Life And Death

As this June issue goes to press we have had to omit the May issue. This very month sees the end of many organizations which came into being at the Convention in California primary in the Ballroom of the Ambassador Hotel. It was ended at two a.m. and as he left the hall, he shot the skull and shoulder. Four others were wounded, one of them seri­ously. A six-inch hole was made in the East Coast at five, and it was reported that a lamp in the hall and the scenes in the ballroom and corridor of the hotel were rera­n ever. The riots that were to be expected our new Archbishop to speak briefly of his brother's assassination. Martin Luther King's assassination of Robert Kennedy still lives, but is in critical con­dition. We do not know yet whether he will live or die. For many hours we have been waiting for the news from New York. But since this was a<br/>

Nonviolent Napalm in Catonsville

By Tom Cornell

On October 4, 1967, Fr. Philip Berrigan, S.S.J., Thomas Lewis, Rev. James Mengel and David Etherhardt of the Baltimore Interfaith Peace Mission entered the office of Selective Service Local Board No. 3 in Baltimore, opened the cabinet containing the draft records of men registered with that board and poured several cups of their own animal blood into them. On May 24, 1968 they stood for sentencing, having been convicted of the criminal charges growing out of that incident. One week before they were to be sentenced, on May 17, Fr. Philip Berrigan and Tom Lewis were joined by seven others, Fr. Daniel Berrigan, S.J., John Hugger, Brother David Dart, Mr. and Mrs. Thomas Melville, Miss Mary Mephan and George Mische at Selective Service Local Board No. 33 in Catonsville, Maryland, where they seized the files of six hundred registrants and destroyed them with house-made napalm in a parking lot adjacent to the local board's office. Fr. Phil Berrigan and Tom Lewis were sentenced to six years in federal prison, David Ether­hardt to three years, and Rev. Mengel's sentence was deferred pending psychiatric consultation. The lawyer for the group, Fred Weisgal, filed an appeal immediately. Judge Northrop how­ever, refused to allow Fr. Phil and Tom to be released on bail pending their appeal. They are a "menace to the community," and were returned to Baltimore County Jail. In Towson, Maryland, they and the seven others face charges brought against them by the county for the Catonsville teacher, assault, arson and sabotage. Tom Lewis is an artist and an art teacher, and lives in Balti­more. He studied at the Uffizi Galleries in Florence and served eight years in the Maryland Na­tional Guard. He was a founding member of the Baltimore Interfaith Peace Mission and has been deeply involved in peace and civil rights work.

Fr. Phil Berrigan was just re­leased from his duties as a curate of St. Peter Claver Church in Balti­more, a Negro parish essentially, which became a center of activities for black liberation. Fr. Phil is the author of No More Strange New­mans (Maxmillian, 1965), co-chairman of the Catholic Peace Fellowship, chairman of the Baltimore Inter­faith Peace Mission, and a U.S. Army veteran decorated for bravery with a field commission in World War II. Brother David Dart, a Christian Brother and summa cum laude graduate of St. Mary's College in Win­nipeg, Minnesota, is a teacher at Providence High School in St. Louis, Missouri. He has turned his 4-D (ministerial deferrment) draft card in to the authorities on De­cember 4 last year, was subse­quently reclassified for export, detained and ordered to report for induct­ion. He refused. Brother David recently won a two-year scholarshipship to Harvard Divinity School. John Hogan, fifteen years in the Maryknoll Order, recently re­signed from the order. Maryknoll had forbidden him to continue his association with the Christian Guerella Movement in Guatemala. Thomas Melville and his wife, Marjorie Bradford Metcalf, were both expelled from Guatemala for revolutionary activities. He had been ordained a Maryknoll priest eleven years ago and Marjorie, his wife, was a Maryknoll sister. They had served eleven and fourteen years respectively in Guatemala. George Mische, a U.S. Army veteran, studied at Seton Hall University, the Foreign Service School for the State Department, formerly served on the staff of the Association for International Development (AID) with extensive background of activity in Latin America, currently works and lives as a peace activist and organizer in Washington, D.C. Mary Mephan, R.N., is a certified nurse-midwife from Johns Hopkins University in Baltimore. She served in Uganda for three years with the Women's Volunteer As­sociation, and as executive direc­tor of W.V.A. since 1966. Fr. Daniel Berrigan, a Jesuit, poet, chaplain at Cornell University, who with Professor Howard Zinn went to India last February to receive three U.S. airways, pris­oners of war, released by North Vietnam to the American peace movement, has published many volumes of poetry and essays. One week before his brother Philip was to be sentenced for pouring blood on the Baltimore<br/>

Cesar Chavez

Talks In New York

During his recent visit to New York, Cesar Chavez, director of the United Farm Workers Organiz­ation, met with Congress and other faith leaders to discuss the per­formance of the UFW's efforts in behalf of the farm workers of California. Chavez said that since the formation of the UFW four years ago, "we have not been in the area of miracles, and yet it is surprising that we have been able to increase the type of support that is needed. In fact, the economic struggle going on for 25 months. It is a struggle in which the poorest of the poor and the already weak are pitted against the strongest of the strong. We are not fighting against the farm family, not against agriculture, but against agrarianism.

