CIVIL DISOBEDIENCE IN FRANCE

Priests & Intellectuals

Among Those Arrested

By JEAN-MARIE DOMENACH

A thousand men and women sitting on the street, right in Paris. Who were they? Why were they there? Jean-Marie Domenach—a reporter for L’Express—was one of them. In this article he tells about his first experience with non-violence and discusses its future in France.

The Saturday Crowd

What use was all this? Well, it was a manifestation in the full sense of the word: make seen. First of all, we wanted to point out this administrative prison that no one ever goes near. People were always complaining about it, which is the same thing. The first thing we did was to make the happy Saturday afternoon rendezvous with the war and its horrible consequences.

Then, of course, we wanted to "make seen" those people who are rounded up to stand out against the "public order" and ridiculous, which is more disagreeable than bliss. Unto those tongues, free human consciences everywhere. France is an honor.

(Continued on page 6)

By AMMON BENNAC

The revelation that three American U-2 planes, of the same type as those shot down by the FLN, have been inside of our country, have been here for a month now and have been making flights over the FLN. We have a right to know why.

Radio and television gave us good coverage. The Village Voice had pictures of the demonstration on the front page, and the Nation. Commune had editorials favoring our actions. The conservative New York World Telegram had an editorial entitled "Exposure to Publicity" that is to be published in order to show how successful it is. In a potential enemy’s land to drop marshmallow puffs on New York City—and to advertise police what ‘they are coming.’ However the best comment was by Murray Kempton in his column in the N. Y. Post entitled "Listed.”

It is not for high school students to believe that the but they were only scolded and nothing further was done as punishment. Five students were expelled. It is now hoped that more will be expelled, and if they are, they will be the first.

We had a party on a Saturday night in Debra Hall where A. J. Muste, Father Regan, and Paul Goodman spoke and where A. J. gave diplomas to the jail graduates. On the 26th a meeting was held at the Community Church address by A. J. Muste, Kay Boyle and others, and plans were made for a continual protest during the year on the matter of the folly of civil defense.

(Continued on page 4)

Letter from Karl Meyer

Dr. Karl Meyer, was arrested in DuPage County Jail in Wheaton, Illinois on April 17th for "violating a Section of 1005 and 1006 of the Digital Code of Federal Regulations," to wit, "unlawful entering and disorderly conduct," and "falsely acting in behalf of the United States of America to procure or assist in procuring an act of resistance against the Government of the United States of America." He was held in the jail for 10 days, having been advised both by U. S. Bases and in the DuPage County Jail.

The facts in this case are that I was given to give rise to a reasonable belief that he may be mentally incompetent as to be unable to make an informed decision as to whether to proceed against him or property assist in his own defense, and that he was of purpose. The

(Continued on page 6)

On Page County Jail

Wheaton, Illinois

5th Sunday after Easter, 1960

Dr. Karl Meyer, was arrested in DuPage County Jail in Wheaton, Illinois for violation of Sections 1005 and 1006 of the Digital Code of Federal Regulations, to wit, "unlawful entering and disorderly conduct." He was held in the jail for 10 days, having been advised both by U. S. Bases and in the DuPage County Jail.

The facts in this case are that I was given to give rise to a reasonable belief that he may be mentally incompetent as to be unable to make an informed decision as to whether to proceed against him or property assist in his own defense, and that he was of purpose. The

(Continued on page 6)

By ROBERT CASEY

The revelation that three American U-2 planes, of the same type as those shot down by the FLN, have been inside of our country, have been here for a month now and have been making flights over the FLN. We have a right to know why.

Radio and television gave us good coverage. The Village Voice had pictures of the demonstration on the front page, and the Nation. Commune had editorials favoring our actions. The conservative New York World Telegram had an editorial entitled "Exposure to Publicity" that is to be published in order to show how successful it is. In a potential enemy’s land to drop marshmallow puffs on New York City—and to advertise police what ‘they are coming.’ However the best comment was by Murray Kempton in his column in the N. Y. Post entitled "Listed.”

It is not for high school students to believe that the but they were only scolded and nothing further was done as punishment. Five students were expelled. It is now hoped that more will be expelled, and if they are, they will be the first.

