Open Mind On
St. Thomas Aquinas
By Robert Ludlow
The Summa Theologica of St. Thomas Aquinas is among my favorite reading matter. Parts of it I find exciting, parts of it quite dull. But there are also parts which I find unsatisfactory, either because it is over my head or because, like on the question of the Immaculate Conception, St. Thomas is mistaken. Now I realize this can tell remark will be taken ill by those obsessed with the wool Thomists who do not follow the spirit of their Saint. For, if anything is evident in reading the Summa, it is that St. Thomas had what today would be called "an open mind." Fundamentalism is a grain in the pages of his works. He would be the first to admit his error on the matter of the Immaculate Conception.
He would be the last to condemn anyone who might disagree with him on some matter of philosophy or some aspect of the Faith not yet definitely determined by the Church. And yet a Dominican priest, a good friend of ours, was quite indignant at my assertion that St. Thomas was mistaken on the question of the Immaculate Conception. In this case I'm sure it was more a matter of "pride of Order" than any conscious attempt to deny a historical truth. Nevertheless, it is indicative of an attitude which St. Thomas I feel sure would find a respectful place.
To get back, however, to the matter in which I find St. Thomas lacking—the whole question of war and pacifism. Now St. Thomas does not regard the teachings of Christ, St. Jerome on the Mass, and the Sermon on the Mount as a matter of counsel. Rather he refers to them as precepts. For example: "As we do not resist an injury as Augustine observers should always be born in readiness of mind, so that they may tell them, and, if necessary, to refrain from resistance or self-defense. Nevertheless, it is necessary sometimes [Continued on page 8]

A Friend of the Family
Mr. O'Connell Is Dead
By Dorothy Day
Somewhere in the Psalms it says that we can be wrong for 30 years and ten, if we are strong, but any more years are tatt, and troublesome. Undoubtedly they are, but I suppose most people want to hang on to this life, like they know, as long as possible. Not that anyone will ever be ready for death in the sense that they feel prepared to face God and the Judgment. Old Maurice O’Connell, who lived with us from 1936 to 1947 at Maryfarm, Easton, Pa., lived to be 84. After the Catholic Worker moved to Newburgh, Maurice remained behind. When the priest from St. Bernard’s Church came to console him a few weeks before his death he announced jauntily that he would drop in to see him next time he was in Easton. His appearance there was not so casual. Yet the very smile that one may have seen on the lips of a man dead was sung at ten o’clock, and the body of Mr. O’Connell was laid in a grave in St. Bernard’s cemetery, behind St. Joseph’s Church, up on the Paliades over the Lehigh River. It was a clear spring-like day, though the ground was hard under foot. We knelt on the cold earth around the freshly buried grave, Eye and Victory Smith, Louis Christopher, Guy and Fifi Tochler, Windred, Ralane Maganique, Fr. Mcgees, the pastor of St. Bernard’s, the two men from Crumra’s funeral parlor and three of the seven Smith children, Margaret, Guy and Victory.
I thought, as the coffin was being lowered into the ground, the gray, gray coffin of proper shape, but God knows what is contained in any burial case, the handies decorative rather than functional, that Mr. O’Connell had made a coffin for me back in 1940 or so, but that he had not made himself one. I should have brought him mine and let Hans Tunonse make me another. The coffin he made was of lighter color and varnished with the bright yellow varnish that he had used on the altar, the architector, the cart and the because which he had made for our parochial church in Easton, Pa., when Fr. Palmer and Fr. Woods had first came, vacation with us back in 1937.
Mr. O’Connell put in a lot of work on this. On the altar.
(Continued on page 8)
“Undertake Everything” by Pius XII

In Czechoslovakia, in China, throughout almost the whole of the world, the Church has been cry of protest in the face of brutal and ghastly persecution. In the face of this terrible problem, Pius XII, the Vicar of Christ on earth, has spoken to us. There is, however, a smaller problem, a far more urgent problem: the problem of the nations of the whole world. It is the duty of every single individual to work in charity and justice, for the transformation of the social order, for peace.

The end of a machine is efficiency. The most pious Catholic Industries is the factory, the machine. The Primary purpose of the machine is to make the existence of the human race almost insensible and apathetic. It is the creation of a world where there is no conscience, no compassion, no pity. The end of the machine is to make the nations almost insensible and apathetic.

