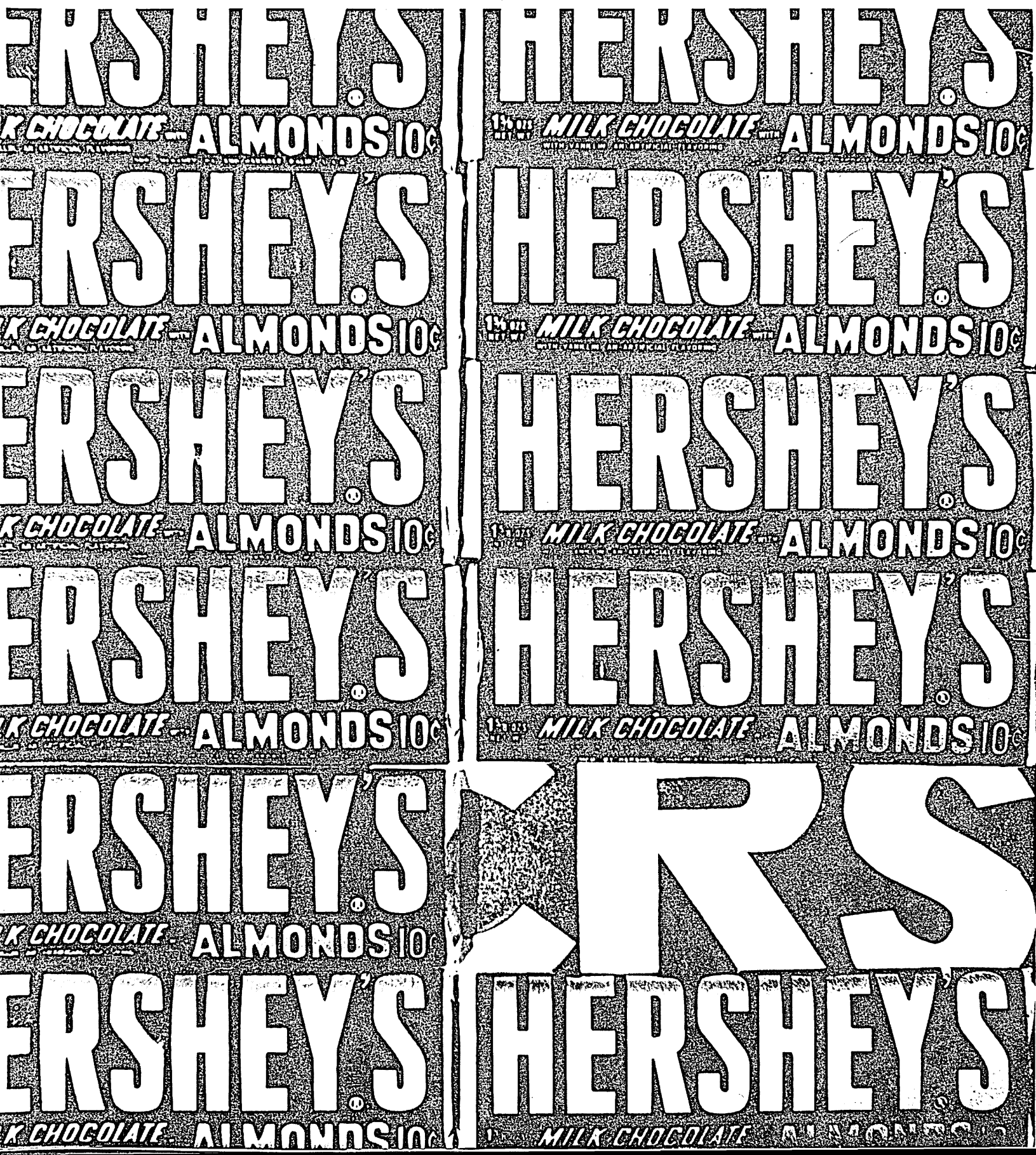


the catholic peace fellowship

Bulletin

December, 1967



We Shed Our Blood Willingly

On Friday, October 27, 1967, we are entering the Customs House in Baltimore, Maryland to deface the draft records there with our blood.

We shed our blood willingly and gratefully in what we hope is a sacrificial and constructive act. We pour it upon these files to illustrate that with them and with these offices, begins the pitiful waste of American and Vietnamese blood 10,000 miles away. That bloodshedding is never rational, seldom voluntary—in a word—non-constructive. It does not protect life, but rather endangers it.

