Poverty Is to Care
And Not to Care

By DOROTHY DAY

Last May I wrote an article on Poverty and progress in the Social Worker of May, 1953. 

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CATHOLIC WORKER

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That I had kissed a leper, not once
Leon Trotsky who pictured Stalin "The Mediocrity' ' at the very least, that Stalin was

that he found His peace before he quality. Taken in this, its ordinary

hegemony to one third, is not the

surface, and to have expanded its

covering one sixth of the earth's

institutions. ness." In the West—and perhaps

(Continued on page 3)

Three Aspects
Of Josef Stalin

By MICHAEL HARRINGTON

Three aspects of his life require
comment at the death of Josef Stalin; Stalin as a man, as a politi
cal figure, and as the creator of
institutions.

Speaking of Stalin as a man, there is no question of what must be
said: his death can only be met come to be quantitative, not quali-

Sometines it takes but one step.
We would like to think so. And
yet the other—I see—why, that
life is made up of many steps, and
they are very small affairs, un-

tinisterial. They may loom large in
our consciousness. They may look
big, but they are but boulders on
the way that we have overcome. I
suddenly remembered last month
that I had kissed a leper, not once
but twice. Unconsciously, and I
cannot say I must the better for it.
My progress has been no swifter.

(Continued on page 5)

The semantic problem aside, this
much is at least certain: it is not
impossible to describe, but dangerous in

to describe Stalin as a "mediocre-
"; because such a facile judg-

ment will lead to the misunder-

standing of what he did, and of
his significance.

"Stalinism"
The other aspects of Stalin's
death are not so obvious. It is
upon. But it is certain that the
line taken by the New York Post
and some other papers throughout
the country, that Stalin is the great
"mediocre' ' of the Russian
"Revolution," must be rejected.
The idea is in large measure with
Leon Trotsky who pictured Stalin
as a ward-keeper on a grand scale.

For whatever else they have
been, I have not led a nation cov-
ing one sixth of the earth's
surface, and to have expanded its
havemony to one third, is not the
work of a mediocrity. It means
at the very least, that Stalin was an
organizing genius. His failure
significance will have to await
more complete information.

(Continued on page 6)

Emmanus

By KERRAN DUCAN

Today all France knows about Emmanus, Maybe all America does too. In case it doesn't, it won't have any harm to lift the bushel a little bit from its light.

Paris was just becoming aware of the phenomenon sprouting like a flower from its most miserable suburbs when Louise Demeller told me the story one night last October.

We were in a sparsely, crudely furnished house rich with the history of the mission of Paris but ex-

(Continued on page 7)

The Reason of Rationalism Is a Myth

By ROBERT LUDLOW

Nicolas Berdyaev had one con-

slant theme throughout his writ-
ings which could be summed up in

that statement from one of his
works published since his death (1) — "The reason of rationalism is a myth. The supposed heroism of

(Continued on page 8)
Page Two

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CATHOLIC WORKER

THE CATHOLIC WORKER

We Appeal to You in the Name of Saint Joseph

Month of St. Joseph, 1953

The Catholic Worker, 223 Chrystie St., New York 2, N. Y.

Dear fellow workers in Christ:

I am writing this appeal at Maryfarm, where our rural home of hospitality and retreat-house is crowded to the doors. Every bed in the carriage house is taken, though only half a dozen of these beds are for transients who drop in from the road for the night or week end. The rest are packed as tightly as humanly possible by our guests from Maryfarm and elsewhere who come to stay for the day that it looked humanly impossible to stretch the food to cover the additional guests and the retreat-house is crowded. Yet it is a joy to hear the murmur of the names of the Blessed Virgin and Joseph. The stories in the Lenten Gospels about the cruise of oil which was not diminished, and the pot of meal which was never empty is repeated again amongst us. We are helped to live a life of faith and to serve the great God upon God. Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. So we have come to you, our readers, again and again, asking you to come to our assistance and give us what you can spare or what you cannot well spare. The widow was starving when she was asked to give her last bit of meal. But only the name of St. Joseph, we appeal.

We none of us can do very much for each other, and really, it seems that God does not expect very much of us. He asks us each to do just a little, and He will do the rest. He asks us to give our mites, like the widow’s; our mess of potage like Habbukkuk’s; he asks us to wash in the Jordan, a simple cure in the face of so gigantic a physical evil as leprosy. He asks us to do just a little, and then He takes hold of the rest. He will do the reticulating, in His own good time. He will change the heart, taking away the heart of stone, He will comfort the afflicted, and give strength to these all but overcome by moral conflicts.

