis of the two subjects which form the hinges of this book: "Sin Mysticism" and "Circumstance Ethics." The careful investigation of the "self-righteous zealot" and the "self-righteous mediocre man" form a necessary prelude to the theme because the adherents of "circumstance ethics" seem to have these attitudes in mind as they substitute their own highly individual morality. Dr. von Hildebrand makes explicit this connection between Christian mediocrity and erroneous ethics when he tells us that: "The origin of circumstance ethics and of sin mysticism is certainly linked to a reaction against this bourgeois, conventional deformation in Christianity."

Both "circumstance ethics" and "sin mysticism" are terms originally used by Karl Rahner, S.J. However, in his own use of these terms, Dr. von Hildebrand goes more deeply into the causes, not being satisfied that they arise from "... the instability and insecurity of our epoch."

As to the nature of "circumstance ethics," be a bread and butter subject with me and one dear to my heart. I read your column with interest and appreciation and feel that it will contribute much to the CW and its subscribers. Con mucho gusto, Viva el Christo Rey, John McKeon, Business manager, Local 624, Albuquerque

ethics," Pope Pius XII has himself aptly described it: "The distinctive mark of this morality is that it is in fact in no way based on universal moral laws ... but on the real and concrete circumstance in which one must act, and according to which the individual conscience has to judge and choose."

"Circumstance ethics" finally amounts to a kind of Kierkegaardian closed dialogue between the individual and God; A dialogue which transcends all universal moral law and defies the individual conscience. As the author tells us, subjectivism is the inevitable result.

Both "circumstance ethics" and "sin mysticism" could be described as defensive reactions against the horror of "any pharisaic taint." They might also be described as a reaction against the reduction of morality to legality. Simone Weil has also given us an insight into the seductive way "rights," a quantitative term, have taken the place of justice, a qualitative entity.

Graham Greene, Evelyn Waugh and Francois Mauriac all manifest this tendency to glorify the "sinner" although Greene is perhaps the more culpable of the three. Dr. von Hildebrand is ready to admit that the "tragic sinner" might possibly be superior to either the self-righteous or mediocre man. However, he is insistent in telling us that any superiority the "tragic sinner" might enjoy is "independent of sinning as such." His explanation thus refutes the attempts of those who explain present virtue as in some way due to past sins.

In the final chapter—"Christian Morality"—the author makes clear the absolute necessity of humility as a pre-condition of any true morality. This pre-condition in turn presupposes, unlike any Kantian or purely natural ethics, a realm of moral value. In thus stressing the importance of "humility," von Hildebrand offers us the solution to the proper "ridance" of "circumstance ethics" and "sin mysticism."

Because as we have seen, self-righteousness and mediocrity are only possible when "humility" is absent. And the self-righteous attitude, in turn, makes possible "circumstance ethics" as reaction against a juridical morality. Humility is, indeed, the key to the kingdom of heaven.

Monsoons

I am an Apostolic Carmelite Sister, working in the Archdiocese of Verapoly, a mission field for the education of children, and the care of orphans and destitute poor. We are running a free school for about 400 pupils for whom we must supply food, clothing and books. The past monsoons have done much damage to the school building and I am compelled to take immediate steps for repairs.

The school building has no door or windows, and the storms frequently pour in, sending the children running to the corners for shelter. Besides this the feeding and medical care of the children weighs heavily upon me, and I find it very difficult to make ends meet. In my great need I turn to you for help. I will need funds to cover the repairs to the building, and I beg you, in the name of God to help me.

Dear Friend, I implore you to help me, and pray that God will bless you, and yours. Assuring you of my poor prayers and the prayers of the orphans and school children. Thanking you, I remain, yours most gratefully in Jesus.

Mother Alberta of the Holy Ghost
Little Flower Convent
Pallipattinam Via North Parur
T.C. State, S. India

+ + + BOOK REVIEWS + + +

Spiritually Semites

(Continued from page 1)

called 'Perspectives'. This is a series of inquiries into such varied subjects as the Book of Ecclesiastes, the employment of the terms 'Hebrew,' 'Israelite' and 'Jew' in the New Testament, the Trial of the Messiah, the Jewish Burial Service, Abraham Heschel's concept of prayer, and the handling of the theme of justice in Shakespeare's 'Merchant of Venice'.

Outstanding in this second section is Father Hessler's interpretation of that mysterious book 'Ecclesiastes,' or 'The Book of the Preacher.' A book seemingly filled with cynicism and pessimism, beginning and ending with the refrain, 'Vanity of vanities, all is vanity.' A book interpreted by some as an intrusion of Greek scepticism into the Sacred Canon, by others as a confused pietistic evasion of the problems of life. But whether interpreted as "the high song of scepticism" or "the high song of the fear of God" it is mysterious to all alike.

But the mood of Ecclesiastes is not just one of despairing anguish. Father Hessler sees Ecclesiastes, in the phrase of St. Paul, as "a tutor leading to Christ." As the time of the Old Dispensation drew to a close Ecclesiastes underlined the utter destitution of man dependent on his own resources. "By disclosing the misery of man the sinner in his remoteness from God, by leading him again and again to the limits of his own being and before the mystery of God veiled, his words awaken in him a desire for God's unveiling." Thus the final stages of man's preparation for the coming of the Redeemer, the unveiled God, whose radiant countenance will efface "the shadow of care, anguish, greed, even the devil's darkness", letting "the face of man redeemed become again the mirror of God."

"The Bridge" concludes with two "Surveys" and a section of Book Reviews on recent works of Dom Gregory Dix, Martin Buber, Will Herberg, Victor Gollancz and Robert Graves. The "Surveys" are essays of topical interest. One by William Keller entitled "Ledger of Death" gives the naked statistical record of the dispersion and holocaust of the Jews under the Nazi regime (over 1,500,000 Jewish children under the age of fourteen perished in this terrible immolation). The second essay in this section is by Father Edward Flannery, on the Finaly case, still of high topical interest in the light of the Beekman case which is currently agitating the people of Holland and Belgium.

All of the contributions to this volume, from Essays to Book Reviews, are of extraordinarily high quality, but in the opinion of this reviewer two especially are of gripping interest. The first is Raissa Maritain's philosophical meditation on the first ages of man, the second is Edward Flannery's account of the Finaly case—two essays which put us at the very extremes of man's history, but which are yet linked in startling and unexpected fashion.

Raissa Maritain's essay, "Abraham and the Ascent of Conscience," considers "the mystery of the successive and characteristically different states of mankind and of sanctity." The problem is posed first in relation to Abraham. Here we have the record of a man of great sanctity, a favored friend of God, who nevertheless performs actions which even the law of Moses would call wrong. For example, he lies to Pharaoh about his wife, calling her his sister. (Sarah is in fact Abraham's half-sister and his marriage would be branded incestuous under the Mosaic law). Later he takes a second wife, Hagar. Nor are these doings related as lapses from grace, calling for repentance and forgiveness. Abraham's conscience is un-

shaken and his friendship with God is unbroken.

