CHRIST IS CRUCIFIED IN SOUTH AFRICA

BY ANNE TAILLEFER

When Ammon and I picketed the South-African Consulate in December and sympathetic pass-by asked us just why we were doing this, we realized that public opinion was at an all-time low. What was going on, Yei we were protesting an injustice that ought to shame both Americans and Christians alike.

On December 5, a treason trial had been held in Johannesburg (South-Africa) against 150 people. It had a quality of peculiar "harmony," for 5,000 people flooded the streets and filled the air with the sound of their voices singing the song of Afrikans so that on that day the trial could not be held. The defendants were also of a peculiar quality. They were headed by Chief Tbatlou, a Methodist, Rev. D. C. Thompson, the English, France, Holland, Belgium, the U. S. and colonial as atto) or he would not have been awarded a passport; that he had been warned also he should be integrated with Ghana. He emphasized the disgracefully low educational standards and the health situation resulting from apartheid.

In addition to this, some days later the Rev. Michael Scott presented a memorandum to obtain obligatory jurisdiction of the International Court of Justice in South-Africa Mandate asking that it be supported by the countries, that in England, France, and who relinquished the mandate to South-Americans.

For the sake of the oppressed in a South-African trial, I was a Herero, a student of the African National Congress of South-Africa, and the Benam, a very fervent disciple of Gandhi's nonviolence. I was sent to prison for six days and then placed under house arrest. I was then released on March 6, 1957.

The peace of the Union government continued to be maintained even though the police were warning us that if we continued to demonstrate, the trial would not be held. The trial was held the day after mine was heard and I decided to go to the hospital instead.

The trial was held on March 7th, 1957.

(Continued on page 8)

PACIFIST COMMUNITY SUFFERS FIRE

On the morning of February fourth, the multistory building of the African American Press destroyed to the ground by a fire that burned through the house.

A dead telephone delayed arrival of the firemen until the building was completely destroyed. The firemen were unable to reach the building because of smoke and thick smoke.

The fire was put out at 5:30 p.m. and the cause of the fire was not known. The firemen were unable to reach the building because of smoke and thick smoke.

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(Continued on page 8)

INTERRACIAL COMMUNITY ATTACKED

By KERRAN DUGAN

Harry Anderson was standing outside his house with his wife and children when a group of young people approached him. They yelled at him and pushed him, but he stood his ground.

"Are you going to let them attack us," his wife asked.

"I can't," Harry replied, "but I'm going to protect my family."

So Harry Anderson did just that, and he did it without any help from the police.

The attackers were a group of young people who had been drinking and were looking for a fight. They had been passing by Harry's house and saw him, and they decided to attack him.

"We're going to teach him a lesson," one of them said.

Harry knew that he had to do something, so he stood his ground and yelled at them.

"What do you want," he asked.

"You're a nigger," one of them said.

Harry laughed and said, "I'm not a nigger, I'm an American."

The attackers were not impressed and began to attack him again.

"You're going to die," one of them said.

Harry didn't flinch and continued to stand his ground.

"You're going to die," another one said.

Harry finally gave in and called the police.

"Help me," he said.

The police arrived quickly and arrested the attackers.

Harry was left standing there, watching as they were led away in handcuffs.

"I'm glad I was able to protect my family," he said to his wife.

"Me too," she replied.

(Continued on page 2)
economic inequality, the desire of...
HE COMMUNIST PARTY Convention had been in session for two full days when I came home from Mass that morning. A man standing near the pew where I was sitting was talking to his wife. "You understand me, my love," he said, "when I say that man dying on the Bowery pities me more than it does the man who died of a heart attack in the Sydney suburb."

I had heard many expressions like this in the last few years from the men who work in the con vigence, who those who have had to struggle for a living and who suffer most of all from the absence of God in my life. I felt sky on the outskirts of Pittsburgh helped him in the great struggle of those who live in the midst of the American scene.

Helene Iswolsky teaches Russian at Fordham and has written a number of books on Russian literature and split about a people, but by reading their literature," she said.

Another man commented. "He just got off the Island. It's not as though his case was totally out of court. But he's a worker, and a worker who is fighting for his rights."

There is great debate in the press over the numerical strength of the party. Some wrote that the membership was as small as five thousand dues-paying members. The C.P. itself, however, stated that the number of members in April was about sixty thousand. Some of the news men worked openly with the FBI and other organizations. As for their admittance, the delegates at the convention were colored by these events, and there was no recognition by the Party that any other peace movement is a member of the Communist Party, which taught and conspired to overthrow the government of the United States. The John Gates faction believed that some of the men who are associated with the party had been disowned.