We wish neither notoriety nor labels of martyrdom or messianism. We desire merely to stand for human life and human future. We realize painfully yet clearly that what we have done goes beyond the scope of Constitutional right and civil liberty, and is therefore not to be taken lightly.

WAR AND PROPERTY: We believe that war proves nothing except man's refusal to be man and to live with men. We say that man must end war, or war will end man. We deplore our country's hot and cold warring and its crime against the often unwilling and powerless bodies behind these files.

Thus we unite with our servicemen against their real enemies. We shed our blood as they do theirs. We disrupt our lives as the draft does theirs.

We quarrel with the idolatry of property, and the war machine that makes property of men. We confront those countrymen to whom property means more than human life. We assert that property is often an instrument of massive injustice—like these files. Thus we feel this discriminate destruction of property for human life is warranted.

Nonetheless, we take every measure to protect the personnel here from hysteria or injury. We are content to remind them of their complicity in the untimely death of young soldiers, in the murder of innocent civilians, in the pain of parents and sweethearts. We ask their resignations.

AMERICA: We agree that America is the greatest manufacturer and salesman of violence in the world today. We feel this is so because power rests not with the people to

whom it belongs, but with an economic, political and military cabal whose aims can tolerate neither foreign autonomy nor domestic freedom.

We charge that America would rather protect its empire of overseas profits than welcome its black people, rebuild its slums and cleanse its air and water. Thus we have singled out inner-city draft boards for our action.

We love our country and celebrate its greatness. But our love cannot accept its evil with silence and passivity. We withstand that evil with our consciences and bodies, and invite the punishment that this entails.

LAW: We state that any law which forces men to kill and to face death furthers war as surely as it encourages those who profit from war. We feel that Vietnam is a rich man's war and a poor man's fight—it is an unjust war backed up by unjust laws of conscription, tax preferences and suppression of dissent.

We indict such law with our consciences and acts and we appeal to Americans to purge their law, conform it to divine and humane law, apply it impartially, and build at home and abroad with it. We cannot accept the law as it protects injustice. This is not law, but a travesty of it. Thus we refuse any counsel that would bargain for our benefit within the law, and stand on our merits alone.

We seek neither to avoid detection nor to escape, but submit to apprehension and the consequences of our action.

We implore our countrymen to judge our action against this nation's Judaeo-Christian tradition, against the horror in Vietnam and the impending threat of nuclear destruction—against, finally, the universal human longing for justice and peace.

We invite friends in the peace and freedom movements to continue moving with us from dissent to resistance.

We ask God to be merciful and patient with us and with all men. We hope He will use our witness for His blessed designs.

REV. JAMES MENGEL
DAVID EBERHARDT
THOMAS LEWIS
FR. PHILIP BERRIGAN



Fr. Philip Berrigan pours blood on the Selective Service files at the Customs House in Baltimore while astonished employees look on. Ninety minutes later the four protestors were arrested, and all have since been indicted by a federal grand jury. They face jail terms of several years on charges of destroying government property and interfering with the Selective Service law.

Homecoming

On the night of June 14, 1967, I sat on the running board of a United Air Lines jeep waiting for the flight from San Francisco to come in. The arrival, 11:13 P.M., was already a half-hour late.

As I waited I thought about my son, Tim. He was returning home from Vietnam on that flight. Little more than a month before, on May 2, I had waited at that same airport after Tim had said good-by and boarded a TWA jet for San Francisco. That evening, at sundown, my wife and I, my daughter, my grandson, and Tim's girl of a few short days stood on the observation deck while his plane was delayed, first for late passengers and then for the landing of an incoming plane. Then the jet pushed its nose into the sky and dipped away toward the west, finally becoming a dark speck against the pale glow of the evening sky.

Now my son was coming home. The minutes dragged on. At last, shortly after midnight, a string of baggage carts came into sight and I knew that Tim had arrived. The jeep pulling the wagon train came to a stop at the freight office of United and a young man in uniform stepped out and shook hands first with the undertaker and then with me. "I am Lieutenant Campbell," he said. "I have been assigned as an escort for your son. May I extend my sympathy."

My son was in an oblong gray plywood box with two bronze handles on either side. Stenciled across one end of the box were the words PFC TIMOTHY R. CLARK US 55 881 629. On the top of the box at one end was the word HEAD, and on the upper corner of one side, FLAG INSIDE.

