

ESPRIT

UNIVERSITY OF SCRANTON

FREEDOM *and* MAN

FALL 1965

VOLUME 9, NUMBER 1

Freedom, of course

1.

*But of course you are free
As a bee, can't you see?
You are free to have thought what you think;
But be sure you don't tell it
To people who sell it
To others who call you a fink.*

2.

*You are free to admit
That you have a good wit,
If your wit doesn't spell revolution;
You should live out your days
In conventional ways—
If you don't, you are just a pollution.*

3.

*You are free to grow wings
And to fly with the things,
If you're sure that no one will have found you;
You are free to be crude
Or to stand in the nude—
In the tub with the curtain around you.*

4.

*You are free to be fat
As the governor's cat,
Just as long as you're pinched by a girdle;
You can wear scruffy clothes
And hang rings in your nose,
But it causes our stomachs to curdle.*

5.

*You have freedom, of course,
If you don't try to force
Yourt opinion on our conviction;
For you see, we're afraid
That you'll see that we wade
In a pool of unjust contradiction.*

DEAN MAXWELL

Facets 'n Faces

"Me thinks the student doth protest too much."

Involvement in matters academic indicates a concerned student - a student maturing in the crisis of growth which the college adventure should rightly provide. His involvement in non-academic matters is also part of his education. Thus, his excursions outside his academic community into the socio-political arena, for example, should not be a strident lark, but a significant expression of responsible commitment.

His commitment, however, is not to breach the gap in the old town-gown conflict but to bridge the separation in the new dialogue of intelligent, emotionally stable action that marks an awareness of his world - and his contribution to that world.

To be indiffernt to his world of social, military, economic, scientific, cultural, and spiritual revolution is to be an ostrich buried in collegiate sand. To be an activist for any or all causes (sic) is to escape reality and responsibility.

FREEDOM AND MAN capsulizes the theme of our time and journal. It represents facets and faces: the many facets of Freedom, the one face of Man. Or is it vice-versa?

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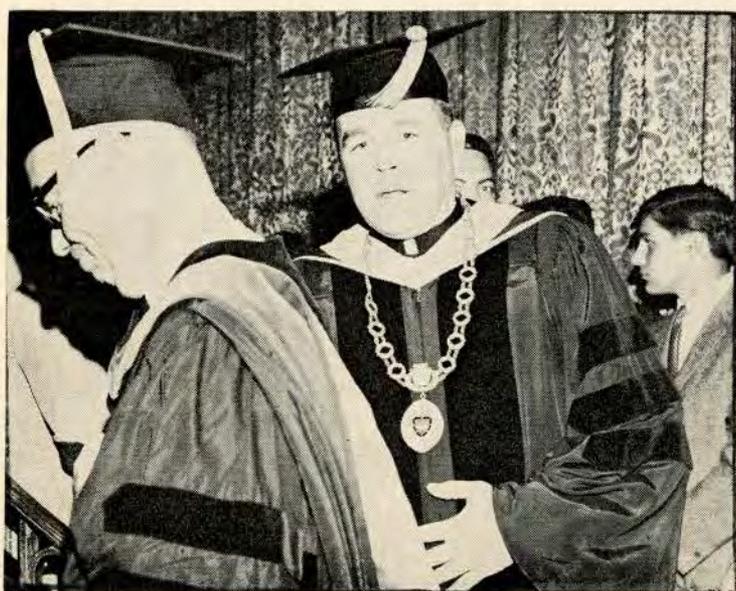
CONTENTS

Freedom, of Course	Dean Maxwell, '67
Inauguration	2
The Berkley Affair	6
Personal Freedom	10
Monkey Business	12
Invisible Shackles	13
Lost at Sea	16
Freedom, Risk, Faith, and Love	18
The Author Interviewed	21
Champion of Freedom	28
Torment	31
Credo	32
	Michael J. Kuhar, '65
	Lt. Col. George Lindsay
	Leonard S. Czarnnecki, '66
	James Calpin, '66
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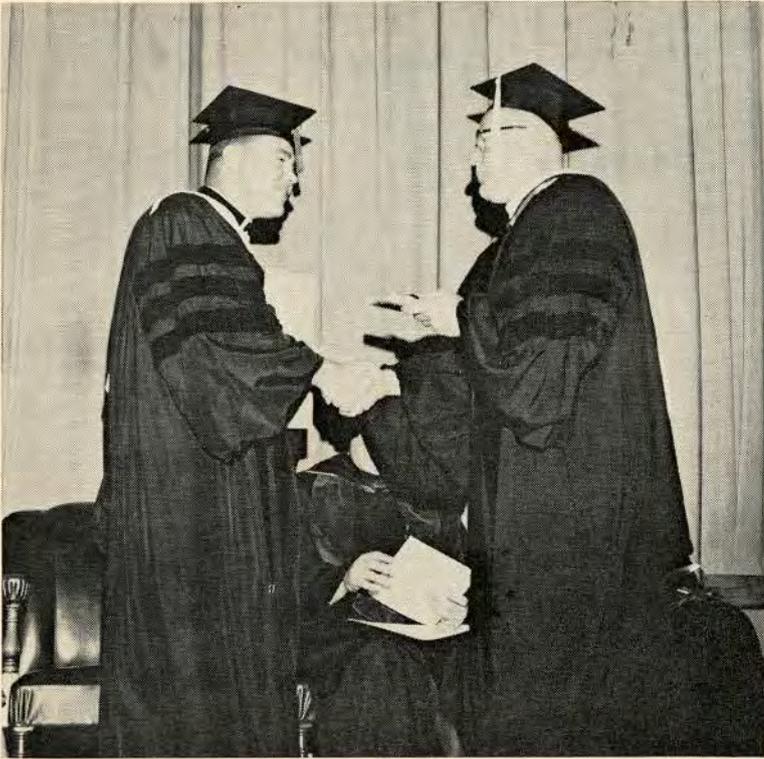
Inauguration 17th President University of Scranton

ESPRIT is
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of the Very Reverend
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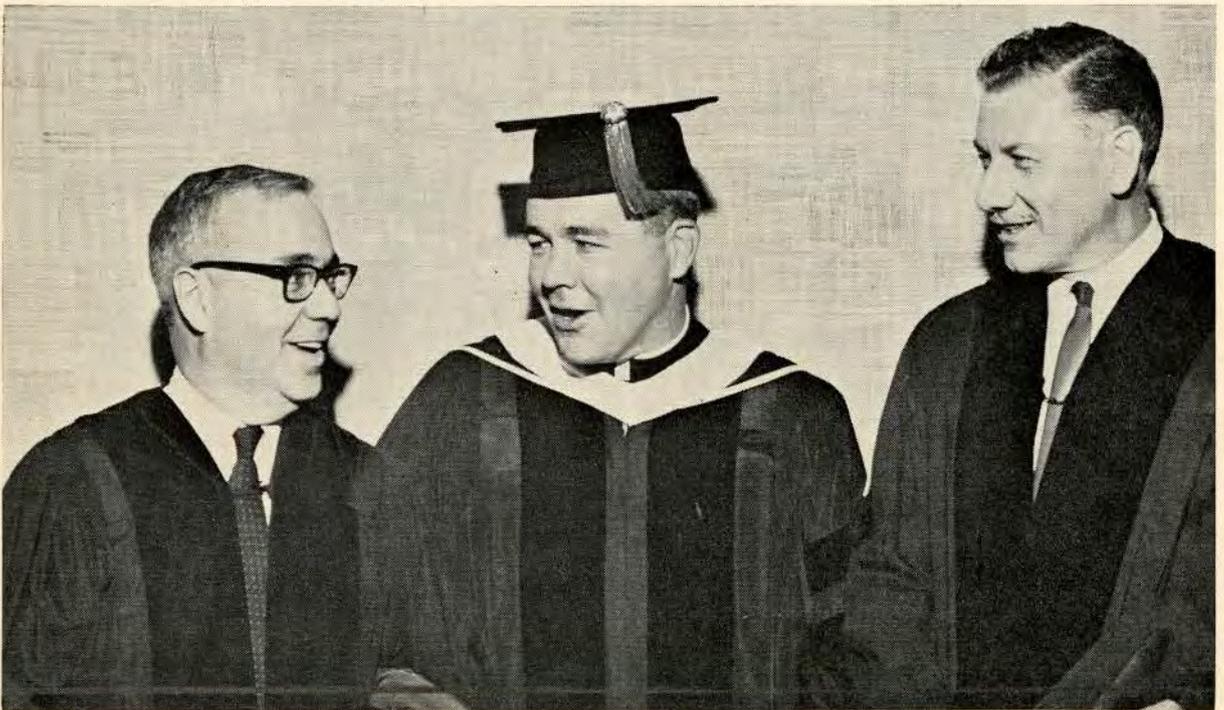
A new school year begins
with a new President