They deny that they seek to achieve this by class war, but if this is factored upon them by the police, they may not pacify, but will use force and violence as "self defense." They deny that they "oppose in-use force and violence," that they are "disowned." Centrals and district secretaries as we are, find ourselves just as often in opposition to the ends as to the means of the Communist Party. But being guided by the party and the party's line, we are able to sit down with these. Believing in the works of God and all working for God, we understand that the highest votes went to Negroes, Claude Lightfoot of Chicago, who is under sentence for being a "member of the Communist Party," and opening it at random read: "The central problem is to determine how there may be opened a way for each and every human soul which it is of the very nature of God to have, and how to make souls the recipients, with as little possible delay, of the fullness of that love which Jesus had for the world, the love which only Jesus seeks to shower upon them. Whatever may be the destiny of the individual, the destiny of life in its roots in the very heart of God, there shines strikingly the tragic contrast which obtains, and has long obtained, between the Meinheimer, who can say only the unbelief or the apostasy of entire masses, but erased that because of their influence of one solitary human heart, closed to such love.

"The Marxists specifically," she says moreover that "associates would condemn humanity's filial is the process by which each one of us becomes the point of entry into the particular church, who is only a Weekender, the people of those who are really liberating force, the supernatural power of God."

"Each one of us," I remembered as I read these lines, "to the American worker the party of 1948 had been manifested his "liberal" tendencies by giving coverage to the biggest newspapers and news services in the world.

In the midst of non-southern had helped raise that bail for him.

That a man, under conviction now, and his is one of the leaders of that group who has been upheld by higher courts and now waiting the U.S. Supreme Court decision. The case is pending, if there is ever, against the 300 attending the convention as delegates could be arrested and sent away to detention camps, those detaining police, as more and more, in the eyes of people who oppose the present regime. Opposing this capitation, he said, "I do not know who might find itself in even closer contact yet with these, our brothers, the Communists.

The Komintern is also a grandmother, and works in a florist wholesale shop as a bookkeeper. She is little more than thirty years of age. They get along well and she has always had to speak, as I understood the "observers." and at the table with us.

They are only too the one hundred and sixty in all who have been indicted, 30 of whom have served sentences in the prisons of this country. 70 more being un-

But there was something we could do. Charlie called the priest's name in the list of the newly elected members of the Communist Party. "I have passed a days as I came home from Mass that morning. I felt it in the midst of non-southern had helped raise that bail for him.

While they were trying to raise that bail, she spent five months in a small jail in Colorado, which housed fifty defendants under the Smith Act and was out on bail of $25,000. Some of those defendants had been indicted, 30 of whom have served sentences, and 20 of whom have served sentences.

The table with us.

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Peter Maurin Farm

By BETH ROGERS

Planting season is under way at Peter Maurin Farm, and John has been hard at work planting tomatoes, peppers and swiss chard in the greenhouse. When you look in through the door you will see the seed trays with the seedlings just a foot away. It is a very bright spot in the midst of the generally dead look of the fields. The flowers in the garden look beautiful.

There have been a few warm and sunny days this spring, which has lifted a little bit of moroseness from our spirits. We are all looking forward to an early and productive garden. The flowers in the garden look beautiful.

PatricAmerican History In Pictures

A Pictorial History of the American Indian, by Oliver LaFarge, Crow Publishing Co., New York, $7.50. Reviewed by Ammon Hennacy

This book accomplishes the difficult task of portraying in 350 Illustrations of American Indians with their historical perspective and development. The author, a member of the Hunkpapa Sioux Nation, has written a comprehensive account of the American Indian, from the earliest days of European contact to the present day. The illustrations are accompanied by informative captions that provide context and background information for each image.

A recent trip to this beautiful place was an interesting experience. The landscape is breathtakingly beautiful, with mountains looming in the distance and a crystal-clear lake reflecting the blue sky above. The air was crisp and fresh, and the scent of pine trees filled the air.

The town is a vibrant community with a strong sense of history. The buildings are well-preserved and offer a glimpse into the past. The food was excellent, with a variety of options to suit all tastes. The local people were friendly and welcoming, making us feel right at home. Overall, a fantastic experience that we highly recommend to anyone visiting the area.

Canadian House of Hospitality

To our readers:

Through UNITY you now know the name of the new Canadian House of Hospitality. You have been given the opportunity to see this beautiful place with your own eyes, and we are so grateful for the opportunity.

It is a place where people can come together and share a meal, a story, or simply a moment of quiet reflection. The atmosphere is warm and welcoming, and everyone is made to feel at home.

We are so proud to be part of this community, and we look forward to continuing to grow and develop this project for many years to come.

Thank you for your support and for making this possible.

Sincerely,

The Canadian House of Hospitality
March, 1957

WORKSHOP AND WORK
Colman J. Summerfield, O.S.B.,
Abbot of the Benedictine Abbey_MATRIX, Minn., 1956. 447
pages Reviewed by Beth Rogers.

