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Puerto Rico Courts Trample Human Rights

By ERNEST R. BROMELY

Knowledge that Puerto Ricans have suffered greatly under 53 years of colonial rule by the United States caused Peacemakers to take special interest in the situation a couple of years ago. But not until this past summer did Peacemakers plan to try to do something. The clash between the Insular Government and the Nationalists (who do not recognize the presence of the United States in Puerto Rico), the arrest and imprisonment of Ruth Reynolds (American pacifist in Puerto Rico working for independence), and the stories that civil liberties in Puerto Rico were reaching a new low ebb, made Peacemakers feel they had already waited too long. A deputation was planned, which finally consisted of Wallace Nelson, Ralph Templin, and me.

We left by plane for San Juan on the night of August 16, after ten days of preparation in New York City where we wrote a "Peacemakers Manifesto to the Puerto Rican People" and had it translated into Spanish.

It happened that the trial of Ruth Reynolds began the morning we arrived. Conrad Lynn, a New York City attorney well known to liberals, had been chosen for the case by the Ruth Reynolds Defense Committee, and he was on hand. He attempted to have her case tried separately from the case of three Nationalist young men, for five reasons: (1) The case brought against her was one of the weakest of all cases to be tried under Law 53 (Insular version of the Smith Act), and a major attempt was being made to win it, (2) Her lawyer and witnesses did not understand Spanish, and it would greatly benefit her case to have the trial in English, (3) Ruth is a long standing pacifist, and worked for independence of both India and Puerto Rico as a pacifist, (4) She was to be tried by jury, and the

young men, by the judge. (She was indicted on two counts, and the young men on only one.) A separate trial was denied, the judge ordering that the trial be in both Spanish and English.

The two counts of the indictment (Continued on page 8)

Australian Bishops Plea For a Christian Treatment Of Asia by Western Powers

(We print here parts of the annual social justice statement made by the Archbishops and Bishops of Australia. As an analysis of the cause, justice, and hope of the revolutions in Asia, it speaks with a genuine voice of Christianity to the peoples of the world, and particularly to those Americans whose attitude on Asia is more conditioned by political pragmatism—as in their terrible delay in answering India's famine—than by the love of Christ.)



"The survival of Australia as an independent nation for the fifty years since Federation must appear as an historical anomaly. To the North of Australia lie a thousand million people suffering from a dreadful poverty which must be seen to be realized.

"In this Australian sub-continent of Asia there live a few paltry millions of Europeans who, in the very worst times and at the very lowest standards, have lived a life which to the downtrodden inhabitants of Asia would seem to be one of unbelievable ease and comfort.

"How was it that a few million Australians maintained their independence and their comfort in the face of such a set of circumstances?"

Militarism, Colonialism,
Exploitation

"1. The first factor was military. It was the fact that the nations of South-East Asia—India, Burma, Indo-China, the Dutch East Indies, (Continued on page 4)

Operation —Peace

By MICHAEL HARRINGTON

"... neither the sole consideration of the sorrows and evils resulting from war, nor the careful weighing of the act against the advantage, avails to determine finally whether it is morally licit, or even in certain circumstances obligatory (provided always there be a solid probability of success) to repel an aggressor by force of arms." (Christmas Message, 1948.) We must begin here. Pius XII has summarized the traditional Catholic position on war. Even the pacifist who rejects the theory of just war implicit in this papal declaration must begin here. War has not been condoned. Pius has asserted the fundamental assumption of all Catholic pacifism, however arrived at. War is subordinated to morality. The mere "weighing of the act against the advantage," the justification of means by the end, is condemned. We are made responsible.

The Catholic Tradition

How do we discharge this responsibility?

No infallible pronouncement has been made on war. We are therefore allowed to reject it completely on the basis of Christ's commandment of love. So Origen, Tertullian and Lactantius believed in the early Church. (It is possible that the first two rejected the paganism of the Roman legions more than war itself.) In our own time, the German theologian, Father Ude, has made this absolute denial of violence. However, (Continued on page 7)

Our Unfaithfulness To the Cross of Christ

By REV. J. A. CORREIA

Few would dare doubt the utility of sociological speculation. Twentieth century man must acquaint himself with social life in its manifold manifestations. He must learn for his own use, the principles derived from the phenomena of social life by induction, for from among them he hopes to learn how

to solve the problem of order, good understanding, and peace among men associated in the pursuit of the common welfare. Man desires a peace which will not mean the loss of his personal rights and his personal human dignity.

Christians may rise in a body to declare that this problem of order and understanding, peace and welfare has been solved long ago. If Christianity has apparently failed, it is because men have deserted Christ, and not because they tried Him and found Him wanting. Nonetheless failure there is—and a widespread failure circling the very globe and striking all civilized peoples. The failure of the present day is not due to a lack of teachers, "seated on the chair of Moses." Possibly we have failed because neither teachers nor pupils ever seriously thought of submitting to the discipline of salvation. This discipline of salvation requires that we regard salvation as something social, as something unattainable without solidarity. Every single Christian theory makes it clear that personal salvation is impossible without the cross; and the cross is simply the burden of solidarity.

Christ and The Nations

If the mission of our Lord, Jesus Christ, be the Redemption of mankind, and if mankind is not yet redeemed, then the fault lies somewhere among us. The sooner we confess our sin in impeding Redemption, the better, for by so do (Continued on page 4)

When Christ Was King

By PETER MAURIN

When the Sermon of the Mount is the standard of values then Christ is the Leader. When Christ is the Leader the priest is the mediator. When Christ is the Leader the educator trains the minds of the pupils so that they may understand the message of the priest. When Christ is the Leader the politician assures law and order according to the priest's teachings. When Christ is the Leader the technician devises ways and means for the economical production and distribution of goods. When Christ is the Leader the administrator administers according to the directions from the technicians. When Christ is the Leader we have a functional, not an acquisitive society. —From Catholic Radicalism

ON PILGRIMAGE

By DOROTHY DAY

There is a fascination about travelling, getting on a bus and going from town to town, visiting fellow workers, seeing again the houses of hospitality, the farms, the homes of young married couples whose lives have been given direction and meaning by the teaching of Peter Maurin. He used to love to go on a long trip, from coast to coast, a rather zig-zag route, nothing planned, dropping in on readers of the paper, speaking where he was invited. At one school he would talk of a philosophy of manual labor, at another on the use of force and the force of ideas.

Remember Philip

I remember one such meeting at Notre Dame when Peter and I met, coming from different cities, and there was a gala luncheon in our honor and Emmanuel Chapman and Robert Pollock and Peter be- (Continued on page 2)

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WE APPEAL TO YOU

Feast of the Little Flower.

Dear Fellow Workers in Christ:

Last month a baby was born on the Peter Maurin Farm and we rejoice. Last week one of our staff found a week old baby abandoned in Nativity Church entry, unwanted. One night a colored woman and a six-year-old boy came asking for a bed. Yesterday I found Anna, the mad woman, sleeping in our hallway. A woman with a nervous breakdown keeps trying for a job and coming back for shelter again and again. And the four floors for men are filled with those who come and go.

"So much with so little," not "so little and so late." This has been running through my head as I thought of writing this appeal. It never ceases to amaze us, how through all these eighteen years we can keep on serving coffee, regardless of price, and soup and bread in so many of our farms throughout the land. In New York five hundred or so come to be fed. We don't actually count the servings. It's like having a family. You hold your breath and wonder how many God is going to send.

I visited families last month where there were four children under three and no twins. We take what comes, and the Spanish saying, a baby is always born with a loaf of bread under its arm, is true. We have proved it in our Catholic Worker farms, houses of hospitality, and families, these many years. Voluntary Poverty works. It is practical, and we have found it so by practicing it. Sometimes one feels it a joy and we do not have to remind ourselves to rejoice always. But there are moments also when it becomes appalling, when the pressure of people and human need becomes overwhelming. But one can take time out to sit on a park bench across the street and look at the children in the playground and pray and the burden lifts.

All summer retreats have gone on at Maryfarm, Newburgh. At Peter Maurin Farm, now one year old, there are old and young, sick and well, living in community, baking for the breadline, gardening, maintaining an inn which we try to make as happy and comfortable as possible.

One afternoon this summer, three little children and I were walking through the fields and they showed me a Cross in the field over which were growing clusters of grapes. We stopped to say a prayer, and I suddenly thought to pray for the \$500 we needed to make a payment on the mortgage the following week. That very evening a friend came to us and told us he had the money for our use. God answers prayers. This we know.

But He answers them through you, our readers, and through the saints who watch over our work. The chapel on the farm at Staten Island is named for the Little Flower so we say to her:

"Remember your happy life at home, your good father, and mother and how you used to go fishing and walking and picnicking, how you celebrated the feast days of the church. Help us too to make others happy, because when people are happy then it is easier for them to be good. Help us to make a garden, an oasis, a little bit of Heaven here where love dwells. Where love is, there God is."

Our wholesaler who provides us our flour, and our grocer on Mott Street, have let our bills ride. The bill of the former is almost \$2,000 for the past six months. We were horrified to see it climbing and to have no money to pay. But after all, it is little when you think of the tens of thousands of meals served. So much for so little.

So we are begging you again for loaves and fishes, or the money to buy them, and the Lord will multiply them for us.

Gratefully your in Christ,
DOROTHY DAY.

ON PILGRIMAGE

(Continued from page 1)

ing so immersed in discussion that the meal dragged on for hours, and they continued talking all night, almost, and until we were put on the bus next day. Peter was going in one direction and I in another, and when he started to take a wrong bus and Chapman steered him to another, he said, "Oh, that bus to Toledo was all right. I know someone in Toledo." And as my bus started to move out of the station, Chapman ran along by the side of it, to make a few last points, calling out in farewell, "Remember Philip!" We had talked of the New Testament, so I remembered the chapter in Acts, when Philip ran along beside the chariot expounding the Scriptures.

Spirit of the Apostles

It was very much in the spirit of the apostles and the saints that Peter Maurin used to travel, talking to all who would listen of the mission on which we were all sent in this world, to bring Christ, and Him crucified to a world which was always forgetting him, and to bring Him as we lay folk can do, in our families, parishes, in the works of mercy, in voluntary poverty, in hard work. To live Him ourselves, and to find Him, to see Him in others. People like to read and hear about others, to dispel that sense of aloneness we all feel in this world.

As a worker, Peter had traversed this wide country with railroad gangs, with lumber gangs, and doubtless by himself, since he told me he had "hopped" freights and been arrested for so doing, as a younger man. Doubtless, too, he had walked. And that is the way the early Christians travelled, and the saints of the middle ages. It was not so long ago either, that travel presented insuperable obstacles. Peggy said that "the world has changed less since Jesus Christ than it has in the last thirty years." And now it is with gathering speed that we are moving. As the cheapest way, we take buses nowadays and I often wish we could get back to travelling by ox carts, or mule back, or on foot, to get again that sense of leisure, for time to think, to ponder, to sense God's infinity and over-all care, to get away from the sense of impending disaster which the radio and press bring us, the hysteria of fear and preparedness which they are building up and which we must resist as a step towards peace. After all, God is in His heaven. Juliana of Norwich said, "the worst has already happened, and Christ has repaired the great disaster of the Fall."

Pipe Dream

The very people who shout isolationist and accuse us of wanting to leave others to be overrun by Communism, are the ones who ignore Christ in their brother next door, who do not fight the battle at home for social justice. It is an upside down world, and one feels much a pilgrim travelling through it. And it is good to have this sense, even if we have it as Maria did in War and Peace, like a pipe dream, wanting to get away from her harsh father and home duties, and travel in pilgrim's garb through the length and breadth of that vast land, Russia. We can be pilgrims in our kitchens too.

