

CATHOLIC WORKER

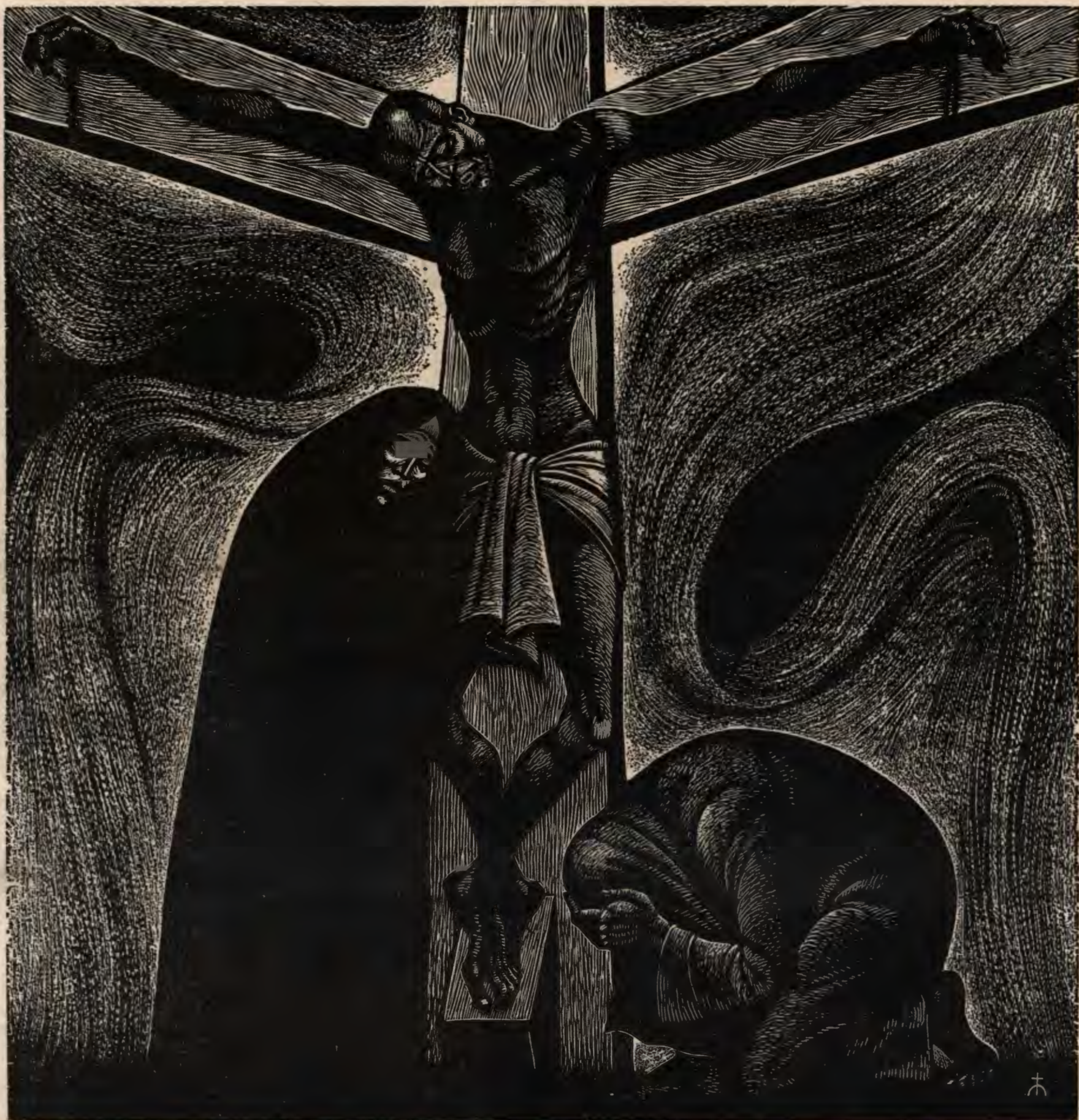


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The American racial crisis which grows more serious every day offers the American Christian a chance to face reality about himself and recover his fidelity to Christian truth, not merely in institutional loyalties and doctrinal orthodoxies (in which no one has taken the trouble to accuse him of failing) but in recanting a more basic heresy: the loss of that Christian sense which sees every other man as Christ and treats him as Christ. For, as St. John said: "We know what love is by this: that he laid down his life for us so that we ought to lay down our lives for the brotherhood. But whoever possesses this world's goods and notices his brother in need and shuts his heart against him, how can the love of God remain in him? Dear children, let us pour our love not into words or into talk but

into deeds, and make it real." (I John 3:16-18)

We do indeed have a message for the world, and the Word of God is still as alive and penetrating today "as any two-edged sword." But we have perhaps taken the edge off our sword by our shortsightedness and our complacency. The Christian failure in American racial justice has been all too real, but it is not the fault of the few dedicated and non-violent followers of Christ. It is due much more to the fact that so few Christians have been able to face the fact that non-violence comes very close to the heart of the Gospel ethic, and is perhaps essential to it."

THOMAS MERTON, "Faith and Violence"
(University of Notre Dame Press)

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CATHOLIC WORKER

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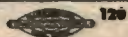
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Catholic Worker Positions

The general aim of the Catholic Worker Movement is to realize in the individual and in society the expressed and implied teachings of Christ. It must, therefore, begin with an analysis of our present society to determine whether we already have an order that meets with the requirements of justice and charity of Christ.

The society in which we live and which is generally called capitalist (because of its method of producing wealth) and bourgeois (because of the prevalent mentality) is not in accord with justice and charity.

IN ECONOMICS—because the guiding principle is production for profit and because production determines needs. A just order would provide the necessities of life for all, and needs would determine what would be produced. From each according to his ability, to each according to his needs. Today we have a non-producing class which is maintained by the labor of others with the consequence that the laborer is systematically robbed of that wealth which he produces over and above what is needed for his bare maintenance.

IN PSYCHOLOGY—because capitalist society fails to take in the whole nature of man, but rather regards him as an economic factor in production. He is an item in the expense sheet of the employer. Profit determines what type of work he shall do. Hence, the deadly routine of assembly lines and the whole mode of factory production. In a just order the question will be whether a certain type of work is in accord with human values, not whether it will bring a profit to the exploiters of labor.

IN MORALS—because capitalism is maintained by class war. Since the aim of the capitalist employer is to obtain labor as cheaply as possible and the aim of labor is to sell itself as dearly as possible and buy the products produced as cheaply as possible there is an inevitable and persistent conflict which can only be overcome when the capitalist ceases to exist as a class. When there is but one class the members perform different functions but there is no longer an employer-wage-earner relationship.

TO ACHIEVE THIS SOCIETY WE ADVOCATE:

A complete rejection of the present social order and a non-violent revolution to establish an order more in accord with Christian values. This can only be done by direct action since political means have failed, as a method for bring-

ing about this society. Therefore we advocate a personalism which takes on ourselves responsibility for changing conditions to the extent that we are able to do so. By establishing Houses of Hospitality we can take care of as many of those in need as we can rather than turn them over to the impersonal "charity" of the State. We do not do this in order to patch up the wrecks of the capitalist system but rather because there is always a shared responsibility in these things and the call to minister to our brother transcends any consideration of economics. We feel that what anyone possesses beyond basic needs does not belong to him but rather to the poor who are without it.

We believe in a withdrawal from the capitalist system so far as each one is able to do so. Toward this end we favor the establishment of a Distributist economy wherein those who have a vocation to the land will work on the farms surrounding the village itself. In this way we will have a decentralized economy which will dispense with the State as we know it and will be federationist in character as was society during certain periods that preceded the rise of national states.

We believe in worker-ownership of the means of production and distribution, as distinguished from nationalization. This is to be accomplished by decentralized co-operatives and the elimination of a distinct employer class. It is revolution from below and not (as political revolutions are) from above. It calls for widespread and universal ownership by all men of property as a stepping stone to a communism that will be in accord with the Christian teaching of detachment from material goods and which, when realized, will express itself in common ownership. "Property, the more common it is, the more holy it is," St. Gertrude writes.

We believe in the complete equality of all men as brothers under the Fatherhood of God. Racism in any form is blasphemy against God who created all mankind in His image and who offers redemption to all. Man comes to God freely or not at all and it is not the function of any man or institution to force the Faith on anyone. Persecution of any people is therefore a serious sin and denial of free will.

We believe further that the revolution that is to be pursued in ourselves and in society must be pacifist. Otherwise it will proceed by force and use means that are evil and which will never be outgrown,

(Continued on page 6)

Cogley and the Relevance Of Radicalism

By JACK COOK

I propose to discuss, an article published in the October 30th issue of that most liberal of lay Catholic journals, *The National Catholic Reporter*, entitled "Radical Catholics," (subtitled, "After the Catholic Worker"), by a former Catholic Worker, Mr. John Cogley.

It is Mr. Cogley's thesis that "although radical Catholicism is nothing new to the United States, a radicalized Catholicism is." By the first term, radical Catholicism, he refers to the Catholic Worker movement, whose history he traces in broad and generous strokes. By the second term he refers to (I suppose, for he never really tells us) the current issues occupying the minds and energies of the New York (and elsewhere) Catholic Establishment Sophisticates (to borrow a phrase from Daniel Callahan's adjoining article in the same issue) and the hierarchy in various places with which said Sophisticates find themselves embroiled.

"And there is a difference," states Mr. Cogley, between the two forms of radical (or -ized) Catholicism. I would be the first to agree. He goes on to tell us what it is:

It is the difference between those who apply certain sets of beliefs and modes of behavior in their relationship to society and the state but hold back from applying their principles to the church, on the one hand, and, on the other, those who look upon the institutional church as a reflection of the secular society, and therefore a fit target for the same kind of disruption, harassment and critical analysis.

I find I cannot agree with this explanation, for it would appear that the substance of the first term (with the exception of "but hold back from applying their principles to the church") is contained also in the second term; so that the latter group of contemporary radical Catholics appear as some sort of Super Catholic Workers, who have taken on not only the war-mongering state, and the affluent Great Society, but the atrophied Roman Catholic Church in America as well.

I'm sure that image is not the one Mr. Cogley wishes to evoke. Or is it?

Again: "disruption, harassment, and critical analysis" are indeed elements of a radical stance; but they are only elements. The radical stance involves a much more basic re-orientation to existing structures, on the one hand, accompanied by a life style which is itself reflective of one's critical analysis in that it affirms what one's analysis denies of the institution to which one is responding. Whether or not the total radical stance is represented by the old radical Catholics or the contemporary radicalizing Catholics is up to each to answer for himself.

