The following excerpts are from Thoreau's famous essay first published in 1849. It was for a long time the practice in public schools, especially in New England, to acquaint students with this essay but unfortunately the practice is dying out. It is a rallying cry for those who cherish individual freedom. Just as the Communist Manifesto of 1848 is for those who put their trust in the State, Thoreau has influenced those free spirits in every generation who have some cross his life and writings: Mahatma Gandhi, Thomas Merton and Ammon Henney are three men well known to our readers whose lives have felt the impact of Thoreau's personality and mind. Those for whom rectitude and sincerity are paramount virtues will find in Thoreau a kindred spirit.

I heartily accept the motto, "That government is best which governs least"; and I should like to see it actuated up to more rapidity and systematically. Carried out, it finally amounts to this, which also I believe — "That government is best which governs not at all"; and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but men can be imposed on, even stupified, for a single man can bend the people themselves. But it is not the less necessary for this; for the people must have some complicated machinery or other, near its din, to satisfy that idea of government which they have. Governments show how successful fully men can be imposed on, even stupified, for a single man can bend the people themselves.

I am fasting for this time also as a protest against the bomb without warning and for a long period continued, to rule is not because they are most likely to be in the right, nor because this seems interest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. Can there not be a government in which majorities do not virtually decide right and wrong, but conscience? — in which majorities decide only those questions in which the rule of expediency is applicable? Must the citizen even for a moment, or the least degree, resign his conscience to the legislator? Why has every man a conscience? and why is it that we should be men first, and subjects afterward? It is not

(Continued on page 6)

The Duty of Civil Disobedience

By HENRY DAVID THOREAU

The following excerpts are from Thoreau's famous essay first published in 1849. It was for a long time the practice in public schools, especially in New England, to acquaint students with this essay but unfortunately the practice is dying out. It is a rallying cry for those who cherish individual freedom. Just as the Communist Manifesto of 1848 is for those who put their trust in the State, Thoreau has influenced those free spirits in every generation who have some cross his life and writings: Mahatma Gandhi, Thomas Merton and Ammon Henney are three men well known to our readers whose lives have felt the impact of Thoreau's personality and mind. Those for whom rectitude and sincerity are paramount virtues will find in Thoreau a kindred spirit.

I heartily accept the motto, "That government is best which governs least"; and I should like to see it actuated up to more rapidity and systematically. Carried out, it finally amounts to this, which also I believe — "That government is best which governs not at all"; and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, in expedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The government itself, which is only the mode in which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for, in the outset, the people would not have consented to this measure.

This American government — what is it but a tradition, though a recent one, endeavoring to transmit itself unimpared to posterity, but each instant losing some of its integrity? It has not the vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people themselves. But it is not the less necessary for this; for the people must have some complicated machinery or other, near its din, to satisfy that idea of government which they have. Governments show how successful fully men can be imposed on, even stupified, for a single man can bend the people themselves.

I am fasting for this time also as a protest against the bomb without warning and for a long period continued, to rule is not because they are most likely to be in the right, nor because this seems interest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. Can there not be a government in which majorities do not virtually decide right and wrong, but conscience? — in which majorities decide only those questions in which the rule of expediency is applicable? Must the citizen even for a moment, or the least degree, resign his conscience to the legislator? Why has every man a conscience? and why is it that we should be men first, and subjects afterward? It is not

(Continued on page 6)
In the course of the non-violent demonstrations against the proscription and testing of guided missiles at the Malden Missile Base near Omaha, which we wrote about last month, the number of activists has risen to fifteen and four of the participants are now serving six month sentences and have been fined $500 each, which they probably won't be able to pay. Nine of the others, after about 30 days or so and two other participants are serving twenty-five to thirty day sentences.

The four serving six month sentences for unlawfully entering the base are members of the Chicago Catholic Worker Group. They are: on page 20, Don Forthtberry, who lives in the pacifist community at Coyo, (T.C. El Dorado, 24 of New York City, Brad Layte, and who is on the staff of the Chicago American Friends Service Committee, they are in the federal prison at Springfield, Ill. at this writing.

John White, 21, and Erics Euler, of Chicago, are serving twenty, thirty and forty-five day sentences at the Omaha County jail for blocking the entrance to the base on a truck carrying munitions from the United States to the United States, one week ago. I went down and talked with some of the jailers of this group. They said the jailers were not informed on this case, or that the trouble was caused by a few, and that the others were not guilty to test the law and are being held forussion purposes.