Fall River

Having established that sense of leisure which a long introduction gives, I must get on with my travels. My first stop after I left New York was Fall River, where my talk was sponsored by the Martin de Porres bookstore. It is good to see these bookstores springing up all over the country but here again I would wish they were in the slums, and more for the poor and the worker. Of course it will be argued that the poor do not buy books, but I am willing to bet that if people are interested in books and ideas, they are going to buy them regardless. The poor, the proletariat, have so little money anyway that they might as well throw away what they have. Sow it in books, and sow the books afterward, and the harvest will be

great. I remember the Radical book shop in Chicago, on North Clark street where people hung around and talked, and where a little theater was sponsored. If people hang around poverty more, come in contact with poverty, they will be less afraid of it. Revolutions have begun (and why not the non-violent ones) with the printed word. Madame Krupskaya brought Lenin to the worker through the workers' schools and libraries that she and other teachers and students were interested in. The students and the workers. Peter Maurin was vitally interested in reaching them. When he talked of reaching the man in the street, he went to the man in the street. The Legion of Mary has recently sent out a directive from their headquarters in Dublin for their workers to get out in the street with book barrows or push carts.

Newport

From Fall River, I was driven to Newport where I stayed at the home of Ade Bethune. Ade was in the west, also on pilgrimage, attending the Catholic Art Association meeting and speaking to groups. It was good to visit again the studio where my daughter lived for a year with other "apprentices" learning a philosophy of work. They got up and built their fires, shopped for cheap food, cooked their meals, went out on jobs as well as studied calligraphy and other forms of art, as their talents led them. For to Ade as to Eric Gill, every man is an artist.

Upton, Mass.

Mrs. de Bethune drove me to Upton, Massachusetts, on the next lap of my journey where I stayed at the Paulson's home. St. Benedict's farm was started by the Boston group of the Catholic Worker, with John Magee and Arthur Sheehan as the first trustee. Now it is John and Ade. And let me warn our friends that our sense of personal responsibility should go so far (Peter was first of all a personalist) that property should be held in the name of an individual or several individuals rather than in the name of trustees. Because the law is such that a trust can only be established by court of law and there is no legal Catholic Worker, since we are not incorporated, and no trust. In order to be able to deed and dispose of property, it should be the responsibility of one or two. The ownership of three of our farms has become an entangled affair due to our ignorance of the law. However, this may make for stability, who knows. Now there are four families on St. Benedict's farm, and twenty-eight children.

Capital Needed

Gardening is done, rather than farming, because we have never had the subsidies a religious order has. We have no money for seed or tools, stock or machinery; one can garden by hand, but not farm without horses, a plough and seed. Capital is needed. (It is the small capitalist who has kept a respect for tools, for land. It is finance capitalism which we seek to destroy.) One of the fellows on St. Benedict's farm was brought up on a farm in Ireland and has the brawn and knowledge to farm, but to make a living for his growing family (there are eight children) he works in a nearby furniture factory every day. If anyone has any money to invest in a family, to draw dividends in heaven, here is an opportunity. They have four rooms and ten people to share them and there is neither time nor materials to expand the house. Water must be drawn from a well, and half the children are babies, including twins. In the summer, cooking is done outside and washing, too. When I visited Marion it was a beautiful fall day and the stove set up outside, smelled of the wood fire and the good meal boiling thereon. The seven-year-old boy was carrying water from the distant well and the eight-year-old girl was helping feed the twins. "It's the first five that are the hardest," Marion said. She has the

sweetest smile, and the warmest face; it is a joy to see her.

Family Life

That night we all gathered together to say the rosary at Carl and Mary's, and one of the Paulson boys fell fast asleep with his head propped against the wall. There were eleven children there, and the adults, and after we had prayed for peace, Carl read a chapter from the life of the Little Flower, a book written for children, but much of it in her own words, and there was indeed peace in that sturdy fieldstone house that Carl and the others had built with their own hands. He and Mary had lived a long time in one room as studio, kitchen, bedroom, and with a number of the children. There are six children now, the youngest only three weeks old. "I used to say I wanted ten children," Mary said, "but now I do not set any limits. What God wants I want. I love them all."

It is a joy to sit around the table with the family. Carl reads the Bible while Mary serves and the word of God brings strength and quiet even if the little ones do not understand it. They have read through the Bible once and now intend to start the Knox translation.

Apprentices

There is always work in Carl's shop, even for the two apprentices, the two oldest boys on the farm, Martin and Damien O'Donnell.

(Continued on page 6)

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2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one percent or more of total amount of stock. If not owned by a corporation, its name and addresses of the individual owners must be given. If owned by a firm, company or other unincorporated concern, its name and address, as well as those of each individual member must be given.)

Dorothy Day, 223 Chrystie Street, New York City 2, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is . . . (This information is required from daily, weekly, semi-weekly, and tri-weekly newspapers only.)

THOMAS SULLIVAN.

Sworn to and subscribed before me this 14th day of September, 1951.

(Seal) Leo Parizman.
My commission expires March 30, 1952.

Maryfarm—Feast of St. Francis

By HELEN ADLER

The delicate white velvet tracery of the first frost last Sunday sounded the death knell to our tomato plants. Yet out of this kingdom of death, seemingly so needless and wasteful will come the flame and glory of Autumn and from its death will come the final white snow and bleak trees of winter death. Yet always there is the "seed beneath the snow" just as hope lies buried in the icy hearts of the poor. From these clear analogies God gives us in nature, we can learn to go down gradually to our own degrees of death to self, in surrender. No wonder we are all so afraid of this death to self; even physical death terrifies us. One of the men who lives with us, with characteristic fear deep in the poor, refuses to go to the doctor. He prefers to die in his own way. That is the mystery of our self-will; we all want to die to self in our own way. We should embrace this death, the way Francis embraced the leper; for from it will come joy. Francis has the noble asceticism from which wells up a joy overflowing and endless for always in the deepest pit of his ego-well he beholds the illumined face of Christ rising from the well waters. The laity must learn the hope for this final joy of union with God. We can learn it from the retreat given here each summer based on the doctrine of St. John of the Cross. What a challenge for us. We have always the assurance that grace will penetrate even the subconscious and illumine us.

I have the feeling St. Francis loves the Catholic Worker; that is, the principles we believe in and

try to live. He knew the poor intimately and shared their poverty; He, too, must have rebelled, often as we do, for he loved beauty and care-free living and the good companion, the laughter and good conversations in an atmosphere of warmth and love. Yet he plunged into an abyss of suffering, loneliness, deviling, hatred and fear that encompasses the lives of the poor all their days and all but chokes divine life. But he found that each person possesses a beauty like the hidden pearl in the oyster. That is the key to the mystery of our vocation at the Catholic Worker; the responsibility to dig for the pearl.

Why don't more of you come and share our life? We need help here at Maryfarm, for the long winter months. We need others to come and strengthen our own weakness to see the poor as redeemed; and to realize with us the privilege of serving them. What a challenge for the modern sophisticates; what a chance to behold yourself in others. The nature of man stripped of all the comforts and hypocrisy of clothes and camouflage revealing our own destiny without grace; the life of God in us. We hope you will come to meet the family of 20 who live with us; and the friends who stop off overnight from the roadside. There are only a few strong ones; most of us are weak, ill, even bed-ridden; and there is so much to do yet to make a home for the others. We want this beautiful, spacious old farmhouse to take on new beauty; we are planning how to plaster and paint the dormitories and conference room; the drab brown plaster board insulation is still the only

"decor" and it is hideous. Man, natural man, needs color and beauty to sustain and nourish the life of the spirit. We must beware of thinking the poor are not conscious of beauty or need it; that is the great lie the Housing Commissions try to put over on us. The whole city of slums, New York City, reeks of ugliness. Can the voluntary poor, those who chose to live in the slums get a thrill out of the noise and dirt and colorful push cart society of the East Side, talk about the adventure and joy of poverty? The religious in convents and monasteries can talk about it but they have the security and comfort of a home and food and clothes. No one on the East side has that; constant evictions; and the razing of whole city blocks prevent any feeling of security. No wonder most people in cities are suffering from anxiety neurosis. Those, about 5 million condemned to live and die in filth and dirt with rats for friends and garbage for perfumery and unflushed toilets, and grey brick vistas where



ever the eye falls, how can they ever believe there is a life of beauty and peace for them? So we wish to make Maryfarm at least a tiny drop, a small oasis, where the poor can realize a beginning of real life and beauty and peace for them. Molly, one of the women who lives with us, aged 65, has a dignity and a place where she belongs and can assume responsibility. We too have many women lonely and homeless without a family. They are adrift in a society that neither cares nor is aware of them. They are symbolic of the "lostness" of our time; floating aimlessly along with the current of time unable to find any anchors except alcohol or prostitution. Empty rooms drive them to psychiatrist's offices; cocktail bars, beauty parlors, buying endless clothes and gadgets. They are the vast bulk of consumer power in America. Think of what it would mean if their energies could be directed outside of self. They would stop buying useless goods and so production would stop. That is the middle class. But the poor cannot escape; they have reality. And the destitute, who come to us, they have despair. I have looked into so many eyes, so many shadings of despair; one doubts if they know the beautiful line of the psalmist "the eyes of all hope in Thee, O Lord," those eyes of the alcoholic, the insane; the lustful; the cruelty of the bully; and the rage of the killer; once in a while the compassion of the lover. Slowly life seeps out of the aged; the ill try not to complain. Yet in each one there is a deep hunger and thirst for love, for companionship, for life rich and varied. Each night at Compline in our small chapel, kneeling on its bare oak floor, we say "Thou shalt not be afraid for the terror of the night." We suddenly realize "Behold I am with you at all times."

We hope you will come on weekends too, to help us and to participate in the discussion weekends. We need you. We are all trying to learn more how to grow in this love and life and to understand the deep need we have to grow in knowledge of our Faith; and to learn to use our talents to restore all things in Christ. This is the age of the laity; let us all remember the words of the Holy Father "No one is permitted to be mediocre."

Helen Adler.

Chrystie Street

By TOM SULLIVAN

Each month I spend some brief minutes trying to visualize the makeup and the printed material of the next issue of our paper. The same question always rears its beautiful head, how would the paper look without this column for the month.

The identical answer is right there beside the question. I find it easier to write the column than to answer people's query as to why I didn't write this month.

This is all due to the fiction that I am reluctant to write, at least until the very last minute. Besides which, I dislike writing due to my lack of talent. It kills you to know you haven't got it.

This month I came very close to not writing this column because of the New York Giant and Brooklyn Dodgers baseball series play-off. I became emotionally involved as to a choice of a winner. You have to know who your team is. And I didn't. I wanted the Giants to win since they were bereft of the pennant for thirteen years but I also pulled for Brooklyn simply because of their universal appeal. Besides Brooklyn was the first major league team to hire a colored player thus breaking the racial discrimination practiced by all of the big league teams.

What has all this to do with the Chrystie Street column? Well, that is what I was saying. You see the lay apostles or reasonable facsimiles thereof as a rule are generally not interested in sports and usually peer at you very disapprovingly when you mention this indelicate subject.

So you can see that I am in no mood to be writing about the really important issues that we usually deal with. Such as the plight of the little people caught up in the terrible everyday predicament of life's injustices. Right now I feel cheated by having to meet a deadline with this tripe when I could be listening to the first game of the World Series.

A priest friend called recently and ruefully informed me that I hadn't gone off the deep end recently in my columns. This remark was finally clarified to mean that I had not said anything uncharitable about the clergy. I replied that you can't fight city hall. Of course this conversation was carried on in the most bantering and jovial manner.

Well maybe I am mellowing with age. Although I did read something recently in a book by John Tettemer entitled "I Was A Monk." He pointed out that it wasn't fair to shade the reputations of thousands of priests who are leading heroic lives of sanctity by mentioning the foibles of a few frail ones. Airing dirty linen in public achieved nothing more than giving comfort to the skeptics who believed that all engaged in religious life were frauds. Tettemer might have something there in that point.

By the way don't be misled by the unfortunate title, "I Was A Monk." The book contains none of that cheap and dishonest expose of a monk's life. Instead it is a very engrossing and inspiring life as led by the members of the Passionist fathers and seminarians. I thought it was one of the best accounts that I had read on the life of one living in a religious order. It certainly presents the Passionists in an attractive light.