This paradox is explained by the fact that mankind in the age of the patriarchs is still in a stage of moral infancy. Conscience is there, since reason and will are there, but it is conscience in the state of dawning. Man knew he should do good and avoid evil, but he still had a very rudimentary idea of what this meant. Two commandments he knew explicitly in the days of the patriarchs: to adore the one true God, and to obey Him; but other laws which would later be engraved 'both in stone and in the hearts of man' were not yet known.

Holy Scripture discloses three successive stages in the development of man's conscience, three states of man: the state of man from Adam to Moses, man, that is, in the first stage of the Fall, where the spark of conscience was almost extinguished, with man relapsing into a state of near animality; the state of the Law, next, which reveals God's formation of the Chosen People in preparation for the Redeemer; the state of the Gospel, finally, where man has received the fullness of revelation and grace. "From the earthly paradise to Sinai, from Sinai to Calvary, and from Calvary to the paradise of God, mankind makes its painful way along the hard and bitter way of illumination."

Not until after long ages, then, did man possess the full knowledge of the law of God, and since a fully enlightened conscience depends upon the knowledge of the law it is not surprising that we find the conscience of man relatively dark in his early history. But "where there is no law there is no transgression." Sanctity at any stage of man's history consists in not sinning against the light that is in him. Abraham, notably in the great trial of God's commandment to sacrifice Isaac, remained faithful and obedient to what he knew of God's law and his conduct can be judged only according to the state of moral conscience of his time.

Raissa Maritain's article tells us then that there is a slow growth in man's knowledge of the law: first of the natural law, which is man's rational insight into God's law, and then of the revealed law, with which God strengthens and stabilizes man's weak and darkened intellect. Man's insight into the natural law becomes progressively more sensitive and spiritualized with the passage of time because that is the law of man's nature. He can no more exhaust the content of the natural law in a single glance than he can the physical laws of nature.

But how can all this have anything to do with the Finaly case—that sad episode where two children of Jewish faith whose parents had been killed in a concentration camp, were raised by Catholics, baptized, and then, after an adverse court decision smuggled from hand to hand and country to country to keep them from being reclaimed by Jewish relatives?

First, let us get the facts straight. There seems no doubt, from Father Flannery's presentation, that the boys' parents meant to have them raised in the Jewish faith. It is clear, too, that the boys' relatives endeavored to: assume care of them as soon as the war was over. It seems also that the position of Antoinette Brun, the boy's guardian, was anything but disinterested. Certainly many of her actions were dishonest. If no other considerations were involved there seems no doubt the children would have been given over to their relatives. This was in fact the ultimate decision of the civil court. The fact that the children were baptized and raised as Catholics is the real point of controversy.

Here then is the crux of the

problem—a clash between the rights of Church and State, the age-old problem of the primacy of the spiritual over the temporal. No Catholic can question the truth that man's ultimate takes priority over his temporal ends. But does the supernatural and sacramental order cancel out the natural law and the law of the state? Many of Madame Brun's supporters seemed to think so, a regrettable stand in the eyes of Father Flannery, since today, with natural law and natural rights on the defensive in so many parts of the world—"more than ever the proper exigencies of the natural and the juridical are greatly to be emphasized." At the other extreme in this issue is the conception of "an omnipotent, laicized State," in which all spiritual considerations would be relegated to private life—would be subordinated in other words to temporal and material ends. Too many of the supporters of the Finaly family appeared at this extreme.

Father Flannery expounds the Thomistic doctrine of the relation between Church and State, a doctrine which stresses both the primacy of the spiritual and the relative autonomy of the two powers, ecclesiastical and temporal, in their own order. In case of grave violation of the moral order by a state or ruler, the citizen is justified in rebelling against the unjust decree of the State. But this is not in question in the Finaly case. "A presumably just decision had been rendered in compliance with the precepts of natural law by a legitimately constituted government. Furthermore . . . the sole intervention by the hierarchy was to urge all concerned to yield to lawful authority."

The supporters of Madame Brun argued, however, that to restore the children to their Jewish relatives would be to endanger their faith, and that "God's rights" take precedence over human rights.

What do the theologians have to say about the case? Father Flannery sums up for us the findings in particular of Monsignor Charles Journet and Father Robert Rouquette, S.J.

These theologians both point out that the Church clearly forbids the baptism of a child against the will of its parents. Also, that baptism, as in the case of all the sacraments, is not an affair of magic. The co-operation of the recipient is necessary. For adult baptism to be efficacious, for example, it must be accepted freely. In the case of infant baptism the Church anticipates the child's free adherence to the mysteries of the faith when it reaches the age of reason, and it is the duty of the child's godparents to ensure, with this end in view, a Christian environment.

Both theologians conclude that the baptism of the Finaly boys though valid was illicit and imprudent, an offense against natural justice. Now what happens when a validly baptized child is claimed by a non-Christian family? The Church in virtue of her divine mission is possessed of certain rights, over all her members. How far do these rights extend? Does the Church have the right to remove a baptized child from a non-Christian family?

In the past the Church has certainly claimed this right. In the Finaly case, therefore, we have the rights of the parents or family, reinforced by the courts of the civil power, opposed to the rights of the Church, affirmed in Canon Law.

Here is the point where our two essays come together. Father Rouquette reminds us that the circumstances under which Canon Law decreed that baptized children should be taken away from non-Christian parents were very special, peculiar to a social order which has since passed away. The theologians who have written on the Finaly case are unanimous in asserting that the policy of the past should not be applied today.

(Continued on page 8)

MONGOLIA

THE MONGOL MISSION. Edited by Christopher Dawson, Sheed & Ward, New York 3. \$4.00.

The bulk of this book consists of the history of the Mongols by John of Plano Carpini and the journey of William of Rubruck. Both Franciscans, Friar John went to the Mongols by command of the Lord Pope, Friar William evidently as the envoy of no one, though he writes his account to King Louis of France. Neither one got much of anywhere as far as establishing peace with the Mongols went but then neither went about it exactly in the spirit of St. Francis. Not that they were consciously hypocritical but they suffered from a provincialism very few outgrow in our day of one world, leave alone in the thirteenth century. And so we find Friar William protesting at the foot of the Great Khan that he comes as a man of peace and on a mission of peace but then, for home consumption, he writes to King Louis, "For they (the Mongols) are now so much puffed up with pride that they believe the whole world is anxious to make peace with them. But indeed, if I were given leave, I would preach war against them throughout the whole world with all my strength." Friar John writes of the necessity of a preventive war against the Tartars at the same time he says to the Tartars, "We answered them saying that we were the envoys of the Lord Pope, the lord and father of Christians, who was sending us both to King & Princes and all the Tartars because it was his desire that all Christians should be friends of the Tartars and be at peace with them." But then Friar John finds it impossible to be friends with people he believes to be untrustworthy, liars and common criminals, who plan to take over the world. The whole business has a familiar ring to it and today we could substitute the term Communist for Mongol or Tartar and we would have a similar set-up only certain elements being different as no situation exactly repeats itself and now there is the appeal to more general humanist values in the fight against Communism rather than to a specific religion.