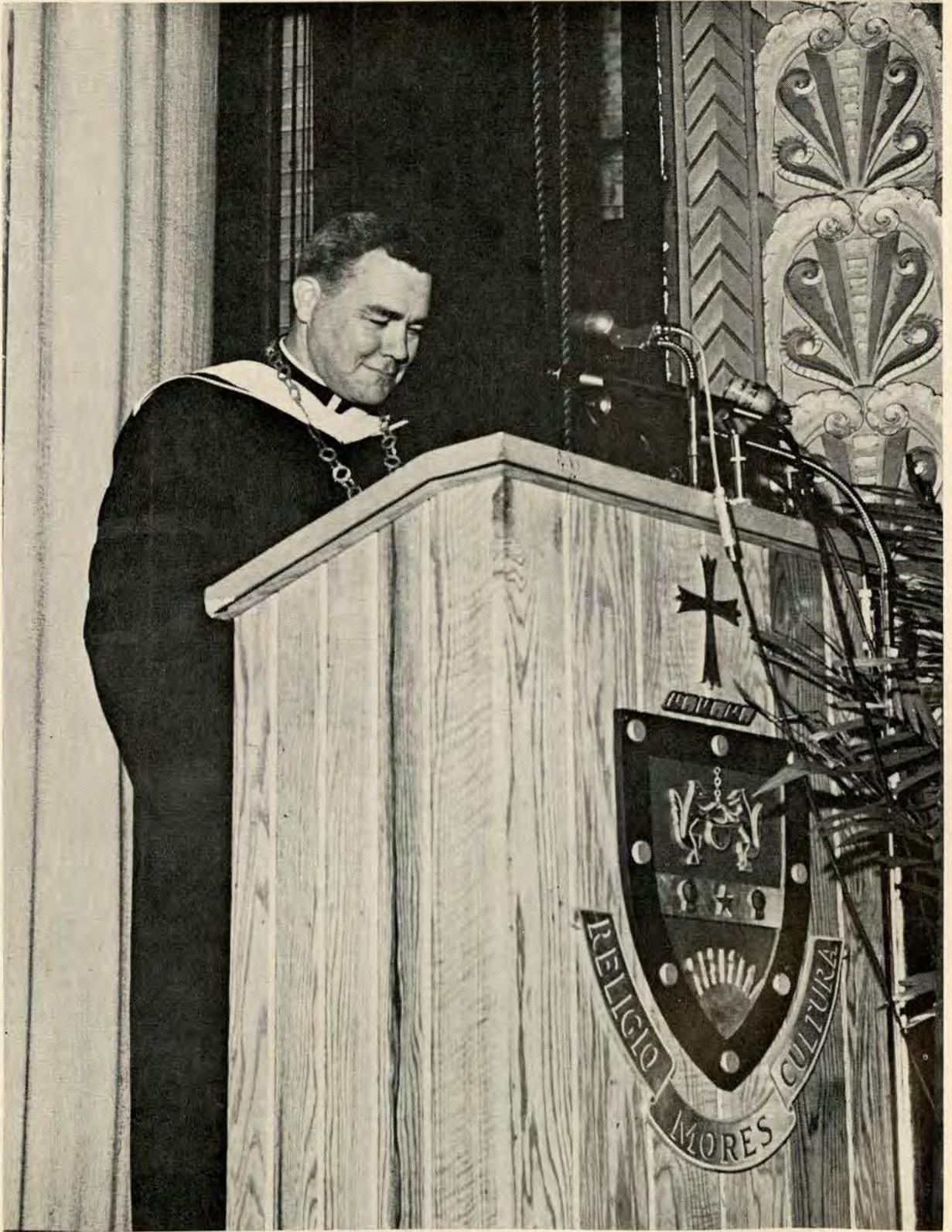
Fr. Galvin
arrives at Convocation



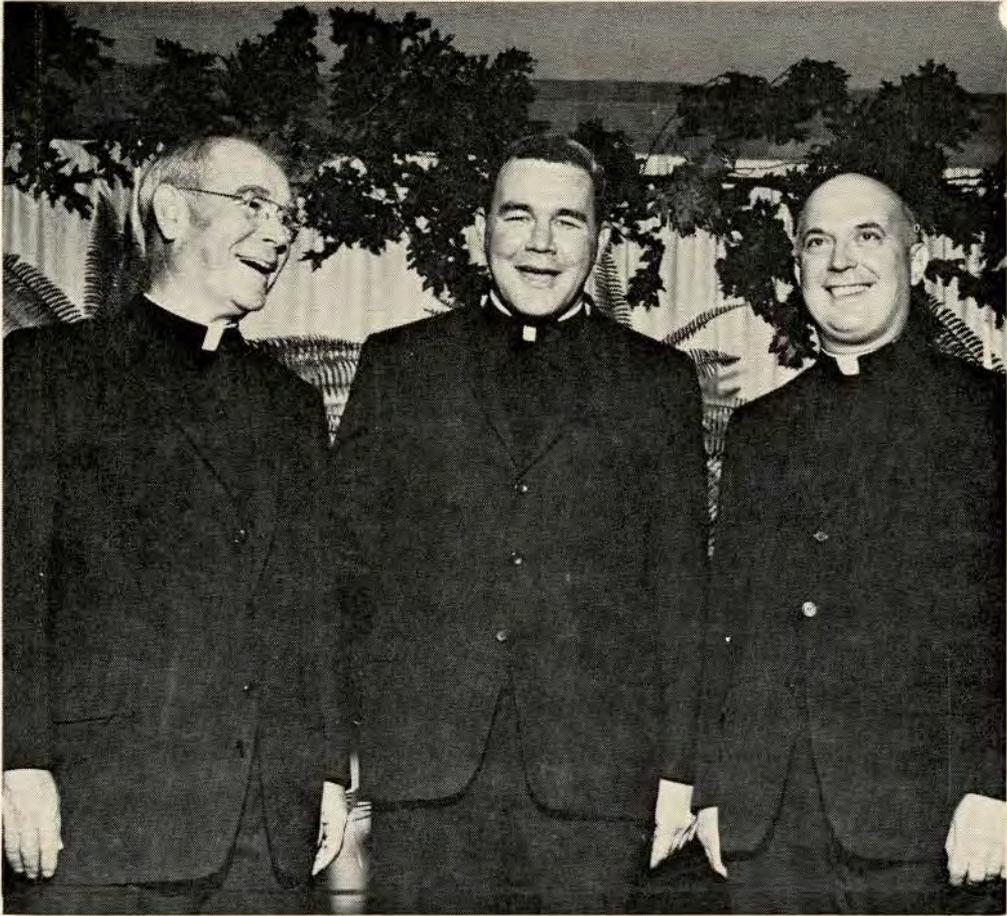
Fr. Galvin is
congratulated
by Fr. Kleff



The new President speaks with the honorary degree recipients; E. Gerrity and E. J. Villaume.