However I must say that the book is interesting only as long as the author remained a Passionist and a Catholic. That period accounts for four fifths of the book. The last chapter is where he leaves the Church and the Passionists.

As we go to press this month our staff is quite depleted. Dorothy Day is on a lecture tour through the east and midwest. Michael Harrington is home in St. Louis for a visit. Jack English is with the Trappist monks in Georgia. Jack is down there on a visit for

an indefinite period. His letter indicates that he loves the place.

We were very sad to learn that Ed Willock suffered a paralytic stroke to his right side and will be incapacitated for a considerable length of time. Ed is a former member of the Boston Catholic Worker and also a former editor of Integrity magazine.

We beg your prayers for Ed. Since he has a wife and eight small children, we also beg you to send him whatever financial aid you can afford.

A missionary priest who recently returned from his work in China spent a couple of hours with us the other day. He was probably the most informed person regarding the affairs of China that we have had the good fortune to come in contact with.

He sat in our office and spoke to us for almost two hours, commenting on one thing and another in China. Finally we asked him what political group in that country seemed to have the general welfare of the people at heart. This priest quickly replied that he thought that neither the former regime of Chiang Kai Shek nor the present rulers were the desirable directors of the people's welfare. He stated that the Chiang Kai Shek politicians were thoroughly corrupt from start to finish, at least from everything he saw and heard. He said that the present rulers aside from their persecution of religion were pestering the poor people to death with their continuous indoctrination of their ideas from early morning till late at night. Although he did state that the present regime is breaking up the huge estates. This missionary priest saw only one group in the country that seemed to have the correct program for the country. They are a socialist group, small in number but are lacking in any strong outside recognition or backing.

Before you dear readers begin to remind us, we do want to tell you that we are aware that the feast of the Little Flower is on the third of October. A couple of other careless proof readers and I were responsible for permitting the mistake to slip by on our October appeal. If I had been properly impressed with the Little Flower's humility as described in the Office for that day I probably wouldn't have mentioned the other culprits nor I guess would I have mentioned the Office.

A couple of people buttonholed me last month demanding an explanation for my high opinion of Dean Acheson which I had merely mentioned in passing.

I replied that I was deeply impressed with Acheson during the trial of his friend Alger Hiss. What struck me so forcibly was Acheson's remark upon his refusal to turn against Hiss regardless of how

(Continued on page 6)

SPIRITUAL MEANS

"We do not hesitate to affirm again publicly that we put great hope in the Holy Rosary to heal the ills which afflict our times. Not with the strength of arms, nor with human power, but through divine help obtained through prayer. Strong, like David with his sling shot, the Church will face fearlessly the infernal enemy," repeating against him the words of the adolescent shepherd: 'Thou comest to me with a sword and with a spear and with a shield. But I come to thee in the name of the Lord of Hosts, the God of the armies . . . and all this assembly shall know that the Lord saveth not with sword and spear.' (Samuel, xvii, 45-47)" Encyclical Letter, Ingruentium Malorum, Sept. 15, 1951, Pius XII.

Maurin House, Oakland: Part II

A sequel, written nine months later, to the poem of the same name appearing in The Catholic Worker for April, 1951

But the stain remains, ubiquitous, under the thumb,
In the crease of the knuckle and about the wrist,
Or there where the lice-suck
Leaves its tracing along the rib.
As I, too, at night undressing, my body, its odor
Lifts like a sigh of the utter flesh:
The common breath of the poor.

"Could it not have been other?"
Moan of the scrupulous self,
A wrung outcry of the oppressed heart,
Thrown back to God.
But how else and where?
Not in the urbane apartments, surely,
The suburban mansions,
Nor the luxurious hotels.

For in the crucible of revulsion love is made whole.
St. Francis ran on gooseflesh toward the leper's sore:
He saw his God. Improbable and rare,
Most priceless ingredient, it lurks behind the stubble beards,
And night after night, under the hovering breath of hundreds,
It is there: and morning after morning,
In the innumerate faces soused at the shallow pan—
That in this has become like the makeshift dish
Seized up by chance without foreknowledge
That April afternoon, toward three,
When the oblique lance upthrust
Unloosed the floodgates of the Redemption—
How many faces, rinsed there,
Might rise, like mine, from the Bloodbath,
Almost whole? The bowl where Pilate
Damped his mincing fingers and the immortal Dish
Under the Crossbeam, merge here, where the Christ-gaze
Focusses and holds. Of love, tortured and serene,
It stares from the visage of all men,
Unsanctioning; its immense pity and its terrible grief!
Or there on the nail above the sink
Where the townswoman's culled linen, smutched,
Gives back the Divine Face!
How many times each day is not that impetuous brow
Thrust into my sight? Saying always:
"Not these but this. Look. It is I."

Oh Lord and Sacrificer! I turn to meet,
But the dead sin of the inordinate self
Tentacles my heart! Take now my wrong!

And very fast, a movement
Shifting forthright through the nimbus
Of a veiled withholdance, His look
Lances, and His unbelievable mouth,
Torrent of love, pressed home,
Shudders the rapt heart.

WILLIAM EVERSON.

Bishops Plea for Asia

(Continued from page 1)

the Philippines—were physically controlled by one or the other of the Western Powers.

"A glance at the map will at once indicate how the European armies acted as a military bulwark shielding Australia from the grim facts of Asia—colonialism, poverty, oppression.

"2. The second factor was political. Europe's domination was the result not only of Europe's military strength but of Asia's political weakness.

"Throughout Asia there were indeed nationalist movements struggling for freedom. But until a few years ago they were weak and divided; and it was because of this weakness and division that the European nations were able to maintain their power.

"3. The final factor was economic. Even had they been free and capable of pursuing their own political aims, the Asian people would not have been able successfully to invade Australia. Modern war is based on industrial power.

"Today, all these three factors have disappeared. It would be suicidal for Australians to behave as if they were still in existence . . ."

Justice and Land

" . . . The growing ambition of the Asian peoples for independence and national self-expression must command the sympathy of all Christian people.

"The genuine religious instinct and the deep reverence for family ties which are typical of many of Asia's peoples contain notable lessons for the Western races which, in too many cases, have abandoned religion as well as the sacredness of family relations.

"Equally just and deserving of support is the determination of Asia's national movements to put an end to the exploitation of the peasantry and to ensure that the land belongs to the people.

"It is noteworthy that wherever these movements are genuinely national, and where they do not use nationalism to disguise sinister policies, the agrarian revolution which they have started is based upon the demand for ownership of the soil by individuals and by families."

Just Revolution Betrayed

"There are features, however, of the Asian situation which are less desirable and which do carry within themselves the seeds of war and aggression.

"The first of these is the tremendous pressure of Asia's millions upon Asia's undeveloped resources. This results in poverty on an immense scale, and predisposes the rulers of the new nations to look with covetous eyes on the empty spaces of countries like Australia.

"The second factor is that too many of the leaders of Asia's new nations have imbibed the very doctrines of expansionist nationalism against which they themselves have rebelled. To exaggerated nationalism of this type a weak nation is a standing temptation.

"Because of its own under-population and under-development, Australia must inevitably attract those nationalist Asian regimes which are on the look-out for prestige and are able to harness the martial energies of the hungry millions behind them.

"The third—and greatest immediate—danger to Australia arises from the swift southward march of Communism to the very northern borders of this country.

"The logical completion of Communism's conquest of Asia—the greatest military conquest in history—is the rounding-off of Communism's Asian empire by the inclusion of Australia.

"Communism has fastened itself upon the legitimate aspirations of the Asian peoples for national independence, land reform and higher living standards.

"The fact that these aspirations are in themselves legitimate does not lessen the evil of Communism, or the danger which it represents not only to the Western world but to the Asian people themselves.

"To sum up: The seemingly impregnable bulwarks behind which Australia sheltered in the past have been torn down. The vacuum thus created is being filled by powerful forces which will be driven either by land hunger or by nationalism or by Communism to expand until they have overrun and subdued the country."

Australia Survive?

"Is there any valid moral reason why we should strive for the survival of Australia as a nation predominantly European? The answer to this question is all-important.

"The moral justification of Australia's survival will not be simply found in Australia's own achievement. This achievement, great in many respects, has been marred in others by manifestations of human frailty of which we can hardly be proud.

"We have refused to populate this country. Contraception has ravaged our population. We have denuded the land and crowded our people into great cities.

"Nor will the necessary justification be found in any false assumption of racial superiority which too often underlies the so-called White Australia Policy.

"In fairness, it should be admitted that there is merit in the economic argument that has been used to justify this policy—that the mass migration of Asian peoples to Australia might be used by sinister forces to establish a cheap labour market to the detriment of both native Australians and the new-comers.

"The absolute exclusion of Asian migrants has little relation, however, to this economic argument and can hardly be justified.

"In the last analysis, there is only one valid argument which will evoke the great sacrifice which will be needed to preserve Australia as a nation of primarily European texture. With all its defects, Australia is still to a considerable degree a Christian country . . . A Christian nation located so close to Asia as Australia is, could be a major force in the conversion of Asia to Christianity . . . It is clear, however, that the Christian culture of Australia will not be saved if it is only nominally Christian."

Christianity: Not Capitalism, Anti-Communism

(The statement goes on to call for an influx of Western money and technical assistance into Asia. It notes the American "Point Four" plan, though valuable in its concept, was taken "because of the sheer necessities of foreign policy," and not for moral reasons.)

"If it (development of Asia—ed.) is left to business interest operating for private profit, it will not be undertaken at all, for the returns will not be as great as those which can be obtained elsewhere. Nor would Asia accept this type of business investment of which it has had so many bitter experiences.

"If it is left to politicians, as distinct from world statesmen, it may well be that, if the military power of international Communism were eliminated, the nations most involved in the programme would forget their obligations. It is not to their credit that these obligations were assumed so late in the day, largely through fear of Communism.

"It would be unjust, immoral and disastrous if, with the elimination of Communism, the obligations and the promises were once again forgotten or ignored.

"The salvation of Asia—and the consequent preservation of this country—will be achieved only if the Western World continues to realize its duty in Christian charity to the poor and oppressed people of that great continent; only if it acts in the knowledge that this is a moral issue and not primarily an economic or political matter.

" . . . They must arouse the public conscience of the Western World, convincing it that the most remote Asian peasant is a brother to the citizens of the West and entitled to their fraternal aid . . ."

APPEALS

My Dear Robert Ludlow:

Since our dear sorrowful Mother has made you known to me, I make bold to appeal to your kind heart in Her Name on behalf of my poor mission. I feel sure you'll not disappoint me nor let me down.

I have more than 800 new converts to care for, the whole Mission to establish on good footing, and to push ahead the work of conversion among thousands of Harigons—the poorest of the poor of India—and I am simply penniless. What pains me most is the extreme misery of the wretched. You cannot even imagine it! They are simply starving, naked but for a rag over their loins. Yet what I could no longer bear was and is the sad plight of so many poor, destitute, orphan children: thin, pale, sickly, fully naked, starving! Hence, I have opened an orphanage for them, and have already admitted no less than 180 of them. But now the heavy burden of feeding and clothing them falls entirely on my poor shoulders. It is truly crushing, distressing to the utmost. I don't know what to do, how to go on with my manifold work, to whom to turn for help. Every night from 12 to 1, I kneel before the Eucharistic King of



Love, dear Jesus, in humble and fervent prayers and supplications, that he may inspire good people like you to come to my rescue . . . kindly listen to Him—do what you can—even through others and send me the addresses of would-be helpers, for my poor mission, for my starving and naked people, chiefly for my destitute, pitiful orphans. He takes into account your difficulties and sacrifices, and will reward you accordingly, most abundantly. Perhaps he is waiting for you to do this act of charity in order to grant you the special graces you are in need of and praying for. Has He not said: "Give and it will be given unto you?" Give in the name of, and in love for, dear Jesus and our sorrowful Mother.