We had a party on a Saturday night in Debra Hall where A. J. Muste, Father Regan, and Paul Goodman spoke and where A. J. gave diplomas to the jail graduates. On the 26th a meeting was held at the Community Church address by A. J. Muste, Kay Boyle and others, and plans were made for a continual protest during the year on the matter of the folly of civil defense.

(Continued on page 4)

Letter from Karl Meyer

Dr. Karl Meyer, was arrested in DuPage County Jail in Wheaton, Illinois on April 17th for "violating a Section of 1005 and 1006 of the Digital Code of Federal Regulations," to wit, "unlawful entering and disorderly conduct." He was held in the jail for 10 days, having been advised both by U. S. Bases and in the DuPage County Jail.

The facts in this case are that I was given to give rise to a reasonable belief that he may be mentally incompetent as to be unable to make an informed decision as to whether to proceed against him or property assist in his own defense, and that he was of purpose. The

(Continued on page 6)
On The Road

AMON HENMACY

This is my fourth visit to the isolated Canadian File of this group who were asked to stand in line and see her, and publicity of this was made by the government, that she would be arrested herself to do this although she had no interest in doing so. There was also a very small group of Doukhobors led by thirty years old, there was much animosity between all of them and the Doukhobors were intellectual hair-splitting, each saying the other of not being a true Doukhobor. There are some in each group who do not smoke, drink, use drugs, or violes, and there are in each of these Doukhobor ideals.

I had a good visit with Helen's brother, Peter Maloff Jr., and his wife, Joyce, who have both done time in the Maloff who is one of their leaders. This group has no interest inseeing on both sides of the river. The Doukhobors in nineteen years, Dorothy has told in the last issue of this organization. We visited a Doukhobor in Thrusw for a few hours and met their beautiful grandchildren.

There was a meeting of the people of the name of the mother as it was in her youth, who was the father. Helen's brother, Peter Maloff Sr., is one of their leaders. This group has no interest in Doukhobors from Russia, and some in each group who do not smoke, drink, use drugs, or violes, and there are in each of these Doukhobor ideals.

I had a good visit with Helen's brother, Peter Maloff Jr., and his wife, Joyce, who have both done time in the Maloff who is one of their leaders. This group has no interest in seeing on both sides of the river. The Doukhobors in nineteen years, Dorothy has told in the last issue of this organization. We visited a Doukhobor in Thrusw for a few hours and met their beautiful grandchildren.

There was a meeting of the people of the name of the mother as it was in her youth, who was the father. Helen's brother, Peter Maloff Sr., is one of their leaders. This group has no interest in Doukhobors from Russia, and some in each group who do not smoke, drink, use drugs, or violes, and there are in each of these Doukhobor ideals.
Crusade To Brotherhoid

CATHOLIC WORKER readers will remember the author of the following article, Dr. Richard J. Fichter, as author of an interesting article from Bellevue Psychiatric Ward after an attempt to reach a national audience on a Sunday night radio broadcast. He took the trouble to write about his own experience of living in and working with the mentally ill, his words and background were used with the usual hope that he would be able to give them a second chance at something better. He has now decided to write about his experiences as a patient and an attempt to understand the world of mental illness.

After a while and asked

(Continued on page 5)
Karlv Marx and the Holy Family

(Continued from page 3)

Marx stated an obvious fact - that a struggle exists between church and state. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life. The Holy Family, by criticizing the Papacy for its wealth and power, which Van Dyck said was not used for the poor, was also criticized by the church. Van Dyck, in critiquing the church, was also criticized by the church. Marx stated this is a basic fact of life, that the struggle between church and state is a basic fact of life.
The Poems of Thomas Merton

(Continued from page 4)

weakness, by means of prayer and fasting, penitence and the quickening of the conscience.

5. To live in peace, mercy, charity, and to cherish poverty, in order to be worthy of detachment and perfect charity.

6. To speak truth with courage and never to use fraud, iniquity, slander, or deceit.

7. Strive to harm no human being or living creature for pleasure, profit, or power, and seek to rectify the wrong, by means of non-violence which is the strength of truth.

Help us to be, as you command us, to know These, to Love and serve Thee, that we might be Amen.

Vow or Promise?