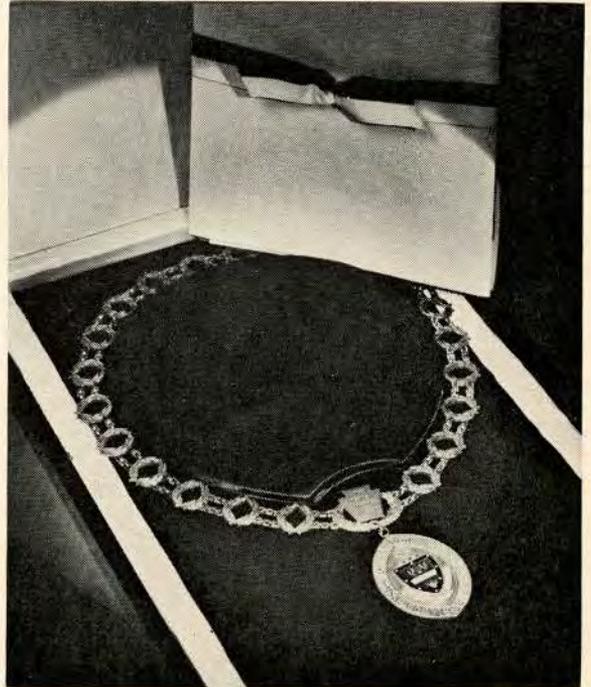


The President addresses the Student Body



The Old and the New; Fr. Long, Fr. Galvin, and Fr. Sponga

The Seal of the
President of the
University



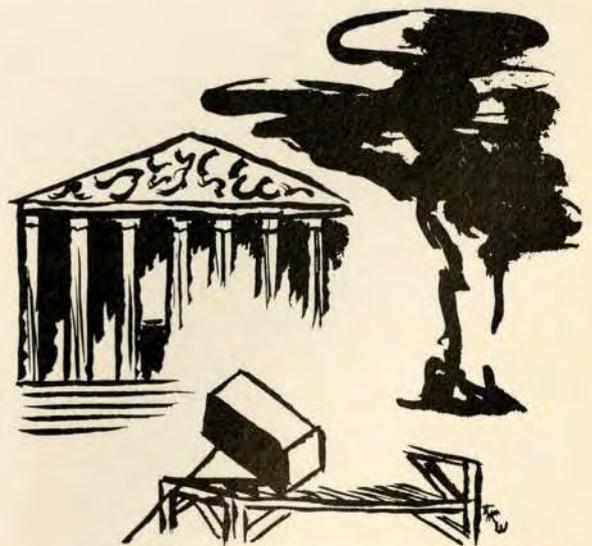
THE BERKLEY AFFAIR

— a Student's Appraisal

THE tension which had been building up for months on one of our nation's most esteemed college campuses — the U of Cal At Berkeley — erupted in a Latin American-type student demonstration that may establish a troublesome precedent. Mass civil disobedience, an effective tool of the civil rightists, was seized upon by some of the nation's best students to bend the administration and secure their goals. A group of students led by Mario Savio, a philosophy major from New York, organized themselves into the Free Speech Movement (FSM) and tactfully plotted to regain lost freedoms.

The problem materialized when the administration at Berkeley declared a 60 by 26 foot brick patio off limits for political action and soliciting for non-campus activities. This brick slab, which is known as the Bancroft Strip, was the only place allowed for students to collect funds and enlist adherents for off-campus political and social action. The Students for Bill Scranton Committee was organized on that spot.

The above change in university policy was announced on September 14, just before classes began and when the students returned, they organized to form a united front (this later became the Free Speech Movement), which drew up a formal protest against the policy change. In response to the protest, the administration assigned certain "Hyde Park" areas on the campus where only dis-



MICHAEL J. KUCHAR



tribution of pamphlets was permitted, but this did not satisfy the angry young men. Several ignored the decision and, on September 30, eight students were suspended indefinitely — an “unheard of” on the Berkeley campus.

Resentment over the suspensions erupted to a near riot on October 1, when a crowd of over 2000 blocked a police car which was taking away one of the student violators. Because of this and other student protests, the University’s Board of Regents terminated the students’ suspensions and granted the privilege to speak out and solicit funds on campus, but the university insisted on the right to discipline the students for political activities on campus that might result in illegal action off campus.

However, the FSM students were not satisfied and they claimed that the administration did not have the right to this discipline. This right lies with the civil courts. After all, students are ordinary citizens.

Late in November, the Board of Regents committed what proved to be a blunder when they suddenly reversed their trend of thinking and decided to press charges against Savio and others for past rioting. This action really put steam in

the Free Speech Movement, which, at that point, seemed to be declining in popularity. The new administrative decision precipitated a fantastic enthusiasm and sympathy for FSM. On December 2, over 1000 students staged a “sit-in” in Sproul Hall, the University’s administrative building. Mario Savio and his cronies, many of them veteran civil rights demonstrators, directed the sit-in with a surprising efficiency that rivaled civil rights and even communist demonstrations.

When the students marched in, they quickly set up study halls, roof-top lookouts, classrooms, a message center, a table-top commissary, a temporary infirmary, a recreation center which featured Charlie Chaplin films and folk-singer Joan Baez strumming out “We shall overcome,” a walkie-talkie network, and speaking rostrums. Savio mentioned laconically, “We intend to stay a long time.”

The demonstrators were asked to leave and when this and various other suggestions failed, the state police were asked to handle the situation. By 3:30 P.M. the next day, 814 students and sympathizers were bodily removed to three different jails in the surrounding areas. In retaliation, the FSM vehemently called for a general strike and many faculty members, graduate assistants, and senior

professors responded in sympathy. At least half of all the classes were unattended and a massive rally of over 11000 students grew up in front of Sproul Hall. Joan Baez was titillated; she kissed students at random and kept saying: "I love you. We have a peak of hysteria here. It's quite beautiful."

At this point, the administration quickly retreated and posted bond for the jailed students and furthermore declined to press charges. Various other concessions were made and the cataclysm simmered down, but the wounds and scars of the conflict will take a long time to heal.

The title of "Free Speech Movement" is somewhat deceiving even though it may be psychologically convincing. The actual issue at Berkeley seems to be whether the students have the right to solicit funds, seek recruits, and make plans for off-campus political and social action (*legal or illegal*), mainly in the field of civil rights, and aimed at the surrounding communities. They resent the fact that the administration wished to discipline students for illegal actions; civil and criminal courts exist for that purpose. FSM thunders, "The University's only area of proper regulation over political activity should be the establishment of minimal time-place-manner rules to guarantee that anything the students do on campus does not interfere with classes or the orderly conduct of university business." How they interpret ". . . the orderly conduct of university business" will, of course, determine the university's power of regulation.

Now the campus at Berkeley has 27000 students — the cream of the crop, no less — and a wide and powerful faculty. Since the Board of Regents intends to keep it that way, "university business" seems to include such vague ideas as the "Berkeley Image," which will affect the incoming students, faculty, and grants. The university must get the best of those and to the eye of the administration, seemingly innocent student actions can be detrimental to the future of the university.

The Berkeley students (or, rather, some of them) see the situation a little differently. In the past, liberty and academic freedom formed the keystone of the Berkeley structure. Very often, communists, Nazis, and Black Muslims spoke at large student gatherings; way-out objectives of various student activities included the right to smoke marijuana, and to buy contraceptives at the university bookstore. Czeslav Milosz, a Polish poet and defector who once served on the faculty at Berkeley, once said that Berkeley and Greenwich Village are "the only two places in America where

you can be free." Berkeley students often participated in civil rights demonstrations and perhaps the mass civil disobedience technique came a little too easy to them.

So far, the main issue seems to be concerned with off-campus political activity, but after actual questioning of individual students in FSM, one finds that rioting for free speech was only a *symptom*, and not the real *problem*. The real problem is just as subtle as it is important and its importance can be judged by its riotous consequences.

As was already mentioned, the Berkeley campus of the University of California contains 27000 students, most of them upperclassmen and graduates. Its fantastic size automatically negates individuality and reduces the student to a six-digit number, or a group of punched holes in an IBM card. The political battle was only an indication of a larger revolt against the bigness and impersonality of the "multiversity" itself. Paul Goodman, the anti-christ of the multiversity concept declares, "students . . . middle-class youth . . . are the major exploited class . . . They have no choice but to go to college." It's his view that the giant universities are knowledge factories which process a huge input of students, test papers, grades, etc., and perfunctorily pass out a degree to student number such and such. Moreover, the students, who are imbued with the college ideal since birth, and who have no choice but to go to college, are abused during the mechanical process of knowledge pumping. Myra Jehlen, an FSMer, says, "But it is our view that the university does neglect its students. We have no contact with the community of scholars, except to see a professor across 500 feet of lecture hall. Teaching assistants have to serve as parents for the students." Savio decries the extent to which the government and giant corporations consider the university and its facilities a public utility; he calls it a distortion.

Education is presented to young people across the country as the key to progress and security. But even at Berkeley, one of the nation's most distinguished campuses, bigness and crowding frustrates many students in their search for individual dignity and purpose. A result of the situation is the speed-up of drug addiction, crime, and young suicides among many wealthy students. This frustration and alienation can render affluence and even security worthless.

It is plain then, that the Berkeley students had a legitimate gripe against the impersonalization of the knowledge machine. The student "Free Speech Movement" had every right to try to modify existing regulations on off-campus political activity. But, they had no right to by-pass and

ignore the Associated Students, the elected student representative body. They neglected to use the proper and existing channels in favor of mass civil disobedience; such tactics can only be justified in extreme situations on behalf of the basic principles of freedom. But at Berkeley, the democratic situation demanded that the first attempts be kept within the law, and this was not done. Even some of their gripes are only one-sided. For example, the protest that the use of university personnel and facilities by outsiders is a "distortion," has little value when we realize that the university is an integral part of our entire society and culture. It does not stand apart in glorious isolation, but, instead, it complements and fulfills a complex social structure.

But the student outrage did succeed in calling nationwide attention to a serious problem, which otherwise might have succumbed unheard. In spite of the unusual tactics employed, most of the students conducted themselves with dignity and temperance even though their leaders (often drunk with power) sometimes acted impetuously.