I assure you of my daily prayers for you, including you in my Mass and nightly adoration. My 180 orphans pray daily for you, for your dear ones and your intentions. Pray for my poor self. God bless you, Jesus love you, our sorrowful Mother protect you.

Yours sincerely,

Rev. Joseph Taffarpi, S.J.
Catholic Mission,
Mattul, P. O.
N. Malabar, India.

P.S.—You may send badly needed help by letter, cheque bank draft. And I.M.O. will do, too.

KUMBakonam, SOUTH INDIA
—Approximately 1,000 orphans, lepers and other destitute people who are tended by the French Sisters of Kumbakonam Catholic Mission "have actually not enough to eat daily," the CARE Mission in India has been informed.

The information came from Mother Raphael, who wrote on behalf of Rev. Mother Paul, Superior of the Kumbakonam Mission, Holy Angels' Convent, to appeal for CARE help.

Among the most badly needed commodities at the Mission's various institutions, Mother Raphael cited, are rice, flour, powdered milk, sugar, soap and clothing fabrics—all of which are carried in either the \$10 Indian Food Package or the \$8.50 Cotton Package which can be ordered by Americans through CARE, 20 Broad St., New York, N. Y., or any CARE office in the United States.

The Mission, Mother Raphael wrote, has been especially hard-pressed in the past three years of

Unfaithfulness to Christ

(Continued from page 1)

ing we may remove the obstacles that block out from our souls the Divine Grace which would take possession of our lives and make—not exactly painless—but assuredly happy the immolation of our lives on the altar of heroic solidarity—a solidarity that identifies us with our brethren, the oppressed ones, those deprived of their sacred rights. As we become their saviors, it may well be that they, in turn, will be ours. Only in them can we find and love Our Savior Jesus Christ.

It was comforting to all men of good will to hear from a high place in the Church the words: "Curse upon those who want war!" at the point when Fascism turned its bloodshed eyes on an innocent African people. Yet the war came for all the warning, and within a few months even some religious leaders had grown so intoxicated with warlike patriotism that they invited their "Duce" to take the very bells from their towers, if necessary, and make more cannons to destroy our defenceless black brothers. Now to grow intoxicated is a human weakness; much less excusable is the incapacity for confession. When disaster and defeat illuminates the blindness of some past attitude, men think that the scandal of their ways is undone by simply turning their backs to the overturned idols to which they once knelt! This is the real scandal.

Christ and Caesar

Only the most guileless and innocent would dare imagine that the sin of applauding, comforting and abetting tyrants during their short day of years would be purged by vehement and ostentatious scorn for such tyrants once their star has faded and burnt itself out in dust. Scorn for others, remorse, self-pity and reversal of position does not purge the Christian conscience. Only confession and repentance do. Only by admitting our unfaithfulness to the Cross of Christ, only by avowing our sin of oppressing and tyrannizing Christ's brethren and making of them victims of social injustice may we rejoin Christianity, and restore to it the redeeming power which it derives from union with the Divine Son of Man. Only in that way can we re-open contact with the Savior of all men.

Many Christians are crying out for the world to make straight the way of the Lord. George Berna-

nos has been roaring with a prophet's voice for that purge. A wise man may fool others. Only a fool fools himself. We cannot take Christianity seriously unless we acknowledge our defects. We have sold the Cross of Christ out to His enemy. We have distributed our burdens on the overloaded backs of others. We must take up our crosses again; we must suffer with the victims of injustice; we must again lend our shoulders to the wheel and our backs to the plow if we intend to associate ourselves in the pursuit of Divine Redemption for ourselves and our brethren.

Christian Personalism

Anyone who can understand and assimilate this doctrine may be confident that he has cut his path into the very soul of Christian Sociology. One has the key for a definitive solution to the Social Problem, in all its branches and despite all its complexities, intricacies and involvements, a) if he is prepared to live entirely to acquire, sustain, protect and promote the sacred rights of all God's children; b) if he acknowledges that society exists for the defense of those rights; c) if he insists that persons are not to be sacrificed to society and to its splendor as babies were once sacrificed to Moloch.

I do not pretend that I am revealing a great and mysterious secret to the world. I simply ask men to open the Book of God's Covenant and to cast their eyes on the simplicity of God's Truth: "Truth will redeem you." Professor Mortimer J. Adler might see in this the secret of a true Democracy—an effort to perfection in political and civil life, as yet not attained anywhere. Jacques Maritain will recognize here his "Integral Humanism," the soul of his personalist sociology. Malodorous individualism and selfishness have no place in the Christian life. In the Christian concept the exaltation of personality is to be found in love, an unselfish love which is ready to throw away life itself in order to find a greater life, for the Son of God had but one quest, one purpose, one destiny, "I came that they may have life, and have it more abundantly."

(Father Correia, the author of the above, died this summer. He was a saintly priest who shall be deeply missed. Please remember him in your prayers.)

South India's drought-caused famine.

"All these previous years, though we were always in great hardship to run our institutions . . . somehow we had been able to supply at least the necessary clothing and food," she stated. "But actually I must say, with my heart full of anxiety and sorrow, that (now) we do not give them the very necessities of life they require."

Those who "have actually not enough to eat daily," Mother Raphael wrote, include "our poor abandoned babies, destitute children and women, our old folk uncared for by their own relatives, and especially our many lepers who should have extra nourishment on account of their deficient health."

The Mission's institutions at Holy Angels' Convent include an orphanage for 50 teen-age girls; a Poor House for 50 elderly people, cripples, infirm and destitute persons; a creche (or day nursery) which cares for a daily average of 35 children under five, and a Regue Home for 35 young widows, deserted women and unmarried mothers.

Off the Convent grounds, but still in Kumbakonam, the Mission operates St. Anne's Maternity Hospital and the Leprosy Hospital. St. Anne's has an average of 90 in-patients, though it boasts only 75 beds, and treats another 110 out-patients through various clinics. In the Leprosy Hospital there are 550 contagious patients.

Also, in the historic fortified Danish port of Tranquebar on the

Coromandel Coast, the Mission operates St. Theresa's Orphanage, for 350 girls, and St. John's Orphanage, which houses 60 young boys.

In addition, the Mission maintains welfare centers in the Indian villages of Ayyampet, Kulumur, Kokkudy and Pundy.

Though the Mission receives small Government grants for some of its institutions, the sums are not enough to provide necessary supplies even when they are available, Mother Raphael explained.

"I pray God Almighty to bless your endeavors with success and reward," she concluded in her appeal for CARE.

Gift package orders sent to CARE offices in the U. S. should be ear-marked for delivery to: Kumbakonam Catholic Mission, Holy Angels' Convent, Kumbakonam, Tanjore District, State of Madras, India.

Other Addresses

Mrs. Margaret Kuhn
13 A—Lebenshahn A. Saale
Bavaria, Germany.
U. S. Zone

Berta Bodemeir
Edenhausen, Post Krumbach
Bavaria, U. S. Zone, Germany

Sister Nikoderna Baitz
Berlin Pankow
Kissingen platz No. 7
Russian Zone, Germany

Monsieur Meunier
I. Ile de Puteaux (Seine)
France

+ + + BOOK REVIEWS + + +

Joseph H. Fichter, S.J.

SOUTHERN PARISH: Vol. I, The Dynamics of a City Church by Joseph H. Fichter, S.J. The University of Chicago Press. \$5.00. Reviewed by Betty Bartelme.

It is a fact taken for granted among Catholics that the parish is the basic unit within which Catholicism grows and flourishes. This growth may be stimulated and encouraged by supra-parochial activities on the part of the Christian, but it is within the parish itself that he is able most effectively to fulfill his religious obligations. There he is baptized, there, frequently, he begins his formal education, there also he is introduced to the Mass, the reception of the Sacraments, all the devotions which make up his religious life. In the parish he may form his early friendships and be marked by the influence of his superiors. Under these circumstances the parish should have a strong effect on the individual who associates himself so intimately with the environment.

But in contrast to this environment which is oriented to direct the soul to God, the Catholic is even more frequently exposed to the secular culture governing his non-religious activities. This culture certainly affects him strongly and to a degree which may in many cases counteract the influence of a more Christian culture. In this first volume of the Southern Parish series, which is devoted principally to religious functions within the parish, Father Joseph Fichter has produced a comprehensive picture of the faithfulness of Catholics in an urban area. The book does not touch on any religious activities which may take place in other connections, but devotes itself solely to the observances within the unit. Aided by a staff of research workers who invaded "St. Mary's" for a year, Father Fichter turned up a huge amount of sociological data which enabled him to form some conclusions on the dynamism of Catholic spirituality among the parishioners of St. Mary's. Judging from these conclusions (contrasted always with the ideal of religious practice) the world exerts a strong pull on the people of St. Mary's, a pull which inevitably has a deadening effect on the spiritual life. And if the conclusions can be extended to include most American parishes, as no doubt they can, it is at once apparent that secularism is a danger as real and present here as it is in the mission parishes of Paris.

Father Fichter began his study by taking a census which revealed that of approximately ten thousand people who "said they were Catholics," only a little over six thousand could actually be called parishioners, the remaining numbers being nominal, or dormant Catholics who refused to practice their faith. Of the practicing Catholics, a predominantly white, lower-middle-class group of mixed French, German and Irish ancestry, an average of 3,465 attended Sunday Mass, with the numbers swelling to 4,468 on Easter Sunday. (The parish is segregated which accounts for the predominantly white population.) Infant baptisms were high, a fact laid to social custom, but only fifty percent of these children were later confirmed, certainly a serious defection from the standards set by the Church, and not to be explained by family mobility.

With regard to attendance at other devotions than Mass the numbers were found to be uniformly low, with the exception of missions. Lenten devotions were checked as well as special devotions to Our Lady, public adoration of the Blessed Sacrament and retreats. Conduct during religious observances was also noted as was the use of such objects as missals, rosaries and prayerbooks during Mass. Father Fichter commented that there is no impetus toward

a liturgical movement in St. Mary's, a fact which he connects with the absence of any sort of lay apostolate group. The practice of frequent confession and reception of the Holy Eucharist was not high among most of the members of the parish, but jumped during Easter tide and when a mission was in progress.

It was observed that the majority of Catholic marriages took place at a Nuptial Mass, a practice encouraged by the pastor in his severity toward gala afternoon and evening weddings, but there were frequent invalid marriages contracted and an even greater number of mixed marriages. In the latter it was noted that two-fifths of the Catholics involved did not make their Easter duty. Vocations from the parish were checked numerically as well the means used to foster them, and attention was focused too on the spiritual needs of the sick and dying, and the alleviation of these needs by the priests and members of the family concerned. It was felt that the priests were more prompt to heed the calls to help the dying than the people were to make these calls. On the other hand many parishioners felt that the priests did not give enough attention to the chronically ill.

An analysis of sermons preached throughout the year revealed that a great deal of time was given to reading announcements, letters of the Bishop, and appeals. A statistical analysis disclosed the fact that the parishioner who attended Mass every Sunday received twelve hours and forty minutes of Catholic instruction unless this was supplemented in other ways. On 150 Sundays of the year no sermon was prepared by any of the priests, though 84 of these Sundays were given over to reading letters from the Bishop. Father Fichter concludes that obviously the ideal of preaching is neither attempted nor reached at St. Mary's.

All of the compiled data revealed that there was an inner core of parishioners whose holiness was most apparent and to this core was applied a subjective interview to determine the Catholic mind of the parish. These people were asked a number of questions related directly or indirectly to the teaching of the Church on moral questions. Some of the questions, such as those dealing with divorce, mercy killing, the culpability of the mortal sinner or the existence of the devil, required authoritative answers; others, of a less dogmatic nature, were, however, equally indicative of a Catholic mentality. These included questions on such issues as racial segregation, the morality of the use of the atom bomb, labor unions, and taxation for low-rent housing in the poorer sections. The average score on all questions was 56.98, a little better than half the realization of the Catholic ideal. On the questions concerning the use of the atom bomb or racial segregation, the score dropped shockingly low, a fact explained, Father Fichter believes, by the flicking of personal conveniences or prejudices.