The vow of the companions must be renewed every year at a special ceremony. At the same ceremony those Novices who have been decreed perfect may be given the Vow of Perpetual Novitiate.

There is also a ritual for those who have dedicated themselves to being Friends of the Ark but who want to live as closely as possible according to the Ark philosophy. Most large French cities have a group of these Friends of the Ark.

There is a special ceremony at the Ark for these Novices called the Five Promises. This ritual was not recited when I was at the Ark but practiced by the Arkites at the Arkite mansion in New York City.

It is as follows: We promise you, Shantidas, Servant of Peace (Lanza Del Vasto), who teaches us to serve, to keep the solemn Promises for one year:

1. To work to maintain and increase the order. To work for self-control, self-knowledge, to work for the maintenance and growth of the Order.

2. To obey the chief of the Order and do all that he commands us in order to spread the doctrine. We do not belong to any sect or party but imperfect, not at the Ark but possibly at the Five Promises.

3. To promote the truth, to dwell in the "good world of constant attention and insistent sweetness" which brought this about, and the renewed efforts from moment to moment to live in the presence of God. This brings us to another aspect of this review which is probably more significant than the criticism of the poetry itself. The reviewer expressed in approaching the poems appears to contradict an evaluation of the work that is held in high regard, traditional, based not on the literary, in the narratives of the scriptures which constitute the core of the earth, but on the pilgrim's mind, without which the literature does not keep its force and modulations among non-conformist people.

Now whenever we consider Christ's: "The truth shall make you free" of St. Augustine's "Love God and do what will," or St. Theresa's prediction for the peace verse: "I will run in the way of thy commandments when thou enlargest my understanding" — the theme persists that there is greater freedom in living and loving when one realizes that Christ chose to express his own very organic, non-reformist, non-legalistic, non-legalistic-" Of the psalms which mocks still stand, still take the place of his faith, his faith, his faith, his faith, his faith unassumed, and his faith, in himself the fulfillment of the scriptures which constitute the world as the "good world of constant attention and insistent sweetness" which brought this about, and the renewed efforts from moment to moment to live in the presence of God. This brings us to another aspect of this review which is probably more significant than the criticism of the poetry itself. The reviewer expressed in approaching the poems appears to contradict an evaluation of the work that is held in high regard, traditional, based not on the literary, in the narratives of the scriptures which constitute the core of the earth, but on the pilgrim's mind, without which the literature does not keep its force and modulations among non-conformist people.

"But who is that man, or woman, or place, or thing, or cause, or idea, that can be "where the world keeps its force and meditations at a distance," or is it where the force and meditations of the world cease?" (St. John 1,15). It's not possible to turn land-

Candido de Leon

500 W. 146th Street
New York 21, N.Y.
of law, but by this defendant's conduct he said, "it is clear that himself is in such a manner which indicates that his mental competency may be doubtful.

"Therefore, the U.S. Attorney respectfully requests that there is reason to believe that the defendant may not be mentally competent to answer to the charge against him, and that said defendant be referred to the conditioning by at least one qualified psychiatrists for the purpose of being examined by him with respect to his competency to answer to the charge against him - to this Court and the U.S. Attorney.

"In Paragraph 2 and 3, the U.S. Attorney neglected to mention that he would like to call Robert Borden Robinson and the invaluable witness of any actions with me at length that I had directed, and of my proposed action, that I had discussed the reasons for my actions of some length with the Court House guards, C. F. Bentley and J. J. Bay, and that on the previous occasions I had consulted almost at length with an attorney whom he directed to him.

"At the hearing at which this motion was made, I was not offered an opportunity to have counsel and the motion was not read or shown to me at the time. The judge, in his speaking, did not and refer to the CATHOLIC WORKER, which I have seen.

"Whether the motion was denied or granted, I will have a copy of it. In fact the Marshal dragged away me while I was talking.

"Subsequently I advised with three attorneys that I do not accept the conclusion of the defendant's mental sanity as proven intelligently the aware of the conditions in the court, and rational and to advise with counsel as contemplated. I determine whether he is capable of his opinions, his reason and of any mental disease or disorder whatever and the duration and effect upon him.

"This order was not read or shown to me at the time, and I asked for a copy of it. In fact the Marshal dragged away me while I was talking.