The administration was at fault in many ways. They failed to anticipate the student explosion even though signs of unrest were long apparent; they seemed to show panic; and they committed the cardinal sin of appearing unsure and wavering in their decisions. The mere fact that they had to resort to 600 armed policemen to restore order is a clear indication of their impotence and ineffectuality.

Another shocking aspect of the situation was the failure of the faculty to condemn the mass demonstrations and the strike. In perhaps too hurried a reaction, they missed the long range effects of the new idea and, by their passivity, they seemed to condone a new and dangerous student policy which smacks of Latin American revolutions. However, the presence of the police army jolted the faculty to renew a lost interest in and responsibility for the students. They momentarily forgot their research, their deadlines for books, and remorsefully united to help the students gain a recognition of the first and fourteenth amendments.

Well, the unfortunate aspects of the occurrence can never be changed, and we can only hope that other universities do not consider the success of the FSM as a license for civil disobedience. This problem of multiversity impersonalization will undoubtedly emerge as important a crisis as foreign policy and the national budget. If American youth cannot find fulfillment and a personal challenge at Berkeley, then, where can they? The typical campus president across the nation, ". . . the mediator-innovator, must become a gladiator — pioneering new paths in intergroup relations and giving new vitality to democratic standards that rest on knowledge." The task force and the counseling table must become the new armor and weapons for the gladiator, and the faculties — the communities of scholars — must remember that the primary purpose of a university is the education of the students.



PERSONAL FREEDOM

LT. COL. GEORGE LINDSAY

GARBAGE: A concise definition of most utterances in recent years about personal freedom. From Birchites screaming foul-mouthed deprecations against the encroachment of big government to limp-wrist, breast-beating intellectuals decrying the denial of human "rights" by everyone who doesn't agree with their own political philosophy, the large mass of comments on this subject usually refer to license, not freedom, and to what someone else is allegedly doing to deny freedom rather than what any one person is doing to get it.

The protection of human rights as compared to personal freedom is no longer a problem for the individual in the United States. Our last concentration camp closed nearly twenty years ago. Some of the younger occupants of those camps are today flying helicopters for the United States Army in Viet Nam. The protection of minority rights has been properly assumed by the federal government or by groups of citizens banded together for that purpose. It is no longer a "one man against the world" affair.

Individual freedom is another matter. Here we are talking about the ability of an individual to do as he pleases, to think, act, and speak as he pleases, to conduct his daily life by his own direction and will. Again this poses no real problem in the United States today. If it did, half the young men would be locked up summarily for impersonating young women and vice versa. Any society which does not arbitrarily arrest and hold for psychiatric examination people who, among other things, flop around on their bellies in the middle of a dance is not overly concerned with how people act.

There are some exceptions. The recent Air Force Academy cheating scandal is one. The entire United States was concerned with this one. As yet, and we have probably heard most of what we are going to hear by now, there has been little worthwhile evaluation of this situation. The consensus seems to be righteous indignation against the cadets caught cheating but blubbering, bleeding heart sympathy for the slobs who were caught

helping them cheat. The worst group in the eyes of the general public were the "Tattlers" who squealed on both groups in some vague and ill-defined violation of all the hardy virtues of American Manhood. *Bellywash!* Any emotion spent on this incident or the people concerned is wasted. The situation is so clear it is embarrassing to comment on it. No individual is forced to enter a service academy. Those who do are completely subsidized by the taxpayers as an honorable method of providing for the defense of the nation. Every applicant is screened, tested, and evaluated for his fitness. Each cadet is given over two months' indoctrination to the methods of the respective academies before the first academic class. Academic standards are under continual scrutiny. The honor code under which the students at all service academies function is a simple one: "I will not lie, cheat or steal nor will I tolerate those who do." This statement is clear, clear enough for anyone, even politicians and field grade officers, to understand. Certainly, intelligent, keen-minded students to whom it applies should have no difficulty getting the general drift of what the code means.

The cheat is caught, the thief is caught, the cadets who helped the cheaters, thus cheats themselves, are caught. The tattlers? If they knew and did not tell, they are liars. They are also men without honor if they tolerate cheats and thieves they have sworn to abhor.

A recent magazine article by an expelled cadet tried to shift the blame for this disgrace from the cadets to the cadre at the Academy because of their stupid enforcement of some of the regulations and the cadre's unwarranted interference in the operation of the honor code. This is akin to meeting a stupid cop, then assuming the privilege of running everyone else off the road, using this as an excuse.

But the "Tattlers" are thought by many to be real stinkers because they violated some sort of camaraderie. *Baloney!* What is this camaraderie? Tax supported honor among thieves? How can there be real camaraderie among liars, cheats, and

thieves? This might be good for a Sinatra-type, tongue-in-cheek musical comedy film, but it doesn't do much for the future defense of the United States.

The real problem in this scandal and the one that preceded it at West Point fourteen years ago is simple. They got caught. They got kicked out ignominiously. This is a fine negative example of the exercise of personal freedom. They went their own way, contrary to the honor code, contrary to established mores, and they paid. Each of these young men now knows the beginning price of exercising his personal freedom unilaterally. The full price will be paid for a long time by most of these individuals.

The University of California student riots is a different example. A small group of willful students violate rigid campus regulations and are expelled or suspended. This is good Ghandi-type civil disobedience. They brought attention to their cause and paid the nominal price for their actions. Then what happens? The University administration goes rigid with fear, apprehension, or lack of comprehension. The swingers in this student outfit take the law into their own hands, the University gets tougher. A stand-off. Then the University capitulates like Carroll Baker in the third reel. The result? A student exercise in personal freedom with general disregard for others. The bill hasn't been presented on this one yet. When it is, we may find the campuses of the Colleges and Universities used as sanctuaries for any extra-legal activity or crazy political foment that would not be tolerated anywhere else. Shades of Venezuela! Be assured, the bill will be presented. Destruction of public property, flouting the law and duly constituted authority carry a heavy price tag.

Now, if some nut wants to paint a shelf full of Campbell soup cans and call it "pop" art, that is an exercise in personal freedom. If he can't sell it, he has expended the cost of canvas and oils in his own effort at self expression without doing harm to his fellow man. If some other nut wants to buy it, he, too, is expressing himself and exercising a personal freedom of sorts. No harm done.

These examples are rather unusual and extreme illustrations of some of the problems of personal freedom. What about us, that is, those individuals who don't need to defy the law or do something drastic or extreme to release our hidden repressions but who still feel the deep need to maintain ourselves as individuals in an ever more collective society? The problem here appears to be simple to define but difficult to resolve.

How much freedom do you want? More im-

portant, how much freedom are you willing to pay for? Harry Truman once said, in a different context, "If you can't stand the heat, get out of the kitchen."

In our daily lives, we are continually assailed by things we don't like. *Comply, comply, comply!* Irsome campus regulations irritate students, inroads by bureaucratic government agencies irk everyone, corporations irritate employers by curtailing their freedom of action in establishing the corporate image. Each of these things taken singly is nothing. They are certainly not evil. In total, however, the individual may well find himself in a squirrel-cage environment where most of his daily actions are prescribed by some external force and where he has little opportunity to conduct his life as he personally sees fit.

We again come to the questions: "How much freedom do you want?" "How much freedom are you willing to pay for?"

In most instances, we will win our own personal war for individual freedom by simply recognizing that these restrictions exist, that we are forced to comply to keep out of the clutches of the law, live with our neighbors, keep our jobs, and survive in our society. We need only to recognize that society places certain legitimate demands on us for the privilege of living in that society. If these demands go against the grain, we must ask ourselves if the price to "buck the system" is worth the price. Sometimes it is. But even in minor cases, the minimum price is ostracism in one form or another. To the individual who needs the approval of others, who needs to be liked, any form of ostracism is unbearable.

Economic necessity is probably one of the most common and most important reasons for complying with external demands. An individual's physical well-being may depend on his acceptance of demands on his personal freedom that are extremely distasteful to him.

Again, the choice is simple, comply and prosper, fight and take the chance on getting fired. The inherent danger in this situation is not the real choice, but the mental gymnastics we are likely to go through in arriving at a decision. In too many cases, we will refuse to reduce this problem to the cold fact that we comply to survive. Instead, we often tend to attach some imagined value to the thing we must do and rationalize that we are really gaining some essential good in the act of complying.

Most of us recognize the right of an employer to demand and receive certain actions from his employees with regard to job performance. However, when an employer, through whatever subtle

pressures used, decides for the individual what shall be the value of his house, where he shall live, what type of car he shall drive, where his children shall go to school, how he and his wife shall dress, what club he shall join and who his social companions shall be, we have a very real problem indeed.

If the individual recognizes that the requirement to comply is one of survival, he is not in very great danger of being collectivized. If, on the other hand, he attempts to attribute some inherent good in these things to rationalize his own lack of independence, if he tries to convince himself that he really wants and needs the things he is forced to do or acquire, he is well on his way toward becoming a faceless blob.

