

# CATHOLIC WORKER



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## Farm Workers

By MARK SILVERMAN

On September 8th, 1965, 5,000 farm workers from the southern San Joaquin Valley left their jobs, marking the beginning of the Delano grape strike.

On September 8th, 1969, fourteen of us were arrested for our participation in a prayer vigil inside an A and P store in Paterson, New Jersey, protesting the chain's sale of table grapes.

We were arrested at the store's closing time, after spending the day inside the store, singing and successfully asking customers to support the strike.

Seven of us stayed in jail for two days. For all but the two women, we were put in a cell with 17 people, all of whom had to sleep on wooden benches or the floor without blankets.

The group fasted in jail, breaking bread at a religious service held outside the same store upon our release.

Two of those arrested, Jose Guevara, farmworkers from Delano, and Tina Best, 20-year-old resident of Rockland County, New York, terminated a week-long fast at the same service.

A&P in New Jersey continues to sell struck grapes.

So in New Jersey as well as cities all across the land, the boycott continues.

We are now in the peak months of the Delano harvest. The growers have again successfully broken Federal laws, and continue importing strikebreakers from Mexico to pick the grapes.

Cesar Chavez, director of the union, will be making a tour of Eastern cities starting in late September.

He will be in New York City from October 8th-10th.

The dual purpose of the trip is to meet with the farmworker boycott leaders, many of whom have been away from home for two years, and also to rally support, financial as well as participatory, for the strike and boycott.

As the fifth winter of the historic strike approaches, striking families now working on the boycott in cities all over the country, as well as those in Delano, prepare for another year of sacrifice.

We need your help. Of course, the families must be kept alive. But we also need your active help wherever you live, in bringing the message of our struggle to the consumers so they won't buy grapes, or shop in stores which sell them.

Those interested in making a donation, or working with us (either as full-time volunteers, or in one's spare time), should contact:

Juanita Brown  
Boycott Co-ordinator  
UFWOC  
PO Box 130  
Delano, Calif. (93215).

The following is a list of boycott centers across the country. Volunteers and full-time workers are needed. If you are moved to lend a hand or an hour, contact the center in your area.

**ARIZONA**  
Manuel Rivera  
1504 So. 20th Ave.  
Apt. 176  
Phoenix 85004  
602/254-2055  
936-4534-office  
**CALIFORNIA**  
Mrs. Rodriguez  
1138 So. Daniel Way  
San Jose 95128  
408/293-1713  
Jose Serda  
3016 1/2 E. First St.  
Los Angeles, Calif. 90063  
Office—213/264-0316  
213/265-1584  
Alfredo Vasquez  
Box 1853  
San Pedro 90731  
Office: 213/547-2789  
Jim Gonzales  
13416 Van Nuys Blvd.  
Pacoima 91331  
Office: 213/896-3127  
Ray Pena  
418 Gates St.  
S. F. Calif. 94110  
415/647-7032  
282-9818

UFWOC Hdqrs.  
3900 H. Street  
Sacramento, Calif. 95819  
Office: 916/456-6883  
863-5792  
Andy Chavez  
568 47th St.  
Oakland, Calif. 94605  
415/655-3256  
Carlos Legerrette  
4463 Craigie St.  
San Diego, Calif. 92115  
Office: 714/285-4200  
Home: 262-2950  
**COLORADO**  
Alfredo Herrera  
361 Elati  
Denver, Colo. 80223  
Office: 303/222-2321  
**CONNECTICUT**  
Mike Vasquez  
Connecticut Grape  
Boycott Comm.  
67 High St.  
Dwight Hall  
New Haven, Conn.,  
06520  
**FLORIDA**  
Lalo Valdez  
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I AM THE VINE and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth that it may bring forth more fruit. Now you are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye unless ye abide in ME.

## New Mexico Commune

By R. D. CASEY

A development has been going on, in New Mexico, that should be close to the hearts of the Catholic Worker movement. Embodying, as it does, virtually all of their beliefs in a 'Green Revolution.'

It is an outgrowth of the Alianza's fight to regain land taken illegally from the Mexican people (who call themselves "La Raza"), in violation of the pledges made in the Treaty of Guadalupe-Hidalgo—which we won't go into now, for reasons of space, but suffice to say they honoured this treaty in the same way they have honoured Indian treaties.

As a result of this background they have developed their own land program. One that could have far reaching effects, way beyond the borders of their state.

It is, as they themselves say, little less than a return to the "Old Ways" of communal ownership and living.

This is natural to Mexicans, part of their racial heritage, from the Indian side—which is the predominant one in most cases. They will experience far fewer private property hang-ups than would a similar number of whites. There is every possibility that this will be a success, unless it is gunned down by outside forces. They themselves refer to it as "a step forward, into the past."

At present they have close to 600 acres, in the Tierra Amarilla area, and are planting it. Some 20 families are in the Co-op itself, with a far larger number volunteering to work and help but afraid to officially join it. For they have already encountered Establishment resistance, which cost one active member his job, his home, and eventually made him move out of the State.

For what they are trying to do runs contrary to the ideology of this 'get rich quick society' and its whole value system, built around the Almighty Dollar. For, if it is a success, what happens to the entire agricultural system we have built up?

They are now planting: wheat, beans, peas, garlic, squash, corn, cucumbers, and other basic food crops. When harvested they will be given to all the people in the area who need help—regardless of whether they are members of the Co-op or not! The intent is to feed poor people, not to sell a cash crop. A really sincere effort to communal living, this with a race of people who lived that way for hundreds of years before they were ever integrated into a private property set-up.

Senora Gregorita Aguilar (president of the Co-op) predicted—"They will come because its like it used to be, together on the land, the way it used to be, the way we want to do it again."

Cruz Aguilar added—"When they work the land, they feel free. The land, it does not betray you. You plant something, and it grows."

In his own way he probably put his finger on one of the great frustrating experiences of our modern way of life. No worker today, in a war-based or war-related industry, can ever have the satisfying feeling of well being that Cruz has sitting on top of his tractor after a hard day's work. Knowing that poor people will eat what he has planted, as God or Nature intended they should. Alienation is something you would have to explain to him—if you could.

At the moment we type this, be-  
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## News From Delano

By FATHER MARK DAY, O.F.M.

Thanks very much for your help in directing us to the Hutterites, to the Tchetter colony in South Dakota. Father Marlon Casey in Minnesota was very good to us. He put us up for the night and directed us to the Hutterites the next morning. I went there with Macario Bustos, UFMOC's Minneapolis organizer for the grape boycott. When we arrived at the colony we found the Rev. Dekker. He had been out harvesting corn and tomatoes. He was at the wheel of a tractor pulling a trailer with several women and the day's produce. He then invited Macario and me into the dining room. We talked at length about the Hutterite way of life. I was very impressed by his sincerity and lack of self-righteousness. He had a truly Christian, catholic attitude. He then took us on a tour which lasted about two hours.

When I got back to Delano I showed a movie put out by the National Film Board of Canada on the Hutterites. It is excellent and can be borrowed through Contemporary films in the U.S. I showed it at Cesar's house before we celebrated a Sunday evening Mass. We are quite serious, by the way, about getting the Filipino Retirement Village underway. And the Hutterite's way of life (communal farming and sharing goods in common) is uppermost in Cesar's mind. We have already rented a labor camp and the men have started to cultivate vegetable gardens. We plan to get some livestock very soon. I had the sermons for this last Sunday, so I decided to preach about my visit with the Hutterites. It was very easy, since the epistle lent itself to the theme: "Bear one another's burdens, and thus you will fulfill the Law of Christ."

(Rev. Dekker spoke at length about the Hutterites reverence for St. Paul. He often preaches from Paul's epistles.)

I also spoke on non-violence, and how important it is for the Hutterites. I referred to a "rumble" we had at a recent dance here at Guadalupe Church. When Fr. Al and I went outside we found most of the youths armed with tire wrenches and belts. Fortunately, they handed over their weapons to us. The Hutterites have developed so many other alternatives for solving problems! At the end of the sermon I mentioned that you had written an article about your visit to the Hutterites. I noticed after the Mass that over three fourths of the CW's had been taken. I'm glad the people are reading the CW.

We are going to have a special dedication Mass here this coming Sunday (14th); we are going to dedicate a new building at 40 acres in honor of Roy Reuther. Walter Reuther will be on hand. It will be followed by a bar-b-q. Fr. Duran and I will celebrate.

Cesar will make a nationwide tour very soon to get support for the boycott. I'm sure it will help a great deal.

We Franciscans will have our general chapter next week. Please say a prayer for us.

(Ed. Note: The Filipino's have especially aroused Father Mark's compassion and interest because by California Law they were long forbidden to bring their wives and families with them when they were imported for work on the land, and also by law forbidden to marry "white" women. As a result there are many aging single men who are used to living in community but are no longer employed.)



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## 'Bomb of Misery' Threatens Peace

By DOM HELDER CAMARA

This is the continuation of an article begun in last month's issue.

—The Europe of the Common Market, reluctant to believe that only one European country—Switzerland—tends to figure among the coming post-industrial societies and tries to deny that control of its market is escaping from Europe to the North American techno-structure.

You can easily add to this list of what I call signs of unease, of violence, . . . in both the capitalist and the socialist worlds. Even more obvious is the developed world's violence against the underdeveloped world, as shown at the Second UN Conference on Trade and Development.

Surrounded by this triple violence—within the underdeveloped countries, within the developed countries, and by the developed countries against the underdeveloped ones—one comes to understand how we can think and speak and act in terms of liberating or redemptive violence.

If those who have power in the underdeveloped world are afraid to let go of their own privileges and deal justly with the millions of persons in subhuman situations; if the government's reforms are never brought from paper to life, how can anyone restrain youth when it is tempted toward radicalism and violence?

How long will the developed nations of both sides be able to restrain their youth, spearhead of tomorrow's agitation, if these signs of disquiet and violence continue to multiply?

How long will nuclear bombs continue to be more powerful than the Bomb of Misery being prepared in the breast of the Third World?

### Non-Violence

Permit me the humble courage to take a position:

- I respect those who feel obliged in conscience to choose violence—not the easy violence of parlor warriors, but the violence of those who prove their sincerity by sacrificing their lives. It seems to me that the memories of Camillo Torres and Che Guevara deserve as much respect as that of the Reverend Martin Luther King.