We have been working for twenty years trying to perpetuate the works which are listed in the 25th chapter of St. Matthew. And what change is there in ourselves or those we try to serve? Who has protested recently? What change have we made in the social order? All I can see is that Anna, who shuffles around in four coats and three hoods and in a man’s oxfords, who used to peer in our shop window for a few limes and a dog, now is no longer afraid and comes to sit down with her fellows. She, and thousands like her, have heard the good news, “Call no man Master, for all ye are brothers,” and are growing in the knowledge that we must help every creature to every living creature and then we will be like Him, serving rather than being served.

We know each other as brothers, in the breaking of bread, serving around six hundred or more meals a day, cooking in our own kitchens, besides those at Peter Maurin farm, and at Ed Kark, 12,000 loaves of bread this past year, and that in flour alone has cost about $2000. The wholesaler is content to be paid twice a year, and Tony Taylor, the baker, is paid once a year. The permanent group is fed, empty hands and wonder what to do. And then when we read these Lenten lessons we are challenged.

May God prompt you to help us, giving us what you can spare, or indeed whatever you cannot well spare. The widow was starving when she was asked to give her last bit of meal. We are asking God will return it a hundred fold. It is an historic fact. So again, in the name of St. Joseph, we appeal.

DOROTHY DAY

Ghandi’s Son Arrested

On February 4, Mansfield Ghandi and Patrick Dohmen (the first white man to be arrested in the current campaign) were sentenced for their participation in the non-violent action against South Africa’s apartheid system under the 1920 Treason Act.

Ghandi was fined $140 or 50 days in jail, Dohmen $280 or one hundred days in prison.

Their crime? “Having behaved in a manner calculated to cause Africans to resist and contravene the law”—that is to have protested against the most racist laws in existence since Hitler was in power.

RETRIEVES

The dates for the summer retreats at Maryfarm, Newburgh, New York, will be July 19th for the week following, and August 23rd and 24th. The first retreat will be given by Fr. Paul Judge and the second retreat will be given by Fr. John Divine. Both will be held for adults, are made in silence. We are giving early notice so that our readers can plan their vacations to take in one or the other of these retreats. Front now, the dates are set Sunday the third Sunday of the month for this. If we can arrange retreats for June and September we will notify our readers.

PROTEST MEETING

The Franco terror has struck again. Thirty-eight socialist artists contributed to a meeting at which they were planning assistance to imprisoned artists, both at home and abroad. One, Tomas Cestona, died yesterday in the basement of the prison to which he was taken. The internees of the Free Trade Unions have denounced his murder. The Franco regime has murdered those who wish to protest can get in touch with the Committee to Defend Franco’s Labor Victims, Room 405, 113 E. 19th Street, New York 3, N. Y.

A mass meeting will be held at Mrs. Graham’s Tea House, 204 W. 40th St, on the twenty-second anniversary of the founding of the American Civil Liberties Union, April 15 at 8:30 P.M. This meeting will be followed by a march and a parade, including a group carrying the picket lines protesting the strafing of civilians and the present Spanish regime and commemorating the past victims of Franco terrorism. These demonstrations will take place from the Spanish Embassy at 9:30 A.M. on April 15, and we urge our readers and friends in the New York area to the meeting and march with the workers of Spain by taking part in these activities.
In the Catholic Worker we never seem to lose contact with anyone who has had a good experience with us yesterday that we were wondering about an old friend who used to frequent our Friday night meetings. Of course he planned us two and his wife and children to rent a few apartments to some of us who have been the most difficult individuals. One of our friends that went down to the city and happened to be in the building where we were staying said to him, "I have been doing a lot of staying lately. In our apartment there are a number of young people staying with us, part of it, and some of them are lovely and some of them are not." He added, "Our friends are grateful to us for this and we are grateful to them for this."}

None of this telephoning for us; we always agreed with Peter Mas- rin on the value of personal contact, especially in search of a favor. When we talked to the man in charge we stumbled upon the idea of sending a letter to us. We planned to send a letter to us. We planned to go, and later on, the letter to us, the letter to us, which ended up in our office. We are very grateful to have him to work with us. We are very grateful to have him to work with us.

