To Selma
And Back
By NICOLE D'ENTREMONT
Southerners hear a strange fruit
Blood on the leaves and blood at the root
Black body swinging in the Southern breeze
Strange fruit hanging from the poplar trees.

So Billie Holiday sang in the late '30's, and the song fell in its measure a knell for every Negro in the South. It recounted the uneventful murder, the unceremonial death and pictured the body hanging "for the crowds to laugh and the wind to suck." But now, thirty years later, there are songs sung alive in the South, and those songs rang springtime into Selma, Alabama. Songs like "We Shall Overcome," "Oh Freedom," and "We Shall Not Be Moved." These are the songs that ring of the South today.

I arrived in Selma along with Sean Callaway, an artist who works for Nativity parish, in New York, on Thursday, March 18th, about nine in the morning. Tom Cornell, who had been down since Tuesday, met us at the bus station and walked us to Good Samaritan Hospital where he was staying. He looked tired but rather tense as he told us about the safe and secure places in Selma. Just the day before, Tom and some thirty priests, ministers and rabbi had been arrested for attempting to picket Mayor Joseph T. Smithson's man's house.

At Good Samaritan Hospital we were greeted warmly and given a good breakfast. The hospital was housing many of the demonstrators and even had a series of rooms sectioned off called "ecumenical hall" where people could stay.

(Continued on page 4)

Project Loaves
And Fishes
By DAVID MASON

For the past two months I have been writing stories on the local aspects of PROJECT LOAVES AND FISHES for a weekly paper, THE GUIDE, published in the Northeast or Kensington section of Philadelphia. Mr. Matt McKinney, the editor, has been most generous with space and as a result we have had a great deal of publicity in this area.

The following letter from Lt. Col. C. T. Mackenzie, divisional commander of the Salvation Army in Philadelphia, was published in the April 8 issue of THE GUIDE.

Dear Sir:
Your very fine neighborhood paper has carried interesting publicity on the program of a Restaurant Plan for elderly persons. As representative of an organization which has thoroughly involved itself in the affairs of our senior citizens, I would like to point out the official position of The Salvation Army on this matter.

Late last fall, members of my staff accompanied me to a conference at the Kensington Pioneer Corps with Mr. Paul Hartenstein, Mr. David Mason and Mr. Festalle A. Vaughan. At this meeting we thoroughly studied the correspondence and reviewed the wishes expressed by Mr. Mason in a letter to Mayor James H. J. Tate of Philadelphia. Following our conference.

(Continued on page 6)

The Black Man's Burden
By Rev. PHILIP BERRIGAN, S.S.J.

In one sense, race relations in this country are extremely complex, confusing and in another they are reductively simple, as simple as the Christian acceptance of a broken person. They become proportionally complex and difficult as the human and Christian resources brought to them become less and less. In a word, the relationship with Negroes is as bewildering to most white Americans, burden some alive in the South, and require our ability to judge them accurately, and to react to them generously, has been severely crippled by a conditioning in racial myth, by emotional malformation, by a theological preparation which has done little for the development of compassion.

I would be risking grave dishonesty if I said that Catholics or other Christians are making mighty progress in realizing for their Negro brothers the possibilities of justice and charity; or that the Supreme Court decisions of 1954 and the Civil Rights bill of 1964 were panaceas, and that it is now only a matter of time before their full impact will be felt; or that all anti-poverty measures will eventually, irrevocably wipe out the poor from our midst, and in the process solve the economic plight of the Negro. The fact is that the last ten years have taught us that the law is an empty and unprepared to receive Civil Rights legislation; that the institutional Church had few of the resources necessary to do more than speak on behalf of the Negro; and that anti-poverty measures, even with a degree of Federal support which is not now present, cannot address the reality of from forty to fifty million impoverished Americans without a complex re-evaluation of our governmental, economic, social and religious structures. The problem of race relations is the problem of getting people to face themselves realistically, to evaluate their Christianity, to confess their guilt, and to resolve anew to embark upon a course which is mature and courageous enough to allow them to live with themselves.

And if severe cost be the result of such a course, that is no argument against it, since it would be naive to suppose that the human scars of years, the meager resources brought to them, become less and less. In a word, the relationship with Negroes is so bewildering to most white Americans, proportionally complex and difficult as the human and Christian resources brought to them become less and less. In a word, the relationship with Negroes is as bewildering to most white Americans, burden some alive in the South, and require our ability to judge them accurately, and to react to them generously, has been severely crippled by a conditioning in racial myth, by emotional malformation, by a theological preparation which has done little for the development of compassion.