Spiritual Means

The Pope spoke of “unconsciously walking paths which sweep on the modern soul and bodies, the good and wicked, civilization itself.” The danger is “more widespread and grave than pestilence and war.” The Pope’s concern is that the heart of the Christian faith has begun to make the nations almost insensible and apathetic.

The Problem of Conscience

The basis of the problem is a lack of conscience on the part of society. The solution, by St. Thomas, is the highest thing in nature, consequent upon his reduction to the level of an inanimate thing. And conscience is necessary to preserve the human race from a final collapse. For personality cannot be completely subjugated, he is in that proposition a personal relation, which a machine is prepared to inflict upon him. In this country the inability of a man to translate his life into machinery spells unemployment. This is grim. But worse is to follow. In those societies where indust...
The Population Problem in Japan

By GEORGE CARLIN

The population pressure in Japan is daily becoming more acute. The West seems apt to suppose, though all experts have stated that the population problem is the key to the Japanese situation.

A recent report from Tokyo states that in the last year there were an estimated 300,000 registered abortions in Japan. There were an additional estimated 600,000 unreported unplanned births.

In a word, nearly one million people are being killed yearly in Japan, or more than 2,000 per day. Prof. J. M. White, who is visiting the country, states that "if you multiply this number by twenty, you are beginning to understand the gravity of the problem." Japan has a population of 80,000,000 and is crowded into an area about the size of New England.

In the next decade the population is expected to reach 100,000,000. The public health experts are saying that the economic situation, can not support anything like this type of population growth.

One partial answer to the problem of the immigration barriers in the United States to permit the entry of the Japanese is to be found in the contraceptive movement. They are trying birth control methods that are safe and effective.

The Japanese have looked to the United States for advice on immigration and have taken the lead in calling attention to the Christian solution of such problems.

To date in Asia the birth control project of the United States to permit the immigration of Japanese has been successful. Catholics are urged to write their congressmen and senators and urge them to take the lead in calling attention to the Christian solution of such problems.

The solution on a Christian level.

Maryfarm

By VINCENZA RAGLIONI

Here it is still in the month of March. The tall grasses and little plants are growing greater and the sky much more blue. It is a time of spring and every day we hope that this plan will come true. We know there is no other way in which your generosity can accomplish so much for humanity.

There is no space here to knock apart all the pseudo-solutions to the world's food and human problems, but we are trying hard to find the answer. Catholics are urged to make a small, but steady contribution to these projects.

This month we are launching a new project called "Maryfarm," and we are asking for your help in making this dream a reality. We are raising funds to purchase land in Japan, where we can grow food and provide for families in need.

In a word, this project is about giving hope to those who are hungry, and your generosity can make a real difference. We are confident that with your help, we can make a lasting impact on the lives of many.

The financial situation is not promising, but we are working hard to make this project a success. We are relying on the generosity of our supporters, and we thank you in advance for your donation.

We have a special appeal for you to consider: are you interested in becoming a member of our "family"? For a small donation, you can become a member of Maryfarm and receive a personalized card that will be sent to you with your name engraved on it.

Thank you for your support and for helping us make this dream a reality. Together, we can make a difference.

(Continued on page 7)

probably not more than one or two books of spiritual or ascetic advice, approachable for those engaged in Catholic Action have been published. Certainly none more than the present volume: the purpose of Father Yves de Montcheuil’s essays has appeared, nor one written by a man of the cloth with lay apostolic movement. Until his death in 1943 at the hands of the Nazis, Father de Montcheuil was priest spiritual adviser to the students at Notre Dame, one of the many of the Catholic Action groups in France. This volume contains a selection of his reflections on the problems of the lay, and it is a brilliant and important contribution to the apostolate.

The call to the apostolate is not for isolated individuals. Father de Montcheuil makes it clear that it is possible for every Christian to bear witness to the need and importance of the apostolate, and it is necessary to understand the nature of it and how it can be done. This is not a means of escape, but to be involved in the work of God, for God wants free acts from men. It is a requirement of asceticism, and it is a demand, not a suggestion, that all of us, without qualifications, that both the vocation within society, offers the best way to show us the way, leaving a future for the Saints, and our surroundings assuming that we seek higher values and the Christian life, even though this is not an absolute one.

Montcheuil devotes much of his discussion to asceticism and its role in personal practices, but he does not formulate any specific asceticism. He emphasizes the understanding of the struggles that arise in the vocation, and the detachment and purity necessary for the perfection of the soul. He points out that in order to escape from his spiritual life or from his place in the hierarchy, he needs to be content with the art of art, however, and that art must be cultivated as an end. Art is a means to an end, not an end in itself.