It is rare to find, in those days, a missionary who goes among a strange people with a desire to know and understand their beliefs and find wherein there are common grounds of belief and only too often we find this situation as recorded in Friar William's account: "Why," ask the Saracens of a monk, "do you insult us when we have not insulted you?" The monk replied to them, "I speak the truth; you and your Mohamet are vile dogs." And yet these missionaries underwent almost unbelievable hardships for what they believed to be a service to Christendom. And they must be judged according to their age in which Christian agreed with Mohammedan on the advisability of spreading the Faith by the sword. Apparently when Christ rebuked his disciples who wished to call down vengeance on those who refused to accept their teachings and when He told them they knew not of what spirit they were of, He had in mind not just the existing situation but the whole future of Christianity which like as it allows, pre-supposes, doctrinal development, pre-supposes development also in the understanding of what spirit we are of. And if we find even so-called "liberal" Catholics today who do not hesitate to advise that we stock up with A-Bombs and H-Bombs (though they use the specious argument that of course we do not intend to use them) how can we wonder at these poor uneducated Friars accepting the Mohammedanized Christianity of their day. Mohammedanized in the sense of attitude not of doctrinal error, for of course

the Church then as always is the infallible guardian of faith and morals. And it is noteworthy that the bulls of Innocent IV addressed to the Tartars are free from any warlike expressions and ask only for peace. Nor was this just a camouflage because, apart from religious considerations which make the Holy See the center of the desire for peace, it was seriously debated then as to which was the greater danger, that to be feared from the followers of Mohamet or the Tartars.

The greater danger then as now was from no external enemy but rather from succumbing psychologically and spiritually to forces we deplore. It has often struck me that fanatics of the Right and Left are so similar in character, the Coughlinites and now the McCarthyites being in closer psychological affinity with Stalinists and Cannonite Trotskyists than with their fellow Catholics who have not succumbed to fanaticism.

As remarked before we are today faced with somewhat the situation of thirteenth century, but the factor that is radically different is that we possess, in nuclear weapons, an instrument capable of destroying absolutely all mankind. Nor is this simply alarmism for we have the report of Thomas E. Murray, member of the United States Atomic Energy Commission, to that effect. And while fellow members of the Commission disagreed with his proposal that representatives of all people be invited to witness an H-Bomb explosion so as to convince them of its terrible possibilities yet no member of the commission took issue with his assertion that now it is possible to destroy all life on the earth. Can anyone seriously contend that such a war, utilizing such means, could ever find justification in Christian ethics? It is obvious that such means cannot square with the teachings of St. Thomas and the position of those who would toss overboard the Thomistic rules because, as they assert, total war calls for a new ethics, such a position finds no encouragement from the Roman Pontiff who continues to stress the fact that unlimited warfare is not possible to justify. War as it is conducted today by the great powers is then extrinsically evil and no desire to scare our "enemies" by pling up nuclear weapons can circumvent this self-evident proposition. Self evident that is to those who are still in the tradition of the Church.

As for the book we started to review you will find interesting the account of these two Friars and find it instructive both as an example of heroic fortitude in behalf of the Faith and dismal failure because this fortitude was not accompanied by knowledge and wisdom. Fortunately we progress in these matters so that today we have Benedictine monks working and living among the Mohammedans who do not consider them "dogs" but extend to them a genuine friendship and that regardless of whether they enter the Church or not. When we fully learn to respect all persons, when we cease to make intellectual agreement a condition for friendship we will have gone a long way in realizing "what spirit we are of."

Robert Ludlow.

Whoever would find Our solicitude for true liberty to be without foundation when We speak, as We do, to that part of the world which is generally known as the "free world," should consider that; even there, first real war and then "cold war" forcibly drove social relations toward an inevitable curtailment of liberty itself, while in another part of the world this tendency has reached the ultimate consequences of its development. Plus XII, Christmas '52.

On Pilgrimage

By DOROTHY DAY

There have been many painters of *The Peaceable Kingdom*, but we like the picture of Fritz Eichenberg best of all. It is preeminently a Christmas picture, because it makes us think of the second coming of Christ, when the lion shall lie down with the lamb, and all the other animals too. And a little child shall lead them. Christmas is such a time for children, a time of joy and light. This picture is printed again mostly for them. Let them have their St. Nicholas, their Santa Claus, their sense of richness and bounty and generosity at this time, but let them think too that present sorrows also will be wiped away, and all tears, and suffering, and that, as Juliana of Norwich said, the worst has already happened and been remedied by the coming of Christ. And of His kingdom there shall be no end, and its government shall be on His shoulders. So let the spirit of joy reign, even if we have to rejoice in tribulations too at this time.

This Issue.

This issue contains the magnificent review of *The Bridge*, the collection brought out by Fr. John M. Oesterreicher and announced in the last issue. With an increase of anti-Semitism in the country it is good right now to have this profound study. Christ was born a Jew, of God's chosen people, and God does not change. This issue also contains an article on the community of brothers at Rifton, New Jersey, a mature and enduring attempt of groups of families to practice community of goods in order to demonstrate love of brother, and love of God. It is truly an attempt to build "that kind of society where it is easier for people to be good," as Peter Maurin used to say. We are also running an article by Dick Kern, whom we have known for some years as a young absolutist.

The reason, however, that we print his article is that we do think it is a good article in spite of the fact that it will be disregarded as a piece of youthful enthusiasm. Of course it is young. Of course he leaves out of account original sin, and the tendencies it has left with man to idle away his time, to malingering, to be self-serving instead of unselfish, to be prone to "wrath, anger, contention and lack of brotherly love" as the Imitation of Christ puts it. Of course it is all but impossible to envision such a community of goods as Dick Kern of no particular religious affiliation writes of without having a community of saints to begin with. But it is the aim, it is the striving that is important. I print it also because after twenty-three years of discussing these ideas of community, I have grown to believe that the more uncompromising we are in our temporal ideal, the more we keep trying to achieve it, the happier we will be. I still have not given up hope of a farming commune, where we will have families who hold all in common, those who have an abundance making up for the want of the others by their embracing voluntary poverty, a community where each shall work according to his ability and receive according to his need. It is not only Karl Marx and Friedrich Engels who used such words in their communist manifesto. It is St. Paul too who said, "Let your abundance supply their want." And there is that unforgettable picture in the second chapter of Acts when the early Christians held all things in common.

It is a fact too, that in many places, especially among the poor, there are attempts going on to do as Dick wrote, only these people are too humble, and their attempts too small for them to want to write about them.