At the beginning of the study, Father Fichter was told by a diocesan official that he would find "a hollow shell of Catholicism" in St. Mary's parish. He regards it rather as a parish which "has not been awakened to its full religious possibilities." Whether one chooses to regard the first or the second statement as the true conclusion of the survey, one cannot regard the book as other than admirable in its overall presentation of the complex structural organization of the religious functions within the parish. Nothing apparently has been neglected or overlooked insofar as objective research was able to be applied. Father Fichter carefully notes that spirituality cannot be measured by a series of neat classifications or by percentage tables. His computations, however, form a solid bloc of facts

from which perhaps a plan of action for deepening spirituality in the parishioners of St. Mary's might be formed. The book has significance for a general Catholic reading public, as well as for sociologists, and it cannot fail to stir, at the least, anxiety at the spiritual condition of American Catholics. Read in conjunction with some of the French Catholic writings on dynamism within the parish it should effectively disturb the prevailing passivity which blocks so many movements to reform parishes in a shape enabling them to contribute to the maximum participation of their members in an active spiritual life.



J. P. Arendzen

What Becomes of the Dead by J. P. Arendzen. Sheed & Ward, New York. \$3.50. Reviewed by Betty Bartelme.

A reprint of a well-known treatise on the hereafter, first published in 1926. To anyone who has ever wondered about life after death (and is there anyone who has not?) Father Arendzen's exposition of the teaching of the Church on what we may expect—or merit—gives an unexpectedly vivid picture and paradoxically whets the imagination in the viewing. For what he displays to our curious vision is a Heaven in which the beauty of the Beatific Vision holds us spellbound and "even eternity shall never break the spell;" a Heaven in which our intimacy and mutual love with God is complete and boundless; where our natural loves and friendships are intensified and perfected; where "it shall be for all a Whitsuntide that will last forever."

He shows us Hell too—filled with the damned in mental and physical torture, stripped of the illusions with which we can comfort ourselves on earth, tormented by their deliberate rejection of Truth and suffering ceaselessly in their loss of the sight of God. He describes the horrors of Hell and its great sadness—the willful choice of evil rather than good. For Father Arendzen says, "The only way to hell is to walk into it with open eyes, to walk into it notwithstanding the warning calls of grace, to tear oneself free from the embrace of God's love and with deliberate effort break away from good and choose the evil. The damned know that they have done so, and a denial would provoke laughter even in hell."

Church doctrine concerning Purgatory is also completely set forth—the nature of its joys and sorrows, the stillness of Purgatory as compared with the restlessness of hell, prayers and indulgences, the avoidance of Purgatory and the power of the Holy Souls to help the living.

Father Arendzen continues his discussion of these theological teachings with an explanation of limbo, the resurrection of the body, the judgments, and the salvation of unbelievers. He speaks briefly on apparitions and investigates some modern errors concerning life after death. The book could hardly be more complete in its dogmatic presentation nor is it ponderous reading.

Appeal for CARE
Packages and Literature
Rev. Fr. S. Irudayam
Church of Our Lady of Lourdes
Rajakembiram
via Manamathurai (S. India)

Frank Tannenbaum

A Philosophy of Labor, by Frank Tannenbaum, Alfred A. Knopf, 1951. Reviewed by Michael Harrington.

Are labor unions the counter-revolution against industrialism? Are capitalism, fascism, communism and socialism phases of the same historical process, tyrannies in common despite their violent antagonisms?

Frank Tannenbaum writes: "Industrial society is too complex, many-sided, subtle, unstable, changeable, and creative to be handled by political dicta and for political considerations . . . In the end either the organic groups now in unions will destroy the authoritarian government state, or the government will end by stifling the industries and ultimately disintegrating them. The trade-union is the real alternative to the authoritarian state. The trade-union is our modern 'society,' the only true society that industrialism has fostered."

He records capitalism's debt to liberalism and Manchester economics, a truism. But he also reveals socialism's debt to the same source—which is brilliant analysis. Both hold that society benefits if the individual seeks his own personal profit. The capitalist wants the individual to do this according to laws of the market, the socialist according to laws of a planning commission, but neither wants him to be anything more than an isolated individual. Neither is personalist, neither rebels against the fundamental tragedy of the industrial revolution: the atomization of society.

Professor Tannenbaum feels that trade-unionism has discovered the fundamental truth that men clustered around a natural function—work, a factory—are a society. "The trade-union stepped into the breach between the good life and work for a money wage that resulted from the destruction of the earlier cohesive society and the reduction of man to an isolated individual, hired as a 'hand' and paid in cash."

However, when he describes this trade-union process as a "conservative" force, he is more than semantically indiscreet. Basically, Professor Tannenbaum is too frightened by the theoretical, which he associates with the radical. He rightly condemns the messianics of Stalinism and socialism which attempted to maneuver the unions for ulterior, political purposes. He rightly sees that the growth of a society—union or otherwise—is organic, a development, a movement, rather than an organization. But he wrongly commits trade-unionism to an overly-unconscious progress.

At the bottom, there is an understandable reaction to the premature announcement which the Thirties made at every street corner of a Second Coming of peace and love. But there is also a confusion of Utopian and "scientific" socialism which he wrongly identifies. The scientific socialist, usually Marxist, believed in the manipulation of unions, workers and industries. But Utopian socialists have long agreed with Professor Tannenbaum on the necessity for an organic development of the social order. They oppose planning from the top down, but they do not imply opposition to consciousness from the bottom up. Martin Buber's *Paths in Utopia* makes this point very clear and should clarify some of the unfortunate references to Utopians in this book.

In another instance, I find myself in a similar dilemma with regard to a Philosophy of Labor. In this case, I am again in almost complete agreement with Professor Tannenbaum's analysis. I find it brilliant, lucid (amazingly readable for so complex a subject), but I must disagree with the emphasis. Thus, I must agree with his anal-

ysis of the causes of the modern breakdown: "When the time arrived in our urbanized industrial society when a money wage came to represent the sole income for the mass of individuals, it carried with it not only complete independence and isolation, but also complete helplessness . . ."

His statement of the consequence of this is terrifying—and clear. "A complete dependence upon a money-wage income for all, or even for the vast number of men, can only end in tyranny by the state that provides the needed security, for to provide the security, it will not only tax the substance of community savings but also interfere in the operation of our industrial society to lessen the unemployment and friction that complexity makes possible and perhaps inevitable."

And I agree with the conclusion. "If the workers do not succeed in making the industry and the union the vehicle for the provision of essential security the state will perform the task."

But I cannot be quite as complacent about the possibility of the union answering this challenge. Tannenbaum recognizes the danger in the American labor movement—of the complete domination of the national and international over the local, of the "third force" of unionism, the anonymous, ubiquitous power every bit as monstrous as the corporation. He knows that James C. Pettrillo is probably more absolute, than the employers he deals with—and holds the power of life and death as firmly as any exploiter who wrote a yellow-dog contract in the early days of this century. But Professor Tannenbaum is not frightened enough. He calls for a vital democracy on the part of the local, of security provisions functioning on the lowest, simplest level—and lets it go at that.

But when Walter Reuther is throwing out democratically elected union officials, by fiat, because they are charged with being "reds," and when Joe Ryan can dictate a gangster unionism to the New York waterfront, I cannot accept verbal solutions. I think that people who agree on what unions should be, as Professor Tannenbaum and I do, should offer more specific answers to the problem of union centralism.

Martin Buber applied a hard truth to Russia in *Paths in Utopia*. No state will ever wither away, no centralism will ever turn its power back to the units, unless there is a vital, recognized anti-centralist force within it.

Is there such a force in American trade-unionism? How can we help to create it?

Finally, Professor Tannenbaum states the case for worker ownership without quite making it explicit. He sees that as the union becomes the unit of labor security in society, as it makes a moral commitment to industry, it must inevitably assume the responsibility of decision within the industry. "A union, by assuming responsibility for the welfare of its members and acting as their agent, must of necessity be concerned over every item that affects their fortunes." This is the same principle which the German workers have turned into the law of co-determination. It is one step away from the realization that the moral identification of the laborer with his work requires his ownership of the means which he uses: the factory and the machine. Has the American union recognized this?

This book is important. In calling upon unionism to lead the counter-revolution to industrialism, in seeing that these natural units of society, these locals, are the natural source of security and community in an atomized society, Professor Tannenbaum has made a remarkable achievement.

On Pilgrimage

(Continued from page 2)

who work after school and on Saturdays, and are becoming skilled at soldering the stained glass windows which Carl has made for the chapel of the University of Connecticut and the Sacred Heart Church in Elizabeth, New Jersey. When there are no big orders, there are medallions for the family to hang in their windows. (There are two of these at Maryfarm, Newburgh, one of St. Peter drawing in the fish, and one of St. Benedict, hoeing a garden. The medallions can be obtained from the Designs for Christian living shop in Kansas City or from Carl Paulson, St. Benedict's Farm, Upton, Mass.)

I am hoping that these farms, these families around the country will keep their own log books, their own journals telling of their life and struggles, for the comfort and solace of other families in the fields, factories and work shops. So much beauty has sprung up in this synthesis of Peter Maurin of cult, culture and cultivation!

Providence

I visited Mary Benson and Frances Mazet, who have acreage in Rehoboth, Massachusetts and who I always feel are a cell of the Catholic Worker movement. Doris Ann Doran, of 221 Morris Ave., Providence, continues her work for the poor of Europe, sending packages even behind the iron curtain, and she asks your help again this Christmas.

From Providence, (I had doubled back on my trail) I took bus for Worcester where I was met by an old friend Teresa McQueeney who used to help the Worcester House of Hospitality. She drove me to Brookfield, Mass., where Gertrude Powell also has a center to help the displaced in Germany. Both she and Doris Ann are working closely with Msgr. Fittkau who gave us our retreat on the works of mercy this summer. Gertrude performed many of the works of mercy for me when she gave me a set of Jefferson's writings for our library. The Communists have set us an example of studying the history of their countries. Mao Tse Tung always was a student until he was precipitated into the working class struggle of China. In New York the American Communists call the workers school, the Jefferson School of Democracy. Peter loved to quote Jefferson who said, "he governs best who governs least." Jefferson was a great libertarian, a federalist.

Orange, Mass.

From Brookfield, John Magee drove me to Orange, where he and his wife, Dr. Margaret McMenamy, make their home on a beautiful farm. They have seven children, and in addition Margaret is a practicing psychiatrist. John is active in the affairs of his village and community where the problems approximate those in the bigger cities. There was a strike on in one of the factories when I was there, there was the old struggle even for the right to belong to a union, and the old opposition of the rank and file Catholic who set himself apart

from the affairs of his community and in his simplicity feared the "outsider." We drove over to Athol where we had a good meeting. There used to be a house of hospitality in Athol, thanks to Peter and John Magee who indoctrinated a friendly priest. Peter felt it was the responsibility of the parish to dispense hospitality and make centers for mutual aid and the words of mercy. Then indeed all men are brothers.

Rochester

I had to get a train to get out of Orange to go through Troy and Schenectady to Rochester. I much prefer the bus because not only you save half the fare and so can save more money from your speaking engagements to pay bills at the house of hospitality at home, but also because you see more of the country. It is a joy to travel through the New England countryside, truly the most beautiful (if you love people) of all the sections of the country. The farms are small, family sized, there is one village after another, there is still something of the community spirit. It is still a microcosm of all the problems of the world too. There are all nationalities, French Canadians, Finns, Poles, Italians, Lithuanians, Irish and the old New England stock. There are factories, and farms. There are the small shops. Everything is on a smaller scale. The mills of course are appallingly large, but now that they have moved to the south and to Puerto Rico for cheap labor and to escape the problems of organization (we have not made a beginning of organizing into the kind of unions the Popes have written of) the factories have rented out space to innumerable other factories. But large as these mills once were, they could never approximate River Rouge where 200,000 workers toil in that great Ford plant.