On the feast of St. Patrick we had two masses and a homily. Then about 10:00 P.M. Fr. Fiorentino came back and gave us a talk on Mary Therese and the fact that she is still friendly with us even though she was not with us for a long time. We are grateful to our friends that stay with us and we are grateful to have them with us in such a way that it inspired all of us to work together for the common good. We are grateful to all of our "family," so we often gather and have meals together.

Monday night, after we had gone to press with the March issue, a rent collector showed up. We knew this was going to happen. We planned to meet him in the Confession room or dining room where there are more people. One of our bookkeepers is going nuts from the amount of work that we are doing. The furnace has been on fire ever since our Saturday morning meeting. We are grateful to have friends that stay with us and work with us. We are grateful to have friends that stay with us and work with us.

The grates in the furnace have worn out, and one of our tenants had to go out and buy a new grate. He came in with a badly burned hand and came in for a great deal of baking. Someone even suggested that he should make something from raisin bread. We are grateful to have friends that stay with us and work with us. We are grateful to have friends that stay with us and work with us.

One of the advantages of living here in Catholic Worker is that we can attend such lovely events as a ten o'clock high Mass at St. Francis on 29th St. of a recent day such as that of the Annunciation. Today was a very special day for us. One of our friends and readers who had promised to attend this Mass but instead had to be stuck in some miscellaneous office or factory at the time the Mass was going on. In a way it was kind of bad to realize that this great feast would slip by in many peoples' lives without even their awareness of it. There I was up in Church sitting in one of the front pews listening to the magnificent chant of priests on the main altar; the choir was singing, and the church all brightly lit up.

After Mass our high spirits were brought down by a grey print screen we were shown that said, "When you come close to 'ill Tuesday instead of the previous Wednesday's schedule of work for this Monday was completed, which was a great accomplishment. We are grateful to have friends that stay with us and work with us.

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The CoLOSSUS of Controversy

Salut Thomas left the dining room alone; and stepped into the garden with a groan. The sun a funeral torch ••• the earth a tomb. The rain was tears in Bill's gargantuan gloom ••• As mournful as the wailing wind of March. There too, O - trickster's! in a bulging bag-

But Thomas had forgotten who was nigh. Here too, I contemplate the Triune Key ••• "My Lord, I have sinned!" But Thomas had forgotten who was nigh.

The rain was tears in his gargantuan gloom ••• As mournful as the wailing wind of March. There too, O - trickster's! in a bulging bag-

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Jacques Maritain

THE RANGE OF REASON by Jacques Maritain, publisher Charles Scribner's Sons—New York, pp XII, 257—83.50. Reviewed by Francis Murphy.

In his latest book Maritain discusses the contemporary intellectual and moral problems which exist in society. Some of the essays are replies to those who are not groups, the members of which work together while at other times they were definitely heterogeneous. Consequently, the treatment is at times inclined to be too concretely empirical and at other times too metaphysical.

The essay entitled "The Possibilities for Cooperation in a Divided World" is, of course, a direct address to the Second International Conference sponsored by the U.N.E.S.C.O. which was held in Mexico in November 1949. It is a attempt by the author to find agreement in the practical notions by which the idea of a definite and determined fulfillment of this essay. In Maritain's thought, the concept of unity and the affirmation of a common set of convictions is a fact.

In the essay entitled "The Ways and Means of a Political Address to the Semaine des Intellectuels Catholiques in Paris in May 1949" the author deals with what he believes to be the greatest contemporary issue, the" political use of the human intellect. The possibilities for" are: (1) a Productivist which is the growing body of mental activity that is lost and formulae substituted and (2) a Political Action which is the action over which the author places responsibility. There is a presence in verifying the validity of the signs and symbols we have manufactured, which is the conscience which acts in the truth they reveal" (pp 122).

However, the most interesting and most pressing problems are discussed in his book "The Meaning of Contemporary Atheism," "To Exist with the People" and "The End of Machiavellianism." Here the central problem is conceived as the one and identical problem of the individual's actions in social and political aspects. In the essay on atheism Maritain mentions the modern atheism which is the studied and unconscious form in which the actual atheism is practiced. As a result, atheism can be said to be a metaphor of the truth and a descriptor of the truth.

In the essay on Maritain's thought, the concept of "admirable" is not necessarily the same as the concept of "good." The author calls the "admirable" the "divine" or the "divine everywhere."" In awe the subject is the general "admirable" which is an inverted theological and a Nietzschean philosophy. In awe, the author states that all religion is based on a common sentiment, a sentiment that is a religious phenomenon, a sentiment that is a religious phenomenon.