We don't wish to make an invidious comparison, but there is a mentally unbalanced old Jewish woman dressed in innumerable scarves and coats and rags who spends her days with us, eating

with us, and then wanders off at night to sleep by turns in empty stores and doorways. It took us quite a few years even to get her to come in and eat. By now she is a "familiar." Once in a while she will start rambling and tell us of a country, a world where every door is open, and everything you ask for you receive and everyone smiles at each other. . . . An old Communist friend of mine told me once that just before the war, Russia was about to issue an edict that from now on all bread, the staff of life, would be free to all and abundant for all. He spoke with an exalted look and it was indeed beautiful to contemplate.

It is true we must never lose these dreams.

Personal Notes

At the beginning of the month of November, David Hennessy, my son-in-law, broke his wrist on the job which meant a week in the hospital for him, and a week for me to stay to help my daughter with her seven children. Another important event of the month is the fourth child starting school. Nicholas Joseph, born down in West Virginia, and now five years old, could not go to St. Louis Academy where the other three go, because it is overcrowded, but he was fortunate enough to be taken in first grade, when a family moved out of the parish and left a vacancy, at Our Lady Help of Christians school. It is in Tottenville, and it was at that church that both Tamar and I were baptized. We are very happy that Nickie is starting school there. And it isn't as though he were really starting alone, since Andrew Scarpulli, one of our neighbors, is also in first grade. Now there are only three little girls at home with Tamar during the day, Mary, Margaret and Martha, and the second one is more work than all the rest put together. She makes a wreck of everything, and if there is sudden quiet, and she is out of sight, one knows she is poking the wax off the jam on the shelves in the back room, or making a cloud of powder in the bathroom, or filling up the wash basin and letting it run over the floor in rivers, or quietly dismembering Mary's dolls, etc., etc.

In spite of it all, Tamar has made two beautiful-hooked rugs, so beautiful in fact that a visiting priest said that when he got rich enough he'd put in an order for a rug for the floor in front of the altar. She and David designed the patterns themselves. There is also a little table loom, at which the three eldest children, (Becky is ten) have woven scarves and some material out of which they made me a knitting bag for my birthday. Maggie somehow never gets into the rug frame, the loom or the books which line the room. Which is a blessing.

With Martha's birth this summer, the Hennessys have given up some of their animals, the rabbits and goats, as too much work right now. Becky had learned to milk the goat (four quarts a day) and she taught me, her grandmother! But the goat was too strong for her, and when it came to staking her out and bringing her in at night to milk her, it was a gruesome ordeal of getting chains wound around your legs, and yourself pulled into bramble bushes that could put out your eyes, as in the Mother Goose rhyme. Both Eric and Becky tended the goats, but neither were strong enough for it, and David was working nights all summer.

Right now they have a little flock of six geese, and it is wonderful to see fearless little Margaret, two years old, facing down the hissing crowd. When Eric brings their feed to the coop in which they are penned at night and runs ahead of them holding out the quart can of scratch feed, they half fly after him, wings spread, honking at the top of their lungs. Nasty but most graceful birds. It is a picture which makes you laugh for joy.

The Gospels

There are still the chipmunks out in the cage under the mul-

berry trees. Eric and Nickie saw their cat slinking along the road with a mouthful of baby chipmunks, and caught her and made her relinquish three of them. Eric built a cage, a very large one, in which he constructed a forest scene of branches and leaves, with a large tin can for a house, and there the chipmunks have lived and they must have been all males or all females, because there have never been any young. They are a delight to watch, and the children gather acorns for them, and feed them grass and apples and grain.

One day we were sitting out under the trees and I was reading to the children the epistle and gospel of the day, and talking to them about the potency of the word of God, how holy the scriptures were, what a blessing they brought to those who read them, and how when the word of God was preached by St. Francis and St. Anthony all the birds of the air and all the fish of the sea came closer to hear. And as I spoke and as I read, we looked at the little chipmunks, and there they were, suddenly quiet, no longer racing madly up and down the cage, standing on their heads and performing for us, but they were poised motionless, on the branches inside the cage, their bright little eyes alert and watchful. It was a pretty sight. (Becky is reading the Bible and a few Sundays ago, I found her reading the book of Ruth.)

Children, Children

Our playroom at Peter Maurin farm is finished, and the fireplace which Chris decorated with the words, LUX and PAX on the hearthstone, is working beautifully. Jim Gilligan fashioned an overhanging piece of tin, and raised the hearth so that the fire no longer smokes, and we have gathered driftwood from the beach for fragrant fires. During our day of recollection on the first Sunday of the month, while Fr. Guerin gave his conference, the children of the parents present toasted marshmallows there. The room with its three big windows, and its pleasant prospect out over the fields, its chests of toys, its children's furniture, is so pleasant that adults come in and look into the fire and dream, "how good to be a child again."

"Projects"

And what projects, or as Hans, who is cooking for us calls them, projects. here is the spinning and the weaving, beginning with the teasing and the carding. It is amazing how many pictures there are of all the peoples of the earth, spinning and weaving, in the old copies of the National Geographic which we have on hand. Mary Roberts is painting, and we are both interested too in calligraphy. As for musical instruments, and none to play them, we have a recorder, a piano and an organ.

There is also a small printing press, on which Stanley Vishniewsky prints our stationery, and the prayer cards which everyone enjoys receiving and also two or three booklets. The first was a book for Fr. Kiely, of some of his poems. The second was a little book by Stanley himself entitled *Teen Age Martyrs*. And the third project was a booklet of the poetry of Elizabeth Sheehan which is of rare beauty. Stanley's work is improving constantly, and when he gets more type (what he has is a bit worn and blurred) he will be able to turn out a better job.

Preparations

This winter we are having days of recollection on the first Sunday of each month, and a series of conferences on the Supernatural life is being given by Fr. Guerin, Marist father, from Princess Bay, nearby. Next summer we hope to have added accommodations at the farm, for our three or four week long retreats which we are planning.

AUTOBIOGRAPHY OF A CATHOLIC ANARCHIST

By AMMON HENNACY
Paper, \$2; Cloth, \$3.

Making Love

(Continued from page 2)

war, crime, poverty, prejudice, diseases!