The Worker has ever maintained that it is people and not institutions that must be radicalized; it is possible to imagine a totally "radicalized" institution without a single radical in it. We are concerned more with people than with institutions, for we believe that the more concerned people there are, the fewer institutions there will be. (Forgive the Peter Maurinism).

Exception must be taken to Mr. Cogley's exception: that is his phrase, "but hold back from applying their principles to the church." As he himself says elsewhere in the article, the CW "did not hesitate to criticize Cardinal Spellman when he employed seminarians as strikebreakers during the gravediggers strike in 1949; earlier it was bitter about about the all out support priests and bishops gave to General Franco during the Spanish Civil War." Nor has it ceased being bitter, nor ceased to criticize the involvement of the American Catholic Church in the Second World War, Korea, and Vietnam. When the young men of the CW choose non-cooperation with Selective Service and jail, rather than conscientious objection, whether defined by the State or the American bishops, are they not applying their principles? Regardless of church or state?

But Mr. Cogley is not denying that the CW holds back on social policies of

ecclesiastical officials when they run counter to the radical, anarchist, pacifist, pro-union, anti-state principles of the Worker. He is saying that we do not challenge doctrinal questions. "To attack," he says, "the idea of the perpetual virginity of Mary or the notion of the Apostolic Succession in the pages of the CW would have been looked upon as simply unthinkable."

Rather, really irrelevant. I'm not saying the doctrines are irrelevant (I'm sure they are relevant to a great many people), but "to attack" them is irrelevant in the face of war, poverty, starvation, oppression, and nuclear holocaust. Perhaps it could be said that such doctrinal questions do not challenge us where we live and have our being. It is not necessary, after all, to disbelieve in Mary's virginity in order to make soup, wait on Bowery men, stand in a picket line; and living as we do in community, we necessarily live amongst those holding different and opposing beliefs about such things, and further, reaching the wide spectrum of folk we do who subscribe to our paper, it would be unkind, in fact unnecessarily cruel, to point out certain ambiguities in what can only be, on the part of the individual, a highly personal mode of belief. Would Mr. Cogley not have us support the farm-workers strike because Mexican-Americans have an unshakable faith in Our Lady of Guadalupe? Permit us (if I may speak for CW people) to tilt at our own windmills. Must we tilt at those of the New York Catholic Establishment Sophisticates, too? Especially since certain of them pose no threat to us or our principles?

I wonder what really makes Mr. Cogley wonder that, "What was remarkable, when one thinks about it, is that so little of this rebellious spirit was ever turned against the ecclesiastical establishment." (I wonder also at his sense of time: "was" instead of "is"—as if the CW were buried somewhere in the radical past of leading Catholic lay liberals). I submit that that rebellious spirit was and is so turned against the establishment that it opted for staying out rather than in it. Far from "holding back from applying its principles to the church," the CW has thrust its principles, its bodies, its houses and farms of hospitality, its monthly minor miracles (even the conditions of life here on the Bowery) in front of the noses of both church and state. The most profound criticism of the ecclesiastical establishment is the very existence of the Catholic Worker—in words and acts, past and present. Moreover, in good Camusian fashion, it says "no" by saying "yes" to unions, blacks, the unalterably poor, peace without victory, communities of service rather than service to self and nation, love—love until it hurts. Mr. Cogley is quite correct when he points out that "Personalism (which might now be translated as 'do your own thing') was the catch-all word used to describe the Worker's emphasis on the role of the individual in society." But he neglected to say that it also describes the role of contemporary Christians (and radicals) in regard to the ecclesiastical establishment. Those early Christian radicals of this century, Dorothy Day and Peter Maurin, went ahead and did their own thing, and those who follow them continue it; but neither were nor are going to wait upon the establishment to catch up to them. There is simply too much to do. Beating dead horses is a waste of energy. Dead men, as Dan Berrigan writes in a recent poem, may be walking in their shrouds; but they're dead, Dan, they're dead.

I do not think that that "special" insight which Mr. Cogley affirms as proper to those new radical Catholics who look upon the "institutional church as a reflection of the secular society" was really missed by the founders or followers of the Catholic Worker movement. It is, after all, rather obvious. But he may be correct in affirming that it is now "a fit target for the same kind of disruption, harassment and critical analysis." I would prefer the

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Soldier Love Soldier

Soldier love soldier: first your own—
the uniform familiar as skin,
the shared constraint, the sudden joke
at the poor unhappy maverick
of a second lieutenant new to command.

Now for the others: if it's ordained
that all men are brothers we must love,
we begin by nodding, yes, they're brave.
Crazy but—brave. And certainly skilled
in patching and making use of their old
equipment (compared, of course, to ours).
But they kill! Fanatical murderers,
they swarm all over us breathing hate
as if—as if their side were right. . .
O God, the argument. Who can awaken
love for the cobra poised to strike?
And the rare infantryman is given
to praying his foe winds up in heaven.

Yet love we must. Creator, blast
statesmen, tribal and obsessed,
with the frightening bolt of sanctity.
Let soldier meet soldier eye to eye
with a dirty story, an open hand.
The pomp and parade need never end,
but let them be bright, a little absurd,
ceremonial as, say, today's Swiss Guard.

FRANK MAGUIRE

36 East First

By JACK COOK

Winter—bitter, bleak, and ugly—
invades New York City much as the
terminal stage of cancer shakes the
human body with its pain. Around the
morbid growths of the business and in-
dustrial areas, colorfully clad citizens
scurry to their destinations; the crowds
are thicker than in the summer, their
pace less leisurely—a mob moving to
escape the wind and cold.

In the outlying areas, the Bowery
and Harlem, where the disease has
already taken its toll, the sidewalks
are deserted except for those without
the entrance fee to the sanctuaries:
that is, the fifteen cents or quarter
needed to get into a warm bar or \$1.25
for a grave-like cubicle in a flop house.
In doorways and alleyways, on benches
in deserted parks, wrapped in two or
three coats or none, these—the un-
wanted, undestined, unburied—in
states of mind and body too blasted to
imagine, wait, wait, wait.

More than a dozen flop houses,
housing between one and two hundred
men each, have closed since last win-
ter. Another ten or so are expected to
close within the year. More stringent
city building codes, along with the
hassle of managing younger men in-
creasingly more hostile, have made the
flop house game unprofitable for the
corporations which own them. There is
more profit anyway in renting what
was once shelter for a hundred men
as a loft for two or three artists, as
the Lower East Side becomes the East
Village. No provision is being made by
the city to shed shelter for the increas-
ing numbers who will need it. Perhaps
the current policy is the city's solution
except at Thanksgiving and Christmas,
as it has always been: ignore the poor,
and perhaps they will wither and fall
away.

Our new house is well-heated and
the basement room where the Bowery
men wait for soup, bread, and tea, is
the warmest room in the building. As
it gets colder, more men will arrive
early, leave late. We feed from a
hundred and fifty to two hundred men
daily, except during check week, when
the line falls off to seventy-five or a
hundred. Then everyone gets seconds
and thirds on the soup. Fred Lindsey,
down from the Farm, has taken over
the basement scene during the line.
John McMullen and Wong remain our
steady waiters, with John sometimes
making as well as serving the soup.
Bill Harder and Larry pick up on the
dishes. Mary Gallagan welcomes the
men at the door and directs them to
the basement or nearby benches if
they're crippled. We know many of the
men—some of them remember the CW
in three or four of its former locations
—but there are many new, and many
younger, faces on the line, as the drop-
outs from ghettos across the country,
and the new generation of Bowery
men, the hippies and yuppies, discover

that the Great Society has its roots
here on the Bowery.

I wonder sometimes what they think
of us, as they sit in our kitchen and
observe the ways of those who serve
them; for the atmosphere is anything
but institutional: more along the lines
of a wildly incongruous family una-
bashedly having its squabbles in
front of guests.

Preston, who once so diligently took
care of the stencils and rolls of ad-
dresses of our subscribers, took off one
day and has not returned. Gordon
McCarthy has reluctantly replaced him
at that toll. Italian Mike is alive and
well on the second floor, where the
focus of conversation alternates be-
tween Mike's bawdy comments to the
girls present and Brother John's theo-
logical disputes with young volunteers
(two of whom, Daniel and Ramond, are
from Canada) and cynical staff mem-
bers. Arthur Lacey, our hierarchy in
residence, is back to help Walter with
the backlog of paperwork and filing
which probably drove Preston away.
While Mike Ketchum went to Okla-
homa for Pat Vaught's trial, Pat May
supervised the preparation of the Oc-
tober issue for the mails. Now that
Mike is back, Pat has left. And so it
is with the young people here, whose
mobility is not curtailed as is that of
the house people.

The Return

Jim Wilson was released from Allen-
wood Prison Camp and is back with
us now. A little thinner, a lot wiser,
but very much himself, he's returned
to the first floor and works again on
the line, or makes soup when Roger
or I are not around.

Jim, along with the dozens of other
noncooperators in prisons across the
country, represents, perhaps, the non-
violent answer to the poignant question
posed by the most sensitive and intel-
ligent of young men in our time:
"Where can we go? There is no place
to go." If what is meant is a mean-
ingful, uncompromised position in our
society, then, indeed, there is no place
to go. But if what is meant is where
can integrity remain intact, conscience
unviolated, oppression confronted, then
there is always prison, although those
recently returned are not eager to
encourage anyone to enter it.

I can only admire and applaud the
answer given by Alexandros Panaghou-
lis, convicted of an assassination at-
tempt on Premier George Papadopoulos,
to the American-backed Greek
regime: "I do not want a reprieve. I
do not want a stay of execution. I want
the execution to be speeded up." The
nonviolent equivalent in a society not
quite so overtly fascist is prison. Be-
sides, there is really no need in this
country for private citizens to get in-
volved in political assassinations, since
the Federal government apparently
has an agency, adequately financed,
willing to perform the necessary tasks.

Tivoli A Farm With a View

By DEANE MARY MOWRER

Past mid-November, fall moves
bleakly toward winter. Although much
rain has fallen, patches of snow still
remain from a snowfall that would do
credit to January. Winds of the storm
stripped bare the limbs of many trees,
which, cold and unclothed, complain
with every breeze. But now on an
afternoon when grey chill alternates
with sun-spotted warmth, my friend,
the chickadee, feeds at my window
and calls his cheerful affirmation of
all seasons, all weather, whatever God
may send.

