

CATHOLIC WORKER

Vol. XVIII No. 2

September, 1951

Subscriptions:
25c Per Year

Price 1c

The Holy Father On Worker Ownership

By Rev. Ignatius McDonough, S.A.

If people turned over in their graves as they are said to do when the plans they cherished in life are frustrated after their death, then the frail body of Pope Leo XIII must have turned and tossed since it was interred in its tomb. For it is abundantly clear to a thinking mind that his masterful encyclical letter, *Rerum Novarum*, has failed to achieve the main purpose for which it was written, whatever else it may have accomplished. This will come as a disillusionment to nearly everybody but especially to those who are now praising the encyclical as an outstanding success on this, its sixtieth anniversary.

The teachings of Leo XIII in *Rerum Novarum* and Pius XI in *Quadragesimo Anno* have had a mixed reception. They have been rejected by some of our own Catholic people, to say nothing of the rejection encountered in the capitalist world at large. They are but vaguely known by average Catholics and hardly at all by non-Catholics. A small band of enthusiastic supporters, who seem to do most of the writing about the encyclicals in the Catholic Press, have an exaggerated idea of the effects they have produced, and, of course, convey this same impression to their readers.

These enthusiastic supporters tell you that *Rerum Novarum* has accomplished much. It is without doubt the most widely known of all encyclical letters ever to have been issued by the Holy See. It is universally recognized as one of mankind's great documents. It is hailed as Labor's Magna Charta. It is used as a text in classes of

(Continued on page 6)

Understanding The Orient

By George Carlin, Lt. (jg) USNR

This may be the last article I write from Japan. In a few weeks I shall speak "sayonara." I shall hope to come back here someday as I love the Japanese people. I felt sad this afternoon at the thought of leaving as I sat on a concrete embankment on the outskirts of the Yokosuka Naval Base, watching the Japanese children swimming. With that jet black hair, the dark eyes, the golden-brown lithe bodies au naturel, the hot sun and the blue water, it is one of the pictures I will carry away with me. That and Buddhist shrines in shady gloams, the rocks covered with dark green moss, old peasant women wearing huge pantaloons; Punch and Judy shows at night on little quiet country lanes, and many other things.

There is still much of the "old Japan," the primarily rural Japan. Thus there is still much courtesy, reverence, simple acceptance of nature and man as a part of—yet slightly superior to—Nature, and with that, most of all, what we in the West have in most places lost: a sense of wonder.

When one has been into the real Japan, not geographically but psychologically or spiritually, to come back to what most of us live today in the West, is akin to the feeling the young man in the musical "Brigadoon" must have had when he left the wonderfully human "never never" land in Scotland and returned to the industrial city that was his home. One is disenchanted. All seems flat and nonsensical.

The above is not mere romanticism, nor on the other hand is it explainable logically. One could never convince one who did not know. It has to do with suddenly finding oneself on the same wave length so to speak with other people. It is a meeting of the heart in

(Continued on page 7)

CHRIST the Workman



HELP NEEDED

James Kutcher is a Trotskyist. The Catholic Worker stands in almost complete opposition to his views on the social order. But James Kutcher, a legless veteran of World War II, was fired from his job in the Newark Veterans Administration because of his political convictions.

The Catholic Worker must join with the many trade unionists and men of diverse political views (many of them opposed to Kutcher) in decrying the injustice which he suffers.

His case is perhaps the most significant and terrifying of all the "loyalty" discharges. There can be no question of a "clear and present danger" from Trotskyite groups in the United States. The only ground on which he could have been fired is for the mere holding of unorthodox political views.

We urge all readers of the Catholic Worker, no matter how much they are against Kutcher's social philosophy, to aid in his defense and the defense of freedom in the United States.

Maryfarm

By Helen Adler

As the drowsy tune of the locusts floats across the meadows of Maryfarm and the last few zinnias of pink and red and yellow boldly gaze at the sun there comes to us all the mysterious mingling of joy and sorrow that brings another summer to a close. The old people are dreading the cold of the winter months looming, the children dread school starting and the many workers want to sit and relax in the sun after months of serving others.

"With food in the eating place and music in the listening place" we have often welcomed Christ in the stranger's guise; in the old friends who revisit the commune; the ambassadors of the road; the sick and the aged, mothers and children; and the retreatants; all told over three hundred and fifty people have received hospitality.

We look forward to the Labor Day retreat weekend for married couples and their children. Girls have volunteered to help and a special program is planned for the children; another group of 30 stu-

(Continued on page 7)

On Pilgrimage

By Dorothy Day

When I left the Peter Maurin farm on Staten Island and started to drive our old 1933 Chevrolet to the retreat at Maryfarm, Newburgh, the tune of a revolutionary song of Paul Robeson kept running through my head. There was a heavy refrain of drums, a pounding rhythm that went well with the heavy work there was in pushing that old car. It could scarcely be called a pleasure car, I ruminated. The accelerator and the starter being together, they somehow got mixed up together and there was an awful grinding going on every now and then and a crawling and groaning as we tried to make the hills on highway 9W. It had been the coming through Bayonne and Jersey City and Union City and all the other small towns and the starting and stopping at innumerable traffic lights that seemed to wear the car out. I had missed the direct route to highway 17. The seat was broken and I was not even out of the city before my back ached. Hans Tunnison, and Ed Foerster, my companions, kept trying to adjust the seat but they were neither drivers nor mechanics, and nothing helped. What cars we have driven in! I have had the gas pedal fall through the floor, the battery drop out on the highway, the clutch stick come out in my hand not to speak of the inevitable flat tires. But having seen the movie, *Grapes of Wrath* and the kind of cars the migrants used, I am filled with a great courage about cars. If I had to I would drive from coast to coast in the old Chevy.

The music of the revolutionary song went with the drive. It pounded through my head and I did not particularly like it. It had a brutality, a down drive about it, the smashing push of youth in it, to do violence to the world about one and the people in it.

(Continued on page 2)

Christ Denied In Cicero Race Riot

By Joseph A. Prachar

A fact of considerable importance concerning the Cicero riot is being completely overlooked by the press and commentators reporting this deplorable incident. The press and commentators have left the impression that the people of Cicero were solely responsible for this race riot.

However, it must be noted that the majority of persons arrested in the vicinity of the apartment building were not residents of Cicero. They came from Chicago, Oak Park, Forest Park and Berwyn—not to mention a few more suburbs still farther from the scene of the race riot.

I have noticed that the persons who have written to our local and metropolitan newspapers expressing their views on the riot used fictitious names, asked that their names be withheld or just signed themselves as home-owners to avoid recognition.

Why do these people hesitate to associate their convictions with their names?

I have also noticed that teenagers were prodded on by adults to perform all the vandalism that young minds could muster for such an appropriate occasion. The adults joined the teenagers under the cover of darkness and helped direct and participate in the wanton destruction of "private" property.

Why do these people prod others to perform acts of vandalism? Why do these people direct and participate in the wanton destruction of "private" property under the cover of darkness?

I could only do those things if I were ashamed to do them personally.

(Continued on page 2)

No Substitute for Freedom

By Robert Ludlow

In treating of this matter of censorship and the Church it is well to remark first on the nature of Catholicism. This because it is only too often assumed by those outside the Church that Catholicism is of a like nature with Marxism inasmuch as it is a totalitarian system. Now I am fully aware of the fact that many Catholics give ample excuse to such as Paul Blanchard to attack the Church as an oppressive institution.

There are bigoted and intolerant Catholics. There are Catholics who, should they be in a majority, would not hesitate to oppress dissidents. All of this is quite true. And yet it is no necessary phenomena of Catholicism. And it does not parallel Stalinism. For the simple reason that one is free to accept or reject Catholicism—there is no one standing with a gun at your head if you apostasize from the Church. You are not liquidated. The Church has no army or secret police. Now here again this may sound like an oversimplification. Because there have been times, and in some degree it is true today where Church and State are united, when the Church did employ the secular powers to enforce her policies.

In cases like that it is true the

Church becomes as oppressive as totalitarian governments, it only becomes a procedure of the Church when Catholics lose faith in the fundamental principles of Christianity—when they substitute an external orthodoxy and an exclusive concern for the institutional character of the Church for the freedom in Christ which should be the principle characteristic of the Church.

When Catholics look upon Catholicism as a "culture" to be defended the Faith becomes transformed into a political and power-seeking affair which seeks to compete with rival secular political elements. But it need not be that way and it should be our concern as Catholics that it will not be that way. We must divorce Catholicism from reaction, from flirting with fascism, from advocating censorship. We must stress, not the Aristotelian "common good" but the transcendental liberty of man. Christ came, among other things, to free us of this devotion to legalism and formalistic religion. His was the spirit of St. Francis rather than that of the Inquisition.

These two spirits have and do exist in the Church—for not only is She of divine origin but also

(Continued on page 3)

One Man Revolution

By Ammon A. Hennacy

"That leaflet of yours is a masterpiece, but there is one thing that spoils it. It is not dignified to picket like this," said a well-dressed man to me kindly on the second day of my picketing. "Stop and think a minute," I replied. "How would you have ever read the leaflet if I had not handed it to you on the picket line? And how would the United Press have ever sent it over the country if I had left it at home in my desk and never picketed?"

This tenth stretch of picketing that I have done in Phoenix during the last four years has been different in many respects. Heretofore when I thought of going on the picket line my stomach and legs would weaken. I was brave in my mind but my body was weak. This time both body and mind were in the same tune and strong. I think this may be due, not only to experience, but to my deeper study in recent months of the philosophy of Gandhi and of the traditional Hopi which both emphasize the cumulative buildup of true thought and action into a powerful force, whether outsiders measure things in that way or not.

There was no rush to write the leaflet but on the 4th of July I suddenly felt that I ought to write

it, and sat down and in five minutes had finished it. Later Rik made a few fine suggestions as to phraseology and paragraph, but it seemed "to have come out of the blue," for there was no argument as to substance as formerly.

George Yamada came over the night before we were to make the signs and offered his suggestion. When hiking over the country I never liked to go over the same road twice and likewise Rik did not like to make the signs exactly the same as last year. So the rear of the big sign was in a black border with the first three lines across the sign and the last three given a different kind of emphasis by being in a small box beneath.

HIROSHIMA WAS ATOMBOMBED JUST SIX YEARS AGO. I am fasting these six days as a penance.

We spent hours and hours figuring out a sign which would tell of the Hopi and not be too obviously out of bounds. That morning the Sunday paper had a full page of pictures of Old Oraibi and gloriously editorialized comment on the sadness of the run down condition of this village which had sided with the whites in contrast to, prosperous Hotevilla, the home of the Hopi

(Continued on page 6)

CATHOLIC WORKER

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

Associate Editors:
ROBERT LUDLOW, TOM SULLIVAN
Managing Editor and Publisher: DOROTHY DAY
223 Chrystie St., New York City-2
Telephone GRamercy 5-8826

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

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



On Pilgrimage

(Continued from page 1)

And myself, I am getting older, the Blessed Mother, the saints, and the beauties of nature all about one.

One of our friends who came back from the European front talked once of the fierce exultation that seized him at seeing the destruction of the world about him. He was afraid of this response in himself.

The tune kept pounding through my head, tormenting me and I hated it. I kept trying to reject it, because I am as opposed to the violence of revenge as I am opposed to the violence of "the capitalist imperialist war monger," the official villain of the oppressed.

We are all the oppressed, I groaned to myself, oppressed by the weight of our own bodies, our own needs, by the pressure of the needy and the poor around us.

Helene Iswolsky

We continued up Highway 9W until we reached Rockland Lake where we turned off (we had made a mistaken turnoff once already) and drove along Lake Road, past the Tolstoi farm which I hope some day to visit, and came to the old inn where Helene has rooms. She and a friend are staying there now and the country is a welcome rest for Helene after a bad accident and operation from which she has recovered almost miraculously. We had had our Russian weekend just the same, but it was Father Ouroussoff which had given it instead of Helene. It had been a stimulating experience for everyone though they missed Helene of course.