So now my son was home. Home from the scraggly brush-covered hill where the Thursday before, he had written us a letter, his last letter. He had said that in his idle moments of waiting he let his mind roam the streets of Kansas City, visualizing each corner, each building, the lights at night; the memory took away some of the loneliness of Vietnam. The next day at 2300 hours (11:00 P.M.) Tim took the brunt of a hand grenade thrown by a "hostile" soldier. Up to the time he wrote his last letter, Tim had not seen a hostile soldier, neither a Vietcong or a North

(Continued on page 7)

NOTE

Last August stories in the National Catholic Reporter and the N.Y. Times reported that the largest single program of the Catholic Relief Service in Vietnam consists of distributing food rations to the South Vietnamese Popular (militia) Forces and their families in lieu of a promised pay-raise from the Saigon government. The program was requested by General Westmoreland and is defended by CRS officials.

CRS does not participate in any relief programs aiding war victims in the North, including that of Caritas Internationalis, of which CRS is the largest member agency.

"Shall We Play Politics or Work for Peace?" an ad sponsored by the CPF and signed by over 125 American Catholics, appeared in the National Catholic Reporter (Nov 1) protesting these policies as politically motivated and inimical to CRS's proper peace-making role in Vietnam. The signers called on Catholics to withdraw their support from CRS until these policies are abandoned, and urged that money be sent instead to Caritas, which has programs in both North and South Vietnam.

CRS IN SAIGON

A CRISIS IN CONFIDENCE

Haven't we been here before? A worthy institution is compromised by its means. Nobody questions the goals of the Catholic Relief Service. They are honorable. Their justification is accentuated by the human misery that everywhere mocks American abundance and taunts its best laid schemes. Nor is there any doubt about the dedication of the people who work for CRS, their competence, their genuine accomplishments in relief work. These are not forgotten or ignored. CRS has earned its considerable stock of public confidence.

So, the question is how to proceed, because public confidence is essential to CRS as an organization and to its mission. That confidence is already badly strained by CRS's exceedingly narrow view of its mission in Vietnam, which excludes North Vietnam for what can only be explained as political reasons. As a result, CRS does not even contribute to International Caritas' Vietnam programs, which extend both North and South, although CRS is the largest member agency of that organization. The realpolitik implicit in this policy, and what it signifies about CRS's independence, is so obvious that it must be plain to CRS as well. One is left with little recourse but to protest. Now on top of this, though in the same vein, is CRS's curious action in South Vietnam, that of assigning relief allotments to militia forces and their families in lieu of a promised pay-raise from the Saigon government. The cards are on the table, and CRS laid them there. So, how to proceed?

The ad, 'Shall We Play Politics or Work for Peace?' was one way of proceeding. It called attention to the facts. That CRS is aiding war victims supposedly on one side ("ours") of the conflict, and not those "others," who might

(Editorial continued from page 3)
conceivably be regarded as on the "enemy's" side, or at least sympathetic to it. CRS has cleaved the needy from the needy. It is a political cleavage in precisely a situation where one more political line is most emphatically not needed.

Of course, political lines can always be found if one is thinking politically. Otherwise, the victims and the needy in Vietnam can hardly be thought of as on either side of the battle. They are, as a matter of grim fact, right in the middle, and that is the trouble. It is in this "middle" area of hunger, disease, and maimed bodies that one should expect CRS to concentrate its efforts. This area includes both Vietnams, it also includes those to whom no pay-raise was in the offing, and to whom nobody is beholden. General Westmoreland spoke to CRS for the needs of the militia, and apparently he spoke convincingly. The ad doesn't fault the General, nor does it question the needs of the militia. But who will speak for the others? Their cries are in Vietnamese, not English. Somebody must speak for them. CRS must be spoken to, in English, in broad daylight, and with no less than the persuasiveness of a General Westmoreland. We suspect more than eloquence will be needed.