More than once Father de Montcheuil emphasizes the relationship between the layman and the clergy, and the responsibilities of the one parallel to the other. The layman must be ready to turn back and be without anxiety, answering all calls, and to prepare himself for the others, which is the only open path for us, deepening our inner life and demanding fresh effort.

And this is where asceticism fits in the layman’s life. It is a constitutive belief, it is not a joyful thing; rather, it is a discipline, a method of personal growth, patience, perseverance, sacrifice, and, as a result, it is unbroken.

Effort to make oneself a disciple of Christ must be accompanied by a certain sense of detachment and purity necessary for the perfection of the soul. This is necessary to refer to the human person, a unity of matter and spirit, not to define the Ego, the lonely, subjective I, but to define the whole person, the complete person, the perfect Witness, and it must be accomplished in each man’s own personal way.

If we are to live the life of Christ in the present day, we must be conscious of our own life and the surrounding, and we must be mutually attuned. We cannot, therefore, blithely dismiss the present as the inevitable result of the past, but we must be conscious of the preconditions of our surroundings, and that the future is ours to shape. We must be conscious of the need of each other, and we must be mutually attuned. We must be conscious of the need of each other, and we must be mutually attuned.

The CATHOLIC WORKER

BOOK REVIEWS

Laymen’s Guide

Emmanuel Mounier

Emmanuel Mounier founded Esprit, probably the most important Christian review of our time. It grew out of his conviction that the present moment is the best, the moment required to refer to it in community with God, man, nature, and in order to define the exterior world and to define the self to be related to it. The person is a community only.

Personalism seeks to maintain a tension between these two aspects. It seeks to conquer the whole man and, at the same time, the whole world.

Mounier could not be satisfied with either embellishments: he insisted on a unity of the drive; if the person as the self expresses a unity. In order to define the drive, he insisted on the necessary to refer to it in community with God, man, nature, and in order to define the exterior world and to define the self to be related to it. The person is a community only.

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Dear Miss Day: 

The very much for your offer of an appeal, for our buildings for the poor. It is more a question of work, rather than a question of money. We go at once to the church committee of the society and find out the exact prices of wood and bamboo. That is the main work. Some voluntary drivers of trucks bring the wood here, and on Monday, with some voluntary workers, we are going to build a sidewalk, the straw for the roof is taken in our sugar cane. When it is paper we make it. We take a great deal of time to prepare paper to wrap bananas—strong paper. We paint with coal tar and then another sheet with coal tar on the two faces. We put five of these sheets together. That makes a very strong paper for roofing and beams.

Wooden boxes make the windows and floors. They are given by the locals. The boards are usually erected on a platform of bamboo and dry leaves of cocoa trees, interwoven. When we have more money we will cover these boards on every face side with cement (mortar) and make a pavement of the same kind.

Our cells are made this way and resisted the recent hurricane. We kept, they lost without limit, with only some repainting.

If you wish to lead to the work in this kind of a cell (a square of 20 feet each side) the cost is about 25 dollars.

The main difficulty is to find a ground on which to build. We have built some on the very street without permission, of course. I mean here in our orphanage. I am afraid, even old books, paints, music books, songs, or hymns (rosaries, of course) will be gladly appreciated by us for the use of our children. In one word, all that you people discard, we welcome.

May God bless you and keep you up tilliam ouill. 

Sincerely,

Father Crener, 
St. Pierre, Martinique

Dear Miss Day: 

This is St. Teresa's calling to the Catholic Worker appealing for old clothes, shoes, or any kind of garments, for the poor children down here in our orphanage. Even old books, paints, music books, songs, hymns (rosaries, of course) will be gladly appreciated by us for the use of our children. In one word, all that you people discard, we welcome. May God bless you and keep you up tilliam ouill. 

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South India

[Continued on page 8]

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South India

[Continued on page 8]
A Friend of the Family

(Continued from page 6)

feasts of strength, looked upon with adoration and gratitude by her husband, who, according to Maurice, nursed all her children herself, baked all her cakes and prepared all her dishes, did all her housekeeping and never failed to work herself out. She indeed, was a virtu­lent of the valiant woman that she was and the last syllable (to differentiate her from Morris, a Jewish name) used to draw for us pictures of a soul that was able to nurse their children (not to speak of being a wife). He was an old soldier, says Maurice, and had worn many a campaign, and lived in exile in this country. He had not prepared a comfortable little house. And so for community.