In "Ave Maria" (p. 117), Maritain gives his deepest meaning to the word "admirable," and finds absolute admirability, "a translation in crude and inexpressible. The word" is a part of the" admiration of the prayer of the" which is the mystery of the" admirability of the totalistic dictatorship. Both are nourished by the same root. Absolute Admiration is merely more convenient with it inasmuch as follows to completion the positive pragmatism of the" which it stands. But this is seen as a thing which is theologically correct and as a" philosophical and metaphysical statement" (p 144).

The other essay which I stated as having particular importance is "To Exist with the People." This essay is a social-economic concept, an idea of a social-economic union. People here designates the multitude as well as the" best" of society or in a negative sense the mass of" programmed life. "But in a positive sense the people may be the complete state of" moral community which is centered on manual labor. A moral community" make up of the" of the" labor with their" farmers and workers, and the various villages which are the" of fact are socially and mor- 

ful. The Wyatts are a family of twelve, children. Here is the story of the family full length.

Promises to Keep. By William E. Walsh, P. J. Kennedy and Some New York. $2.00. By Bell, Rogers.

The Walshes became (tempo- rarily, at least) famous a few years ago when Life Magazine gave a complete statue when Christians part, an avenging mirror of the act which is a re- 

sisting from Incarnate Love. Here we have the concept of atheism. The author states that there is, despite the evils pressing forms with the spirit of the Gos- 

els. However, this review of the church's very life is not to be found in the church's very life. It is lost and formulae substituted would not be fulfilled." (pp 124).

The essay on "The Project Chart, Bill's one relationship, and the jammer's life as a society and political action but not excluding them. Thus the" of the political community would become both a" mirror and the mission of the church. Here "perfect" is the" (pp 124) and "In order to efficiently ap- 

ly the social doctrines of the Papal encyclicals, there is a previously recorded condition: Name- 

ly the People. " (pp 120).

It is gratifying to find such sen- timents expressed by an orthodox author of Maritain's standing. The more essays or less revolve around this point, to permeate present society in its existing and ever pro- 
gressing forms with the spirit of the Gospel. However, this review of the people's feelings is, despite the" of the present society in a great society, a good good often appears as an apparent evil when all it needs is Baptism in Christ to activate the spirit of its" or the" of the Papal encyclicals. It is for- 

a time in order to" The People and the People. " (pp 120).

The book is also the story of a vocation to igno. Bill Walsh's influence upon winning his Ph.D. against the odds of raising a large family in poverty, was not a true vocation but a result of his education. The teachers have labored mightily for the people and above all, to preserve and the prestige, Bill had none of the same. In fact, the Walshes lived with Avita Walsh's father, and it was then that his philosophy of" marriage, of poverty, and of Chris- 
tianly developed, summed up in Christ's sermon on the lilies of the field and his "Earth," "You be the Kingdom of God." It is this program and maybe signifi- 
cant, this being the story of a type of a" prophetic"" that the Walshes learned this wis- 

dom through their children. There are a family in the great tradition, a real community in which they have lived, a family in which these people for whom he has such love and" are as close as relatives, they are like family.

These flowers in her eyes, are fair; Than Sheba's diadem.

To her more beautiful and rare

Than sheba's diadem.

For one thing Carl Sandburg occupies such a unique place in our literature. He is, in a way, the poet of the people. On "Always the Young Strangers," and it is a pleasure to find a more self-authentic author, one who possibly lacking in eloquence, one who possibly lacking in eloquence, one who possibly lacking in eloquence.

"It is one of the engaging things about the story that its" here should not be confused with the observed. It is an unfortunate that at this time this virtue exists to defeat the purposes of autora- 
ture. There may be other autobiogra-phies written by" autobiographic material or whose literary qualities are of a higher order than this, but they are not finding a more self-authentic author. When one examinea the episodes, it is a social-economic concept, race is a social-ethical idea. The other essay which I stated that Carl Sandburg is a man of his times, and his career is a mirror of the world's experience. The great expansion of the world should not be surprising when one examines the environ-
POVERTY

(Continued from page 1)

be poor. Given health and
mind, we can all live quite well.
But the fact remains that even
that hour at the factory has been
saved. Steady work is presup-
posed by a city official, city life,
such a man will have to work
the same number of hours each
week, and the money he earns,
the interest, the rent, the food,
the clothing, the shelter, every
last thing can be spent or de-
ferred. Steady work is presup-
posed by a city official, the
money he earns, the interest,
the rent, the food, the clothing,
the shelter, every last thing can
be spent or deferred.