One of the side issues of this controversy is the precise nature of the militia. It has been suggested that the militia is not primarily a military force, or at any rate not simply an arm of the Saigon government and/or U.S. forces in Vietnam. Similar militia organizations were in operation during the French phase of the war, essentially as village-oriented defense units which fought off attacks from both sides of the conflict, French as well Viet Minh. Might not the present militia be in actuality an out-growth or continuation of those village-defense units, really only people caught in the middle and organized for survival? The matter of the pay-raise would seem to indicate they are committed to one side, and that they contribute to the allied war effort. But in Vietnam such situations are often confusing. Yet there are other factors that lead one to believe the militia is not a neutral force. For while the villages and countryside of South Vietnam are being devastated by napalm from the air and search-and-destroy sweeps on the ground, there is nowhere any record of a militia group

ever defending its village from this kind of assault. If indeed a militia unit had ever done so—and it is not at all unlikely—it was no doubt immediately reclassified Vietcong, and would hardly be recommended to the CRS for relief, much less promised a pay-raise. The militia's function in fact seems to be primarily to ward off attacks on their villages by the Vietcong and provide local security for the strategic hamlet system. Presumably this militia would stand idly by while U. S. Marines burned the huts of their villages. This is a far cry from neutrality, for the truth of the matter is that militia villages have been attacked by both sides.

But this is really beside the point. For while only one-quarter of the CRS aid is said to go to the militia, the rest going to their families who no doubt are in need, the protest is not against the families getting food, clothing and medical supplies, or even the militia forces getting this help. The protest is against a CRS policy that adds to the equation "needy equals help" a political quotient. "Our needy equals help."

CRS must maintain good relations with the U.S. and Saigon governments if it is to carry out its mission. All well and good. But if these "good relations" lead to a confusion of goals, as appears to have happened in Vietnam, then perhaps CRS should consider outlining a clearer definition of its mission. A definition, one might add, that it has some hope of sticking to.

The ad spoke for those who suffer, regardless of politics. It also spoke for what its signers believe the mission of the CRS as a Christian organization should be. Who else speaks for this? Perhaps some of the CRS staff—we don't know. Who makes the decisions? We don't even know that. Nor can we detect that CRS is held accountable to any opinions or judgments other than its own and those shaped by the pressures of the moment. The problems in this area,

*bishop pike
picketed
by up-tights
over lsd, esp, dd
pax domini sit semper
vobiscum
hit'em
with flower-power
neither toiling nor spinning
xyz*

involving specific knowledge and competent judgment, are inevitably difficult. Yet the answers to these questions lie at the heart of any public confidence in CRS that is not to be wilfully blind. The "Politics or Peace" ad raised these questions because the occasion demanded it, but also with the conviction that a beginning should be made in creating an informed public confidence in CRS.

The call for Catholics to withdraw support from CRS may seem extreme. But it only seems so because this is the first time CRS has been subjected to realistic pressure publicly. Given its present wobbly state of independence, we wonder to what kinds of pressure, what threats of withdrawal of needed support, CRS has given way in private. In any case, the withdrawal of support called for in the ad is limited to CRS; it should not materially affect the amount of aid actually getting to the needy in Vietnam. For Caritas is performing similar relief work in both Vietnams, and Catholics who send their contributions to that organization, as the ad urged, will to that extent find their money is better used.

Other methods of proceeding against CRS's Vietnam policy were considered and rejected. The usual ploy when dealing with institutions, that of "working behind the scenes," simply betrays a mentality that presumes to speak for others when in fact it speaks for nobody but itself. A public statement at least has the elementary candor of being open to challenge. On the other hand, an ad merely expressing concern about CRS policy has only a momentary, fleeting effect; it is forgotten if not coupled with action. This would seem to be especially likely with CRS, where the counter-pressure is so ill-concealed there appears little doubt about its true nature.

The overall thrust of the ad should be quite plain to everybody. It asks CRS to choose where it will get its future support, from the government or from the Catholic public, and what its guiding principles will be, political or peace-making in the sense that Vatican II gave, to that Christian work. How CRS decides these questions will determine the future basis of its strength and independence, not only in Vietnam but wherever its service is needed. For the truth of the matter is that CRS is now a very weak organization in the areas that count.

According to Bishop Swanstrom, CRS executive director, "Many of (the Popular Forces troops) are village elders; many are soldiers who were wounded in action and can no longer take their place in the regular army of South Vietnam. Their families are as much, or even more, in need of supplemental food as any others in all Vietnam."

And from Fr. Fabian Flynn, a CRS public relations official: "The Popular forces are no more military than the armed Jewish vigilantes who daily patrol the streets and alleys of the Brownsville section of Brooklyn. Mostly they are village elders and others not fit to be called up for military service who, when an alarm sounds, drop whatever work they are doing, pick up a gun and defend their homes, their patch of ground, their loved ones and their own lives against the marauding Viet Cong."