Mrs. Weider

In Rochester I was the guest of Mrs. Lawrence Weider whose home is in Brighton on the outskirts of the city. (I have not yet heard how she was affected by the disaster which made thirty families homeless in that strange series of explosions from natural gas). I esteem and love Teresa Weider because of her unflinching love for the poor. Her house has always had a Christ room and many were the men who went from our St. Joseph's house on Front street to convalesce at her home. She has performed the works of mercy all through her married life, and her husband has aided her. She has six children of her own, now all happily married and in the family apostolate. To further this apostolate, Mother Weider has helped in paying hospital bills and buying layettes for innumerable mothers. She has had printed and circulated 35,000 copies of a little booklet containing prayers and blessings for before and after childbirth. You can get a copy by writing her at Brighton, Westfall Road, Rochester, New York. She is spending the insurance money of her son, killed in the war, to help mothers of families. Outside her home is a beautiful marble shrine to the Holy Family, in his memory.

Trappist

Mr. Weider drove me thirty miles south to see the new Trappist foundation which was being built up on the unused acreage (1,000 acres) of one of the land owning families in the neighborhood. They were starting out with twenty seven monks and with the seed and tractor to put some of those acres under cultivation. In other words they were sent out from Gethsemane in Kentucky, with capital. They had the man power, even money power. They had individual poverty, but corporate wealth of a kind. And they had the spiritual wealth of poverty, chastity and obedience. I hope that they pray for the little communities of families who are making a heartbreaking struggle out of the country to establish Catho-

tian homes (little monasteries) in the midst of black paganism, as Pope Pius XI called our industrial capitalist era.

Pittsburgh

The bus trip from Rochester, through Buffalo, to Pittsburgh was a pleasant one, through vineyards where the grapes hung in great clusters from the miles of vines that stretched through the fields. In Oakmont, outside of Pittsburgh, I stayed for a few days with the children of the poor, the children of broken homes, of suffering parents, of the materially and spiritually poor, of the physically and mentally poor. There are many kinds of poverty, and to live with it is to follow Christ. But these children; I am afraid, fall into the ranks of the destitute. Many of them are the unwanted, the unloved. When they leave they have no place to go. They have no relatives or friends.

Peguy

There is a magnificent essay of Peguy about destitution and poverty. He wrote that there was a conspiracy of silence about destitution. People liked to pretend that it did not exist. The poor are just above the destitute and there is less difference between them than there is between the rich and the poor. "To tear the destitute from



SAINT FRANCIS sweeps a church

destitution is a prior and preliminary duty. So long as the destitute are not removed from their destitution, the problems of the city do not present themselves. To remove the destitute without a single exception from destitution constitutes a social duty before the accomplishment of which one cannot even examine what the first social duty is to be."

Oh, if the great body of Christians felt this duty, so that they examined their work and their expenditures in the light of it, what a difference that would make in the world. What a beginning of peace and love.

Father Farina

Fr. Farina who used to be in charge of the orphanage, and who gave those of us conferences on how to grow in love, has been transferred to Donora, Pa., where the 27 smog deaths occurred some years ago. Down in the valley are the organ pipes of the great factories and up on the hillsides are the little homes. On one side against which the prevailing winds blow, there is a desert, a dearth of vegetation which comes from the acid fumes of those great chimneys. On Fr. Farina's side, thank God, where his little Italian parish clusters around him, there are tiny lawns, and gardens.

Cleveland

Our house in Cleveland, the Blessed Martin House on Franklin Avenue, hangs over a bluff, too, looking down on factories and a river. It is surrounded by little houses, and the Blessed Martin house is little too. There are Negro families upstairs, and eight men

sleep in the Blessed Martin house down stairs and do the work of serving the hundred men who come in every day to eat. St. Ignatius high school sends food to eat. Every Friday night a Third Order Franciscan group from one of the schools come with their moderator Fr. Donatus and clean and paint and give out clothes, and discuss the problems of the poor and the destitute, and what they can do to help.

Commune

At Our Lady of the Wayside Farm at Avon outside of Cleveland Bill and Dorothy Gauchat live, and Jack and Mary Thornton. Jack is working in a factory in Lorain and Bill is driving the school bus and working for a feed store. The families garden, but do not farm, again for lack of capital and the time. When you are heading a house of hospitality, trying to have occasional conferences on the farm, taking care of those destitute who come to you for housing, as well as take care of a growing family, the work of farming is not for you.

"One time," Bill said, "a colored family drove all the way up from Arizona, looking for work in the factories. They had to eat outside restaurants and they found no place to stay because of their color. They heard of us and found us at eleven o'clock at night. Of course we had room. There was a Mexican family who stayed quite a while and then bought a bit of land and built their own home. There was one man who came and pitched his tent with us for himself and family when our outbuildings were all filled."

Christ Bed

There is always a Christ bed in Bill and Dorothy's house, though the five rooms are filled with their five children and themselves. The bedrooms, added on to the three room house which Bill and some men from Blessed Martin house put up with second hand lumber, are so small they hold only the beds. My bed while I was with them was setup in the middle of the living room floor.

Brick House Needed

My dream for the Gauchats is the old brick house across the road which used to belong to the farm they are on, and where they could truly take care of Christ their brother in the destitute. And Dorothy could teach the girls who come to help in the household crafts. Indeed, Anita, their eight year old girl could teach too.

Dorothy makes rosaries and Christmas cards so if you are planning for Christmas, write to her, Dorothy Gauchat, Avon, Ohio. She and Mary Thornton are also making baptismal robes and candles. To work with one's hands, and then to share what one has made. Too bad someone does not buy that big red brick house for them or leave them money to do it with.

Detroit

To give to the rich a chance to share with the poor the opportunity of helping the destitute, this is an aim too, of the Catholic Worker. And the rich need us to remind them of this. And when I mean rich, I do not mean just those who live in mansions, who have wages of \$25,000 a year, a modest sum as incomes go in our capitalist society upper brackets. Two thirds of our people live in the destitute class, or one step above it.

New Landlord

And as I write about leaving money in wills, I am thinking of the amusing situation the St. Francis House of Hospitality, in Detroit, finds itself in. The landlady, an old Italian woman who lived in an unpainted house next door, died and left \$150,000 to the Holy Father, and also six miserable houses one of which is St. Francis House. She had six adopted children and they are combatting the will. It is in the hands of lawyers and the wheels of the law grind slow, even when such a beneficence is not accepted. Whether or not our Holy Father wants to be, Mrs. D'Augustino has made him the landlord of St. Francis House of Hospitality.

Help Needed

I am here now as I write, in De-

troit, and Louis Murphy, in charge of the work, has come in to interrupt my labors and take me to a meeting. They are, he said, one year behind in their rent. They owe more than five hundred dollars on that alone. The man came this morning to shut off the gas and electric at St. Martha House where there are three families and twelve children; also at St. Francis House where there are forty men and a bread line of five hundred a day. Fortunately we took up a collection at the meeting last night at the Knights of Columbus hall where the general public were invited, and we had \$112 to meet a few of the bills. It is all gone now.

The work here operates literally on the Providence of God. Out of Carleton, Marybrook is a retreat house on a farm, which Fr. Trese purchased with his royalties from Vessel of Clay, and which has had weekend retreats and conferences for the past year, for worker and scholar, young and old. Justine Murphy and the four children are out there, and Sheila, aged three, comes in the morning and says, "Dorothy Day get up. Mass is at seven thirty." She looked at my books. "Are those for discussion?" she asks. "And see my new hat, my grandmother gave me. It is new. It did not come in." Because these children too share with the poor and the destitute, and while their parents are the servants, caretakers, counsellors, as well as leaders, the children are growing up in that tradition. Justine cooked all the meals while I was there, and everyone helped with dishes. Fr. Trese came and offered Sunday Mass, and in the afternoon there was a discussion.

And now I am in the city, in the midst of two million, where I am visiting St. Martha house and St. Francis House and Fr. Kern's parish and clinic and cooperative home for old men. There is an oasis here and there, a leaven, a salt and savor, and plenty of good wheat all around, too.

Thank God to see the work go on.

We Did

When I left New York, I told Tom Sullivan to save half the paper for me to write about my travels, because like the sorcerer's apprentice, I am going on and on. I can never say half the words that are in my heart, as I see the eager generosity of our friends.

Chrystie Street

(Continued from page 3)

strong the cards seemed stacked against his friend. Acheson, knowing the dire results of stating his confidence in Hiss, made known his true feelings in the issue. Responding to the question as to whether or not he realized how badly such an utterance would place him in the eyes of the public, Acheson retorted that he was forced to give such a testimony since he would have to live with himself and his conscience.

A bright little old man visited our offices one day last week. He had a cheerful grin and a glad hand for everyone in the office. He said he had been reading the paper for sometime and wanted to meet all those who wrote for the paper plus the other members of our household.

At the time he entered the office a number of men had formed a line on the sidewalk waiting for their afternoon bowl of soup and bread. The visitor opened the conversation by pointing his finger at the line of men and exclaiming, "By feeding those men you seem to be accomplishing nothing more than a patching up of the Capitalistic system."

I replied that we would still be obliged as Christians to perform the corporal and spiritual works of mercy despite the condition of the Capitalistic system. The man smiled at my reply and went on to denounce the complete structure of the economic order of the day. Our visit with this man was cut short when some good nun friends of the house phoned and asked us to pick up a surplus of bread that they had on hand.

Holy See Desires Peace

"The Holy See has never desired war; the Holy See does not now desire war, even if it would eliminate the peril of communism. It has, on the contrary, always invoked peace, even with the communist nations; it will always invoke peace to the very extremity of conserving it. This because the Holy See does not look upon an anti-communist war which is victorious as the safeguard of religion, nor the triumph of Christianity, nor the supremacy of Catholicism, but as the subversion of religious faith, the negation of the Christian good news, aid for the anti-catholic spirit and its forces." Count Della Torre, Editor in Chief, Osservatore Romano, semi-official Vatican Paper, February 24, 1951.

Operation Peace

(Continued from page 1)

even though a Catholic may hold total non-violence, we must recognize that it is a minority position within the Church.

The more commonly held Catholic tradition is that of Augustine, Aquinas, Vittoria and Suarez. A just war is possible if declared for a probably just cause by lawful authority with a right intention and a solid probability of success, i. e., a proportion of good to evil effect not only for the nations involved, but for the whole world.

This position is one of historical development. Aquinas held that a just war could be punitive, i. e., could punish the wrong doing of another nation though it did not concern the common good of the just nation. Today, this contention is being rejected. The majority of the Ethics Committee of the Catholic Association for International Peace and Msgr. Ottaviani, Assessor of the Holy Office (see his *Institutiones juris publici ecclesiastici*, 3rd ed.) find it untenable. At the Vatican, Msgr. Cordivani wrote, "Today a nation no longer has the right to declare war." Defense alone is possible.

Terror In Sections

Another change has been more subtle. Most theologians today (including even the pro-pacifist, Father Stratman, OP, author of *The Church and War*), hold that Suarez and Vittoria added a new condition of just war: that the means must be just, the innocent (non-combatants) must not be deliberately killed. Viewed as a historical addition, the question of just means are isolated from the over-all justice of the war. Thus, men like Father Connell of the *American Ecclesiastical Review* and Father Drinkwater are able to admit that some of the means of modern war are unjust, but to say that a Catholic need only refuse participation in those evil means, and not in the war itself. However, the modern French theologians, Fathers Vanderpool (*La Doctrine Scholastique du Droit de Guerre*) and Briere (*La Droit de Juste Guerre*) have pointed out that the 17th century actually weakened Thomas. The "new condition" is actually a translation of Aquinas condition of right intention (which interdicts "a vindictive spirit, the rage of self-defense," II, IIae, 40, ad 1) and in the process, a Thomistic precept, a hard-fast rule, is turned into a Vittorian counsel, a matter of advice. Thus, according to the central Catholic tradition of Aquinas, if the means are unjust, the war itself is unjust.

