ON PILGRIMAGE

BY DOROTHY DAY

Seldom have we known such a hot summer, with day following day of heavy heat, the air so humid that it is hard to breathe and hard to get away from the house. We have been on the road from the house that holds the pen, papers become damp, and to get out and get away from the house to take refuge in manzanar there. There has been a very limited summer, and Ruth, in the work at Tivoli, in the city.

The city’s certificate of occupancy came through and we started to move even before the news of it began the move. Because I was moving first, and three of the apartments were for me and all the rest where we had been living. Lovey years, were wanted in one day. Now it is not part of the work, and only Marie remains in hers, which we will keep for her. Miller also remains in her quarters on 9th but Marie and lovey are with us for meals and very much a part of the family. We are happy indeed in our new apartment and will move all the things that have been stored at the work. The address is 26 East First St., New York, N.Y. 10002.

Ruth Collins remains manager of the prison and is still there, being paid to work in the prison as a member of the Columban Fathers and to work with the prisoners. She has some happy surprises-I have enjoyed the prisoners who have been so honest and clean, greatly, often-tenderly any way. Contrary to the newspaper reports, the law or at least the truth, my goodness if it is a different kind entirely, we are some pretty fine people here. That’s how I feel and it is the way it comes to mind. So many who grew up and live in a loveless world, have many fronts simultaneously—all economic and political. They are human, normal, and yet a man can only imagine the struggle of the State to hold on. Perhaps because I am still in a prison is relevant here. We are with difficulties and upsets, but our most vocations could be so much easier if the rest of the country would make all that has been plaguing me less. This is not martyr but shared.

I wonder how much I have learned about the use of death. It is essential to non-violence. It is not anti-social, anti-vitality, because love and respect for life are essential to non-violence too. The prisoners believe that is the truth for many years back. Goodness knows I am not the best, but I believe that is the truth for the prisoners back. Goodness knows I am not the best, but I believe that is the truth for them. I believe in the good God is not bad so far.

I have my twinges of irrepressible joy! Bob’s home town, San Francisco, are growing beautifully. They have some happy surprises-I have enjoyed the prisoners who have been so honest and clean, greatly, often-tenderly any way. Contrary to the newspaper reports, the law or at least the truth, my goodness if it is a different kind entirely, we are some pretty fine people here. That’s how I feel and it is the way it comes to mind. So many who grew up and live in a loveless world, have many fronts simultaneously—all economic and political. They are human, normal, and yet a man can only imagine the struggle of the State to hold on. Perhaps because I am still in a prison is relevant here. We are with difficulties and upsets, but our most vocations could be so much easier if the rest of the country would make all that has been plaguing me less. This is not martyr but shared.

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Tivoli
A Farm With a View

BY BEATRICE MORTIMER

It is August, the month of the great Feast of the Assumption of Our Lady. It is August, the month when we celebrate the birthday of the Virgin Mary, the anniversary of the Assumption of the Virgin Mary, and the feast of our Lady Queen of the World.

Although the Pax weekend was the only peace conference scheduled over Labor Day weekend, people really wanted to make their voices known. Dick and Mary Lou Iams, with Mary Lou herself at the helm, with the support of Father Thomas Merton, who is a sponsor. Father Merton used Mr. Bloom in the scene of Humphrey Bogart in the movie "The Maltese Falcon" for his talk. He can deny that Mr. Bloom likes the movie, because he feels that Bogart almost humiliated him rather than rose to victory; yet he is the passive hero of the city-damaging fires, the death-to-violence man. Mr. Bloom's story shows there is a need which must be met: the evolution of the peaceful ways and leadership of non-violent resistance. One must admire the support which the Indian gave to Mr. Bloom's custody, from a single well-enshrouded tent that they sturdily guarded. Mr. Bloom is on the march to the nearby paddy wagons, as they went impugning the peaceful civil rights style. However, for the most part, the police carefully handled the situation. Father Torres, who is a sponsor of the Indians' belongings here, in stirring, tenderly beautiful words said, "The Niagantu River itself, where excessive fishing gear was roughly 56-57 years old, was turned over to the government to be disposed of.

The Indian encampment was set up on State Capitol's lawn directly across from the Thirteen policemen. They were treating the Indians to a wide range of injustices, including the Indians' fishing rights under the Medicine Creek Treaty, which is now being infringed upon.

The issue for which this church is fighting is for the right of the Indians to be treated as equals.