- I accuse the real perpetrators of violence—those of the right and the left who injure or hamper peace.

- My personal vocation is to a pilgrimage of peace, following the example of Paul VI: Personally, I would a thousand times rather be killed than kill.

This personal position is based on the Gospel. An entire life of effort to understand and live the Gospel has led me to the deep conviction that if the Gospel can and should be called revolutionary, it is in the sense that it demands a conversion of each of us. We have no right to close ourselves in selfishly; we should open ourselves up to the love of God and of men. But one needs only to think of the Beatitudes—the quintessence of the message of the Gospel—to discover that the choice for Christians seems clear: We Christians are on the side of non-

violence, which is not at all the same as weakness and passivity. To be non-violent is to believe more in the strength of truth, justice and love than in the strength of falsehood, injustice and hate.

If this seems moralistic to you, wait a moment more. If the choice of non-violence is based on the Gospel, it is based also on reality. Do you want realism? Then I'll tell you: If violence breaks out in any part of the world—but especially in Latin America—you can be sure that the big ones will show up immediately. Even without any declaration of war, the super-powers will be there and we'll have another Vietnam. Do you want more realism? It is precisely because we must arrive at a structural revolution that we must first promote a "cultural revolution," but in a new sense of the term. Unless people's mentalities are profoundly changed, structural and basic reforms will remain useless on paper.

### Moral Power

Let me speak, now, particularly to the youth.

Let me ask the young people of the underdeveloped countries: What use is it to get to power if you still don't have your own models, adapted to our countries and to their ways, since the solutions others teach us are valid, if at all, only for developed countries? While we exert moral pressure, with growing courage, on those responsible for the situation of our people, try to prepare yourselves for your future responsibilities, try to help the masses become people. You well know that material and physical underdevelopment involves intellectual, moral and spiritual underdevelopment.

And to the young people of the developed countries—be they capitalist or socialist—let me say this: Instead of thinking about going to the Third World to try to promote violence, stay home and help make your own wealthy countries realize that they also need a cultural revolution that can bring about a new value structure, a new world view, a global strategy of development, a revolution of man.

A final comment: In Berlin I attended a world congress of international Catholic youth groups. In that divided city I asked myself how Europe could accept the quartering of Berlin, symbol of so many divisions in the world? How could humanity let itself be torn into an East and a West; and, even more gravely, into a North and a South?

Only men who create an interior unity in themselves, only men whose vision is global, whose heart is universal, will be valid instruments for the miracle of being violent as the prophets were violent, true as Christ was true, revolutionary as the Gospel is revolutionary, without injuring love.

We are grateful to Ave Maria, Notre Dame, Indiana for allowing us to reprint these stirring words of one of the great men of our day Archbishop of Recife, Brazil.

## To The Bishops Of The U.S.A. A Plea For Houses Of Hospitality

By PETER MAURIN

### THE DUTY OF HOSPITALITY

People who are in need and are not afraid to beg give to people not in need the occasion to do good for goodness' sake. Modern society calls the beggar bum and panhandler and gives him the bum's rush. But the Greeks used to say that people in need are the ambassadors of the gods. Although you may be called bums and panhandlers you are in fact the Ambassadors of God. As God's Ambassadors you should be given food, clothing and shelter by those who are able to give it. Mahometan teachers tell us that God commands hospitality, and hospitality is still practiced in Mahometan countries. But the duty of hospitality is neither taught nor practiced in Christian countries.

### THE MUNICIPAL LODGINGS

That is why you who are in need are not invited to spend the night in the homes of the rich. There are guest rooms today in the homes of the rich but they are not for those who need them. And they are not for those who need them because those who need them are no longer considered as the Ambassadors of God. So people no longer consider hospitality to the poor as a personal duty. And it does not disturb them a bit to send them to the city, where they are given the hospitality of the "Muni" at the expense of the taxpayer. But the hospitality that the

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## Tivoli: a Farm With a View

By DEANE MARY MOWRER

Now September—suddenly cool and redolent of Fall—calls—harvest-ripe, harvest-ripe. In John's garden the climax of growing is over; now is time for picking, for storing. In the large orchards and vineyards near our farm, migrant workers carefully, laboriously, pick the juice-plumped, red-gleaming fruit of the apple tree and the wine-purple clusters of grapes. Through the woodland summer's green is still dominant, though mottled here and there with splotches of color. Along the roadside and about the fields, goldenrod and wild asters know the time of year. So do song birds, quiet now, busy with preparations for the long migration, with some early birds already on the way.

Winter-keeping birds, however, come closer to the house. Over the empty swimming pool, so recently filled with the clamor of young voices, a jay shrieks a peremptory territorial claim. At my windowsill, a chickadee sings a happy "dee, dee, dee" in thanksgiving for sunflower seed.

The children, teen-agers, and young people, who milled about our place through the hot summer months with a kind of tribal lordliness, are departed now, returned to parental authority and their annual confrontation with learning. For the time being at least, the rock and roll concerts are over, and the discotheque in the old mansion is still. Through my window I hear September's breeze singing among the leaves. But the song of the crickets is more constant than the breeze.

Underneath the song of cricket, of breeze, I hear another, seldom heard in our day: "Elected silence, sing to me, and beat upon my whorled ear. Pipe me to pastures still, and be the music that I care to hear."

On the first Sunday in September, a quiet afternoon except for the sound of rain and occasional thunder, Emily Coleman began reading to me the life of a great Spanish saint, who was most surely acquainted with the song of silence of which Gerard Manley Hopkins writes. The sixteenth century, which

was the time of Saint Teresa of Avila, may seem very remote from our own frenetic period, though some of our present-day troubles undoubtedly spring from dragon seeds sowed in St. Teresa's day. Saint Teresa was the charming, gifted, vital daughter of a Spanish gentleman. Her way, that of seeking personal sanctity in a contemplative religious order, undoubtedly seems old fashioned to many today. Yet when one considers what St. Teresa did in that religious order, how in spite of much affliction and infirmity, she brought about a great reform and established many new foundations of the reformed order, that through her own practice of a life of poverty, simplicity, charity, prayer, within the order of her Order she exerted a great influence for good not only over her sister discolored Carmelites but over many others throughout Spain and beyond, one begins to understand that activism is not all. Yet she was a very practical woman who could be as active as the occasion required. But the source of her strength came, I think, from mystical prayer, the true song of silence, deep union with God. Perhaps it was the powerhouse of prayer in the monasteries which helped offset the terrible consequences of the Inquisition and the religious wars, which, though propagated in the name of Christ, were utterly foreign to His teaching.

The diminution of visitors, which post-Labor Day usually brings, enables us to have a better chance of talking with those who do come. I think we were all glad to visit with Tom and Olive Barry, who are very old friends of the Catholic Worker but have not visited in a number of years. They now live in Cape May county, New Jersey, where Tom continues his life-long work of printing. They have eight children. Tom says that some of the situations that arise in his community-sized family remind him of similar situations in Catholic Worker communities, which are after all merely somewhat larger families. Tom spent

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# GANDHI'S CHALLENGE

## LIBERATION AND REVOLUTION

### THROUGH NONVIOLENT MEANS

By EILEEN EGAN

THE MOST VISIBLE and dramatic part of the Triennial Conference of the War Resisters International, held at Haverford, Pennsylvania, August 25-28, was the presence of most of the participants, including Pastor Niemoller, at the sentencing of Robert Eaton, one of the conference speakers, at the Federal Building in Philadelphia.

The entire conference adjourned for the morning of August 27 and journeyed from the secluded Quaker campus of Haverford College to the Federal building, Philadelphia, where 200 participants either joined Eaton in the Courtroom or placed themselves in a single, silent line around the building. Eaton, who had sailed the yacht Phoenix into Hanoi and Saigon to bring medical relief to civilian war victims, received a three year sentence for returning his draft card and refusing to cooperate with the Selective Service System in any way. Before he was sentenced, Eaton, a member of a Quaker Action Group (AQAG) made a statement in which he "renounced the privileged, occupational, educational and religious classification available to me." Martin Niemoller, Vice-President of WRI and known for his eight-year term in concentration camp for opposing Hitler, stood with Eaton and was asked by the defense attorney if the American situation bore any resemblance to that of Hitler's Germany. Niemoller stated that in the United States there was still freedom of speech and of religion. He added that if many young Germans had taken the same course as that of Eaton in the early Nazi period, Hitler would not have been able to lay the groundwork for an army of conquest. Vo Van Ai, General Secretary of the Overseas Vietnamese Buddhist Association, made a public courtroom statement which included the declaration, "As a Vietnamese and Buddhist I am with him because he will be the symbol of the friendship and reconciliation between Vietnam and the United States when the war is over."

The last statement made in support of Eaton was that of Devi Prasad, General Secretary of War Resisters International in London. Prasad, who started his work while Gandhi was alive, pointed out that he had worked with Robert Eaton in the WRI protest against the 1968 Soviet invasion of Czechoslovakia. "Like the right to life," said Prasad, "not to take life is also a basic human right . . . In the life of a conscientious and courageous person there are sometimes occasions when civil disobedience seems to be the only step he can take."

THE REPRESENTATIVES FROM 20 COUNTRIES and four continents returned to a crowded schedule of talks and group discussions centered around "Liberation and Revolution—Gandhi's Challenge." The conference, the first WRI conference ever held in honoring the Gandhi centennial, and the United States, brought together the foremost pacifists of the world to treat such subjects as "Revolution: Ends and Means", "Nonviolence and Social, Economic Revolution", "Liberated Nationalism: Gandhi's Heritage", and "Resistance to Militarism in the U.S." Under these topics, the fiery issues of Vietnam, the civil rights struggle of North Ireland, the confrontation of Arab and Israeli in the Middle East, and draft file burnings were thrashed out.