A further weakening of Thomistic principle occurred in the 17th century, this time consciously. Before, certitude was required in order to resort to violence. Suarez analyzed war with the principle of probabilism—the just cause need only be probable. (His fellow Jesuit, Vasquez, called this a "return to barbarism.") But a principle emerged in the same period. Banez said, "A declaration of war is equivalent to a sentence of death; to pronounce the latter with a doubtful conscience is murder." Suarez is the doctrine today, but Banez made a strong case: the presumption is always against war.

However, Vittoria made two significant contributions to the Catholic tradition on war. He extended the principle that the good effect of a war must outweigh the evil, to the whole world. The nations could not weigh the effects by their own self-interest alone—they must consider the international community. He also laid the basis for Catholic conscientious objection. It was generally held that a "common man" was not responsible for participation in war because he lacked the information to make a moral judgment. International communication has changed all this, but even in the 17th century Vittoria said, "Nevertheless, the proofs and tokens of the injustice of war may be such that ignorance would be no excuse even to subjects of this sort." (*De Indis et De Jure Belli*.)

Finally, we must not be misled by the term "defensive war" in the Catholic tradition. It generally referred to wars which were waged on the soil of the attacked nation. Today all war has an aggressive character: it is carried to the enemy homeland.

War Today

Can modern war meet these requirements?

Many theologians felt that even World War I was immoral. In 1931 the Fribourg moralists proclaimed that modern war has "become such a world calamity that it ceases to be a means proportionate to the end, which alone can justify the use of force—the restoration of order and peace."

On Christmas Eve, 1939, Pius XII condemned "the unlawful use of destructive weapons against non-combatants and refugees, against old men and women and children."

In 1948 Father Stratman told the Archbishops assembled at Mayence, "Today all defensive war is senseless."

In 1950 a pastoral letter of the Cardinals and Archbishops of France said of the atomic bomb and other weapons of modern war: "For our part, we condemn them with all our strength, as we had no hesitation in condemning the mass bombings during the last war which, in attacks on military objectives killed old men, women and children at the same time."

But many theologians continue to justify war—not through mistaken principles, but apparently through a lack of factual data. Thus, in 1942, Father Joseph Connell argued in the *American Ecclesiastical Review* that the means of modern war are not immoral. The Spanish Civil War, he said, was perhaps a holy war, certainly a moral one. Therefore, World War II would be moral. The Spanish Civil War! The bombardment of Guernica was its horror because it killed women and children. Today, we remember the two hundred acres of Hamburg destroyed in one stroke, the fire raids on Tokyo, and Guernica, a painting by Picasso in the Museum of Modern Art, the conscience of the world, a museum piece!

87,000 Dead: Indifferent Means

The theologians of the Catholic Association for International Peace include the atomic bomb under the principle of the double effect (it is a morally indifferent means!). They then require that it only be used defensively, not in retaliation, to destroy military targets only (civilians accidentally), etc. In short, they lay down conditions impossible of fulfillment in a modern war. The "Army Air Forces in World War II," an official history, records air policy discussions at the Casablanca Conference. This includes reference to attacks against "morale" (vol. II, pp. 278, 298, 306), attacks against "political objectives" (a city—ibid., p. 306), and a summation "... a valuable contribution could be made to the progressive undermining of enemy morale and economic organization." (ibid., p. 721.) The International Peace theologians condemn attacks on morale. On page 598 of his book, *Global Missions*, the late General H. H. Arnold boasts of the destruction of Japanese homes—2,333,000 of them—another illicit object of attack.

Finally, Henry Stimson, late Secretary of War, wrote in "On Active Service in Peace and War": "The decision to use the atomic bomb was a decision that brought death to over a hundred thousand Japanese. No explanation can change that fact, and I do not wish to gloss it over. But this deliberate, premeditated destruction was our least abhorrent choice."

The "deliberate, premeditated" destruction of one single innocent Japanese is not justified by victory, peace of millennium. Such an attack makes the "success" of war impossible, for it so devalues the worth of personality that we face the "earth 'void and empty' (*Genesis*, 1, 2), a desolate chaos like to

a desert over which the sun is not rising but setting." (So Pius XII described the possibility of World War III in 1950.)

The theologians have spoken of a presumption in favor of the state. Yet, in 1940, Father Cyprian Emmanuel pointed out that this presumption only operates when we have reason to believe that the heads of state are using moral principles. The presumption is no longer tenable.

We have followed Vittoria and said that only part of the war is wrong, therefore we can participate in that which is right. The Armed Services Unification Law contradicts Vittoria. We face the fundamental singleness of modern war, the intimate dependency of atomic bombardier and fire raider on the infantryman who won the airport and who will advance because morale is destroyed.

Aquinas was right, tragically right. These collective, anonymous destructions in the unjust "part" of the war indicate the evil of the war itself. War is not categorized as text books are. It is a total manifestation of materialism and Godlessness based on propaganda of hate and racism. No casuistry can escape this fact: weapons made and intended to destroy cities, destroy cities.

The Church and War

A Catholic is a conscientious objector because he believes that participation in a war is a mortal sin for him. Yet he is beset by doubt. Why hasn't the Church

SAINT RAPHAEL



PRAY
FOR
US

spoken if this is all so clear? Sometimes the silence embitters; sometimes, sheer loneliness and insecurity force the abandonment of objection.

But this misunderstands the nature of the Church. In the area of the anonymous, corporate sin, she moves slowly. She has never taught truth as error, but that part of her which is human, though protected by divine infallibility with regard to proclaimed doctrine, is sometimes unable to grasp the implications of that doctrine in actual situations. The instant of Christ damned slavery—and it took centuries for the Church to make the condemnation active. The viciousness of anti-semitism was not always realized. In her divine mission of maintaining purity of doctrine, the Church sometimes confuses development with novelty, essential with accidental, redeemed man with, say, feudalism or monarchy. (Yves Congar, the French Dominican, makes this point in all the subtlety which it deserves in his *Vrai et Fausse Reforme dans l'Eglise*, part of which was printed in the summer, 1951, *Cross Currents*.)

The Fullness of Truth

Rerum Novarum was almost totally ignored for forty long years while the masses were being lost to the Church. It is still ignored in practice. In the *Encyclical, Summi Pontificatus*, Pius XII clearly indicated the unjust character of German aggression against Poland. The German Bishops did not oblige conscientious objection. Perhaps they could not—perhaps it meant

Cross Currents, Summer, 1951

With this Summer issue, *Cross Currents* completes one year of publication. Founded as a review "to explore the implications of Christianity for our times," it has made the most significant contribution to American Catholic intellectual life in recent years. Through it, translations of the important European thinkers on social questions, the ecumenical movement, theology and the like, have been made available to a wide public.

Although the contributors to this current issue are not as well known as Marcel, DeLubac, Berdyaev and others who appeared in earlier issues, they maintain the same high standard of excellence. In particular, articles by Bruno de Solages and Yves Congar on development and change in the Church, deserve to be read by everyone who is interested in the vital problem of religious unity.

All in all, Volume I of *Cross Currents* has lived up to its high promise. In one short year it has become one of the finest reviews in the United States. It has supplied a new vitality to Catholic intellectual life and has provided a basis for discussion between all Christian groups. Future issues are scheduled to contain the work of Husserl, Kierkegaard, Jaspers, Louis Beltrami, Solovyev, Simone Weil, Luigi Sturzo and others. The price is one dollar a copy, three dollars a year to Box 189, New York 27, N. Y. It is worth at least that.

to oblige martyrdom.

The Church has chosen to direct its peace-making toward international law rather than objection. Of that later. The fact remains the conscientious objectors recognize Christ in her, even when she delays.

In his book, *The International Community and the Right of War*, Father Luigi Sturzo points out that traditional doctrine on war is meaningless in modern times—the Church has not been effective in real situations. Msgr. Cordivani has said the same. Alphonsus Li-gouri wrote "... in practice war is hardly ever justifiable." We know now that the medieval wars were more based on a wild, Manichean eros than on the agape of Christ—even the Crusades (see Stratman, *Church and War*, Maritain, *Introduction to Mendizabal's Martyrdom of Spain*). We know that modern wars have been based on capitalist greed more than justice.

Is a natural revelation taking place? In "One and Holy," the German theologian, Karl Adam, shows how human experience enriched the Church so that it could return to divine sources with a deeper understanding of the implications of "Thou art Peter" and papal infallibility. Maritain has written on the developing knowledge of the natural law. Perhaps this terrible history of violence, these two thousand years, are a revelation. Perhaps we will learn through human experience, and turn to that "self-defense" with which Augustine justified war, realizing that it takes on a different character when it becomes group defense and group violence.

Yet, our position remains: war is a sin to us according to Catholic doctrine as it stands. Therefore as loyal Catholics, not as innovators, we refuse to participate in it. We know that truth is cautious, the Church slow; we pray for a deeper understanding of pacifism on her part; but we are not dependent on the future—we condemn this war as Catholics, today.

Conscientious Objection

But what is the actual significance of conscientious objection to a Catholic?

This introduces the question of Christianity and society. Is it impossible for nations to follow the teachings of Christ? Is international politics amoral? Some object: your condemnation of war has merit, but you are too idealistic. They must answer to the explosive Christianity of Pius XI: "... the longed-for peace of Christ cannot exist unless the teaching, the Commandments, the example of Christ are faithfully followed in public and private life." (*Ubi Arcano Dei*).

Persecution and Non-Violence

Pius XI meant what he said—in a concrete situation. Read *Iniquis Afflictisque*, the letter of 1926 on Mexico. The description of terror against the Church applies to Russia, Czechoslovakia, all the nations of the Iron Curtain. Then read *Firmissimam Constatiam* (1937, known as *Nos es Muy*). Can Mexican Catholics defend the Church with violence? Only if the violence is just—"that as means to an

end they must be lawful and not intrinsically evil acts used in

such a way that they do not bring greater harm to the community than the harm they were to remedy." In this agonizing situation, as real as the one today, Pius wrote "... the Church promotes peace and order even at the cost of great sacrifice to herself."

But what would happen if the United States became pacifist tomorrow morning? Perhaps chaos. Pacifism is a development, a progress, not a sudden grafting. The question is not utopian, pacifism tomorrow morning, but real: can pacifism now lay the foundations for a period of peace in the future? If the United States were to become pacifist, it would also be transformed in all its relations; i. e., capitalism, racism, etc. We must consider the actual effect—and hopes—of minority conscientious objection today, which, without God's help, and of itself, will not stop a coming war.

Father Drinkwater tells us to go into the army and change war from the inside. This is impossible. Armies are fascisms; democratic change does not take place within them.

In *Pour La Justice*, Maritain tells us that we are perfectionists who will have no effect on the world. If he refers to that pacifism which ignores original sin and speaks in terms of a millennium of peace, he is right. But the purpose of realistic pacifism is different. Benedict XV and Pius XI and XII have pleaded for peace based on morality. This does not mean power politics, or one more war. It means, fundamentally, that the world must abandon war—even the great nation with much to gain and lose—because it recognizes the law of God.

End and Means

Maritain himself wrote: The means are the end in the process of becoming. This end of peace, limited peace because of original sin, but peace based on morality, will not be effected through war and the ignoring of morality. Already, America has become sophisticated enough to fight a "limited" war with business as usual, a callousness she was incapable of twenty years ago. Someone must witness the morality. Someone must refuse—even at the cost of prison—not in the vain hope that this war will be averted by any sudden change of man alone, but in the knowledge that the morality of peace must be maintained in the midst of war through personal testimony.

