

it was that he said the box had a very sentimental value—but he needn't have broken Charlie's clavicle; no girl is worth that much misery.

But where is the cause of the evil? Without doubt it was the fault of the apple-stealer, and if I were him, I would repent of my sin and terminate such an evil practice, in view of all the harm which such a practice incurs.

The above accounts, my dear readers, are but two of the many incidents with which I could entertain you without the least taxation upon my memory. Accounts such as the case of the paper shortage in Art's room and the horrible calamity which followed this incident and which entailed the janitor working overtime! And the time someone stole Willie's shoes (size 12) with the result that he had to borrow Joe's (size 6) and accidentally started the fad of "toeless shoes" on the campus, which today is strongly upheld by the co-eds much to the disgust of some of the male students! And many more!

But Pete isn't to blame; Art isn't to blame; Willie isn't to blame; the blame is due to the cause of the effect—the larcenist!

I would, in conclusion, like to beseech larcenists the world over to quit their illegitimate ways and ponder on the evil that results from such instances as those mentioned above. Much as I would like to see the capture of as many of these crooks as possible, I still have that virtue of charity within me which urges me to warn those of our own little College that special members of the corridor have been issued with Sherlock Holmes Junior Spy Kits, and, in future, always to wear gloves when delving into the chasms of wickedness. I say this, because——they caught me yesterday!

Thanking you, Mr. Warden for the use of pen and paper, and you, Mr. Editor, for your valuable space,

I remain yours,

—ALEX MacINNIS '50.

BUT THE GREATEST OF THESE AND THE CATHOLIC WORKER MOVEMENT

A man died in New York on May the 15th, 1949. There is nothing strange in this, but his name was Peter Maurin. I write about him because he started the Catholic Worker Movement, and

an examination of the ideas behind this movement and those exemplified in his life and in that of Dorothy Day, his co-worker, will reveal to us charity practiced to its fullest extent and in its noblest meaning for they place a much needed emphasis on the performance of the spiritual and corporal works of mercy. Of course we may disagree with some opinions presently being expressed in "The Catholic Worker," but we should not dismiss too lightly nor discount too readily what they are doing to "make all men like unto Christ." The necessity of dealing with this topic and of re-charging our hearts and minds with ideals of charity worthy of Christians can be more easily seen if we but remember that had charity and social justice prevailed, then we should not today be faced with the greatest and most diabolical threat Christianity has ever known.

"Thou shalt love the Lord, thy God with thy whole heart, and with all thy mind and all thy strength, and thy neighbor as thyself."—"If Thou wilt be saved go sell what thou hast, and give to the poor, and come follow Me." Saint Theresa says that the only way we can show our love for God is by love of our fellow men; and that great apostle of charity, St. Vincent de Paul, says, "The poor are our masters."

The truth of these quotations should impress upon us the necessity of practicing charity and love of the poor. This has been the Church's official teaching and practice all through the ages; it is especially evident in the lives of the Saints. The tragedy is that real charity is practised by the few, while the great mass of Christians do not participate sufficiently in the works of mercy so necessary for salvation.

First of all we must remember that charity is something that affects every part of our lives; it is the bond of unity, the thread that knits together mankind under the fatherhood of God. It must make itself felt in acts which overflow from a good interior life. It is not complete if we act out of purely natural motives or if we stress the "Service" aspect as do too many Christians. Charity must permeate our entire life—we do not fulfill our obligations by the cold detached performance of some work of relief or by contributions to agencies. Included is the obligation and the necessity of working for the amelioration or elimination of the conditions that cause poverty and human misery. We must work especially for the practical extension of our much-vaunted concept of private property, so that justice and love be applied to all men irrespective of race, color or creed; in short, for the bringing of Christian principles into every human activity.

The Catholic Worker Movement believes that our very salvation depends upon the poor. I wish to discuss some of the principles upon which Peter's movement is based, as well as some aspects of the program which he has devised.

Pope Pius XI has pointed out the great tragedy of the century—the workers are lost to the Church. This underlies the importance of a specific characteristic of the movement, namely, a philosophy of labor. Surely the duty to work for the return of the laboring classes to the bosom of the Church need not be stressed. Peter Maurin believes that this is Catholic Action at its best. Many people, blinded by the individualistic greed and selfishness engendered by the spirit of capitalism have forgotten that there is a Christian philosophy of labor. Maurin rebels against a system that treats a man as a chattel, and labor as a commodity that can be bargained for according to the laws of supply and demand. Has not our system all too often looked upon man as so much muscle or physical power? What about the other part of man, his spiritual part? Are we justified in letting the capitalist forget about that, or do we uphold the status quo? Peter Maurin teaches that labor is an honorable employment, that every individual has a dignity as a man and as a brother of Christ. Labor, he said, is a vocation, a discipline, that has been imposed upon us because of the Fall. Man's right to work is not dependent on whether or not an industrialist wants to hire him. Man needs work, a living wage, and a sufficiency of goods, so that he can live as God intended that he should live here—in preparation for eternal beatitude. Is it any wonder people have been lost to the Church when so often those who profess to be Christians are the oppressors, the very ones responsible for the conditions which lost the masses to the Church? Perhaps the Church did not make herself felt as forcibly as she might have, but if there is a valid criticism here, we should turn it to our better advantage, for we are part of the Church ourselves. We cannot, justifiably stand aside and criticize unless we are doing our utmost to improve the conditions about which we lament.