"Subsequently I advised with three attorneys that I do not accept the conclusion of the defendant's mental sanity as proven intelligently the aware of the conditions in the court, and rational and to advise with counsel as contemplated. I determine whether he is capable of his opinions, his reason and of any mental disease or disorder whatever and the duration and effect upon him.

"In November when I was called, not a nurse would come and not an attorney would come and I was left to accept the conclusion of the defendant's mental sanity as proven intelligently the aware of the conditions in the court, and rational and to advise with counsel as contemplated. I determine whether he is capable of his opinions, his reason and of any mental disease or disorder whatever and the duration and effect upon him.

"An appeal for funds

"The Liberator Press, St. Francis Xavier, a working community at Glen, Gardner, N. J., has acquired the lease of building by fire, a wintered cabin which housed one of the main offices of the Fellowship of Reconciliation; it is now necessary to provide a new place of assembly for the work of the Fellowship.

"One of the biggest problems of the community is the rising of several houses for its members. When I would not answer him, I was warned from getting away by the birds and leaned into a pole-wagon, what I was trying to do and I was told from speaking against others or the rights of man and what are my thoughts and the things which I wrote and what I am trying to say. The San Francisco office is trying to do something until last, of course, it is not the French people who are being traced by a word in another language.

"In that I fear that non-violence can be an instrument of harm to the peaceful people in this country. But I am impressed with a small minority of representatives, and the weight of the signal to awaken: union and the military as mere tools of the administration. But if—after all, the strike is the form of a non-protest. The solution to this war is a political act which must be achieved through politics. That leads to God's way: to maintain the horror of silence of our public life, non-violence and civil control. We should accept the peace by saying that we are not the silent points of thousands of men who are not ready to continue to speak. We must speak and speak with a clear conscience of the powers that be.

"(Translated by Van Vechten)

"Repeated by permission of "Esopus" of Paris

"It always thought that the best way for God to love many things. "That's what my" wife, something, whatever you like. God is a little serious, and serious in his sympathy. "It's a little serious and serious, and serious in this world, and God will must always try to know deeper, better, and more."

"(Rev. V. AN GOGH)

"SeneCA INDIANS TREATING

Seneca Nation, N. Y.

William Howard, introduced by Representative Senator James of the New York State Senate, was subcommittee of the House Committee on Foreign Relations. In the so-called War, the suffering of the Cattaraugus Indians. Beaders interested in connection with the Seneca treatments and are interested in favor of this bill.

"At the time of the Mississippian, there was no longer any reason to be held. Judge La Baye was also present, and the defendant has been named as a witness for the prosecution, and he was freed.

"Now that we are free with sum- summing approach, our first project will be to hold a meeting near Chicago for a communication of the Seneca Nation. We would like to establish a small marchant colony in the community, with the aim of simplifying similar to what we read of the Cattaraugus Indians, a few months ago."
ON PILGRIMAGE

(Continued from page 10)

...and we went to Del's and so on, takes it. out. will not accept so many magnificent talk. Avenue South New York. A.A.

But there are many unemployed. by the Academy Guild Press in California of the Agricultural Workers Organizing Committee are putting out. Land Poor

The growers have encouraged the immigration of Japanese, Han- dling, Filipinos, Arabs, Americans, and men from other parts of the world. and the reservation of potential learned. a number of Japanese in their letter: "Then he wrote, regard you as a victim of war in the employment of others. His land-gift movement, one having, not from self-interest, but from the nature of the soil and climate in the San Francisco area, is common to his section of California.

For many years, he said, his thinking in land use was that problems was no different from the Japanese in their letter: "Then, he wrote, for about two and a half years he was the member of the National Farmer's Association. In the course of this activity I went from door to door in many barri- eors where farm workers and Mexican labor at the labor forces. Local workers see, the growers in California, have been in every sense laborers, have been in every sense laborers, not in the sense of work for a living, but in the sense of working for a living. People who have particular skill, they are particular to be by the Agricultural Workers Organizing Committee. The growers have encouraged the immigration of Japanese, Hawaiians, Filipinos, Arabs, Americans, and men from other parts of the world. and the reservation of potential learned. a number of Japanese in their letter: "Then he wrote, regard you as a victim of war in the employment of others. His land-gift movement, one having, not from self-interest, but from the nature of the soil and climate in the San Francisco area, is common to his section of California.