Our November snowstorm, which
put a cold period to the long season
of fine autumnal weather we had been
enjoying, brought us—like the ill wind
of the ancient adage—a gift of special
goodness. For just as he had arrived
in the midst of one of last winter's
worst snowstorms, so now in the gust-
driven snow Father Marion Casey blew
in. "In storm and strife," he came; but
he came as a bringer of peace. In our
community the winds of ill health
seemed to be blowing. Almost everyone
—except for the newborn babies—little
Coretta Corbin and Johan Waes—was
just coming out of or just going into
a bout with the flu. Dorothy Day had
arrived only two days before, on the
eve of the storm, only to come down
with a case of the flu which had kept
her in bed almost since her arrival. In
spite of ill health and ill weather,
Father Casey's arrival brought a glad-
ness to us all, a joy which increased
when almost immediately Father went
to the chapel to say Mass. After Mass
he took Communion to some who were
not able to go—to Peggy Conkling, to
Alice Lawrence, to Mrs. Carmen Ham.
Our season of recovery had begun.

For almost a week Father Casey
stayed with us, saying Mass in the
morning, saying grace at our meals,
leading rosary for us in the evening,
and participating with us in compline,
which Stanley Vishnewski led. He
found time to have tea with us and to
talk with everyone. When Alice Law-
rence became so ill she had to be
taken to the hospital, he took Helene
Iswolsky to visit her. He played chess
with Sally Corbin, who, at six years
old, has the reputation of winning
most of the games she plays. Then one
evening we all gathered around the
piano in the living room and listened
with delight to Father playing re-
membered movements from Beethoven,
Chopin, Schumann.

Each morning at Mass, Father gave
us a short, simple, but beautifully ap-
propriate sermon. He has a way of
combining Gospel teachings with the
commentaries of learned theologians,
anecdotes from lives of the saints,
literary allusions, and memorable lines
from great poets, interweaving all ele-
ments in a kind of natural—though
supernaturally illumined—pattern that
seems to have meaning for all who
listen.

When, however, Father referred, in
his last sermon, to our chapel as surely
one of "the humblest in the world,"
my first reaction was one of surprise.
Although I am blind, I have so pro-
found a sense of the great natural
beauty surrounding us here at our
Farm with a View and of the greater
comforts we enjoy when compared to
those of previous Catholic Worker
farms that I usually think of us as
living in holy luxury rather than in
poverty.

I realize that our chapel is con-
structed at the end of the long wood-
en annex, which once held a bar and
dancing-floor and was called the casino
by those who operated this place as a
summer hotel. But I also know that
Mike Sullivan and Kay Lynch made
this chapel with care and simplicity.
I do not think that it is marred with
the slipshod or the cheaply ornate. I
know too that the view from the
window near the altar looks out over
the river, and that woods are not far
away, and birds make their homes
nearby in the Spring. So now our
chapel, which Father calls the "hum-
blest in the world," seems to me to
share in great riches, the riches of
natural beauty which God gave us
when He made the world.

Now that Father Casey has returned
to his parish in Minnesota, I ponder a
little while his sermons, which were
often like good conversations, and his
conversations, which were sometimes
like good sermons. I remember with
some wonder the gentle unobtrusive
way he practices the charity he talks,
and his habit of seeing the sacred, the
divine, in every creature. Some words
of Emily Dickinson come to mind; she
made them for herself, but they do
very well for Father Casey: "The only
news I know is bulletins all day from
immortality. The only shows I see to-
morrow and today, perchance Eternity.
The only One I meet is God . . ."

During Father Casey's stay, I also
did a taped interview with him about
his long association with the Catholic
Worker. For the past several months I
have been doing taped interviews with
many different persons representing
varying phases and periods of Catholic
Worker activity. Eventually these
taped interviews will be housed in the
Catholic Worker archives at Marquette
University, and will be available to
future students interested in the
history of the Catholic Worker.

Other Visitors

This somewhat somber November has
brought us, as a matter of fact, a num-
ber of interesting visitors. Mary O'Neill
(Mrs. Roger O'Neill) came up from Glen
Gardner, New Jersey, with her three
charming little daughters: Branwyn,
Tyrrell, and Siobhan. Since the Corbin
and O'Neill children lived for a time
in the same Glen Gardner community,
they always seem overjoyed at a re-
union. As always, we all enjoyed Mary,
her blithe spirit, her flair for baking,
especially as manifested in delicious
nut bread, cake, and brownies. As
many of our friends will remember,
Roger and Mary both helped at the
Catholic Worker during the period of
the first Chrystie Street house. Their
wedding reception was held in the
large courtyard there. On this recent
visit Ursula (McGuire) McKeon, who
also lives at Glen Gardner, accom-
panied Mary.

Another visit which we enjoyed very
much was that of Caroline Gordon
Tate and Cary Peebles from Princeton,
New Jersey. Both Helene Iswolsky and
I have visited Caroline and Cary in
Princeton, and are always delighted to
have a chance to talk with them again.
We are sorry, however, that Caroline's
arthritis has now developed into ten-
donitis, so that she suffers great pain
when she uses the typewriter. We
hope that the new electric typewriter
will enable her to finish the novel on
which she has been working for some
time and which we are all waiting to
read.

Other visitors during recent weeks
have included some priests, two of
whom said Mass in our chapel, some
nuns, and a group of young people
from the Committee for Nonviolent
Action Farm in Voluntown, Connecti-
cut. These young people were making
a walking trip and stopped by long
enough to help Joe Geraci, Mary Greve,
and Will Waes prepare for our chil-
dren's Hallowe'en party. This event,
which was sponsored and financed by
Peggy Conkling, was attended by most
of the community, though the principal
participants were the Corbin children,
Johnny Hughes, several of the Blum
children, and the Barzumato family
from Kingston.

All in all, we have had more visitors
than I can begin to mention. We were
very glad last Sunday when Beth
Rogers and Frances Bittner drove up
for the day to pick up the snow tires
they stored here last summer so that
they might be sure to make it up here
for the Thanksgiving holidays.

As for our sick, Alice Lawrence is
still in the hospital. Dorothy Day had
to take to her bed again today. Earlier
this month Dorothy kept a speaking
engagement at Rochester, New York,
and then went on to Montreal, where
she visited Mrs. Karl Stern. Each eve-
ning Dorothy and Mrs. Stern visited
Karl in the hospital, where he is slowly
recovering from his stroke. We pray for

(Continued on page 7)

"Sowing," as here understood, like the Christian life generally, has an active and a passive phase. That is to say, we may take the initiative ourselves (always pre-supposing divine grace), or we may second the action of the divine Husbandman. Sickness, failures, disappointments, trials of whatever kind—above all, the slow, painful, and humiliating process of growing old and slipping towards death—these are all losses of our most prized possessions. They may be called diminutions, a term that relates them to the secret life of grace developing, in virtue of the law of life-through-death, into holiness. Yet this term is negative; while in thinking of trials rather as opportunities for sowing (the Scriptural word), the pain of loss dissolves in the hope of a harvest. Tribulations, therefore, are an occasion for sowing, and the more precious the good sown, the more glorious the harvest to be hoped for. Moreover, while possessions, inward or outward, may be regarded as grains that may be sown, we ourselves, in the end, are the wheat that must die in order to live. Every renunciation or loss along the way is a partial death that leads, climactically, to the final sowing—and harvest. "We all have to experience many hardships before we enter the kingdom of God." (Ac 14:22).

While proponents of situation ethics contend that there are no ethical absolutes, God on His part demands absolutely all, in the physical as well as in the ethical order. "If we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord." (Rm 14:8).

The Leap

To the natural man there is no explaining renunciation (that is, radical renunciation, beyond the discipline of an orderly life), suffering, and death; except perhaps as stoicism, which is not so much an answer as a refusal to look. Otherwise, there is hardness, bitterness, despair—offered perhaps as a philosophy. Forerunning the existentialists, however, Ivan in *The Brothers Karamazov* made his devastating criticism: how can a God that is merciful and loving allow evil to stalk abroad freely in the world, how can He permit such suffering as we can see everywhere, especially the suffering of the innocent and children? The devout Alyosha listened; disturbed, but unconvinced. For an answer he went to Father Zossima, who spoke to him inevitably about the grain of wheat dying in the ground. As for Ivan, he ended in madness: which is perhaps Dostoevsky's way of answering those who seek to explain by reason what in the end can be understood only in faith. "For God's foolishness is wiser than human wisdom. . . ." (I Co 1:25).

Further than this—beyond the truth contained in the analogy of the wheat-grain—the mind cannot go. If this is not the explanation, there is no explanation. If it is not true, then life is certainly absurd, without purpose and finally without meaning. We are better off than ants in a colony or bees in a hive only to the extent that for the moment we know what we are doing. Yet the explanation, given so concretely and so clearly in the grain of wheat, cannot be proved. It rests absolutely on faith in the risen Christ. What we sow—and therefore lose—are the goods of this life and finally this life itself; but what we hope to reap is infinitely more precious: "the things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love him." (I Co 2:8f). But to obtain what the eye has not seen nor the ear heard, and what surpasses the mind of man, we must wisely make the leap of faith into the apparently absurd.

Into these things angels desire to look. (I Peter 1:12).

Implicit in the analogy of the grain of wheat is an important fact that should be grasped clearly and explicitly; it provides a valuable insight into the whole divine plan of salvation. The grain of wheat is good. It is sown—to die—in spite of its goodness; rather, because of this goodness. A farmer does not sow defective or diseased wheat. Desiring a rich and abundant crop, he sows grain that is healthy, even his prize wheat.

For this reason the grain of wheat

stands so appropriately for the sinless humanity of Jesus. Unless it were good, it could tell us nothing of Him. Yet Jesus sows this good wheat—to die—in order that He may reap, with His own glorified life, the rich harvest of mankind restored to the Father's love.

By inviting His followers to submit to the same law of sowing in order to reap, Jesus is also asking them to give up what is good. Even though, in teaching others, He is dealing with fallen mankind, He is still instructing them, and leading them, to be ready to renounce the good. What is sacrificed by following the beatitudes is good. What is sown by observing the evangelic counsels is good.

Too often the Christian way is understood, rather, misunderstood, simply as an avoidance of evil. It is thereby reduced to a moral system. What Christianity gives in fact is a new life-principle; what it proposes in practice is a way of life issuing from this new creation. No mere morality, this, no mere humanism, but a fertilization of human life with the divine: a transformation, therefore, subject to the laws of life, especially to the fundamental law of growth instanced graphically in the grain of wheat. In the sphere of conduct, therefore, the Christian does not only struggle against evil; he is also, and in the first place, ready to renounce or relinquish what is good.