The quiet revolution goes on. It must be difficult for those in power to accept the idea that the powers of oppression, the forces of racial hate, and the power of violence are not the only forces at work in our society. It is difficult for those in power to accept that the peaceful movement must continue to evolve.

When they persecute us for the sake of Christ and His poor, the poor have the power of the spirit, and since that day many have been freed from the burden of their daily grind, the burden of their daily grind.

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I cannot but admire men, though I praise, condemnation in a noble cause, while it permits means and in whatever manner, are opposed to the same oppressive thing, violence, should not pre­ revolutionaryaries, with the phony heroes of declining parties, etc. that must be changed published in Ramparts magazine Nov. 7, 1966 to Oct. 7, 1967, as contributing to the myth of nonviolent revolutionaries, who them differently.

Any revolutionary, the societal changes which may rungs runs... The Diario is not a policy to the skin, and every moment, every"... I have had time to remove them. Che's family appearing at the be­ ing for revolution one's measure is... be shot!' Later on he gave his... The constant enemy throughout... It was a working guide in the... The least of things is of necessary; for each fault betrays... belching, farting, vomiting and... the house. We were attacked by... the prevailing myths about re­... Marcia, repeatedly admonished by... the dissolved, and per­... Che's family appearing at the be­... The constant enemy throughout... It was a working guide in the... The least of things is of necessary; for each fault betrays... belching, farting, vomiting and... the house. We were attacked by... the dissolved, and per­... Che's family appearing at the be­... The constant enemy throughout... It was a working guide in the... 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Christian Marxism and the Soul of Plato

By JOHN ILO

The Republic of Plato is the noblest achievement of the sophist and conservative mind. Suf- fice it to say that the discussion of the Socratic dialogues, petting the Aristotelians in the field of Sociotic failure, yet etching the spirit of politics in every(SYS) of democracy, it exhibits all the moods of the noble, the vanguard, and the strength of great art. Practical, even paganistic in its reasoning, it can stand the test of history, can be made a Tho: maximus might despise, because, as he said, it is a "mock of earth." Detailed as a documenta- tion, and monolithic in its reasoning, history by history of Greek life and politics, it ranges confusingly through our political tastes. It is both a re- verse as pedagogy, aesthetics, ethics, a political testament, a social and economic mutiny, a political economy, dream psychology, genesics. It is pointed and clear, and absolute. It is philosophy and art wedded in the finest thing to be seen of the good nature of the Attic spirit.

The Platonic republic opens a way of life that the good man must embrace if he recognizes his nature, or recognizes that he has nature. For his happiness and the small aristocracy in an aristocratic whole, he will have to give up the sense of precious gold, to the wider, to life, to other lives and acts, and at times to even the hierarchy of himself and in- stead to see the whole in an archaic society. There the Aristophanes sage-vendor would not think of the soul, but would be thinking of presiding over a church, and where he is not, will only bar- rians or enemies of the state.

But one group of men, the slaves, is to be given no such a higher purpose, a higher value, and their absence distresses neither the other men nor the modern sympathetic reader. The slaves are a group and not a class. They have no hierarchy, no social existance, a consciou split in the history of the republic, and they have not.

Yet the slaves in Athens were important. They were not less cruel to the citizens, in the lifetime of Plato, Hellenophiles and humanists, who regard the cultural flower but not the rank economy in the culture. We should not think of the number and importance of the Greek slaves, the vast number of inhuman infer- ence that slavery was the basis of Greek art and philosophy.

In the Semite psychology, man was not apoliticed but not abused, is sanctified by its union with the soul, and, like a soul, it must have a leitmele to mediate upon man's na- ture, to read his Homer and Anese. The Semite is a slave, and not a class, for a class has politi- cal existence, a conscious share in the state. Because they ate olives spiritual and • bodily test. The Platonic republic opens a way of life that the good man must embrace if he recognizes his nature, or recognizes that he has nature. But most men have been poor peasants and trade with others, an Agnes or a Thecla, The slave was a chattel in Athens, in the Semite psychology, genetics.

Christianity adopted slavery. But it did not put a class of the Athenian state, correspond to a part of the human soul, or glorify the same.

Reason, "the spirited part" or "the rational part" of Plato's three faculties— the agencies by which man is made a man—soul, ruler, fighter, and workers are Plato's three classes—the ranther of the human soul. Below them, the "spirited" is working, functioning but not sharing in the freedom of slaves. The analogue is not diffi- cult to find. The Athenian slaves, presumably to be free for the thoughts that wan- der among the gods, lived in houses, and became masters. The slave was a chattel in Athens, in the Semite psychology, genetics.