#### Purity of Means

"A PACIFIST SHOULD always be in solidarity with revolution whatever will happen was the assertion that excited the most prolonged controversy about ends and means. It was made by Jean van Lierde of Belgium, an WRI activist who is known as the "Anti-Nato King" for his opposition to NATO and other military pacts, and who also

worked with Lumumba in the Congo, with the FLN in Algeria and with European students against the Warsaw pact. Lierde was challenged by Harold Bing of England and by others on justifying in advance the bloodshed and violence that accompany most revolutions. Lierde responded by reiterating his assertion and asking the audience whether they would say Yes or No to the revolutions in Cuba, Algeria or the Congo. Dogmatic pacifism, he felt, ran the danger of cutting off the exponents of nonviolence from the just strivings of the peoples of the Third World. He threw out the suggestion that nonviolence ought to be de-sanctified in the sense in which moralists have removed it from historical actuality. He felt that violence, too, ought to be de-sanctified, since Marxists, Maoists, Castroites and others have defined it as the only driving power of history.

Conscientious objection can be relevant to the revolution, he made clear. One can show one's solidarity with the revolutionary, for example, the Algerian revolutionary, by dissociating oneself from the anti-revolutionary militarism of a state such as France. In such a situation, the conscientious objector may suffer from his society



but he has made his sympathies clear.

Purity of means as the most important essential of nonviolent action, even action for revolutionary change, invaded almost every discussion to the very end of the conference. Three criteria for the means utilized in achieving social change were offered by Sam Coleman, Vice-Chairman of the War Resisters League, American branch of WRI. Coleman held that you must allow your acts to be performed by anyone under similar circumstances, even by your opponent. This he called the Golden Rule. The action chosen must be one that will do no irreparable harm to anyone. It must also serve to advance the welfare of a group larger than that of the agent himself. In a revolution that is moral, he stressed, only moral means are truly practical. Even in a revolution, we are responsible for the foreseeable consequences of our acts.

Coleman hit at the cliché idea of revolution, namely the seizure of power and its maintenance against opposition for the building of Utopia. The true social revolution today calls for a diffusion of power through the dissolution of agglomerates that control peoples' lives. Nonviolent means include creative disruption, civil disruption, civil disobedience and confrontation politics.

"Power," said Coleman, a Columbia University professor, "does not come from the barrel of a gun. It comes from those who have the power to command men to fire those guns. It is man we have to reach and the only means we should use are the factors we can control. We have surrendered power so that a great stockpiling of power has occurred. Now we must take it back. People acting together can multiply the centers of power." Coleman adverted to the fact of revolutionary remorse and quoted Abram Tertz (now in Siberia) on the Russian Revolution. "So that not one drop of blood would be shed, we killed and killed and killed."

Narayan Desai of India carried the discussion further in emphasizing the importance of means. "Revolutionaries," he said, "do not have the ends in their hands. All they have is the means." Desai, Secretary of the Shanti Sena, Peace Army for Indian village development, asserted, "Revolution should be a dynamic process of turning individual virtues into social values." Desai drew examples for his talk from his experience of walking many thousands of miles with Vinoba Bhave in the Bhoodan Yagna, or Land Gift movement. The actions of the Peace Army members, or Shanti Seeliks, should be marked by courage, sharing and service, said Desai, who is the author of a Training Manual for the organizers of the Shanti Sena.

#### Dilemma Demonstration

George Lakey of a Quaker Action Group pointed to the importance of teaching by "the deed" in a talk on "Strategy for Nonviolent Revolution." Following a necessary cultural preparation and the building of an organization, the third step is the "dilemma demonstration."

The aim of this type of action is to put the oppressor or opponent in a moral dilemma. He gave as an example the sailing of the Phoenix to North Vietnam with medical supplies for North Vietnamese civilians. If the U.S. allows the Phoenix to sail through and deliver its supplies, a nonviolent blow has been struck against the blockade and in favor of human rights for all. "If, on the other hand," said Lakey, "the Phoenix is blocked, and AQAG prosecuted, the injustice of the system is further revealed." Lakey's strategy also included political and economic noncooperation and finally the setting up of parallel structures or even governments.

#### To a Lunatic Extreme

Ireland and Vietnam were the areas discussed under the topic of "Liberated Nationalism." Kevin McGrath, of the staff of London's "Peace News," a weekly newspaper dealing with war international peace issues, had covered the Ulster civil rights demonstrations. He described the great march on

Burntollet Bridge and read the appeal to the demonstrators for absolute nonviolence. The Catholic demonstrators were to see the policemen as dupes of the system. "We must support this policy of nonviolence to a lunatic extreme," said Eamon McCann one of the leaders. McGrath reported that in fact in the earlier demonstrations, and particularly that of Burntollet, the discipline had been such that nonviolence had been maintained in the face of incredible provocation and brutality. Even the IRA gunmen, said McGrath, admitted that more had been achieved in a few weeks by nonviolent demonstration than by years of sporadic violence.

McGrath described the Ulster Unionist government as right-wing conservative, its members allied with the Orange Order and the Royal Black Preceptory. These two groups resemble the Ku Klux Klan in its prime. Its policy has been to pit two ghettos, the poor Protestants and poor Catholics at each other. The nonviolent movement should have been able to maintain its discipline so as to concentrate on destroying sectarian mystification. The eruption of violence has prevented this possibility.

"Without a real understanding of nonviolence," said McGrath, "it is impossible to take advantage of a revolutionary situation. Perhaps the fund collected by Bernadette Devlin will allow for even more practical activities than demonstrations. I mean cooperatives of all kinds, joint projects on housing, even squatting in available housing. Ireland, the speaker pointed out, has a history of successful revolutionary activity, including the complete success of its anti-conscription in 1918. It was the first nation to challenge the rotten structure of the British Empire. The freeing of North Ireland through nonviolent means and through the cooperation of the poor across sectarian lines, could be the key to a social revolution for South Ireland.

Some of the younger nonviolent leaders planned to start a reverse strike in Londonderry, after the ex-

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## Friday Nights

Chairman Gordon Zahn opened the PAX First Friday meetings at the Catholic Worker by introducing Dennis Keegan, PAX Secretary who is performing his Alternative Service in a New York State Rehabilitation Center.

Gordon Zahn who had recently returned from a visit to Europe brought us the greetings of English PAX leaders, John O'Connor and Archbishop Thomas D. Roberts. Incidentally, we have just received the good news that on October 3, the day after the centenary of Gandhi's birth, Archbishop Roberts will again be with us and will talk on Gandhi's message to humanity. The Archbishop, who has been tireless in his work for the recognition of the individual conscience, resigned from the See of Bombay in 1951 in favor of an Indian ecclesiastic.

In introducing Dennis Keegan, Zahn mentioned that as a Fordham student, Keegan had refused the privileged draft classification of 2-S. Keegan asked for classification as a Catholic conscientious objector. Despite the fact that he was against war in any form, he was classified 1-A. After appealing this decision, he was turned down a second time. A Catholic member of his draft board told him, "The Catholic Church has one position on war. Support your country."

Keegan, whose experiences in ROTC had turned him against the military, appealed once more and finally received the classification of 1-O. His

draft board approved alternative service with an agency such as Catholic Relief Services. Catholic Relief Services, the overseas aid agency of the American Catholic community, is the only Catholic agency for overseas aid approved for alternative service by Selective Service. The agency responded with a statement that a C.O. who gained employment with CRS would have to pay his fare overseas and back and be ready to face expenses of at least \$300 monthly for his keep. The agency would only give him \$50 monthly for pocket money. Keegan, in common with most C.O.'s was not that affluent, and had to locate another approved agency for alternative service. Keegan expressed the opinion that the Selective Service system is the foremost agency in the country for the radicalization of white middle class youngsters. No other organization so threatens the individual with the coercive and bureaucratic machinery of government.

The Catholic Worker holds discussions every Friday evening. Dave McReynolds from War Resisters will speak September 26, and Archbishop Roberts, October 3. The meetings are held in St. Joseph's House, 36 E. 1st Street, New York.



# LETTERS

## Bush Commune

Dear Miss Day,

I think of you often and am very thankful for your books and the Catholic Worker.

I have recently joined a little community in the Australian bush. Its the type of place that you and Peter would probably agree with.

There are ten families and about ten religious in the heart of this. The community is lead by Father John Heffey who met you once, on his way home from Rome during the war.

I suppose what we are trying to be is a Catholic people trying to make a center where we can grow. We are becoming self-sufficient, grow our food, make bread, butter, cheese, and I have chickens and a few pigs. Some of us spin and weave and we have just brought a potters wheel with the aim of making our plates and pots.

The main work of the religious (and probably all of us) is to sing the Psalms, say the Mass, and offer hospitality to those who come.

For me just getting here has meant that I've worked in soup kitchens and started little groups. One of these led to a non-profit coffee shop. Good coffee was offered at a reasonable price, but the aim was to provide a place where young people could come and just be. This place still continues now after three years of ups and downs.

However during all these attempts and searchings and little successes, I was advised by Father Heffey to go and see you. Because there is still much to be done and classified.

So can I just talk about a few of the things that have beaten me?

When I was with the men at the soup kitchen and knew that the work of feeding and caring was right and demanded by us in the Gospels. But it somehow seemed to be going down the drain (the efforts and love and prayer and thinking I mean). Often the men would finish their meal and then stand outside not knowing which way to go. No matter which way they chose to go the end was always the same, loneliness, sleeping out, quick charity.

It seemed that we were sending them back to the slaughter, but the killing took years. We just couldn't change that "Thing" the men stepped out into. Which was for some of them the very cause of needing hot soup in the first place.

It seemed that because Justice did not exist for them, that charity, instead of being the beautiful thing it is, was all they had and reduced them to beggars. Also if the charity of a bowl of soup was withdrawn they had nothing.

So I looked on thirty years or so of loneliness and despair, a little. It looked as if as this dealing with effect was futile and the thing, the cause, our whole way of life in materialistic profit seeking society was too large to wrestle with.

And now I am praying and thinking about you and your ideas. I have often thought that you face and wrestle with these same problems and know the loneliness. So I have taken my courage and addressed these words to you.

Patricia Sheehan  
St. Benedicts'  
Hazeldene Road  
Gladysdale 3797  
Victoria,  
Australia

## Letter From Prison

Federal Reformatory  
El Reno, Oklahoma  
Sept. 7, 1969

Dear Fellow Workers:

One of Thomas Morton's most memorable works is the collection of his meditations and essays entitled *No Man Is An Island*. He draws his inspiration, of course, from John Donne's magnificent poem, underlining the theme of the brotherhood of Man. It is a beautiful dream—certainly one we would all like to believe in but alas, reality is often a cruel tyrant.