Another tenet of Maurin's life was his Personalism,—that is, as opposed to Socialism—his insistence on personal responsibility rather than state responsibility. He wonders if we are not falling prey to the too prevalent idea that we can legislate our way into peace and security and happiness, irrespective of the kind of lives we lead. He used to say that Socialism was "The state doing things for the people instead of the people doing them for each other." But neither let us place all the blame on the state, for are we not

part of it too? We must reform ourselves and put religious and moral values back into human activity. The state is compelled to act only to the extent that consuming greed and unhindered selfishness took religious and moral restrictions out of economic and political life, substituting for the one, non-moral standards of profit and loss, and for the other, Macchiavelianism and an unquenchable appetite for power. He stressed personalism because he detested the growing tyranny of the state and because men are becoming more and more obsessed with the craze for security. This is not to say that he opposed organization, or concerted action—he has been criticized on this score. For proof of this we need only to look to the formation of labor schools, to the association of Catholic Trade Unionists, related developments to which his movement led directly.

Perhaps with him we should attach more importance to the only security—that in Christ. What did He tell the rich young man? Or have we forgotten that we are here to be saved? Did our Lord indicate that this man's wealth was any security? Or do we think that He spoke only to this young man and did not mean His words to apply to us at all?

We could not complete a discussion of Peter Maurin unless we considered his poverty. Few of us could get along with as little of this world's goods as he did, but we would be more Christian than we are now if we tried to follow his example. He embraced voluntary poverty; he was humble out of love for God, the only true basis for humility. The saintly Leo XIII taught voluntary poverty as a means of combating the materialistic influences of the age. Here, again, we ignore the counsels of the Gospels, or dismiss them as being impractical, or act as if we never heard of them. Peter believed that in order to help the poor and get his message across, it was necessary to become poor, for he said it is only by leading the same type of life as those whom we wish to help that we can gain their confidence. We are heirs to a tradition that has stressed the immense value of giving up one's goods and becoming poor. Peter lived up to this, and believed with his whole being that what we have over and above the essentials of life belong to others less fortunate.

Peter's Four Point Program was: Houses of Hospitality, a Labor Paper, Round Table Discussions, and Farm Communes.

He believed that in each parish there should be a house of hospitality for the poor and unfortunate. Here again he is emphasizing personal responsibility. It is not primarily the state's duty to do this; it falls on ourselves, first of all. He would have none of the so-called efficiency that calls for centralized agencies, interminable investigations, or queues before municipal officials. Since 1933 the Catholic Worker Movement has founded thirty Houses of Hospitality—all inspired by voluntary poverty and the works of mercy.

The Labor paper represents one means of getting to the masses, for Peter firmly believed that indoctrination must go hand in hand with good works. The "Catholic Worker," which he founded with Dorothy Day in 1933, deals largely with issues which affect the workers. They never let us forget that the Communists are being heard among the workers, and that it is necessary for us to enter the field with our true principles. The workers are following weak and misguided leaders in many cases because they have no good ones to follow. So Peter Maurin went on instilling his doctrines, working, studying, picketing, teaching, and loving—work which the paper he founded continues to do. It is today a fearless and highly original monthly with a circulation of 60,000; it stands as a challenge to the complacent.

The third point in his program, that of round-table discussions, practically never ceases, for Peter was the "agitator" and teacher at all times. "It helps to clarify the mind," he would say. He was persistent, witty, and patient, and throughout he had a humble, disarming conception of his own role. On the street, in buses and street cars, in all the places in which he knocked about on this whole continent, he inculcated his doctrines and drove home his points. He trained men purposely to argue with him at rallies and meetings. Indeed, in his later years he became a colourful figure in the Church, especially because he brought so many Catholics out of the indifference and hypocrisy that has done so much harm to our cause. We can wonder with him that the Church survived at all amidst the enmity of so many outside the fold, and the complacency of so many within the fold.

The farm communes represent part of the decentralist movement, and they are an experiment in mutual aid as well. They believe that our industrialization must come to a halt, and that man must get back to the land. They believe, also, that our modern highly-specialized, industrialized system prevents the proper growth and full development of man's personality. On the land

man can better control nature according to his physical and moral needs. He is not subject to the forces of mechanization and regimentation which are pressing the humanity out of him and causing him to lose his dearly bought liberty.

I believe that in the life of Peter Maurin, and in the movement which he started, is the spirit and practice of perfect charity, the "fulfillment of the law and the prophets." We need not necessarily agree with all the opinions expressed by some of his followers, but I think that among the lay apostolate we must look to them for that perfect charity which is so badly needed in the world today. It is very likely that the world is dying for men who are "poor according to Christ." We have a few in this movement. May their work be blessed.

—W. J. DRISCOLL' 50.

LIFE CONQUERS DEATH

In such a pleasure-seeking world as ours
'Tis hard to follow one unbroken path;
To live amidst such fickle revelry
And yet avoid being part of it;
To keep our thoughts in Heaven's bounds
While in our ears ring godless sounds.

'Tis doubly hard to understand
How passive is the Christian soul;
How cold indifference answers Truth
And selfish greed displaces Love;
Though Faith seems dead and Hope forlorn
Still comes the glorious Easter morn!

—L. O'HANLEY '51.

MOVIES, MORALS AND MODERNS

Today, movie going, for a very great number has become such a habit that people frequently find themselves seated in the theatre or lined up at the box office before they find out what picture they are going to see. Included in this class of movie patrons can be