Each person is continually faced with the choice he must make. If he complies with the external demands of society without knowing why, if he attributes false values to the things he must do to survive, he has lost his individuality. On the other hand, if a man analyzes the situation, weighs the cost of non-complying against the gains he receives by accepting restrictions, he has a clear idea of what he is doing and therefore retains all of his individuality.

Very few people are ever challenged to make the choice thrust upon Lt. Terence Waters of the

British Army. In 1951, a prisoner of war in a unspeakably filthy prison camp with other British enlisted men, Lt. Waters ordered his men to accept the North Korean offer to make propaganda broadcasts of a treasonable nature in exchange for food, clothes, and better living conditions. Knowing his men would soon die without better conditions, Lt. Waters removed any treasonous responsibility from the shoulders of his men by issuing this order. Because no one could relieve him of the same responsibility, Lt. Waters remained in the filthy camp where he soon died of his wounds. He believed his example of a man who was not afraid to die would serve a useful purpose to his own men, his country, and his enemy. This was the price one man was willing to pay for individual freedom.

In far less dramatic fashion, each man must continually analyze the situation facing him and make his decision. Individuals must make these decisions about nearly every aspect of their daily lives. If they keep their minds open, if they know why they take the action they do, they retain individuality. They can pay whatever price is necessary or accept whatever limitations imposed with a clear insight.

Individual freedom is, after all, a triumph of man's mind over his material surroundings.

Monkey Business

*"A barrel of monkeys," quotes an ancient bard.
How can he see?
Who the hell is he?*

*Post-war babies seem to be the monkeys in the barrel:
Automated,
Stimulated,
Ridiculous.*

*Rushing to attain a "good life," they obtain death.
Atomic bombs,
Social diseases,
Homogenized culture,
God.*

*When dead, Sunday Christians turn to God and say:
"I tried,
I cried,
I died."*

LEONARD S. CZARNECKI

INVISIBLE SHACKLES

THAT man has undergone a gradual evolution from some lower form of life may or may not be true. But, that his intellect, his habits, and his society have evolved is, for me, a foregone conclusion. He has always been and always will be a slave, either to his environment, or to that product of his own creativity — his society. This, then, is the question: Is man a free agent, uncontrolled by his surroundings? Or, is he so controlled by them that he has become a slave, to them and for them?

In the earliest period of man's history, he was bound to his environment. His every effort was devoted to the chief end of just living, of gathering food and providing clothing and shelter. He was spending all of his time in doing just the absolute necessities. Thus, this man could very easily be termed a slave, a slave to his environment. It was the master and he was merely its servant.

Then, by his own initiative, he became a member of a small community, perhaps it was only two or three families. Yet, it was a community none the less. Here, too, he was the slave. He was bound, as a protector in time of trouble, as a follower of his leader, and, in all, as a servant of this tiny community. As the community grew, man became more and more the social creature that he is. He began his pattern of doing what the society did. He talked as they talked, ate as they ate, and thought essentially as they thought.

From community to society, man advanced. He formed government, built cities and buildings, progressed scientifically. And yet, with all this progress, man remained the slave. He was still bound by the laws that he himself had formulated. Whatever society frowned upon became the thing not to do. Whatever it smiled upon became the thing to do. Man definitely was and still is a social creature, and, with it, a slave to his society.

Although I can't deny that there have been free thinkers all through history, in their own time most free thinkers and men advocating change have been termed radicals by the society from which they had broken off.

Today, man finds himself more of a slave than ever before. When we look at man today, we find him more restricted than ever before. His actions are confined by his laws; even his leisure time is spent in the same way as the rest of society spends it. We have become an age of status seekers. We

JAMES CALPIN

do what we must to keep up with the Jones family, to be successful by traveling what society labels the road to success.

To prove my point, I need only point to the present generation. Most children in the United States must go to school until they reach a certain age, perhaps sixteen. This is deemed by society as necessary: everyone must be educated! But the fact is that even if I desired to be uneducated, by law I could not.

Now we come to the hope of tomorrow, the educated ones, the college students. They are the future doctors, lawyers, businessmen, politicians, husbands, and mothers. Yet, here we find the slave of slaves. They have a goal in mind — success. But they can succeed only if they go to college, then, when they graduate, find a wife, have two cars, a larger house, two “beautiful” children, and a retirement plan. So says society. It cracks the whip, the colleges manufacture the degrees, society accepts these passports, and we get a big pat on the back and we are a success.

But, even before we graduate to society’s success, we become slaves to the school’s society. We live from test to test to get the highest possible grades. We join clubs because our resumes simply must be filled. We go to dances, not because we particularly enjoy knocking ourselves out, but because our adolescent society says that the dance is the social function. Here, too, in this society, we try to do what popular opinion deems necessary.

So then, how much have we progressed? We still do only what is necessary to achieve a particular end. And even the end and the means for achieving the end have already been predetermined by society. Man is definitely still the slave, not to his environment, because he has “progressed” from

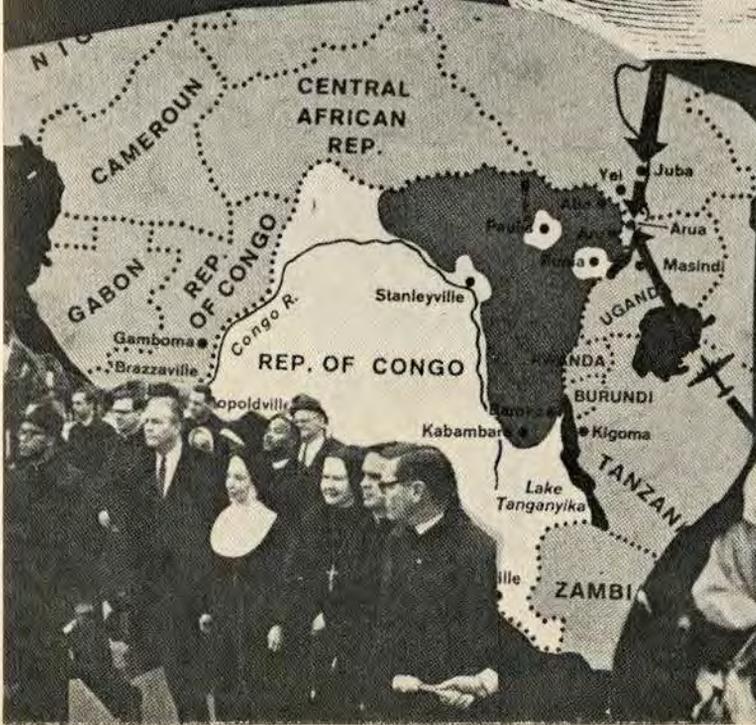
that, but rather to the society, whose whims he seems to obey to the letter.

If this seems also to hint of predestination or predetermined standards and to the idea of the free will, then I have succeeded. I have a feeling that it is this type of free will that man is faced with today. This can best be illustrated by an example. If I were to ask a man in October who will be the president of the United States and gave him a choice between Lyndon Johnson and Mickey House, I would know what he was going to say even before he said it. Yet, he still has the free will to choose either. In this sense, the man is the slave to the question. He is almost compelled to choose Lyndon Johnson and if he chose Mickey Mouse, he would, by my standards, have failed. It is this type of predetermined action that enslaves man to the already predetermined modes of action of his society.

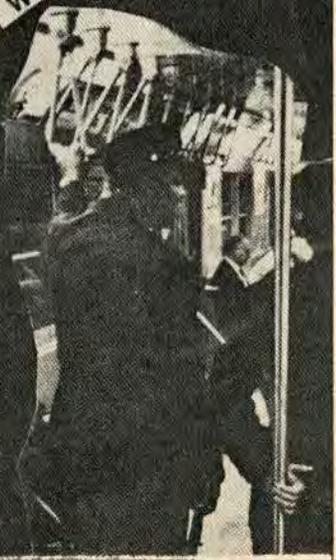
In trying to find a ray of hope in all this, I fail — there is none. The irony of the matter is that I am a slave to the society and yet I am also a member. It is evident that the whole is nothing more than the sum total of its parts. Thus, in being both slave to and member of society, am I a slave to my own ideas? Because I am a part of society, I must share its methods and ideas, otherwise I would not be a member. If, then, society’s ideas are my ideals and I am a slave to society’s ideas, I am a slave to my own ideas. If this is the case, there can be no passing the blame for personal enslavement on to society, but rather we must realize that it is ourselves that enslave us. True, society has formed our ideas. Yet we are the ones who will to go along with these ideas. If this is true, then all that is necessary for me to achieve my freedom is to decide not to follow these ideas. But will I? Is success more of a good than is intellectual freedom?