According to St. Benedict, there should be a benevolent old man in the monastery who, in case the visitors welcome them as other Christians, exemplarily hospitality.

Maurice O'Connell was on the road at the very entrance of the farm, and he never missed a visitor. If they were shabby he looked at them, if well dressed, he looked at them as if they had a tale to tell of his fellows in most cases, but a sad and sin­ful man. His thought was simple, not involved. "Thieves, drunkards and house-breakers, you are a family" he would characterize those who make up a family," you are the family of a farming commune. And if anyone living on the farm had any skill, it was "worth it".

One man who became a Catholic in the spring of the last year was greeted with taunts and jeers each time he went to the church office on "Tuurncave! Ye'd change yer faith for a bowl for soup!" Man with his fits too and his age of course protected him. Once when he was infuriated and was about to argue him into a more cooper­ative spirit, the minister beat his fist into a tree and broke all his knuckles. A violent and enraged man, but his anger was the result of the fact that Maurice (or anyone else) felt free to come and help himself to whatever tools they could of course, anxious to give to the poor and foundations and for a bowl for soup, but that was so small that even the tiniest pot-belly stove made him hot. So one day, Mr. O'Connell was adamant. "I'm making this small enough so that no one can say that a Tamar can sleep there.

An old man, others slept there, transients, and sometimes the men of the farm. Later a porch was put up L-shaped, and there was room to store things, a table and chair. I had woven a cushion to sit on. It was so soft. It was as if the tiniest pot-belly stove made them hot. So one day, Mr. O'Connell was adamant. "I'm making this small enough so that no one can say that a Tamar can sleep there."

So on, we solders slept there, transients, and sometimes the men of the farm. Later a porch was put up L-shaped, and there was room to store things, a table and chair. I had woven a cushion to sit on. It was so soft. It was as if the tiniest pot-belly stove made them hot. So one day, Mr. O'Connell was adamant. "I'm making this small enough so that no one can say that a Tamar can sleep there."

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Chrysie Street

(Continued from page 1)

I had the pleasure of listening to such superb music. This particular music乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲乐曲
An Open Mind on St. Thomas Aquinas

(Continued from page 1) for a man to act otherwise for the common good or in defense of those with whom he is fighting.”

However he seems to regard the literal observance of these precepts as a particular task. And, it is in particular this stress laid on the necessity of keeping the traditional observance of the Church.

“But it is again objected, this is not right for an individual, but if you have the care of others you can and should not sacrifice them as you do sacrifice others.”

Therefore, it becomes necessary to sacrifice the life of others for the life of a man. St. Thomas has an interesting passage on the subject of this question. 

“...if a state or society is in danger of adverse change, then it is not permissible for the individual to sacrifice himself for the benefit of all.”

Care of Others

The point which is not at all clear is why only clerics are expected to imitate Christ in this regard. The reason given is, “but other members of the New Testament are not expected to imitate Christ in this regard.”

Therefore it becomes not clerics alone but everyone who is expected to obey the laws of Christ. All of these things tend to make such a sacrifice of life for a good cause to be a true and justified action.

“...if Moses saw all the people that were unclean and gave up his life for them, why should he not have meant both if, indeed, clerics were to sacrifice themselves? Words some should see a third and fourth and any number of clerics, and not clerics only, to keep their hands clean in urgency, and had merely sufficient to obey the laws of Christ and to conform to the Church of Christ.”

So here we see that St. Thomas assumes that the Church of Christ should be obeyed and that the laws of Christ should be followed.

“The Roman Rite are (generally) obliged to urge others (the laity members of the New Testament) to abstain from such things in urgency, and had merely sufficient to obey the laws of Christ and to conform to the Church of Christ.”

Here we see that St. Thomas assumes that the Church of Christ should be obeyed and that the laws of Christ should be followed.

If you are sick.

The House will be known as the Petersen House of Charity.

The House will be the 2nd of January, in honor of the late Arch Bishop Parks of Portland, Oregon. Our House will be operated as nearly as possible the lines suggested by the late and dearly beloved Bishop Parks and in the spirit of his approval of His Grace, Archbishop Edward D. Howard, and it is our belief that in this way we can secure the cooperation and assistance of all.

The House is to be a place of rest and recreation for all those who need it. It is to be a place of rest and recreation for all those who need it.

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