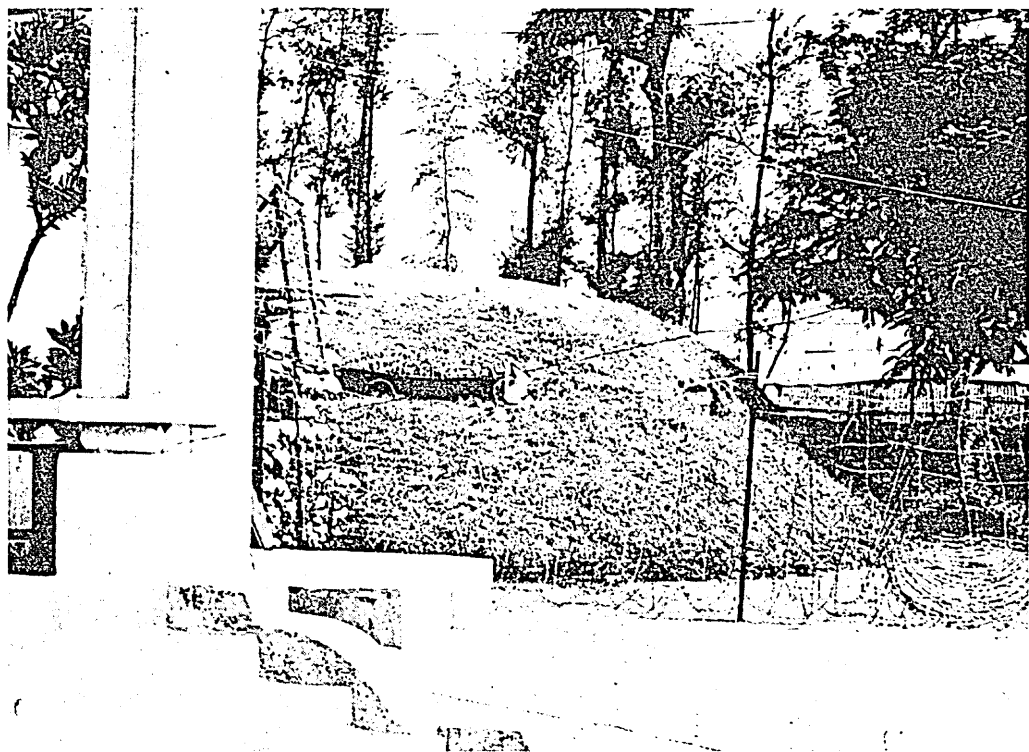
Quite at odds with this were Michael Novak's first-hand impressions of the Popular Forces, which he found to be highly mobilized on a strongly military basis, its troops youthful and, to all outward appearances, in excellent physical condition. The photographs (the bottom one is of a Popular Forces gun emplacement) were taken by Novak in Quang Ngai Province outside a CRS dispensing station. These soldiers were identified as Popular Forces and the inscription on the box being secured to the bicycle reads (under magnification) "Donated by the people of the United States," the standard device on U.S. Aid packages. Almost all of the food rations distributed by CRS in Vietnam are government surplus.

And finally, from a document of the Military Assistance Institute of the Defense Department describing the Popular Forces, (or "the Self Defense Corps,") dated May, 1965:

"The Self Defense Corps is a national paramilitary force . . . of combatant squads and platoons operating at the village and hamlet level . . . Although Self Defense Corps units normally are employed independently or with Civil Guard units, they may participate in joint operations with regular forces. Originally conceived as a static defense for isolated villages, the Self Defense Corps increasingly are becoming patrol units which range far beyond the village in search of Viet Cong bands."



Young troops of the Popular Forces supplement their diet with food stuffs distributed by CRS in Vietnam.





The bishops order their tomb. Or the tomb of all of us. At any rate, in a new statement the American Catholic bishops rejected "peace at any price," and acknowledged "gratefully the repeated efforts of our government to negotiate a termination to the conflict." On the bright side, the new statement said, "The intervening time (since their statement a year ago) and the reactions of responsible segments of our society have proved that the moral sensitivity of the American people has not diminished, but in fact increased and intensified."

This escalation of moral sensitivity, the bishops noted, has been "expressed in extreme reactions for and against our presence in Vietnam." The statement referred to "rebuffs" our government has received in its efforts toward negotiation, but urged that these efforts continue.