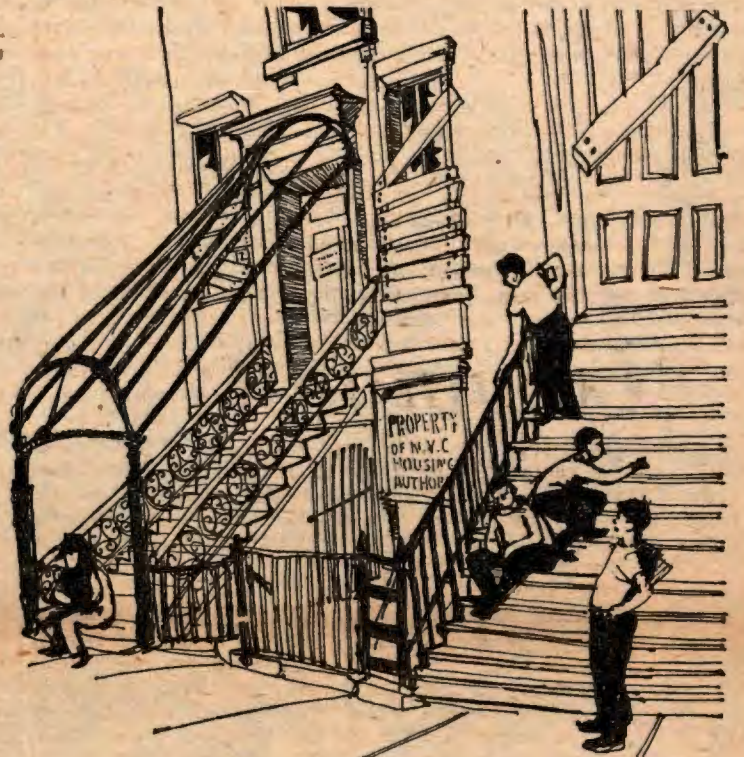
* * *

I have been asked whether the success of the scheme would mean that everyone would have to live in a boardinghouse. The answer is No. The boardinghouses are only for the purpose of making a start. The goal is a world of love, not boardinghouses. There are two possibilities for "associate membership." Individuals who for one reason or another do not care to move in to one of the units could still merge their finances with them; and shopkeepers, craftsmen, professionals, and skilled workers of all kinds could serve all members free in exchange for free goods and services from them. That could even be started independently: any two people can give—repeat give—each other their goods or services as needed, and extend those gifts to any third

job as well as their own home; and all of us have so many legal and monetary constraints on our behavior that we have grown used to them and don't ever notice them. And yet, despite all that, people have told me that they cannot participate in this experiment because they're "too independent!" . . . Of course, this procedure increases independence, by starting the economy anew and keeping all ownership and control, including political, decentralized right "down" to the individual.

* * *

I have been told that this idea has been tried before, and has failed. But business failures are no proof that capitalism does not work! The non-sectarian Communities of Work in western Europe are succeeding admirably, and the religious sects based on this idea which flourish to this day are further proof that the idea can work. We will have a unifying factor too:



person who will in turn give what he has to the first two according to their needs, then take a fourth person into the agreement, and so on. All by itself it's another way to live, love and to extend its influence, to say nothing of eliminating depressions.

* * *

Now, there are some things so radical, so startlingly different, that it is difficult if not impossible for even the best mind to imagine its implications without extended reflection. It's like building a new geometry: If you make a small, easily comprehensible change at the beginning, the differences multiply as you build until the completed structure is unrecognizable. Such, for example, is the concept of a moneyless, barterless world. Never in all history has such a thing existed; no one can know exactly what it would be like, say, 100 years after the changeover is complete and it has had a chance to work itself out.

Few people today own their own

the desire to build a better way of life. Naturally, no one can say in advance that this plan will succeed—or that it will fail. But if you too are tired of competition, insecurity, and all the rest, come along!

Sex and family life need undergo no changes at all. Several families could form one unit. There could be special units for vegetarians, for students, for dating youngsters, and any other type of grouping desired.

Well, there you have it—a complete outline for replacing one way of life with another without violence, without having to go into politics, without even causing others any hardship.

Participate. If you can't participate, associate. If you can't associate, contribute for reprinting and postage. In any case, pass this around.

Address all communications to Richard Kern, c/o Beck, 789 West End Ave., New York 25, N. Y.

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A Christmas Message of Pope Pius XII

We cannot conclude without mentioning that the very best charitable organization would not suffice of itself alone to assist those in need. Personal action must intervene, full of solicitude, anxious to overcome the distance between helper and helped, drawing near to the poor because he is Christ's brother and our own.

The great temptation in an age that calls itself social—when, besides the Church, the state, the municipality and other public bodies devote themselves so much to social problems—is that when the poor man knocks on the door, people, even believers, will just send them away to an agency or social center, to an organization, thinking that their personal obligation has been sufficiently fulfilled by their contributions in taxes or voluntary gifts to those institutions.

Undoubtedly, the poor man will receive your help in that way. But often he counts also on yourselves, at least on your words of kindness and comfort. Your charity ought to resemble God's Who came in person to bring His help. This

is the meaning of the message of Bethlehem. Finally, social agencies cannot always extend their assistance in a sufficiently individual way; accordingly, charitable institutions must be complemented, and necessarily so, by voluntary helpers!

These considerations encourage us to call on your personal collaboration. The poor, those whom life has rudely reduced to straightened circumstances, the unfortunate of every kind, await it. In so far as it depends on you, strive that no one shall say any more, as once did the man in the Gospel who had been infirm for thirty-eight years: "Lord, I have no one." (John 7)

With the wish that genuine Christian love, nourished by a deep and living Catholic Faith, may mitigate material and spiritual sufferings and conquer enmities of heart, We impart with affection to you all, beloved sons and daughters, who are listening to Us, and to those who are near to you in the Faith in one true and personal God, and to whoever and whatever is dear to you, Our Apostolic Benediction.

Community

(Continued from page 1)
the truly brotherly cooperation of this group. They made three or four trips with their truck, and assisted Pete Asaro with all the work he did. They visit us periodically with gifts of clothes for the families and the homeless men and women who stay at the Municipal shelters in our neighborhood.

Last summer Paulina Sturm drove a group from The Catholic Worker in her station wagon, and Hans came back enthusiastic over the kitchen and dining room. He has worked in cramped quarters for so long.

A few weeks ago, Julie Lien and I took an eight-thirty Trailways bus at the Dixie Terminal and sped up the new thoroughway for a two hour trip through glorious countryside and got off at the Wallkill River Bridge, not far out of New Paltz. There we were met by Bruce Sumner and Hector (Duffy) Black, and a short drive down the road along the river brought us to a mountain road on the right, winding up a mile to Woodcrest. There a group of buildings surround a mansion which is now a school on the first floor, and homes for families on the next two floors. It was a morning recess from school and children were playing all around the broad lawns. Older children walk down the road each morning to catch the bus a mile away for the junior and senior high schools in the district.

Two things impressed me at once. One was that all the children were warmly and shabbily dressed,—no attempts at slick hair cuts or Hollywood glamor such as you find even in the slums in the cities. Right there is a great economy and saving not only of money but of time and wear and tear of the spirit. There is no keeping up with the Joneses here. The second thing was, that like The Catholic Worker hospices, every inch of space is utilized. The basement of the big house is a laundry and there are several battered old washing machines which will be used daily until they break down and some proper equipment for laundering for 175 people can be worked out. We too have a large family-sized washer at Chrystie street that is always breaking down and costs a fortune to keep going. Not to speak of the hot water used.