I am currently serving two to four

years in a federal reformatory for refusing induction. I have no regrets about my basic decision. At the same time prison tends to drive one first to meditation, then frustration and at last desperation. Red tape is everywhere. The better educated one is, the greater are the pressures and the frustrations.

I was working on a Ph.D in history before my arrest—I am now working with broom and shovel on the institutional dairy farm. Personally I find my work very satisfying. "I am at peace with the world"—even if I do have to get up at 5:00 a.m., seven days a week. But this chronic waste of human resources is the very essence of prison life.

Men, contrary to Donne's dreams, are cut off from the human mainstream, the continent of mankind and



they are stuffed in jails and prisons, guarded by bars, towers and fences. It is not Merton's *No Man Is An Island* that best describes our position here but rather one of Dorothy Day's own great works, *The Long Loneliness*.

In this context, *The Catholic Worker* (yes, we are even able to get it here!) is our hope, our salvation. Like one of contemporary "pop" songs puts it: "It's a little ray of sunshine A little bit of Soul."

Please keep *The Worker* coming—it's worth its weight in encyclicals. God bless you in your work.

Yours in Christ,  
Philip D. Supina No. 35113

## Letter From Mexico

Since I haven't seen you for a while I thought I would write, send you my best wishes, and tell you what I've been doing lately.

I went this summer to a marine biology research station near La Paz, Baja California Mexico, near the southern end of the Gulf of California. Fr. Alberic Smith, a Franciscan who taught at San Luis Rey this past year, accompanied me. I spent a month down there studying the nudibranch (sea-slugs, shell-less mollusks) fauna that occurs in the region. So to get my animals I had to search for them under the waters of the Gulf, diving with face mask and snorkel from five to fifteen feet underwater. We had to keep on the lookout for sharks, but although we saw them from the boat, we never encountered any while in the water. I encountered a whole new world below the sea; what I write about it could never do justice to its beauty and fascination.

To me, my interest in biology is closely tied to so many other things I do—the whole idea of searching, discovery, openness to what (and who!) is there. I feel very much a "quester," seeking, building, so that somewhere, somehow,

there may be growth, closeness, awareness, love. Rather vague terms, but I mean everything they imply. Let me share with you a verse I wrote one night at the station. It may help broaden what I've tried to say.

"Across the Water"

Cream yellow moon,  
every night growing smaller;

Tonight it is still hanging low,  
with a long, thin ribbon of  
cream stretching towards me  
across the water.

I can barely feel the lightest breezes,  
just enough to rock the  
palm fronds.

To walk on that road of light

across the water—

what bold fool I am—

Close my eyes and I carry

all I see to you—

Moon, balm, insect hum,

heat, reflection,

sunburn, donkey's bell,

quiet, and someone here—

To you I give—

even across the water.

Anyway, back at Berkeley—I start teaching again soon, then theology classes start near the end of September. I'll keep busy in the meantime working on my Gulf material, reading, etc.

My best to you all,  
Much love,  
Hans

## Chain of Revenge

337 Fairmont Boulevard  
Cleveland Heights  
Ohio 44118

Dear Miss Day:

Being determined to keep my income under taxability level, this three dollars is all I can afford now. Next year, hoping the war will be over, I shall be paid for much of this year's work and can increase my donation.

Though not entirely a pacifist, I cannot support a war that is so permeated with the monstrous spirit of vengeance. How corrupting and demoralizing this is! How can a Christian support an army engaged in the chain of committing and incurring acts of revenge, much of which is wreaked upon the innocent?

A recent re-reading of the great novel *Moby Dick* has clarified my view on the subject. A magnificent book! God bless you and your work.

Best wishes,  
Mary McGuinness

## Gandhian Ashram

54 Leona Avenue  
New City, New York 10956

Dear People:

An ashram built on the model of the communities for social change developed by Gandhi in the Indian independence struggle is being organized by a dedicated group of his followers near Meerut City in the north central state of Uttar Pradesh, India. The ashram is to have an "agro-industrial and spiritual base." This, in the rhetoric of the Gandhian *sarvodaya* movement, means that the community will support itself by a mixture of "village industries" — handicrafts, particularly the spinning and weaving of handmade cotton cloth—and by working of the communal farm lands with selectivity introduced modern agricultural techniques. Members of the community will be active in introducing improved techniques and strains of crops and livestock among the nearby peoples, and in disseminating information on health care.

Besides following the yoga, or discipline, of good works, the community will emphasize the discipline of study and knowledge—particularly children's education. The integrating factor will be the encouragement of the deep spirituality of the Hindu-Muslim traditions of India, in a way intended to transcend the usual rivalries among

religions and regions and between tradition and present.

The founder, Shri Prem Chand Jain, is a poor man, his father having died as a result of British imprisonment long ago. After the struggle he studied economics and became a field worker for the *khadi* (village industries) movement. While educating his children he continues to organize Gandhian communities and schools.

The ashram in Meerut is his most ambitious project to date, and holds the greatest promise for a significant influence in an India which is fast forgetting the tradition of Gandhi. Ten thousand rupees, or about \$1,333, is needed for its establishment in the initial stages. Any funds CW readers would care to give would be gratefully received and well used.

Love,  
Timothy MacCarthy

## Catholic Anarchist

Via dei Giornalisti 41  
Rome  
Italy

Dear Friends:

It is good to know that I am not alone in the world. I have certain political and religious ideas, and, up until recently, believed that I was the only person in the world to hold these views.

But a few days ago I read an Italian translation of Professor George Woodcock's book *Anarchism: a history of libertarian ideas and movements*, and learned that the Catholic Worker movement has the same political and religious ideas that I have. I no longer feel alone, now that I know I have some friends.

Please send me your paper, the *Catholic Worker*. Can I have the addresses of some of your friends in Italy? Is there a Catholic Worker movement in this country?

I am an idealist and fight and pray for peace and liberty for all men. I think that, with the help of God, the idea of the common good can save the world from atomic destruction.

Please answer me in simple English and let me know if you understand Italian.

Thank you,  
Franco Haver

## Desert Calling

Balgo Mission  
Balgo Hills  
Via Derby, W. Australia

Dear Dorothy Day:

When I was a seminarian I sent money for subscriptions to the CW—enough, I thought, to last forever but now unaccountably it has stopped coming. So I had better send some more chips.

We are out in the Australian desert two hundred miles from the nearest town, with our nearest neighbor seventy miles away, and we are working with the last of the desert people of the Aborigines. The government is aware of their needs but working with them, knowing what to do, presents terrific problems, so we want to know what you are doing with cult, culture and cultivation.

(Rev.) Peter Willis

## New Mexico

(Continued from page 1)

sides the 600 acres they have two tractors, three more on loan, a fair amount of labor, some capital, but they need more of everything. Literally everything. The first season is the crucial one. They have appealed for volunteers, equipment, donations of money or supplies—just anything you can spare. Kindly send to—

Cruz Aguilar  
c/o Cooperativa Agricola  
General Delivery  
Park View  
New Mexico (87551).

"Property—the more common it becomes  
the more holy it becomes." St. Gertrude.



# BOOK REVIEWS

## 'Politics Of The Gospel'

THE POLITICS OF THE GOSPEL by Jean-Marie Paupert (Holt, Rinehart and Winston, \$4.95). Reviewed by MARTIN J. CORBIN

"Christianity is a religion rooted in history and it has as a central theme the transformation of violence and dominance into fellowship and love. It is therefore startlingly relevant to our present dilemma, and is able to bring to man the help and inspiration which he needs. This will only happen, however, if Christians let the Gospel sink deeply into their personal lives, and at the same time spur them on to intelligent and serious political commitment."

With these words, Stanley Windass concludes his admirable booklet "A Blow for Peace," published recently in England by Darton, Longman and Todd. There is no doubt that under the impact of the senseless butchery in Vietnam, the increasing polarization of the races and the concomitant risk of disastrous conflict and subsequent savage repression, and the accumulating evidence of America's complicity in the perpetuation of avoidable human misery throughout several continents, the number of American Christians engaged in, or preparing for, the kind of informed activism that Professor Windass demands, will continue to swell.

But the very words of Scripture have become so cheapened by reiteration in platitudinous or dubious contexts that even the best-intentioned practitioners of radical Christianity often have difficulty in relating the evangelical directives to their day-to-day struggle against racism, militarism or exploitation.

That is why this new book by Jean-Marie Paupert, a youngish French lay theologian and philosopher, is of such immense value; for he has, with candor and modesty, managed to elucidate an explicit political teaching from his exegesis of the Scriptural texts and suggest how their principles can be applied to some of the most vexed social and economic issues of our day. It ought to be read in conjunction with *The Catholic Avant-Garde*, an account of postwar French Catholic social thought, which was published last year by Holt, Rinehart, and Winston, and unduly neglected. For a variety of historical and cultural reasons, the vanguard of French Catholicism anticipated the social emphases of *aggiornamento* thinking, and the experiences of the Resistance and the Algerian War posed ethical dilemmas of a kind that Americans are only now being forced to confront.

Readers with anarchist or libertarian affinities need not be put off by the stress Paupert places in the "political" in his exposition of Christ's ethical teachings. He makes it clear at the outset that he is using the term in its original Greek connotation, "applicable to everything that formerly concerned the organization of the city (*polis*)—that is, really to everything that depends on and flows from the social life of man." For Aristotle, of course, this was the supreme activity and science of man. And in another passage Paupert pays tribute to the "grandeur" of anarchist thought, for recognizing that a victorious regime, which may have begun by legitimately embodying the revolutionary aspirations of the poor, has an almost fatal tendency to petrify into a bureaucratic tyranny or revert to outdated and essentially bourgeois political and economic structures.

*The Politics of the Gospel* is divided into three main parts, in accordance with Paupert's announced intention to provide at least provisory answers to the following questions:

- What was Christ's explicit teaching concerning the social relations that ought to prevail among men?
- How has this teaching been variously manifested and obscured by the Church's pronouncements and actions during the course of history?
- What are the "key points" of con-

temporary awareness and within which challenges and fundamental positions are they to be found?"

Paupert's reading of the relevant texts is necessarily a dialectical one, for his analysis discloses that Christ rejected both theocracy and caesaropapism, which are complementary ways of confusing the temporal and spiritual orders. On the other hand, since Christianity is an utterly incarnational religion and politics, in the sense Paupert is using the term, is co-extensive with life, the evangelical teaching must in some sense be both entirely religious and entirely political. To resolve this tension between indifferentism in regard to formal politics, in so far as political systems invariably tend to lag behind human development, and incarnation, which must involve the whole man and, a fortiori, his social nature, he draws upon the fundamental Marxian distinction between base (economic reality) and superstructure (the economy as ideology or system of representations). In such an analogy, particular forms of temporal government, with their characteristic strengths and weaknesses, would correspond to the Marxian superstructure; the base would include such political options as the following: "the primacy of love, the primacy of the poor, the communion of goods; no more war, no more enemies, no more violence, the end of the domination of money, perhaps even the end of judgments [this



last clause, so vital if we are to read the Gospels afresh, has been amplified in recent essays by Professor Windass; help for the weak, the sick and the afflicted; the obligation of a very pure and demanding individual and social moral conduct; the primacy of the spiritual."

The second section, a brief historical outline dealing with the impact of this doctrine on Christian thinkers from St. Paul to Maritain, seems to me less satisfactory than the other two. Paupert's insights are generally sound and he is both rigorous and scrupulously fair in relating the various betrayals and evasion on the part of Christian churchmen to their historical context. But his selection of key figures and instances suffers from a certain lack of proportion. The section is only 45 pages long, and yet eight pages are devoted to Bossuet, whom Paupert rightly regards as a "monument of the ancien regime Catholic mentality" and a "victim of his century." Surely it would have been preferable to devote some of the limited space at his disposal to Augustine, Aquinas, or Pascal, each of whose political theories, largely wrong-headed though they may be, at least exhibit some complexity and intellectual toughness.

In the final section, Paupert examines some of the political cleavages among contemporary Christians—monarchy vs democracy, rightism vs leftism, capitalism vs socialism—in the light of the evangelical teaching. These chapters deserve careful reading, and I shall not attempt to summarize their conclusions here. One example may serve to show how his reflections combine boldness with fidelity to scriptural inspiration. Although Paupert's sympathies are plainly with the Left and he would probably endorse Graham Greene's judgment that a Catholic can no more consistently be a political conservative than he can a Nazi, he is critical of socialist practice on several grounds, the main one being that it has failed to proceed far enough in

the direction of economic equality. "No socialist country or party has decided to reward men simply according to their needs and the relative quality of their work instead of in terms of its function."

Granted that the Church's refusal to recognize the profoundly evangelical dimensions of socialism has involved a good deal of "bad faith," it remains true that socialism cannot be a final resting place for the Christian but must eventually give way to a form of economic organization that will be even more fraternal and communitarian in character, and hence closer to the demands of the Gospel.

Above all, socialism has shown itself insufficiently radical in regard to the domination of money. Paupert reminds us of Jesus' relentless and implacable condemnation of wealth, not wealth in any symbolic or "spiritual" sense, but "material, economic, and hence political wealth." "In the face of this," he adds, "all sorts of reactions are possible while maintaining intellectual honesty as well as logic—if not orthodoxy. One might say, for example, that the Gospel teaching is stupid or impossible or that it makes us angry or that we can admire it without imitating it—or even that the Gospel should be handled with caution and that the Church has made necessary compromises with it."

"Only one reaction is dishonest and illogical; pretending that Jesus said what he did not say."

The publishers of the American edition of *The Politics of the Gospel* (it was published in France four years ago) have had the happy idea of including a preface by Father Daniel Berrigan, the Jesuit poet and activist, and a brief epilogue by the author on the current debate among left-wing Christians in regard to the supposed necessity or desirability of "progressive" violence. Although Paupert fully shares the anguish experienced by radicals in the face of the horrible destitution that is the fruit of imperialism in Latin America, he comes down squarely on the side of Dom Helder Camara, the Brazilian Archbishop who is working to promote drastic social change with non-violent methods, rather than that of Camillo Torres, the heroic Colombian priest who was wiped out with all his companions two weeks after organizing a guerilla band. "But at least Torres lived his life, gave his personal witness as best he could, a just man and a sinner. That is quite different from righteously fabricating an up-to-date theology of just violence and remaining comfortably pious in the role of a suburban Che Guevara." It is a curious fact that many of the same Christians who only a few years ago were vociferously urging Vatican Council II to discard the just-war theory as a discredited and sub-Christian concession to nationalism are now appealing to it in order to enlist support for guerilla warfare in Latin America or the activities of the National Liberation Front in Vietnam. Paupert argues that they are in effect abandoning the Gospel under the strain of having to retain two evangelical absolutes, which must always be in a certain tension: justice or truth on one side, and love and nonviolence on the other. Admittedly, the application of the Christian message will vary with historical circumstances, the fact remains that it implies certain absolute standards for human conduct. "There may not be many characteristics of this human absolute that can be enumerated, but the horizon to which it points surely includes absolute love and, therefore, absolute non-violence. If the theologian no longer affirms this horizon of total man, reconciled with God and in some way assimilated to Him, he becomes the preacher of the rejection of God."

In his introduction, Father Berrigan discourses, with characteristic passion, wit, and insight, on such matters as the loss of Thomas Merton, "whose life stands as a kind of miraculous frontispiece to Paupert's book," the trial of the Catonsville Nine, and the feeble resistance offered by American

Christendom to the more satanic follies of our time. Let him have the last word: "The best reading of the times may mean, not that men take a new look at the old problems, with the old suppositions still in force, but that a few men are submissive before the mystery of hope. I believe, indeed, that this book invites us literally to take up and read an ancient document that can still speak to us with power, and we are asked to do so with an awareness of our hellish immediate geography. Having tried everything else, we might as well, in an act of trust which is very close to despair, try the Gospel."

## Dolci Fights Sicilian Fears With Trust

THE MAN WHO PLAYS ALONE by Danilo Dolci (Pantheon Press, New York 1968). Reviewed by JOSEPH GERACI

(1)

In March of this year Danilo Dolci was in New York for three days to see the publication of his book, "The Man Who Plays Alone" with Pantheon Press. Dorothy Day and I had the good fortune of meeting with him for an hour and a half at that time and I thought it would be of interest to the reader if I recorded a few personal impressions of that meeting before launching into my review of his book.

The meeting took place in the lobby of the Algonquin Hotel, in a quiet, softly lit corner with leather settees and red, plush carpet. There were 10 or 15 people present including Jerre Mangione, the author of an outstanding book on Dolci called "A Passion for Sicilians: The World Around Danilo Dolci" which I reviewed in the March-April '69 CW.; Dolci's editor at Pantheon and Eileen Egan who, I thought, asked the most relevant questions that afternoon.

Dolci is a large man with a peculiarly shaped, balding head that bumps in the back then slants inward and rises in another bump in step-like fashion, like the side of a rock abutment. He is over six feet tall and though is well over 200 pounds he gives the impression of solidity rather than softness. He immediately strikes one as a man of immense culture and grace, an impression engendered by a certain harmony of facts about him: his carefully groomed appearance, well-knit suit and quiet tie; his direct way of speaking, with no superfluity of gesture as one might expect in an Italian, no outbursts of passion; his short, precise and thorough way of answering questions, always meeting the eye of the questioner, sometimes with a graceful smile, sometimes returning a question with a penetrating question of his own (he spoke only in Italian); the way in which his dark blue, narrowed eyes set deeply behind gold-rimmed glasses look at you with an intense glance that never intrudes or intimidates as some intense glances do, all these seem to bespeak a personality totally together, with no affluence or waste either of intellect or emotion. Self-contained, calm, impressive, a sense of humor one would have to say of him.

Dolci speaks with great articulation and conciseness. He never seemed to be speaking for more than a minute or two at a time. His answers were short and accurate and more than once he extracted a "Yes, yes" or an "Oooh" from one of us for his way of dealing with a raised problem. He seemed to be one of those rare individuals who can immediately detect what is in his questioner's mind, behind the question. It struck me at one point that Dolci was a poet and he has indeed published a book of verse. He speaks in metaphors and isolates the concrete, two distinctly poetic gifts.

Eileen Egan asked him a series of questions on non-violence, specifically what he thought about the assassination of Martin Luther King Jr. and whether such deaths didn't threaten

(Continued on page 6)



# BOOK REVIEWS

(Continued from page 5)

the future of the non-violent movement. He replied that he did not agree when people spoke of the death of King or Gandhi as a proof that non-violence couldn't work (he might have pointed out that by such logic the death of Che would prove that violence couldn't work) or that now that they were dead non-violence could not continue. Non-violence, he said, was like a man working in an electric factory. The worker might be killed but the electricity went on. But of as much significance as these remarks was an answer he gave to a question concerning what his present work was. It was two fold, he answered. First, it was the reconstruction of the area devastated by the floods of the previous year and second it was one of education and he spoke briefly of his Center of Studies at Partinico which was an attempt to attract experts and produce experts on the problem of social change and organization. Someone then asked him if he considered himself primarily an educator and he answered significantly, "Yes."

I would close these observations with a slight incident but again one showing the immense grace of the man. On the couch were sitting Dorothy Day, Jerre Mangione and Dolci in that order. Someone sitting opposite was talking to Dolci in Italian and had been for about 10 minutes. Dolci, perhaps wanting to cut off the speaker, whatever the motive at one point just quietly reached across Mangione and took Dorothy's hand. At the same time he leaned slightly forward and turned slightly sideways but did not turn his attention from the speaker. It was an extremely delicate gesture and it worked. The speaker stopped and Dolci was able to turn to Dorothy, smile and say, "Now tell us about your work."

(2)

"The Man Who Plays Alone," written in 1966-67, tries, in Dolci's words, "to understand exactly what the obstacles to associative life in Western Sicily are." It is built around a central motif, the Sicilian proverb, "The man who plays alone never loses" and there is a constant return to this proverb and discussion of it. The book is primarily a series of taped interviews, a cross-section of Sicilians from a street sweeper to Cardinal Ruffine. Divided into three parts, the first part deals directly with the themes of "associative life," organization, individualism, paternalism, the Sicilian temperament. The second part, a record of meetings held at Castellamare elaborates on the role of the Mafia in Sicilian life and documents the connection between the Mafia and Bernardo Mattarella, former Minister of Foreign Trade, Post Office, Agriculture, etc. who, according to Dolci's evidence owed his election to his hobnobbing with the underworld greats. This section also illustrates, especially in the record of the Castellamare meetings, how the people once they lose some of their fear of speaking out are articulate in their denunciation of the Mafia. Part three, entitled, "The Trial" is an account of the libel suit brought against Dolci by Mattarella and associates and the subsequent verdict of guilty and fine of Dolci. (Pantheon provided us with an excellent pamphlet entitled "The Mafia and Politics: Danilo Dolci on Trial" (15 pages). It is in some ways a clearer account of the trial than that in the book and has a summary of the Appeal. It is available through the Publicity Dept. of Pantheon.)

By "associative life" Dolci means social cooperation, working together to overcome a social ill, for a common goal. He does not extend this concept to the whole society but implies that he is trying to get things done first of all on a local level, "Planificazione del basso" (grass-roots planning), with the local people learning to fend for themselves, to analyze their own problems in order to find their own methods to correct them. One of the ironies

of this is that Dolci found that radical independence ("the man who plays alone...") was one of the obstacles to making the people independent. Take for example the following interview with an emigrant back from Switzerland. Dolci is the questioner.

- Have you ever been a member of any organization?
- How d'you mean?
- Have you ever taken part in any organization, of any kind?
- I've always kept to myself.
- Why have you never belonged to any organization?
- I've always kept myself to myself—nobody's ever told me what to do.
- What do you think a (political) party is?
- A party's like... well, like the father of a family, who can get certain jobs done.
- You've never felt like being a member of some religious group?
- No, never.
- Did you go to school?
- Only a few days. I'm illiterate. Is he close to other people besides his family?
- No, not really close. In fact we keep our distance. It's habit. The



proverb says, "The man who goes his own road can never go wrong."

- Couldn't the poor all get together and agree, and change things, make a different world?
- How could they all agree to make a different world?

I don't think they can ever agree. The book begins with this interview (quoted in part) and the theme is pursued throughout the book.

The problem of associative life is for Dolci a problem of getting Sicilians to break with their basic mistrust of others, getting them to accept others as partners in their work and their entire social life. What he asks is no less than a reeducation of the personality, a transformation in fact, for if the Sicilian is to make the leap from "the man who plays alone" to associative life he must in fact begin with basics, reorient his concept of the neighbor from someone who is out to get him to someone with whom he can cooperate to better himself. The Sicilian believes that others are out only for their own good and will only try to cut him down if he tries to get ahead. After all he himself is like that. His fear and mistrust are reinforced by a tradition of paternalism that begins with his family (father) centered childhood ("no one is any good outside your own family") and extends to the Church and its hierarchical structure and ends finally in the Mafia which, as all criminality, feeds on the negativity within the temperament of the people it threatens, harasses and finally controls. This standing alone finally results in a disbelief in the other, a cynicism grounded in fear and expressed in mockery, a fear of the new, a dependence on tradition, and at bottom a longing for unity and independence from fear that is often only a nostalgia but sometimes breaks out as an articulated sentiment. Compare the following two dialogues for example.

- It's every man for himself.
- Why is that?
- They're (Sicilians) afraid of the unfamiliar, they have no initiative.
- (another speaker) each man is afraid of being robbed by the next... and that's why they prefer to be on their own.

Compare this with the following extracted from the Jan. 1, 1966 meeting in Castellamare where, when people began to see that they could speak openly without fear of reprisal said such things as:

- I think this proverb (the man etc.) was born from ignorance... I think it's madness to play on your own, because each of us needs to live with other people. It's absolutely untrue that if you play alone you always win. Men must cooperate.
- It's a dead proverb. It's had its day.
- (A Blind Man) we must organize ourselves in common agreement to try and conquer dishonesty and encourage honesty in the interests of everyone. No one can deprive us of the right to life. Every single person has the right to liberty, work and freedom of thought. Anything that's discussed peaceably, systematically, and in a right frame of mind is sure to turn out well. (Applause)

The number of obstacles to associate life seem innumerable. Dolci asked a Jesuit, Padre Noto what he thought these obstacles were and the priest replied, among other things:

- ... mutual mistrust; uncertainty due to ignorance and to the absence of proper channels of communication; the citizens lack of faith in the State; lack of leadership; lack of culture at the base, etc.

The hope of unity seems grounded in the abstract ability of men to objectify themselves, to transcend themselves for a brief moment, to educate themselves, to change their consciousness by making the bold leap of thought from "alone" to "together". This is brought about through education and organization and you will recall that in the first part of this review I quoted Dolci as saying that he considered himself primarily an educator. What Dolci is trying to do through his interview method is first of all make the people aware that there is an alternative called "associative life" and that secondly they can express themselves to someone else who approves and will not take reprisal against them. The menacing father is replaced by the non-violent, peaceful man. Dolci reminds me of A. S. Neill's dictum that education is basically approval of the child. Social reform, associative life is basically for Dolci approval of the person.

Having set out the basic points of his argument in Part I, having shown the constrained character of the Sicilian temperament and the Sicilians' intelligent awareness of their own feelings Dolci, in Parts II and III illustrates how the working of the Mafia feeds on a structure of negativity and fear and this reinforces those characteristics in people which are most opposed to constructive change. To preserve itself the Mafia must rule the people. It does so through fear and violence, by brutally getting the power for itself. Its method of infiltration is both blatant and subtle. It convinces the church that its members are both good family men and supportive and regular church goers. It masks itself behind a front of legitimate businesses so that, its criminal work being beneath the surface it can play on the old fantasy-reality, Pirandellian question, "Is it really so?" Dolci says it is. He mounts impressive evidence as to the fact that Bernardo Mattarella used the Mafia for political purposes. Through association, allowing himself to be seen with, photographed with, escorted and welcomed home by mafiosi Mattarella won the votes of his constituency in Castellamare, an area Mafia controlled, and by continued association manipulated himself into the ironic post of Minister of Foreign Trade, ironic because as Minister he could regulate exports, among them perhaps the exports of his friends, experts in drug traffic. But Mattarella is influential and powerful. He levels a libel suit against Dolci and wins.

Reading this book gives an in-

credible impression of the staggering obstacles Dolci faces in his work. One wonders constantly how he can go on, so good-humouredly too. Why doesn't he give up? Must non-violence always breast the impossible? As an expository life this book is both unique and comprehensive. The way out for Dolci is clear, education, knowledge, planning, faith, hope, work—a working "in spite of". Or as that wonderful blind man said so well, "Anything that's discussed peaceably, systematically, and in a right frame of mind, is sure to turn out well."

**THE MAGIC OF WALKING** by Aaron Sussman & Ruth Goode. (Simon and Schuster. \$7.50.) Reviewed by STANLEY VISHNEWSKI.

The ideal book for the armchair walker; it is a little too big and heavy to slip in the back pocket while one is out walking along a back road. (Perhaps a paperback edition will be forthcoming.) But the book is full of entertaining and instructive articles on all aspects of walking by writers as diverse as Dickens, Thoreau, Mumford, Nabokov—all testifying to the pleasure that awaits one who is hardy enough to leave his car behind, slip out the door, and walk alone just for the sole enjoyment of walking.

The book is guaranteed to transform the sedentary person into a devoted walker. One will find in its pages practical advice on where, why, and how to walk. It would be hard for a person to resist the call of the open road after reading and enjoying this book.

Love without justice is a Christian impossibility, and can only be practiced by those who have divorced religion from life, who dismiss a concern for justice as "politics" and who fear social change much more than they fear God.

ALAN PATON

## Farm Workers

(Continued from page 1)

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Morality is not properly the doctrine of how we may make ourselves happy, but how we may make ourselves worthy of happiness.

IMMANUEL KANT



## To The Bishops

(Continued from page 2)

"Muni" gives to the down and out  
is no hospitality  
because what comes from the  
taxpayer's pocketbook  
does not come from his heart.

### BACK TO HOSPITALITY

The Catholic unemployed  
should not be sent to the "Muni".  
The Catholic unemployed  
should be given hospitality  
in Catholic Houses of Hospitality.  
Catholic Houses of Hospitality  
are known in Europe  
under the name of hospices.  
There have been hospices in Europe  
since the time of Constantine.  
Hospices are free guest houses;  
hotels are paying guest houses.  
And paying guest houses or hotels  
are as plentiful  
as free guest houses or hospices  
are scarce.  
So hospitality, like everything else,  
has been commercialized.  
So hospitality, like everything else,  
must now be idealized.

### HOUSES OF HOSPITALITY

We need Houses of Hospitality  
to give to the rich  
the opportunity to serve the poor.  
We need Houses of Hospitality  
to bring the Bishops to the people  
and the people to the Bishops.  
We need Houses of Hospitality  
to bring back to institutions  
the technique of institutions.  
We need Houses of Hospitality  
to show what idealism looks like  
when it is practiced.  
We need Houses of Hospitality  
to bring social justice  
through Catholic Action  
exercised in Catholic institutions.

### HOSPICES

We read in the Catholic Encyclopedia  
that during the early ages of Christianity  
the hospice (or the House of Hospitality)  
was a shelter for the sick, the poor,  
the orphans, the old, the traveler,  
and the needy of every kind.  
Originally the hospices (or  
Houses of Hospitality)  
were under the supervision of the Bishops,  
who designated priests  
to administer the spiritual  
and temporal affairs  
of these charitable institutions.  
The fourteenth statute  
of the so-called Council of Carthage,  
held about 436,  
enjoins upon the Bishops  
to have hospices (or House of Hospitality)  
in connection with their churches.

### PARISH HOUSES OF HOSPITALITY

Today we need Houses of Hospitality  
as much as they needed them then,  
if not more so.  
We have Parish Houses for the priests,  
Parish Houses for educational purposes,  
Parish Houses for recreational purposes,  
but no Parish Houses of Hospitality.  
Bossuet says that the poor  
are the first children of the Church,  
so the poor should come first.  
People with homes should  
have a room of hospitality  
so as to give shelter  
to the needy members  
of the parish.  
The remaining needy  
members of the parish  
should be given shelter in a Parish Home.  
Furniture, clothing, and food  
should be sent to the needy  
members of the parish  
at the Parish House of Hospitality.  
We need Parish Homes  
as well as Parish Domes.

### HOUSES OF "CATHOLIC ACTION"

Catholic Houses of Hospitality  
should be more than free guest houses  
for the Catholic unemployed.  
They could be vocational training schools,  
including the training for the priesthood,  
as Father Corbett proposes.  
They could be Catholic reading rooms,  
as Father McSorley proposes.  
They could be Catholic Instruction Schools,  
as Father Cornelius Hayes proposes.  
They could be Round-Table  
Discussion Groups,  
as Peter Maurin proposes.  
In a word, they could be  
Catholic Action Houses,  
where Catholic Thought  
is combined with Catholic Action.

## Liberation and Revolution

(Continued from page 3)

ample of Danilo Dolci. They were  
going to take available materials and  
start building houses for those without  
adequate shelter. It is now too late  
for that since the materials are being  
put into barricades, Mr. McGrath ex-  
plained.

### Vietnam—Ways of Nonviolent Protest

Vo Van Al, associated with Thich  
Nhat Hanh in the Paris office of the  
Overseas Vietnamese Buddhist Asso-  
ciation, told of the ways of nonviolent  
protest developed in his country in the  
face of continuing war. These include  
desertion from the army (the only way  
of becoming a conscientious objector),  
collective prayers for peace, songs  
against the war, peace demonstrations,  
fasts, the placing of family altars in  
the streets against oncoming tanks,  
and in some cases, immolation. The  
liberated nationalism of Gandhi, said  
Mr. Vo, goes far beyond the narrow  
nationalism with which we are fam-  
iliar. "Liberated nationalism", he said,  
"can be likened to the Mekong River  
which rises in Tibet and flows through  
and irrigates the lands of Cambodia  
and Vietnam and at the same time  
carries much water into the sea."

"In Vietnam, the Buddhist move-  
ment of nonviolence does not aim to  
gain power, but to serve man . . . We



ought to push now for a social revolu-  
tion. If we do not develop a plan for  
a nonviolent revolution in Vietnam, we  
will be forced to leave things to the  
man with the gun." He pointed to the  
Youth School for Social Service,  
founded by Thich Nhat Hanh as a  
concrete step toward carrying the  
social revolution to Vietnam's villages.  
So far, 200 social workers have been  
trained, but to deal with post-war  
reconstruction and agricultural reform,  
5,000 trained activists would be needed.  
The work of nonviolent revolutionary  
movements, both religious and human-  
ist are most important to post-war  
Vietnam, in the opinion of Vo.

Vo felt, however, that problem today  
is that of being underdeveloped in our  
understanding of nonviolence and in  
respect for life. We could help our-  
selves by putting guiding questions to  
ourselves in line with our beliefs. "We  
should ask", he suggested, "What  
would Christ have done in such a  
case? What would Gandhi have done  
in such a case?"

### Social Revolution

"NONVIOLENCE AND SOCIAL, ECO-  
NOMIC REVOLUTION" was discussed  
by four speakers, Thakurdas Bang of  
India, Michel Chartrand of Canada,  
Adolfo, Venezuela, Bonilla of the Con-  
federation of Christian Trade Unions  
of Caracas, and Hope Lopez, Philadel-  
phia representative of the grapepickers  
union, of Delano, headed by Cesar Cha-  
vez. Chartrand stressed that capitalism  
has no respect for the human being  
since it is geared only for profit. It is  
necessary to build a power to correct  
the injustices of capitalism and to de-  
velop underdeveloped people, he said.

Bonilla remarked that after all the  
Latin American revolutions, the condi-  
tion of workers and peasants has not  
changed. The only change is that of  
the group in power.

Stating that "This nonviolent busi-  
ness is something new for us," Bonilla  
pointed to the need for the creation of  
new structures projecting Latin Ameri-  
can culture and having significance  
for the Third World.

One of the talks received with the  
most tumultuous applause was that  
given by Hope Lopez on the grapepick-  
ers' struggle in California. She an-  
nounced to the group, "I am a striking  
farm worker. Here in Philadelphia I  
am coordinating the grape boycott with

two other young strikers. On Septem-  
ber 8, 1965, we went on strike and de-  
clared war on agribusiness, a nonviolent  
war. Basically, I am very violent, but  
I have learned a different way from  
Cesar Chavez. He told us that the ap-  
propriate means for a boycott is the  
conscience of the person. We must ap-  
peal to that conscience. Then the boy-  
cott becomes a revelation of the moral  
basis behind our movement." Miss  
Lopez explained how the boycott was  
originally declared against a large  
grower who refused to negotiate with  
the grapepickers. The workers found  
that this grower evaded the boycott  
by selling his table grapes under 105  
different labels. Chavez then declared  
a boycott against the California table  
grape—the grape itself became the  
label.

Miss Lopez brought out the danger  
of pesticides both to the farm worker  
and to the consumer. She also told how  
Pentagon purchases of table grapes  
had jumped 350% in one year, though  
government officials maintained they  
were neutral in the labor dispute.

In order to show the spirit of the  
movement that is bringing to farm wor-  
kers a new sense of their dignity, Miss  
Lopez began to read the declaration  
made by Cesar Chavez at the conclu-  
sion of a 25 day fast in 1968. After the  
first sentence in which Chavez stated  
that "our lives are all that really belong  
to us," she broke down, filled with  
emotion. When she recovered, she fin-  
ished the statement in a clear voice;  
... the strongest act of manliness is to  
sacrifice ourselves for others in a to-  
tally nonviolent struggle for justice.  
To be a man is to suffer for others.  
God help us to be men."

Thakurdas Bang, economist and sec-  
retary of the Sarva Seva Sangh, the  
organization carrying Gandhi's pro-  
gram of village development, said that  
since India's independence, the income  
of 85% of lower income Indians has  
not increased. 82% of the Indian popu-  
lation work the land and are part of  
village India, he pointed out. About  
50,000,000 of those who work the land  
are landless themselves. Besides the  
program of voluntary land gifts to  
landless families, there is the program  
of transferring land to the village for  
joint cultivation. This program, known  
as Gramdan, or village gift, is also  
promoted by Vinoba Bhave, and is  
aided by a special branch of the Peace  
Army, called the Gram Shanti Sena. So  
far, 100,000 villages have been enrolled  
in the primary steps of Gramdan.

Bang gave as an example of the vil-  
lage work, the program in Telengana,  
a very poor area. Arson and murder of  
large landholders had begun under a  
program led by communist revolution-  
aries. Not a single acre of land was  
distributed. "Vinoba went to Telen-  
gana", said Bang. "He followed the  
road of compassion, the road of the  
prophet. Only then in nonviolence,  
did the landless begin to receive land."

Bihaar, he asserted, was the state  
where Gramdan had progressed fur-  
thest. Almost all the villages in the  
state are involved in Gramdan.

### Draft File Burnings?

THE BURNING OF DRAFT FILES  
was discussed at a special meeting in  
the presence of a man and a woman  
who had participated in the Chicago  
action. Leaders of the War Resisters  
League in New York City, whose pre-  
parations for the WRI Triennial Con-  
ference had been hampered when a  
group had taken a leaf from the draft  
file burners and had vandalized the  
WRL offices and stolen all files, were  
in general against the tactics. Their  
grounds were ethical and had no re-  
lation to arguments about the sanc-  
tity of property. David McReynolds,  
who has participated in draft card  
burning, obstruction of entrance to  
recruitment centers and other acts of  
resistance to the draft and militarism,  
found that draft file destructions in  
six cities were counter-productive for  
three reasons. He felt that such actions  
were a sign of frustration. The need  
for secrecy had the romanticism of  
an underground movement at a time  
when we are trying to maintain dem-  
ocratic reality in this country. It is  
a tactic of the elite which appoints  
itself to act in place of the working

(Continued on page 8)



# Liberation and Revolution

(Continued from page 7)

class or the larger concerned group. If the movement bends its efforts towards developing a wide base, it can call on the mass of people to come to the defense of rights. Such vandalizations can be seen as a defeat on the tactical level, because of the many who are alienated as well as a defeat on the moral level.

A Baptist seminarian from a Middle Western institution stated that from his experience the raids on draft boards did not speak to the people he was in contact with. Such actions turned off those who were moving toward a peace position because of their opposition to the Vietnam war.

George Lakey raised the matter of the lack of clarity, the cloudiness of the symbolism, in the actions against draft boards. There is no such ambiguity, he pointed out, in the action of the Phoenix. At this stage, we must be very conscious of the clarity of any given action and scrupulous about the moral health of the anti-war movement.

The young woman speaking for her part in the Chicago action defended the draft file destruction on various counts, including the fact that the deed itself had spoken louder than any words and had brought them closer to the blacks and Puerto Ricans who are tired of words. Such acts could thus broaden the base of the peace movement.

George Lakey, Jim Peck and others suggest as an alternative to draft file burnings the building of a massive noncooperation effort. This should reach out to persuading people to stop research on weaponry, refusal to cooperate with any part of the selective service apparatus and tax refusal. The Rev. Richard McSorley, who had earlier shared his views with the Rev. Philip Berrigan, said that a protest action should be transparent, it should stand clearly as a witnessing symbol. This is the problem that he finds with draft board raiding as a tactic. The reason why a peace protester goes to jail should be immediately clear. This is hardly the case where the charge can be theft, forcible entry and destruction of property.

## Presence of World's Spiritualities

THOUGH WRI IS NOT RELIGION-RELATED, and its leaders are predominately humanist, pacifists representing many spiritualities were very numerous at Haverford. As well as those with no formal religious ties, there were Buddhists, Hindus, Protestants, Catholics, Jews, Quakers and members of the Mennonite Church. Among the religious-related groups were the Southern Christian Leadership Conference, the Fellowship of Reconciliation, both the U.S. FOR and the International, the Friends Peace Committee and PAX, Catholic peace association. The Belgian branch of War Resisters International was represented by a Protestant pastor, Pierre Tourné and by a Catholic priest, Abbe Paul Carrette, long-time leader in European activities for peace and for development projects for the Third World. It was Carrette who presented a resolution to the assembled body on the matter of urging a cessation of international arms supply to Nigeria/Africa.