Signed, without dissent, by more than 200 bishops present at the Washington conference, the statement is more discouraging than it needed to be. The handful of bishops who in the past few months have spoken out in varying degrees against the war was not heard from, yet it is hard to believe this new statement could umbrella their dissent as well as it—apparently—does positions akin to Cardinal Spellman's.

Speaking for themselves, the brothers Berrigan, Dan and Phil, sent a message of friendship and solidarity to the South Vietnamese working for peace. The letter, to be relayed by Thich Nhat Hanh, read in part:

"We wish as simply as possible to make clear to you our conviction that this war is evil. The makers of war are speaking on behalf of fewer Americans. A great movement of peace grows daily; among the poor, in the universities, among workers and artists and men of all faiths. More and more of us are sharing the risks and travail of those who seek peace in times of conflict.

"As Catholic priests, we greet with special affection our brothers, the Buddhists and Christians of Vietnam. We pray that no differences be allowed to divide us from the central task of our

lives: the ending of a cruel and fratricidal conflict, the building of structures of justice and decency.

"We are convinced that when men lose hope of the possibility of peaceful social change, when bread and schools and medical care and housing and the vote lie outside their grasp, war is inevitable. In a spasm of despair, the people, betrayed and deprived of their legitimate hope, reach for guns. We have seen this verified not only in Vietnam, but in the favelas of Latin America, in South Africa, and in the cities of the United States.

"However, in the midst of despair, our hope remains strong. We who resist war are indeed an assailed minority in our own country. Yet across the world, we are part of a vast number of the poor and oppressed victims who continue the struggle for bread and freedom. In standing with you, we stand with all, sharing what our beloved Pope John called 'the fate of the majority of men.'

"Our hands are unstained with the blood of our brothers. So we can grasp the hands of all men—black, brown, red, yellow, white, in the vast fraternity of hope.

"Our hands are unstained with the blood of our brothers. So we can assert

without equivocation that we love our country. For the sake of that love, we cannot remain silent while a military machine incinerates your beautiful land and tears apart the unity of ours, imprisons the peacemakers, neglects the needs of the poor, and brings upon our people the contempt of civilized men. . . ."

Meanwhile, as dissent turned to resistance in October, Robert Gilliam was already a month along in his two-year sentence for non-cooperation. Twenty-two, married, and a former associate editor of the *Catholic Worker*, Gilliam was sentenced Aug. 31 in a Minneapolis federal court while 80 friends and well-wishers (including Bishop Shannon) looked on. "Civil law is not absolute," he told the court. The judge, a former state chairman of the ACLU, commended Gilliam on his scholastic record.

In Detroit two church buildings, Episcopal and Lutheran, will provide sanctuary for men who refuse to fight in Vietnam. Fr. Maurice Geary, who is involved in Clergy and Laymen Concerned, said that the government will
(Continued on facing page)

A Medium for Goyas

Polychrome, the same by Kodak, bursts out in napalm, a gum-wise fleshtone yawn exhaling pink and mercurochrome red, and that vacancy called white the film couldn't take—we see in brief the glossy undersurface, pressed pores, of the standard commercial weight. Gingerly the fingers pick their way, for the paper, smooth, reflective, suggestive of liquid, sticks; the Milanese do this better.

Below the caption states child and expends picas maintaining unsupported facts, a hospital without facilities, the name forgotten, only the hyphens are the same, somehow. Paper only, and all, and within limitations it turned to our gaze, humanitarian, I suppose, spent film, also a victim of blinding light. My lashes fluttered intact, eyes turning and turning and turning away from this child they call war.

—PAUL VELDE

(Continued from facing page)

have to raid the churches to make its arrests. He is also executive director of "Renewal," an independent group of 80 priests in the area.

Missouri's two U.S. Senators received identical letters signed by 23 Catholic priests protesting the violence of the war in Vietnam and stating that they "could not in conscience pay a tax (the proposed surtax) earmarked for deeper involvement in the war." Among the signers were several chancery officials, department officials and pastors. The letters were circulated by two "junior" priests of the diocese, both of them from middle to upper middle income parishes.

Also announcing support for draft resisters were 26 Catholic writers, editors, and teachers who signed a statement circulated by Wilfrid Sheed, the novelist, Alice Mayhew, senior editor at Random House, and Peter Steinfelds, associated editor of *Commonweal*. Protest, the statement said, "is not a game or a fad: our patience must outlast the war. We can perhaps at least convince the Christian community, of whatever shade of political opinion, that if ever there was a bad war this one is it. And that if we fail to oppose it, we have no social message worth hearing, no public witness, no public significance."