A fundamental truth concerning the divine plan of salvation here emerges into view. In the first place, it is not sin (and the need to reverse it), but rather the original and encompassing plan of God, proceeding from His



transforming love, that explains why man must "die" in order to attain life. The grain of wheat, because it is good, dies in order to produce a crop. Jesus, although He assumes the condition of a sinful man, is Himself sinless; yet He dies—He must die—to enter into His glory. "Was it not ordained that Christ should suffer and so enter into His glory?" (Lk 24:26).

The Mind Of Christ

That Christ stood for sinful man should not obscure for us the nature of His personal struggle as a sinless man. His personal victory was not just over moral evil, which held no attraction for Him. It was not just over flawed tendencies of nature, which were lacking in Him. It was a victory gained through dying, dying to the inclinations of His immaculate humanity. Indeed, while his death culminated on the cross, His whole life, as the *Imitation* says, was "a cross and a martyrdom."

He died to those goods which He, at least, could have sought and possessed without avarice and without fault. He renounced riches and whatever of pleasure or satisfaction they could procure. He renounced human learning: well-versed in the Scriptures, he did not undertake to visit the academies of Athens. He renounced marriage, although there was no inclination to disorder in His sexuality. He renounced eminent position, human success, honors—all of which He might have pursued without risk or fault. This lifelong renunciation of the good, rising in a crescendo to the cross, was the immolation of an unblemished humanity. We should not permit a residual Monotheism to bring us to deny, or even to neglect or obscure, the poignancy and anguish of this personal immolation of Christ our brother.

Pope Honorius may have sadly misunderstood the nature of the Monotheist controversy, but at least, he gave us, precisely because of this mis-

understanding, a statement of the moral unity of the human and divine wills in Christ. For the oneness of Christ's will emphasized by Honorius was the moral unity of His human will with the divine: a unity accomplished, therefore, by moral effort; indeed by a moral effort so prodigious as to be a self-immolation. "My aim is to do not my own will but the will of Him who sent me." (Jn 5:30) What this effort and immolation cost Him is revealed in the cry from Gethsemane.

In His cumulative renunciations, Jesus reversed the first choice of man. In this reversal which was also an affirmation of what the first man had denied and an acceptance of what he had refused, Jesus became the new Head of Mankind.

Love Refused

Although originally sinless as he came from God's hands and destined to walk in the divine friendship, man had fallen. What was the nature of the fall? It could not have been moral failure such as man now experiences, "attracted and seduced by his own wrong desire." (Jm 1:14) No; this kind of anguished moral struggle is the result of the first fall.* As St. Augustine observes, the knowledge of good and evil, which the tree in Paradise stood for, is "the experience that results from disobedience to a command of God." (City of God, XIII, 21) The original testing of man could only have been a choice; and this choice could only have been between the good of his own human order, to be enjoyed in autonomy, and the destiny offered him by God to partake in the divine nature and love. His fall was in the failure to make the choice which God, diffusing love, desired for him, that all men might live in His love. "The root reason for human dignity lies in man's call to communion with God. From the very circumstances of his origin man is already invited to converse with God." (The Church in the Modern World, 19).

As Thomas Aquinas sees it, man originally chose the natural and human over the divine. His sin was naturalism. This may be viewed either as the choice of his own natural excellence, in refusing the divine intimacy held out to him, or as the desire to attain the exalted destiny freely offered to him by his own natural powers. "You shall be as gods," was the deceptive promise made to him. He preferred his self-enclosed autonomy to the divine gift. "Man set himself against God and sought to attain his goal apart from God." (Church in the Modern World, 13)

The gift, the destiny offered to man was love. The Word of God Himself "has revealed to us that 'God is love' and at the same time taught us that the new commandment of love is the basic law of human perfection and hence of the world's transformation." (Church in the Modern World, 38) This was the gift refused. Father John McKenzie writes, "The basic sin is the refusal of love." (The Power and the Wisdom) The new Dutch catechism elucidates: "Each man has deep down within him, prior to his personal acts and coloring all of them, an unwillingness to respond to God, a refusal in the face of real love. . . . There is something Satanic about this. We are not attentive to what God wills but to what men desire. We do not wish to have the greatest love for Him and for each other. We refuse God's intimacy, we want nothing of God's paradise, and of ourselves we are powerless to be otherwise."

Love is beautiful and pleasant: how can anyone refuse it? Yet love has its demands, and many recoil from these demands. They are alienated, divorced,

lonely; still, they prefer to endure this unhappy state rather than yield in self-surrender to the demands of love, which are severe and often call for heroism.

Man, enclosed in his own excellence, resists all the more the invasion and invitation of divine love, which, in transforming him and enabling him to love as God loves, requires a self-stripping to the point of dying.

The refusal of love is still the original sin in all of us: original in the sense of primary and radical. No need to document or prove this refusal. Human history is the record of it. The scandal of "Christian killing Christian" is much of the story of "Christian" Europe. Among us, white and black find it impossible to love each other. The failure to love has resulted in a divisiveness that threatens the welfare of our country, inheritor of the dreams of the ages. Love commonly dies down beyond a constricted circle of relatives and friends. Even within this circle it too often sputters out. It is not (yet) the flame "no flood can quench, no torrent drown." (Sg 8:6)

To choose the divine over the human, from the first until now, has been difficult; so difficult as to be a kind of dying. To leave behind the guidance of reason for the obscure and rationally unsatisfying guidance of God's word received in faith; to renounce one's own will to do the will of God; to be willing to exchange human love, with emotional intensity but limited range, for a love of boundless amplitude—a love which, if less sensibly intense, can learn warmth from human love and yet is a sharing in the love of God Himself—this is a challenge so painful to nature that it not only defeats us now; man from the beginning, "invited to converse with God," was unable to rise to it. The rejection of Jesus Christ is really a rejection of love: of love for all men as our brothers in Him, our brother and one mediator, rising thence to the love of God. Conversely, the rejection of love is in practice a rejection of Jesus Christ.

The First Frontier

Even today, although in our own moral difficulties we may be preoccupied with obvious and even sensational evil, the choice between the divine and the human is still the poignant center of our moral struggle—a struggle rendered the more agonizing now by our sinful condition. The Christian's moral warfare, therefore, does not take place primarily on the frontier between good and evil. The first front is the dividing line between the human and the divine. The conflict between good and evil, in the moral sense, ensued upon man's first unhappy choice: it was the tree of the knowledge of good and evil that he was forbidden to eat. By rejecting his origin and end in God, that is, by the refusal of love, he came to know evil. On the other hand, the moral law exists only to subserve love, which is "the answer to every one of the commandments," the fulfilling of the law. (Rm 13:10) Lacking love, we are without motivation and force to observe the moral law. "Love is always patient and kind, never jealous, never boastful, never rude or selfish. . . . is always ready to excuse, to trust, to hope, and to endure whatever comes." I Co 13:4)

Here, incidentally, is disclosed the strange contradiction of those who think that precisely through violation of the moral law they can achieve love. It is like going in opposite directions at once. We cannot in this way achieve even human love, which, if not of a piece with the divine, is certainly a spark of it and coincident with it. A man may attempt to justify, through love, the taking of another man's wife, yet his notion of love, since it does not include the other man, is sorely constricted. Moreover, the pursuit of romantic love without marriage, and marriage indissoluble, is a reaching for the flowers of love without acceptance of its responsibilities or willingness to meet its demands. There is no other possible total giving of self. Divorce simply excludes "love strong as death." Dietrich Bonhoeffer rightly points

* In these pages we do not wish to enter into current controversies concerning original sin and the interpretation of Genesis 3. We affirm, however, that there is such a sin, involving all mankind. This has been the church's constant teaching, reaffirmed repeatedly by the Vatican Council. Man in his origin, therefore, according to God's design, was to have lived in justice, above sin, communing with God. "From the very circumstances of his origin man is already invited to converse with God." (see above). This was the design, disturbed by sin.

THE PLAN OF

By JOE

OF SALVATION

JOHN J. HUGO

out what we have just called the first front, and frontier, of Christian ethics. "Already in the possibility of the knowledge of good and evil," he writes, "Christian ethics discerns a falling away from the origin." It is the task of Christian ethics, therefore, to "invalidate" this knowledge of good and evil; and we can rightly speak of a Christian ethics only because it "claims to discuss the origin of the whole problem of ethics." Man "at his origin knows only one thing: God . . . He knows all things only in God and God in all things." Now, however, he knows himself "as something apart from God, outside God . . ." This alienation from God results from man's own choice. "Man's life is now disunion with God, with men, with things, and with himself." (Ethics).

Therefore, what is usually called the moral sphere, the arena of struggle between good and evil, is in fact "the knowledge of good and evil" which man arrived at through the Fall. This is the sphere of moral conduct in a secondary and derivative sense: so far as the "old man" continues to fight for survival within us even after we have "put on the new man." The primary moral sphere is where man at his origin, in God, restored there through the grace of Jesus Christ, views his life and initiates his action (and passion) at the luminous source where "God is love." This love, even in man and according to his capacity, is absolute and exclusive ("with your whole heart"), yet it embraces all men and, on their own plane, all created things, in the radiance of divine love. "In relation with God," writes Martin Buber, "unconditional exclusiveness and unconditional inclusiveness are one." I and Thou).

Such love involves the renunciation and rejection only of what would draw man away from God; of all that, even incipiently, would alienate him from God. It eradicates any inclination on his part to taste, touch, or handle the universe as though he himself were origin and end. As Buber says, "To step into pure relation is not to disregard everything but to see everything in the Thou, not to renounce the world but to establish it on its true basis." Man renounces his autonomous possession of the world in order to possess it in God, in God's love.

It is therefore incorrect to imagine that "dying," that is, mortification, was absent from Paradise because sin was originally absent. The testing itself was a "dying." St. Basil writes, "Fasting was established in Paradise by law. For Adam received the first commandment. 'From the tree of the knowledge of good and evil you must not eat.' . . . Because we did not fast we fell from Paradise. Let us fast, therefore, that we may return to it." (Sermon I, On Fasting).

The Sower

It was the mission of Jesus to reverse the choice of Adam. "I do nothing of Myself: what the Father has taught Me is what I preach . . . I always do what pleases Him." (Jn 8, 28) St. Paul says simply, "Christ did not think of Himself . . . did not please Himself." (Rm 15:3). "Himself" here is not referring to one of our fallen race, nor even to man, before his fall, conversing with God. It refers to Him who is truly man, "born of woman," but without sin. It refers to Him who said, "I do always what pleases Him," the Father. (Jn 8:29) His was an existential sacrifice, not of disordered wilfulness, but of the purest conceivable human will, a sacrifice that ran throughout His life, reaching its climax on Calvary. "Nevertheless, let your will be done, not mine." (Lk 22:42) The original rebellion of man's will is countered and repaired by the immolation of the man Jesus' will within the divine. "As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous." (Rm 5:19).

In the new Head of the human race, Adam's choice is reversed. Mankind in its Head has now placed the divine over the human. In our name He has chosen the Father's will once and for

all. He has brought our race back to the kingdom of God, which is the kingdom of love. Adam's failure to accept his mystical death has been more than compensated by the dying of Jesus even "to the death on a cross." (Ph 2:8) In Jesus we see unfallen man, this time choosing according to the will of God.

Just after Jesus had made Peter the foundation stone of the Church, He foretold His passion, death, and resurrection:

From that time Jesus began to make it clear to His disciples that He was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day. Then, taking Him aside, Peter started to remonstrate with Him: 'Heaven preserve you, Lord'; he said, 'this must not happen to you.' But He turned and said to Peter, 'Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's.' (Mt 16:21f)

"Get behind me, Satan": herein is recalled the sin of the angel, a sin akin to Adam's, against the divine will: "For the way you think is not God's but man's." Peter's refusal is likened to the devil's sin of naturalism (which, as the scholastic theologians viewed it, was like man's, in fact, its prototype). All unwittingly, although he had heard the Master's words, but because he was a man, the Apostle was rejecting the law that governs man's possession of divine love and eternal life: dying in order to live. He would accept it, however, to the limits of its glorious grimness—in martyrdom—after the coming of the Holy Spirit.

According To Your Word

Associated with Jesus in His reversal of the primary sin was Mary, His mother: thereby our mother. She became the new Eve, as the Fathers liked to say, the mother of the eternally living, reversing the harm done by the first Eve.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.
You who received that 'Ave'
From the mouth of Gabriel,
Establish us in peace,
Reversing the name of 'Eve.'

Mary's spirituality, like that of her Son, lay in her entire conformity to the divine will. The convictions of her life are epitomized in her reply to the angel: "Let it be to me according to your word." (Lk 1:38) The queen of martyrs, her immolation, like that of her Son, was the sowing of her own will within the divine: it was a dying which, joined to that of Jesus, shared also in His resurrection to new life and fruitfulness.

As with Jesus, so also with Mary: the cross shadowed her whole life, beginning with the prophecy of Simeon and extending to her vigil on Calvary. She did not seek the advantages of the world, not to mention the prerogatives of a queen. The poverty of Nazareth was hers also. Deeper was the sorrow of gradual separation, breaking the visible bond which bound her to her Son. "Why were you looking for me? Did you not know that I must be busy with my Father's affairs?" (Lk 24:9) These words, almost a reproach, marked the beginning of a separation that is painfully evident during the public life. Indeed, Jesus rejects with something like harshness the proffered tenderness of His mother. "Your mother and brothers and sisters are outside asking for you." He replied, "Who are my mother and my brothers?" And looking round at those sitting in a circle about Him, He said, 'Here are my mother and my brothers. Anyone who does the will of God, that person is my brother and sister and mother.' (Mk 3:32f) The bonds of a natural relationship are set aside for a new relationship to God. To be sure, Mary, in her devotion to the divine will, is pre-eminent in this new relationship also. As St. Augustine said, "Mary was

more blessed in accepting the faith of Christ than in conceiving the flesh of Christ." (Holy Virginity, 3) There can thus be no question about priority. "Happy the womb that bore you and the breasts you sucked." But He replied, 'Still happier are those who hear the word of God and keep it!'

Here again He seems to push aside Mary's maternal solicitude. Yet we know of no protest from her and no suggestion from Him, as in the case of Peter, that she is an "obstacle" because the way she thinks is "not God's way but man's." (Mt 16:21) Therefore also no "Get behind me, Satan!" On the contrary, He consummates her sacrifice with His on Calvary. "Woman, this is your son." (Jn 19:26). The human separation is now complete as, in leaving her, He bequeathes to her John (with the Church) in place of Himself.

It was of necessity that something in itself lawful, something incomparably pure and holy and delicate should be thus eternally broken. The Virgin's sacrifice could never be the renunciation of sin, for she had no sin; it could only be the renunciation of things holy for the sake of things holier. A physical tenderness that was holy had to be denied in order that men might know how they must treat physical tenderness that was not holy. It was of necessity that what was sinless in the Virgin should bear affliction and that the rightful desire of her heart to bring visible consolation to her Son should be cast aside in order that she might perfectly resemble her



Son and that she might suffer in the likeness of Him who was to suffer and die in desolation. Thus, like to her Son, and better than anyone who should come after her, she was to do "the will of God . . ." (Charles Journet, Our Lady of Sorrows).

In a word, Mary was also a grain of wheat that must die in order to live and be fruitful.

The Primacy of Christ

Although Adam also was subjected to the law of life (dying in order to live), it is clear that in his trial this was a mystical or interior death: a death of reason to faith, of his human will to the divine, that is, to the invasion of divine love. His failure then brought those disorders reckoned as consequences of the primary sin, thus spreading the darkness that was to "hate" the "true Light." (Jn 3:20; 1:9) The refusal of mystical death by Adam led to the physical death of the new Adam.

It is useful here to recall the Scotist teaching concerning the absolute primacy of Christ. In this view, even had there been no sin, the Son of God would have become man and sanctified mankind in virtue of His Incarnation. God's absolute, original, and comprehensive plan was to raise man to a

destiny of divine love through Jesus. To adapt the words of the liturgy, the divine Son would in any case have taken our humanity that we might share His divinity. Scotus could not conceive that such a tremendous event as the Incarnation could be contingent on man's sin. For Scotus, only the redemptive death came as a result of sin: to reverse the consequences of sin and so restore man to his destiny of divinized love.

We do not here propose this view for acceptance, although it is most acceptable, perhaps now more than ever when fresh trends in theology are causing us to realize better the absolutely central mediatorship of Christ. It is mentioned because it enables us the more readily to distinguish the double aspect within the divine plan of salvation: the elevation of man through grace to God's intimate love, which was God's plan from the beginning; and redemption from sin, upon the occurrence of sin, that man might be restored to sharing divine life and love. In this distinction we can discern clearly, in the situation complicated by sin, what is still and always the primary and fundamental reason for the need of "dying" and "sowing"; namely, our destiny to be raised to the love of God.

To be sure, theologians generally hold with the Church that the grace of Christ is at once sanctifying and redemptive. But by assuming the absolute primacy of Christ, we can, not merely distinguish these two effects abstractly, but also glimpse man, at least for a moment in history, as sanctified by Christ apart from sin or the divine prevision of sin. We see him raised in Christ to share in the divine nature through the absolute and unconditional predestination of the Father. We observe him in the situation that of itself calls for a trial by free choice. Love is valued only when it is given or returned freely. The trial is simply a testing of love.

Through the original trial, therefore, man, by receiving and returning God's love, was to retain the divine friendship. Of Adam there was thus required a sacrifice, an immolation, a dying, in the innermost center of his being; because he failed to do this and in order that man might be redeemed and restored, the need for dying was extended to include the whole earthly life of man, beginning with Him Who would re-Head the human race: "... even to accepting death, death on the cross." (Ph 2:8) For, assuming the absolute primacy of Christ, while the divine prevision of sin would not be the occasion for the Incarnation and sanctification of mankind, it would be the reason for the Redemption. Even in the New Adam, however, the dying was accomplished at its deepest level, within the will, reversing the rebellion of the first man. "My food is to do the will of the One Who sent me." (Jn 4:34) As the new Dutch catechism states, we can sum up the personal spirituality of Jesus in one word: "The will of God." The author of the Letter to the Hebrews, quoting the Psalmist, epitomized the whole mission of Jesus as the accomplishment of the Father's will:

"You who wanted no sacrifice or oblation, prepared a body for me. You took no pleasure in holocausts or sacrifices for sin; then I said, just as I was commanded in the scroll of the book, 'God, here I am! I am coming to obey Your will.'" (10:5).

Time and Reality

Now is this day from where I see
The world wears countless faces. I turn
From each as from reality.

Here my hands touch leaves of a book.
Sparks fly to my brain, the live world
Dies and is born, a maggot stuck.

In times' motion ever present.
Coffee sips, scent of oranges,
Morning trick me as the serpent.

Now is only the way. Listen,
Truth breathes, this counts, reality,
Where unheard, unseen years open.

MARGARET DIORIO

New Communities in the South

By ROBERT SWANN

One of the primary objectives of the International Independence Institute, of which I am field director, has been to catalyze a program for land acquisition in the southern part of the United States, aimed mainly at resettlement of landless sharecroppers and tenant farmers. Many of these people have been forced out of their homes and into the urban ghettos at an increasing rate since the early 1960's as a result of participation in the civil-rights movement and of the mechanization of agriculture. It is the position of the Institute, along with the majority of the field organizations and workers in the South, that these families ought, at least, to have a choice of whether or not they want to leave the land and the rural areas—and many of them would prefer to stay in the more familiar environment and occupation of farming, if a fair chance of making a living were provided. Besides, there are many people in the ghettos now who would undoubtedly like to return to the land.

The investigations of the Institute led to the conviction that the example of the Jewish National Fund in Israel and its unique land-management policy of long-term leaseholds for the benefits of all inhabitants could have meaningful applications in the South. Since its beginning in 1902 the J.N.F. has acquired over a million acres of land and helped resettle hundreds of thousands of European Jews (most of whom were not even originally farmers) in Israel. All of this has been accomplished through private efforts and donations.

At the suggestion of the Institute, seven key members of organizations working in the South—including the Southern Christian Leadership Conference, the National Sharecroppers Fund, the Alabama Council on Human Relations, Southwest Georgia Development Project and the Albany (Georgia) movement—took a trip to Israel in June to study the operations of the J.N.F.

As a result of subsequent meetings with other organizations in the south, a non-profit organization called "New Communities, Inc." is being formed, which will begin operation as soon as corporation papers are completed. Already several tracts of land (at least two of which are over two thousand acres) are under consideration. The emphasis will be on a community approach to resettlement, closely related to the Moshav settlement pattern in Israel, where groupings of approximately a hundred families live on individually leased plots of ground, each of them around ten acres. The community housing pattern includes services such as a medical center, nursery school, cooperative store and marketing cooperative, as well as a library and a community center. Included further may be light industry, such as food processing plastics and pre-fab housing, mostly privately developed and operated.

A related development, not initially sponsored by New Communities, Inc., has begun in Sumter County, Alabama, where a nine-hundred-acre tract is being purchased. A board of directors for that community, including three members of the group that traveled to Israel, has been set up. The rest of the board of the directors have come from a local group of some forty sharecroppers who expect to settle there. Most of them were recently evicted by a large landowner, who was incensed by his tenants' request that he share with them part of the subsidy check he receives from the Department of Agriculture for not planting cotton. The Institute has prepared a plan for possible maximum utilization of this tract.

Two developments which have encouraged us in this work have been the increasing interest of a large group of foundations and church-related groups, as well as a conference in September at the Center for the Study of Democratic Institutions in Santa Barbara, to which we were invited, and which concentrated on the discussion

of our Land Trust proposal. It is expected that the Center will soon publish an Occasional Paper on this conference. These developments are a result of an increasing awareness, brought about in part by the work of the Institute, that urban problems cannot be solved by themselves without first tackling the rural problems, which are at the roots of this situation.

One of the principal objectives of the Institute has been to help initiate and develop programs and institutions which will bring new credit resources to the rural areas of the world. The Institute was instrumental in arranging the initial twenty-five-thousand-dollar loan to the Southwest Alabama Farmers Cooperative Association, so that this cooperative could buy seed and fertilizer and start on its now famous program of intensive cultivation of such crops as peas, okra, and cucumbers. (See Michael Miles' article on "Black Cooperatives" in the *New Republic* for September 21st.)

We are hoping that at some point we will get foundation backing for our program, but we expect this to be a slow and time-consuming process. Foundations are very interested in the ideas and programs proposed by the Institute but have indicated that they generally prefer to make grants to those organizations like New Communities, Inc., which are the result of the Institute's work, but receive more direct public support and attention.

We are happy to announce that the Institute has received tax-deductible status from the Internal Revenue Service and would welcome tax-deductible gifts. (If you want to earmark them for buying land in the South, we will be glad to see that they are used for that purpose, and have confirmation to this effect sent to you.) If some of you are interested in investing money in the New Communities, Inc. program (instead of, or in addition to, donations), please let us know and we will notify you as soon as instruments for investment (bonds or debentures) are available. Finally, copies of our paper "Policies and Planning 1968/69" are available on request. Please direct all correspondence to me at:

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Catholic Worker Positions

(Continued from page 2)

so that they will determine the END of the revolution and that end will again be tyranny. We believe that Christ went beyond natural ethics and the Old Dispensation in this matter of force and war and taught non-violence as a way of life. So that when we fight tyranny and injustice and the class war we must do so by spiritual weapons and by non-cooperation. Refusal to pay taxes, refusal to register for conscription, refusal to take part in civil-defense drills, non-violent strikes, withdrawal from the system are all methods that can be employed in this fight for justice.

We believe that success, as the world determines it, is not the criterion by which a movement should be judged. We must be prepared and ready to face seeming failure. The most important thing is that we adhere to these values which transcend time and for which we will be asked a personal accounting, not as to whether they succeeded (though we should hope that they do) but as to whether we remained true to them even though the whole world go otherwise.

Elegy For an Acquaintance

Trees and world were green when we shook hands by the church door
That spring day. When word of your death came shortly after,
Speech was undone, mind ached, hearts were astir;
Your suicide cracked the veneer our lives wore.

Recalling your nebulous gaze I unwittingly
Dodged, how I betrayed myself in you, as night will tell,
I think of the unknown agents ruling us each in his cell;
They charged your hand, the living spin your image over tea.

MARGARET DIORIO

The One Man Revolution

By AMMON HENNACY

Nixon fixed himself into the nomination and election, and now we will see him continue to evade the issue, placate the military, and generally misrule the country in his tricky way. His method of reacting to the violence in the cities will not be what we might expect from his Quaker upbringing, but rather the iron fist of the people who have put him into power. Despite their last-minute bombing halt, the Democrats were defeated by their own arrogance of power. None of the candidates emerged with any honor; they compromised all along. One magazine which has partially redeemed itself is the *New Republic*, which approved of World War I but now (along with the *Progressive*) refused to support any candidate. Randolph Bourne, who opposed John Dewey over World War I, composed an epigram that cannot be repeated too often: "War is the health of the State." No politician can bring peace.

Speaking of World War I, I can recall that any radical who refused to echo the cry "All power to the Soviets" was looked upon as a spy in the ranks. But that power eventually became Stalin's and ends up today in the jailing of Sinlavy and Daniel and others, and the debacle in Czechoslovakia.

Some years ago, when I spoke in the Unitarian church in Monroe, North Carolina, Robert Williams, who was then head of the N.A.A.C.P. there, showed me his car, which had been riddled with bullets by the K.K.K. He told me that forty of the blacks in Monroe had guns and therefore the power. But there were four hundred whites in the K.K.K. who had more power, and they eventually ran him out of the country. He has the power who "gets there fustest with the mostest."

There are three ways to change the world: get 51% of the votes (no one seems to be able to do that these days); get 51% of the bullets; or change yourself. This last is what I mean by the One Man Revolution. When a man loses his faith in the promise of politicians and refuses to vote for any of them, he has taken the first step. When he no longer believes that armies and police can protect him from enemies, he has taken another step. But the next step is the hardest: to rely on himself and his own ideals, inspired by Christ and by Gandhi, if possible. When a man does this he becomes king of his own realm and captain of his own soul. This is his One Man Revolution, and when others do the same, it becomes their One Man Revolution. But few people manage to penetrate the illusion of violence or the illusion of progress. If only one person dares to say that the Emperor has no clothes, it is the beginning of the end of the system. When one person leaves the mill town and comes back to tell the neighbors that he made twice as much in one day in the big city as he made in a whole week at the mill at home, the mill owners are in trouble.

It is very difficult for an older person to break away from the shooting and voting. The young person can start out by refusing to become entangled in the system. One of the greatest snares is insurance. The Amish and Hutterites live as brothers; when one is in need, the others help him freely, as the early Christians did. Older persons who cannot manage to break with the system can help others to make the full break.

Demagogues tell us that "the voice of the people is the voice of God." Anarchists deny the right of majority to pass laws binding on the minority, arguing that a bad law is no better than any other bad thing. But if a man

is not going to be ruled by a majority then he must rule himself—and that is hard work. Is the pacifist orator a tyrant at home? Does the anarchist who lies to the government about his income tell the truth to his comrades? The One Man Revolution must be more than conversation.

Am I suggesting that this is the only method, and that all others are useless? By no means. Gandhi said that it was better to kill a tyrant than to knuckle under and obey him, but it was much better to make him your friend. He recognized the fact that very few would follow his exalted way. I feel the same way in regard to the Black Power advocates. Where could they have learned patience? Certainly not from the whites. I hope that they will eventually learn from Martin Luther King that violence is self-defeating. Although I will continue to decry violence, I will emphasize the fact that it is our white society, based on violence, that is the chief enemy.

To approximate the One Man Revolution, we should not only cease voting and shooting, but refuse to pay income taxes and, of course, to work at anything connected with war, refuse to register for the draft, and, if possible, refuse to be supported by the pensions and security of the warmaking state. In these ways we raise the ante of what can be done.

On November 11th I spoke to a group of pacifist students in Tucson and told them that this day really belongs to the anarchists and the Catholic pacifists, rather than to the military. It was on November 11th, 1887 that the Haymarket anarchists were executed. And in the Fourth Century a young man named Martin refused the gold that Caesar offered to the soldiers in France. He had become a Christian and was accused by the Emperor of being a coward and hiding behind religion. "Here, take my sword and shield," he said. "I will go before the enemy in the morning and God will protect me." The next morning was a kind of Armistice Day, for the enemy came and surrendered before breakfast. November 11th is the feast day of St. Martin of Tours. So when the Pope today tells us that there is no conflict between being a soldier and being a Christian, he dishonors Martin, one of the first Catholic conscientious objectors. I told my audience that the real heroes of November 11th are Alice Herz, Norman Morrison, and Roger LaPorte.

I agree with Michael Ketchum in his article "Baltimore" (October CW) that burning draft records is something less than the ideal form of protest. But I am glad that it was done by those who felt that it was the thing to do. I also think it would have been much better for them to have pled guilty and said, "Yes, we did it once and will do it again," rather than spend time and money on lawyers and legal technicalities. In saying this, I have to plead guilty myself, for in 1956, when we were arrested for the second time in New York City for refusal to take shelter in the air-raid drill, I wanted to plead not guilty, like most of the others. Dorothy Day and Carol Gorgen had to argue with me for an hour until I realized that the proper thing to do, as anarchists and pacifists, was plead guilty and not accept bail. In 1959, when the judge asked me how many times I had done this, I replied, "Five times. Next year it will be six." We got our ten days. Let us each fight the system in our own way and learn more effective methods.

My address is: P.O. Box 9484, Phoenix, Arizona 85020.

Here Lies the World

I
Cross the continent: take a subway
an airline maps the Atlantic River.
With the world in that little picture window:
no They any more, just We.

II
A man wept half a world away
as a woman clutching a wounded child
stared out at him in his living room: they
were therefore members of his household.

III
Here lies the world. Earth, as they called it,
held seas with porpoises, trees with birdsong.
Now slag, it once was a seething cauldron.
How strange when none of the cooks was wrong.
FRANK MAGUIRE

Cogley and the Relevance Of Radicalism

(Continued from page 2)

word "fashionable" to "fit" but it does not matter.

What disturbs me also is the attempt on the part of Mr. Cogley (and others who think the Worker is irrelevant) to confine the CW to the Catholic experience in the United States; or, in another way, to deride the CW for not radicalizing the American Catholic establishment. Never was the paper or the movement entitled the *National Catholic Worker* or the *American Catholic Worker*. The word Catholic in its title refers with a large "c" to its leadership and with a small "c" to its concerns and, thankfully, to its appeal. The religious concerns of the Worker, for example, embrace both of James' distinctions within the religious field, that of the institutional, with its emphasis on mass and ceremony, and that of the personal religious experience, with its emphasis on conscience and incompleteness, need for community and sacrifice. If the person of the Pope, as Mr. Cogley says, was treated as sacrosanct, it is true to say also that the person of Roger LaPorte was treated as sacrosanct.