It is now. It is always now. For two thousand years, we Catholics have talked of just wars in the cloister, and found unjust wars on the battlefield. Argue, if you will, that morality is ridiculous when it comes to war. But once admit, as the Catholic does, that even war is subordinate to the law of God and love of Christ, and there is no choice when we see the evil, no "deliberate, premeditated" destruction though the victory would be great. We must refuse the military and every thing connected with it. We must maintain a witness for Christ, and this is practical, for it is the world's only hope.

PUERTO RICO

(Continued from page 1)

against her were: (1) "Being a leader and active member of an organization known as 'The Nationalist Party of Puerto Rico' she did 'illegally, criminally, maliciously, wilfully, and knowingly . . . promote, advocate, advise and preach the overthrowing and subverting of the Insular Government of Puerto Rico . . . by force and violence.' Under this count it was alleged that she did these things at an assembly on December 18, 1949, by pledging to give 'life and fortune to insure the overthrowing, paralyzing and subverting of the Insular Government' through armed revolution, 'which movement culminated in a revolt that started in Puerto Rico on or about October 30, 1950.' (2) 'On or about October 26 and 27, 1950' she was riding in an automobile which carried 'firearms and incendiary bombs' (this also referred to the three young men).

She was haggard and emaciated, and we hardly knew her when we saw her come into court, learning later that she was suffering from serious malnutrition and a kidney infection. She had been arrested on November 2, and held on \$25,000 bail for nine months until trial. She went to Puerto Rico this last time in 1948 at the time of the student strikes in the University of Puerto Rico over the issues of academic freedom and civil liberties. Numbers of students were expelled, some were jailed, and several professors were fired. She held public hearings on these events, and investigated many other phases, making the stories part of a book she was writing.

The release of our manifesto was given good attention in *El Mundo*, largest paper on the island. It read: "This statement of 1400 words expresses repentance for the continuous aggression of the U. S. against the people of Puerto Rico, saying 'We call upon the United States to pull clear out of Puerto Rico.' It went on to say that our statement called upon both Puerto Ricans and Americans to resist the tyranny of the United States, and quoted our words, 'To consent to the exploitation of oneself is immoral. To consent to the exploitation of others is just as immoral.' The paper then referred to our defining the real violence as imperialism itself, and the overt violence which had broken out as only a manifestation of that continuous violence. 'We are not,' it quoted us, 'recommending the

non-violence of the weak—those who would come to terms with the oppressor at all cost. We are recommending the non-violence of the strong—those who refuse to accept any lower status, who will not cooperate in their oppression, who will not obey any law that is immoral, who will face danger without flinching, and bitterness or even blows without retaliation or resentment.'"

We had several thousand copies of this manifesto, and handed it out freely as we went about. Everyone seemed to know about it and about us, from the good newspaper account, and that was a considerable help.

Ruth Reynolds overheard talk from the jail office below her on the morning that we were to arrive, learned we were coming, and heard a discussion on whether it would not be wise to arrest us immediately upon alighting from the plane. The intelligence service of the Insular Government is an elaborate affair, and we came to understand how such things as our coming were learned. Though we were not at any time arrested, we often realized we were being watched and followed. People who attended court were searched for weapons. On the first day the police took numerous photographs of the packed courtroom, coming close to where we were sitting a couple of times to get close-ups of us. After a strong dissent by Conrad Lynn, the pictures ceased, but never again during the trial (lasting nearly three weeks) was the courtroom full, or even half full. "I can't afford to take the chance," was the reply we got from those who were frank about why they didn't attend.

We came to learn that in the round-up of "subversives" in early November, hundreds of Independentists (young, but growing, opposition party) were arrested—all without warrants. It was manifestly an occasion used by the officials in power to arrest opponents of all kinds. Munoz Marin gave a message which went round the world that the Communists were behind the revolt of October 30. He said this not because it was true, but because it was the easiest and most effective way to smear the factions who are in favor of independence. As a matter of fact no Communist in Puerto Rico was charged with any act occurring on October 30, though a number were arrested. So wild was the rampage of arrests that Gelgel Polanco, Attorney General of Puerto Rico during that period, and now editor of *El Diario de Nueva York*, told us on our return that he went to the jails and found members of the Popular Party there. Officials had seized the opportunity to imprison political opponents even in their own party.

All the arrests we learned of occurred at night, between the hours of two and three A.M. Ruth Reynolds reported that she was gotten out of bed by forty men, some with machine guns, and taken to jail, though no warrant for her arrest was thought necessary. All her personal belongings were confiscated, and she was held in jail for nearly two months before

VIOLENCE

"A Christian wonders—quite rightly—whether his principles do not impair his effectiveness to act in this temporal city, whether his scruples of conscience do not unfit him for the dishonest pledges, the acts of violence, which temporal action in the world calls for. He often finds himself forced to quit the fight because his conscience asks too much of him, and therefore he is less adapted to the struggle of the moment, and worldly efficiency. He must recognize his true vocation: to refuse to allow man's destiny to be reduced to his temporal fulfillment, and to try and save what is eternal in him." Advent, Pere Jean Danielou.

charges were conjured up. Stories of others were very similar.

Seventeen witnesses appeared against Ruth, taking two weeks to show evidence, mostly sub-machine guns, dynamite, rifles, revolvers, etc., seized at different parts of the island. There was no attempt to link them with Ruth, the purpose being only to try to get the jury to associate them with her.

She was convicted on the first



count only, and given a sentence of six years at hard labor ("two to six years" was the technical sentence).

When Ruth took the witness stand her position on pacifism and imperialism came out clearly, and under cross examination came out even more clearly. In his summation, Conrad Lynn said: "The prosecution enabled Ruth Reynolds to give a reaffirmation of the faith by which she lives. Perhaps our human governors are annoyed and vengeful as a result, but she does not fear to state, at the risk of her liberty, that she is against imperialism, her country's included; that she has believed in the freedom of India and of Puerto Rico; that she does not believe in killing even at the behest of the state!" He continued, "I have been privileged to learn during this long trial that no land has a more inspiring, even though tragic, history than Puerto Rico. I can't help but hope that some day she may stand forth in the sunlight of full equality among free nations. We have heard piecemeal the story of her proud and never-despairing sons and daughters. Each succeeding generation seems to have raised up brilliant and courageous leaders dedicated to her liberty. Somehow I believe that Ruth Reynolds will come to be enshrined as an adopted daughter in that glorious tradition."

The evidence on which Ruth Reynolds was convicted and sentenced was that she stood, with 500 other people, at the end of a meeting held eleven months previous to the violence in question, when the leader read a pledge and asked those in agreement to stand. Those who stood supposedly pledged life and fortune for the independence of Puerto Rico. She claimed that she didn't stand, but two of the government witnesses claimed she did stand, proceeding to place her at opposite ends of the hall when he said she stood. None of the 500

except her has been indicted for this act, not even the leader of the meeting who brought the whole thing about. And the government waited nearly a year before it decided that her part in that meeting was a crime.

It seemed very important for us to be at the court, but this hindered our travelling about. We did, however, cover the island fairly well before leaving, seeing individuals and getting before groups. During the last ten days of our stay, Ralph Templin fasted in "repentance and repudiation, self purification and atonement for the sins of my own people against the people of Puerto Rico." The newspapers got hold of the story, and carried a good many articles about it. As Wallace Nelson and I travelled over the island, every person we saw seemed to know all about "the ministro" in San Juan who was fasting for the freedom of people in Puerto Rico. So before we left Puerto Rico our mission was becoming very well known.

Though people whom we sought out were glad to talk with us personally, they did not, for the most part try to get a group for us to speak before. Their personal involvement in something like that would be a little too much. At one point some students of the university did try to schedule an informal meeting on the campus. When we arrived at the meeting place on the green, there were detectives waiting instead of students. That night we learned that the President had been informed, and that he had called the police. The students didn't dare appear and hoped we wouldn't.

Through a friend, Ralph Templin was invited to speak in the Methodist Church in San Juan. But before Sunday the engagement was cancelled. He went and sat in the audience. Embarrassment was so great that he was invited to speak anyhow.

We went for a visit to the island of Vieques, off the east coast of Puerto Rico. We were there only a few hours, talked in the Methodist Mission Sunday School and were invited back before we left Puerto Rico. This engagement was also cancelled, the supervisor telling us later that our brief stay in Vieques caused great agitation in the military, and that it would not be well for us to return.

Vieques is an island twenty-two miles off shore, twenty-three miles long, and three miles wide, hilly and fertile. It has recently been expropriated by the U. S. Government for its most eastern "defense" in the Atlantic, and it is to be one of the largest bases in that area. The Navy claimed it is a natural base, and took four-fifths of it, giving the people 15 days to sell their animals and get out. The problem was most serious, for the dense population on Puerto Rico's sparse area has little enough land as it is. But for a seizure to be made of 26,000 acres (for military base), and the people to be driven out into the already heavily populated territory is just what it sounds like—an act of war against them and all the inhabitants of Puerto Rico. 5,000 have already left the little island. The stories are sad ones. Admiral Barbey got his way in the very beginning, with such references to the people as "savages living in the hills."

We visited Yuquiyu, a community center near Loquillo, under management of American Missionary Association; La Plata, a community under management of the Mennonites; Castaner, under management of the Church of the Brethren; El Guacio, under management of Presbyterians. The first three were CPS sites during World War II, and some personnel in each case stayed on to develop projects under mission boards. In these places we met many American pacifists. In fact we tried while in Puerto Rico to meet all the American pacifists to whom we had previously been referred, and of whom we learned while there. Almost without exception they were antagonistic to the contents of our manifesto, opposed to our support of Ruth Reynolds, our claiming

Retreats and Discussion

Maryfarm, Newburgh, N. Y.

Nov. 2, 3, 4. Ade Bethune—Discussion of the Philosophy of Work.

Nov. 23, 24, 25. RETREAT. In the spirit of Thanksgiving.

Dec. 7, 8, 9. Feast of the Immaculate Conception. "CONSCIENTIOUS OBJECTION." Definition; necessity; various approaches and arrivals. Michael Harrington, Catholic Worker; Sidney Aberman, Executive Secretary, War Resisters League; possibly Bayard Rustin, Fellowship of Reconciliation, and William Gauchat, writer, manager of CW House of Hospitality and Our Lady of the Wayside Farm, Avon, Ohio.

Dec. 29, 30, 31; Jan. 1. RETREAT. In the joy of the Incarnation.

We will learn to sing the Mass together and participate in parts of the Divine Office, as the Holy Father has asked for in "Mediator Dei." We live together as a family, sharing in work and study and recreation.

that civil liberties in Puerto Rico were in a serious condition, etc. By and large we found American pacifists pro-Popular, and supporters of Munoz Marin's government. Their claim was there is "progressive reform." For example, one spoke enthusiastically about the "splendid penal system" on the island, another spoke of the "remarkable civil liberties" that obtain, another spoke of the degree of self-government Puerto Ricans have, others defended Law 53, and nearly all spoke of the great aid that the U. S. has been to Puerto Rico.

Quite aside from the consideration which involved pacifism in the Ruth Reynolds case, we were shocked to find so many pacifists apparently blind to the system of human degeneration they are supporting in offering so much false and advance information that Ruth was guilty. In a situation like that, to find so many of the American pacifists casting their efforts strongly on the side of the oppressor, as against the individual, is indeed an upsetting experience of the first water.

Once we went to Catano, across the bay from San Juan, to spend the evening with Father Martin, editor of *El Piloto*. Among other things he asked us about the Catholic Worker movement in the U. S. and gave us good information on conditions in Puerto Rico. Ruth Reynolds, when arrested, was living in Catano, not far from his place, and he knew her very well.

We found several people who are serious about wanting to get into a program of non-violence. They want more information, and want association with kindred spirits. They look to those of us who have had some experience, and don't want to lose touch. Among the Puerto Ricans we found some of the most courageous, forthright, and thoroughly humble people we have ever met. Peacemakers certainly missed a great deal by not making these contacts before. Though we were anxious to get home, of course, it was with some regret that we bid farewell to the small group gathered at the San Juan airport at midnight, September 11, to see us off.

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