A similar tact, with the emphasis on resistance, was taken by the new CPF chapter for Rhode Island formed in October. Leon F. Bouvier, spokesman for the group and a teacher at the University of Rhode Island, said in an opening statement that "As advisers to potential conscientious objectors, we are aware that certain war laws may be broken, but we cannot remain silent at this moment in history when our moral values are outraged by the activities of the war lords and the military leadership in Southeast Asia."

At St. Meinrad Seminary in Indiana 29 faculty and students signed a statement Oct. 12 which read in part: "We, as members of a religious tradition too often shamefully silent, join those of different traditions in condemning the war in Vietnam. We support those who

in conscience are refusing to cooperate in any way with the Selective Service System. . . ." Specifically, the group expressed its support for "Operation Resist-A-Call." Two days later what must have amounted to the rest of the seminary, 94 students and faculty, responded with an emphatic disclaimer. "To infer that the United States is the sole perpetrator of inhuman and criminal acts is an unrealistic assumption," their statement said. It advocated "the upholding of civil authority."

Anti-war sentiment was also out voted at St. Mary's College, Moraga, Cal., run by the Christian Brothers, where a majority of 404 students polled favor the war, draft, and bombing, but exhibited an independence of mind by voting 3 to 1 against the administration's handling of the war.



And at Fordham, where 13 students who sat down and linked arms in front of the Navy recruiter's table were dragged out of the building by campus police. They were supported by a group of about 40 other students. A few days later 19 students blocking an aisle leading to the recruiter's table were also carried away by campus police, though this time they were supported by about 70 students and four faculty members who sat down in the lobby of the building. A higher up in the university administration who asked to be unnamed was quoted in the *Times* as saying, "There will be no re-evaluation of our policy toward recruitment." Which throws a curious light on the administration's decision a week later to let the students settle the recruiter-on-campus question by a vote. Not surprisingly, the vote was to keep the recruiters. However, the student peace group on campus, which boycotted the vote, remains active as a draft counselling center and focus for whatever anti-war sentiment there is at Fordham.

Homecoming

(Editorial continued from page 3)

Vietnamese. But he had seen some of the results of their activity. A couple of weeks before, while his battalion was out on perimeter defense, the bunker that was serving as their headquarters had been mortared and machine gunned, and six of his buddies had been killed and eight wounded.

The probability is that Tim never did see a Vietcong or a North Vietnamese soldier. If so, at least one of his wishes was fulfilled, for in several of his letters he expressed the hope that he would never see any of the "enemy."

So now his last flight had touched down, and he was home never to fly again, never to sing or sigh again, never to wish or hope again.

The freight clerk opened the freight-house door and the baggage cart was backed up to the waiting hearse. The four of us—the escort, the undertaker, the freight man and I—shoved the gray box from the cart into the hearse. This done the escort said: "Mr. Clark, the army has declared your son to be non-viewable. If you would like we, the undertaker and I, can open the casket in the morning and see if he can be made viewable, but we don't know." I answered that the viewability of the body was not important, and that we did not plan on an open casket.

With that the three of us got into the hearse and began the drive to the funeral home. On the way to the airfield I had expressed to the funeral director the wish that after we had picked up the body we might take a sentimental journey and drive down the streets Tim had seen in his mind's eye so shortly before the grenade found him.

So as we crossed the Broadway bridge the undertaker steered the car south into Main street, past the theaters, the bars, the stores, down to Fourteenth street, where we turned left to Grand, then north on Grand past the Midland Camera store where Tim had bought some of his camera equipment, past the bus station where, just a year ago, he had arrived one midnight from Fort Leonard Wood on his first weekend pass. Then across the viaduct and on to the intercity expressway to Kansas City, Kansas, and the funeral home.

—M. EDWARD CLARK

(Reprinted from the *Christian Century*)

BOOKS

Footnotes and Headlines by Sister Corita, forward by Daniel Berrigan. Herder & Herder, New York—\$6.00

"The worst thing is an omnivorous solemnity," Daniel Berrigan states in the book's first sentence. Solemn the book isn't, nor omnivorous. It is, as Marshall McLuhan says on the book's jacket, "a new form of book . . . an x-ray of human thought." The book is a kind of invitation: to see, to celebrate, to discover and to cherish. The colors and designs are unforgettable, and explain the small book's high cost. But what Corita and Berrigan have to say would alone be worth six dollars. A sample from a page headed SO MORE WILL LIVE: "Evil may be not seeing well enough. So perhaps to become less evil we need only see more, see what we didn't see before. And here every body is in the game. And if we can share views, not convert others to our views, we would get a larger vision. No single group can do it alone. The job is too big and we can only make it if we work it out together."