The school rooms are high-ceilinged with enormous windows and one wonders how costly it will be

to heat the place. "The extravagance of the poor," as Louis Murphy says. But with the numbers of men; the talents of the workers, the discipline of the group, all these needs can be worked out, and it is worthwhile spending money to keep the basic needs for food, shelter, warmth, attended to. There are trained teachers among the women, including a trained nurse. The women who are busy in the laundry and school room, have their children cared for in turn by nursery teachers. The children eat separately except for three or four times a week when there are family meals. We went around during the evening meal and peeked in on the babies, all earnestly eating big bowls of applesauce and cereal.

Where there are enough people, and that means many more than we have ever had on any of our Catholic Worker Farms, there is a real division of labor. There are the men who take care of the vegetable gardens the incipient orchards, the heating, the wood chopping, the toy plant, a real factory, the driving, marketing, speaking, writing, (even advertising of toys) and so on. The discipline of accepting the work apportioned out and doing an honest day's work, is something expected of those who make application to join the community. (People live together in community for some years before being formally accepted as part of the Society of Brothers.) Also, the community of goods is a fixed principle. Before families come, they literally sell what they have and come and lay it at the feet of those members of the group who are in charge. If they have a hundred dollars, or a thousand dollars, or their bare hands, they offer it honestly. There are no reservations. It is truly a Christian communism such as that of monasteries, convents, such as that of families in the Hutterite Colonies which I wrote of last February in The Catholic Worker.

Such poverty as the members of the community accept does not mean the suffering of destitution. As a matter of fact, it is a "rich poverty" which means that talents of artists, musicians and so on, are at the disposal of all. There is folk dancing and singing and those recreations which freshen and recreate in the true sense of the word are enjoyed and participated in by all. They are not just watch-

The Condition of Labor

By ROBERT STEED

First of all we want to retract the statement made in last month's column to the effect that the Kohler strike is the longest in the country's history. Several people brought this error to our attention during the past month. For more information on the subject see John McKeon's letter in the letter section. About half of this month's column was written by a friend of ours in Baltimore who asked that his name not be mentioned in connection with it. So we have incorporated the material with our own.

Westinghouse

The strike of 55,000 Westinghouse employees, members of the International Union of Electrical Radio and Machine Workers-C.I.O. and the United Electrical Workers, began in the summer at the East Pittsburgh plant among 2,200 "day workers" who rebelled when a group of industrial engineers equipped with stop watches made time studies of janitors, watchmen, and sweepers.

I.U.E. stewards called protest meetings and a large scale strike was on but Westinghouse refused to give up any of its "rights" to run its plants as it wished and refused arbitration. The union agreed to arbitrate but would not end the strike until the company gave up the idea of making time studies of the day workers jobs.

Pressure from the union members and a third party, the production workers, finally broke the strike. The workers went back to their jobs on Sept. 16th. The company agreed to bring up the time study question when the various unions representing its employees met for the national contract negotiations in Oct. When the negotiators failed to come to any substantial agreement last month the I.U.E. went on strike on Oct. 17th and the U.E. followed their example on Oct. 26th.

James B. Carey, President of the C.I.O. Electrical Workers, charged recently that the company "wants a contract which would tie the union down for five years while the company has a practically unrestricted right to slash earnings by increasing work loads without giving employees compensation for such increased production. You will find this hard to believe but Westinghouse has in the past always refused to include in its contract a procedure for the arbitration of grievances." The present contract has a year to run.

Peanuts

Peanut processing workers in Suffolk, Va. at the end of a recent strike gained only a 1½ cents per hour increase. The women workers are paid only 81½ cents an hour which means that in a 40 hr. week they carry home only \$32.60. Male workers, including fathers of families, make only \$36.20.

"Danger"

The forthcoming AFL-CIO merger has called forth from the Com-

ers, hearers, but participants. There are walks for the children and they are treated as children who need to be taught on their level. There is hymn singing and prayer, and meetings for worship and Sundays the whole group come together for service. If this were a Catholic community of families, there would be daily Mass, (participated in by the congregation, which would mean a sung Mass) and probably rosary and complies as we have it on our farms. And of course our Sundays, beginning with Mass, and continuing through the day with conferences and Benediction. There is one such a community of Catholic families in England, made up of a small group of oblates of St. Benedict who with wives and children and some single people are living this community life near Prinknash Abbey. We have had an article on this in a back issue of The Catholic Worker. Would that there were many such Catholic Communities.

(Continued in January issue.)

mittee for Constitutional Government a warning that "labor monopolies" have made themselves a "super-government, dominating the political life of the nation, moving to destroy our Republic." That "the unbridled power of leaders of these "labor monopolies" represent "the greatest internal threat that has ever menaced our Republic."

It is no doubt true that many of the unions and their leaders have motives that are not the purest in the world and who are not any more guided by moral principles than the capitalist; this being due to the fact that the working class as a whole in this country is materialistic and lacking very much a sense of personal responsibility so that they put in power those whom they think can procure for them the largest amount of material benefits and whom they can blame for anything that goes wrong in the same way as they do at the voting booth. But the people who are protesting so heatedly a strong, unified labor movement are simply afraid that they will lose some of the power and money which they now possess.

Baltimore

In Baltimore the members of Local 275, Textile Workers Union of America, CIO, entered into the seventh week of their strike against the Mount Vernon Woodbury Mills, Inc. The union is protesting the recent reduction of holidays from six to two, and the negligence of the company in submitting their choice for the arbitration board (a case from last Nov. has not yet been arbitrated), and is attempting to install a modified union shop. The union is also asking for a 5c wage increase, more adequate hospitalization, and payroll deductions for the credit union and Blue Cross. The company has refused any economic improvements whatever, although it does not deny being able to do this. It is apparently anxious to take advantage of the current surplus of skilled workers in New England created by the moving southward of many textile mills in recent months.

There has been much tension between the 450 striking workers, mostly women, and the 150 scabs. Many of the striker's cars have been severely damaged by splashing paint over them at night, apparently by scabs.

Mammon

On the other side of the American economy, Charles S. Mott, a director of General Motors, sitting quietly in his hammock, or lounging around any of his 13 clubs, made \$11,500,000 in one day. Mr. Mott owns 800,000 shares of GM stock, and GM stock that day went up 14 and ¾ points. The New Yorker commented: "Is this the record for effortless earning?"