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Lost At Sea

I

*All tragedy ends in a new day
When the sun peeks o'er the eastern rim
To twinkle on the salty water - the song of May
Is voiceless of horizens in its hymn.
Deep shadowed depths beneath the glow
Of the morning lamp, speaks unknown
To where the bark skiffs, or where the skies blow
On the surface with a whinning tone.
But on the sunlit morn, the fragile bark
Sails on under the breeze. The land is viewed
Nor far nor near, and what lies under the dark
Blue depths is uncared for, nor ever epsued.
O! lost on the sea of tossed distress
Has, for the morn day, changed to happiness.*

II

*The sun crept up to claim its reign of height
And poured down brimstone from its towering throne.
The solar furnace fanned its blue coals white.
The riggings laxed and ached in creaking tone.
The aging captain paced the listless deck
And watched the burning sky. His blue eyes, streaked
With red, remembered when the storming wreck
Periled his heart, and when the godless prayed;
But now, in anguish, cursed the weary calm
And looked with terror to the slumb'ring heat
To pray for wind - groaned, the chanting hymn
Appalled the blue, beat by his pacing feat.
Pale was the wait for the wind in his blistered heart.
His blood pumped slowly, waiting for the start.*

III

*All fortune finds its fresh reward in sleep
When floating hoards of mist, colored sweet
In orange honey, carress the far, and creep
Across the West like fields of waving wheat.
The straining sweat of all the labored heat
Flies in the evening cool, disperses pain
Collected, scatters them over the sea with sweet
Tears, as all relief is sighed with rain.
The bellowing full in the swelled sails
Drives on the frolicking bow, cutting the lapping
Water into foam. The friendly hail
Wails into the sunset on its flapped wing.
O! On the fresh water, and cool wind high,
Floats the setting of the orange sky.*

IV

*When the westling orbit of the silver moon
Arrests the sky, and beams silence on the sea,
The sail drabs dull amidst the ghastly tune
Played on the keel by the water's mocking glee.
All has to the moment faded,
All shouts of land and cries of wind, to the night
Has fallen with the ceasing breeze, and slumbered -
One half-eyed lookout serves the silvery sight.
What man ventures on the broadened sea
Disturbs the quiet sense of peaceful sleep.
O sleep, the very time when carelessly
Man's fancy strides beyond his furthest leap.
But now the spirit drops its flagging sails
And fancy honors Nature's boundless tales.*

RICHARD W. QUINN
Winner of 1965 poetry medal
presented by National Catholic
Poetry Society of America

Freedom, Risk, Faith and Love

ANDREW H. TALLON, S.J.

PHILOSOPHERS, theologians, scientists, sociologists, journalists, publishers—from both laity and clergy—gathered at Georgetown University on November 30, 1964 to discuss human freedom. The planners of the three day conference misjudged the interest this subject generates today. Invitations to write for free tickets were sent to a small number, and a classroom was reserved for the small group. Then came the flood of requests: *thousands* wrote Georgetown for tickets. Five thousand were sent out and the gymnasium was converted into the biggest “classroom” on campus. Why do I say “classroom”? Because this was not just another “social” at which one all very properly must be seen. Men who came with girls on their arms had notebooks in their hands—and some of the girls could be seen with steno pads, apparently capturing every word. Nuns produced book-sized twenty dollar transistorized tape recorders from the profoundest pockets in Christianity. People filled the risers on two sides of the gym; people stood in the back and at the exits; and people who couldn’t get in listened to the broadcast of the proceedings on campus radio.

We heard more than theory from the eleven speakers and twenty-two commentators: we witnessed freedom *in practice*. The idea of a “si-

lenced” Karl Rahner, of a “monitumed” Teilhard de Chardin, of a “censored” Hans Kung, of a “layman” Dan Callahan all found a free forum.

We found not only freedom in theory and in practice, but in practical relevance also, the relevance of freedom to law and to authority, the relevance of freedom in each person’s own response to God, the relevance of freedom to think and speak theology in the dialogue of a cooperative search for understanding, and the relevance of freedom to love.

I listened on several levels, from the level of mere curiosity to see and hear famous personalities, up to the level of the hope of learning something of that truth that’s supposed to make us free. One level that continually broke through was that of the teacher of a course whose very core is human freedom. Again and again I found myself saying, “This is something I must try to communicate.” Man’s freedom is not just another thesis in the Thomistic-scholastic textbook of a traditional college course called “Philosophy of Man.” Phenomenological descriptions of man’s being and doing show more and more places where that unknown “x” we name freedom is an ingredient. In extreme statements, some philosophers emphasize existence so much over essence that man’s freedom



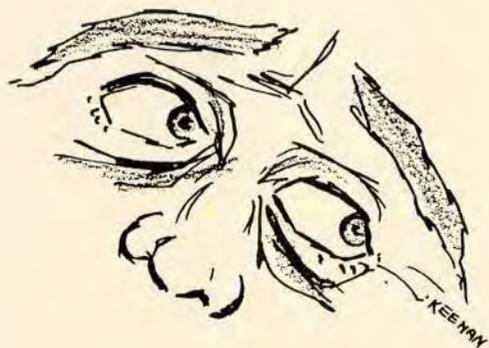
extends even to creating his own essence, thus denying men any common "absolute" essence and making freedom a freedom to *be*, much more than to *do*.

Is freedom relevant? The very freedom exercised in asking the question answers it. It is no good to ask "What is the relevance of freedom to the college student of philosophy?" That question is four times redundant, worse than square. We sell ourselves short, as men, whether as teacher or as student, whenever the words *college* or *student* or *philosophy* are used as limiting and narrowing qualifiers.

Thinking about freedom is no more than a man's becoming present to himself as lived freedom. This lived freedom is an experience, or perhaps better, an ingredient of both experience and encounter ("where *experience* is a term for being with things *as* things and *encounter* is a term for being with persons *as* persons, and where things as personified can be "encountered" and persons, if treated as things, are not encountered but merely experienced). In every experience and encounter of which freedom is an ingredient, there is another "ingredient" which is never knowable as an object but only as a horizon, as a distant horizon that we know must be out beyond this thing which we experience or that person we encounter as freely and therefore less than infinitely lovable. Man is born for love. He must love. Only that *what* or *who* of love is free. In loving, man reaches for that distant horizon; in loving this thing or that person, man without knowing (reaching, grasping) the horizon, knows this thing

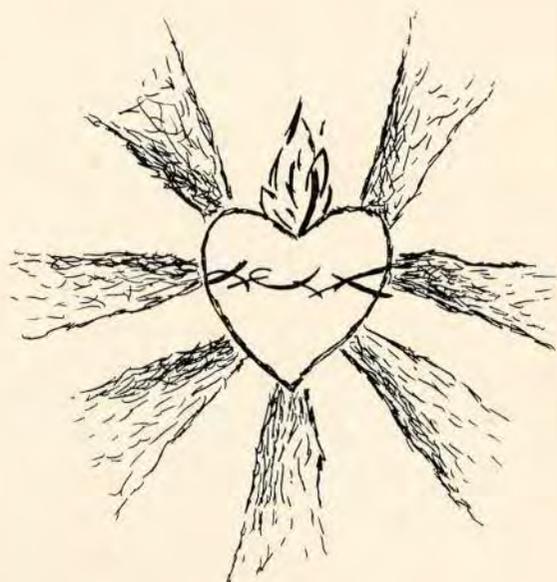
or that person as finite against the backdrop which enters consciousness as an unobjectifiable and infinitely distant and desirable "horizon." Theology names this horizon God, and God exists as both the *basis* of freedom, insofar as an inbuilt (by God) dynamism carrying all men toward *unlimited* good makes *limited* goods appear as such and so leaves man free to love them or not (since only infinite good *known as infinite* is *irresistibly* lovable), *and* as the ultimate *Subject* of free love, because, since, on earth, He is not *known as infinite*, we remain free to love Him or not. This capacity for free love is the basis for salvation, since salvation is our free response — and here we see the relationship of freedom to response-ability: the ability to respond — to His appeal. Theology meets an existential theme at this point: freedom in relation to the ultimate Subject is not so much freedom to *act* as freedom to *be*, since to be actually good or evil is to destine oneself to salvation or damnation. Freedom is freedom for being. And since man exists in time, his being is a becoming, his being free is a becoming free, a self-realization, a gradual process of becoming increasingly more able to dispose of himself. This self-disposability is the condition and fruit of freedom, and this self-disposability is the condition of love: only the free can love: to be free is to have oneself and be able to give oneself (the slave of passion or anything does not possess himself: he is not his to give). To love is not to keep this self-disposability but to give it to another (and this is risky, calling for faith in that person) so that you are at "someone else's disposal." Service is thus just another word for love: whereas knowledge is being-with, love is being-for.