When we think of powerful in­terests, we think of many political, social and industrial interests. But we must open our minds to the forces of the power of the land. It is true that much agrarianism could have such tremendous power as it has in California— it is worth five dollars a day in the Salton "We are a bunch of communists. I can take this as proof of the fact that the farmers and priests got together to make an attempt to denounce us as out­side agitators.

You must have some of the back­ground in order to understand what we have been doing. The three hundred people, poor people, to provide the cheap labor.

When we think of the land we were re­served. I know the railroad in the Sou­thern Pacific, the Northern Pacific and the Southern Pacific, they have made it possible for special legisla­tion. They have made it possible that the farmers could have a limit on the number of acres for which they could cultivate the land. From this, we must turn our mind to the power of the land. We are a bunch of communists. I can take this as proof of the fact that the farmers and priests got together to make an attempt to denounce us as out­side agitators.

One thing was necessary to the success of the exploitation of Cali­fornia. The Chinese worker had to be brought in from great distances, even site-hundred to seven-hundred miles. They are paying for this water supply today. Yours are not. They are not. But because we are on strike, the Chinese worker has not been paid. So water was to be supplied to 160-acre farms. Tito was never conferred. The water went to the larger tracts.

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On Pilgrimage

(Continued from page 1)

Leaday Parish, he could have tightly approached at both. Every time I passed the Church, the Sweden, a nonviolent activist, used to urge his friends and followers to light their candles and meditate all over the world they could to work for freedom and justice their, as well as the entire world.

Arthur Shaeber, one of our editors at work, was holding a coffee and a sandwich in his hand. We have been helping us in the new house, coming each morning at eight o'clock to work. He was leaving his coffee and sandwiches and leaving at noon when something else came to spell him. I visited him on that same day and returning his journey found that they fail to burn through. convicts by now, as "almost kinging us in the new house, coming reflects his melancholy. Then the 2-A's, and then the 1-Y's, violence, through the month. Black students and studying, recovered. He scholar in residence at Tivoli and the police. Mary Moylan put her Foundation in New York and Rev. Arthur Sheehan, one of our woods, when he sees the old oak clerk of the board, became calls character witnesses. William

The burning of the Catonsville files signals a shift in tactics, in the sense that it changes the emphasis from nonviolent direct action to nonviolent noncompliance. It is certainly true that we cannot have a new world under structures, the power elite, have effective monopolies over the means of production. They have the guns, the tanks, the prisons and the censorship. In the future, they will have more, as conquest by war is an ever more brutal method. The burning of the Catonsville files is a protest against the system that produces these means of violence. It is a symbolic act of rebellion, a challenge to the powers that be. It is a declaration of our intention to resist and to resist effectively. It is a message to the world that we will not be cowed by the threats and the punishment. We will continue to act for peace and justice, regardless of the cost. We will continue to act in nonviolent ways, using peaceful means to achieve our goals. We will continue to act to change the world, to make it a better place for all people. We will continue to act, not for the sake of self-interest, but for the sake of humanity and for the sake of all the people of the world.
The eve of Pentecost, a rare and solemn occasion had ended, as it always does each year on May 25th, with a solemn and beautiful Mass which Father Wieland celebrated at the residence of the Catholic Worker family. In the tradition of the past, the family gathered in the living room to listen to Father's reflection on the meaning of the feast. The family was a large and diverse group, each with their own visions and beliefs. The Mother of the Family, Alice Lawrence, read the reflection aloud, with the help of Father, who had written it in his journal earlier in the week. The reflection was about the importance of the Holy Spirit in our lives, and how it guides us towards fulfilling the mission of the Church.

As Father concluded his reflection, the family began to gather around the kitchen table to prepare dinner. The kitchen was a hub of activity, with various members of the family engaged in different tasks. Some were chopping vegetables, while others were mixing ingredients for a sauce that was to be served with the bread. The atmosphere was one of joy and fellowship, with everyone contributing to the cooking and cleaning.

As the family sat down to dinner, they reflected on the day's events. The family was grateful for the gift of the Holy Spirit, which helped them to live a life of faith and love. They knew that the mission of the Church was important, and they were committed to living out their faith in their daily lives.

The family breakfast the next day was a time of reflection and discussion. They talked about the events of the previous day, and how they related to their faith. They also discussed the importance of the Holy Spirit in their lives, and how it guides them towards fulfilling the mission of the Church.

As the family sat around the breakfast table, they were reminded of the importance of the Holy Spirit in their lives, and they were grateful for the gift of the Holy Spirit. They knew that the mission of the Church was important, and they were committed to living out their faith in their daily lives.
Man is a creature of ambiguity. His salvation and his sanity depend on his ability to think clearly about the conflicts in his thought, his emotions, his personality, his morality. He is on complete freedom from contradiction, without freedom from conflict; he is not free but on recognizing our self-concept and the face we present to others, the mask we wear to defend our bad faith. The conflicts in individuals are not entirely of their own making. Man recognizes in others the same blind, blind purposes which are behind the conflicts with them and with bad faith. The conflicts in individuals are not entirely of their own making. The love of kings, the love of society, the love of God. And he warned that some things in the animal in it, is regarded as a concern of the human mind. The ideal of freedom until transformed, nature is used in the world, is not only good, but self-evident. ...606

When people like Rachel Carson did an animal in the world, is not only good, but self-evident. 

Neither shall a man be able to prove his national lungs." Against this, one no er wor s, even in the fighting that now exists in the American male to toward nature 

Walden was not too far from Connecticut. His capital is firmly rooted in creativity which has been celebrated in the form of exploitation. He felt it was his duty to fight the wilderness and win. After him the pioneer, had an interest in the wilderness, the Trans-Atlantic culture is firmly rooted in "decorations" were helpful mani-

We all proclaim our love and re- 

"fervent Christian" worldliness, and 

sunflower. It was constantly proved that what early nature philosophers and Muir to the modern ecologists "Great Society" ?l-we read that the crucial importance of the in which no cutting, no hunting, no alization that man needed to feel a little human to "feminine" and was better than and barbarize him. So too, the from Indiana to the Gulf of Mexico seems to have been an act of self-liberation from a Father- 

It is an admission that there was a wilderness, completely un- 

it as a feminine trait. When a dam and creativity which has been cele-

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"In a ghetto he is haunted by repressed drives. To that man, being evil, would only be tempered by wilderness discourse."

"Against this, one no er wor s, even in the fighting that now exists in the American male to toward nature 

Walden "favored that in the forest's and mountains himself. And when man turned ties." This was not mere regression to a forest-like state. The Trans-Atlantic culture is firmly rooted in "decorations" were helpful manner, he himself will be destroyed. 

"But when people like Rachel Carson did an animal in the world, is not only good, but self-evident. 

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John Muir is the great name in the history of American wilderness preservation. Muir's Scottish inheritance had an impact on his own great achievements. Muir believed that only a sin-
Co-operative Buying

380 East Fifth St.
Boston, Mass.

Dear Miss Day:

A few months after at Columbus Point, a massive twelve-hour demonstration was held here in Dorchester. I am able to tell about the beginning of a co-operative buying project in Dorchester, I am sure you can appreciate that to pool the small individual resources of the working class, to buy.”

I am suggesting a committee to run the housing, make good use of our summer months. I think it is important that we must now turn our attention to Economic Opportunity, and it is important to us that we must now turn our attention to Economic Opportunity, and it is important to us.

They tell us that the poor have property and perhaps eventually...
The Priests of the Catholic Worker

The priests of the Catholic Worker, in California and Texas, have been facing threats from the law. They have been called upon to avoid putting any money in their churches, which is a violation of the law. The priests have refused to do so, and their fist has been met with the police. The priests have been arrested and imprisoned, and their churches have been raided and their property seized. The priests have been told that if they continue to resist, they will be fined and possibly face further legal action.

The priests are not afraid of the law, and they are determined to stand firm in their commitment to the poor and the oppressed. They believe that the church is called to be a community of the poor, and that the priests have a special mandate to serve the poor and the marginalized. They are not afraid of the consequences of their actions, and they are willing to pay the price for their commitment to justice and peace.

The priests are not alone in their struggle. There are many others who are standing with them, and who are supporting them in their work. The Catholic Worker movement is a network of small groups and individuals who are committed to the poor and the oppressed. They are working to build a community of the poor, and to create a world that is just, peaceful, and compassionate.

The priests are also working to educate people about the importance of standing with the poor and the oppressed. They are organizing workshops and seminars, and they are speaking to groups of people about the importance of justice and peace.

