

# CATHOLIC WORKER



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## FREEDOM WRITERS

by ANNE TAILLEFER

Under the sponsorship of the Harlem Writers' Guild and the New School for Social Research (where the conference was held) a group of Negro writers gathered in April of this year to assess their present vision of America and define their position within a society that they very mainly see from without. The conference reflected a growing concern about a mood first described by French-speaking African intellectuals under the name of *negritude*, a term and state that can (very inadequately) be translated as Negro self-hood. There has naturally been a good deal of disagreement between some American Negro writers and their African counterparts. While Africa has been under foreign oppression and must liberate not only her material body but her soul by going back to her very roots (the word race comes from *rels*, root) on the soil and in the tradition where her people have lived for millennia, the Afro-American can turn back to Africa as an inspiration and a true legend, but he remains a citizen (even if without any adequate rights) of another country, and it is with that country that he has to cope. The goal of all this defining is the all-important one of curing a whole race, not of hatred of others, which is easier dealt with, but of its own self-hatred imposed by centuries of oppression and brain-washing. Of, as one speaker put it, "of being in a world and not of it."

"My history began on the auction-block," said novelist James Baldwin in his key address to the Conference. He added that he had not taken the great American writers as influences for his writing, but the underworld from which he came. Though Baldwin made more of a political speech than a literary one and firmly put himself behind the civil-rights struggle, his words were those of the visionary, who always startles the public. The good writer is a prophet who heralds that which is to come or deplores that which might have been; who deforms truth so as to expose it, who astounds, displeases and educates. But, conversely, the moment he becomes a well-known writer he is divorced from the every-day struggle of the poor.

This was no smooth egg-head assembly: the speakers widely differed, the public had exceedingly lively reactions. There were many questions in the form of statements, some utterly futile, some deeply interesting (to the utter dismay of the New York Times reporters, who evidently move in more rarefied spheres and were so bewildered that they seem to have singled out in the little they reported, the least beautiful, moving or relevant utterances). At its peak of excitement the conference sounded like one of the more orderly Catholic Worker Friday evening meetings. True, these are not covered by the New York Times.

From bitter revendications—that at no time ever equalled what racists say about Jews or Negroes; never was the white man denied his humanity, only his inhumanity—the debate was sometimes raised to very high levels, as with Samuel W. Allen, better known as Paul Vesey (author of an admirable little book of poems, *Ivory Tusks*), a widely travelled and cultured man who opened to us a vista of hope, the great vision of Teilhard de Chardin, that of the human spirit merging one day in one common

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Robert Hotzger

## Open Letter To President Johnson

Mr. President:

The time has come for someone to speak out on behalf of the great body of your countrymen who regard with abhorrence the course to which you are committing the United States in Vietnam. As a holder of the Presidential Medal of Freedom, I have a duty to say plainly, and in public, what millions of patriotic fellow citizens are saying in the privacy of their homes. Namely, that the course you are now following affronts both our practical judgment and our moral sense.

Neither your manners nor your methods give us any assurance that your policy will lead to a good end: on the contrary, your attempt to cure by military force a situation that has been brought about by our own arrogant, one-sided political assumptions cannot have any final destination short of an irremediable nuclear catastrophe. That would constitute the terminal illness of our whole civilization, and your own people, no less than the Vietnamese and the Communists would be the helpless victims.

In embarking on this program, you are gambling with your country's future, because you have not the courage to discard a losing hand and start a new deal, though this was the magnificent opportunity that your election presented to you. Your games theorists have persuaded you to play Russian Roulette. But you cannot save the Government's face by blowing out our country's brains.

From the beginning, the presence of American forces in Vietnam, without the authority of the United Nations, was in defiance of our own solemn commitment when we helped to form that body. Our steady involvement with the military dictators who are waging civil war in South Vietnam, with our extravagant financial support and underhanded military co-operation, is as indefensible as our Government's original refusal to permit a popular election to be held in Vietnam, lest communism should be installed by popular vote. Your attempt now to pin

the whole blame on the government of North Vietnam deceives no one except those whose wishful thinking originally committed us to our high-handed intervention: the same set of agencies and intelligences that inveigled us into the Bay of Pigs disaster.

Instead of using your well-known political adroitness to rescue our country from the military miscalculations and political blunders that created our impossible position in Vietnam, you now, casting all caution to the winds, propose to increase the area of senseless destruction and extermination, without having any other visible ends in view than to conceal our political impotence. In taking this unreasonable course, you not merely show a lack of "decent respect for the opinions of mankind," but you likewise mock and betray all our country's humane traditions.

This betrayal is all the more sinister because you are now, it is plain, obstinately committing us to the very military policy that your countrymen rejected when they so overwhelmingly defeated the Republican candidate.

Before you go further, let us tell you clearly: your professed aims are emptied of meaning by your totalitarian tactics and your nihilistic strategy. We are ashamed by your actions, and revolted by your dishonest excuses and pretexts. What is worse, we are horrified by the immediate prospect of having our country's fate in the hands of leaders who, time and again, have shown their inability to think straight, to correct their errors, or to get out of a bad situation without creating a worse one.

The Government has forfeited our confidence; and we will oppose, with every means available within the law, the execution of this impractical, and above all, morally indefensible policy. There is only one way in which you can remove our opposition or regain our confidence; and that is to turn back from the course you have taken and to seek a human way out.

LEWIS MUMFORD  
Amenia, N.Y.

## SCHOOLDAY IN MAN QUANG

On Thursday a Vietcong flag was noticed flying  
Above the village of Man Quang in South Vietnam.  
Therefore Skyraider fighter-bombers were sent in,  
Destroying the village school and other 'structures.'  
The bombing mission killed an estimated 34 schoolchildren,  
And three other people.

From Man Quang survivors of the raid, not pacified,  
Tried to carry the coffins into Da Nang as a protest;  
But were held in security by Government forces,  
Who made an indemnification of the children's bodies;  
And arrested the parents.

There is no information about lessons in progress  
When the school died: perhaps civics, a foreign language,  
Or the catechism; or 'Practical Subjects,'—pottery,  
Domestic science, woodwork, metalwork; in darkness  
Burning, dying.

On Thursday a Vietcong flag was noticed flying.

Denis Knight



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## The Community of the Faithful

By Rev. CHARLES ENGLISH,  
O.C.S.O.

"Shake off the dust of the Empire that has gathered since Constantine's day on the throne of Peter."—John XXIII.

Every gift is the outward expression of deep, unconscious ties, and the gift of Constantine to the Church was no exception. The strings attached to this gift were to prove to be chains, which after two thousand years still shackle the Church of Christ in important areas of her work.

In his new book, *Power and Poverty in the Church* (Helicon, \$3.50), Yves Congar, the great contemporary Dominican theologian, examines the results of this and other compromises the Church has made in the long course of her history. Congar, whose point of reference is Saint Thomas, is a scholar whose thinking is always done against the background of history. The *sens d'historie*—the feel for history—Congar maintains is the great gap in most of present day theology. This book is concerned with the massing of power and the decline in the spirit of poverty in the Church as seen in the long-range view of a theologian-historian. Historical comprehension is greatly needed, not only for an understanding of the past, but also to make present-day changes in the life of the Church credible and even bearable. We must develop an "awareness, in full knowledge of the fact, of the historical dimension which effects everything existing in this world. We are apt to see not only the mystery of the Church but all ecclesiastical realities (hierarchy, sacraments, etc.) as if they were supertemporal, and for that matter intemporal. That is one of the reasons why we find it so difficult to try and imagine new forms, a new style, for these sacred realities. Sometimes we even dismiss the attempt as presumptuous and idle. The episcopate, for example, is an institution of divine and apostolic origin, but historically it has taken more than one form, and it has been lived in very different styles. Because the episcopate, as authority, and as sacrament, is always the same, we are inclined to overlook the gulf that separates the leader of a local community in the early Church, a bishop of feudal times and a twentieth century pastor. The Church and the priesthood are of all time but they are also the Church of today, the priesthood of today. . . . Through familiarity with historical forms we can distinguish more clearly the permanence of the essential and the variation of forms. We can locate the absolute and the relative more exactly, and so better remain true to the absolute while we shape the relative to the needs of the time."

Father Congar briefly examines the New Testament to "see what specific conception of authority Jesus handed down to his disciples

and how the apostles understood it."

"In Judaism the right to first place was a matter for endless arguments; in the gatherings for worship, in administration, at the meals, the question of precedence constantly arose." So it is no wonder that the Apostles, totally human as they were, should plunge into like arguments (probably as a result of Peter's being given the primacy). Our Lord gave them answer as to what was to constitute power and authority in his Church. He pointed to the small child and explained that "If the apostles be received as great, in their capacity as apostles and by reason of their ministry, it would have nothing to do with any greatness of their own, but would be by reason of Jesus himself, because of his name. Even a little child bears this same honor, if he is received because of Jesus. Jesus himself has this honor only by reason of the mission he received from his Father. The Father alone is the principle without a source. All comes from him, all is called to return to him."

In Saint John the concept of authority is clarified and we see that while the Father has given all things into Jesus' hands and that the authority given him with regard to the world and men is absolute "it is an authority (1) wholly directed to their salvation, by the path of deepest humiliation; (2) wholly received from the Father, depending on him, and constantly referred to him 'by Jesus' acknowledgment that he has nothing save from the Father: Jesus' doctrine is not his doctrine, his judgment is not his judgment."

The struggle for power in the world is always the struggle to dominate others. It is waged on all levels: intellectual (we want to win an argument, truth is secondary); emotional (we use others as things, refusing to bend to the rights of another human being); or economic (we treat other men as chattels to be exploited). With the Lord it is different, the exact opposite. "The path that leads to rank of first or great lies in seeking a situation or relationship not of power but of service, of *diakonos*—servant, or *doulos*—slave, common working-man. These two terms lie at the very heart of the categories which serve to define Christian existence. *Diakonia*—ministry, the position, behavior and activity of a servant—appears throughout the whole of the New Testament to be, as it were, coextensive and practically identical with the character of disciple, a man possessed by Christ and living in subjection to him. The title *doulos*—slave or servant (of God), which had no religious significance in the pagan world, best expresses this complete belonging to Christ, in which we become, also, the servants of all our brothers. The attitude of service, not of power, which Jesus

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## With the Freedom Writers

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spirit of all races and nations; and of this vision taken up as an ideal by the Post-President of Senegal, Leopold Senghor. In poetic justice, Mr. Allen was glad to learn afterwards that nearly at the same time, a mass was being held at the United Nations to commemorate the tenth anniversary of Teilhard's death.

Leroi Jones, who in his double function of poet and playwright spoke twice, was at all times a poet. An angry one, as he has good cause to be (I understand he is the gentlest of men in private) but a profoundly moving one. I imagine nothing more devastating can be said in a terser way than this:

The fair are fair and deadly white  
The day will not save them  
And we own the night.

One powerful poem ended on the poet's vision of things as he wanted them:

"And I will destroy America"  
I suppose no higher compliment can be paid a poet than the one extended by a very frightened and nervous white student at a subsequent meeting, who said that he had rushed in to protest because he had heard the frightful news that some people had said they would destroy America. I wonder if this same young man had heard that same morning on the radio the comforting announcement that from now on President Johnson has authorized us to call Vietnam a combat zone. This understatement was a little more terrifying coming from somebody who on all evidence acts before he speaks.

### The Second Sex

And then we heard the women. Their session was chaired by the very feminist and articulate poet Sarah Wright. She protested the image given to the world of the American Negro woman, even by Negro writers themselves (mentioning the greatly respected W.E.B. Du Bois in *The Souls of Black Folk*), the image either of the Black Mammy who is so devoted that she cries over little Miss Annie's cold while her own children are dying of double pneumonia; the fallen woman; the beautiful octoroon. American Negro woman wants to be described as eternal woman, good or bad, as wife, mother, housewife and worker, artist and reformer, as woman, period. This theme was brilliantly developed by Novelist Paule Marshall (*Brown Girl, Brownstones*; *Soul Clap Hands and Sing*).

But devoid as it was of all embellishment, stark and compelling, the most convincing statement was made by Alice Childress, author (*Like One of the Family*) who simply made a note of laws passed against Negro women, especially in cases of assault and illegitimate paternity, to exonerate the white man. If the woman always pays, if the Negro always pays, it appears that the Negro woman pays three times: for being a woman, a Negro and a Negro woman.

It is a well-known fact that the matriarch figure develops in a declining civilization, for once bereft of his creative activity a man goes under and gives up. Conversely the woman is galvanized, for her life work is the family and its preservation. The Negro woman had stood utterly alone but now with changing times it is to be hoped she will cease to do so.

Stirling Brown, poet (*Southern Stones*, *The Negro Caravan*). Professor of English at Howard University, did much more than ridicule the attitudes of whites, he dominated them with the serenity of a man who has conquered and turned the tables. He showed what effective weapons satire and humor can be.

And now we must face a discussion: "What the Negro Playwrights are Saying" that reminded me of a quip by the French writer, Jules Laforgue: "I'm tired of the Christians, why don't they start eating the llops up?" for we at-

tended a rather sad performance, given this time by the critics before a critical audience of playwrights. Leroi Jones, in his inimitable way, told of the Negro dramatist's rejection by the white world, that world that should enable the playwright to function and be heard, and called for a profounder understanding of America in which all could participate. If one recalls all the scandalous things that have been said about one of his current plays, which is essentially about boys at the dangerous age, his essay was well founded. Alice Childress (whose play *Wedding Band* will soon be produced) summed it up once again with historical facts. She was well equipped to do so, having been coach and stage-director to a number of Negro actors. She described the efforts made since 1800 by Negro companies to stage Shakespeare in lofts, and of the white community's harassment and assaults, the rioting resulting every time in the east, and not the white assailants, going to jail for "disturbing the peace." The self-righteous whites' excuse being that such people were "not fit to express Shakespeare." An actress, she kept a poker-face while listing the most outrageous abuses. As for instance, the scandal brought to the theatre-going world by the bizarre, *avant-garde* fancy of a stage-director having a black man's role (Uncle Tom) played by a black actor, around 1910. She exposed the plight of the Negro playwright and actor refused opportunities of every kind; training, roles, production, recognition. Her remarks were complemented in a fiery address by Playwright Lofton Mitchell (*Land Beyond the River*).

Actors and playwrights seemed to roost on one side under Miss Childress' motherly wing, divided from the critics at the other end of the table by more than walls and curtains. A Negro critic contributed statistics that supported Alice Childress' assertion that in thirty years eleven plays by Negroes had been produced. (True, there had been a Harlem stage but it had been directed by whites for white audiences.) From the first white critic, Gordon Rogoff (*Tulane Drama Review*) we heard next to nothing. He said that he had come unprepared except to criticize plays and that, in this atmosphere of hate, he would not speak, and thereupon shut up like a clam. Richard Gilman (*Newsweek*) was more eloquent, though he supported his colleague's statement. As was later courteously observed by Hoyt Fuller, Managing Editor of the *Negro Digest* (whose fine piece of reporting on Guinea "A Bottle of Cold Perrier" in the *New Yorker*, had struck me for its well-built writing and universal undertones)—what Gilman said he said beautifully, but he disqualified himself for reviewing Negro playwrights, for he was hopelessly prejudiced. Mr. Gilman, who stated what we all know, that good plays do not come simply out of protest and that it needs genius to use this medium, declared that outside of last year's *Dutchman* by Leroi Jones he did not think any Negro playwright worth commending, least of all Lorraine Hansberry. The audience was thunderstruck. The whole conference had been dedicated to the memory of this much loved, strongly committed young woman, who had known success of a kind generally refused to Negro playwrights, who had just died and whose eulogy had been delivered by Sylvester Leaks after some of her posthumous work read out loud had brought tears to many eyes. If this was all Mr. Gilman had come prepared to say, might he have not done better to stay away? Since he had come to add lib on plays, could he not, with some imagination, have seen the play within the play, have agreed that night to improvise? A drama three centuries old was being played in that auditorium, could he not have recognized it? And

considering the inordinate difficulties of authors who have no common material except everlasting tragedy that they can never sit back to reflect upon, could he not have conjured up the vision of what a Negro playwright, come into his kingdom, could do one day: Negro Spirituals in the form of a play, as Sylvester Leaks had suggested for the novel; or the great themes of Malcolm X's death, or the terrified witness of the young Negro accompanying Mrs. Viola Liuzzo conjured up by Dr. Calvin Sinitte in his speech?

Good-humored irritation, quite unjustified I believe, greeted the statement by author Albert Murray that the Negro writer's responsibility (in the civil-rights struggle) was to be irresponsible to everything but beauty. Since John O. Killens (*And Then We Heard the Thunder*) and Calvin Sinitte had admirably covered the field, this was a new approach from an enthusiastic speaker, with quite a lot to say that could not be said in ten minutes. After the meeting he went on developing this point, acting as well as describing a passage of Faulkner's *The Unvanquished* in which a Negro turns a white man's own arguments against him to liberate himself. It was a chant, a dance and a theory, and he enacted all to delighted Maryknoll nuns, who warmly congratulated him.

What the poets had conveyed the historians emphasized, first and foremost in reference to children. They exposed the plight of the Negro child who cannot identify with any of the (somewhat falsified and idealized) history of the white man's conquest and establishment of the United States, their own history being a blank. Many writers are presently at work exposing the courage of the first free Africans, the history of the Negro cowboys, the role played by Negro soldiers in the wars. Thus we have to face the facts that integrated schools are not enough, integrated history must also be taught.

A similar idea led the discussion: "Is There a Negro Literary 'Tradition'?" and was admirably summed up by John Clarke (*Harlem, a Community in Transition*), associate editor of *Freedomways* magazine. Arna Bontemps, head librarian at Fiske University, editor of an excellent anthology of Negro poets, another serene and humorous man, traced the tradition further back than the slave-girl poet, Phyllis Wheatley, to Sewall in 1700. He called for the establishing of independent Negro presses. A white historian and critic, Herbert Aptheker (*The Negro and the Abolitionist Movement*) praised the superiority of the Negro, his excellence in arts, his accomplishments in the face of insuperable difficulties.

John Killens, Chairman of the Harlem Writers' Guild and Author in Residence at Fiske University, summed up the Conference. We had heard many dissenting voices, he said, some strident, some gentle, some moderate, but all united by a common factor: hope. When the white man is close to despair, expecting nuclear doom, the Negro, doomed for three centuries, takes this new, for once equally shared, doom, in his stride. And for him a great period has opened, that of freedom. So many peoples have achieved their independence in Asia and Africa, so many steps forward have been taken undreamed of twenty years ago. Thus a community of interest, a moving community can be born, a new link forged, that between readers and authors, the ones as urgently needing the others.

What could the white community do to help, one person asked? The answer was very simple. Read the Negro writers, attend their plays, subscribe to their magazines, the best of which is the quarterly *Freedomways*. Read Langston Hughes and Bontemps' antholo-

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## Big Chief Jim Crow

By CHRISTOPHER S. KEARNS

In the State of Maine Indians are probably as abused as Negroes in Mississippi. They are denied jobs, refused entrance in places of business, and systematically robbed of the lands and natural resources given to them by Federal treaty in 1794 for their services in the Revolutionary War.

In 1794, when the treaty was made law, the Passamaquoddy Indians occupied a total of thirty-thousand acres, consisting of two reservations, the larger occupying Indian County, and the other located in the town of Perry, Maine. There were also 15 islands in the St. Croix River. Now the Indians occupy only two hundred acres, although the Federal government never rescinded the treaty. Only the Federal government makes the pretense of having the power to abrogate Indian treaties unilaterally, and does not delegate this power to the state. None of the 15 islands in the St. Croix is occupied by the Indians, and the reservation in Perry, Maine, known as Pleasant Point, looks like a shanty town, with newly built but crumbling and sagging buildings, none much bigger than a two-car garage. However, the larger reservation, Peter Dana Point, in Princeton, Indian County, is a gorgeous vernal expanse that sits at the edge of Big Lake, with a grand backdrop of pine-laden mountains. The lumber in these woods is worth a fortune.

The pulp industry is one of the largest enterprises in this section of Maine and has a great interest in the lands of the Passamaquoddies. The mills lease 14,800 acres of Indian land. The St. Croix Pulp Company, a division of Georgia-Pacific, Inc., is the largest purchaser of wood from the Indian lands. The Indians receive \$3.50 a cord, which goes into their trust fund, over which they have no control, since the State of Maine is their legal guardian. It is interesting to note that out of over two thousand employees of the St. Croix Pulp Company, only two are Indians, employed at menial tasks. One of the two is John Stevens, who is the chief, or governor, at Peter Dana Point.

The Indians have now retained their own attorney, Don Gellers, a young newcomer to the state, and for the first time the Passamaquoddies have a sympathetic and articulate voice. Don and his wife Susan are friends of Janet Burwash, a long-time associate of the Catholic Worker. Janet first interested us in the plight of the Passamaquoddies, and took me to Maine to investigate the story at first hand. Don is spending at least half of his time and most of his income (\$8,000 thus far), on the Indians' case, for the Indians have no money for lawyer's fees. The Indians have requested that Don's fees be paid from their trust fund, administered by the State of Maine as legal guardians. But the State of Maine has refused to allocate money from the fund, for it is being sued by the Indians in the Federal courts for breach of treaty.

Janet and I stayed with Don and Susan when we were in Maine, along with a reporter and

a photographer from Ramparts Magazine and a radio reporter. The Gellers have a big, old, rambling stone house in Eastport, well heated and very comfortable. During supper we were served the most handsome baked potatoes I had seen in years. (Over the past year I have become very vegetable conscious, begging the CW's produce at the Washington market twice a week.) Susan told me that they were given a hundred-pound bag of these potatoes by John Stevens as a token of the Indians' thanks. Sometimes potatoes are the only thing impoverished Indians have to eat, because they get them free for the digging.

### Small Potatoes

Welfare for the Passamaquoddies, to which they are entitled under law, hinges upon the arbitrary decision of the Indian agent. For seventeen years a man named Hiram "Yank" Hall held this position. Mr. Hall was disliked by almost all the Indians. Their major complaint was over the way he handled the welfare rations, allegedly denying food to those he wanted to force into line and giving it to those who said nothing. They also complain that, as Conservator of the money of individual Indians, Hall talked many Passamaquoddies into giving him this power over their personal incomes. They were told that he was much more sophisticated in monetary matters than they were. But the Indians were sorely disappointed to find that after they gave this power to Hall, they were to receive no accounting of this Conservatorship, even though such an accounting is required by law. Many of them became convinced that they did not receive all the money that was coming to them, and that was little enough. This was one of the first matters Don Gellers investigated for legal action.

After Hall's death, a stranger named Otto Daye was assigned Indian Agent for the Passamaquoddies. Mr. Daye is apparently continuing in the Hall tradition. He has been charged with cutting off school lunches to the children of those Passamaquoddies who have sought legal aid from Mr. Gellers and cutting off all welfare and surplus foodstuffs from John Stevens' sister and her five children during the past winter. Even after her house burned down on Christmas Day, she was refused aid.

Agent Daye has also been accused of complicity by inaction in the attempted encroachment on the Indians' property rights by local businessmen. The properties of the two concerns owned by three of these men border on Passamaquoddy land. During the last election for governor of the reservations, these men backed John Stevens' unsuccessful opponent. It has been charged that attempts were made to bribe the Indians into voting against Stevens by offers of liquor and cash. After the election, friends of the defeated candidate threw stones at Stevens' house, breaking windows and leaving damage that

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# What Does Ammon Mean?

By DOROTHY DAY

And by that title to this article, I mean: "What does Ammon mean to people, to the tens of thousands he has been in contact with during his life, before and after his association with *The Catholic Worker*?" which he broke off four years ago when he went to Salt Lake City. And what does he mean to us now—after his marriage out of the Church?

I will try to answer these questions in this article, which I have been thinking about ever since we got the news a month ago. He wrote the news to me, told it to Mary Lathrop as she passed through Utah on her way to New York City; and told his story to four or five priests in Salt Lake City. The news has spread as news does in a village, which is what the Church in America sometimes seems to be. (Sometimes it seems like a country within a country.)

To write this I shall have to be very personal, but Ammon does not mind being written about, there is no false modesty about him, he accepts praise gracefully and gratefully, even though he brushes off or does not understand criticism.

Cardinal Newman once wrote in a meditation often reprinted on prayer cards, "God has created me to do Him some definite service; He has committed some work to me which He has not committed to another. I have my mission—I may not know it in this life, but I shall be told it in another."

Ammon has always known his vocation, and that is to be a peace-maker, to oppose war by a lifetime of often solitary witness. To speak out, and to suffer the imprisonments that have occurred because of it. It was in Atlanta Federal Penitentiary that he was converted to Christianity (a Tolstoyan Christianity) that rejected what he called organized religion, and where he received so great a light, according to a rector of a seminary who read his writings, that it blinded him (and perhaps the rector meant, blinded him to any further search for truth). On reading again Tolstoy's great novel *Resurrection* and encountering that scornful chapter on the celebration of the liturgy in the prison which so saddened me as unworthy of genius, I suddenly thought, "Well, if I can put up with this in Tolstoy, I can put up with and not judge Ammon Hennaey." Still, as in a way his sponsor in Catholic circles and as his godmother, I must give an accounting of my feelings now.

I do not think that Ammon's pacifism would have made the impression on me that it did if it had not been backed up by so consistent a love for the poor and his determination to live poor, as he said, and that with a clear realization of their faults. He doesn't hesitate to apply to the men he lives with such terms as *bum* and *drunk* but he has always been ready to sacrifice himself for them and work for a change in the social order which would give man a share in the responsibility and creativity of work and its rewards which in turn might build in him a sense of the common good and his responsibility for it. Indeed Ammon's sense of responsibility for keeping up the Joe Hill House of Hospitality and St. Joseph's Refuge in Salt Lake City has led him lately to avoid civil disobedience, which might land him in prison and separate him from this work of mercy. And from his newly acquired wife.

Pacifism, voluntary poverty and the works of mercy, and added to that the ability to work harder than anyone else at manual labor—he is rightly famed for these things. We often said around *The Catholic Worker* that Ammon worked harder than any one, was stronger than anyone else, and though he was the 'oldest' of our group, he seemed the youngest.

He wrote about his experiences in prison and at manual work in the book which he first called *The Autobiography of a Catholic Anarchist* and which he revised these last years and published himself this year under the title of *The Book of Ammon*. It is a book which makes fascinating reading, except for the last chapters, which give Ammon's religious opinions. As some men are tone-deaf to music, so he is to theology. As Peter Maurin would say, "he knows more and more about less and less" along these lines. But the greater part of his book is sound and solid and filled with warmth and humor and vitality, the man shining through it all, with his immense joy in living.

Father Damasus Winzen, the famous Benedictine, once said that it was tragic that man today had lost this joy of life that children usually have. One could not conceive of Ammon's ever being bored or not knowing what man is here for. To Ammon man was very definitely here to struggle against the forces, the dominations and powers that threatened his freedom. To Ammon, the pacifist, life was a fight, and nothing gave him greater joy than this keen sense of struggle against gigantic forces and adversaries such as the military and the State. In fact, when he says that he has only a faint idea of Heaven, it is because he knows that the fight will be resolved there, the victory won, and life without a fight is inconceivable to Ammon. Life itself is something to be fought for, it is so precious, and right now he is carrying on a relentless war against capital punishment, fighting for the life of a young rapist-murderer in the deathhouse in Utah whose appeal has just been turned down by the United States Supreme Court.

Ammon likes that quotation from St. Catherine of Siena, who said: "All the Way to Heaven is Heaven, because He said 'I am the Way'." Yes, Ammon believes so much in Heaven here and now that he cannot really believe in any "pie in the sky by and by," to quote the words of one Joe Hill's songs. He believed in reincarnation, probably because it would enable him to go on with fighting, which is the breath of life to him.

Ammon has described the life of the poor as Maxim Gorky has, and his compassion shines forth in his prison accounts. When he was on Riker's Island the men from the Bowerly confined there moved him so in their "innocence" that he went to confession. Confession was a rare thing with Ammon, because he had no sense of guilt; he committed no mortal sins, he said, and so felt no need of that grace he so little understood. But he did understand at that moment, I believe, that he himself was not worthy to be considered poor and one of them; his voluntary poverty was so rich compared to their destitution. It was one of his rare moments of humility. He went to confession again after seeing *La Strada*, an Italian film that stirred him in somewhat the same way.

Yes, Ammon liked to go to the movies on occasion, and he liked sweets and was always asking why someone did not bake him a raisin pie to feast on after one of his fasts. Ammon was a strict vegetarian but did not like fanatic vegetarians and used to make fun of them. He did not make a religion of it, he said, and when on a Sunday our cook would scramble the eggs with chopped-up bacon to make the treat go further he would push the meat to one side and eat the eggs. The men in the kitchen loved him, probably for "doing time" so often, and always saw to it that he got some extra food, like a fried pepper or a cheese omelet. They never showed much imagination, but he appreciated their thoughtfulness. He fasted regularly from Thursday night until Friday evening, a 24-

hour fast, and once a year, as penance for our dropping the bomb on Hiroshima, he fasted one day for each year since the bomb was dropped. This coming year it will be twenty days of complete fasting: no food or fruit juices.

### Prayer Life

Prayer and fasting. All the while he was with us in New York he was a daily communicant, and in the back of his missal were the names of all those who had asked his prayers, and he told me that he read them over each day right after receiving communion, when he "was closest to Our Lord." Naming them over this way in the presence of God was the strongest prayer, he felt. Certainly the kind of meditative reading he did was a prayer, and in the early years after his baptism as a Catholic he did a good deal of this type of reading, in the missal, and in some of the lives of the saints. He also read *The Spirit of Catholicism* by Karl Adam.

And if as time passed he did not give wholehearted assent to the Church any longer, seeing only her faults, he did always give assent to people. If anyone needed a bed, he gave his. I remember when he slept under the table in the big library in the old Chrystie Street place, which Roger O'Neil had turned into a dormitory for all the extra men to come and sleep in each night. What did it matter that the room became lousy and that all our books were stolen, to be sold for drink? These guests were doing us a favor by relieving us of superfluous possessions. At least we could rationalize our loss in this way, to keep from being too disturbed by it. Ammon was the only one of our crowd so to share the destitution of the others. "If anyone asks for your coat, give him your cloak too. If anyone asks you to walk a mile, walk with him a second mile. From him who asks of you, do not turn aside." He did not boast of these deeds as he did of his jail sentences.

He sold *Catholic Workers* on the street every day of the week, and his pockets were always full of pennies so that he could give the price of a "flop," as the men call it, if we had no room in the house.

He was rich in friends, and when he had enemies he tried to visit them and win them over to his way of thinking, or if not that, to win their friendship. He played Indian records to John Cort's children, he pruned the fruit trees in Carl Paulson's orchard, he chopped down a dead tree in Diana Lewis' yard, he helped me clean Tamar's cellar and yard and bury the trash when she lived on Staten Island.

He won the friendship of young men because he made them see how important the witness of only one person could be. Knowing history as he did, he could reinforce his position by quotations, by examples of what great things one man could accomplish when he was on the side of justice and truth. As Father Hauser made us realize how great a calling ours was, called to be the sons of God, only a little less than the angels, Ammon dealt with man on the natural level and made him realize what his freedom meant and how freely he could choose to love God and brother. Grace builds on nature, so I always felt that Ammon, in his emphasis on this world, was doing the work of the laymen and preparing them to act like sons of God.

Old men and young, children and women, Ammon won them all. We often teased him about his "girl friends," all the women who invited him to supper, and we accused him, in spite of his fasts, of gluttony in the face of so much dining out. We could make a litany of his devoted friends:

(Continued on page 7)



**IN SOLITARY WITNESS:** The Life and Death of Franz Jagerstatter, by Gordon Zahn. Holt, Rinehart and Winston, 278 pages: \$5.95. Reviewed by DOROTHY DAY.

"It is all God's doing," St. Therese, the Little Flower, pointed out in her autobiography. "When God wants a saint, He makes one." Of course the person in question has to give assent. I wondered how many there are who have been "called to be saints" and have refused because the price was too great?

Of course I do not presume to anticipate in speaking speak of Franz Jagerstatter as a saint, and it will be noted that I use the word with a small "s". The head of a seminary in France once told his seminarians, "I pray you all become saints, but not canonized ones, because that is too expensive a process."

I don't know that I agree with that after reading this fascinating study of Gordon Zahn's. We need such saints today, to be held up for public veneration, raised to the altars so that we ask their intercession with God in these times of terror, with the threat of nuclear war hanging over us, and no speaking out as yet by the second Vatican Council against it.

The book reads like a mystery story. I mean the kind of a mystery story that Josephine Tey wrote when she had her detective from his sickbed untangle a historical mystery as to who murdered the young princes in the tower. It is as engrossing as all that, and I speak this way of it, with enthusiasm, because we all know Gordon Zahn as a sociologist and we all are familiar with the theses that are often published by sociologists as books and how few there are which make for inspirational reading. Zahn's book is thoroughly researched, painstakingly accurate and wholly dedicated to finding the truth about this man Franz and how he came to do what he did, lay down his life because he refused service in Hitler's armies, against all in his village, even his beloved wife, against all the clergy, against all the Bishops, even, one might say, against the Pope himself. His conscience came first. He was a conscientious objector; a lone conscientious objector; for all he knew there were no others in the entire world who were making this witness. He stood utterly alone, and met his death for following his conscience. When confronted with that harrowing question, "Why doesn't the Church take such a stand as yours, why don't the Cardinals, the Bishops, the parish priests take such a stand?" he could only reply, "They did not have the grace." And today, on the Vigil of the Ascension, I read in St. Paul's Epistle to the Ephesians: "Brothers, to everyone of us is given grace according to the measure of the giving of Christ," and he goes on to talk of the different vocations. Franz's vocation was to be a solitary witness, to point to the world the personal responsibility of each one of us. He was told, "Do this" and he refused. Eichmann, who "only followed orders" and his leader, Hitler, spent their childhood thirty kilometers away. From this small speck on the world's surface three men arose who made their mark on world history. Let us hope that the good Franz did will stand out for the world to see and hear of, just as the satanic work of the other two will never be forgotten. St. Radegund, where Franz was born, may well become a place of pilgrimage and the county seat, Graunau-am-Inn will be forgotten. Three men with their roots in the same soil: Hitler, Eichmann, and Franz Jagerstatter. Hitler, the latter-day Caesar: Eichmann, his willing and perhaps all too eager servant; and finally Jagerstatter, the rebel-peasant who rejected the Fuhrer and refused his orders.

If St. Radegund does become a place of pilgrimage it will be thanks to this book of Gordon Zahn, who has not allowed the story of Franz to be forgotten. He too was called to perform a task,

and we can be deeply grateful to him for also being a witness, and in a way a solitary witness.

Franz was born on May 20, 1907, in St. Radegund, a small village in Upper Austria. His natural father was killed in World War I and when his mother married her child was adopted by her husband. He was wild in his youth, and the villagers always remembered the young Franz, or the early Franz before he went through a conversion which took place before his marriage in 1936 to a girl from a neighboring village and which led him to go to Rome on their honeymoon. After his religious awakening, he became sexton of the village Church in addition to his work as a farmer. He had three daughters, the oldest of whom was not quite six when he was called to active duty and refused. He was imprisoned, tried and beheaded on August 9, 1943.

Zahn interviewed not only his childhood friends, other villagers, the parish priests past and present, but his wife and children. Jagerstatter is remembered kindly, lovingly, but the villagers did not give any significant approval to his actions. He is remembered best for his wild days when he loved to bowl, dance and fight, and was the first to bring a motorcycle to the community. "Always ready for a fight . . . had his weaknesses as everyone else does." And this meant the fathering of a child which did not lead to marriage. There is still a mystery about this aspect of his youth. The gang warfare of the villagers was quite as horrifying as it is in our days. Gang weapons included "heavy chains, thick leather thongs filled with sand and edged with knife blades, etc." According to his companions he was an "accomplished and enthusiastic fighter," and one battle led to his arrest and imprisonment for a few days. There was also a temporary but enforced exile from the community, perhaps in relation to some affair over a girl, during which he was banished to the iron mines of the Steiermark area.

Zahn's book ends with Franz's own writings, commentaries and letters, in which the man shines forth, and because I wish to quote extensively from these, as well as from Zahn's analysis of "The Martyr as Rebel: a Sociological Summary," which I regard as of prime importance in our day, this review will be continued in the July-August issue. I want too, to discuss further a comment of Gordon Zahn's in speaking of Franz's writings: "From time to time, he would argue a point in the framework of an almost puritanical sex morality." Much can be said for the creativity of such an attitude, what it had to do with his clarity of vision and strength to withstand the world in his "solitary witness". (To be continued in July-Aug. issue)

**THE TECHNOLOGICAL SOCIETY** by Jacques Ellul, Alfred A. Knopf, \$10.95. Translated by John Wilkinson. Reviewed by PETER LUMSDEN.

It is a pity Father Urban in J. F. Powers' novel *Morte d'Urban* had not read this book. The case against him as stated by a female character is that he is an "operator," that is, a user of techniques. This may seem a long way from the usual meaning of technique, but it is a virtue of M. Ellul's profoundly pessimistic book that he shows how attitudes of mind and habits of thought which are normally considered to relate to the production of material goods have penetrated throughout our society and entered even the sacred citadel of religion.

I say "profoundly pessimistic" advisedly, because he reveals the evil to be more widespread and deeper-rooted than we had realized. Most radicals consider that our present civilization could be "taken over" by the revolutionaries as a going concern and that technology itself could be directed by them to good ends, that is, production for use, not profit. They consider that technology is not inhuman in itself, but only in the use it has been put to

by the state or private capitalists.

Ellul devotes considerable space to the definition of technique, but it seems to me on first reading that his discussion is unnecessarily complex and that it is sufficient to define technique as the application of scientific method. This definition gives us some insight into the problem, for the basis of the scientific method is determinism, that is the law of cause and effect, that the same effect will always follow from the same cause. But free-will, that is to say, indeterminism is fundamental to our concept of man, although it would be foolish to deny that there is a determinist element in man. We say humans become more human (also more divine) the more they exercise their own free will and by means of charity encourage other human beings to exercise theirs. This is a religious assertion and cannot be proven. But technique assumes that the determinist element is dominant in man. This too is a religious assumption and is in large measure self-fulfilling, for if men are treated as things sufficiently forcibly and for sufficient duration they become like things.

Technique then of its very nature is opposed to our concept of man. "Technique cannot be other than totalitarian," says M. Ellul. That



is to say, the actual physical arrangement of a plant (or an office block, or school, or barracks) if it is to be run efficiently, can only be done so by totalitarian control. Technique is the destroyer of social groups, of communities (whatever their kind) and of human relations. Technical progress causes the disappearance, as Jerome Scott and R. P. Lynton put it, of that "amalgam of attitudes, customs and social institutions which constitute a community. 'Communities break up into their component parts, but no new communities form.' Small wonder, then, that community experiments fail.

He says this of workers' control: "Are we then to believe today that by some secret alchemy the workers who hold title to a purely abstract property, really intervene in the economic game? Were it so, it could only be on condition that they had to do with an extraordinarily flexible, not to say, slovenly economy. It would certainly be non-technical. If such an economy were even conceivable, it would be a non-capitalistic liberalism, that is to say, anarchy."

He goes on to say that it is only in the interests of production that work places are made more humane. Can trade unions then humanize the technological society? "However in all countries labor unionism has completely lost its original character and become a purely technical organization . . . no longer represents a fighting force . . . The worker . . . is trapped in labor organizations which are becoming increasingly compulsory and efficient . . . He does not realize that the organization he is enrolled in is in itself part of the complex of technical organisms of depersonalization. What we have here is a

hoax in the Marxist sense of the term. The actual function of unionism is to support technical progress . . . (Unions) continue to constitute an opposing force to certain men and economic tendencies but they no longer represent a revolutionary force to basic structures . . . The worker through his unions is intensifying his own thralldom to techniques."

Does Ellul think that Communism will humanize techniques? No. He includes a biting indictment of Marx: "It can be stated without exaggeration (in spite of the scandalous character of such an affirmation) that both Fascism and Nazism are derived from Marx for the adaptations of man to his techniques."

Marx "reconciled the masses to techniques." After Marx there were no more demands by the workers for the suppression of machinery. Lenin established political technique and converted Marxism from a doctrine into a method, and this was used with great success by his pupil Stalin. Communism started out as an attempt to adapt technology to man and has ended by adapting man to technology. Can any alleviation of the evils of technique be seen in the Socialist countries? None. In fact, technique has advanced further in these countries than in capitalist countries, for because of the unpredictable nature of the market economy capitalism inhibits the spread of technique, forcing many plants to operate at less than optimum capacity, and delays the introduction of more efficient machines and techniques. The large pool of unemployed in capitalist countries is also a grievous sorrow to the tidy mind of the technologist and we may expect to see the introduction of labor camps (voluntary or otherwise) as an attempt to force this large and dangerous element of society to conform to the general pattern.

But is not the Socialist government at "the service of the people?" Has not profit, "surplus value" been eliminated? "One of the gravest symptoms of our times is that technique has little by little emptied socialism of any content. Beyond evident facts—such as the relation of Stakhanovism to Taylorism or the identity of police methods in the Soviet Union and in Fascist countries—a major example is the persistence of the capitalist's so-called "surplus value" (in reality profit) in socialist regimes. The financial system of the Soviets is based, to the extent of 80 per cent, on the difference between wages paid to the workers and the actual value of the product. This profit, which the socialist regime professes to have eliminated, has actually been extended. The only difference is that it goes into the coffers of the state instead of the corporation's cash box. Ellul adds: "The socialist state, because it is efficient, has been obliged to adopt the technical principles of capitalism. Hence in order to distinguish the socialist situation from the others, socialism always falls back on that vaguest of all concepts, teleology. Capitalism it is said, has regard only for itself; it seeks but to preserve itself. Socialism, on the other hand, is a constructive force on the march. But nothing warrants the belief that the means employed will result in socialism." The approval given recently by some Soviet economists to aspects of capitalism and Krushchev's "fight against equalitarianism" are cases in point.

Are there no forces left in our society capable of resisting the encroachments of technique? As it so obviously violates justice cannot the law be invoked against it? But law formerly the spontaneous expression of the popular will (common law) is very unsystematic and arbitrary and would render impossible the workings of the state. It is obvious then that law must be

protected from the vagaries of popular opinion if large-scale operations are to be carried through. Thus the law is codified, freed from "a dangerous empiricism, by confining the infinite diversity of judicial situations to a limited number of conceptual frameworks." After this there remain only the purely technical problems of the interpretation of the laws and their enforcement. This is carried out with all the vigor and resourcefulness we have learned to expect from technicians. After this process there is not much left of justice "but it is not possible to retain it because of the difficulties it involves, the uncertainty of operation and unpredictability it entails. In a word, judicial technique implies that bureaucracy cannot be burdened any longer with justice." (p 293).

We can have justice or we can have a technological society, we cannot have both. But it would seem that the ideal of justice is the greatest obstruction to the spread of techniques, and other human techniques (education, vocational guidance and training, propaganda) break down this resistance by glorifying technique and by identifying justice with the will of the state.

Many put their hope in progressive education and it is disconcerting to find M. Ellul saying that it produces a condition of "joyful serfdom." Yet I think he is right. The aim of progressive education is to produce happy well-integrated individuals, and the corresponding assumption (made by Maria Montessori, among others) that if men are happy society will be good by no means follows. "This means that—despite all the pretentious talk about the aims of education—it is not the child in and for himself who is being educated, but the child in and for society. And that society, moreover, is not an ideal one, with full justice and truth, but society as it is." Can history show us how we got into this tragic situation of drowning in our own riches? Like Gibbon, Ellul says that early Christianity was responsible for the destruction of the vast technical achievement of the Roman Empire. "From the fourth to the tenth centuries, in fact, there was a complete obliteration of technique . . . a condition so deplored that it became a focus of anti-Christian polemic and rightly so. It was because the Christians held judicial and other technical activity in such contempt that they were considered enemies of the human race—and not only because they opposed Caesar" . . . "The society which developed from the tenth to the fourteenth century was vital, coherent, and unanimous; but it was characterized by a total absence of the technical will. It was a capitalist as well as a technical. From the point of view of organization, it was an anarchy in the etymological sense of the word . . . Combat was reduced to its most elementary—to charging in a straight line and to hand-to-hand engagement." If only warfare could be reduced nowadays to "charging in a straight line!"

Ellul goes on to say: "In fact, the Middle Ages created only one new complete technique, an intellectual technique, a mode of reasoning: scholasticism. The very name evokes its mediocrity. With its gigantic apparatus, it was in the end nothing but an extremely cumbersome formalism; it wandered for centuries in intellectual blind alleys, notwithstanding the prodigious intellects of the men who used it and were deformed by it. The balance sheet shows no triumphs, even on the historical plane." Could this be the reason why Catholicism has failed to halt the evils of technique? I think it very possible.

Technology is not deliberately and consciously corrupt, and we should resist delusions such as the



## REVIEWS

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notion that it is of diabolical origin and a deliberate plot to enslave mankind. We should understand that in our present age the idea of scientific method, that all things can be explained by reason, is incredibly powerful and that the transcendental values of charity and truth (vitiated by many centuries of desuetude) are in no condition to stand up against it. It is simply an idea in men's minds. Our function is, with God's help, to replace it with other ideas.

The problem then, is to remain in the society but not of it, and we must flourish like weeds in the cracks of the carapace of "the system." It seems that we should sustain ourselves both physically and spiritually on technological waste and that we must carry out the bidding the modern artist, who with his sculpture made of welded junk emphasizes that through such trash lies our liberation. We must then ideologically (and not from motives of economy) buy the Ford instead of the Cadillac, the used car instead of the new one, the junked one instead of the used one. Technological waste, is of great abundance and variety (food, clothing, houses, land) and can be obtained without a corresponding involvement in the system (i.e. money) for our physical sustenance. But what about our spiritual sustenance? How can this be derived from technological waste? This waste has another and terrible component, the human. The poor, the unemployed and the unemployable are the offscourings of the system as also was Christ, "the Stone which was rejected by you the builders" (Peter 2:7). Isaiah refers to him as "the most worthless of men," "a worm and no man." But as the twenty-eighth chapter of Mark shows us, it is only by serving them that we shall attain the kingdom of God.

**SEEDS OF LIBERATION**, edited by Paul Goodman, George Braziller; \$7.50. Reviewed by MURPHY DOWD.

Albert Camus once said that what the world needs most today is men who will "speak out plainly and pay up personally." *Liberation* should be applauded for presenting this volume of essays by writers whose names practically form a roll call of those who have continually spoken out plainly and who have very often paid up personally. It wasn't until a couple of years ago that I first read *Liberation*; now the magazine has become required monthly reading.

Many of us consider ourselves "persons who are aware," but our awareness is often not focussed. *Liberation* draws issues into focus. One of the reasons it's able to do this is that its reporters are all people who are committed to something more than mere reporting. They are engaged. Young people, like myself, want to learn why the things that are happening today are happening. We can best find out by going to the true sources, the people who have been involved from the start. And the writers in *Seeds of Liberation* were engaged in civil rights, the peace movement, and the Triple Revolution, from the beginning. For that reason I find a kind of intimacy between the essays and my own present personal awareness.

In a recent *Time* magazine interview, Student Non-Violent Coordinating Committee leader Bob Parris quoted from one of Camus' essays, saying, "We want to be neither victims nor executioners." This essay is included in *Seeds of Liberation* and it's easy to see the parallels between Camus' philosophy and the outlook of the new young radicals in the South (and on many of our campuses). Camus here presents a plea for a kind of communitarian anarchism. This plea is echoed many times throughout the book, from the Catholic, Lanza del Vasto, writing on non-

violence as a solution to conflict within and outside a community, to Paul Goodman discussing the new wing of progressive education.

These writers talk of issues, not personalities. They don't write in terms of the masses, and though one finds obsessions a-plenty in these pages, there is no fanaticism. Perhaps this is because they don't speak much in abstractions either. They don't have to; they're well enough informed on the issues. It's men without facts (politicians and presidents) who constantly turn to abstraction as the expedient method of communication; witness some of the President's recent, almost fanatical utterances on foreign policy, which show actual contempt for concrete conditions.

One of the things that hurts America most (and the rest of the world too) is the vast amount of organized lying that surrounds us, affecting us daily. Perhaps what hurts us all even more is the fact that so many of us simply put up with it. *Liberation* is not afraid to stand up to this organized lying. Several of the writers in this collection have been to prison for voicing their opinions on picket lines, in public statements, and out in the streets, where it counts. One of these is Dr. Martin Luther King, Jr., whose account of the Montgomery bus boycott is included. This essay is required reading if one is to understand the spirit that sparked the Negro Revolution. And the essay by Robert Williams, "Can Negroes Afford to be Pacifists?", presents the reasoning of those Negroes who have become impatient with absolute non-violence. Charles Morgan, Jr., James Baldwin, Theodore Roszak, and James Farmer each have a piece on the bomb-killing of the children in Birmingham and the organized lying behind that incident. In a lucid, moving statement about how the San Francisco to Moscow Walk barely touched Moscow, Karl Meyer tells us to beware of lying to ourselves within the peace movement. "I have told you that we haven't touched the Soviet Union yet. And how could we hope to touch them when we haven't touched ourselves yet. How could we hope to reach them with our message, when we haven't even reached our own souls through the fat layers of our American existence." And then his beautiful plea for hope:

If we want to reach them, we have to go and reach them. If we want to speak with them, we have to go and speak with them. And if we want to live in peace with them, we have to go and live in peace with them, personally disarmed, in labor and in poverty, again, and again, and again!

*Seeds of Liberation* is a radical's handbook. Catholic Worker readers will find here much of their own brand of personalism. All Christians will find in it a call to action. The book closes with lines from Paul Goodman:

Your name is New Beginning.  
I love you New Beginning.

**CRISIS IN BLACK AND WHITE** by Charles E. Silberman, Random House. Reviewed by AMMON HENNACY.

There is a kind of bravery that does not involve picketing or going to jail. Mr. Silberman is a brave man and has written a brave book. Although he received help from the Ford Foundation, he decries its policies. ("None of the Founding Fathers would have merited a grant from the Ford Foundation.") Although he is an editor of *Fortune*, he debunks nearly all the accepted ideas on the question of race. Few officials or apologists for any movement will dare to say out loud what they will admit privately about their organizations. Therefore, Mr. Silberman, who is able and sympathetic, deserves credit for

daring to speak on all sides of this question.

The author's challenge can be presented under eight main headings:

1. "The great mass of Negroes are more concerned with where they work than with where they eat: winning the right to eat at a desegregated lunch counter is a small consolation to men who cannot afford the price of a meal. And for blacks as well as whites automation, which in a lifetime may force a man to learn a new job several times, is a spectre not to be solved within this profit system."

2. "It is far more important that things be done BY Negroes than that they be done FOR them, even if they are not done as well . . . if there is going to be a mess let it be a black mess."

3. **Negro History.** Just as American Indians are taught how the whites conquered them, and no mention is made of the superior civilization of the Incas that existed at a time when the whites in Europe were little more than savages, the Negro learns the names of the rulers of England and the United States and nothing about the superior civilization in Mali around 1300 A.D.



When they criticize the whites, the Negroes must not forget that "it was Africans who waged war periodically in order to enslave other Africans and it was Africans who chained the slaves together and marched them hundreds of miles to the sea, to be sold to Europeans for guns or cloth . . . The American Negro has been subject to a system designed to destroy ambition, prevent independence, and erode intelligence for three and a half centuries."

4. **Martin Luther King** asks more of Negroes than any but a handful of men can ever give: that they actually love their oppressors. By what right do we white pacifists expect the Negro always to act nonviolently, when only a small fraction of whites have learned to appreciate this method? Dr. King says: "I have almost reached the regrettable conclusion that the Negroes' greatest stumbling block in the stride toward freedom is not the White Citizens Council or the Ku Klux Klanner, but the white moderate who is more devoted to 'order' than to 'justice.'"

5. **The Black Muslims** remind the Negroes that in the world as a whole they are not a minority but a majority and that they should stop aping the white man and trying to "pass over" to his world. The Honorable Elijah Muhammad has done what welfare workers have not been able to do: "To heal and redeem drunkards and junkies, to convert people who have come out of prison and to keep them out, to make men chaste and women virtuous . . . Muslims are forbidden to eat pork, corn bread, and a long list

of other favorite foods . . . An overweight Muslim may be punished by a fine. He eats only one meal a day. Alcohol and tobacco are completely forbidden, as is gambling . . . The religion makes a fetish of cleanliness . . . Women are required to play a subordinate role as wife, mother, homemaker." One of Elijah Muhammad's sons went to jail for refusing to register for the draft.

6. "Negroes do display less ambition than whites . . . Apathy (with the self-hatred that produces it) is the worst disease of the Negro slum. Negroes do have 'looser morals' . . . The Negro crime rate is substantially higher than the white. Negroes do 'care less for family'; the rate of separation is six times greater among Negro families than among white. Negroes score lower on I.Q. tests than whites of comparable socioeconomic status, and Negro children do poorer work in school. . . To acknowledge these unpleasant facts, however, does not imply that they are inherent characteristics . . . Every one of them can be explained by the facts of Negro history in the U.S."

7. In **TWO (The Woodlawn Organization)**, near the University of Chicago, Negroes along with whites have successfully followed Saul Alinsky's approach of community solidarity (see his book *Reveille for Radicals*), which has a celebrated history back of the stockyards. In order to provide room for middle-class families (even though this meant pushing the Negroes into a worse slum), the University of Chicago tried, by legal and extra-legal methods, to liquidate the Woodlawn district. TWO attacked the problem from all angles. Residents were at the mercy of loan sharks, merchants who foreclosed and cheated them, and Negroes who made a living (as in Harlem) by selling dope and gambling schemes. One church provided a scale so that people could bring parcels in and weigh them and then go back and picket the merchants who had cheated them. This was not done by any committee of social workers—in fact, the Sociology Department of the University was interested in sociology all over the world, but not in its own back yard. This responsibility was taken on a twenty-four-hour-a-day basis by the residents themselves. However, Alinsky's Back of the Yards organization has become very conservative in recent years. "It has been quite effective in keeping Negroes out of the neighborhood."

8. **Political action.** The author's conclusion is that unless the Negro organizes to gain political and economic power, nothing will be done to solve the race problem permanently. The white must not be lulled by saying that everything is very nice, when so many facts contradict him.

Mr. Silberman, like almost all other writers on race, forgets the great truth uttered by Lord Acton nearly a century ago: "All power tends to corrupt and absolute power tends to corrupt absolutely." Religious, political and labor leaders, from the time of Christ up to that of Gandhi and Martin Luther King, as well as Marx, Freud, Lenin, the best of the Popes, Billy Graham, Roosevelt and Kennedy, have never been able to organize any group to promote the Great Society that did not sooner or later founder because of the corruption of power.

**Truth for ever on the scaffold  
Wrong for ever on the throne.**

To argue that wholesale progress will not be made would be cynical, were it not coupled with that basic truth realized by nearly everyone who stops to think about the matter, the truth enunciated by Christ and Tolstoy: the Kingdom of God is within you. Those of us who are in a hurry to make someone else live the good life and reform should realize that this reform or revolution must come within ourselves first. But this is not quick enough for the organizer, who must show immediate results

or lose his job. Negro politicians like William Dawson in Chicago and Adam Clayton Powell in New York do not ask what they can do for their people, but how many votes their people will give them. ("Dawson, before being co-opted into the Democratic Party, was an outspoken and vigorous champion of race causes.")

The truth is that man is partly good and partly evil, and that only sporadically will good overcome evil. Given the economic set-up of capitalism or communism, it is not possible to solve the race problem or any other problem satisfactorily. As Peter Maurin said, "We have to put up with each other the way God puts up with us." We live now, and will continue to live, in a pluralistic society, where no political, economic or religious system will predominate for long. And this is well, for only by the competition of ideas will we be forced to develop ourselves and stop saying that it is the ruler's fault that we have not advanced. It is really our own fault. We can do more if we want to badly enough. But we cannot allow those who rule to set the pace; we must have our own one-man revolution. For the CW reader who wants a name for this philosophy the words *Christian Anarchism* will do. Anyone can practice it to some extent, but only when he puts a premium on the virtues of tolerance, patience, courage and love, instead of emphasizing the virtues of prudence and responsibility. He must be joyful in the development of a vigorous conscience and not value the applause of the majority.

## Indians

(Continued from page 3)

is still in evidence. Even though Mr. Daye was on the reservation at the time, he stated during the trial of the assailants that he did not know a disturbance had taken place. All of the defendants were acquitted but one, who was fined \$15 for striking a police officer.

Andrea Bear, a Passamaquoddy, submitted a very detailed report of her investigation of the miserable conditions found among the Indians to the Civil Rights Commission of the State of Maine. Her report, though much more thorough than this article, has failed, so far to move the Commission to any action.

Perhaps the abuse of greatest significance is the fact that over the years the State of Maine has siphoned off the interest from the Passamaquoddy Trust Fund and placed it in the general fund of the State. The Passamaquoddy Trust Fund now stands at over half a million dollars, and the interest diverted from the Fund, especially if calculated at compound interest over more than a century, amounts to a considerable sum.

Mismanagement of the Fund has profited local and state business concerns, and the Indians, before the arrival of Don Gellers, had no voice with which to protest. The new homes that were built for the Indians were paid for with money from their Trust Fund. State officials saw to it that no out-of-state businesses were engaged in the construction of these very humble plywood dwellings, which cost eight thousand dollars each. Had matching Federal funds been requested, Federal inspectors would surely have cut costs and supervised construction, thus saving the Indians a considerable amount of money.

The Passamaquoddy need food (preferably canned goods), money, warm clothes, shoes and boots, heavy blankets suitable to the climate of the North woods. Please send whatever you can to either of these addresses:

Chief John Stevens, Peter Dana Point, Princeton, Maine, and Mr. & Mrs. Raymond Moore, Pleasant Point, Perry, Maine.

The Passamaquoddy, most of whom are Catholic, will surely remember those of you who help in their prayers.



# The Community of the Faithful

(Continued from page 2)

makes his disciple's law, he expressly links with his own—the Master's—for the disciple is not merely a pupil under instruction; he imitates the master and shares his life. Jesus lived his mission and defined it in terms of the Isaian Servant. He came not to 'domineer', not to exact service, but to serve as a slave and even to live as a slave, to the point of actually being sold, of letting himself be the equivalent of a ransom. Because their life belongs wholly to Christ, is wholly of him and for him, the disciples can rise only by humbling themselves, only by following Christ on the downward path of self-giving and self-abnegation, along which St. Paul traced God's victorious trajectory to the death of the cross and from tomb to glory."

After Father Congar's further elaboration of fraternal service in Saint Paul we see why he maintains that the style of the Church's presence in the world "in conformity with the Gospel... can be reduced to three terms, compact with the greatest possible spiritual meaning: *Koinonia*, *Diakonia*, *Marturia*. (Fellowship, Service, Witness). The World Council of Churches has made these terms the foundation, as it were the tripod, on which its program of action stands, and by so doing has gone straight to the heart of truth in its most authentic form. Every initiative inspired by the Gospel leads instinctively in this direction. The ground has been so well prepared, so many appeals are being made to us, that this is the moment for the whole Church to find the new style of her presence in the world by establishing, nourishing and inspiring true communities of brothers, projects and associations for service and acts of Witness." Here we think of the Christian witness at Selma and the searing effect it had on the nation's conscience.

Congar discusses the history behind what many think are radical reforms in the life of the Church today. He goes back to the very beginnings, to what he calls the "church of the martyrs and monastic Catholicism" which extend roughly to the middle of the eleventh century. "The church of the martyrs" was marked by a strong insistence on authority, by a very close link with the Christian community, and a marked charismatic or spiritual character. He discusses in detail the development of each of these aspects of Catholicism as we see the early Church portrayed by the Church Fathers. There the Church "in her entirety exercises her spiritual motherhood by charity, unity, prayer and penance; she is the true and adequate reality whose actions are holy and sanctifying." In the old liturgical texts there is no "I" which is distinct from the "We" of the community. Laymen took part in the election of bishops and the selection of ministers. They gave information to the councils and actively shared in the making of the traditions which regulated their lives. "In the early Church authority was that of men who were like princes in a community which was wholly sanctified, a *plebs sancta*, and overshadowed by the Spirit of God. The Church leaders were all the more conscious of their authority in that they saw it as a vehicle of the mystery of that salvation God wishes to accomplish in his Church. They wanted to be, and knew that they were, moved by the spirit, but they also knew that the spirit inhabits the Christian community and in the exercise of their authority they remained closely linked to this community."

With the peace of Constantine a new era is begun. The clergy receives privileges, the bishops become for all practical purposes senators. They now have public authority in the secular life of the cities. The bishop is to be the defender of the people and, ideally,

the protector of the poor and weak. He cooperates in city defense preparations and in the actual defensive operations. He exercises controls over the magistrates and city assemblies. The bishops frequently call upon the secular authority for support. "Under these conditions we ought perhaps to expect that authority would change its character and it would acquire a much more secular, much more juridical meaning, based simply on the relation of superior or subordinate. It would cease to open onto the higher sphere of a marked charismatic action on God's part and onto the lowest sphere of the action of the community, and so close in on itself and become authority for its own sake, authority pure and simple." Here we are reminded of what happened in Indian religious history with the hardening of the castes, a system which so great a saint as Gandhi accepted with the reservation that it did not "confer privilege" but "prescribed duties."

## Seeds of Destruction

Such a danger was very real, and, while averted during this period, certain seeds were planted to bear evil fruit in the future. The risks encountered were considerable, "comparable and in a line with the danger of a hellenization or rationalization of doctrine resulting from the effort to produce a symbiosis of doctrine and pagan philosophical culture." We can, of course, with historical hindsight see the dangers, and while they were not too apparent at the time, we still suffer from this attempt to isolate the Gospel teaching into a particular mode of thought, and Gospel living into one social or cultural cast. Such an attitude renders the Church's claim to catholicity meaningless to those outside the fold.

It is impossible to fully outline here the essay in historical evaluation Congar has attempted. He points out that the spiritual leadership of the Church for centuries was either to be found in the monasteries (as in the East) or in the hands of bishops who were monks, or had been trained in monasteries. Gregory the Great was a typical example, for over and above his work as the head of the Church, he "took a genuine interest in the welfare of the men under his command. He loved and respected their progress in virtue as resulting from their own free will. He took care to explain to them the reasons for any decisions of his own in the light of some good or some truth which their souls instinctively sought. In a word he exercises his authority like a kind of supreme and universal Father Abbot." The Church was for Gregory a family moving in the direction of the fullness of love, and only secondarily an organization to be administered.

If it was during this period that Rome "succeeded in obtaining over and above her power, the authority of her primacy it was in large part due to the value and the wisdom of her answers to all the questions which were put to her from every region of Christendom. Genuine authority is moral authority." This state of affairs did not continue and moral authority had to be replaced by authority constructed out of a legal code and resting on an arbitrary use of Scriptures. Later a Saint Robert Bellarmine will attempt to justify the use of torture by the text "Feed my lambs, feed my sheep!"

Father Congar summarizes St. Thomas' thought on the totally evangelical nature of the New Law: "the temple, the place of the presence of God, is the community of the faithful, a spiritual house of living stones, wherein are offered spiritual sacrifices acceptable to God through Jesus Christ. There are still things in the Church exterior to man and God, because she is not yet pure reality; there are still sacraments, churches built of stone, ceremonies, powers, a co-

ercive form of law, etc. But all that is secondary and subordinate to the essential, which is men and the grace of the Holy Spirit within them. The decisive value of what exists in the Church lies not in things as things but in the living men who, through Christ and in view of his plenitude, build up the Body of Christ, or the Temple of God by faith and charity. Everything is relative to the loving body of Christ which is made up of the faithful. 'You are the body of Christ and individually members of it.' That is the fundamental fact underlying our whole theme. In New Testament and patristic texts, the Church is never separated from the Christian life of Christian men as a thing would be: the very word *Ecclesia* approximates closely in meaning to what we now call the Christian community."

The great turning point in the history of the massing of power and of its use in the Church comes with the "reform" of Gregory VII. His work was basically an attempt to rid the Church in the West of the evils of Nicolaitanism (moon-tinence) and of simony. In the Pope's view this meant that the Church had to be freed from secular control, and papal authority made paramount in the West in every field. To this end he asked canonists, among them St. Peter Damian, "to search out and assemble all the texts which could



be used to support papal authority, and under it, a wholesome order in the Church. Several collections of law owe their existence to Gregory's appeal. It gave the decisive impetus to the establishment of canon law, alongside theology, as a discipline of university type" . . . and with Gratian and his *Decretum* of 1140 emerges the classic exponent of the new science, and the classic approach to Church law which continues into our own time. It is not difficult to see how this gathering up of power was to culminate in Gregory's dictum "*ecclesia non est ancilla, sed domina* — the Church is not a servant but a mistress," an expression substantially the direct opposite of the Gospel principle: "*non dominari sed ministrari* — not to dominate but to minister." The Reformation was not to break for nearly four hundred years but the lines its protest had to take were already clearly marked off.

Father Congar's description of what must be considered the background for the Reformation are worked out in some detail, but he never suggests "that the Church of charity and the Church of law are in any way opposed: all I have done is to explain historically how legalism has crept (as I am sure it has) into the outward appearances of the Church and sometimes into her practice. What I have criticized is a certain way of envisaging and presenting the Church. We must keep what truth it contains but we must denounce as an evil, (from which the contemporary Church is recovering quickly) its tyrannical and unworthy claims to ascendancy." Congar takes his position with Erasmus and intelligence rather than with Luther and emotion.

In the concluding part of the book Father Congar deals with the titles and insignia of privilege; he says that these outward appearances are discussed because "the greatest importance attaches to all that makes the Church visible, everything by which it comes into contact with men's lives. . . It may be the wording of a postcard or more likely a form of ornamenta-

## PRESENTATION OF DECLARATION ON AUGUST 6

On August 6, the 20th anniversary of the atomic bombing of Hiroshima, all new signatures to the Declaration of Conscience will be presented at the White House. The presentation is planned as part of a major demonstration.

ALL SIGNERS OF THE DECLARATION ARE URGED TO come to Washington on August 6 to participate.

THE DEMONSTRATION WILL BE OPEN TO CIVIL DISOBEDIENCE, in addition to conventional picketing of the White House, distribution of leaflets, etc.

PLAN NOW TO COME TO WASHINGTON ON AUGUST 6. Details of the project will be announced in July. If it is impossible for you to come, we urge you to plan a related demonstration in your own community on that date. Please write the Catholic Worker, 175 Chrystie St., indicating your interest in the demonstration. All who do so will receive further information.

## Freedom Writers

(Continued from page 2)

gies. Take an interest and get others interested.

### The Uses Of Suffering

I had followed part of the Conference with a friend of Irish descent, married to a Negro, whose little boy is my godson. I had heard of the pain parents can suffer in acquainting children who feel themselves beloved with the fact that they and their father belong to a race hated and despised by their mother's; I had also sat next to a friend of African descent, an easy-going, generous woman, whose guest I was, and who told me one day that her great-aunt, straight off the slave-ship, had chopped off her right hand as the sole protest she could offer. She had also told me once that, "it is not the Black Muslims who have taught us how to hate." (May I stress here the general praise offered by even the most moderate to Malcolm X's admirable work among young delinquents and his utter success in reforming them). Now, my friend wisely observed, it is much better to get hate off one's chest in words than to keep things festering. There was very little I could say to either woman without its being stupid and inadequate. I was guilty, originally, for the French also were slave-traders — an idiomatic expression defining the heights of hypocrisy being *de négrier devenu marchand* (from slave-trader to churchwarden); I was guilty personally, as are all

those who have not offered up their lives in protest, and I could never understand. There remained the use of one's own individual suffering, keeping in mind the theme of the film *Hiroshima Mon Amour*, where a Japanese man tells a French actress who is making a Peace film in Hiroshima, that she has not seen anything (meaning she is incapable) in Hiroshima; and then stopped in his tracks by her own story, that of a girl under Nazi occupation, falling in love with a German soldier who is killed by the liberating Underground and going mad for a year in a collar. There is no scope of suffering greater than that of one human soul, but what if that soul for three hundred years has also been suffering Hiroshimas? This way it is easier to see a dark figure suspended on a Cross in place of Him who endured both.

## Such Love

I shall show that we are one,  
Said God to man,  
And sent his son.

We shall prove that we are two,  
Man said and slew  
The son, and knew

The horror of division—  
God, the pain of being one.

Jon Swan

tion or celebration . . . the look of a priest, his manner or turn of speech, the way he lives. Can we enjoy privileges without coming to feel they are rights, or live in some degree of luxury without forming certain habits; be honored, flattered, treated with solemn and brilliant ceremonial, without setting ourselves morally on a pedestal? Can we always command and judge, receive men as petitioners, eager with their compliments, without getting into the habit of not really listening? In short, if we are always attended by thrifers can we avoid acquiring a liking for incense?"

Power and Poverty in the Church is an essential book if we are to grasp the spiritual import of the great reforms coming from the Ecumenical Council. Without it, or something like it, we will substitute a new set of rubrics for the old in the liturgy, and another kind of rubber-stamp behavior for the old submissive and depersonalizing obedience. Father Congar asks several times in the Sermon on the Mount with its directives on poverty and non-violence applies only to the individual or whether it applies also to the whole of the Church in all her structures and forms. He says that this question has never been studied in depth and that he would like to devote a whole work to this question: "to what extent should and can the Church herself, the Church as such, apply to herself the Gospel requirements that tend to be restricted to individual Christians — forgiveness of enemies, turning the other cheek, choosing the way of poverty, meeting the temptations of the spirit,

waging war against the flesh and all the rest?" It ought to be noted here that he already has begun this attempt with a deeply spiritual article, penetrated with the Gospel spirit, in the French publication *Parole et Mission* for July of 1964. It is entitled "*Jalons d'une réflexion sur le mystère des pauvres*." The present book is, as Congar says, not properly a study but an essay, or better, a presentation of the conclusions of ten years reading and meditation on the subject of authority and power in the Church, what constitutes the real basis of that authority and the authentic way it should be exercised. Churchmen and clerics are merely part of the Church, and so they are part too of the community of faithful believers, and is only in the context of the full Christian community that authority can be exercised if it is to be effective and patterned after the example of the Lord.

Ed. note: Father English is a Trappist priest at the Abbey of Our Lady of the Holy Ghost, Conyers, Georgia. During the late nineteen-forties he was an associate editor of the Catholic Worker.

"Life teaches me that no man is consoled in this life who has not first given consolation, that we receive nothing we have not given. Between us there is only exchange. God alone gives, only God."

—George Bernanos, *LES ENFANTS HUMILIES*, quoted by Congar in *POWER AND POVERTY IN THE CHURCH*.



## Tivoli Farm Summer Activities

July 30-August 1: Annual conference, American Pax Association. (For information, write to: Eileen Egan, P.O. Box 139, Murray Hill Station, New York, N.Y.)

August 3-9: Catholic Worker Summer School, conducted by CW editors and associates. (For information, write to: Clare Bee, 175 Chrystie St., New York 2 N.Y.)

August 22-September 7: Peacemaker Orientation Program in Non-Violence. (For information, write to: Victor Richman, 601 W. 118th St., New York, N.Y. 10025 or Wallace Nelson, 3810 Hamilton, Philadelphia, Pa. 19104.)

There will also be two work camps, one consisting of volunteers from East Harlem, conducted by Roy Hanson of the American Friends Service Committee (July 9-11) and the other of members of the International Voluntary Service (July 25-August 14).

### DIRECTIONS:

Train: Take New York Central train from Grand Central Station to Rhinecliff.

Bus: Take bus from New York Port Authority Terminal to Kingston. (Since we have to drive about fifteen miles each way to pick visitors up at the train or bus stations, please call the Farm before leaving New York.)

Car: Tivoli is in northwest corner of Dutchess County and can be reached from Taconic State Parkway or New York Thruway. (Consult road map for details.) From village of Tivoli, drive west to end of Route 402 and take dirt road.

CATHOLIC WORKER FARM  
BOX 33, TIVOLI, N.Y.

(914) PL 9-2761.

## What Does Ammon Mean?

(Continued from page 3)

Alice, Dorothy, Ginny, Pat, Janet, Eileen, Vivian, Mary, Carol and Molly. We all enjoyed him and his affection, which he was not at all averse to showing. He was affectionate and he was lonely, as celibate men are lonely, as priests are lonely.

Once I accused him of not knowing what it was to suffer, and he looked at me suddenly with striking eyes and said: "When my wife left me with the two girls, I cried myself to sleep at night for a long time." Teased about a current infatuation, he defended himself: "Never remember the time I was not in love with some woman." Another time, on the West Coast, when we were meeting his son-in-law he said: "I have only loved one woman in my life, and that is my wife." And I suppose he found a little of her in each of the women he came in contact with.

Of course they are all young and beautiful and it was natural that he should love them. I remember Father Farina once telling a young woman around The Catholic Worker who was always falling in and out of love: "It is the love of God stirring within you." And St. Augustine said that we should always love everyone as though he or she were the only one. If we saw people as God sees them, we should indeed see the beauties of each unique soul. And if we had the love of God in us we would indeed be seeing them as God sees them. So we always felt that Ammon had much of the love of God in him, that he should be so loving to people.

Yet I suppose he was always lonely. Each soul stands alone, and it is hard not to have children and grandchildren. I remember another celibate who worked with us saying to me wistfully one time, "How wonderful that you have relatives, a sister and brother whom you visit, and a daughter and grandchildren. You are rich."

So now Ammon has found a friend, a companion.

### Devotion to Mary

But how can I help but sorrow, believing as I do that our souls' life depends on our daily substantial bread, Jesus Christ become incarnate, taking on our flesh through the flesh of Mary. Her assent "Behold the handmaid of the Lord, be it done unto me according to thy word," is enough reason for our devotion to the Blessed Mother, which Ammon found hard to understand, even as

Cardinal Newman before him did at the beginning of his conversion.

After all, as St. Augustine said, "The flesh of Jesus is the flesh of Mary." If we love Jesus in His humanity (and the conversion of the two Saint Teresas came about because of a sudden realization of it) we must love His Blessed Mother. When I say conversion I mean one of the many conversions we must all pass through. The saints themselves spoke of these experiences as conversions.

So perhaps Ammon is on the way to going through another conversion in his long and adventurous life, and I do not mean a conversion to another faith but a return to and a deepening of his understanding of the Catholic faith.

I cannot help but feel, of course, that we have failed him, that our example was such that he was not inspired, enlivened, by Catholics as he was by such people as Dave Dellinger, editor of *Liberation*, and Clarence Jordan, of the Koinonia community in Americus, Georgia. These two men had his wholehearted respect. Realizing this, our own failures, we can only pray that God will give him further light, that another conversion, that is, a turning to God and a return to his own strong mission, will come about, and that he will begin to see the Church in perspective, as founded by Christ on the Rock of Peter and enduring to this day in spite of the tares among the wheat — in spite of the scandals. Reading that same book, *Resurrection*, previously referred to, I remember how the hero, suddenly faced with the degradation of the girl he had ruined, and his own sense of responsibility for it, suddenly hated all his surroundings and all the people in them, friends, relatives, servants. But as his recognition of his own personal responsibility increased, he was filled with light and joy and began to love them as poor fellow human beings, and not to judge them, but only himself. So we hope Ammon will some day see the wheat, not the tares, in the Church.

We will continue to print Ammon's accounts of his life at Joe Hill House and St. Joseph's Refuge and pledge faithfulness to our friendship with him, but at the same time we ask prayers for him, "that all things work together for good to them that love God," and we ask especially the prayers of St. Joan of Arc, his favorite saint, for him. She herself recanted once and went against her "voices," but later repented of her recantation. And at the same time that we pray for Ammon, let us ourselves pray for final perseverance and faithfulness to the end, to that Church, our Mother, who nourishes us from the "breasts of her tenderness," as well as with the strong meat of the Gospel, and with the Body of Our Lord Himself in the Blessed Sacrament of the Altar.

LET IT STAND THIS YEAR TOO  
SO THAT I MAY HAVE TIME TO  
DIG & PUT DUNG AROUND IT

PERHAPS IT  
MAY BEAR  
FRUIT



## Common Ground

Members and friends of the Third Hour group prayed and conferred on the Sunday within the Octave of the Ascension. The ecumenical weekend was held at St. Brigitta's Convent in Darien, Connecticut.

Father Gregory Smith, O. Carm., as chairman, set the tone on the first evening, giving us Nietzsche's words to ponder: "If Christians want us to believe in their Redeemer they must look as if they are redeemed." The highlight of the weekend was the Sunday Mass celebrated by Father Gregory, in which Catholics and Protestants participated as one family in God. Episcopalians and Protestant ministers carried the wine, water and hosts to the foot of the sanctuary. Bread was blessed so that after Mass all could participate in the "breaking of the bread."

Helene Iswolsky spoke of the longing for reunion and gave a summary of the ideals and history of the Third Hour group, mentioning a long list of associates now eminent in the Ecumenical Movement.

Rev. Nancy Forsberg, Protestant Minister, discussed common ground on the level of Faith—man's relationship with God—which brings a spiritual stability not confined to certain religious forms and practices. Miss Forsberg, who has spent some years in Jerusalem, and is preparing to return there to open an Ecumenical Centre for Pilgrims, brought the life and customs of the Holy Land vividly to us and gave us a renewed understanding of the parables.

Rev. William Austin, Episcopalian, reminded us that every Sunday is an Easter Alleluia—Christ with us — and suggested points for thought and discussion based on "our daily bread." Father Austin has been a missionary in Korea and told us of efforts in the Ecumenical field there.

His Eminence Metropolitan John Wendland, Exarch of the Moscow Patriarch, gave some thoughts on the development of the new man. How can we look at atheistic endeavors to create the new man? Can the atheists develop this idea? If they develop it honestly they must come to Christ. Man must be a cooperator with God. His Eminence told of his visit to Nigeria to attend the sessions of the World Council of Churches.

Rabbi Joseph Ehrenkranz, using the Sacred Scriptures as common ground, showed us that the state of perfection in Judaism is Peace and in an enlightening talk helped us to understand and appreciate the Jewish kosher laws—the significance of the Law and the Messianic age.

## JOSEPH HOUSE

By JULIO PAZ Y MINO &  
MICHAEL INEMER

In the middle of the 1800 block of rundown houses of Eighth Street, in Philadelphia, there is a dusty sign in a window that reads Joseph House Community. It is here that two La Salle sophomores, Bob Bela and Joe DePaula, live in a mixed Negro and Puerto Rican neighborhood. Their aim is to create an understanding with the people, an understanding that they are there to help each other. Up to now, this idea has encountered no opposition; during the summer riots, there was no trouble at Joseph House.

Joseph House members move in and remain for a certain period, then continue to pursue their vocations. Meanwhile, they have given of themselves to the people they meet and taken with them a stronger and possibly new concept of Christ and His love. The members do not have explicitly religious vocations; they are there not to apostolize, but to carry out the new demands made on lay Christians in this era.

They are determined to be witnesses to Christ in the community on the person-to-person level. Therefore they live in the neighborhood, looking upon the people in the area as their neighbors rather than as clients to devote a few hours to. Once they are among the people and can honestly call them "neighbors," mutual confidence begins to develop. They are then in a position to influence both young and old, instill them with hope, share their sufferings and joys. The Ecumenical Council is trying to bring the Church back into the world; these students are interpreting and acting upon the Council's wishes. Joseph House is not a Catholic Youth Organization center, where people convene for a few hours a week, but a truly personal contact. Its members do not want to bring these neighbors into a white society, with its superficialities and evils, or have them revert to the values of the black ghetto, but to bring about an altogether new society. If man is to live in peace with his brother, this new society must come about. The role of the Christian is to practice charity to all, so that the inevitable transformation of society may come about more easily. Pain and suffering cannot be escaped, but the pain will turn into joy with the realization that what is being done is both good and necessary.

The student needs to get out of himself, transcend his selfish concerns and become involved with others and aware of his own potentials. This greater consciousness of others will engender charity and social dedication. When a baby is born, it regards everything it sees as an integral part of itself. This attitude seems somehow to persist into later life, so that at some point a youth must break the bond that ties him to himself and look to the outside. Only in this way can the self-knowledge that must precede manliness come about. We "love our neighbor as ourself" when we allow this growth to take place in ourselves and provide hope to those in need.

It is to the brotherhood of the campus that Joseph House Community makes its appeal. The members call upon individuals to join in living with them in the House, or if that is not possible, to give a few hours of their time during the week. The ideal would be to have five people move into the House, then obtain five more and open another House, and so on. This would be the most effective way to attack the social, economic and religious problems of our time.

One of the members says: "Joseph House is a community, a brotherhood, where we realize the fact of Christ's coming, that the world has been sacramentalized by His coming. This is being lived

and spread not by our preaching the Gospels, but by our living them through the social customs and practices inherited at birth. We talk, laugh, get angry, wish and dream. We want to live here in the Joy that Paul preaches. We want to give as much as possible of this Joy to those we meet."

The fulfillment of this commitment means acting upon the injunction of Christ: "Go and teach ye all nations." Today, it is not possible to wait for the people to come to us. We must go out to them, no matter what the level of our development, as soon as we perceive the need. Christ said that the lukewarm will be damned; it is necessary to live the New Law. It is not enough to agree with the teachings of the Church; we must go out and commit ourselves by active participation.

The member goes on to say: "We must not wait until we are B.A.'s or M.A.'s. If we wait until we think we are qualified for the tasks that confront us, or until the social system's norms for qualification are met, we will never begin to accept Christ's Will and take up the Cross. There is much that can be done now. The Pope said that we must not dream too far ahead, yet we must 'dream to offset the nightmares.'" Dorothy Day has said, "The laymen must do it themselves." Archbishop Thomas D. Roberts, S.J., tells us that "laymen should band together and tell their bishop what they need."

Joseph House is asking La Salle students to volunteer for tutoring grammar school and high school children, supervising recreation periods, and providing manual help, such as scraping walls and painting, for the physical renovation of the premises. The most dramatic undertaking so far is the formation of a local co-operative. This is a major step in limited, yet potentially important action to attack deprivation and foster the physical and educational progress of the people in the area.

The time is now, and there are students at La Salle ready to take up the Cross of today. Can the same be said of other Catholic college campuses?

### DO NOT DESPAIR

The bleeding oak screams rigidly timber,

A shuddering WHY his gasping breath;

But the vibrant jar frees a gentle, limber

And eager shoot just molting death.

Brother T. Krets, S.J.

## Farm Wage Workers

Wobbly Days Are Here Again!

There is no truth in the rumor that the Industrial Workers of the World has millions of members in the United States alone.

But you can bet that there will be an I.W.W. Agricultural Workers Union in the Yakima Valley this summer, if you migratory and "homeguard" workers pitch in now and help get it started.

Farm wages in this valley are too low. With a union to back you up, you can raise wages and improve living and working conditions. Join the One Big Union!

Farm Workers' unions have special problems. The I.W.W. has the best known plan for handling them.

Get in touch with: George Carroll Underwood, a worker and organizer who knows the score. His address is: 102 South 3rd Ave., Yakima, Wash. Phone: Glencourt 3-2046.

### SUMMER SCHOOL

There are still vacancies for the Summer School for Girls — August 3-9 — Please address enquiries to: Summer School, Catholic Worker, 175 Chrystie Street, New York, N.Y. 10002.



# +   +   +   LETTERS   +   +   +

## The Servile State

1 Nineveh View  
Hobbeck, Leads 11  
Yorkshire, England

Dear Comrades:

Readers of the CATHOLIC WORKER may be interested in a PROSECUTION recently brought before the magistrate at Pontefract in Yorkshire; especially because of the controversy over state insurance and health services; it throws some light on the position of the Christian and libertarian in such a scheme.

In this country, payment of National Health and National Insurance contributions is compulsory for all employed persons. Payments are made by a stamp which is fixed weekly to a card. The employer bears part of the cost of the wage- or salary-earner's contribution. It is not possible to contract out of the scheme. Nor is it normally possible to find employment without a fully stamped card. Since contributions are deducted from wages at source, only a self-employed person can attempt to avoid payment.

Len Gibson, a member of the Brotherhood Church, has refused to pay into or receive any benefits from the scheme, on grounds of conscience, since 1958. Since he supports himself and his family by his own labor on a community small-holding and by engineering work, this simply meant a refusal to go to the Post Office to buy his own stamps. On February 23rd, Len was summoned to appear before a magistrate. Here are excerpts from the statement he made in his own defense:

I hold that this scheme is illegal, because it violates the basic human right of all men, that he can maintain himself and his family by his labor. This basic right was upheld by Magna Carta in 1215, and is implicit in the Declaration of the Atlantic Charter at San Francisco, in 1945, for which the United Nations were supposed to be fighting. . . .

This scheme, I maintain, is based on an illusion: the illusion that security against ill-health, unemployment and old age can be bought by paying into a state scheme. Without going into a lot of detail at this stage, I would say that security is a state of mind. Any attempt at security by a government can only be brought about by a maximum of opportunity, which would mean setting the population of this country free. That, I feel sure, is something which the politicians who framed this scheme do not want. I say this scheme is a scheme for a slave state. It removes the right of a man to earn his living by his labors. It says that unless he contributes he cannot obtain employment, even part-time, as it places the onus on an employer to stamp a card. It thereby establishes a class system by which one section of the community is in control of the other. It tries to maintain the illusion to the employee that the employer is paying half his share. In point of fact, this money comes out of profits, which are made by the worker anyway.

As regards the Health Scheme: whilst the population pay into this scheme, their choice of medical attention is restricted to the allopathic section of the healing art, to the exclusion of most other forms of healing. I hold that the naturopaths and osteopaths have ways of healing which are more consistent with the way of life I wish to uphold. They do not depend on a coercive system to survive. From a social point of view, I see no virtue in a scheme which removes the responsibility of an individual to choose what form of healing he will avail himself of, and which can only accept that a man is ill when he can produce a slip of paper signed by a panel doctor.

I am not interested in the bait

of a pension when I reach 60 or 65 years of age. In 15 or 20 years' time, if we ever reach that time, at the rate of inflation since the beginning of the scheme, the pound will be worth 2/6. So to say that I can have a pension of three pounds or thereabouts at 65 is just a lie. Because of the iniquities of the system under which we live, and which I think this scheme helps to maintain, this state of affairs will continue.

No doubt this court will say that all I have said is a criticism of this scheme. But it is also an indictment of our way of life in a society which is supposed to be based on Christian principles. I maintain my right to refuse my support to this scheme. I suggest that the Ministry of Health and Pensions do the same as I have to do and work for its living, and not try to maintain itself by coercion.

I am a member of a small group of people who call themselves the Brotherhood Church. We seek to establish the relevance of Christian teaching in this day and age. I am before this court today because I feel that I must witness to the truth of the Christian faith. We stand for another way of living, a way based on love and truth, not fear and coercion, as the state would have us maintain. As a person who is convinced that the Christian faith stands for a way of life, or nothing at all, I must consider my relationship to my fellow men. I feel the National Health Scheme seeks to maintain a system based on rents, interest and profit, and because of its compulsive nature induces acquiescence in people, which in turn induces a war mentality, a mentality that needs to accept nuclear weapons for its protection.

I hold to a higher law than the one which tries to enforce this scheme on me. I hold the law of God, through Whom all my needs will be met, even in old age. We seek and ask for no benefit from the state and we refuse all its bounties.

These are the reasons why I have refused to pay into this scheme and why I will continue to refuse to pay.

Len was fined five pounds and ordered to pay thirty-seven pounds of arrears. He was given one month to do this. As he has no intention of paying, it seems likely that he will receive a jail sentence.

Yours sincerely,

Peter Cawley

ED. NOTE: Mr. Gibson remained adamant, and on April 6th was sentenced to two months' imprisonment.

## Nonviolent Invasion

1155 Walnut St.  
Berkeley, Calif.

Dear Dorothy:

As you may know, some of us were arrested in March for trespass at the Oakland Army Terminal, from whence floweth all the goodies for Vietnam. Most got ten days, though a couple of the second offenders did thirty. One young fellow, a Canadian, and I pleaded not guilty. He made a charming defense, the whole of which was a long free verse poem he had written the night before, full of misty streets and beautiful girls.

At its conclusion he informed His Honor that he would have to be carried from the courtroom if found guilty, and would not eat or cooperate in any way while detained. The guards of course obliged and carried him out. Once beyond the walnut panelled door (steel on the other side) and in the little concrete prisoners' waiting room, they told him there were "no TV cameras in here," and "You'll cooperate now, buddy." He didn't, though, and later at the County jail was beaten up for his trouble.

Neither of us signed the booking form, so that they could not

read our mail, and after many loud threats they put us in Greystone, which is the security part of the jail. I hadn't planned to fast, but was sort of forced into it by the line that my friend was taking. On completion of his time he was deported to Canada, which is our loss. He is a sturdy, good-natured guy, and took it all in fine humor.

June 22 will be the date of our repeat performance. This time the Catholic Worker people of Pete Maurin House hope to be of somewhat greater service to CNVA-West in preliminary work and the supplying of bodies. I feel some ambivalence about this kind of protest, inasmuch as it seems arbitrary and isolated from our day to day lives.

It is a kind of preaching that would perhaps not be necessary if one's life were really consistent with the demands of charity. I know it's not for me to be telling you this, but I expect you'll put up with it. The value of disobeying the law for others' edification springs primarily from the fact of making oneself vulnerable, as Christ did in the Incarnation. In becoming man, he made himself liable to all those doubts and weaknesses that plague us as men.

Civil disobedience of this kind is a sort of desperate way of achieving this vulnerability, detached as it usually is from life, and negative in its very formulation. The life given over to love, on the other hand, never has to go looking for trouble. One is automatically up to his neck in it. The real surrender of the self doesn't require the reassurances of a public display. For those of us who are not up to it, I suppose the fence-climbing is better than nothing.

Enough preaching. Susan made a big haul from the produce mar-



ket today for feeding the line. Dorothy Kauffman is setting up a very ambitious schedule for the Neighborhood House for the summer months, and has lined up some full time workers for the kids.

Love and Kisses,  
Bob Callagy

## Elected Silence

93 Oakley St.  
London, S. W. 3  
England

Dear Sir:

I read with interest the article by Eddie S. Linden on Creative Listening in your February issue. He gave a very good and factual account of the ideology behind my campaign for Creative Listening.

There is, however, one omission in describing the method which I

would like to remedy. As soon as a speaker says something with which the listener disagrees, it is a natural human reflex for the listener to want to tell him he is wrong. I know of no way of controlling this want with a simple act of will, but with our method it is controlled.

The method is:—

- 1) State your disagreement briefly, in a fifteen-second speech.
- 2) Invite the speaker to explain his views and why he holds them.
- 3) Give an absolute promise that you will not state or explain your views at all, even if asked to do so when he has finished speaking. This promise holds for all time, unless the listeners is specifically asked by the speaker on an entirely different occasion.

- 4) The listener then listens with recapitulations and shows the speaker in whatever way that comes naturally to him that he is really listening to everything that is being said.

Our specific contribution to this problem of communication is this promise. As soon as this promise is given and both people know it will be kept, an entirely new piece of psychophysiology happens to both people. It is this new experience which brings two protagonists nearer in understanding to each other.

Yours truly,  
Rachel Pinney  
Founder and Chairman  
Creative Listening

## The Other England

20 Capersthorpe Road,  
Orford, Warrington  
Lancs, England

Dear Editor:

The C.W. is read here by my friends and me with very great interest; it gives a very different view of American life from that projected through the British press.

Unfortunately, the Campaign for Nuclear Disarmament in Britain is now declining, but several smaller organizations with a broader base have sprung up in its place. One of these is Warrington Peace Action Group—young people of school and University age who are doing voluntary work in the community, mainly for old people. An ageing population in an old, highly industrialized, densely populated country such as Britain has made the condition of many working-class old people very miserable, and the Welfare State often cannot provide adequately for them, even under a Socialist government. By helping old people—decorating, gardening etc.—we hope to create a better climate of concern for them and encourage cooperation and generosity between people.

We have supported the bill to abolish capital punishment by writing to members of Parliament and we oppose the use of war and violence in world affairs. Through working for the welfare of old people locally, we hope eventually to achieve more lasting aims, such as genuine provision for the old and an end to poverty, injustice, hatred and fear.

Whilst I am writing, may I make a comment on Father Peter Riga's excellent article in the February issue "The Church of the Poor?" You urge the Catholic Church to follow Christ's directives concerning the billion and a half poor in the world and that in doing so the Church will find her way back to Christ. The motive behind this is surely wrong. The most important result of this directive is that it will be the salvation of the poor and that this is good and right in itself. The fact that this will also be the salvation of the Christian Church is incidental and of secondary importance.

Yours sincerely,  
M. K. Palmer

## Ecumenical Charity

23 Old Mamaroneck Road  
White Plains, N.Y.

Dear Marty Corbin:

Bryan de Kretser, a Catholic layman, and Bhikku Sumana, a Buddhist monk, are caring for mentally deficient babies on the island of Ceylon. Hindu, Buddhist and Christian women help take care of these babies. They are in friendly competition to see who can love these unwanted children the most. No one receives salary, and they share the work, the fun, and the available resources among them. They started a year and a half ago with two babies and now there are seventeen. There are also twenty-seven boys, some of them normal, others normally naughty, some abnormally so, and a few Mongoloid chaps—who are fun most of the time.

Bryan de Kretser writes: "We are the first and only place in the island to take in the mentally deficient baby. We are the only place where houses of worship have been erected so that each person at Prithipura Homes may worship in his own particular way. We hope that in this way we may have something of importance to say to the nation about the need for fellowship to build the nation as a whole."

Every day more apply to enter the Homes and they will have to plan expansion soon. This interfaith group needs money to carry on this venture of fellowship and faith. Money can be sent to:

Ceylon Fellowship of Service account, c/o Box 64, Colombo, Ceylon.

Bryan de Kretser's mailing address is:

Prithipura Homes  
Hendala, Wattala  
Ceylon

My telephone number in White Plains is: (914) 761-8971.

Sincerely,  
Evangeline Barrett

## Peaceable Revolution

787 East 200th Street  
Euclid 19, Ohio

Dear Sirs:

I have been delighted by the volume of mail I have received from the New York area since the publication of my letter in your March issue. In the Midwest, where the populace is, in general, politically sterile and religiously insipid, it is difficult to gain support for any cause which might strip the shroud of security from the middle class.

The conception that our government may be wrong in its present course of action in Vietnam is one which brings the wrath of the glory-minded, whose purpose is to make the United States an omnipotent force in order to direct the affairs of the world community.

World order must become the foremost task of mankind, and the growth of the military establishments, which have grown to gigantic proportions, must be retarded, both in this country and in the Socialist nations. It is my contention, after many hours of searching, a rather sensitive conscience, that the only method in which to pursue this noble purpose is non-violent revolution.

The hands of the Christian and the Atheist must join, not in conformity, but in harmony, if the destiny of mankind is to be fulfilled and if our Savior's message of love is to be meaningful.

Very truly yours,  
Owen J. Hernan, Jr.

## CLOTHING ROOM

Due to circumstances beyond our control we regret that, until further notice, we shall be unable to receive your gifts of clothes.