Theology recognizes that freedom is not the ability to do the opposite, but, circular as it may seem, the ability to do the free. Theology also recognizes the mystery in freedom. As non-objectifiable, freedom is not knowable as an object is known, but only as a subject is known. Subjects, i.e. persons, are known in intuition, i.e. simple,



direct knowledge which, because it precedes conceptualization and therefore also precedes reasoning, does not have the comfortable security of clear and distinct ideas, but always leaves room for and creates desire for more knowledge. It also leaves room for doubt, of course, and makes faith possible. Faith involves a risk, as does love. Faith, i.e. personal belief, follows intuition of a person as lovable or trustworthy: we have not the absolute certitude of conceptual knowledge, with no risk involved and no love risked and no faith appealed to, but pre-conceptual intuition, where love, risk and faith are possible and necessary. But love and risk and faith are only possible because man is free. Just as things as such are experienced but persons as such are encountered, and just as things as such are knowable adequately by thing-knowledge, i.e. object-knowledge, but persons as such are inadequately known by object-knowledge and only adequately known by person-knowledge, i.e. subject-knowledge, and since thing-knowledge is conceptual (idea) knowledge but person-knowledge is intuitional (pre-conceptual) knowledge, and finally, since conceptual knowledge is solid, clear and true whether willed or not, but intuition both permits, and demands the risk of faith and love and thus must be free and an assent, an encounter, therefore, between persons, *whether both be human or one divine*, always leaves room for freedom and love and is an appeal for faith, freely risked.

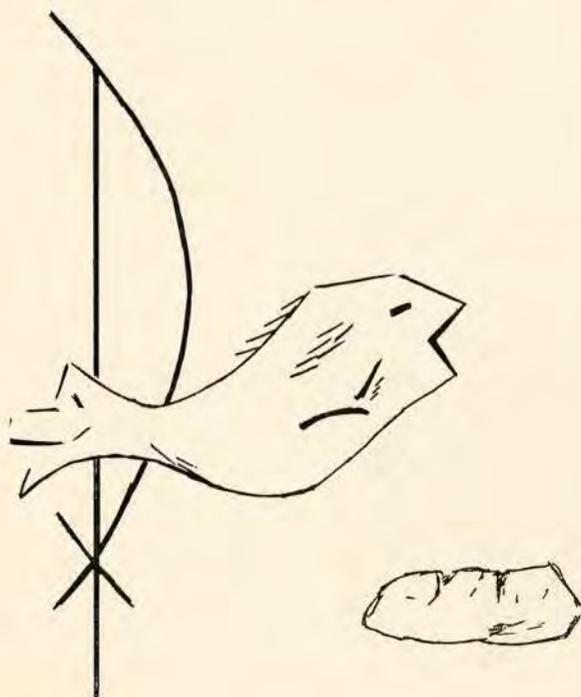
There is something satisfying about all this. Somehow we *know* that our knowledge of one an-



other as persons cannot be contained in images or ideas. Even more significant, we know that we have put faith and trust in some persons *before* any ideas or reasons are worked out. A satisfying something rings true about faith demanding a risk, about risk being an essential element in personal love and in all free acts; somehow, this element of risk seems right and makes us feel guilty for acting like babies wanting the perfect clarity and absolute security of conceptual knowledge before we "believe in" God, *divine* Person, while we daily act (and on far less evidence) with faith and love and trust toward *human* persons on the basis of *intuitional* knowledge, which we somehow knew all along was the only way we know one another as persons anyway. Somehow, faith and love take on a new value when they demand a risk: we just seem to sense that it's a sorry love and a suspect faith that does not ask ourselves to lay ourselves on the line. In fact, we somehow sense that a man is never really a man until he loses himself, breaks the bonds of comfortable security, leaves the womb, and risks himself. Freedom. Why does she make you happy by *believing* in you? Because she is outdoing (transcending) reasons in the risk of faith and love on the basis of a preconceptual intuition of your value and loveliness that, in fact, no subsequent post-intuitional conceptualization, judgement, and rationalization could express anyway.

Were persons to wait, before loving, for the kind of knowledge of one another that they have of things, there would be no love. Love is a risk or no love; it is faith—itsself a risk—or no love; and freedom is the basis of it all.

Is freedom relevant?



THE AUTHOR INTERVIEWED



(Editor's note: On November 6, 1964, ESPRIT had an exclusive interview with Rev. Walter Ciszek, S.J., an American priest who had spent 23 years in Russia. Excerpts of our interview are printed here.)

QUESTION: What, in your opinion, is the most important thing that the American people should keep in mind in their attempt to meet the threat of Communism?

ANSWER: Communists, in reality, are out to spread their ideology throughout the whole world; there is no doubt about that. And we should know, first of all, that we must clear our system of every injustice as much as is humanly possible, because for the Communists, injustice is a foothold in our system. They can start on all our deficiencies. They attack those, then they develop them and try to bring in all their elements afterwards

as a substitute. They are great for evolving points like our deficiencies, overexaggerating them, and bringing in their own ideas at the same time.

Q: I was wondering about the Communist system of education and their practice of sending the children to camps for a week, a month, or even longer. Does this result in poor relationships between the children and their parents? And if so, does this lack of parental love discolor their adult outlook on love of God or any supreme being?

A: You mean you cannot eradicate in the younger infant the tendency to love? Well that's strong; that's natural in him. But they are given another

ideal which is supposed to replant everything, the highest ideal - the state and your devotion to the state. You're supposed to exclude everything else, as much as possible. They educate their people to that. The state comes first, even if it requires a sacrifice of the family. And how are they doing that practically? During the summer holidays they take the youths away from the family and send them out to collective farms to work for a month or two or even more. They send them out on trips to summer government camps at very low rates; some don't have to pay at all. And at the same time they are educated to see how good the government is to them. The government gives them everything. They never had that before. So, the youths are practically being brought up in this spirit of total love for the state. There is no one who can replace the mother or father, especially the mother, but still the youths feel a kind of duty to the state. They cannot explain it fully to themselves because they are too young yet and they succumb to the idea that is given to them, the collective idea. They don't question these things very much as a person, a unit, or an individual because they are not competent. And who are they going to consult? They have no other information on which to base their critical ideas, except the information the government gives to them. The people who are higher up in the schools are more critical, but their feelings are also more hidden. They are not so expressive. But the natural love remains with the people and with the children. Russians by nature are more sentimental than western people are.

Q: Do you think the Voice of America broadcasts have a significant influence, or any influence, on the Russian people and, if so, do you think that the broadcasts present a truthful or a falsified image of America?

A: Some of the material that is broadcast does have an influence on the people. But you don't know to what extent because nobody will talk about it. If you get very intimate with somebody, then they will talk about it. But, generally, there is a lot of material that doesn't influence the people because it is too far away from their lives. They don't know anything about private property and they don't want to even listen to anything about private property. They don't want to listen to anything about educational topics regarding our economy and capitalism. They want information on how western people live, how people study, how people spend their time. Questions about daily life interest them and that is what they want to hear over the radio. Take, for example, how long western students study, what accommodations they have, what their relations are with others; how our economy affects us, what we are paid, how we react, what material advantages we have - these

things are vital to them and influence them. And then, with these things, you may be able to introduce a little theory because the practice is nothing but a result of our theoretical background. So, in that way, you can influence the people by propaganda. But a lot of things that are said now are foreign to them. They don't understand them, so they don't listen to them.

Q: Do you feel that the broadcasts are on too intellectual a plain or do they present the wrong attitude?

A: I think we assume our attitudes of mind and we broadcast according to them. We have to get out of our own minds and into *their* way of thinking, even when talking about the material things we have here. You tell them about these things and then they explain them according to their own ideas. They're wrong but they can't explain them in any other way because they are brought up in the system. That's the way they think. They don't have enough information to change their ideas and make critical judgements. The people who broadcast these things should have material that is well chosen and well adapted to the situation and to the people they are speaking to.

Q: You said that the Russians seem to be ahead of us in science but that their artistic abilities seem to be stunted by the censorship which the state imposes. Do the young artists have any desire to break away from the "old line," so to speak? Do they have any desire to discover western ideas concerning art and drama?