In a nation where this is possible, a nation where eight per cent of the banks have 85% of all the deposits in the U. S., a nation where one corporation makes more profit in a year than the revenue of all 48 states, a nation where a few of the largest corporations produce 98% of the manufactured goods of the nation, it strikes us as ironical that someone (Congressman Ralph W. Gwinn, Rep., N. Y.) could supply Government paid envelopes to mail out the propaganda of the Committee for Constitutional Government to convince the people that "the unbridled power of leaders of labor monopolies present the greatest internal threat that has ever menaced our Republic." It would seem anyhow that the Popes thought otherwise. "... the new economic methods and the new development of industry has sprung into being in almost all civilized nations, and has made such headway that human society appeared more and more divided into two classes. The first, small in numbers, enjoyed practically all the comforts so plentifully supplied by modern invention. The second class, comprising the immense multitude of workingmen, was made up of those who, oppressed

by dire poverty, struggled in vain to escape from the straits which encompassed them... In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few... This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dares to breathe against their will" (Pius XI). The Popes do not seem to consider the rise of labor unions as immanent threat to society. "... the workingman, too, has property and possessions in which he must be protected... It is gratifying to know that there are actually in existence not a few societies of this nature... but it were greatly to be desired that they should multiply and become more effective" (Leo XIII).

There is one other consideration that is of utmost importance. In *Rerum Novarum*, Pope Leo XIII said: "... the wage must be enough to support the wage earner in reasonable and frugal comfort." It has been objected by some that the worker is entitled to more than just frugal comfort but they forget that the Church being primarily interested in man's spiritual well-being knows that a rich employee is in just as much spiritual danger as a rich employer.

Mental Breakdown

BEYOND THE GLASS, by Antonia White. Henry Regnery, Chicago; \$3.75. Reviewed by Elizabeth Bartelme.

In her new novel Antonia White has attempted a difficult theme—that of insanity—and has not been altogether successful. Her story concerns Clara Batchelor Hughes-Follett who, at twenty-two and after three months marriage, is persuaded by her husband to return to her parents' home and seek an annulment on the grounds that her marriage has not been consummated. Shocked and in a state of near-despair at the turn her life has taken, Clara becomes involved in a romance with a young British army officer. Extrasensory perception plays a large part in the attraction between Richard Grayshaw and the girl and they are drawn together in an unusually close relationship marred only by Clara's increasing tension and odd behavior.

When Richard leaves London Clara suffers a complete mental breakdown. From this point the story is concerned with her experience in a mental hospital, her slow, agonizing recovery and with the maturity she painfully begins to achieve.

Although in this strange story Antonia White shows herself again to be an accomplished craftsman, she has fashioned a novel not altogether convincing. This is particularly apparent in the reasons advanced for Clara's breakdown. Certainly the girl has suffered in her marriage; quite evidently her experiments in clairvoyance have drained her vitality. Nevertheless an air of unreality imbues the whole of the first part of this story.

Fortunately Miss White takes a firmer hold after Clara's confinement in the hospital. Here there are no shocking revelations but rather a devastating picture of a tormented mind, half conscious of the world around it although deeply sunk in sadness. There are pathos and horror in these latter pages. Clara submitting to treatment that terrifies her; Clara crouched on her window sill staring longingly at the garden below; Clara slowly recovering and realiz-

(Continued on page 8)

CHRIST IN EBONY

Don't know

whether

the Chase Manhattan

gets down that far

but if it doesn't
another does,

so no doubt

they have their Christmas Club money for the kiddies

the ones they dandle on their knees

that is

their kids

thinking a good good Christmas

a good white Christmas this year

But it was cold the night He came

cold all over and inside cold and cold any night anyone comes
or came that

resembles Him a bit even a little bit

That's why the boy got such a cold reception.

No room in their community for Him

or anyone like Him

not the right model

wrong color

clumsy to make it the wrong color

Better to tear Him apart

give Him to the Dead

the Dead don't care

Of course they knew

His story

but that was a long time ago

the edge taken off with age

like

a revolution

that becomes

The Daughters of the Revolution and lives on

Park Avenue

as

a wooden cross becomes a gold cross

only

this was an ebony cross

And

if they knew His story it wasn't relevant to the

existent situation

the fact

that somebody or other

they thought it was He

whistled

and you know

to whistle is to summon Death

and if you summon Death

you don't blame the instrument of Death

So they got rid of Him alright

playing their role

He was fourteen then

a bit the kid yet

probably looking forward to this Christmas too

even if it was minus a Chase Manhattan club check

Yes, they fixed His Christmas for Him alright

You know what they gave Emmett Till for Christmas.

ROBERT LUDLOW

"We are Semites"

(Continued from page 5)

Father Rouquette appeals to the principle illustrated by Raissa Maritain, that there is a growth in sensitivity of the human conscience through the ages: "If a state of affairs is a cause of universal disquiet to the conscience of an epoch, even to that of the most faithful Christians, it is often a sign of progress in moral conscience and of a legitimate expectation of an adjustment of discipline."

Even under the New Dispensation, in short, we can look for a continuing progress in the understanding of the law (witness, for example, the gradual disappearance of slavery within Christendom). Father Flannery sees in the Finaly case a development of the Catholic conscience which will lead to the solution of those bitter problems involving the use of the temporal arm by the spiritual power. "Perhaps we may say," he says, "that the Church has been led to interpret the principle of the primacy of the spiritual in an ever more spiritual sense. Her 'indirect power' in temporal things no longer means that her action is spiritual in its end and, whenever necessary, temporal in its means, but rather that its purely spiritual ends and means produce indirect temporal effects."

Need Catholics really despair of the salvation of the Finaly boys if they are not brought up in a Christian environment? Have the "rights of God" really been denied? Again the theologians are unanimous. The ways of God are

inscrutable, and the same God who brings salvation to unbaptized souls who know nothing about Christ can surely find a way to guide home these unfortunate children who have seen so much trouble in so short a life. And on a note of even broader hope, the essay concludes "that in ways that are not ours and which escape analysis God will turn injury into blessing."

Daniel J. Sullivan

Beyond the Glass

(Continued from page 7)

ing that she is confined to an asylum—that the people surrounding her are insane. Perhaps the most touching scene occurs when Clara, on the verge of being released and shaking with fear that she will say the wrong thing, tells the psychiatrist that she is convinced that the people in the hospital are mad, but that she has almost decided to talk and act as they do since to be different is so lonely.

Without the elaborate groundwork laid for the girl's mental collapse this would be a better book. As it is it has much to recommend it. Miss White's perceptive characterizations, particularly of the women, her acute probing of the mind of a mental patient, her handling of the religious factors without stickiness or sentimentality and her deftly worked-out dialogue are all marks of a superior talent only partially used to best advantage in this novel.

Speak Truth to Power

SPEAK TRUTH TO POWER, a Quaker booklet, American Friends Service Committee, 20 S. 12 Philadelphia, March, 1955. And Discussion in October PROGRESSIVE by George Kennan, Karl Menninger, Norman Thomas, Reinhold Niebuhr, Dwight Macdonald; answers by Rob't Pickus and Stephen Cary, Quakers.

Reviewed by Ammon Hennacy

(1) "The enemy is not simply Communism, but a primitive conception of power and the brute fact of conflict, which, unless it is resolved threatens to end the search itself."