## Future of War Resisters International

NINE COMMISSIONS, or small group discussions, were part of the conference and met for two two hour sessions. They dealt with such subjects as Vietnam, Japan/U.S.A., Latin America, NATO/Warsaw Pacts, the Middle East and Nonviolent Action. A tenth commission was suggested by participants to deal with Training for Nonviolence. The largest number, 35 people, showed up for this commission, which then divided into two sections, one dealing with long-term issues, including psychological training, the other with short-term training for specific actions.

The number and variety of programs suggested to WRI by the members in commissions would necessitate a staff of thousands and a budget that would take a sizable bite out of the world's arms budget. One recommendation proposed that as WRI is one of the few international organizations

without a youth section, that it develop a budget to bring a representative group of young pacifists to the next WRI Conference and from that group set up a trans-national Youth Section with staff and structure. Another resolution urged the WRI and its branches to turn their attention to the ecological/crisis and share experiences on the matter of world pollution and the population bomb which was described as "everybody's baby." The struggle against world pollution it was suggested, might serve as a channel for man's aggressive instincts and achieve the unity of large numbers of people concerned with the health and the survival of the planet. The Middle East Commission, after agreeing that excesses had been committed by both sides in the Arab-Israeli dispute, the commission expressed the fundamental rights of the Palestinian people were and continue to be grossly violated." The commission felt that the WRI was an appropriate organization to take initiatives in such actions as: an "exodus" of Palestinian refugees to their homeland by means of nonviolent marches across the border and by ships sailing into Haifa; the reconstruction of Arab houses and the rehabilitation of Arabs in Israeli or occupied territory in order to prevent further emigration of the Arab population; contacts with leaders of the Palestinian liberation movement to urge on them the use of nonviolent tactics; a team to investigate the violations of human rights in Israeli-occupied areas and in surrounding Arab nations.

With regard to the NATO and Warsaw Military pacts, the concerned suggested a youth festival to coincide with the next meeting of the NATO Council. The WRI was asked to take some responsibility for publicizing this international project.

Another commission urged that both parties refuse to renew the US/Japan Security Treaty upon its expiration in June 1970. Meanwhile WRI was asked to establish a permanent working committee in Okinawa and in Japan to disseminate information, to maintain close contact with Japanese peace organizations, to keep WRI affiliates up to date on all developments and to coordinate actions relating to the Security Treaty. It was further recommended that WRI international teams be sent to Okinawa prior to the date of the treaty renewal to demonstrate in the manner of the WRI action against the Warsaw pact in 1968. A representative of the Japan Congress against A and H bombs, Toshiaki Yokoyama, took part in the commission and spoke for a de-militarization of Okinawa and its return to Japan. He talked of the recent crash of a bomber and the escape of nerve gas as a threat to the Okinawan population and described the distortion of the genetic system of frogs in the area—some having 10 legs.

Other suggestions by commissions and by commission members included the printing of a 'Handbook of Successful Nonviolence,' to counter a statement that nonviolence had failed all over the world, the institution of courses in training for nonviolence, even accompanied by the founding of ashrams or resident communities and the initiation of a communications center as a network for communication for groups and persons committed to nonviolence. All such recommendations were to be discussed in a three-day meeting of the WRI Council and members following the Conference.

THOUGH WRI HAS NO YOUTH SECTION, the number of young people was high. Under the leadership of Randy Kehler, San Francisco WRI Chairman, a whole group of young people came from the West Coast. There were referred to as "the tribe" and provided a sense of warm community to the evening gatherings with songs, films and light shows of their own creation,

and organic, unleavened bread baked in small loaves by the girls.

AT THE FINAL SESSION, addressed by Martin Niemoller and Alfred Hassler, a copy of the Daily News, a New York tabloid, was affixed to the blackboard behind the platform. On the blackboard were listed ways of resisting the draft and the military. For men already in service there were three methods of resistance: SOLDIER SCHWEIK (pretended stupidity); REFUSE TO ATTACK; REFUSE TO OBEY ORDERS. Next to them were the banner headlines of the Daily News: SIR, MY MEN REFUSE TO GO. WEARY VIET G.I.'s DEFY ORDER.

## Beyond All Separatism

In addressing himself to the general topic of "Beyond All Separatism," Alfred Hassler urged realism and moderation. "Do not incarnate evil in men nor obscure the sufferings of man." Admitting that capitalism needs to be replaced, he reminded his listeners that it is linked with a productive system on which the lives of millions of people depend. It cannot be swept away in violence. The only way to dismantle it is piecemeal. Used rightly, the same technology that has brought us to the edge of disaster, could save us from it. Young people, said Hassler, are in revolt against violence and separatism. The search for solutions has

polarized society and at this time, even nonviolent confrontations may contribute to the further deterioration of our society. Hassler echoed the realism of Gandhi, who always stressed the importance of the immediate step and never allowed his movement to paint an idealized future which might justify present violence. "I doubt" said Hassler, "that our role is to clamor for revolution with its implications of violence, of impossible immediacy and immediate impossibility."

Asserting that the fate and destiny of the human race has now become one, Niemoller quoted Pope Paul in the "Progress of People" on the fact that the poorer segments of the human race are becoming poorer while the richer segments are becoming richer. He stated that pacifism is a realistic stance when enough weapons are now in storage to kill human beings not once but fifty times over. After referring to the fact that rationing of food in post-World War I Germany helped prevent civil war, he urged that as a mark of human solidarity, the world's resources begin to be rationed through the instrumentality of the U.N. Either the one-ness of the human race will be implemented without postponement, Niemoller warned, or the course of separatism will be pursued to a possibly fatal end.

# Tivoli: a Farm With a View

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much time at the Catholic Worker during the early years when Peter Maurin was alive and playing an important role. Tom was much impressed by Peter, devoted much time to listening to him and reading the books he recommended. One afternoon during his visit, Tom put on tape for me some of his reminiscences about Peter Maurin and the early days of the CW. As before in interviews with persons who have known Peter, I am much impressed with the accounts that are given of him.

Another person with whom we were glad to have an opportunity to talk was Charles Butterworth. Charles worked with us at a much later time than Tom Barry, during the Peter Maurin Farm period in fact. But he helped us much, and took part in some interesting events, including his own arrest for refusing to turn in a deserter from the army, and the great Staten Island fire, in which he helped save our house and buildings from going up in the general conflagration. Charles, too, recorded on tape for me some of his more interesting experiences at the Catholic Worker. He has now returned to Philadelphia, where he does legal work for the Defenders League, and lives and continues his peace apostolate at Joseph House.

Other visitors in recent weeks include: Father Vincent O'Connor of Greenwich, Connecticut, who said Mass in our chapel, Father Jack English, who likewise said Mass for us, Father Pierre Conway, O.P., Jacques Travers, Joe and Audrey Monroe, Roger and Mary O'Neil and their children, John McKeon and his son Hugh, Jerry and Bernadette Norris with their two sons, Ed and Johanna Turner with their son Tommy, Will and Laura Waes with their son, Johann, Maria Rampello and her friend Vincenza Davi who spent their visit cooking and working for us in a most gracious and beautiful way, Tamar Hennessey, who stopped by for an over-night visit after taking her daughter Mary to her college in Cobleskill, New York.

We have also had a number of departures, including some who have been with us long enough to become part of our family. I think particularly of Jeannette Schneider, who helped so much through spring and summer but has now returned to college to complete a course in directing recreational activities at Farmingdale, Long Island. Jeannette showed real talent in this area when she took charge of recreational activities for the children this summer. I am sure she will do well. Meanwhile, we miss her and hope she will return for a visit whenever she can.

Another whom we miss, who has really become part of the family, is Tony Novitsky. Tony has returned to the University of Buffalo to complete

his doctorate. He is doing his dissertation on Peter Maurin.

Dorothy Day, herself, because of other commitments and engagements, has not been able to spend much time with us for several months. We hope she may be here more often in the near future. Another whom we miss much, who has been away far too long—four months, I think—is Helene Iswolsky. Helene has been helping care for her old friend, Alexander Keren-sky, who is seriously ill. We hear—and hope it is true—that someone is going to replace Helene so that she can return to us soon. Since Helene fills a very important role in our community, we never do as well without her.

The closing of the swimming pool has somewhat lightened John Filliger's load, though he still finds plenty to keep him busy with the garden, the pump, and generally holding things together. As for work in general, under the capable direction of Marge Hughes, who is always ready to fill in wherever needed, the work of kitchen, house-keeping, office, correspondence, shopping for the sick, errand running and shopping, and general maintenance gets done. Among those whom we thank are: Hans Tunnesen, Alice Lawrence, Tom Likely, Mike Sullivan, Joe Geraci, Placid Decker, Stanley Vishnewski, Pat Rusk, Emily Coleman, Marty and Rita Corbin, and Paulette Curran. Some of the young people who have now left to return to school also helped much. Mary and Maggie Hennessey washed dishes every evening, though they had worked in the Day-Care Center all day. Adrienne Erntz, who is only eighteen, was one of our most dependable cooks. As always, there are more who helped than I can name.

Now that the Day-Care Center is limited to pre-schoolage children, there are not so many children to care for, but the job continues to be well done under the excellent supervision of Mrs. Marge Blum.

On the third Sunday of September we are planning to resume our Sunday afternoon discussions. Joe Geraci will lead the first discussion, which will be about Danilo Dolci.

In the chapel this morning, Father Andy Chrusciel said the Mass of St. Peter Claver. This evening a visiting priest from England said another Mass. After Mass, in the dining room, a group of visitors, some of the Corbin children, and other communarians make music with almost as much volume and abandon as the young people this summer. Outside in the cool September air, the song of the crickets is sweet and high. For a moment at my open window I stand listening, listening. Where is the song of silence?

We move towards October, towards the full glory of Fall. May the beauty of His creation teach us to revere the Creator.

The Catholic Worker clothing room needs men's winter wear: socks, trousers, underwear, shirts. We need blankets as well. Bring contributions to 36 E. 1st St., New York.