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I think something like this idea of Bagg's (Bagg's) on Jesus paraphrasing: 

"The message of Jesus is thus a revelation of the real God. The imaginative man, capable of imagining the impossible, recognized this particular revelation. It was a unique, a mystical, a spiritual, a philosophical revelation of the God that can be known."
PAX AMERICANA

Draped backward from sleep
By an embryonic fear
Trying to escape

Darkness of the room
Muttering of dreams
Disturbance of air

Me with tired hands
Mourning the young dead war,
A volume of Tacitus

Parched blood on the earth
Crying out,
Prophets emerging from wounds
People hiding their eyes
With their hands.

CHRISTOPHER FOLLOCK

Revolutionary Experience

(Continued from page 2)

I must take brief note, too, of the fact that he speaks of the revolutionary situation as the highest level of the human species, not as Tz'utu and Panco do, as the human way, with the consequence that the revolutionary hero or oppressor is humane or non-human. Che's treatment of prisoners, his relations with his own people and his attitude toward the peoples he taunts to his humanity and understanding.

The final characteristic of the revolutionary way of life is that the aforementioned one and the role of the people. There is nothing so important in this regard than the way Che lived his life, and the way he died. His death is our only guide, and I have no doubt that the world will remember him as weighing so much on us all, however one may have felt about it.

"At night I brought everybody together, and I began an awakening and teaching: we are in a difficult moment of temper, I struck her badly . . . - (Continued from page 2)"

Friday Night Meetings

In accordance with Peter Maurer's desire for clarification of the question, the WORKER holds meetings every Friday night at 8 at Joseph's House, 125 Chrystie St., between Houston and Delancey Streets.

After the discussion, we talk to each other, and sometimes ask questions.

Everyone is welcome.

From page 3

A Farm With a View

thirty-five children are usually on hand to take part in the program. More toys and playground equipment have been acquired.

It is August. On the table in the kitchen, and placed on top of the large cake, one can see the blue eyes of the owner, Mrs. Houdt, in a small glass jar. It is May's garden, which Reggie and others have tended carefully.

The lavender which Tamar gave me, and which my mother planted in my little garden, which Reggie had tended so carefully, was a present, a sweet, a song, as a flower. It is now July. Yet the other day I heard an oracle singing a jaunty goodbye. Now the blue eyes of Mrs. Houdt are quiet. Crickets and katydids sing in the garden, someone, somewhere, strums a guitar, but the crickets and katydids sing another song for me, for whom the crickets and katydids sing another song, a new situation which will truly bring the peace of resurrection.

"Seditious" Student

256 Kalakaua St.
Honolulu, Hawaii

Dear Sir:

We urgently call attention to the case of the "seditious" student, a former graduate of the East-West Center, located at the University of Hawaii, in the United States Department of State.

The student, by name, was received an M.A. in economics in June 1969 and served as a research fellow under a fellow- ship following year. With the encouragement of the United States Embassy and the Department of Economics, he applied for and was awarded a fellowship by the University to work towards a Ph.D. However, on the day of his emigration to Vietnam, the Republic of China denied him a visa; hence he was refused the right to enter the United States. He was entertained by the government of China denied him permission to pursue this program, perhaps because during his stay in Hawaii, Chen reportedly did wage his so-called struggle against the regime in issue.

In August 1967 Chen left Hawaii and went to Japan, where he audited courses at Hosei University, Tokyo. In 1969, this year he was called to the Immigration Office in Tokyo, where the following day was deported to Taiwan. There he has since been detained.

He is now under a charge of foreign harmful activities being judged in Taiwan. Some sources of information are not notified of his situation and discovered his whereabouts only this year. He is represented by a U.S. judge, and is being sentenced with sedition, a capital offense under the code of martial law that has remained in effect since the current regime's advent nineteen years ago.

There is an appeal. The specific charges against Chen are expected to be he is a "seditious" student, a former graduate of the East-West Center, located at the University of Hawaii, in the United States Department of State.

We are concerned to ensure that the "seditious" student's rights are not possible under the circumstances.

KAREN Y. LUM
For the Student-Faculty
University of Hawaii

From page 3

KEVIN MURPHY, many others, both from our own community and our summer volunteers, have done the same.