The contemporary Catholic radicals whom Mr. Cogley defends and represents may, if they wish, attempt to radicalize the American Catholic establishment. I really cannot get excited about such a thing, and am tempted to think it irrelevant. A dead horse on its feet is still a dead horse. We are simply Catholic Workers, not Professional Catholics.

It is with reluctance that I approach Mr. Cogley's conclusion, for, in tone and

substance, it epitomizes the liberal view. I quote it in full and conclude:

The difference between a Dorothy Day and the contemporary Catholic radicals, I suppose, is rooted in a changed theology. In the old days, the notion of the church as a divine institution overshadowed its human aspects. Today, the opposite may be more true. The proper balance, if there is such a thing, remains to be achieved.

Granting my bias, I am inclined to affirm (paraphrasing Etienne Gilson) that new radicalism can no more replace old radicalism than new truths replace old truths. The best that new truths can do is replace old errors. The truths expounded by the CW, and I defy anyone in the post-Pope John period to deny them, are not the CW's. They belong, in fact, to the church: that is to that tradition coeval-with-the-institutional-church of enthusiastic christianity, which has ever lived face to face with the *parousia* and consequently, lived out its ethic in the here and now with Franciscan abandon, as Mr. Cogley puts it. The old and the new radicalism, do not, no more than the new theology, seek new truths; rather all, if they be truly radical and bent on the root of being, search for the old truths hidden behind the tapestries and travesties of time. There, in the barren darkness, they approach the shadowed, huddled figures by the fire and hear those voices in unison calling to them: "Peace, Brother. Come, join us by the fire. Share our food. To hell with the arrogance of chieftains!"

A Farm With a View

(Continued from page 3)

his full recovery. Back here at the farm, Peggy Conkling has her ups and downs, but on the whole does very well, thanks largely to the wonderful care Mary Greve, who is as fine a nurse as she is a folksinger, gives her.

As to work, there is as always much to be done. Marge Hughes, thank heaven, continues to carry on in several departments. Hans Tunneson returns to his role as cook whenever he is able. But others help from time to time: Rita Cerbin and her children, Will and Laura Waes, Joe Geraci, and Mary Greve. One night, when no one else was about, John Fillgar, who can always do everything, threw together a good meal in short order. We all enjoyed it. Placid Decker and Jim Canavan help in the dining room and with other chores. Joe Geraci, who is still working on his novel, often confronts pots and pans. Mike Sullivan is once again able to assume his triple responsibilities of chauffeuring, maintenance, and general trouble shooting. Emily Coleman has been helping Stanley Vishniewski and Dorothy Day with the heavy appeal correspondence. With Kay Lynch away, Helene Iswolsky puts in overtime at entertaining visitors. Marty Corbin continues to look after

the work attendant on the paper, and to prepare for the course he is to give at Marist College next semester. Tommy Hughes cares for the wounded sparrowhawk he rescued last summer—which now shares his room—and continues to do much of the community shopping and errand-running.

November, bleak with rain, with chill, with snow, somber with thoughts of souls in purgatory, with meditation on our own purgatorial experience in this life, is also the month set aside by our country for thanksgiving. As always, we at the Catholic Worker have much to be thankful for. Certainly we thank God for all the friends, readers, and benefactors, who by their interest, prayers, and contributions make possible the continuance and activity of the Catholic Worker. For my part, I thank God most particularly for the Catholic Worker. I thank God, too, for all who are working for peace, and for all who are going to jail or expect to go to jail that we may have more peace and justice in our land.

We move toward Advent. Toward the New Year of the Church. Toward that great liturgical season which prepares us for the Nativity of Our Lord. Deo Gratias.

Oklahoma Noncooperator Gets Five Years

By MICHAEL KETCHUM

On May 1 of this year, Patrick Allen Vaught, twenty, instead of answering a call to report for induction into the United States Army, went to his local draft board in Norman, Oklahoma, and turned in his Selective Service registration and classification cards. In September, Pat was arrested by local police on a Federal indictment charging him with refusing to report for induction into the army. He refused bail and was held at the county jail, in Oklahoma City, until his trial, which was held on November 4th. Pat entered a plea of *nolo contendere* and was sentenced to five years in prison by Judge Luther Bohanon. The next day he was taken to El Reno Federal Reformatory.

Pat's trial was brief; it did not take more than three quarters of an hour. The trial began with Pat and the Judge searching for a suitable plea for Pat to enter and ended with an attempted dialogue between Pat and the Judge. Pat told Judge Bohanon that he knew that he had broken their law but that he didn't feel guilty of committing a crime. This statement caused the

injury for an injury received because he believes that only love can conquer fear.

Judge Bohanon waited silently for Pat to finish and then gave him the maximum sentence. With good time and parole, Pat can be released in two years.

Pat's beliefs were derived from home, from the life he shared with his family. Mrs. Vaught, for example, always asked her children to seek out and befriend those children at school who had no friends. It is a Christian tradition that every Christian home should have a spare room for the homeless member of the Christian community. The room is appropriately called a Christ room. It is in this spirit that you are welcomed into the Vaught household. You are not a stranger or a guest anymore, but a friend.

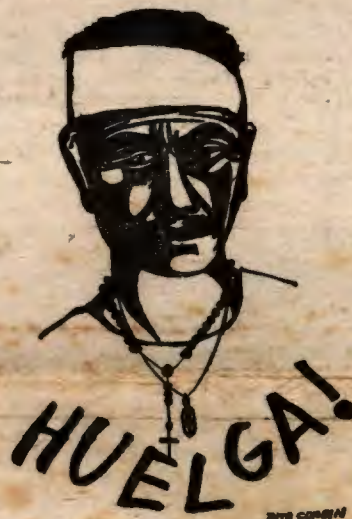
The Vaught family is a member of St. Joseph's parish, in Norman. Mr. Vaught is a member of one of the parish boards and Pat once taught in the parish catechetical program. Michael, the oldest son, is studying for the priesthood in Louvain.

During the summer of 1967 Pat lived at the Catholic Worker House of Hospitality in New York City. He became a servant to the men and women who live on the Bowery. John McMullan, who regularly waits on tables, recalls that Pat was a quiet fellow who helped him with the soup line.

While at the Catholic Worker Pat met young men who had found alternatives to serving in the army. Some men suggested that Pat apply for conscientious-objector status and do alternative service in a hospital or some other social-service field. Other pacifists and Catholic Workers, however, had chosen non-cooperation with Selective Service as the only position they could, in conscience, honorably hold. Jim Wilson and Bob Gilliam were already in prison for non-cooperation. Dan Kelly would follow them in June this year. In September, Jack Cook was arrested and arraigned on charges of refusing induction into the army. Chuck Matthei, a good friend of Pat's and the Vaught family, had refused induction in August. All of these men argued that accepting alternative service as a conscientious objector would be giving tacit approval to an immoral institution that conscripts men for training in methods of murdering and maiming other human beings.

When Pat returned to Norman, he enrolled as a full-time student at the University of Oklahoma, but declined the II-S deferment normally given to college students. When his draft board sent him inquiries about what he intended to do he applied for conscientious-objector status. His application was rejected. Non-cooperation followed.

At the end of Pat's trial I was angry, embittered, frustrated, close to tears. Pat, in a different mood, told his parents, "Go home and invite our friends to a celebration."



Judge some consternation, because legally, I guess, it's impossible to be guilty and not guilty, break a law and not commit a crime at the same time. Reluctantly Pat entered a plea of *nolo contendere*, which means that the defendant does not contest the charges brought against him.

The Judge asked Pat if he had a statement he wished to read to his friends in the courtroom. "My friends know why I am here," Pat replied, but asked instead for a few minutes to talk with the Judge himself. He tried to explain that he believed in a certain way of life, a way of life that says all men are brothers. If your brother is hungry, you feed him; if he is thirsty, you give him drink; if he is a stranger, you take him into your home; if he is naked, you cover him; if he is sick or in prison, you visit him. A way of life that says a man forbears returning an

Seeds of Revolution

The primary resource for the revolution to transform a world of increasing suffering into a world of human respect is to be found in the depths of suffering itself. The weak have strength in their weakness and will learn to fight not with the guns of the powerful, but with the resource of their own strength forged in the poverty and suffering imposed on them by others and by life. What will change to make the native strength of the poor a primary and not an incidental factor in their struggle for life and justice is an emerging understanding of suffering not as weakness but as power. What will, on the other hand, deliver the powerful from the impotence of their weapons will be the emerging power of those without any weapon except the one weapon available to those on the margin, suffering for truth and justice, which to those at the center appears as no weapon at all. This is not to say that suffering imposed by others is desirable and that it teaches the powerless something about life and about their very being which is capable of providing an enormous power against the oppressor responsible for that suffering. The seed of revolution is suffering; the endurance of suffering is both the impulse and the potential strength of those who must and will rise up for a just and human order. But while suffering is for the powerless the matter of power, it must be informed by something beyond itself in order to fulfill itself and make the revolution real.

(From *The Nonviolent Cross*, by James Douglass, recently published by Macmillan).

+ + + LETTERS + + +

VIVA House

26 South Mount St.
Baltimore, Maryland
21223

Dear Brothers:

Alleluia, Alleluia!
Rejoice with us. After painful months, decisions, and no-decisions, we have finally located a house and have begun. The search landed us in a three-story, ten-room, two-bath house in Baltimore—Agnew Country—"if you've seen one slum, you've seen them all." Our neighborhood is tense; it is a border area between whites and blacks. The lid is rising; boiling potat is near. The April rebellion and the months that followed uncovered the sours of a brutal racial hatred. We are situated on the white side of the border and our neighbors wonder about us. "Will we have 'niggers' living with us?" And, of course, we welcome all, regardless of skin color.

Great tasks and sufferings lay ahead. The polarization and alienation of peoples, the disruption of lives and the spilling of blood must all precede the Gospel goal of reconciliation. We realize the possibility of failure, of this house exploding on our face, and of our being dismissed as irrelevant to the revolutionary movement. Still we begin in hope and pray that we too can provide a thrust in favor of man and justice.

We decided to begin in a white neighborhood because we are white, and in 1968 "justly suspect" in a black area. White liberals, church authorities and government officials have examined, tested, explored, and tinkered with black people for too long. They have consistently doled out money and services according to their system and their point of view. They continually resist the reality that the old system cannot hold the new wine and blood demanding entrance and that the temple must be destroyed in order to be built up again. They refuse to admit white guilt or understand black self-determination, just as they refuse to look upon our country as strugler and exploiter and Vietnam as struggler and bulder. We affirm that blacks must choose their leaders and programs. They must move at their pace and under their stipulations, not Nixon's or Daley's. This is healthy and human. The only way to make it in life, in a spirit of love and respect for our black brothers we will not tinker in their affairs, but will support them in their struggle.