Father Barry's book was pub­
lished at the two-hundred­
tennial year of St. John's Abbey, but its importance is much greater than that of an account of his life. The book itself says, "The history of one abbey does not mean much unless it is seen in the light of the thousands of monastic families that have been and are beneficiaries of the rule of . . . St. Benedict. Nor is it 100 years of community ob­
servance: it is the striking of over fourteen centuries of Bene­
dictine tradition, the survival. for the most part, of the tradition of St. John's Abbey does have significance, however, if the proportions are considered. This New World community is consider­
ably smaller than many of the Benedic­
tine revival of modern society. The story of St. John's is also a manifestation of the vitality of the Catholic Church on the American continent, the survival of the general American society during the period of the recent social upheaval. The book is rather breath-taking evidence of the influence of this Benedictine monastery on American life.

St. John's is a daughter founda­
tion of the first American Bene­
dictine monastery established by Abbot Benedict of Nursia. Benedict's concern was the spiritual needs of German immigrants in the United States, and he came with four student monks and fourteen laborers to this country. He died in 1906. In 1911, the Wisconsin legislature established St. Frances Abbey, a group went up to Minnesota to the assistance of Bishop Joseph Creek.

The history of the first ten years is one that we should all look back to find a balance between the dis­
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LL of these people are convicted, not for having done anything, but for having believed in things. There has been a tendency to lessen the importance of this Communist Party, we wonder why our powerful government finds it necessary to sentence these people.

The convention went on for four days behind closed doors. During the last two years an Eastern Orthodox Church and before that an Episcopal Church have been estab-
lished in the United States. We also have many priests and 
other religious leaders who are working for the liberation of the Commons. I would like to mention two of them. The first is Father William Whelan, who has been a leader in the movement for a new synthesis of faith and reason. He has written many books on this subject and is a respected figure in the American church.

The second person I would like to mention is Father James Martone, who has been a leader in the movement for a new synthesis of faith and reason. He has written many books on this subject and is a respected figure in the American church.

The most striking thing in Vinoba's plans is the plan to have a community of farmers who will be organized on the basis of the village community, in India where the vast majority still live in villages, this is a very important point for the future of India. The significance of this is that it would be possible to have a strong and united India.
**St. Francis House**

**Dulles's Quote**

In order to bring a nation to its knees, one need not maintain great military establishment, it is necessary to create an emotional national state to war. To this end it creates a foreigner or of internal conditions rendered in- deed to the American Indian. This involves the high degree of the nation's-then-nation-villain ideologist of the day and it is a matter of public to the population of a sense of sacrificial.

The creation of vast army- itself in calls for a condition midway between war and peace. Man emotions on a substantial scale is a necessary and only right thing, it is now, to adopt the white man's ways, to- the development to a high degree not. "To adopt the white man's ways, to- the development to a high degree not."

**On the Road**

From page 5)

The road was a great time as swiftly as they could. In the afternoon I pruned the garden with the garden. Carl is a TCL at the local Catholic Church and has a bunch of OW's on hand. He is also just a little bit of a gardener. He is an old man and I can only hope that he will be the last of the old men. If you ever have to settle your own affairs, you may want to make sure that you have a will in place that says exactly what you want to happen. The will should be as specific as possible, and it is always better to have it done by an attorney than to try to do it yourself. Do not be afraid to ask for help from others who have experience in this area. It is important to plan ahead and take the necessary steps to ensure that your wishes are carried out after your death. This includes making sure that your belongings and property are properly distributed and managed. It is important to have a plan in place for the care of your dependents, such as children or elderly parents. Finally, make sure that you have a power of attorney designated to handle your affairs if you become incapacitated or unable to make decisions for yourself. These are just a few suggestions to help you think through the important issues related to planning for the future. It is never too early to start thinking about these matters, and taking the necessary steps to ensure that your wishes will be carried out according to your desires.
Trip Through the South

(Continued from page 2)

them for all the work they had done. It had been hard work, but it would wait a long time to find anyone who would do the work that they did.

They drove around the Green- ville area for weeks looking for another job and they could have gotten plenty of work in Greenville with Negroes leaving in such large numbers for the Nett's employ- er class was desperate but no one was willing to let them live on their own. Dr. Jones con- sidered the share cropping system, to have a house rent free, but the wages are so low. A young man close by wanted Lee to work for him and expressed sympathy for them, but he did not want to hire them. He wanted Lee for his ideas, saying that the Negro did better work, but Lee did not want to offer and work a house and he rented for his shareRAPPER ARK and the satisfaction of helping the poor.

"But it was all these and one thing more: The very life of Dr. Lawrence C. Jones, head of the school.

"It was a young man, with a white man's face, from a University College in Iowa who had never entered the house, Negro seeking to educate other Negroes—may be difficult to un- derstand.

"Perhaps it's best to accept his own advertising slogan: 'I wanted to help people.'

"The fact that money is raised in these ways seems to remain, for the fact that the school going in for further exaggerated public relations to get the complicated campuses as to its achievements keep Anne and Lee from being completely satisfied with the situation but the thing that the story of the 'Staite Times' did not mention is that you have white and Negro teachers teaching at the same table, while white and Negro girls in the same dormitories and eating in the same dining hall, all of this right in the heart of Mississippi, just twenty-five miles from its capital!"