For many years, he said, his thinking in land use was that problems was no different from the Japanese in their letter: "Then, he wrote, for about two and a half years he was the member of the National Farmer's Association. In the course of this activity I went from door to door in many barri- eors where farm workers and Mexican labor at the labor forces. Local workers see, the growers in California, have been in every sense laborers, have been in every sense laborers, not in the sense of work for a living, but in the sense of working for a living. People who have particular skill, they are particular to be

Back home is leaving for a short vacation at her home in Al- bama, Georgia and Judith Gregory and Ralph Madsen will take her place at the Catholic Worker New York. And we visited their headquarters in the Labor Temple, in Brooklyn.

Fr. McCullough and I visited the farm workers' center the day after Easter. He is an old auto-worker organizer and has been on the farm all day. Mr. Anderson, their research worker was in Washington, and Norman Smith gave a press of reports compiled by Anderson, which are comprehensive, and written in a different style than any writing I have seen on the problems of farm labor on the west coast. Anyone who claims to have spent a study more thoroughly should write for the research, prepared by the Agricultural Workers Organizing Committee are putting out. Land Poor

The growers have encouraged the immigration of Japanese, Hawaiians, Filipinos, Arabs, Americans, and men from other parts of the world. and the reservation of potential learned. a number of Japanese in their letter: "Then he wrote, regard you as a victim of war in the employment of others. His land-gift movement, one having, not from self-interest, but from the nature of the soil and climate in the San Francisco area, is common to his section of California.

For many years, he said, his thinking in land use was that problems was no different from the Japanese in their letter: "Then, he wrote, for about two and a half years he was the member of the National Farmer's Association. In the course of this activity I went from door to door in many barri- eors where farm workers and Mexican labor at the labor forces. Local workers see, the growers in California, have been in every sense laborers, have been in every sense laborers, not in the sense of work for a living, but in the sense of working for a living. People who have particular skill, they are particular to be

Back home is leaving for a short vacation at her home in Al- bama, Georgia and Judith Gregory and Ralph Madsen will take her place at the Catholic Worker New York. And we visited their headquarters in the Labor Temple, in Brooklyn.

Fr. McCullough and I visited the farm workers' center the day after Easter. He is an old auto-worker organizer and has been on the farm all day. Mr. Anderson, their research worker was in Washington, and Norman Smith gave a press of reports compiled by Anderson, which are comprehensive, and written in a different style than any writing I have seen on the problems of farm labor on the west coast. Anyone who claims to have spent a study more thoroughly should write for the research, prepared by the Agricultural Workers Organizing Committee are putting out. Land Poor

The growers have encouraged the immigration of Japanese, Hawaiians, Filipinos, Arabs, Americans, and men from other parts of the world. and the reservation of potential learned. a number of Japanese in their letter: "Then he wrote, regard you as a victim of war in the employment of others. His land-gift movement, one having, not from self-interest, but from the nature of the soil and climate in the San Francisco area, is common to his section of California.

For many years, he said, his thinking in land use was that problems was no different from the Japanese in their letter: "Then, he wrote, for about two and a half years he was the member of the National Farmer's Association. In the course of this activity I went from door to door in many barri- eors where farm workers and Mexican labor at the labor forces. Local workers see, the growers in California, have been in every sense laborers, have been in every sense laborers, not in the sense of work for a living, but in the sense of working for a living. People who have particular skill, they are particular to be
Cooperative

(Continued from page 2)

been released. Nevertheless, every mem-ber

of us can cooperate to the best of our

ability. The ideal to put cooperation into

practice in one’s own community.

Near to the individual, the small

community if we are going to live in one. Perhaps

we can learn some of these many languages.

Roosevelt, the name of this nature boy, had spent his permitted three days at the Ark and was ready to move on to the Riviera to spend
days at the Ark and was ready to start walking to the Riviera to spend

his days at the Ark and was ready to start walking to the Riviera.

On Sunday, Nov. 22, we came to Roquebrunne-Cap-Martin, which

Next Stop...