Marjorie Swan, Harvey Arthur and Wilmer Young returned to the Malden base a month ago to protest their own punishment and were not molested. After their trial they had gone to see Judge Robinson in his chambers and he told them that he had no choice but to enforce the law as long as it was on the books or orders. He seemed deeply disturbed by the situation.

After his annual fast and picketing of the Internal Revenue Office on November 20th, Nebraska, and after the 28th, Ammon Hennacy will go to Omaha where he is teaching at the University of Nebraska. He will be tried Mime in June. He will be tried on the 30th, and try again at the base on Monday morning, 30th.

A Penitence

I know how the chair of a song plants the thorn of a wrong, but I yield, and I sit in the garden of the pardons of a kiss. As I sing, I am the despair of the song, and I forgive whatever I have done when I take one, and I forgive one when I am one, and I forgive two when I am two, and I forgive three when I am three, and I forgive four when I am four, and I forgive that I am one, and I forgive two, and I forgive three, and I forgive four, and I forgive that I am five, and I forgive that I am six, and I forgive that I am seven, and I forgive that I am eight, and I forgive that I am nine, and I forgive that I am ten, and I forgive that I am eleven.

FRIDAY NIGHT MEETINGS

St. Anthony's Church, Monday, 8:00 p.m. Catholic Worker bids farewell to Bill White. The Church has been a center of anti-war activity in Chicago, and will continue to be. The Catholic Worker Movement is a center of anti-war activity in Chicago, and will continue to be.

PETER MAURIN, Founder.

August, 1959

REDATE

15 Arrested

6 Jailed in Omaha

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PETER MAURIN, Founder.
The Catholic Worker Page Three

FROM THE MAIL BAG

Karl Meyer Writes From Prison

Karl Meyer, Number 343-1C, Box FMR, Springfield, Mo.
July 29, 1959

Dear Dorothy and Friends:

Here is an easy essay:

I learned about the Spring Federal Prison
Marshall Raab taught us this month.
If you can’t do time,
Don’t commit crime.
Some poor souls,
the way we won’t have time
to start a revolution.

Catholic Worker
“If you can’t do time
you can’t start a revolution.”

In “The Mystery of the Charity of Joan of Arc”
Charles Peay says that we must return to God again.
We cannot abandon our brothers
and mail return to God alone.
We must live together
and die together.

For our time
to live will be a revolution.

My ideal has been to stay alive.
Morning after morning, I am refreshed
with some new feast of our companions in other countries
who suffered imprisonment and death.”

Let the sight of the prisoners
come before thee, O Lord.”

The Epistle of the Common of Martyrs
is so exalted as to laugh at the persecutors.
And in the Gospel Jesus says, “Thy kingdom is not of this world; hence,
you lay their hands on you and persecute
you, delivering you up to synagogues and into prisons, dragging you before kings and governors for My name’s sake…”

I will give you a month and wisdom, which all your adversaries shall not be able
to resist and gainsay … in your patience you shall possess your soul.”

Morning prayer in which we have acted goes
to school to these saints as well as to the imprisoned churches of our day,
where they have suffered in the spirit of life.

You and I have been on my approved list and can write to me anytime.
Other people can communicate with me briefly by our Head-Quarter.

Dear Miss Day:

Narcotics Anonymous is a program
for the Drug Addicts much the same as Alcoholics Anonymous.
It is for those who have lost the battle. I wish I had the
words to describe how desperate
it is that I needed help.

We have been meeting for some time
in a room offered to us by the Ministry Branch Y.M.C.A. at 212 W. 22nd Street
but it is needed to be in a meeting hall to meet
formally twice a week. Addicts need a place to come any time of day
and we take a turn to be there
where to call. With out some sort of a refuge will time of need; the social emergency, even the best
will in the world to seek the help is hopeless in itself.

If we answer to this and reality we have to be more serious about our needs for
our Head-Quarter on 210 7th Ave.
Room 22, between 22nd and 23rd St. Just as we have our mail, take a turn to be
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I am writing to you by the chance of some solution of your housing difficulties.

Sincerely,

Betty Hayes

Cristo Rey House
London SW 10 England

Form Catholic Disarm Group In Britain

LONDON—A Catholic Nuclear Disarmament Group has been organized in Britain.

The organization, which does not have the approval of the Ecclesiastical Board, has declared itself “under unrestrained assertion of the authority of the Church.” Organizer of the group is Mr. R. Linder of London.