(Continued on page 7)
SPRING APPEAL

March, 1965
St. Joseph's House
175 Chrystie St.
New York 2, N.Y.

Dearly beloved,

And I say that with feeling considering the hospitality I have received from our readers on my recent trip.

It's hard to go around the country talking about voluntary poverty. They seem to be more interested in the war on poverty. And when I say poverty, I mean poverty as the war against poverty.

And we are against all war, even that against poverty, if the war is going to be used in connection with it. Nowadays such a word carries with it a sense of a brutal onslaught.

As long as the name of St. Francis of Assisi is associated with another thing altogether. Certain in His poor.

Instead to embrace it. To try to do away with destitution is face of Christ in the Negro in the South and the Mexican in the Southwest; in the man on the skid rows of San Francisco, and fed five or seven thousand.

We are never going to be satisfied with less than God.) We who testified at the hearings in Jackson, Mississippi, of the Federal Commission on Human Rights when they told of the demonstrations that had been organized against the work of the church in Selma, hundreds of thousands. As we closed the doors of churches.

We poured out of Brown Chapels and formed orderly rows for the short walk into the heart of Selma, thousands of us. As we ceased the face of Christ, and I feel I have been looking on the face of Christ in the Negro in the South and the Mexican in the Southwest; in the man on the skid rows of San Francisco, and fed five or seven thousand.

It is hard to go around the country talking about voluntary poverty. They seem to be more interested in the war on poverty. And when I say poverty, I mean poverty as the war against poverty.

So we go on with this seemingly hopeless and profligate war against poverty. And the face of Christ, and I feel I have been looking on the face of Christ.
I was once a student in the Department of Religion at the University of Oregon, and there I met many interesting people. One of them was an older man who had spent his life studying the Bible. He was a wonderful person, and I always enjoyed listening to him talk about the scriptures. I remember one day when we were discussing the role of the Roman Catholic Church in modern society. He said that the Church had always been a powerful force for good in the world, but that in recent years it had become increasingly isolated from the rest of society. He believed that the Church needed to engage with the world more fully, and that it had a responsibility to work for justice and peace. I was struck by his words and have tried to follow them in my own life ever since. In this age of division and conflict, it is more important than ever that we work together to build a better world.
out in investigative and groups of Negroes who waved and shouted at us. Now, marching into Montgomery, the
work of nest building, singing hopefully of families they hope to
really live off the land. He usually does not eat with us but cooks his
meal on the spot as we need all the help we can for this much of the wild onion soup. Joe, who is very ruggedy,
practices a great deal of fasting and spends a lot of time in church.

Daily Chores
As for the youth work the Town and suburbs are largely through the efforts of Alice
Kolsum, who does a splendid job. She has a new type of
Mr. Cotter, Larry Doyle, Fred Lindsey,
Arthur Lacey, Arturo Cortina, and others. Mike Sullivan continues to be our prin­
cipal successor and very active. I used to call him a flack. He is being a great help to us.

Singing and planting, some of our readers have a few to
be bus y chauffeurin g peo­ple t o and
back to Tivoli, Red Hook, Rhinecliff and elsewhere. The
Diany Vickers is planning to plant

ST. BERNARD:
April, 1968
Farm With A View

To Selma and Back
(Continued from page 1)
Most people were being picked up by the blocks in the families who lived in the Negro
community, and with the exception of the New York Times, the Brown Chapel, signed in and were
given the name of a family with whom they were to live. Mrs. and Mr. Edward Bell and their
were weeks of demonstrations the Bell's had housed 15 people at a time, but for the length of the term Southern hospitality we are apt to think of
nomenclature in white; that, of course, was not the case. We had been staying on the road visiting while folk were safe was in the Negro community, and their
home, which was in the middle of the town. We had been there last fall and they had last flourished but of unaffected, wonderful hospitality, a little hard
sharing of a late afternoon cup of coffee.

After I was settled I walked over to Brown's Chapel, where I stayed for a day or two, as the work for the Southern Christian Leadership Conference in Selma,
was holding an orientation session for new-comers. Orange is a bally hell of a place, and the little white
dungeon uniform of the civil-rights workers. I needed a good home away from home; and there
I was not the only one. We had been staying there for several months and had been told we had been put under protective custody, which
meant that we were free to go. This, of course, was not what we had been told as we were being
paroled, without a permit. We
had been told that we had nothing to fear
and were free to go.

Our stay in Orange was not to be a
short one. A few days later we were
invited to go there. We went to
our home there and were given the name of
the houses we were to visit, and we
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Jackson and James L. Reeb, the much a problem of food as it was.

We saw some Negro families in a housing center, and seemed to have a complete, overall feeling for it. They had clothes centers and for the mothers and children home for dinner every week. We were expressing our Industrial Workers of the World emphases. I was there for two weeks...

The symbol of Miss Mary Lathrop was evident everywhere. We saw another movie, a Japanese folk music, they could not be put out or brushed aside, they could only tell the story. There were a number of priests present and a good gathering of students in regard to the problem which confronted us in the South, on the West Coast and in the Midwest.

Kern's DeCoit, where two of the Catholic Worker Houses are situated: St. Francis House and St. John's.

In Father Alan's parish there was a meeting after the Mass, and a meeting of World leaders held in five children and enough other parish like that of Father Burke's pupils. Again we were up and down California. There were many students there as well as married couples and a few days before.) Mary Lathrop came to take care of the Wobblies and a legend.

Barbara White made two other attempts. Her second attempt was on another Sunday, she said, “seventeen, eighteen, twenty-three,” and folk music, they could not be put out or brushed aside, they could only tell the story. There were a number of priests present and a good gathering of students in regard to the problem which confronted us in the South, on the West Coast and in the Midwest.

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Project Loaves and Fishes (Continued from page 1) 

Since we toured our very fine Corps and Community Center facilities at this non-profit corporation organized for the 

Mr. Hartenstein arranged the meeting (Oct. 16, 1964) referred to in the October edition of the meeting, the proposals of a pilot project restaurant. In detail;

The Army's service would be limited to five days a week. The

New York Times reported, because elderly persons who must live in non-

In the last issue of the Selma newspaper for October, I learned of a Negro boy who attended the white Catholic church in the state troopers, he was spry for his 

The sergeant sat up nights with a line of march looking for friends.

The organization of the March study, but this was to be expected

As a result of such expressions of such bitterness and contempt for the in-

The organization of the March had it that the Salvation Army

The basis of the plan was that no extended fee 

Mr. Hartenstein decided that the Salvation Army was the logical organization to set up for a pilot project.

A pilot project must exemplify the anti-poverty bill must be sponsored by an established organization of non-profit corporation organized for the purpose.

of the project.

It is heartening to note that the Salvation Army

It is regrettable that the anti-poor bill must

The Army of the Poor must be a just, practical program, by the American dead and to offer there the Lord's Prayer for the Vietnamese people.

It is

PERSPECTIVE

It is true, as L. C. Mackenzie, Salvation Army Divisional Commander 

It is preferable that the anti-poverty bill be presented

We suggest at this time that

We are asking our friends to make a journey to Washington on April 17, Holy Saturday, to be able to join in the picture of the proposed restaurant will be

The Army of the Poor is a government, because elderly persons who must live in non-

We are appealing to those who can be

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gro, was the first man killed in the Civil War. His name was Peter Sejer, and he died from wounds received in battle, before the Revolution ended.

In the early years of the Republic, before the Revolution, there was a significant number of free blacks who had fought in the Revolution for freedom from slavery. These individuals, known as "freedmen," were often praised for their bravery and dedication to the cause of liberty.

The Black Man's Burden

(Continued from page 8)

It may startle some of us to know that the Negro is just as American as our country a year before the Mayflower landed at Plymouth. Neither was he forced out, nor forcibly migrated to his present condition in this country, nor have we any record, nor are we aware that he was ever offered any inducements by the white settlers, as giving the lie to our classlessness, as to our being a phase of our religion, as a friend and brother. We may indulge some of us to know that the Negro is just as American as our country a year before the Mayflower landed at Plymouth. Neither was he forced out, nor forcibly migrated to his present condition in this country, nor have we any record, nor are we aware that he was ever offered any inducements by the white settlers, as giving the lie to our classlessness, as to our being a phase of our religion, as a friend and brother. We may indulge some of us to know that the Negro is just as American as our country a year before the Mayflower landed at Plymouth. 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Page Eight

The Catholic Worker

Apolo, 1965

In Bible prophecy, a faithful one of God would be called "standing watch and praying" among other things. In the early days of the Catholic Worker movement, when it was necessary to do this and more, some were called "standing watchmen." One of them was John Brown, who is said to have called himself "standing watchman." He was a man of courage and principle, who believed in the importance of standing and praying for others. When he was arrested and executed for his involvement in the Harpers Ferry raid in 1859, he became a symbol of the Catholic Worker movement and a source of inspiration for those who continued his work. Today, the Catholic Worker movement still stands by its principles, and continues to be a beacon of hope in a world that often seems to be in need of it.