In our area the poor whites continue to hate the poor blacks. City, State, and Federal governments, slumlords, and exploiters would really like this to continue. "Keep the poor feuding among themselves and we'll conduct business as usual." This cannot continue. The nameless poor can only make themselves known when they are organized, when they realize that the opposite skin is not the enemy. The real enemy of the poor is easily recognized. He is clad in fine garments; he always eats well; his business is protected by the police; he has investments all over the globe and these are protected by the American Military Establishment; he drafts young men (serve poor whites and blacks usually serve in the front lines) and this assures his overseas profits and keeps the Third World in its place; he must maintain the status quo at all costs; he is churchgoing and hears his injustices moralized and sanctioned by the holy men; he is defended by the judiciary because the "law" is often more important than justice; he is a big-business corporation like General Motors going its merry way; he is that minute one per cent controlling the destinies of the masses; he is against revolution and change; he would rather see the American flag raised than a poor man lifted out of a ditch. The enemy must be flushed out and stripped naked in the daylight. This can only happen when people, oppressed people, organize to bring about justice. So a basic task of this house is to organize people and introduce them to the real causes of injustice. A "know your enemy" endeavor. He's not communist or black; he's Dives allowing

Lazarus to eat the crumbs falling from his table.

The fact that we remain outside a jail cell, with me performing alternate service as a conscientious objector at Hopkins Hospital, and that we are now opening a house of hospitality, can be viewed as non-confrontation. I will not justify myself but confess a cowardice and a fear of prison confinement. I am forced to live with this. Still there are things to be done. Willa and I believe that an important part of the revolution is the willingness to open your house to anyone and share whatever you have been given. We say that opening your possessions to the masses is a form of confrontation. It says that private property has no priority over human life. It says that man is one and class distinctions and property not held in common destroy the community of man. We open our house to the poor, to the needs of any draft resister, to anyone this society attempts to destroy and persecute. We hope further to encourage our neighbors to confront the warmakers and those who strangle the poor. In the final analysis we too may be put in jail. We pray that this house will provide direction.

We have chosen to name our home VIVA House. There could be no other name—life is sacred; its alternative is death. We think of life especially at this time while we await the birth of our child in January. This brings us much joy and hope. We think it is only fitting to dedicate our house to Phil Berrigan and Tom Lewis, who preach VIVA through their lives. They are "Good News" to the world. By burning the "licenses to kill" they burned death and gave us an offering. We remember them particularly and offer thanks. They are the New Man St. Paul speaks of in Ephesians.

It is easy to outline plans on paper. The nitty-gritty is extremely difficult. The condition of the house when we entered in September was extremely depressing. The summer heat contained all the rancid smells. Rats and roaches had taken up residence and were evicted; a hundred-and-thirty-dollar plumbing bill had to be met; every room needed to be cleaned of garbage and debris before we could even begin to paint and do repair work; windows had to be replaced, etc., etc. We were able to round up a large refrigerator and stove; St. Charles seminary gave us ten beds and Woodstock Jesuits supplied the blankets; St. Martin's, our parish church, gave us a dining-room table, several straight-back chairs and some dressers; a neighbor contributed some bookshelves and tables. We are truly in their debt.

We still could use some living-room furniture as well as leads to a washing machine. We have enough linens for a sizable wash but not for a house full of guests. The rent is \$75 per month. We have to assume gas, electric, heating and telephone bills. We expect the heating bill to be rather high each month, since the system is an old one and the house is large. The food bill will prove to be considerable.

Until now our expenses have been met with my \$60-per-week salary and the wedding money we saved. With the onset of winter, we expect our community to increase and so will our needs. Thus, finally, this letter is an appeal to our friends, requesting support. We hope we have provided a sketchy idea of our plans and would rejoice over your comments. We seek to affirm life and say no to death in all its forms.

VIVA!!!
Brendan & Willa Walsh

Prison Reflections

Penitenciaría del Estado
Cd. Victoria
Tamaulipas
Mexico

Dear Mr. Corbin:

Thanks for publishing my article "Reflections of a Convict" (September issue). I feel I must write you and tell you of the response to that article. It has been literally shattering in content, I was driven to tears and to my knees in prayer. Never in my life have I so

much as dared to think of myself as an instrument of God, but consider, please, some of the ideas and reactions I have received.

One letter states: "You have had a good deal of good going for you during your years of darkness. First of all, perhaps the prayers of a good Irish mother. Then your own bent for the corporal works of mercy, through which you were enabled to give passports to Heaven to helpless little souls, who, but for you, would never have seen the Face of God or been able to thank you by their prayers."

Another says: "But what it all comes to, especially for an atheist (like me?) is that once in a while we find the sense of the Divine, or God, or Truth, or whatever it all is called. I often find this sense in poetry. I sometimes find it in people—and it is this that I react to in your article. So, I say thank you." If this lad will cease to think of himself as an atheist my suffering will not have been in vain.

Another person writes: "Perhaps the real purpose of this letter, then, is to thank you for writing your experiences, for sharing them with me and everyone else in need of an affirmation of the things that concern us all."

From Canada, Boston, California, New York City, Chicago and parts between, came letters of thanks and offers of prayers, as well as gifts of money. Several cards or notes from nursing sisters with a dollar bill tucked inside and offers of their prayers and faith in my future really have moved me, for I know full well the life they lead and their very unthankful work among the poor and ill. To date I have received seventy-two dollars, which is a big help, as well as indications of further aid in so far as expenses go.

But the spiritual gift of love, of prayerful concern and the shattering thought that I may have been somehow instrumental in helping others towards new faith has really shaken me up.

Your "One Man Revolution" wrote me, indeed he was the first to respond, and later he sent me his book. He is an admirable fellow, even if one disagrees with some of his ideology, but the Universal Logos works in many ways to bring the truth to the egocentric human being, and Ammon Hennacy surely has been directed by the hand of God.

Maybe later I'll write a follow-up article—frankly, at the present moment I just don't feel up to it. I feel humble and yet elated at the turn that article has taken. Again, thanks for publishing it.

Sincerely,
Joe O'Brien

A Farm In Kansas

P.O. Box 79
Peabody, Kansas
66866

Dear Dorothy:

After we left New York in early July we (Vincent and I and Father John Vrana) made our way across country, stopping to visit people and places as we went. Our first stop was Allenwood prison, where he had a good visit with Jim Wilson, Dave Miller and Dan Kelly. Phil Berrigan had just been sent there when we visited, but we were not permitted to see him because we hadn't received permission from the right officials beforehand.

Our next stop was a brief one at Casa Maria in Milwaukee, where we met Mike and Nettie Cullen for the first time and got to see Pat Rusk again. We were only able to stay for an hour or so and only talked to Mike as he was getting ready to leave for work. We've heard so much about him that we were sorry not to have more time to know him. Now, with the arrest of the fourteen in Milwaukee, it may be a long time until we have the opportunity to meet him again. We stayed in Minneapolis for a few days, visiting Jennie Orvino and other friends of Bob Gilliam's and ours, and one day we drove up to Sandstone prison to see Bob. Any stereotype a person carries about what a good thing it is to visit prisons so as to cheer up the prisoners would quickly have their idea dispelled by Bob. Surely anyone

who visits him would come away being the one who was cheered. He has so much life in him!

We left Minnesota feeling just wonderful and headed out to the Badlands of South Dakota. They are a marvel and we enjoyed sleeping out under the stars in the midst of the geologic wonders. We drove from there to Mount Rushmore and the Black Hills and then on to Rawling, Wyoming to visit Chuck Matthei.

Perhaps because Father Vrana was with us, Sheriff Ogburn was most courteous. He seemed anxious to explain himself to someone and also seemed shaken by Maurice McCrackin's visit. Chuck had had and was having, as I'm sure you know, a very rough time. Realizing all the action that is possible in this world, there are times when I feel so unable to act effectively. This was one of those times, I understand that Chuck is out now. We are anxious to hear how he is doing.

After leaving Rawlins we drove to the Grand Canyon and spent a week there and then went to Santa Fe, where we visited some friends from Norman, Oklahoma, and Ben and Gwen Reyes. Ralph DiGla, of the War Resisters League, was there at the time.

From Santa Fe we came back to Oklahoma, where we re-established contact with the Western District Conference of the Mennonite Church. As a result, we are now overjoyed to be living on a farm in Peabody, Kansas. The land is almost perfect for our purpose. It has a nine-room house in good condition, a barn, and two large tin sheds. There are about ten acres in all and it is only forty miles from Wichita, which is a fair-sized city. There is plenty of room here for people to live in the house itself, or, if families come who would like to build their own houses, there is land to do so. In fact, there is already an old stone foundation still standing.

The week after Vincent and I moved in, our community grew to three in number. Joe Glesmeyer came up from Oklahoma to stay. As you know, he left Chrystie Street with Tom Temple to start a House of Hospitality in Oklahoma City. When we first found out about their intentions we were ecstatic. Our perfect dream is, of course, that someone will start a House in one of the cities nearby, so that we might have a real working Farm-House relationship. We are eagerly looking forward to Spring, when we can begin planting our land, and if we have a House for which to grow food, it will make the work even more meaningful and loved. Tom and Joe's plans seemed to us like an answer to our hopes.

Well, for a variety of reasons they decided not to start a House at the present time. Perhaps that is just as well, though, because Joe has certainly turned out to be an indispensable part of our community here. Physical labor has really become a source of joy for us here, working together. Vincent and Joe have been spending almost every day working to get the house ready for the coming Winter and for others who we expect will come to live with us. They have already fixed up part of the barn to make it habitable for our first livestock; 18 hens and one rooster. As soon as I get a permanent job (I've been substitute teaching some and expect to hear soon about a job teaching reading in a nearby town), we're going to buy a milk cow.

Our position here is tentative in that we are only renting (for a nominal fee) from the Mennonites, but there is a distinct possibility that it will become permanent. That is indeed what we are hoping and praying for. There are so many uncertainties involved here that we can't be sure what will happen, but we can certainly hope.

If anyone is heading out this way and needs a place to stay, please be sure and give them our address. Our phone number is (316) YU 3-2542. We welcome visitors. Perhaps even you will come out to this part of the country again? We really would like that. Please give our love to all at Tivoli.

Yours for Peace and Freedom,
Love and Joy,
Christine Maevsky.