A: The curiosity - I mean the intellectual curiosity - is there but you must understand this: they have their own ideology and they are told very definitely, "We have Communism and we want to breed it. Without your cooperation - if you deviate at all from that idea you are an enemy of the society or of the order. You live here - give all your energy to that idea." The intellectual curiosity might be in them and they might have their own ideas but somehow they can't express them freely because they know it will cost them. They can lose their job; they will be called out. They will be marked as a person who thinks contrary to the communist ideas. It is pretty dangerous to do that. But, as I said, people are now demanding *things* - *material* things, the goods they think they should have because they see them in the movies. They see how the people live in other countries and they say, "They are considered poor people but look at the furniture they have. Look at the good clothes they have and the good food they eat." They immediately notice things like that. They can't understand it. They immediately recognize things that are out of the ordinary for them, as I did when I first came back here.



Q: I was wondering: is this passion to be free reflected in their painting and music?

A: Don't you think that they want to be free just as we want to be free here? We have a freedom that is unique. There is no other country that has freedom as we have here.

Q: Are the youth concerned with the future success or failure of government policies. Are they interested in Russia's future relationship with the Chinese Communists?

A: The future is always decided for them by the party. That's the inspiration organ. They know they can't change anything in respect to themselves as individuals. They cannot propagate anything themselves; all directives come from the party itself. The people are interested in so far as the party is interested, interested in what trend is given to them, what tendency they are told to follow; they are quite faithful to these directives because there is simply nothing else to do. Their answer to doubt is always: "the party knows what they are doing." That's their attitude, a passive attitude in politics, because everybody knows that

politics belong to the government, to the party. The "citizens" are instructed to know the policies of the government and they are instructed well and they are supposed to uphold the policies that are presented to them. For instance, the party is now sending a lot of material to Cuba. The people are supposed to prove why they are doing this, they should know how much it costs, what they are going to get from it. They cannot say that the party is doing wrong; they cannot say, "give us the food, instead of sending the money to Cuba." If you said that, you would be putting yourself in danger because that would be a counter revolution.

Q: Are there any race tensions in Russia, as we have here?

A: You wouldn't call it that; no, they don't have any race tensions as we have here. The idea of communism has done much to do away with that; nobody pays any attention to the different races because they have been brought up in that spirit of communism. There are yellow people and the darker people, the white, and the Russians and many different nationalities. They all live together. But there is occasional antagonism against the Jews. I don't know where it comes from - perhaps because the Jews have really good positions in life, or because they are more capable than the others. They are usually in an office or directing work, while the Russians themselves do the physical work. Possibly, the antagonism is left over from the Czar's time, from the past. There are a lot of slighting remarks made against them. But for the other people no antagonism is shown. The people cooperate and work well among themselves; if some difficulty arises, something that pertains to Russia as a country, the people are united by the old nationalism.

Q: Within the past year there have been reports coming out of Russia about riots against the African students. Do you know if these reports were true, if this is really a significant problem for the Soviets?

A: The only thing I know is that the government encourages these foreign students to come and study. The government gives them the best conditions they can with the idea of bringing them up in the spirit of communism and of encouraging them to carry on the work in their own country because that's the most efficient way to extend the movement. These riots are mostly of a local character. There is also the fear of marriage; Russians don't want to see their daughters married to somebody else, they resent that even more than we do. The Russian parents would resent ever intermarrying with an African Negro. If it does happen, the youth are free in the sense that they can easily separate. There's now regret in it: if

you marry and get a hold, that's good; if you don't and separate, that's all right too.

Q: Are the students told what to study by the government?

A: The state law is that everybody has to study. They have to have what they call an eighth grade education. A lot of them don't want to study because they are not very capable. They usually get a job after the sixth grade and the government tries to educate them in the career that has been chosen. If the person is a mechanic, they try to perfect that. He is encouraged to continue his education at night. When a young person works two or three years they find out what work means. They have to get their own money. They try on their own to get into an art school or something like that in order to perfect their education. In Russia, an education means a great deal. If you have a diploma you are preferred to a person who doesn't have one, even if the other person may be a much more efficient worker. So the diploma is having a great effort on the masses and they are trying to adapt themselves to this new situation.

Q: In your opinion, is it possible for the United States and Russia to co-exist - as the two systems are presently set-up? Or will there eventually be a clash between the two countries?

A: The idea of Communism is not one of local Communism, but a world-wide Communism. It's very profitable for them and very useful for them to now have both systems and they're trying to get a great deal of help from the United States. Recently I read in the papers that the Soviet government wants American tractors and machinery for building roads. They do not have them as we have them. But America won't sell to them. America was the only nation of the West which was not represented at the Russian exhibition on machinery and they said: "Good. If the Americans don't want to give machinery to us, we'll take a few years, perhaps five years, and we'll get the things ourselves; then where will America be!" But they are willing to exchange and they blame our hesitation on our system. They say that "It is the capitalist who is doing this against us."

Q: Are such classical Russian writers as Tolsoy, Chekov and Dostoyevsky still being studied?

A: Oh, yes; in the literature courses Dostoyevsky isn't given such high estimation as before and now they are concentrating more on the new writers of the Communist world. These writers are only emphasized from the standpoint of the ideas which have communistic tendencies, socialistic tendencies, revolutionary ideas. The value of

language is secondary. They show how Communism was developing in the first century of Our Lord. It's a deliberate tendency to try to develop a trend of thought in history and in all education about Communism.

Q: Are the students permitted to read the modern Western writers and are they allowed to study the Western forms of government?

A: No, you can't get all the American writers; you can't get books except certain ones that favor Communism or Socialism or ones which are very extreme in their judgments. Occasionally you can get others, but that is very seldom because the government tries not to introduce books which are against the system. There is very good control. They don't want any leakage from the Western world that will interfere with the development of their ideology. That is a sacred thing and they are doing all they can to keep the youth far from all foreign influence.

Q: How do the Russian youth entertain themselves?

A: The youth like entertainment. They are people who would like to get an even better social life because they are brought up in that spirit. They feel very depressed at times and they don't know what to do with themselves. They like to go out on picnics, dances, to the movies or the park. They're social people. That's their life and when they entertain, they're very simple. There is a lot of drinking being introduced - but not a whole lot. I don't mean everybody. I mean that there is a lot of infiltrating. When the government notices something like that it tries to put a stop to it immediately. There was a tendency toward what is called "Stilargy." Stilargy were those who dressed in the style of Westerners; they were a class of youth which was intellectually confident and which was giving an example to the others. So the government liquidated them. They did certain things wrong, but they were removed because they had influenced the other youths. In that sense, they're very cautious in what they permit. If you have a party in your house on one Sunday, then on the next Sunday, and again on the third Sunday, the government asks how you got the money. They'll investigate. The Russians need a lot of whiskey to have a good time - and three parties would mean that the person was spending all his money on whiskey.

Q: Are the Classical Russian composers still held in high regard?

A: Yes. The people like music and they are developing music and the drama and all that pertains to the cultural life.

Q: Does this cultural life include the common people?

A: Yes, very much. You would be surprised at the common people from the country. They dress very plainly. One good thing about them is that they don't care about their dress; Nobody pays any attention to it. Whatever you have, you just put on and go. You don't feel hampered. Here you must have a special dress to go out. In Russia they just go. They'd like to dress, especially the women, but they simply can't get the clothes. The people make it a habit to go to the drama or the movies at least once a week. They go to lectures, horse races, football games and all the rest. They're developing these things very much; you would be surprised.

Q: Father, you mentioned earlier that the Russian youth have a passive attitude toward politics. How much does this passive attitude toward politics carry over into the spirit or attitude of the youth in their everyday life?

A: The youth are enthusiastic. You must remember that they want Communism. They have been brought up on Communism. The promise is made to them that once they build up Communism they will have a better life than any country in the world. So the youth are enthusiastic about it. As they tell you bluntly, we will not have communism unless we build it, and that means more work and better work.

Q: Father, do the youth that you mentioned in your talk this morning refer to the college students, or would you say, to the working class?

A. Those that go to the high schools, colleges, and institutes are for the most part taken from the working class and they work very hard because they know that with a good education they will get a better job. They are more proficient and they are always trying to do as much as they can. That is what they are taught - to work for the country itself. The propaganda in this respect is great. They are indoctrinated with this propaganda in their classes, where they work, and even in the theatres and movie houses. Sometimes you get sick of it. I can recall being filled with it but still you have to listen to it. You cool down. You let the resultant wave of anger get out of your system until it does not affect you anymore.

Q: What is the Russian reaction to Red China?

A: They are both Communists and they want to get together. They are bad neighbors, but there is no doubt about the fact that they want to get together. They feel that a rift between them weakens them very much. Nevertheless, Russia is always ready for anything. She does not feel weak.

The people feel as if they are self-sufficient, but they would not like to have a conflict with Red China. They do not want any conflict now because they are building up. They do not want a recur-



rence of 1941. They want to try to build their own economy at the same time as they try to spread their ideas elsewhere.

Q: Did the recent Red Chinese nuclear explosion help to widen the rift? