J. Maritain: An Appreciation

By STANLEY VISHNEWSKI

It is not my intention to write an eulogy for Maritain. There are those who are more capable of doing justice to the man whose philosophy and thinking have done more to help the Church in the modern world than any other contemporary thinker. Maritain had a tremendous influence on the thinking and the actions of Catholics who, we believe, were able to achieve a course of action in the secular world. The death of Maritain is a great loss to all of us. But I am comforted by the tremendous legacy of writings and books that he has left us.

I would like to substitute in the place of an obituary a fragment from my manuscript book on the Catholic Worker. It is a brief account dealing with Maritain.

"The philosopher and thinker who has had the greatest appeal for the early Catholic Workers was Jacques Maritain. The philosophy of the Catholic Worker is his maxim: "Victory or defeat with meaning," which meant that the workers were never defeated. They were always a victory that was imbedded in our way of thinking and our activities.

"We were all invited to Town Hall to hear Maritain give his first lecture in English. The hall was crowded, but we managed to find seats in the balcony. Little Dan, Mary Sheehan, Peter Maurin and I.

"I was by this time accustomed to Peter's accent, which was difficult to understand, but it proved much harder to understand Maritain who used many technical philosophical words. I did my best to understand what he was trying to tell us, but the meaning of his speech, which was very dreamy, was lost on me. One felt that Maritain's words had a technical philosophical quality to them. One felt that Maritain was dealing with Maritain.

"Maritain stated that on the contrary the Catholic Workers dealt with matters political in the true Aristotelian sense, and that there was a great need for a group called "The Catholic Worker.""

"Maritain concluded his talk by saying that the Catholic Worker were thoroughly sound and met with his greatest admiration and approbation."
ON PILGRIMAGE

BY DOROTHY DAY

St. Joseph's House: May 5

Today everything is peaceful around St. Joseph's House at First Street. No drunkenness, madness, quarrelling, anything like that. It is our fortieth anniversary. Mass at 6:30 just before supper is a joy—sight of us there. Tomorrow morning I go to Feshch, and we have in addition to a short Scripture reading, a short reading from Peter Maurin...

Sometimes the house is like the reception ward at Bellevue Psychiatric. One can only lay one hand to the storm and pray. The Jesus prayer helps me.

May 5—I took the 3:00 p.m. train to Tivoli and read all the way. Some of the Peacemaker Group are here. Margot Barnett of GNV, Voluntown, Connecticut and Larry Aaronson from Healthcenter, Fremont, Maryland. Chuck Mathie is co-ordinator. A group of thirty or forty is expected. Emphasis around the country seems to be on land trusts. Land for the landless. The Peacemaker has already led the way by acquiring three pieces of land in West Virginia. Responsible people lease it for use, to raise food for self-sufficiency.

May 4—Peacemakers arise at seven and breakfast; the first conference is at eleven, on the theme: "The World I want to Live in." This morning I listened to tapes— the book of Acts, and one conference of Thomas Merton. Much mail, and I'm delinquent when it comes to mail. I may answer sometimes there are so many visitors, telephone calls, and just living with seventy or more people takes time—two or three times a day I take to my room, and read it out, as it were, and tremble when I look at my desk. Please excuse me, all our readers whom I have neglected. Let this be a letter to you all. (Subscription should be sent to First Street in N.Y.)

May 5—Went for a walk in the woods and picked dockweed and grass, the way they grow along the way, for greens for supper. Then sudden news—a phone call from Vennie about a baby boy, Shawn, my seventh great-grandchild. Rejoicings. Nick and Brenda have three children, the middle one a boy, Jude. Becky has Lara, two girls, and Sue has Tanys and Kachina, so there is a preponderance of girls.

May 7—Tivoli is exploring Tivoli and painted a beautiful miniatureikon for part of her homework (a Scripture class at Fordham; she graduates this month). Father Andy and Mary Corbin drove to Tivoli to speak at an assembly problems that concern us. Mary Madonna, the Peacemaker City Farm in Iowa is here from Milwaukee. Mike Cullen

The Catholic Worker

Vol. XXXIX No. 5 June, 1973

CATHOLIC WORKER

Published Monthly (Bi-monthly March-April, July-August, October- November)

ORGAN OF THE CATHOLIC WORKER MOVEMENT

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Subscription communications, new subscriptions and change of address: 34 East First St., New York, N. Y. 10003

Telephone 254-1640

Subscriptions United States, 20c Yearly. Canada and Foreign, 30c Yearly. Subscription rates per copy per postage supplied to persons under one hundred or more copies each month for one year to be directed to one address.

Reentered as second class matter August 10, 1939, at the Post Office of New York, N. Y., Under the Act of March 3, 1879.

By DEANE MARY MOWRER

Tivoli: a Farm With a View

The late May morning, when Fr. Andy was saying Mass in the chapel, there was a wood thrush sang antiphonal responses. With true bel canto clarity and beauty of tone, he sang—a Monarch, a Vivaldi, a Palestrina among birds—what a joy to the Peacemaker City Farm. The woods through course, of course, has a cousin which is an even finer singer—the hermit thrush. Last week Bill Bagette and Mary Todd drove up to New York in the Peacemaker City Farm and heard the famous aria of the hermit thrush. But he is a true hermit—proof perhaps that the voices of hermits are sweet music to God, for few besides God ever hear this, the glorious beauty of the hermit thrush’s song—and certainly he is not heard in the people- haunted woods of our river-fronted farm.

But there are many other bird voices heard in and about our woods and homes that ought to remind us of the beauty of the things we have in God. One, awakened early and listened to the song of a Peacemaker City Farm robin, like refrain of the oriole, the bubbly ebullience of the wren, the rambling, maddening antics of the jay, the face of the grosbeak, the laughing call of the flicker, the haunting spring song of the thrush. Voices, then, but pleasing rhapsody of the cabbid, the thin but pleasing little songs of warbler, the mellow dulcet of the nightingale. The great and small, the hasty and leisurely, the birch and the oak, will never stop singing, will never stop being the voice of God. I found, though, I did not hear, that the mocking birds, which Mike Cullen says "are the most unattractive of all birds" and settle with us permanently, for their rich songs are peculiar, their scales—pattered, jade magnolias scented ecstasy of springtime in the South.

Bright Wings

But the dawn chorus continued. Then, just as I heard a song sparrow joining in, suddenly the cocks began to crow, morning's "greatest of all birds" according to Thoreau, reminding their harem of how they must prepare their day's activity. And, like a morning prayer, the morning chorus of one of Hopkins' great poems came to me. The words were something of grandeur of God." Surely, I thought, that is what all these creatures and all these growths and flowers and grasses and clay flowers are singing. Do they not all sing to give glory to God? The thought of the morning prayer, I remembered that much of the Hopkins poem deals with man and the way he has marred the works of God. "Generations have trod, have trod, and all is seared with brine; bleared, emerald with wilt; and man's emudge and shakes man's small"...I with us, I thought. We should, indeed, have a sense of God's talent for littering. Old cars, old refrigerators, old furniture, paper—often fine, beautiful. But the beautiful scene is quite obscured by such.

But I remembered the Peacemakers, who spent two weeks with us and took time off from conferences to do much simple and ordinary work around the house. I thought of Bill and Mike cleaning up a dump which marred the beauty of Tivoli. I thought of Bill the point I made the old refrigerators, etc. I thought of Miriam Carroll, Florent, and Mary and others working the land, cleaning and repainting kitchen, dining room, and now the living room. I thought of Greta and Dolores, and so many other tasks to rake the lawn; and of John Pillgiov, who always tries to keep the snow neatly moved.

We are so large a family, usually between seventy and eighty persons—one weekend there were more than a hundred, and sometimes between fifteen and twenty children. Of course, much of our population is floating here for a few days, or a week. But that hardly makes the problem of keeping our Peacemaker City Farm going on, and many visitors give much help. And so I finished my morning prayer with the last line of the Hopkins poem— "Oh, morning at the brown brick seat, morning in a world the Holy Ghost has passed over the bent world broods with warm breath and ah, bright wings."

Studier Neglect Farm

We are an organization, appearing so differently at different times and to different persons, that I never know for, half amused at those who come to do articles or books, or television stories about us during spending an evening or two, or even a week in our midst, and usually only a small percentage of our population.

The urban-minded, academically trained, conservation-minded, the group equipped to understand the seasonal flow of life on a farm. Spring, Summer, Fall, Winter, they are engaging, cultivating, harvesting. Winter is a time of rest, of study, of projects such as weaving. The Peacemaker has become quite expert; of all the necessary routine chores, which are even more important. We have many kinds of people living together, many with very serious problems. Psychotically, emotionally unbalanced, mentally retarded, physically disabled. The old, the sick, the afflicted. The variety of kinds of people, they are in poverty. We have poverty. We have need. We are a Peacemaker City Farm, and I believe that when the final accounts is settled in Heaven, that many, many people will find the help they needed here at this farm with a view. For the center of life here is a view of God and in the call of one of us—selves, non-believers and lapsed Catholics —is still the Mass, the Blessed Sacrament and prayer-life in and out of chapel.

As for the many young people who are with us now, many would say they are seeking an "alternative life-style." For some of them I think our farm is a "lamp that shines in the darkness of survival" ever so dimly. Moreover, I think most of them—even though they disdain formal religion—have a deep feeling for the grace and true spiritual value.
**Report Anarchist Meeting**

BY ANDY CHRISSIEU

The panel on the second day continued the focus on social organization.

On June 13, Emmit Roussopoulos, Editor of Our Generation, examined the historical and political attempts at organizing Anarcho-Congregation groups.

As remarkable as the depth and the scope of the verbalizing was the distinct impression that all of the approximately one hundred people present were thinking for themselves rather than just parroting what they spoke.

In his keynote speech, Murray Bookchin, author of Post-Southern Anarchism, focused on the assumptions which separate libertarian movements hold in common, assessed the climate of opinion generally, and arrived at a need for critical self-reflection and group expression in a manner consistent with the needs of the truly desperate who are imported to break the strike.

Fatigued, Hard Work

While some were standing here, the Arvin Teamsters, eight or ten big men larger strike benefits. (The pickets were getting $25 a week for a head of a household, $10 for a spouse, and $5 for each child.) To get it, they had to help meet higher strike benefits, but it probably cannot meet the basic needs of the truly desperate who are imported to break the strike.)

Fatigued, Hard Work

While some were standing here, the Arvin Teamsters, eight or ten big men in shined shoes and city clothes, pulled up in their brand new cars. Most were white and a few were black. Two Chinese and one Black. Quite a contrast to the pickets, all of them in work clothes, all of them white. One of the Teamsters told me: "They're putting themselves down, these people. Just for a couple of bucks. They don't even want their clothes, that doesn't mean they're not just as good as I am." This seemed to be the consensus of the Teamsters about the strike picketing. After about half an hour the men began to converse, the dialogue, they drove away and were not seen around the back roads for hours. Two registred guards did stand by, however, and soon Arvin police and Kern County sheriff deputies arrived. They moved us across the street and spaced us 15 feet part, in accordance with the injunction. When we got back, we had obtained a court order to continue the strike picketing. The preceding week, many of the people picketing photographed in front of the sheriff's office were not picked up. The question of the moment is whether or not the strike can be sustained.

The preparation for court was sustained picketing, which is not particularly interesting or exciting, but simply patient, and it is a luxury to have the time to wear down the scabs. They kept up calling all day: "Brothers and sisters, work on!" But I have long since lost heart, really. You are hurting yourself. The growers are rich. The Teamsters are using their money for them. Join the union. We are struggling for our own future and for the future of the poor people in the world." It was struck by the fundamentalist...
Medical Clinic
Laurel Clinic
Rt. 3 Marshall, N.C. 28753

Dear Dorothy,

Sometimes when my own little house here on the Laurel creek barn is bursting at its seams, and I threaten to put up a sign that says "drowning in domesticity," someone will come along and say, "You're only drowning in your imaginlichkeit!" However, reading the beautiful letters from the C.W. houses across the country reminds me that no one is drowning more much there is to the Worker than open doors or soup lines. The May issue of my "sewcial observance and an inspiration.

What a treat it has been to have Henry Scott, Chuck Lathrop, and Sandy Nelli here in the past few weeks. Naturally, we spend many happy hours recalling the folks and the memories of our days on First Street. More and more, I realize that the lessons I learned there have become a deep part of my education and developing concerns.

The days here in North Carolina continue to be very good! The Hoi Springs Health Program, for which I work, and which has grown a great deal in the past year, continues to be a source of great hope and help for the community and some extra training at the University for me.

They live in little communities along the names of music or the hectic city. For us, their real concern and sense of responsibility for the state, the University has been sending MD's from Western Carolina University, and partly to assume some responsibility for the welfare of the N.C.; and Linda at Hot Springs was trained in Boston. Partly because of the practitioners, though the local people had been accustomed to seeing only cheaper than dentures.

It is amazing to see how these twenty somewhat prematurely aged men doing their alternative service for the state, the University has been sending MD's from Western Carolina University, and partly to assume some responsibility for the welfare of the N.C.; and Linda at Hot Springs was trained in Boston. Partly because of the practitioners, though the local people had been accustomed to seeing only cheaper than dentures.

It is still growing a great deal in the past year.

Health Program, for which I work, has been a continuous effort in the past fourteen years. We distribute clothing the year round, as well as some food. The most important Christmas effort is giving about two hundred needy families. Most importantly, Maryland has been the big 4th for the last few months.

Vigils for Peace
105 Pleasant St.
Worcester, Mass. 01609

Dear Workers,

For the past ten years, I have been a volunteer at Maryland House, a center for migrants and the rural poor in Orleans county, New York. With the help of hundreds of volunteers and thousands of small and large contributors, both Roman Catholic and Protestant, the task of providing relief of the buffalo and some small grants which have helped come from Catholic Charities, and in cooperation with NYS Agriculture and Markets, and the Department of Labor, and the local schools, we have operated a summer day camp and day care center with forty kids from infant to fourteen years. We distribute clothing the year round, as well as some food. The most important effort is giving about two hundred needy families. Most importantly, Maryland has been the big 4th for the last few months.

Seek Help

Marian House
3500 Green Road
Lockport, N.Y. 14094

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Nonviolent Journal
Institute for the Study of Nonviolence
Berkeley, Calif. 94704

Dear Catholic Worker Friends,

We have just published our second Journal and are trying to get it distributed to as many interested people as possible. The Institute journal is a monthly publication designed to help people support our work in touch, but also spread to a wider audience the specifics of revolutionary nonviolent thought and action.

All of us here are involved in various work besides the Journal, so we are not attempting to take on too many tasks. However, the need to share some of the information and resources we have is great. The Institute has always tried to encourage us to begin this bimonthly publication.

Sample copies are free; we ask only for $5 for a year's subscription, and $10 for schools, libraries, and such groups and people who can afford it. Also, feel free to reprint whatever you like. Our goal is to disseminate critical news analysis, and information. Any way you can help us do this is most welcome.

With love and peace,
Bob Cooney

Families Venture
Families of St. Benedict
Star City, S. Dakota
New Hope, Kentucky 40033

Dear Dorothy Day,

Bob Cooney's letter is a broadside describing a new attempt at Christian community. For almost a year now my wife and I have been living on a small, organically ordered farm (with garden, garden and chickens) for the past three years in the area known as the Abbey of Catesham, with the help of some monastics. God only knows how we live, but that is a small and relatively simple life appropriate to families.

We get up early, say Mass, make some bread, put on some music, and try to spend the rest of our day in pursuits compatible with a life of work. Although it is difficult, and we have been tried by the intensities of the desert, our experience so far is that it is possible for monastic life to inform family life in positive ways. We clearly experience our life as a blessing. Before going to bed, we say Vesper, both before and after dinner.

Perhaps you could find space to print this letter. We thought that some readers of The Catholic Worker might be called to share this way of life.

Sincerely,
Bob Cooney

Anarchist Journal
THE PEACE MAKER
February 3, 1973

Dear Friends,

A Continuous Harmony: "What I hold out for is the possibility that a man who is even known to all the answers, or believing that he does

--can live decently even in the understanding that life is uniquely complex and unassumingly subtle in its complexity. The decency, I think, would be in getting out of the awkward ness that personal acts of compassion, love, humility, honesty, and love of the world

--be to what anarchism and pacifism are about, to me.

Today learned that the wonderful British publication, Freedom, an anarchist weekly, is in serious financial trouble. An article in the February Journal pointed out that there are a great number of people who keep through the publications of Toddy, Bakunin, Goldman, and lots of lesser people on the same line...you want them to help you, but you could subscribe or just send a donation. The address is Primary Press, 84 Malcolm Chapel High Street, London E1, England. Subscription rates are $12.50 a year.

Joyce McDonald

Crafts Colony
Strawberry Field Candle Shop
Woodward, Pa. 18853

Dear Editor:

We need crafts people, not necessarily experts, to be able to work with us and to give his/her own skilss and ideas and directions. We will provide, clear space in a small crafts community of 4 adults and 3 children. At present we are making candles and doing gardening. Now we are ready to move into making functional ceramics and silk screen posters. We want to get into other crafts. Our farm is on the rich land of Penn's Valley 30 miles from Penn State University. We are the same address as the chapel: 4385 Given Road, State College, Pa. 16803, and Stanley and any others who know us.

Thank you.

Jerry Geiger or Nick Brink

Rock Island
Omega House
3207 7th Ave
Rock Island, Ill. 61201

Brothers and Sisters of CW:

Our house has been through many changes in the last five years that we have been in existence. The mere fact that we are still going causes us to be somewhat unusual.

Since the insanity of Vietnam is drawing (hopefully) to an end, we would like to be on ice until the next "crisis" occurs, we have been concentrating our efforts in support of the United Farmworkers. We still handle court cases for men who surface to fight Selective Service and the military. We are generally fighting to get union labels on lettuce boxes in the Quad-City area. Recently we had a benefit dance for the Farmworkers. Twenty or so of the strikers from Calif. came to the dance with the Chicago Boycott Office. It was a roaring success. We raised a bunch of money, and more important, we spread the awareness of this social justice issue into the Quad-City community.

We are trying to continue the hospitalwards and have enough room for about four-six people. The everyday hassle it usually is, but we are still here. We have some worthy supporters who help us to survive from week to week. Some of the people here are trying to get jobs to supplement the money needed. What the future holds is quite uncertain, as usual.

One bit of sadness is that a brother, Vincent Tokatiian, is serving time. I won't go into his case in detail except to say he is a victim of a politically motivated arrest. We are trying to free him still. He has been in jail over two weeks and things are not very bright for him. We only hope that the dehumanizing process that is about to happen.

Sincerely,
Winston Hamilton

Anarchist Journal
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Sincerely,
Winston Hamilton

Correction

535 Given
Memphis, Tenn. 38123

Dear Paulette,

We hope we have not been too much for the copy of the CW with our letter in it. I hate to tell you but perhaps you went to the wrong address.

We are attempting to distribute every issue.

A place where people from various walks of life can become aware of the needs of others.

This is just a brief resume of what we do here at the House.

Love in the Spirit,
G. R. Pascal

Albany
Anchor Association
P.O. Box 123
Albany, N.Y. 12201

Dear Staff of the Catholic Worker,

I had hoped to make this letter a long one, but with the press of time and activities, it will be short. Maybe you will find it interesting.

We have been the Monastery, the Holy Ghost in Conyers know how to get here—Br. Paul in the green house, and Br. Michael Don, M’k, 835 Leno, 845, as printed in the May issue.

God’s blessing to you all.

Love
Betty Gifford

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Love
Betty Gifford

“Little Way”
Route 3
Rockport, Ga. 30153

Dear Dorothy,

Thank you for your greeting. We would love to see you if you come to Atlantic. The brothers at the Monastery are the Monastery.

Our family has grown to seventeen with my father living here. He is eighty years old and hears little but is so grateful for the gift of life that it is a joy to have him around. He is very cheery and has a very active mind.

We’re baking whole wheat bread and the cheese. Know best. I think to earn our living. So we too continue in our “folly,” in the “little way,” and often think of you. All join in sending our love to you and Stanley and any others who know us there.

Love,
Bob Cooney
Summer Workshops At
The Catholic Worker Farm
John Daniel August 5

These workshops are an opportunity to work-through and share perspectives both personally and interpersonally difficult coming from the following life-style priorities:

CHRIST ROOMS
If each family had an extra room for anyone, hospitality, we could challenge custodial-type institutions where the old, the homeless, the displaced, the children, are now dumped because no one can find a home for them.

2) What legal, zoning and public opinion obstacles stand in the way of adoptive, extended families?

3) What problems and advantages are there for adopting another one another? Marriages, parents and children, brothers and sisters, parents and grandparents?

PERSONALITY
The concept of personality is traditionally interwoven with ideas about society, authority, tradition, and history. As individuals we are affected and accountable for our acts, requiring respect for marriage, citizenship or any other group loyalty. But in the process of living there are the problems of merging with, or becoming an extension of another person or group. This can happen sexually, psychologically or socially.

1) How and when does a community take away personal freedom and encourage its members to be like baby in the womb—secure and unbound?

2) When does love between two persons cause them to become a two-person universe, as though God made us each as a whole, and we need a companion to be a "whole" person?

3) How much and what kind of solitude is needed in community or family life to safeguard personal freedom?

By Advance Registration Only, for £25.00 or less, a week, some arrangements are possible for children. Weekend Programs Also in the Fall.

WRITE TO Clare Danielewicz
Theater of Reconciliation
Catholic Worker Farm
Box 25, Tivoli, N.Y. 12583

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The Federal Art's Project, 1935-1943, was a New Deal scheme to provide beneficent war-artists and muscians jobs during the difficult depression years. The Federal Writer's Project name implied it was more specifically the writer's branch of the program. Though it is generally thought the program's history is one of strict monetary policy and writing skill, the latter so loosely defined as to allow thou­
sands to be employed.

Jerre Mangione, as National Coordinating Editor, was in a central position to view the inner life, fallings, troubles and achievements of the FWP. He has written an insider's book, full of anecdotes, facts and good humor, which is both readable and interest¬
ing.

It is personal history—that is, history written from the point of view of the individuals who made up the Project. Jerre Mangione, extraordinarily talented persons (e.g., Richard Wright, Saul Bellow, Ralph Ellison, Langston Hughes, etc.), should have no conventional bureau­

It would have been interesting to know what Mr. Mangione learned through the eye, the peculiar nature of the artist. One would have thought that so extreme a situation would have made the artistic creativity of both people stand out all the more vividly. But Mr. Mangione's method of historical writing keeps too much to the sur­

On the other hand, his method pays off in personal portraits, goal, and its outstandingly sensible and perceptive. The sketch of Henry Alsberg, the Project's National Director is particularly fine. What kind of a man could have head­

ed such a venture? He was not a

project rounds and the FWP's story, its formation, its inception, its sense of competition among writers, was more and more looked upon as sub­

was a man of vision. The man responsible for the American Guide Series. Each state headquarters of the FWP was to produce a work ethic prevailed, writers were no longer considered such a national asset, but a project rounds and the FWP's story, its formation, its inception, its sense of competition among writers, was more and more looked upon as sub­

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visio...
Grape Strikers: Work, Hope and Endurance

(Continued from page 2)

tally good-natured tone—the walls are literally taken reading from the UFW picketers’ mouths, but there was little hostility toward them.

After the picketing each day, strikers gather in the union field office in La

MARCH IN DELANO

March in Delano is now the daily work of UFW members; marches and rallies offer an opportunity to come together and voice their faith in their own power. Since the grape grower-Teamster signing began in Coachella, there have been marches in many valley towns: Selma, of the UFW ‘was especially prominent. Farm workers organized by the UFW, picketing chain stores in any Eastern

Puerto Rico, the Philippines and the United States. The workers from participating: employees farm labor in the 1920’s, they were for-

Richest of a more secure life. Where once they had

Non-Violence

pickets’ mouths, but there was little grand-daughter on his shoulders—part not only field workers, but also lower other union hoping to destroy it. And despite the fear and anger, the UFW’s consistent emphasis on struggle through sacrifice and abstinence from physical violence has made a difference. Once a known union supporter feared to go downtown alone in the valley during the height of the hostility picketing a Bakersfield Safe-

Non-Violence

way store than I expect to meet while picking chain stores in any Eastern

City.

March In Delano Chaves SI, Teamsters No! and singing their solidarity with their brothers and through sacrifice and abstention from

Picketing is now the daily work of (De Colores, No110tros Veneeremos) sisters still trapped in the exploitative physical violence has made a difference.

After the picketing each day, strikers least 5 miles through

Continue from

IMAGES

to some extent “made it in America,” UFW’s consistent emphasis on struggle...
The Gospel and Practical Nonviolence

By JUDY DAVIDSON and JEAN-MARIE MULLER

Two books by Jean-Marie Muller are now available to the French public. After The Gospel of Non-Violence, which was outstandingly well received on the theology of non-violence, his Strategy for Non-Violent Action will help many more to get at the practical methods involved in non-violent protest. As an expert on technical questions arising in the organization of non-violent protest, Jean-Marie Muller is well-qualified to write on the subject. For various strategies he has initiated in coordination with the "Community of Research on Nonviolent Action" in Los Angeles, he has been on trial for rejection of his military papers, and his hunger-strike in protest of the sale of Mirages, the famous French jet fighter, has been the subject of strong international protest.

Even though Muller’s non-violent convictions are rooted in a Christian background, he believes that this faith does not preclude him from dealing with political issues. Too often, he feels, non-violence has remained a matter of personal convictions isolated in principles of action. Even non-violent activists seriously committed to social change have often been tempted to ignore the political and social perspectives of non-violence, and have concentrated on their spiritual or esoteric aspects. In his book, Jean-Marie examines the actions of Mahatma Gandhi and Martin Luther King. He destroys the halo that surrounded them, focusing on their eminence as political leaders.

Muller said: "To me, non-violence is a credo, it is the spirit of my life. But I have never presented it as a credo. I have presented it as a political method whose aim is to solve political problems." (Strategy, p. 45)

Muller makes a crucial move away from an emphasis on love and truth to a re-discovery of power and the possibility of conquering an action. He contends that it has been nonsense to rely on the perfection of the rich to the principle of non-violence. He argues instead in favor of actions of pressure and violence, of keeping with love and truth, but cannot be described only in those terms.

Muller gives an example of a strategy in which the non-violent action was a means of changing the will of a company involved in a labor dispute. The company finally agreed to negotiate with the workers, not because it was afraid of non-violent resistance, but because it wanted to avoid the cost of a strike.

The step that Strategy for Non-Violent Action makes in interpreting the above examples is an attempt to make non-violent action feasible and effective for changing social conditions. In fact, Muller’s book is challenged not only on moral grounds, but because of its insufficiency. In the chapter entitled "Violent Weapons Beyond Politics," Muller attacks left-wing and right-wing theories supporting violent revolution. He maintains that far from showing that non-violence is out of the question, these statements are mere rhetoric. Alinsky said: "Power comes out of the barrel of a gun." Muller claims that when the other side has the guns. (Rules for Radicals, p. 21)

Strategy for Non-Violence

A pragmatic theoretician, Jean-Marie Muller has tried to bridge the gap between an abstraction that theory cannot have any concrete non-violent action, and pure pragmatism whose lack of consistency is a fundamental obstacle for long-range strategy. In connection with his strategy, Muller emphasizes the importance of verbal expression in a non-violent campaign. From his own experience, Muller shows the trouble a government or police might have with non-violent activists arguing in a firm, consistent manner, they attempt to justify oppression. Referring to Marcus and to a few leading French philosophers, Muller contends that "revolutionism can only be a political" and "speech, and therefore, "it is a strategic error to trap the norms of reason and logic," he says, "even when it is argued by the opponents trying to conceal their injustices." (Strategy, p. 45)

Muller’s theological essay, The Gospel of Non-Violence, does provide a thinking mode for understanding the political violence which, being as far from fundamentalism as from materialism, is a key element in the dialogue between non-violent militants and the Church in France. Now with the pointedness of the Strategy for Non-Violent Action, the way of non-violence becomes a political instrument to be used in the social and political violence which is being used by those who have lived at or near the way we try to live.

The third time, the Tolkien book. She gave me The Hobbit to read, and I have been like the first chapter of that book, I have been a little three to one, when he expected only one visitor, Brenda and Nicky came often with two other girls, Rhonda, her sister, and two sturdy boys. Some came also to sleep in the barn sometimes, like at Tivoli. Everyone is a car hop these days, so the four-hour trip which I have had to make has become like nothing.

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