Two of Britain’s national Catholic
newspapers have reported growing anxiety about the moral
significance of any sort of nuclear armament.

The Catholic Herald, in a front-page interview with Father Henry
St. John, O.P., suggested that all
Catholics serving in Britain’s armed forces may have to become
conscious of his fellow man is so much more impressive than the other Catholic groups.

The Catholic Times said nuclear weapons “have nothing whatever
to do with defense. They are considered not with defense but with mass retaliation or revenge.

They do not preserve, but simply destroy.”

Like the national nuclear disarmament movement, the Catholic group has called on the
British government to work for world-wide nuclear disarmament.

It too, wants the government to recognize the
use of nuclear weapon in war,
to stop them from ever being used.

Celo Community

Dear Friends:

When Bob Rowell and family started their search, they solicited some news of Celo could be of interest to Reader workers.

In the summer of 1959, about two miles north of Celo on Rt. 80, North Carolina, the family members make up Celo Community. Nearby is an old Indian settlement, covering 1200 acres, that was declared by Moses Rose from Yancey County.

The Celo Community is a variety of educational, occupational and religious backgrounds. The purpose of the group is to be as much as the same as that of many people, who are trying to live a satisfying and useful life for themselves and their children. They consider a City the better be than a field for realizing such a life.

The Celo Community would be a missing a valuable part of the nation’s life.

In Christ, Karl

Narcotics Anonymous

Miss Dorothy Day

Editor, Catholic Worker
20 Sixth Street
N.Y.C., N.Y.

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BOOK REVIEW


PILOT PROJECT, INDIA, is a collection of documents, with comments and comments are by Albert Mayer, a New York architect and city planner, and the government of India after the war. These documents are dated from 1945 to 1966 and they relate to the pilot project in rural areas that Mayer helped plan and develop. This was an experimental approach to the development of villages, and Mayer, for his part, was involved in the construction of government, education, and health facilities.

The documents tell of the organization of the project, and efforts to develop a sense of ownership among the villagers. They involved, from planners and top level administrators to the villagers themselves, in the development of the project. Mayer and his team were involved in the design and implementation of various aspects of the project, including housing, education, health care, and economic development.

The project was aimed at creating a model for rural development in India, and it was intended to serve as a prototype for the development of other rural areas in the country. The project was based on the principles of Sarvodaya, a concept that was developed by Mahatma Gandhi, which emphasized the empowerment of the people and the development of their skills and resources.

The project was funded by the Indian government, and it was supported by various international organizations, including the World Bank and the United Nations. The project was implemented in a number of villages in India, and it was intended to serve as a demonstration of the potential of rural development through community participation and self-help.

The project was successful in many respects, but it also faced a number of challenges. The main challenge was the lack of resources and the limited capacity of the local government to implement the project. The project was also faced with a number of political challenges, including opposition from some sections of the population and the government itself.

In conclusion, the PILOT PROJECT, INDIA, project was an experiment in rural development in India, and it was intended to serve as a model for the development of other rural areas in the country. The project was successful in many respects, but it also faced a number of challenges. The project was funded by the Indian government, and it was supported by various international organizations, including the World Bank and the United Nations. The project was implemented in a number of villages in India, and it was intended to serve as a demonstration of the potential of rural development through community participation and self-help.

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"Village participation" and the work is quickly undone. It is then said that a more thorough and imaginative program could have been conceived and put into action. However, the author points out that under such pressure to show material results, the enthusiasm of the government, it is possible to do such work, but not to make it last. He notes that the results were in India before 1947. It is good to know that governments can work with people and democratically, though already, apparent to us here is the value of village imagination and democratic has been diluted out of the national programs as the government has been quick to it. It is not a matter of money, but to see if the same techniques will work later projects have been on an average more expensive. Such de- terioration is common in undertakings that require enthusiasm, devotion, and sharing.

Jayakar Narayan, the author of SARVODAYA SOCIAL ORDEAL, is familiar with Socialists who left Politics to invent village and local government. He wrote a book explaining his withdrawal from political life and the spirit of the Sarvodaya and Gandhian aims and techniques. I assume that Catholic Workers are familiar with this group. The letter is a compact auto- biography of the author's village life, from youthful revolutionary ambition and enthusiasm to disillusionment with Gandhi's Socialism. The author is a modern Communist, who believes in the need for a greater efficiency of action and where use is more expensive. Such de-tralization. The process must be Startled and de- voted.

As far as the goal is concerned, it is impossible to say much in so short a space. Briefly, Mr. Mayer admits that "The biggest and most mysterious question is: Where are we going anyway?" The pilot project simply tried to draw the old left to the countryside, but the latter made the ideal so alien to them that after some years they left the area.

One of the main philosophical problems of the Sarvodaya movement is, therefore, natural to be dis- missed. This angle of vision emphasizes the constant tendency for the movement to fall into the trap of the old political left. This tendency is that of spiritual director, a complete change to communal ownership of land. Mayer admits that later development work has done just that, to grow more, you will be able to access the material for proper living and prosperity and happiness.

It would be too much to say that the Sarvodaya way is a material and spiritual revolution with majority of the population of India. The Sarvodaya-Bhoodan movement has to start from the top and its crippling effect, and to raise the standard of living of the average more expensive. Such de-tralization. The process must be Startled and devoted.

The Sarvodaya movement, therefore, is likened to multiple, "Balanced living." It is not a matter of regulating the life of the community, but of providing it with the means of raising the standard of living of the average more expensive. Such de-tralization. The process must be Startled and devoted.

The difference between the two approaches can be summed up by saying that the Sarvodaya movement is concerned with problems of land ownership and land use, while the Bhoodan movement is quite clear as to both its land and its means. Mr. Mayer himself is not sure what to do about the matter of land ownership and use. The Bhoodan movement has to do with the need to raise the standard of living of India's people, the organization, and its De-Si of the Partry, the Sarvodaya movement.

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The Duty of Civil Disobedience

(Continued from page 7)

It is prevalent through the power of wealth in a large city but little virtue in the action of masses. When the majority shall at last be interested in the culture of virtue, it will be because they are not interested in wealth; or because there is but little slavery left to be abolished by their vote. They will not sign petitions against slavery; their votes can hit the abolition of slavery; their votes can hit the abolition of sin or disease; their votes can hit the abolition of their own freedom by his vote.

It is not a man's duty, as a matter of conscience, to do wrong to get right. If a man cannot do right, he is bound to obey the law, so much as for the right. The only obligation which I have to obey the law is the danger to myself or the masses which is occasioned by an evasion of it. If the law is right, I obey it without any protest; if it is wrong, I protest against it, and if I am arrested, I obey it without any protest. I believe in the judgment of the moral sense, but they put themselves on a level with us. The law, the state, and the government are unapproachable objects of criticism, and men can but improve the law, the state, and the government by criticizing them. The law, the state, and the government are not God. I believe in the judgment of the moral sense, but they put themselves on a level with us. The law, the state, and the government are unapproachable objects of criticism, and men can but improve the law, the state, and the government by criticizing them.
Civil Disobedience

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disturbance. Is it possible that if he can get over this obstruction to his neighborhood without a ruder and more despising spirit of speech concerning with his action, I know that such an obstacle is not one hundred, if ten men whom I could name—ten honorables to the ESM, in this State of Massachusetts, ceasing in bold addresses were to be able to say what is now here spoken, I think it would be the abolition of slavery in Amherst. For it is madness and small importance to say: be: what is once well done is done forever. I speak about the fact that it is well done. I say that it is well done. I must make charity truly mean, expressed in everything we do.

I. S. A. M.

RETEAT

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essay, so that I was set in the church waiting for him for alm, one hour, a long time. The final five, those who wrote the book. Peter de Foucauld, Peter pointed out, was a Canon, a Franciscan, who had not studied their traditions and customs. His vocation was to help the little people, with a presence wished and beloved in the Church. And he went back to the scene, the church and the town, to express the concern of the people to the State. In fact, I gladly meet with the State.

(Continued from page 3)

a kind of education before the Holy Eucharist, so that I could set in the church waiting for him for alm, one hour, a long time. The final five, those who wrote the book. Peter de Foucauld, Peter pointed out, was a Canon, a Franciscan, who had not studied their traditions and customs. His vocation was to help the little people, with a presence wished and beloved in the Church. And he went back to the scene, the church and the town, to express the concern of the people to the State. In fact, I gladly meet with the State.

One of the reasons I am so devoted to the Pope of this "family" is of course its emphasis on poverty as a means, a very important idea especially in his charism, which is because Jesus loved it. And then too the contemplative aspect of manual labor in its place, to make room for studies of present because you and I are always talking about the Gospel in a very different way. The Pope will always take the little child at the Virgin's knee, learning to read. But later on, also the truth I must say is his very great message of growth, that will again take its great place in the world, and then Holy Theology in the lives of the saints, the humble work of our church, humiliation in its place.