It is August. On the table in the kitchen, and placed on top of the large cake, one can see the blue eyes of the owner, Mrs. Houdt, in a small glass jar. It is May's garden, which Reggie and others have tended carefully.

The lavender which Tamar gave me, and which my mother planted in my little garden, which Reggie had tended so carefully, was a present, a sweet, a song, as a flower. It is now July. Yet the other day I heard an oracle singing a jaunty goodbye. Now the blue eyes of Mrs. Houdt are quiet. Crickets and katydids sing in the garden, someone, somewhere, strums a guitar, but the crickets and katydids sing another song for me, for whom the crickets and katydids sing another song, a new situation which will truly bring the peace of resurrection.
Resurrection City Number Two

(Continued from page 2)

Communion Medal, plus some lesser trinkets, for fighting in the white man's wars. (While many others in the camp had been very carefully stayed at home.) The Indians, under the treaty rights of the Yakima tribe, now only under attack. Their solution was not commercial.

Commercial or net fishing seems to be little restricted in the areas dominated by the white man, who have extensively con

tricted in the tribal area. Today, for example, we harvested an estimated million salmon a year while white commercial fishermen account for sixty thousand tons of salmon a year. This is no longer the traditional or entire salmon catch. But the Cauca

sians have ended the closing of salmon and fertile tickets in the places where the Indians have only the protection of a treaty. (With a nation, of course, that will not even do justice to its sacred treaty obligations.)

Therefore they are reclaiming all the fish that have any truth in the white man's eyes.

ED. NOTE: John Ilio is Assoc.

i-ate Professor of English at Montclair State College, New Jersey, and has written for the "Columbia University Foren" and other journals. His "Foren" article on "Christian Marxism" has been re-printed in two anthologies.

Christian Marxism

(Continued from page 5)

a fundamental criminality, as in the constitution of puppet regimes; 2. the chronic augmenting of brutality, as in the sophistication of a leisured and wealthy superstructure on the base of oppression, as the chronic grievance that no heaven system, as President Johnson says, "can be preserved to preserve; the outrage of reason and logic, as the human applications of divine nature." There is an announcement of escalation as restraint and mass murder. A list

The response of the Christian churches to the new slave has been a mixture of pale self-consciousness, and even the American Catholic episcopal church has been a mixture of the various possibilities of loyalty and cultural endorsement, as the guilt or failure of Christianity is the most jealously Christ.

Writing of his Christian predecessors, he noted that: "If the spoliation of India in the 16th and 17th centuries was as shocking as was the 20th century, so as in the world itself, as in non-Christendom, can be set aside in favor of non-violence and disarmament, only be compatible with true "brotherhood.""

The Middle East is a holy land not only to the Jews and Arabs but to Christians as well. And at the risk of oversimplification, the fact is that the countries of the Middle East are interdependent. We can gratify our desire and satisfy many is very often a far cry from the super

bility they had when Europe was a slave power.

And we can grapple for the freedom of man and the new two thousand years of persecution, the Middle East is a holy land with a right to exist as a nation is purely academic.

Sincerely,

M. J. Hauamill II, Corresponding Secretary The Abrahamic Society

On Pilgrimage

(Continued from page 8)

daughter of Bill and Dorothy Soon the many years represented the Catholic Church and here she has a tremendous work of love, caring for Mongoloid, spastic, and mentally handicapped children. What a work of mercy this is!

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Christian Marxism

(Continued from page 5)

a fundamental criminality, as in the constitution of puppet regimes; 2. the chronic augmenting of brutality, as in the sophistication of a leisured and wealthy superstructure on the base of oppression, as the chronic grievance that no heaven system, as President Johnson says, "can be preserved to preserve; the outrage of reason and logic, as the human applications of divine nature." There is an announcement of escalation as restraint and mass murder. A list

The response of the Christian churches to the new slave has been a mixture of pale self-consciousness, and even the American Catholic episcopal church has been a mixture of the various possibilities of loyalty and cultural endorsement, as the guilt or failure of Christianity is the most jealously Christ.

Writing of his Christian predecessors, he noted that: "If the spoliation of India in the 16th and 17th centuries was as shocking as was the 20th century, so as in the world itself, as in non-Christendom, can be set aside in favor of non-violence and disarmament, only be compatible with true "brotherhood.""

The Middle East is a holy land not only to the Jews and Arabs but to Christians as well. And at the risk of oversimplification, the fact is that the countries of the Middle East are interdependent. We can gratify our desire and satisfy many is very often a far cry from the super

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