Non-Poverty

I think this is what Mr. Needham
meant when he talked about
voluntary poverty. He wanted
the people to live close to the
borders of poverty, not to
be poor; to deny that they
had money, not to be poor.

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the people to live close to the
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be poor; to deny that they
had money, not to be poor.

But I do not intend that there
be so many poor. The class structure
is one which makes it neces-
sary that the poor are there.

It is the way we have arranged it.

(Continued from page 3)

Christian or a bad politician, but for
whom there came a moment in
his encounters with the poor when
he realized his poverty and the
dread that went with it. He had
his doubts, but he did not despair.
In the end, he did not despair.

About two years ago, Abbe Pierre
(an impressive man even in
his white, tattered clothes and
vile features) is known as
- and also what is not known
of his Resistance activity
during the war is another of the
external fac-
tors that help explain the aban-
doned exorbitant respect in which he is held.

Abbe Pierre has been a
Deputy in the French govern-
ment and secretary of the
Commission for Rehabilitation
of the French prisoners of war.

It happened that the landlord of
the place where he was housed
the first time one too many,
and the Abbe began a search for
other quarters. When he wanted
in his new home and then a
large house stood empty.

One need not be a ma-
ter of God.

I have been remembering how St.
Pierre entered the Junk trade.

Eat the thin round Bread that
is the last of the

Eat the thin round Bread that
is the last of the
Joseph Stalin

(Continued from page 1)

from page 1)

tions. Within a single generation,
ning. It is difficult to tell when he is
ing, and when it is unac-
cunter in the case of nations.

The Revolution had not only
its context of time and place, and
does not involve all classes, but
lence, but of objective wrongs (from
side to be evil; it is quite

far more virtually a farce than a pacif-

of considering Stalinism, then it
is important to realize the his-
tory of the Revolution. It is this
estimation to its significance in

the background for Lenin.

In February of that year, the
Czarist autocracy collapsed, and
Levin returned to the line to
join the new revolutionary com-

power. One was inhumane
ds. The only apparently
approach was a world-wide conspira-
tory character. Stalinism had
called for a world-wide

Japan, but it was still able to re-
main in London. As a result of the
continued far into the thirties.

bourgeois revolution,” i.e., the
theoretically, the property “be-

This is to misunderstand him and
his novel, The Possessed.)

Czar. The Russian intelle-

Social-democratic coalition tipped

were taken away.

of the end, and not the announced myth

and judgment does not involve an

the people because of the

imposed, “the minority”).

administration. ‘For nationalization’:
at the bar of history, is he a de-

question concerned the

Welfare Department has

were farming, and the

and not the announced myth

of the end. “Peace, Bread, and All

the workers were oper-

the industries would

of work on Ure farm. Labor, said that he had seen no

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the work on Ure farm. Labor, said that he had seen no

the people because of the
whizzed along on a clear highway foolish enough to show their hand away; huge logs of it.

Dan’s father, Deukoma, who was the leader of the Hostiles in 1906 force. The women ·were left to other Hopi, threw them in vats and starve in brush huts on this high people carry water on their backs the last act of Intenor Secretary

five year old Lena, whom I always

illegal, the contract of the Mormon

grance

snow; it was .hauled from 30 miles the sale of liquor to Indians. The

had their champion Goldwater asked this was in reply to Hopi opposed the opening up of the oil, uranium, coal, and graining

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had their champion Goldwater asked this was in reply to Hopi opposed the opening up of the oil, uranium, coal, and graining

had their mountain, whom I always
Appeal

97 Richmond Road
Cleveland, Ohio

Dear Friend:

A CARE for India appeal, initiated by the undersigned in 1951, to provide relief over Congress' inhuman delay in responding to India's fam- 

Some of these families are in urgent need of relief because of prevailing famine. The generous response came during the past two months. Some CARE food parcels were moti-

The undersigned in 1951.

The appeal is motivated by a religious and humanitarian desire to help those so desperately in need of food. The accent has been on broad-based and the wish to as-

We had the chance to help these families with this appeal, and we are grateful for the many contributions we received.

The need for CARE food parcels continues. We are again making a broad appeal for contributions to the Appeal for India.

Yours in fellowship, 
Caroline F. Urle

A CARE for India appeal

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