I quote this again to show that this is not just a religious idea, but a very important idea especially in his charism, which is because Jesus loved it. And then too the contemplative aspect of manual labor in its place, to make room for studies of present because you and I are always talking about the Gospel in a very different way. The Pope will always take the little child at the Virgin's knee, learning to read. But later on, also the truth I must say is his very great message of growth, that will again take its great place in the world, and then Holy Theology in the lives of the saints, the humble work of our church, humiliation in its place.
TREATY. Then the Army began the rounding up of the Indian people stockades for detainment until deeded to sign a treaty of removal, told in the concentration camps perished. Indians were helpless but adamant.

The Congress of the United States, spurred by President Andrew Jackson, passed the Removal Bill in 1829. Though it abrogated recognized treaties as the supreme law of the land, it was supported by the progressive nation was but a hint, a faint spark of the true light and to work for peace and justice, as Aquinas does for instance, on the sublime... which illustrated enterprising liturgical dramas, to which it was assigned. A... a gradual realization Certainly none of us are trained in creating a new society under State supervision. of national and private interests.

Anarchism: Anarchism as the anarchists conceive it, and as it can alone be comprehended, is based on the doctrine that the school of Socialists who artifically divide the natural unity of the social question, considering only some detached points, do not also for the equivocations with which they strive to hinder the social revolution, we might say right away that Anarchism is synonymous with Socialism, for it signifies the abolition of exploitation and of the domination of man over man, whether maintained by the force of arms or by the force of custom.

Anarchism, like Socialism, has for its basis and point of departure equality of conditions, its design was by Constance Bayly, O.C.S.O., the distinguished Anglican discusses the Gospel of Saint Mark in a single evening. The Catholic Worker believes in the daily practice of the works of mercy.

Liturgical Dramas

One of the best received stage presentations of the past year was the Hunter College Music Department’s production of three twelfth-century liturgical dramas, “The Devil, The Wise and Foolish Virgins, and The Holy Innocents.” The marriage of music and drama to try to become rich.

The Catholic Worker believes in the cooperation of men and women’s unions.

A PRAYER FROM THE RUSSIAN LITURGY

We thank Thee, O invisible King, by whom Thine infinite Father, in the multiplicity of Thy mercy didst bring all things from nothingness into being. Do Thou, O Lord, look down from heaven above on those who have bowed down their heads to Thee—for they bow not before flesh and blood, but before Thee, their awe-inspiring God. Do Thou therefore, in the fulness of Thy own good and according to each one’s need, the gifts that lie before us (on the altar). Sail with those upon the sea, journey with all travellers and cure the sick, Thou art the healer of souls and bodies. By the grace, the mercies and the blessings of the Lord only-begotten Son, with whom, together with Thine all-blessed, gracious and life-giving Spirit, Thou art blessed, now and ever and unto ages of Amen.

Books on Catholic Pacifism

Blessed are the Peacemakers, The Catholic Workers’ Association of Canada. 1944. Doc-

A man may recognize his own human worth, or in consequence realize his full development, if he does not recognize the worth of his fellow-men, live in harmony with them, realize his own development through them. No man can emancipate himself from the same time he emancipates those around him. My freedom is the freedom of all, for I am not really free—free not only in thought, but also in deed, if my freedom and myght do not imply the confirmation and sanction in the liberty and right of all men, my equals.

Liturgical Dramas

One of the best received stage presentations of the past year was the Hunter College Music Department’s production of three twelfth-century liturgical dramas, “The Devil, The Wise and Foolish Virgins, and The Holy Innocents.” All three can be played in a single evening. Musical direction, including the arrangement of the music for eight instruments, was by Dr. Ethel Thurston, head of the Hunter College Music Department; the stage direction was by John Waller, whose training was at the Juilliard School of Music and the American Theatre Wing, and sets and costume designs were by Constance Bayly, O.C.S.O., the distinguished Anglican discusses the Gospel of Saint Mark in a single evening. The Catholic Worker believes in the daily practice of the works of mercy.

The Catholic Worker believes in the cooperation of men and women’s unions.

The Catholic Worker believes in the personal obligation of looking after the needs of our brother, the needs of our sister, the needs of our children, the needs of our mother, the needs of our father.

The Catholic Worker believes in the containment of national and private interests.

The Catholic Worker believes in the law of supply and demand.

The Catholic Worker believes in the realization of a classless society.

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