(2) "We believe that whatever may have been true in the past, it is now impossible for a great nation to commit itself both to military preparedness and to carrying forward a constructive and positive program of peacemaking."

(3) "When we arm ourselves, are we not also provoking others to arm, and has not this process in the past ended in war? What reason do we have for believing it will be different this time?"

(4) "The Communist cannot be trusted! The politics of eternity does not require that we trust him. They require us to love him and to trust in God."

(5) "A Delaware Quaker who dared to practice brotherhood in a world of slavery: haled into court and so heavily fined for his activity in the underground railway that he was left financially ruined, Garrett stood before the Court and uttered these words, 'Judge, thou hast left me not a dollar; but I wish to say to thee and to all in this courtroom that if anyone knows a fugitive who wants a shelter and friend, send him to Thomas Garrett and he will befriend him.'"

In these powerful words do modern radical Quakers bring a message to our atomic world. (1) This is the answer to our fearful patriots who consider Communism the one enemy. (2) Here is the new idea that is brought forth by the Quakers. (3) This is the old time pacifist reasoning at its best. (4) Here is the spiritual message of the Sermon on the Mount put in modern words. (5) One Quaker of this type is worth scores of protest meetings, dozens of books or pamphlets on peace, or millions of signatures for disarmament.

This emphasis upon the action of the individual is a central part of the Quaker religion. "The writers of this pamphlet, therefore, believe that the immediate impact of a commitment to non-violence is to liberate individuals to act morally on these daily problems of the world community. Garrett's act was politically relevant in the most profound sense because it opened up new dimensions, new power, and new life beyond man's capacity to predict, and the forces thus released served to burst the bonds of practical politics. This is what always has made relevant, acts of civil disobedience and the conscientious refusal to take loyalty oaths, to do military service, to inform against others, or to suppress opinion."

That Inner Voice, the spirit which in the best of silent Quaker meetings has come forth to give inspiration is well stated: "It will not be the argument that convinces. Rather it will be his own inner sense of integrity that impels him to say, 'Here I stand. Regardless of relevance or consequence, I can do no other.'" It was this same thought that Tolstoy gave when he said that no permanent harm could come to one who lived up to the highest ideal that he knew. It was in this spirit that the German philosopher Fichte, not known in action as an idealist, did however say that "No permanent good can come to the individual or the group except through

the conscious will of the individual or the group." He lived before the days when we depended upon dictators, benevolent or otherwise, to guide us.

Three former pacifists, Dwight Macdonald, Norman Thomas and Reinhold Niebuhr, seem to have such a fear of Communism or hatred of Communists that, although they honor the Quakers for their witness for peace through the centuries, and admire them now for their liberalism, yet they feel that they are the realists and the Quakers are the utopians. Thomas thinks that if we can't work for peace and war at the same time then we are doomed to the destruction which will come in World War III. He says that, "Communism is the enemy of truth, freedom, peace." Niebuhr has the traditional German respect for law and the state and feels that power is not evil for it can be used for justice. He thinks that the Quaker witness is good to have around but in the atomic age it is irrelevant. Of course Niebuhr is a pessimist as to man ever getting anywhere, although he was on the committee to get us to help the Allies long before Pearl Harbor, and I argued this whole pacifist idea with him twice in Milwaukee. The title to one of his books: Moral Man and Immoral Society, contains the answer to this problem, for man tends to be fairly moral until he is caught up in the centralized modern society where he loses his sense of responsibility and turns it over to the state. Hence wars are bigger and man's responsibility for them gets less and less. The Quaker answer to Niebuhr is that we have to suffer injustice rather than inflict it.

Macdonald thinks that it is nonsense to think that the American people ever decide any issue of war or peace at an election, and in that I think he is right. He seems to have missed the mention of Thomas Garrett for he chides the Quakers for not suggesting that the refusal to pay income taxes or to take part in air raid drills is something to be advocated as a part of this personal revolution the Quakers are talking about. The answer of the Quakers to Thomas and Macdonald is, "No problem would be posed by action to protect West Berliners from political tyranny, were the present price not support of tyranny in Spain. One could applaud resisting the power that overthrew the government of Czechoslovakia if the same doctrine did not involve support for the violent overthrow of the elected government of Guatemala."

George Kennan's argument is that we destroyed the German and Japanese in World War II and gave this vacuum of power to Russia and it is this struggle that continues and must continue, and no pacifist thinking can modify it. He feels that, "violence is the tribute we pay to original sin," and that, "to be able to dispense with violence is a luxury, which, man in his present state, cannot permit himself. He is not that good." One criticism he makes to the Quakers

is that they accept authority to deal with children and with criminals and that they stop short in allowing this violence in war. The Quaker answer to Kennan is that he calls for war to 'be invoked reluctantly, without illusions, without enthusiasm... and then applied without restraint, without self-righteousness, without cruelty, with awareness of the relativity of all moral values.' Under modern conditions it never has been. It will never be. To use his phrase: men are not that good. They do not become better through systematic cultivation of the evil that is in them."

Karl Menninger is the one person who agrees with the Quakers in this symposium. He speaks of, "our 150 years of oppression and exploitation of the American Indians, the most recent chapter of which was written only recently there is no badness in them (The Russians) we ourselves haven't thought of, and no goodness in us of which they would not be capable. Hate is the enemy, not any particular country; destructiveness in us all, not just the Communists; and that the hope of the world is really love, not nuclear energy."

The only criticism to be made of the Quakers in this pamphlet is that they go only part way in dissociating themselves from this power to which they seek to speak truth. It was the Catholic Lord Acton who said that, "All power corrupts and absolute power tends to corrupt absolutely." In their pamphlet they state, "We disassociate ourselves also from utopianism. Though the choice of non-violence involves a radical change in men, it does not require perfection." It is just this temporizing with evil, with power, that makes their otherwise clear message fall flat. For they trust in arms and force and power when dealing with prisons and courts as they say, "The United Nations would assume the responsibility for defense... for internal policing." Their lack of facing reality is shown by saying that in the case of invasion, "The first essential is non-cooperation... goodwill toward the individual soldier of the invading forces." The fact is that out of the hundreds of thousands of pacifists in this country who have signed petitions and attended meetings but very few have refused to make munitions or buy bonds, and hardly any but who pay income taxes for war. The materialism and the acceptance of political maneuvering has swamped most of the idealism which made non-cooperation a success in India. We are too much wedded to prosperity. We will be pacifist but we will not give up our bourgeois way of life. When the Quakers really speak truth to power it will be the time when they cease to be a part of the violence of the state. They have emphasized the personal responsibility of the individual as most important. When this happens in the words of Emerson, "With the appearance of character there is no need for the state."

MEDITATIONS IN ADVENT

Sebastian Buflough, O.P.

First published in *The Tablet* during Advent 1954, these meditations were so well received that it seemed to follow as a matter of course that they should be published as a short booklet to encourage fruitful preparation for this great festival of the Church.

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