The priests are not afraid of the challenges they face, and they are determined to continue their work. They are not afraid of the consequences of their actions, and they are willing to pay the price for their commitment to justice and peace.

A PENNY A COPY FOR THE CATHOLIC WORKER

Editors by Thomas C. Cornell and James H. Forest

Introduction by Msgr. Paul Hanly Furfey

Published by The Macmillan Company

271 pages; $6.95

Now Available Through Local Bookstores
King Memorial

Like almost everybody else, I was shocked to hear of the assassination of Dr. Martin Luther King, Jr. The whole nation was plunged into a state of grief and mourning. The world was stunned, and the news spread quickly across the streets of cities and towns around the world.

The next morning, I got up early and went to church. The service was packed, and the preacher spoke about Dr. King's life and his message of peace and justice. It was a powerful sermon, and I left feeling inspired.

As I made my way to the bus stop, I noticed a lot of people wearing white ribbons on their lapels. It was a symbol of peace and solidarity with Dr. King's legacy. I joined the crowd and we all walked together, in silence, to the National Mall.

At the mall, I joined a large group of people who were gathering to honor Dr. King. There were speeches and music, and I felt a sense of unity and hope. It was a moving experience, and I felt proud to be a part of it.

Looking back on that day, I realize how much Dr. King's message of nonviolence and love still resonates with me. It's a reminder to always strive for peace and justice, even in the darkest of times.

\[Continued on page 8\]
FROM THE WAR ZONE

By KARL MEYER

A cloud of black smoke was rising from the center of Cabrini-Green Homes, a group of multi-storied public housing towers in Chicago. I walked down Mohawk Street half a block and turned left down towards Division Street, to block to Division Street. At Clybourn and Division a handful of police were standing in the shadow of a small diner. About a dozen soldiers were pressed in single file against a brick wall, all with rifles slung over each other's heads at the top floors of a tall building across Division Street. When the City built these towering tenements, the designers did not consider their potential for a guerrilla warfare. Around the corner and half a block west on Division Street, I could see a flock of sight of the soldiers, a loose crowd of people was gathered, throwing stones and bottles at passing cars, sparring some andstoning others. A young white woman in a Mustang passed. The right front window was utterly smashed. Down the street, delivery van was approaching. The crowd surged into the street to attack it. The driver brandished a wire basket over his shoulder and ran. The van stopped. Police swarmed around the truck. I gotalled in. The driver ducked out the back door and raced for cover, followed by a line of people who walked into the truck They came out on the other side of the street and ran to the Press. It was a florist's truck. Four young men had come up behind the truck, and raced for cover, followed by potted plants. The driver ducked out the door. The prices are higher on Larabee Street, in the center of the Cabrini-Green complex. Most of the-owned supermarket per Fermaks were totally andselectly trashed. Private agencies the American Friends Service Committee, the Catholic Worker and the Civic Council, collected food from all over the city to give to families that were dispersed in the Towers. I couldn't get food because so many groceries had closed by borsing. In our neighborhood, few, if any, families had burned out and enough provisions remained open to meet the food needs of our area. I have seen a one-dollar donation from each family in the Cabrini-Green complex provide enough money for arrested people to be set free. The driver ducked out the door. A cop said to me, "You better not walk here. They are shooting from that building." I turned back onto Mohawk Street. Three doors down from our house, a lively little girls were skipping rope. I was puzzled, one of them said, "I'm gonna get him and kill him." Our Elrict remained scattered, though there was no shooting at all in all sections. We heard gunfire off and on throughout Friday night, and on Saturday, Sunday and Monday nights, coming from the Cabrini-Green project. Most of the rapid fire came from the overwhelming firepower of the troops, firing at first towards the roofs or top floors of the Cabrini towers. Women and children living in the top floors of the buildings told us how the towers blasted the sound of their apartments for hours while the shooting continued.

We kept to our house at night, but we didn't feel personally threatened, and went about shorty during the day.

Down on Larabee Street, in the center of the Cabrini-Green complex, hundreds of the city's own supermarkets were totally and selectively trashed. Private agencies the American Friends Service Committee, the Catholic Worker and the Civic Council, collected food from all over the city to give to families that were dispersed in the Towers. I couldn't get food because so many groceries had closed by borsing. In our neighborhood, few, if any, families had burned out and enough provisions remained open.


ON PILGRIMAGE

(Continued from page 2)

Chicago's Catholic Action is probably to be a powerful model for the next phase of the nonviolent revolution. We are using through the fanciful rhetoric of the New Left the powerful and political efficacy of the nonviolent revolution.

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