Maryfarm

We arrived with no mishap at Maryfarm at three Sunday afternoon after starting out at eight in the morning and it was good to have time for a visit with the family there. There was Marge and her four children, and Vincenza Baglioni, who is in charge, and Helen Adler, ably assisting. They have had the help of two girls, Agnes and Nancy who have been "God-sends" as my mother used to call it. Bob Tilden had done a wonderful job of gardening and there were giant zinnias and petunias and marigolds everywhere and asters ready to start blooming. John Filliger had attended to the vegetable gardening end of it, much to our delight for the coming week and there were usually four vegetables on the table at a time. Nothing like good meals to make a good retreat. Jack English had arrived in time to help out with the kitchen and eighteen began that evening to make the retreat, which was given by Fr. Patrick Veale, Josephite.

What a blessed thing it is to settle down to a week of silence. It is another form of fasting, not to communicate with your fellows for four long days and five nights. The delicious hours of peace and quiet pile up and half the burdens of life seem to fall from you. It begins to seem delightfully simple to stay in a state of recollection, a state of harmony with God,

The weather was hot, but it was endurable. Each night a thunder storm came up and refreshed us all. On the feast of the Assumption the fruits and flowers of the fields were blessed and in the afternoon there was a procession which just narrowly escaped being drowned in a cloudburst which came down two minutes after we regained the chapel. There were the stations of the cross out along the shady lane which Hazen Ordway had carved for us a few years ago. When we made them the children and an ungainly kitten joined us.

Every morning we sang the Mass and some days the singing was so bad, in spite of practice that I could well understand some of the hostility to the liturgical movement. If this was the way we were going to rejoice in Heaven, if this was praise, adoration, honor and glory, I didn't think much of it. (One of my non-Catholic friends, accompanying me to a low-Mass last Lent said brightly, "Now I know what the Mass is,—it is a meditation." It was the wonderful peace and quiet that impressed him.)

Just the same, a prayer sung is twice said, St. Augustine reminded me, and it is true that the words sung, stay in your heart. The tune too, I thought joyfully as I drove back to Peter Maurin Farm at the end of the week. For instead of the down beat of the vengeful anthem of the revolution, there was a Gloria in excelsis Deo singing through my mind.

Yes, it was a good retreat, founded on the four pillars of the spiritual life,—the aiming at perfection, the supernatural motive, detachment from creatures and the use of the Sacraments. You go away from such a retreat refreshed, strengthened, ready to begin again. (Newman wrote that the great tragedy of life so often was that one failed ever to begin.)

Other Notes.

This last month Ruth Reynolds, member of the Fellowship of Reconciliation, a pacifist for many years, long interested in the alleviation of the poverty and misery of the Puerto Ricans, is going on trial on the charge of trying to overthrow the United States government in Puerto Rico by force and violence.

We hope our friend Conrad Lynn, who is defending her from this unjust accusation, is successful in her cause.

According to an account of A. J. Muste in The Peacemaker, the prosecution will be dropped if she promises to leave Puerto Rico and cease interesting herself in the misery of the needy and the groaning of the poor on the island.

She refuses to accept this condition.

Death of Hearst

While I was on retreat an old man who is living with us at Maryfarm shook his head, saying as he passed me, "A great man is dead." My curiosity getting the better of

Cicero Race Riot

(Continued from page 1)

ally in broad daylight before a crowd of reliable witnesses.

And to make matters worse all of this is happening in a predominantly Catholic community. We have seven large Catholic Churches in this area, and to my knowledge the Church issued no public statement, nor did any priest preach any sermon from any pulpit of the seven churches in this area. If we were to depend on the Church to further the cause of brotherhood in this area, I would venture to make the optimistic prediction that the practice of brotherhood in this area would take place about one hundred and fifty million years from now.

The Protestant ministers in this area, on the other hand, issued a public statement deploring mob violence at the scene of the race riot. Some of the ministers preached sermons and tried in many ways to prevent further outbreaks of rioting.

* * *

I wonder how many of the rioters go to Church every Sunday and give lip-service and praise to the Fatherhood of God and the brotherhood of man. How many of my fellow Christians were stoning the apartment, tearing fixtures from the walls and throwing furniture out of the windows? How many of my fellow Christians realize that they were actually denying the Fatherhood of God and the brotherhood of man by the acts they so fastidiously performed in and around the apartment building?

How many of my fellow Christians will frankly admit that they have placed material values far above spiritual and moral principles? I venture to guess that very few will admit to this very obvious truth.

To compensate for the destruction of "private" property during this riot, my wife and I have sent the Clark family a contribution to help pay for some new furniture. We hope and pray others will join with us in contributing, so that this family may make a new start and plan for the future with renewed courage. Contributions could be sent to the National Association for the Advancement of Colored People, 3456 S. State St., Chicago, Illinois.

me I broke my silence to ask, "Who?" And he answered, "William Randolph Hearst."

On my return to New York I was shocked at the eulogies from Catholic prelates, priests and the press. In view of the influence of Mr. Hearst on the life of the people and the example of his own life (his companionship with Marion Davies) I do not see how anything more than a charitable silence was to be expected. Wondering whether I was harsh in my judgment, I picked up a copy of the Sunday Pictorial Review section of the Journal-American which happened to be laying on our library table (I throw out Hearst papers whenever I see them lying around) and opened it at random. Here is one choice excerpt from page seven, August 19th:

"Are conscience and self respect the same? By no means. Indeed, the two often have exactly the opposite emotional effects. Conscience always tends to make you dissatisfied with yourself and to suffer inner conflict, while self respect, even when it takes the form of what is called pride, tends to keep you at peace with yourself and your neighbors. . . . You would do well to bear the distinction between self respect and conscience in mind in training your children," etc., etc.

As Catholics we are under vows to fight the world, the flesh and the devil, and I do not think that Mr. Hearst, with the plentiful sprinklings of the flesh, the world and the voice of the devil through his pages has helped us very much.

Chrystie Street

By Tom Sullivan

The skies are overcast and it is one of those gray afternoons around the house. The office is deserted since most of our group are attending the week-end conferences at Mary Farm in Newburgh. Dorothy Day and Bob Ludlow are giving the talks and leading in the discussions.

A large group of men have lined up along the sidewalk in front of our house awaiting their light repast of bread and soup. While they are standing there, a somewhat attractive woman in her late thirties has paused to speak of them.

This woman has had more than enough to drink and there is a wild smile about her. She asked one of the men if he were able to tap dance and was he in show business. He smiled awkwardly and moved up in the line. The men appear quite intimidated by this unwieldy individual. All of them tighten up the line and stare down at their shoes.

* * *

We were infuriated this morning by a letter from the fire department. They informed us of seven or eight fire regulations that we would have to conform to in order to avoid being fined or jailed. They also listed us as an asylum.

As we read all their demands that are to be met within thirty days I kept thinking about the cost involved. Like my mother used to say on similar occasions, where do they think the money is coming from. Even though we intend to observe fire preventives for the good of all concerned, it is a hard pill to swallow when you realize that there is no escaping this expense.

* * *

The other night I paid a visit to Saint Francis Church up on Thirty-First street. If you are seeking activity—this is the church for you. They have Masses from the crack of dawn up past noon each day of the week. Plus the fact that there is always one or more priests on hand to hear confession from six a.m. through nine at night. Benediction, novenas and missions are sprinkled throughout the day and evenings.

While I was up there that night I ran into a woman who had lived with us in our house some months ago. She left us when she secured an out of town job, and we hadn't seen her since. This night that I saw her at St. Francis she looked all of her sixty-five years of age. Her hat, coat, shoes and stockings were all very shabby. However, in reply to my questions she put on a brave front by declaring that she had a place to live and was getting along fine. It was the sort of pride that you see exhibited in the movies.

We finally parted after twenty minutes of exchanging data on this one and that one that she had known at our house. It wasn't until I was inside the church that it dawned on me that no woman dresses like that unless she is really up against a bad streak in life. I could of kicked myself for believing that line about getting along so well. I should have offered her money.

Towards the end of Benediction I saw this same woman kneeling at the statue of the Little Flower. But lost her again at the close of the service. Five minutes later I saw her again, pacing the pavements alongside the Church exit. With no further ado I offered her some money which she hesitantly accepted. We parted again with her going back into the Church to make a Thanksgiving. She said the money was an answer to her prayer.

Last month we planted a notice in our paper asking for the free services of some good plumber. The ad brought no results to our dismay. Finally, we decided that we would have to hire a neighborhood plumber.

After pointing out all the plumbing defects in the house, we asked him to give us an estimate before

he started work. Such an estimate would be impossible he informed us.

In four days time he had completed the work and disappeared without issuing a statement of charges. That was about two weeks ago and we still haven't heard from him. This unusual silence on the part of a business-man is strange and we are expecting to hear the worst any day now.

* * *

During the past ten days we have been deluged with bushels of tomatoes. Some came from our garden at our Newburgh farm, others were donated to us. Thus we have had tomatoes twice a day, lunch and dinner. Of course these fresh vegetables are welcomed and were a delicacy at first. But now I think we have reached the saturation point on tomatoes for the first time in our life. If we had the facilities and the space we could can this overflow of tomatoes, but here that is impossible.

* * *

We had had an all time high number of men from our house in the hospital during this past summer. At present we have six men around the various city hospitals. Since we are all the "family" these men have, we try to visit them as often as possible.

Yesterday afternoon I went over to see our latest entry to a nearby hospital. John is his name and he is sixty-nine years of age. He has been part of our community for the past four years. John spent a considerable part of that time either cooking or helping out in the other tasks around the kitchen. John has a beautiful droll sense of humor and one of the most easy going men we have ever come across.

I have overheard him remonstrate with others who might be abrupt with a disturbing guest during the time of serving soup. He would gently enlighten the erring waiter that all these men who came to us for help were Ambassadors of Christ.

On the Feast of the Assumption, John suffered a paralytic stroke which affected his left side, leaving both arm and leg lifeless.

The hour I spent visiting with John sped by faster than any I could remember. He was in his usual good spirits although he did break into tears twice when he thought of his paralysis.

While we spoke to each other he sat in his wheel-chair on the back porch of the hospital which overlooked the East River. I pointed out the Manhattan Bridge to John and made some inane remark as you might do to distract one's attention from himself. He smiled and flipped, "Yes I see it. My nurse wheels me back and forth over that bridge before breakfast each morning."

* * *

When I was out in Chicago last month I had the opportunity of seeing and hearing Muriel Lester deliver a lecture in a Presbyterian Church. In case you don't know who Muriel Lester is, she is a renowned English pacifist, settlement worker, besides being a minister. London is her home.

Her talk was good and it was a very simple plea for pacifism. She spoke of some Christian converts that she had met in Japan. These Japanese had told her how they had first reacted upon reading the New Testament for the first time. Some of them said that they were unable to sleep for nights after that experience.

One Japanese turned over his home and farm to be a shelter and worker college for all in need. The members of the college spent half of the day studying and the other half working on the farm.

The war put a sudden end to this happy college. The benefactor was called to arms. However he refused to bear arms as he told the government officials that being a soldier was incompatible with be-

(Continued on page 3)

There Is No Substitute for Freedom

(Continued from page 1)

human and subject to the frailties of her members. What we must avoid is the temptation to canonize our own frailties into a "Christian attitude." To limit the Church to our own limitations. And just as it is possible, with God's help, to overcome these limitations, so is it possible for us to cast out of the Church attitudes incompatible with that of Christ. I do not mean that we will ever cast out sin or the possibility of sin, but we can abstain from justifying and crystallizing into a policy those things that result from our own limitations. We can cease to want to spread the faith at the expense of freedom, we can cease to want to conduct ourselves as though we were out to win a political victory, as though the Church were a Party seeking to dominate.

Index

People like Blanshard point to the Index of Prohibited Books as an example of Catholic illiberalism. But it is beside the point. For it is one thing to belong to an organization and voluntarily submit to the regulations of that organization and it is another thing to want to extend that censorship to society as a whole. What I mean is that I, as a Catholic (aside from what I personally might think of the utility of the Index) may choose to submit to the regulations of the Index but at the same time be opposed to any attempt to write those regulations into a law applicable to all elements in society. Just as I believe the Catholic Church to be the true Church of Christ and yet would be opposed to forcing this admission on anyone or denying to anyone the private or public practice of their religion. I am, of course, cognizant of the arguments against this attitude on the part of those who regard themselves as "more orthodox." But their arguments are not specifically Christian, they are based rather on the Aristotelian conception of the common good which regards the public worship of God as a necessary social phenomena and therefore enforceable by public authority. This, far from being a development of the Christian ideal, is a retrogression to purely natural morality and the concepts of the Old Dispensation. The Christian ideal is more nearly realized when the Church makes no use of the instruments of this world to promote her cause. Now when anyone takes this point of view they are deluged with criticism from those who regard this as indicative of a "non-Catholic mentality." One is reminded of the visible character of the Church, one is warned against "angelism," one is told that the Church cannot operate in a vacuum. And because these things are of course true it is then assumed that, because the Church is visible, because the Church does not operate in a vacuum, and because we, as Catholics, do not adhere to angelism we must therefore employ the weapons of this world to further the cause, we must conduct ourselves as members of a political organization bent on power. Insofar as we succumb to this we deserve the criticisms of the Blanshard's.

Conscience

St. Thomas, writing on conscience, has this to say: "Conscience is nothing else than the application of knowledge to some action. Now knowledge is in the reason, therefore when the will is at variance with erring reason, it is against conscience. But every such will is evil for it is written (Rom. XIV-23). All that is not of faith—i.e., all that is against conscience—is sin. Therefore the will is evil when it is at variance with erring reason." (Q. 19 Art. 5 Pt. 1-11). And again "Although the judgment of an erring reason is not derived from God, yet the erring reason puts forward its judgment as being true, and consequently as being derived from God, from whom is all truth" (Q. 19 Art. 5 P 1-11 Reply 1). The question then becomes: do

we want the type of society in which, although the principles of St. Thomas be admitted in theory, we yet prevent others from following their consciences (and that includes the external expression of conscience) or do we desire the truly libertarian society which respects conscience in the concrete as well as in theory?

Is it not then true, that as far as affinity is concerned, as far as the psychology of attitudes is concerned that Errico Malatesta, anarchist revolutionary was more in accord with the spirit of St. Thomas' statement on conscience than were the scholastics (including St. Thomas himself) who admitted these principles but then, by utilizing the argument of the common good, placed obstacles in the way of consciences. That is they justified the torture and killing of heretics and the inflicting of legal disabilities on those who were not of the Faith. I realize this seemed logical to them, I realize they also were following conscience, that they were not knowingly hypocritical. And yet, as far as the objective matter is concerned, it does seem hypocritical to teach that one has an obligation to follow one's conscience and then to penalize those who do so if their consciences do not counsel orthodoxy. That is why when Malatesta states "If, in order to win, we must raise the gallows in the square, I would prefer to be defeated" he seems much nearer to the spirit of St. Thomas than St. Thomas himself. And this because, St. Thomas being human, he failed to dissociate himself sufficiently from the ethos of his time and portrays a lack of psychological insight that is perhaps the penalty one pays for too strong a devotion to Aristotelian logicism. By that I mean that the scholastics were so convinced of the correctness of their principles, in regards these matters, that they adhered rigidly to them without inquiring whether or not the application of them in the concrete social order would not be self-defeating and foolish.

For it is psychologically unsound and consequently foolish to suppose that repressive measures will have, normally, anything but the opposite effect from that intended. Catholicism thrived under persecution, so will heresy. If you approach another in an antagonistic manner you normally get an antagonistic response. If you penalize individuals you merely convince them that they are the righteous who are persecuted, you seldom win them over. I think these are all pretty self-evident facts. But the ignoring of them by the orthodox has led to the situation whereby, thinking we do service to God, we actually hinder His work (for He can only work in freedom) and become instrumental in turning more souls away than we could ever hope to gain by repressive measures.

Wisdom

Not that I contend that the arguments of the logicians hold weight and that we only fail to apply them because of psychological considerations. Rather I hold that, on principle, the Christian should imitate the wisdom of God in refusing to interfere with man's freedom. That this implies that the Church, through the hierarchy should not attempt to legislate morality for the entire nation. That they should not seek the favor of politicians who would then do their bidding in such matters as censorship of movies and publications. And I think it will be seen that, in the long run, this will be the wiser procedure even from the standpoint of common sense and the furtherance of the Faith. I know some people, Catholics included, who went to see The Miracle, who otherwise would have paid it no mind, because of all the fuss made about it by American ecclesiastics. In Italy, where no such fuss was made, it created no stir comparable to what it did in this country. Which merely il-

lustrates again that a bit of common sense and elementary psychology would go farther in these matters and do more for the Church than a stubborn adherence to the logical formalism of Aristotelian "common good" advocates could ever hope to do.

Practical

I realize there are a lot of practical questions that come up in these matters. A favorite one with some Catholics, for example, is—what would you do about pornographic literature. My answer is that, by and large, I would do nothing about it. I would not advocate a law to suppress it. It could possibly do harm only to children and there I think parental guidance much more in order than State legislation. And as far as the adult is concerned, he will get such literature anyway and it will be far more exciting if it is prohibited than would be the case otherwise. Catholics saw how this



operated in the case of alcoholic liquor—we saw that nobody really went without it who wanted it, that the State really can't produce morality by legislating it. But, because we are much more sensitive on this business of sex, we forget again the psychology of the situation and hope to preserve the purity of our people by legislation. Of course it will not succeed. But, it is objected, Scripture warns us not to give scandal. Agreed—it warns US not to give scandal. It does not say that we should pass a law forbidding others to give scandal or penalizing them if they do so. We Catholics would do much better to be concerned about the implications of this for ourselves than in wasting time in political action to have laws passed to protect our point of view. Society will be Christian voluntarily or it will never be Christian.

DOROTHY DAY'S SPEAKING TRIP

After visiting Catholic Worker friends in New England, Dorothy Day will spend the next six weeks on a speaking trip through the middle west. She can be reached at the following addresses during the next month:

Sept. 18: Rochester, c/o Mrs. Lawrence Welder, Westfall Rd., Brighton; Sept. 20: Pittsburgh, c/o Alice Casper, St. Anthony's Village, Oakmont, Pa.; Sept. 24: Cleveland, c/o Wm. Gauchat, Wayside Farm, Avon, Ohio; Sept. 27: Detroit, c/o Louis Murphy, P. O. Box 615, Detroit; Oct. 5: Chicago, c/o Nina Polcyn, St. Benet Library, CYO Bldg., Congress and Wabash; Oct. 10: Minneapolis, Maryhouse.

Friends wishing to get in touch with Miss Day for talks on the lay apostolate and the works of mercy should get in touch with her at the above addresses.

Housing—U.S.A. Style

By WILLIAM GAUCHAT

"Be it ever so humble there is no place like home."
"Shut the door! Were you raised in a barn?"

The tragedy of America's high standard of living is that so many hundred thousands of citizens have no place to call home, and would be delighted to have a barn to live in. I know from first hand accounts that homelessness is not confined to the poor of American cities alone. My sister (a Poor Clare) living in Brazil writes of large families living in one room huts there, sleeping in hammocks one suspended over the other. Joan Morris, the English artist, told me of the wretched condition of the workers, both urban and agricultural, in Peron's Argentine; in Mexico, Italy, France, and of course, Korea, and all the war-ravaged lands, the crying need is for decent shelter, housing, a home! From my readings in history this seems to me to be a peculiarly modern phenomenon. A condition, or disease of society, that first appeared in England as a result of the Enclosure Act and has gradually spread over the whole world.

Who are the homeless and why are they in that condition? Senator Ralph Flanders, of Vermont, asked these questions recently. "When we were discussing the housing bill in the first session and the second session of the Eightieth Congress," he said, "as perhaps you know, I supported public housing, but all of the time the thing which fundamentally worried me was: Why are there so many people with such low incomes that they cannot afford to pay economic rent? It seemed to me that we ought to know more about who they are, and how many there are, and what is the cause for these unsocially low incomes of people who cannot pay their way."

Senator Flanders' highly pertinent question was quoted by the American Journal of Public Health (March, 1950), in an editorial which went on to say: "We all realize the fact that a substantial proportion of our population (whether it be one-third of the nation or more or less) does not earn enough to provide the basic necessities of healthful living . . . Too rarely, however, have we asked ourselves the question put by Senator Flanders in the passage quoted above. Is not this, however, a very vital question for all of us who are interested in public health and national well-being? No one today knows the answer."

It would seem to me that the end tendency of our modern industrial-capitalistic system tends towards the destruction of the home. At first, it destroyed the home as an economic unit (cottage economy), and now, at last, home as the font of life and the sanctification of the family is going. The day of public dormitories, barracks, and life in cell-blocks is dawning.

The local newspaper, The Lorain Journal, recently ran a series of articles on the wretched living conditions of Puerto Ricans in Lorain. They were well-written. But to me, the biggest surprise came in the form of an editorial in the same paper. It is the sort of thing that is never done by any daily newspaper, placing the blame for a social disgrace directly upon the culprit, a giant corporation. I quote herewith this admirable piece of honest writing:

Placing the Blame

"Given a fair chance, Puerto Ricans who have made Lorain their home city will eventually solve their own problems. Many of them have already demonstrated they are industrious, thrifty people who desire to acquire homes and to give their families the same economic advantages enjoyed by their fellow American citizens.

"The fact that some of the Puerto

Ricans have been forced through ignorance of the English language, economic difficulty or misunderstanding of the ways of their new life, to reside in crowded, sub-standard buildings is certainly no compliment to Lorain.

"During the time this newspaper has been printing articles by alert Journal reporter Richard Maloy about the city's Puerto Rican colony, we have been studying the matter to determine just who is to blame for slum-like living conditions to which many of our new citizens have been subjected.

"It's a difficult problem. Perhaps the city government and welfare agencies have been somewhat negligent. But after mulling over this and other possibilities, we inevitably return to the conclusion that the real culprit is the National Tube company.

"The Tube company, as related in one of The Journal's articles brought Puerto Ricans here as laborers four years ago. At first the new workers lived in company-owned dormitories. During that period the company provided recreational facilities, classes in English and other useful accommodations.

"That was a good start. But the workers were encouraged to find their own living quarters, and when the dormitories had been cleared the company dropped its program of recreation and education for the Puerto Ricans.

"From a cold-blooded dollars and cents outlook, that might be regarded as good business. But from the standpoint of civic obligation and fair play, the company's responsibility did not end when the dormitories were emptied. The company needed the Puerto Rican workers, brought them here, and then blandly washed its hands of the problems created by the migration.

"Actions of that nature lead the average man in the street to think there is really a basis of truth in muttered remarks about 'soulless' corporations whose distant owners have no interest in communities where their plants are located."

Chrystie Street

(Continued from page 2)

ing a Christian, and he was a Christian. That evening he found himself in the local jail.

His captors questioned him day and night for over a month. After a month's interrogation he was as fresh as he was at the outset. It was his inquisitors that collapsed over the ordeal and they set him free. A short time later his former jailers were over to visit with him seeking to discover the secret of his strength.

* * *

A friend of ours was in to see us the other night. He works in Washington, D. C. and gives the impression that he is on the inside of the boys who really know what is going on in the Capital. This friend gave us to understand that we were down in the books as good security risks.

The way this term good security risk has been kicked around makes us wonder whether or not we should feel complimented. In our own little world we have a fairly good idea of what a good security risk entails, however with someone like Senator McCarthy around one can be excused if he becomes confused.

On the one hand you have an incompetent man like McCarthy roaring around the country unshackled and seemingly in the position of placing individuals in the good or bad risk category. As a result of all this you have a man of high principle like Dean Acheson fighting for his job and political life.

+ + + BOOK REVIEWS + + +

Karl Adam

ONE AND HOLY, By Karl Adam. Sheed & Ward, New York. \$2.00. Reviewed by Betty Bartelme

One of the most serious and wounding problems which has plagued Christendom since the Reformation is division. That the Church, one holy, apostolic and universal, should suffer a scar on these sacred marks is a matter of intolerable concern to Her. Union is essential; its achievement arduous, seemingly, in certain lights, impossible. Christians have turned away from one another and the thorny antagonisms of religious differences between Catholic and Protestant do not leave room for false optimism regarding reconciliation.

There is hope, however, that such a reconciliation may be effected. Karl Adam's penetrating study of the possibility of union examines the historical background of disruption as a basis for understanding the disagreements between confessions as well as their common heritage and beliefs. The roots of the Reformation were firmly planted, he tells us, long before Luther pinned his theses to the door of the Castle Church at Wittenburg. The seed was sown by Gregory VII's interpretation of Papal authority as governing secular as well as spiritual affairs, an extension which opened the door to bitterness and violence between the secular princes and the Papacy. The excommunications, the lengthy interdicts over whole countries, all served to weaken the religious and moral standards of the people and to arouse antipathy toward Rome. Inevitably the spirit of Mammon invaded the Holy See, culminating in the scandalous abuses of the Renaissance Popes whose greed and excesses stained and dimmed the mark of holiness so fundamental to the character of the Apostolic succession.

Had Martin Luther with his tremendous gifts and spiritual qualities come forth at this time, humble and sincere, to purify the Church, Karl Adam believes he would have been counted with our greatest reformers, perhaps as one of the greatest German saints. Instead he shook the foundations of the Christian world and split the Church. The abuses he sincerely wished to do away with, but his doctrinal digressions, combined with his sense of mission to spread his rediscovery of the Gospel, led him to abandon the Church entirely and the German people followed him, swept along by the dynamism of his attack.

After such a violent disruption, with the centuries of added bitterness and dissolutions heaped upon it, is union possible? Karl Adam believes it is and he sets forth sound reasons for his confidence. He advances primarily the accepted theory that Luther's break with the Church was based on a subjective religious experience, in no way common to humanity. Luther himself broke with Rome primarily on the basis of his theological conclusions, but the masses who followed him turned away from the Holy See because of the scandalous abuses. These abuses no longer exist and beyond them are many common grounds of belief. Luther did not throw away ecclesiastical authority, nor did he reject completely the sacramental system. On the subject of conscience the Church teaches the supremacy of the subjective decision of conscience in accepting revealed truth laid down by the Church over the "objective norm of the teaching voice" even to the extreme point of stating that "if (a man's) conscience, on subjectively cogent grounds, becomes involved in invincible error and he finds himself compelled to refuse his assent to the Church's teaching, he is, in the Catholic view, bound to leave the Church," a position supported by the teaching of St. Thomas. With this Protestants can have no quarrel.

There are other bonds; the in-

terest in Biblical studies, always a prime factor in Protestantism, now being renewed among Catholics; a common content of belief particularly pronounced in early Lutheranism. Luther believed in private confession, in devotion to the Blessed Virgin, in many practices which Protestants today would consider specifically "Catholic." Karl Adams says, in fact, that if reconciliation is to take place we must begin from Luther and work forward to meet on common ground. He points out that even some of the principle doctrines of Lutheranism can bear a Catholic interpretation, and discusses in detail how this may be so.

Three principles are laid down with regard to achieving unity. The first is taking of one's own religion seriously, the satisfying of one's religious needs in the church of one's persuasion before looking to another church. The second is the warning that a striving for unity must be a religious matter, not a question of politics, culture, aesthetics or romanticism. The third is the absolute necessity for all Christians to do what they can to soften the antagonism that exists between Catholicism and Protestantism. We know the cries from both sides—the Vatican seeks to rule the world, that Luther was nothing but a runaway monk. These must be put aside and the problem approached with all possible charity and longing for union in Christ.

Karl Adam believes firmly that there is a place in the Church for all Protestants without endangering any true religious experience they may have had. He says, "No heresy is simply error but is always characterized by the over-emphasis and exaggeration of some particular truth, later when the danger from the heresy is overcome, this core of truth will come to light again. But it is precisely this real core of truth which kindled true religious experience and true religious aspirations." Thus within the Church, which embraces all truth, no religious experience which springs from truth will be counted as negligible.

The problem, however, is not minimized, and he emphasizes that it is only with the utmost love will the final questions be resolved, particularly the question of the authority of the Holy Father. He cautions us against assuming that because of the beliefs held in common, the Catholic Church can accede to any compromise. The Protestant has the harder way in reconciliation; it is he who must finally submit to the teaching authority of the Church and accept all the beliefs inherent in it, and in stating this, Karl Adam gives a beautiful explanation of why this must be so. This does not mean that the Catholic can sit back smugly, sure of the truth. He must accept struggle and strive, with his Protestant brethren, to rid himself of all prejudices which stand in the way of true understanding.

Compromise on matters of belief which cannot be granted by the Catholic Church are distinguished, however, from compromise on matters of discipline which may be possible since there is no question of revealed truth involved. An example of the latter was the withdrawing of the law of celibacy for the clergy of the Uniate communities, necessitated by conditions existing at the time of the union. Adam stresses that this would only be possible in the event of a corporate reunion, not in the case of individuals. He also emphasizes that many of the devotional practices of Catholics, so alien to Protestants are "in no sense com-

manded by the Church but only commended." All these things must be understood and worked out before there can be community of mind and he pleads that "if there cannot immediately be unity of faith, let there at least be unity of love . . . (which) can provide the prerequisite unity in faith."

Karl Adam writes so thoughtfully, with such intense longing for the healing of broken unity that it is impossible to resist the strength and charity of his arguments. They are set forth logically, an expression of his love for Christ's holy Church. Each of them has meaning for the believing Christian, Protestant and Catholic alike. In this short volume he has discussed all the ramifications of the problem, sensibly and with great clarity, and his suggestions and solutions should be seriously studied at a time when Christendom perhaps has its greatest need to be a united body. The prayer of the early Christians, which is included in the final chapter of the book, ought to be echoed by all who pray for unity: "As this bread was scattered upon the mountains and has now been gathered together, so may Thy Church be gathered together from the ends of the earth into Thy Kingdom. For Thine is the glory and the power through Jesus Christ for ever more."



Mary Harris

FEAR AT MY HEART by Mary Harris. Sheed & Ward, New York. \$2.50

Childhood has its peculiar and exquisite tortures for the sensitive and many of these have been probed and explored by novelists. Mary Harris, in "Fear at My Heart," considers the insecurity of a child deprived by an antiseptic and unbelieving household of the knowledge of God.

Anthea Rendall, the eleven year old daughter of a professor father and a scientist mother, leads a lonely life. Her parents prod her relentlessly toward the goal of scholastic achievement, regardless of the fact that by so doing they force the child into a forfeiture of the liking and companionship of her schoolmates. Anthea has no friends, no love, until the engagement of charitable and compassionate Bridget O'Toole as cook-housekeeper. Bridget takes Anthea to her heart and by her example of charity and piety awakens the little girl's interest in Catholicism. Bridget's influence is shortlived, however, and she is dismissed, leaving Anthea lonelier than before.

Miss Harris's writing indicates a strong perception into the child mind. Anthea's awareness of her imminent shortcomings is presented with great sympathy, and Miss Harris humorously reveals the girl's dodges for escaping the disagreeable, such as her proclivities for falling ill at convenient moments. The child's agonizings over her unpopularity, and her bewilderment at being shut out from the activities surrounding religion (which she associates with her unbaptized state), are touching indeed. Miss Harris's delicate touch is particularly evident in her description of the guidance extended Anthea by Mrs. Ambrose in the girl's first steps toward belief. The book as a whole, after a somewhat awkward beginning, is an excellent portrayal of childhood, with a notable absence of mawkishness and sentimentality in the handling of a difficult theme.

Betty Bartelme

Jean Danielou

ADVENT by Jean Danielou. Sheed & Ward, New York. \$2.50. Reviewed by Betty Bartelme

In the field of missionary effort, in apostolic endeavor, there is a particular question which inevitably arises. If individuals, nations, can be saved outside the Christian religion with no reference to the Christian framework of life, why then is it necessary to emphasize conversion, to bring all men to Christ through the Church? Father Danielou remarks that it is a question which all too often finds us defenseless. In "Advent," a title referring not to the season, but to the constant preparation of men for Christ, the problem is studied in the light of sacred history revealing God's plan for salvation.

Father Danielou begins his marvelously lucid exposition with a discussion of the historical and dramatic relationship of Christianity to other religions. There is a real continuity between Christianity and Judaism, between Christianity and paganism which is all part of God's design. The partial presence of the Word is found in other religions but Christianity with its wholeness of truth, fulfills and completes them, in embracing them brings them to their full flowering. The dramatic relationship operates in the fundamental opposition which arises in the unwillingness of the non-Christian religions to be superseded, to be replaced by that which in completing them also destroys them. Father Danielou uses Judaism as an example in which God's plan, which cannot be changed by man, was nevertheless tragically opposed in the Jews' rejection of Christ, in their refusal to allow the new to supersede the old. It is a problem of growth and development, "the life of God trying to fashion mankind, and mankind's resistance, refusing life," fighting against growth, and thus not attaining full development."

Sacred history as contained in the Old Testament is a record of God's education of men to receive the divine gifts He intended for them. He chose Abraham as the first precursor of Christ, to prepare the way of the Lord, to begin the education of his people. Father Danielou gives us a fresh understanding of the part Abraham plays in the prefiguration of Christianity, and its greater mysteries, and points out his special relationship to Judaism in that he was the leader and father of the people to whom God's promise was made; to Christianity in that all that was done to and through Abraham prefigured the tremendous events of Redemption; and to Mohammedanism in that Ismael, the son of Abraham by the bondswoman, Agar, is the father of Islam and that in him the mystery of election and rejection (Isaac over Ismael) prefigures the election of the Gentiles over the Jews after the Crucifixion. And in that mystery is the heart of missionary effort. For we know that the rejection of the Jews was not a permanent one, but that their union with the Church will be accomplished in the salvation of the nations: So too, Ismael, the father of Mohammedanism, is not a permanent figure of rejection, but as one of the race of Abraham, equally destined for salvation in the Church.

Melchisedech, another great precursor of Christianity, serves as a figure for the universal character of the Church in that he represented the original covenant, given to Noah by God, of the natural universe, but which, in accordance with God's plan, he subjected to Abraham, playing the part of the true forerunner—one who gives way before he who is to come. It is significant, Father Danielou believes, that the bread and wine offered by Melchisedech to Abraham, represents a sacramentalism found in every religion, an indication of a "deep intuition of the divine meaning of things," and which

signifies grace, though it does not effect what it signifies."

John the Baptist plays a special role as forerunner of Christ, the model for all those devoting themselves to the works of God in his disinterested zeal and supreme example of self-effacement. His was a particular call to conversion and repentance, a call which should be heard especially today when "for some countries at least this coming of Christ seems so urgent and so near." The angels too have their special mission and it is particularly interesting to consider their role in conjunction with the nations. Theology tells us that each nation has its good and wicked angel, the wicked angel a figure of those religions who refuse to be supplanted. Father Danielou tells us that the wicked angels will always find a way to make the nations adore them; one manifestation of this being the cult of the nation itself. The good angels, however, are perfect models for apostles, never ceasing to contemplate the Trinity, unstained by any impurity, and always merging into the background, keeping nothing for themselves.

No discussion of missionary work would be complete without the inclusion of the place of our Blessed Mother. She was the perfect human being, the one in whom the promise to Israel was fulfilled, who answered God's fidelity with her own faithfulness. In accepting her Son's death on the Cross as the death of a particular love, then finding it renewed in her love of all mankind as the Mother, we find a figure of the way which nations must follow, "the same thing happens in the history of every nation inasmuch as, to enter the body of Christ, it too must go beyond its own particular narrowness, give up its own imperialism." Father Danielou considers the missionary aspect of Mary particularly in relation to the Orient. He believes too that the emphasis on Our Lady in this century indicates a new outpouring of the Holy Spirit through her, a promise that the Holy Spirit is coming soon to convert the infidels and reunite all Christians.

The missionary meaning of the Cross is, of course, of the utmost importance. It is a sign of the cosmic nature of salvation in its very symbolism, and represents the universal character of salvation. It draws all mankind to it in unity as Christ draws all of a man to Him, to live wholly like Him. In relation to this Father Danielou warns of the desire to emphasize temporal fulfillment at the expense of the spiritual; of placing social action ahead of contemplation. To be a true Christian a man must live with "his roots embedded in the world of the Trinity. . . Social, exterior action must not be allowed to take first place in our Christianity. We are called to share the intimate life of the divine Persons, and there will always be a part of us reserved for that. That is the full flowering of our deepest human dignity." But the Christian must also be a man of deep charity, bound to the service of his brethren, seeing Jesus "as He is now in His humanity, in all who suffer, in all who are ill, in all who are poor, in all whom it is our duty to serve by charity. And that is the meaning of the Cross: at once the height and depth of contemplation, and the length and breadth of charity."

The mystery of the Ascension and Missionary expansion are fully discussed as is Christ's place as supreme prophet, showing the

(Continued on page 8)

+ From The Mail Bag +

APPEALS

St. Anthony's Friary
Quilon P.O., South India
June 26, 1951

Dear Miss Day:

Let me very gratefully thank you for the generous gift of two books: "On Pilgrimage" and "Catholic Radicalism." These are very enlightening and thought provoking books. The same is also true of your wonderful paper, The Catholic Worker.

You are doing a magnificent apostolate — by making men to realize that all men are brothers in Christ, by making men to love poverty and work. Many men do not or have forgotten that all men are brothers in Christ. And the few who know this truth do not live up to it fully. Love of poverty and work has practically disappeared from the hearts of men. Therefore, surely your apostolate is most timely, moreover, is a specific remedy for many ills by which our modern society is suffering. May God make men to appreciate your work better and grant splendid success and growth to it. How fine it would be to see your work spread all over the world.

Have you ever visited India? Why not start some houses of hospitality and farms in India? In India the scope for this kind of apostolate is beyond limit. Hope some day India will be blessed with your work.

Thank you once more for your generous gifts. You may note that I would very gratefully welcome books or anything else that you might be pleased to send any time. You know well that often it is the poor who help the poor. As Franciscans we are poor and it is our pleasure to do something for the poor.

May God bless you and your work.

Sincerely yours,
Fr. Vianney, OFM. Cap.

St. Joseph's Convent
Trichur
18-6-51

Dear Madam:

We are going through a very distressing time. I fear very much for the poor and abandoned, whom we have taken and looked after, for the past 25 years, with the help of the grant-in-aid of our High School which, now, is denied by the present government, for so many months.

I beg you, dear Madam, to kindly advertise the enclosed and help me. Even old clothes and other useful articles will go a great way towards our tiding over our present difficulties.

Be sure, dear Madam, you will be ever remembered and prayed for daily by our poor children and Community.

Very gratefully yours in Jesus,
Sr. M. Alphonsus, Superior.

Thomas Kalam, S.J.
c/o Cathedral
Calicut I.S., India
28-6-51

Dear Manager Dorothy Day:

I am very thankful to you in sending Catholic Worker, and publishing mine. I will send you a short one soon. Some will go to my aid.

Glad to hear about "Food Packages." Now it is a hard problem to feed our orphans, I shall be much thankful to you if you can do a little help in this matter. Small packages are enough as allowed, wheat, rice chiefly. God has blessed your country and its people. Since you are in touch with many good souls things will be easy for you I think. Anyhow, I leave everything for your choice and kindness. God will bless your charitable deeds.

Sincerely,
Thomas Kalam, S.J.

I shall write you a long one after a few days.

Dear Friend:

The readers of the Catholic Worker have already heard of Carmelites in India—and of one little community. Many of the useful articles sent to us have been greatly appreciated by our needy orphans. The magazines we have received are widely distributed among Hindus and non-Catholics. They have been sent to sanitariums and have found their way into prisons—God grant that the seed of the Holy Faith be instilled into these hearts.

Dear readers, here is a golden opportunity of helping us in the far-off missions. We are a Mission house of Tertiary Carmelite Sister's whose life is two-fold; "Contemplation and action." Our main activity is teaching in schools and the care of the orphans. This institution was started in 1938 and since then we have been carrying on our classes in thatched sheds while the Sisters, boarders and orphans occupy a very small house.

The educational authorities have raised the school to a first grade one. The need for a building is imperative with the ever-increasing demand for admission in the school and the orphanage. The building is to consist of the school, convent for the Sisters and an orphanage for poor girls. We are confident that the cost of one convent and orphanage will be mostly met by our Mission sympathizers. For the school and boarding we have resorted to collecting alms in the locality and we are also supplementing by our own efforts in the shape of sales of our work and concerts. The funds collected so far do not, however, carry us very far. Hence we appeal to our friends far and wide to aid us to carry out our scheme, if we consider the huge amounts the system is going to cost us—fifty thousand dollars—as prices for materials are daily rising.

I may state however, that there is nothing extravagant in our plan which is as simple as it can be and is intended only to satisfy a sheer urgent need. The sum is, no doubt, a huge one—but it can be met by mere mites which admit of repetition.

Dear readers, come forward and help in a worthy cause—we cater to all castes and creeds. Our endeavors are to increase and turn out more loyal citizens of Mother India. Send your mite whatever it may be, or subscribe towards any of the following:

A bag of cement—2 dollars.
A cart of bricks—3 dollars.
A cart of sand—1 dollar.

Every donor will be remembered in a special way on Wednesdays when we pray to St. Joseph that, he bless each one, far and near and grant their requests.

Help, help in a worthy cause.
God bless each one.
Address donations to:
The Rev. Mother Benigna of Jesus

Sacred Heart Convent
Pondy Road—Villipuram
South Arcot,
South India

Dear Madam,

We are going through a very distressing time. I fear very much for the poor and abandoned, whom we have taken and looked after for the past 25 years with the help of the grant-in-aid of our High School, which now is denied by the present government for so many months.

I beg you, dear Madam, to kindly advertise the enclosed and help me. Even old clothes and other useful articles will go a great way towards our tiding over our present difficulties.

Be sure, dear Madam, you will be ever remembered and prayed

for daily by our poor children and Community.

Very gratefully yours, in Jesus
Sr. M. Alphonsus
Superioress
St. Joseph's Convent
Trichur, India

I the undersigned Salesian Priest Rev. Father Henry Maria Weidinger, represent the Editor and Director of the Salesian Press Apostolate in China.

I take great pleasure to inform you that recently I have made a voyage to the Island of Formosa and there I have opened a Catholic reading center in the city of Kaohsiung situated in the south of the Island.

In the whole of Formosa many Chinese are able to speak the English language, and there are great demands of good literature specially that of our religion.

Good persons from time to time present to me Catholic newspaper, namely "The Catholic Worker," which have served me very well for my social and editorial propaganda.

By this opportunity, I prevail upon you to send me as much as possible some of your Catholic newspapers, for the purpose of my propaganda and if it is in your power to dispose new books or even second-hand, I would be much appreciated to have some of the volumes, in which I can assure you that a lot of good could be done out here with such reading matter.

Please direct all correspondence to Rev. Fr. Henry Maria Weidinger, P.O. Box 455, MACAO, CHINA.



Rev. Fr. S. Irudayam
Church of Our Lady of Lourdes
Rajakembram
via Manamathurai
South India

Fr. K. S. Michael
Mettupatti Vegambur
Dindigul, S. I.
India

Slostra Zygmunt-
Koltowska
Zyczyn, Pow. Garwolin
Pocz. Wola Zycka
Dom. Starcow
Poland

Adele Pokverini
Via Nomentana 225
Rome, Italy
(Widow with one little child, much in need.)

Felcini Chielli
Borgata Primavalle
Lotta 3 Scala E. int. 175
Rome, Italy
(Fourteen persons in this family and 4 of them have T. B. Care food parcels will help so much here.)

ENGLAND

Aug. 18th, 1951

5, Mansfield Road,
Ilford,
Essex. Ill. 2366.

Dear Miss Day:

I have long admired your books and work and have found inspiration in them.

Now, I write to tell you of the above group of Christians, belonging to the Catholic, Anglican and Free Churches, and comprising both the clergy and laity, who are trying to bring Christian witness to bear on the great problems of our time and especially on peace and war.

We are of many different political persuasions, but all united in our efforts to bring the answer of the Gospel to the anxious questions of the people threatened by the menace of another world conflict, and eager to obtain leadership from the Church.

We are not a membership organization, and have no funds, or official status, but we have won, in the six months of our existence, the interest and support of about 300 people, and have been able to do a good deal in the sphere of statements in the Christian Press, demonstrations and discussions, to draw Christians together and to witness to the world.

Now, we are to have a national emergency Conference on "Christians for Peace," on Saturday, September the 29th, in Caxton Hall, Westminster, when leading clergy and laity will discuss these great issues and delegates will come from all Christian churches, organizations and groups.

One of those who hopes to speak is Father Conrad Pepler, who has warmly commended the project to the attention and support of all Christians.

In conjunction with the Conference we shall have an international exhibition of Christian work for peace and reconciliation, and we would be happy if you could send us any pamphlets, books, posters, etc., for this.

We would also appreciate mention in your journal, and will send press releases for this from time to time.

Finally, a word of support and encouragement would be very

Past Saving

"I confess I am more than a little tired of all this talk of preserving what we call indifferently — as though the two words were synonymous — our Western or Christian way of life; for what it mostly amounts to, is preserving an order of things based on the materialistic principles and outlook of nineteenth century capitalism and imperialism—which may be Western but is certainly not Christian. In any case, that order is now in the process of dissolution . . . instead of trying to save what is past saving, even if it were worth saving, which it never was, let us rather set to work to build a new order on such moral and spiritual foundations as will hold firm in the present situation." Conrad Bonacina in The Wind and the Rain, English quarterly.

gratifying, both to my committee, and to me personally, as I have learned a great deal from your books and have had many of the same experience in the political and spiritual fields.

Yours sincerely,
OLGA LEVERTOFF,
Hon. Sec.

APPEAL

Sister M. Claudia Oberin
Wilhelmshurg St. Polten
Nieder Osterreich
Russian Zone, Germany

Mrs. Anna Fischer
(13 A) Gaenhein B Arnstein. Ufr.
Bavaria, U. S. zone
Germany

(A widow, nearly blind, suffers from high blood pressure. Has 3 boys.)

Famille Dugast
34 Rue Desaix
Paris 15, France

Ernesto Labonia
Via Lorenzo il Magnifico 47
Rome, Italy
(An old gentleman, all alone, and much in need.)

Hospitality House in England

London's St. Joseph's House of Hospitality puts out a monthly sheet called The Vine and the Branches which gives an account of the current work. They are down to fundamentals, in London, performing the works of mercy, living in voluntary poverty and depending on prayer for aid. Here is the August bulletin:

"For those who do not know as yet:

"The aim of the House of Hospitality is to give temporary shelter, food and clothing to the homeless poor regardless of Race, Religion, or Nationality (or even deservingness) for Christ's sake and to try to help them on to their feet again. Therefore the least brethren are the most welcome.

"We have no capital, subsidies or grants, but rely solely on God's providence and our kind friends and have never been disappointed.

"The London houses are poor, small and dingy, with many inconveniences reminding us of Nazareth which is our great inspiration. Each house has six small bedrooms. We usually have six to twelve guests for a fortnight each.

"St. Francis House we are lending to the German speaking European Voluntary Workers and their chaplain, who are in dire need.

"At Stella Maris (our country place) we welcome people in need of a rest or a holiday but who cannot afford much. It is a ten room bungalow in an acre of ground, three minutes from the sea, in easy two hours reach of London.

"All depends on God's blessing. Our one aim is to make people happy now and specially in our everlasting home. Only God can give this and promises to do so if we but ask.

"Material help is of course greatly needed and appreciated to feed the huge family and keep the houses going and pay off the large mortgages. Just now we are inundated with innumerable little ones. This week 45 slept here and eleven more came for the day. Now we have thirty-one boys for ten days and a priest, therefore Mass in the house which compensates for all the rush and anxiety. We also have just got two German social students as helps, thank God.

"We need thirty loaves of bread and twenty pounds of potatoes a day. We will have two more camps and then in September, old and invalid people."

Stella Maris, Point Road, Canvey Island 203, England.

One Man Revolution

(Continued from page 1)

rebels. The words used were: "Old Oraibi was dying because Hopi cannot live as Hopi and be like white men. Now residents of Old Oraibi believe they were wrong. They could not do business with white men and survive as Hopis. "This gave us additional encouragement to get the right words for the Hopi sign. We came forth with smart ideas but they were too long or too easily misunderstood. I have never yet gone forth picketing without being proud of my signs and my literature. Finally Rik combined both of our ideas into the following:

OUR THEFT OF HOPI LANDS IS SUBVERSIVE TO HOPI RELIGION, STANDARD OF LIVING, AND THE HOPI WAY OF LIFE. I was satisfied with my income tax sign of last year but Rik simply would not make it again and his precise mind figured out this improvement:

WHY PAY FOR WAR WHEN YOU WANT PEACE?

I OWE EIGHT YEARS BACK INCOME TAXES!

I mailed out about 800 leaflets, first class postage, to every minister, priest, rabbi, mormon or JW leader in this community, asking them to please pray for the success of my efforts if they could, in conscience, do so. I knew my CW priest friends here would do this without asking. I knew also that it might take many years for the non-Catholic clergy to get over the fact that I mentioned the CW, although a leading Baptist minister had mentioned my picketing recently in a sermon, after having been given a leaflet by me two years ago. I also mailed the leaflet over the country to many friends, and to the heads of the Internal Revenue Department in Washington, and to all officials there connected with The Hopi or Indians.

A week before I planned to picket I wrote to the chief of police asking for a permit to picket and saying if I did not get it I would picket anyway. I also suggested that what I was doing was clearly subversive, but not more so than ever, and he might check up with the FBI and revenue department and see what the three groups wanted to do about my picketing. I also wrote to the tax office and the FBI and told them the same thing. I wrote to my two tax men personally and sent them leaflets. Orthodox anarchists who like to hide in alleys, whisper in saloons about the great damage they will do to the capitalist, or get social security checks which are not due them and think they have done something, do not like my Gandhian frankness in dealing with officialdom. The idea is I am not "asking" them; I am "telling" them what I am going to do. I began the fast Sunday noon and would end it Saturday noon as there was no use picketing the post office when no one was working there. It is best not to fill up on solid foods the day before but to gradually lessen your intake until you begin to fast.

MONDAY

Rik's car was parked five short blocks from the post office, so after praying for grace and wisdom at St. Mary's, I loaded my pockets with leaflets and took extra CW's under my arm, and my waterbag with 1½ gallons of distilled water, and walked toward the post office. My old news vender friend had gone and a new unsympathetic one was on hand. I hung the water bag on the palm tree and walked down the street. My first leaflet was given to a man who stopped and read it and when I passed him again in turn he said: "I belong to a group that does things just like you do: Alcoholics Anonymous. My wife died three years ago and although I had been a church goer for twenty years it did not mean anything to me until then, when I prayed. Later I mixed drinks with my prayers, but the AA fixed me up. You are right in not wanting to

change the world by violence; the change has to come with each person first." Thus one Irishman to another.

There were not so many people on the streets in this 105 degree temperature as there were in March, but very few refused to take my leaflet. Only two people mildly asked if I was a Commie and when I told them I was a Christian Anarchist they took my leaflet. Mr. Stuart, the head of the internal revenue department and his wife were parked in a car-reserved parking for them. They greeted me kindly. He especially liked my "Mene, Mene" sign. I had spoken to them before when I picketed, and was greeted cordially even when I likened his job to that of a hangman.

In the afternoon a friend gave me a copy of a United Press release of 325 words which had just been sent over the country telling of my picketing and fasting. The account was very fair although it did not mention my reference to the Hopi. I gave out 400 leaflets and 75 CW's. I only gave the latter when people asked for them or when they appeared especially interested.

TUESDAY

Rik sat up very late sewing an apron which had pockets for my folded leaflets and into which I could put 100 CW's. However I found that it impeded my walking so I left it with my waterbag under the tree. Ten CW's and fifteen leaflets is all that I could handle easily and distribute without fumbling. First thing I met three people who knew me and who stopped and wanted to know of my experiences. One was the wife of a CO. She was visiting here and had been the first of Arizona pacifists to visit the radical Hopi. As she was reading the UP release I had given her a cop called me and asked why I was stopping people and giving them literature. I told him this was only to friends who had asked for it. He was good natured enough about it but suggested that I go to the police station with him. I told him I had been arrested five times before for the same thing and released without charge but he insisted that I accompany him. So with my water bag and apron of leaflets, and signs I got in the car.

Every time I get a new police captain whom I must educate. This time it was Captain Farley. He seemed good natured enough and wanted to know what I was trying to do. I told him that I had advised the chief of police all about it a week ago. I said that there was too much war and materialism in the world and some spirituality was needed to offset it. Finding I did not belong to any group he wondered how I thought I could do anything. He thought that anarchists were bomb throwers and killers. I told him that the biggest bomb thrower was the government; that a Democrat had killed Lincoln; a Republican had killed Garfield; and an Anarchist had killed McKinley, so the honors were even. He seemed worried how the world would get along without cops when the anarchists overthrown the world. I advised him that nothing would happen that suddenly; that today most people behaved and did not need a cop; it was only the weakminded ones they caught. He asked what I did with my money if I didn't pay taxes. I told him I gave my money to my daughters for an education rather than to Chaing and Franco. He speculated upon what my daughters would think of such an unorthodox fellow as I seemed to be. I replied that they had bought no war stamps during the war and were coming to see me in a few weeks. That when they were asked this question by War Resisters League when they were quite small they answered: "We are very proud of our Daddy because he did not go to war and kill people, but we get tired of hearing him brag about it. And besides we did not

join the Brownies, because they are for war."

The Captain asked how I got by without paying taxes and I explained the matter to him in detail. He wondered what the FBI thought about me. I told him to call up and see. He spoke to Murphy, the head. I offered to leave the room while he talked but he said to remain. He said that he could find no way of stopping this anarchist from parading around the post office and what did the FBI think about it. He then called the tax office and asked them if there wasn't some rule where they could arrest me. He got no satisfaction from them so told me to go. I told him there was no hard feeling on my part and offered to shake hands with him, but he felt insulted, or so he pretended.

I went back to my picketing. At noon I learned that the UP had interviewed the tax office as to my method of working and not paying taxes and had sent an additional release over the country. Later in the afternoon the Hearst syndicate took my picture for the LA papers, using a rewrite of the UP article. I met Mrs. Stuart and she deplored my being arrested in a free country. As had happened last year the second night of the fast is always



the worst. I took a bath and rested or slept until 6.30 a.m. and felt fine. I had my second wind. My eyes and head were clear. I gave out 300 leaflets and 70 CW's.

WEDNESDAY

My first customer this morning was the head of the Associated Press Bureau in Phoenix who had been requested by an out of town client to report on my activities. This client was told that the policy of the local papers was not to "dignify" my activities by mentioning them, although they had given me publicity in the past. Whether now this was because I was emphasizing evil which the white man was doing to the Indian; whether they did not like my poking fun at the stuffed shirt thievery of the bankers; or whether it was the mistaken idea that only wisdom could come from those who wore white collars and not from one who digs ditches, pickets, and has no desires by which he can be bribed to shut up, I do not know. At least a favorable release was sent over the state featuring my Hopi sign and telling of my non-payment of taxes.

Another cop stopped and questioned me. I told him they had all of my answers at headquarters so he left. One of my employers drove up and asked me to rest in a nearby park for a few minutes. Many of the same people came and went so I could not expect an increase in number of leaflets handed out. However dozens who had received the leaflet stopped and asked for CW's. As before Negroes and Mexicans and Indians nearly always took my leaflets. A leading post office official greeted me cordially and asked for my propaganda, but the two-penny clerks, for most part had a "loyalty oath" consciousness and were afraid to be seen casting a glance toward me, much less taking a

(Continued on page 8)

The Popes on Worker Ownership

(Continued from page 1)

economics, political science, labor relations and sociology. It is credited with raising Labor from its unorganized state of servitude to that of a major power in modern life, for bringing wages in most industries to an all time high, and for bringing about some of the outstanding social reforms of the past fifty years. So, for these and other alleged reasons, *Rerum Novarum* is regarded in Catholic circles generally as being an outstanding success.

If we go along with this line of reasoning, these results are certainly impressive, and many of them were aims of the encyclical when it was composed. Yet, none of them is the main object of the encyclical, nor do all of them combined outweigh in value that main object. For that reason, to maintain that *Rerum Novarum* has achieved its goal is a serious mistake, and one that would make Leo XIII turn over in his grave if the bodies of the dead reacted in that way.

By way of illustration let us suppose that a man has both his legs crushed in an accident and a surgeon issues instructions showing how the broken bones may be reset, and, with the aid of crutches, canes, a wheelchair, elevators and escalators, the man may be enabled to get around, and eventually regain the use of his own legs. Let us suppose further that the instructions are followed, but only partially, and the man does get around, but instead of trying to regain the use of his own limbs he becomes attached to his crutches, canes, wheelchair, elevators and escalators, and, neglecting to exercise his legs, gradually abandons all thought of ever walking on them again. The conduct of that man would be so disappointing to his surgeon that it would drive him to despair. The substitutes for the man's natural supports might be admired and praised for their efficiency in aiding an incapacitated man, but all of them combined would never outweigh in value the service and satisfaction that the man's own legs could render him.

So it is with *Rerum Novarum*. The power acquired by Labor, the high wage scales, unemployment insurance, old age pensions, compensation and other forms of security are the crutches and canes of modern economic life. These things are all good, in their place, and are proposed, in principle, by Leo XIII in his famous encyclical. But they are not proposed as the main goal of the encyclical, nor can all of them combined serve as satisfactory substitutes for that goal. The main goal sought by *Rerum Novarum* is the ownership by workingmen of the means of production. That alone would enable workingmen to become economically independent, to a large degree, of the aids and securities of our mild form of socialism.

Rerum Novarum has been grossly misconstrued and is almost universally misunderstood today. The common impression is that it is an encyclical whose main subject is labor and wages. Most people think that Leo XIII planned to alleviate the misery of the working class mainly by shortening their hours of toil, increasing their wages and by obtaining other benefits for them. The truth, however, is that while these remedies were recommended by the encyclical for correcting the evil conditions, they were placed third in the order of importance and were to be used largely as a means to reaching something better, namely, ownership of productive property.

Such ownership is the main subject of the encyclical which was directed against Socialism and economic liberalism, principally against Marxist Socialism, which has developed into modern atheistic communism. *Rerum Novarum* sought to remove the main evil

of greedy capitalism and at the same time thwart the growth of Socialism by bringing about a wider distribution of the ownership of productive wealth. It relied first of all on supernatural means for its success, urging as the first steps to be taken the return of society to Jesus Christ and His holy religion. It depended in the second place on the cooperation of all elements of society, relying particularly on governments to help as many of their citizens as possible to become owners. And, while it regarded both wages and working conditions as very important, it nevertheless placed them third in its program of rebuilding society, although in the order of execution they would naturally come second.

It is not difficult to learn what *Rerum Novarum* is mainly about, all one has to do is to read the encyclical attentively. Not a difficult thing to do because its thought is clear and its language simple. Briefly, what it amounts to is this: Leo XIII lists the elements of an approaching social conflict and says that "as on former occasions, when it seemed opportune to refute false teachings," so now he addresses the Catholic hierarchy "on the condition of Labor . . . Some remedy must be found, and quickly found for the misery and wretchedness which press so heavily on the large majority of the very poor . . . To remedy these evils the Socialists . . . endeavor to destroy private property . . . But their efforts are . . . futile . . . and are, moreover, emphatically unjust . . . It is surely undeniable, that when a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his own private possession."

The Pope then elaborates on ownership by the workingman. Next he proves man's right to own property, shows that a man is older than the State, and has rights that antedate the State's rights. He demonstrates that private ownership is according to the natural law, that the same principles are confirmed by civil laws, and that the authority of the Divine Law adds its sanction. "The rights spoken of must also belong to a man in his capacity as head of a family. A man must provide for his family, and in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance . . . The family has equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty."

"The idea, then, that the civil government should, at its own discretion, penetrate and pervade the family is a great and pernicious mistake. True, if a family finds itself in great difficulty it is right that extreme necessity be met by public aid. The Socialists act against natural justice and threaten the very existence of family life. Thus it is clear that the main tenet of Socialism, the community of goods, must be utterly rejected . . . Our first and fundamental principle, therefore, must be the inviolability of private property."

Having rejected Socialism's chief doctrine, the abolition of private property, on the ground of the natural law, Leo XIII now argues against it on behalf of religion, and speaks at length on Christianity. He states, "Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary." He goes on to speak about the use made of property, of almsgiving, and says that poverty is no disgrace. He explains the Christian relations that ought to prevail amongst the various classes of society. By the time the good Pope had finished with these various concepts he is

(Continued on page 7)

The Popes on Worker Ownership

(Continued from page 6)

half way through his encyclical, yet has not even introduced the question of wages and labor.

At this point he says: "Let us now inquire what part the State should play in the work of remedy and relief." And with that he takes up distributive justice, a subject to which he gives plenty of space. But no matter from what aspect he considers this problem he keeps the main idea out in front. "It must be borne in mind," he says, "that the chief thing to be secured is the safeguarding, by legal enactment and policy, of private property." It is in this section that he recommends better working conditions.

Three-fifths of the encyclical are consumed, yet the living wage, which most people think is its chief subject, has not been mentioned. The Pope now writes: "We now approach a subject of very great importance . . . wages." He gives the subject of wages four paragraphs, and then what? He arrives at the key paragraph of the encyclical and it is not on labor or wages but on the ownership of property! It is worth while quoting that paragraph entirely:

"If a workingman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property; nature and reason would urge him to do this. We have seen that this great labor question cannot be solved except by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore should favor ownership, and its policy should be to induce as many of the people as possible to become owners."

Nor does he stop there; he goes on talking up his point. "Many excellent results will follow from this; and first of all property will certainly become more equitably divided . . . If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought together." He warns that "a man's means be not drained and exhausted by excessive taxation."

Next he discourses on workingmen's associations and the helpful part they can play in remedying the situation. He closes by saying that the primary thing needful is a return to Christianity. And that, in brief is the encyclical.

Rerum Novarum has had an impact on society and has been partially responsible for the innumerable beneficial changes that have taken place during the past half century. It would take volumes to describe those changes, but with most of them we are not concerned here. The purpose of this article is twofold, namely, to show why the encyclical was written and that its main goal has not been reached. We believe the first part has been accomplished and that it must be clear to every reader now why Leo XIII wrote *Rerum Novarum*.

The following questions and answers should establish just as clearly the fact that the main goal is not yet in sight.

1. Has the right to own private property been defended and promulgated?

Yes, it has. Apart from the Communists there is a general acceptance of the teaching by peoples everywhere. But the fatal mistake has been made of not encouraging the people to exercise that right. Through failure to exercise the right of ownership it has become in the majority of cases as useless as the unexercised legs of the man who hobbles about on crutches.

2. Has the idea of ownership been taught to the people?

No. Very few appreciate the value of ownership. Most working people are more interested in their jobs and have a job mentality.

3. Is the idea of thrift spoken of in the encyclical encouraged?

Not very much; spending, to make business good, is a far more popular idea. The consumer goods industries are among the largest—tobacco, liquor, movies, radio and television.

4. Is ownership of property a goal of members of labor unions? Do labor leaders encourage their members to strive for it?

No to both questions. It is the remotest thing from the minds of union personnel generally. Both leaders and members are chiefly concerned with keeping abreast of, or ahead of, living costs, and of acquiring social security and a participation in the profits of industry without the responsibility of ownership.

5. Have governments helped their citizens to become owners?

With the exception of a few small nations, no. Where they have done so, as with the home loans in the United States, they have not helped them to retain their ownership over a long period of time against the obstacles inherent in our present system. The big corporations and cartels, circling the globe, are gobbling up everything worth while. Every year in the United States, the most prosperous of nations, hundreds of thousands of homes, farms and small businesses are lost to their owners and nothing is done to stop the tragedy. Now the small farms are rapidly and finally disappearing into big business farming, and the hope of Leo XIII for a return to the land is a dream of bygone days.

6. Has a distribution of productive wealth been brought about?

No. On the contrary we are steadily moving towards collectivism. Giant corporations have multiplied and have also increased in size and power. The United States Government itself is in business to the tune of billions of dollars, while government ownership of certain industries is a fact in England. From this mild form of socialism it is an easy step to Communism.

7. Has Marxist Socialism been stopped?

Just the opposite. It has grown to be a terrible Frankenstein, fomenting wars and unrest everywhere, turning the world into a huge armed camp, and threatening our civilization with destruction.

8. Has there been the return to Christianity hoped for in the encyclical?

No. The great cry of the Church today is for penance and reparation for sin and godlessness. "Pope Pius XII, not given, you may rest assured, to merely melodramatic statement, describes our times as the darkest days since the deluge and speaks of punishment such as human kind has never known before."

These questions and answers clearly show what the social trend throughout the world is. Our present plight is in large part due to our failure to follow the recommendations of *Rerum Novarum* and to heed its warnings. Pope Leo XIII was a great man and his encyclical on the condition of labor is a great document. It is fitting that both should be held in the highest esteem at anniversaries and at other times. It is one thing, however, to praise a man and his work, but quite another to claim credit for supporting a man and his work. In view of the fact that we are not even close to the main goal of *Rerum Novarum* can it be said that we have been loyal to Leo XIII, that we have adopted his ideas as our own, and that we have labored zealously to make his economic program accepted everywhere? (Reprinted from *The Lamp*, September, 1951) *Fatima or World Suicide, Rt. Rev. Wm. C. McGrath, p. 14.

Maryfarm

(Continued from page 1)

dents are coming over Sept. 7th and a closed retreat for married couples and their children will be held on Sept. 15th. Any groups wishing to pray, study, work and grow in a deeper unity will be welcomed at any time.

For our many readers who would like to picture Maryfarm in their imaginations—you first see the high old farmhouse of three stories built in the 18th century, badly in need of another coat of paint, the long line of reconverted chicken coops where many of the men live, the sloping eaves of the sturdy carriage house, and the barn filled with goats, the rabbit warren, the chicken house, the canning kitchen, the root cellar and the path of natural arching trees that form our Via Crucis, the meadows of clover, the long vegetable garden; all this stretches before the eye. Maryfarm sometimes seems to embody too the old Christian concept of the Inn as portrayed in the novels of Dickens; with the excitement and hustle of comings and goings, of people all stopping off for awhile in their pilgrimages thru life; St. Teresa, as Dorothy often quotes, says our life is a night spent in an uncomfortable Inn. We try to make our Inn more like the medieval inns where the pilgrims were not only fed materially but

OUR
LADY
OF
CHICKENS



given spiritual food and joy to strengthen them for their journey. Or like the hospices in the bright early days of the Faith in Ireland where people gathered to study and pray and talk together; and troubadours came in to sing and all gave of their services as freely as love gives. But we are not yearning back for the times of the past; rather we live for the new society. A society of communes of free people; guided by directive rather than coercive action, and we try to live by free cooperation here, with suggestions coming from the group, not only from the leaders.

"The less government the better" brings out the true qualities in people. Nancy, one of the girls here to help us this summer showed me how fully we develop if given freedom to perform our function in the commune. She had never baked bread before; yet her initiative and sense of responsibility grew daily in serving us delicious bread, cakes, pies and helping to sell the bread to the neighbors. And yet while this is tremendously important to develop the person it must again be lifted up to God if we are to grow in grace and union with Him.

BOOKS

On Pilgrimage
by
DOROTHY DAY
\$1

Order from

CATHOLIC WORKER
223 Chrystie Street
New York 2, N. Y.

Understanding the Orient

(Continued from page 1)

a land where there are still few man-made obstacles for that meeting.

The birth control controversy has been popping sporadically like a string of fire-crackers in the Letters to the Editors column of the Nippon Times, the English-language newspaper in Tokyo.

Since the problem is a central one throughout Asia, I would like to add here some notes on it, in the hope that my humble pen will do something toward bringing this to the attention of my friends:

The birth control issue in Asia is in a sense a mirror of the failure of our Western "Christian" nations. It must be understood that it does not represent in any sense of the word a failure of the Church in Asia, which indeed shows indications of building a new era in the history of Christianity here that may be its most glorious one. One may catch a glimpse of it from "Through Eastern Eyes" recently published by the Grailville Press, and from Dr. John C. H. Wu's "Beyond East and West." But one actually has to be here, to see the Roman Catholic missionaries themselves and their work to appreciate this.

There is a real awareness that Christianity is of the Spirit and that it does not mean a transplantation of Western culture and customs nor the elimination of all that is fine in Asia's heritage. The Church deems its role to fulfill.

The "population problem" represents a failure of the Christian nations to act in a Christian fashion. One could argue that it is not fair to judge the West on such a short-term basis. After all, Japan for instance was isolated from the West until Commodore Perry's "Black Ships" opened it in 1853, and Europe and America have had scarcely 100 years to face the myriad problems that are Asia's. One can not break down selfishness and stupidity overnight, it could be argued, particularly when, in the case of Asia, a long process of education for Western people is involved.

This line of thought puts it on the wrong level to begin with. Is it too much to ask that we live what we profess to believe?

Accepting this argument might be well enough, however, except for the further fact that in this age of speed, of Henry Adams' dynamo and what someone called "a hundred horsepower civilization," history—the actual flow of events on earth—also seems to have correspondingly accelerated. In short, the disequilibrium between population and land and our reaction to this is at the root of war today.

The "long view" is a comfortable one of course if one is comfortable. If one happens to be a baby sitting in a road blinded by a bomb-burst, or a young man in the bloom of youth lying face down in a rice paddy, or a man fried alive by liquid jelly dropped from a plane—one's perspective might be slightly different. It might be just as well to remember that wars are affairs where human beings get hurt.

The population problem is at least simple to state. There are some 80,000,000 people in Japan. They are crowded into an area about the size of our state of Montana. Besides the congestion, the steadily decreasing "living space" for each family, there is the problem of food. Only one-sixth of Japan is arable. Of this every square inch has been cultivated by careful farming. But this alone does not support the population.

Immigration barriers are still up in the West. And if you want a kettle to boil the best way is to put a lid on it.

These basic facts of life were at the root of Japan's imperialism and aggression which led to World War II. Though war proved a bad solution, one can at least understand the temptation towards war as an

answer for more living space and more open markets.

The answer to the population problem could be fairly simple. It couldn't be done overnight, but at least it could be worked on steadily through the years. The answer is:

(1) For countries that have land—living space—to lower their immigration barriers.

(2) For science, including atomic science, and engineering to be used to transform desert into habitable land. This has been done in recent years in America, where we have changed the Imperial Valley in California from wasteland into one of the richest farming areas in the world. With atomic energy, according to Mr. David Lillienthal who should know, one could divert rivers to irrigate vast hitherto uninhabitable areas.

Time magazine, July 30, has a three-page article entitled, "The Endless Frontier," describing the transformation now of the Western desert land into productive farm land. The article says in part:

"Encouraged by recent successes, irrigation experts are now convinced that the rapidly growing U. S. can expand almost indefinitely within its present boundaries. West of the Rockies alone, they believe, 50,000,000 acres can be watered into life. This would be like adding to the U. S. a new country comparable in agricultural productivity to France or pre-war Germany."

" . . . Bureaucracy (the Bureau of Reclamation) believe that eventually 50 million more acres can be irrigated west of the Rockies and that this would feed an additional 75 million people . . ."

These are two things that would help immeasurably. It would take peace and a change in attitude in all lands before one could do this. But when one considers the cost of war and imagines what that money could accomplish toward fulfilling some of the above, the present arrangement certainly seems idiotic.

If America had kept steadily in the main stream of what was finest in her own heritage, much more of this would have been accomplished than actually has been. Benjamin Franklin in July, 1783, wrote to Sir Joseph Banks as follows:

"I join with you most cordially in rejoicing at the return of Peace. I hope it will be lasting, and that Mankind at length, as they call themselves reasonable Creatures, have Reason and Sense enough to settle their differences without cutting Throats; for in my opinion, there never was a good War, or a bad Peace. (The italics are Franklin's). What vast additions to the Conveniences and Comforts of Living might Mankind have acquired, if the Money spent in Wars had been employed in Works of public utility. What an extension of agriculture, even to the tops of our Mountains; what Rivers rendered navigable, or joined by Canals; what Bridges, Aqueducts, new Roads and other public works, Edifices and Improvements, rendering England a complete Paradise, might have been obtained by spending those Millions in doing good, which in the last war have been spent in doing mischief; in bringing misery into Thousands of Families, and destroying the Lives of so many thousands of working people, who might have performed useful labor?"

As a cease-fire approaches in Korea, is it possible that we may again have a period of "peace?" During this time it seems to me we could at least lower somewhat our immigration barriers.

In Asia, however, the sands of time on the government level are running out. The Westernized liberals of Asia—those educated in the West—are making their decision. A bill for national birth control "guidance" will pass the Japanese Diet.

(Continued on page 8)

One Man Revolution

(Continued from page 6)

leaflet. Service Club members marched down four abreast from luncheon in the nearby Westward Ho and glared at me. Invariably the youngest of them would furtively ask for a leaflet. Only the Cadillac-mind seemed impervious to unorthodox ideas. Numerous mechanics in nearby garages with the name "Cadillac" sewed on their coveralls passed by sneeringly. Both of the tax men who had tried to get taxes from me during these years greeted me cordially, not deeming it a disgrace to do so midst their fellow workers. Several people reported that my activities had been broadcast by the local radio at different times and without any bias against me. They quoted my reply to a reporter to the effect that while I might not change the world I was sure it wouldn't change me. I gave out 235 leaflets and 100 CW's.

That evening Rik and Ginny had invited a Hopi silversmith and family over for supper. (I rode back and forth with Rik and stayed at his house during the week, for the 24 miles a day picketing was enough for me without walking 4 miles to my place at the Old Pioneer's.) This Hopi had a relative who belonged to the Spirit Clan and who fasted 16 days every year at a certain celebration. About an ounce of soup was all that was allowed each day—no water. On the fifteenth day this man went to the home of his mother and asked for a drink of water. They refused and scolded him for being a weakling. All this time those who fasted ran over the reservation in their search for spirits or in making prayers at certain places. In fatigue and despair this man entered the hollow where babies had been buried. The spirits of these babies would not let him go. There was a hole which opened out upon a steep cliff. He determined to jump out and commit suicide. Just before he came to the ground invisible arms seemed to hold him up so that he landed without a scratch. This taught him a lesson and made him ashamed of himself, so that for the succeeding three years he went through his sixteen day fast with honor and without any pipsqueaking. I was not sleepy so I rested on a couch. No matter how the conversation began it ended about something to eat. I had to shout and tell the others to talk about something else. I received an air mail from Dorothy telling of the picketing of the Atomic Energy Commission in N. Y. by the CW and others on Monday. My wob friend in Seattle, Askew, had heard a report of my picketing on the radio there.

THURSDAY

A man stopped and read my signs and good naturedly wanted to know what it was all about. I gave him a leaflet and CW's. He asked if I had to pay too much income tax. I told him that I did not pay any tax at all. He asked me to repeat this assertion and said: "Why you pay no tax at all and I have to pay my tax. That isn't fair." I told him he did not have to pay his tax unless he wanted to. Then he became angry and went away muttering. Several men in uniform took my leaflets. It worried some people to learn that I belonged to no church, was not a JW, had nothing for them to join that would save them, but advocated that they change themselves. Several fundamentalists exchanged their tracts for my literature, saying that there would be no peace until Christ came and that I was wasting my time. Rik came to see me at noon as usual and kidded me about my "Indian dinner." The reference being to Indians who when in the desert without food simply drew up their belt a notch and did without, calling this operation an "In-

dian dinner." Two friendly priests stopped and talked to me. Countless persons in cars stopped and told me to keep up my good spirit. Outside of the first day no one had called me Commie. I gave out 235 leaflets and 159 CW's.

FRIDAY

Around noon a friend from Tucson who had visited me four years ago when I picketed the Freedom Train came in a car with a lawyer. He had read in the Tucson paper that I had been arrested so drove up to see if there was anything to be done. I needed a little rest so we took half an hour off and drove to the ranch where George Yamada was working and told him of the events of the week. One woman shouted from a car, "Did you just get nuts or have you always been that way?" I answered with a smile, "Lady, we all live in a crazy world." I handed a man in a parked car a leaflet. When I passed by again he asked for the CW's, saying that he was a veteran and an Indian and sure was glad to see my Hopi sign. He was a Cherokee. Driving homeward I was very thirsty. As we were near the town of Tempe, Rik suggested that we stop in a drug-store there and get some ice water. If you drink it slowly it will not hurt you. As we parked the car we saw the car of the Governor, so I left a leaflet and marked copies of the CW in it. Inside the drug-store I introduced myself to Governor Pyle and told him of my activities and of the literature I had left for him to read. He said that he felt he would gain some information from what I had left, and although he has the reputation of being all things to all men it could be that some knowledge of the Hopi might counteract his advisers who want the Indians to own land privately and not communally and to be taxed by the state. I gave out 210 leaflets and 100 CW's.

SATURDAY

A woman asked me for extra leaflets and CW's, saying she would give them out to the women in her church club. I asked her what parish she attended. She said she was not a Catholic, but a Presbyterian and was going to subscribe to the CW. This morning I felt fine and thought if it was necessary I could fast another week. Working for farmers I seldom take time to look in the mirror but this morning while shaving I noticed how bright my eyes were. Two young men who had parked their car came running and asked for literature, saying that they had seen my picture in the LA paper a few days before. I told them, as I had told others, that my message might seem strange to them but they should take as much of it as they could understand. Noon came and as I prepared to cease my picketing and was on the last round of my course I gave my last leaflet and CW's to an Apache Indian and his wife who just came out of the post office.

Weighing myself on the same scales that I had used when I began the fast I found I had lost 17 pounds. This was much more than last year when I had lost 11. I did not feel weak. I called up the UP bureau and told them I had finished my fast. They said that the N. Y. office had requested a feature story about my activity and it would be broadcast on a Sunday soon. I gave out 86 leaflets and 59 CW's. A total of 1,320 leaflets and 563 CW's during the week. When you fast your stomach shrinks and you cannot eat as much as you think you can. I drank some orange juice, tomato juice, and ate some grapes and peaches, and by 8 p.m. had mashed potatoes, soup, coffee, and a small piece of pie. About 300 people had stopped and greeted me kindly during the week; only three had spoken harsh words. I am writing this account on Tuesday, Aug. 14th. I worked ten hours yesterday and all day today. I have gained back all but two pounds of the pounds I lost and feel fine.

We Have the Kind Of World We Deserve! What Are We Doing To Deserve a Better One?

We have tried for centuries to make people good by law, by punishment, by war, and by exchanging politicians. We have failed.

We really can't change the world. We really can't change other people! The best we can do is to start a few thinking here and there. The way to do this, if we are sincere, is to change ourselves! This is why I am picketing and fasting!

I have been trying to change myself since I studied the Sermon on the Mount while in solitary confinement as a Conscientious Objector in Atlanta prison in 1918.

This is why I quit a civil service job nine years ago and live a life of voluntary poverty.

I work by the day for farmers, because no withholding tax is taken from my pay.

This is why I owe \$129 income tax this past year alone, and have openly refused to pay taxes which go for war and the bomb for these past eight years.

I am fasting these six days as a penance for being a part of the civilization that threw the Atom Bomb at Hiroshima just six years ago, and continues to make bombs... and wars.

Our neighbors, the traditional Hopi Indians of Arizona, have not had to change their way of life, for they have had the true way all along!

The white man has stolen their lands, "plowed under" their sheep and cattle, and now this conqueror has told them that the 13th day of August is the deadline when their time will be up to claim their rights to their tribal lands! The Hopi do not recognize the right of the white man to be both judge and jury, for they are a self-supporting, sovereign people who have lived in Arizona for a thousand years without laws, courts, jails or murders. They have never made a treaty with the United States.

The Indian Bureau has bribed some Hopi and has made Tribal Council stooges of them.

Missionaries who have upheld this wicked government have taught them the white man's watered-down religion.

The government has drafted Hopi to fight and die in far-away lands.

All this is wrong and shameful, and we should have no part of it—not even by paying our income taxes to support such fraud.

What can we do?

We can rely upon ourselves rather than upon the government... We can rely upon God rather than upon the dizzy plans of dizzy politicians... We can work for a living instead of being parasites... We can refuse to make munitions, to buy war bonds, to register for the draft, or to pay income taxes... Government bribes, medals, and subsidies are trash compared to the peace of mind, love of neighbor, and "Thy Kingdom Come" for which we pray... We sense the illusion of violence, but still cling to the illusion of wealth... We need not sow the wind and reap the whirlwind... We can begin to be men instead of pipsqueaks... The spirit of True Pioneers shall yet defeat the bureaucrats!

AMMON A. HENNACY

Route 3, Box 227

Phoenix, Arizona

August 6 to 11 1951

Understanding the Orient

(Continued from page 7)

nese Diet in September without opposition, for example.

Jawaharal Nehru in India has announced a "five year economic plan" for India which includes not only birth control but that the "State provide facilities for sterilization."

"The report recommended, as a means of curbing the population growth—the increase is estimated at 5,000,000 a year—that the State provide facilities for sterilization or the giving of contraceptive advice on medical grounds. It asked that such help not be withheld from those who seek it on economic grounds, and it urged that information centers be built throughout the country to aid India's families to plan their size.

"India's 'food problem,' said the report, 'is not a temporary disequilibrium between supply and demand—it is a manifestation of the continually growing pressure of the population on the food supply. It has to be resolved, not through careful and sustained application of relatively long-term measures.'"

Thus does Asia embark governmentally on the course that, in large measure (see Dr. Karl Stern's "Pillar of Fire" for example) brought once-Christian Germany to ruin.

It is well enough to call birth control Murder when one is comfortable and well-fed. That alone, however, does not change the reality of the situation—tens of thousands of people starving to death. It seems to me up to American Catholics to take the lead in emphasizing that the advanced countries not postpone the food problem—as they plan to do—but face it now.

There will be no peace for the West until there is peace in Asia.

In conclusion I would like to add two quotes. The first is a part of a letter to me from a young Japanese economics student at Tokyo University named Kinya Kawamura:

"...Isn't it just nightmarish to think that if the play of events had been otherwise, you and I might have been trying to kill each other in a war—which was hardly inevitable, in the real sense of the word—instead of learning to understand each other as brothers. For after all, I am your yellow brother (forgive me if I hurt your feelings in any way; I don't mean to) born on this earth with the same love in our hearts, living and striving, crying and laughing at our common sorrows and joys..."

And the second is from "Seeds of Contemplation" written by the Cistercian monk Fr. Louis:

"If men really wanted peace they would ask God and He would give it to them. But why should He give the world a peace which it does not really desire? For the peace the world seems to desire is really no peace at all.

"To some men peace merely means the liberty to exploit other people without fear of retaliation or interference. To others, peace means the freedom to rob one another without interruption. To still others it means the leisure to devour the goods of the earth without being compelled to interrupt their pleasures to feed those whom their greed is starving. And to practically everyone peace means simply the absence of any physical violence that might cast a shadow over lives devoted to the satisfaction of their animal appetites for comfort and pleasure.

"Many men have asked God for what they thought was 'peace' and wondered why their prayers were not answered. They could not understand that they actually were answered. God left them with what they desired, for their idea of peace was only another form of war."

He concludes with what is at the heart of the matter:

"So instead of loving what you

think is peace, love other men and love God above all. And instead of hating the people you think are warmakers, hate the appetites and disorder in your own soul which are the causes of war."

Book Review

(Continued from page 4)

work of the Holy Spirit by means of the Ascension and His transformation of the prophetic ministry that those within it may act as His instruments.

There is so much of importance in this book that it is difficult to bring it all out in a short review. Father Danielou not only interprets the relationship of Christianity to other religions with great clarity, but he has, in the course of his explanation brought a certain emphasis to bear on the evils which afflict the world today, and which the world refuses to face in the light of Christianity. He sees very clearly that it is pride and self-love which stand in the way of unity; pride not only of the individual but the cancerous pride of nations who, he insists, must learn to give up their own arrogance, to stop seeing themselves as the center of things, and learn to abnegate their lust for domination. "We must love other nations without wanting to remake them in our own image... we must get outside ourselves enough to give full acceptance to a different mentality from our own... to give full acceptance to (another) which would have a completely different physiognomy from ours in the unity of the one faith, never to try and impose our way of thinking on them."

There is much inspiration to be drawn from Father Danielou's book; much further study to be prompted by it. He has in the course of his discussions provided a wonderful insight into the mysteries of the Redemption, and fashioned a spur for those whose hope in the salvation of the nations may flag. "Advent" cannot be too highly recommended.

Registration of Catholics As Conscientious Objectors

After deep consideration and prayer, I hereby register as a conscientious objector. I do so because as a Catholic, I believe that in a restoration of all things to Christ, moral principles must permeate the whole of society, even in its international relations.

Date

Name

Address

Return to

The Catholic Worker

223 Chrystie Street, New York 2, N. Y.

(use extra sheets of paper to make complete answers)

In filling this out it would be good to answer the questions:

What is the religious basis of your objection to war?

When did you become a conscientious objector?

What are you doing, now, for peace?

We advise any of our readers who are conscientious objectors to fill out this form and send it to the Worker. Selective Service often asks us for information on Catholic C.O.'s, and we would like to have a file so that we can honestly support their claim. In stating the reasons for objection, it is advised to use the official phrases "by reason of religious training and belief" and "belief in a Supreme Being" if they apply.