Christ in India by Dom Bede Griffiths. Charles Scribner's Sons, New York—\$4.95

Sub-titled "Essays towards a Hindu-Christian Dialogue," Dom Bede concerns himself with the need for a fusion between Eastern religious insights and Western technological skill. Dealing with the question of war and nonviolence, he writes, "The Christian is called to rethink the principles of the Sermon on the Mount, not by any abstract theorizing but by the painful conflict of conscience, in which each individual has to face the demands of the gospel in his own personal life with its particular choices."

"But ultimately we may believe that this problem will not be solved by one religion alone. The time is coming when the different traditions of the world will have to draw together. No religion is static; each one has a long process of growth in which it has assimilated many elements from different quarters . . . A renewal of Catholicism today cannot take place without a vital contact with the religious traditions of Asia."

Dom Bede, a sponsor of the Catholic Peace Fellowship, left a British Benedictine monastery in 1955 in order to help found Kurisumala Ashram, a contemplative ecumenical community in the south of India.

The Valley of Silence: Catholic Thought in Contemporary Poland edited by James J. Zatko. University of Notre Dame Press, Ind.—\$10.50

Father Zatko's collection, the work of scholars at the renowned Catholic University of Lublin, is uneven, perhaps as it should be, but fascinating nonetheless. Among the more interesting essays are treatments of the relevance of Christian morality to Polish youth, a section on guilt in criminal

law, a critical interpretation of Chaucer's 'Friar's Tale,' a discussion of the role of women in the pastoral work of the church and a chapter on evolution and philosophy.

The title choice is ironic. For all its difficulties in adjusting to recent societal traumas, the Church in Poland has been anything but silent. What is interesting in this particular collection, however, is the generally high quality of the contributions and the sensitivity many of the writers manifest to social concerns of only remote interest to their more comfortable American counterparts.

The Young Marx by Bernard Delfgaauw. The Newman Press, Md.—\$4.50

It is unfortunate that many years will likely pass before this short but outstanding work becomes required reading in the American Catholic school system. Dr. Delfgaauw, active in the European peace movement and a co-founder of the Dutch progressive Catholic monthly *Te Elfder Ure*, has done an astonishing job of enlivening the young Marx without a trace of self-righteousness on the author's part. Marx's atheism is cast in historical context. Reference is made to de Chardin, Roger Garaudy and others who have sought to develop new lines of communication between materialist and believer. Because of the human focal point—Marx as person—the book is a better introduction to marxism than the more abstract treatments in general circulation.

The Respectable Murderers: Social Evil and Christian Conscience by Msgr. Paul Hanly Furfey. Herder & Herder, New York, indexed—\$4.50

Why is it, Msgr. Furfey asks, that the great crimes of human history "are committed with the cooperation or at least with the passive consent of the solid citizens"? After a remarkably effective section on the mental processes whereby men excuse themselves from radical social responsibilities (and how the state frequently manipulates these tendencies), he devotes himself to a detailed analysis of four signal instances of public complicity in evil: American Negro slavery, the slaughter of European Jews, the intentional killing of non-combatants in war and continuing public disinterest in poverty, both domestic and foreign. In each instance he finds the church establishment guilty of complicity in the evil. He coins a term—"paramoral"—to describe societies which are not thoroughly immoral but which considers certain grave evils to be praiseworthy and virtuous. Two sections, "Respectability is Not Enough" and "The Ethic of Love" are worthy of widespread pamphlet distribution. The book is brilliant and compelling, and is strengthened by its relative brevity and careful foot-noting.

Issues at Stake by John T. Noonam, Jr. Gregory Baum, O.S.A. Deus Books, Paulist Press, N. J.—\$1.95

Theological essays, mostly from *The Ecumenist*, and more often than not by the book's well-known editor.

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and buy the crafts of freedom

You can also be a suede bag, a candle, a quilt, or almost anything . . .

at LIBERTY HOUSE, 345 Bleecker St., New York, N.Y.

All profits are returned to the Cooperatives in Mississippi.

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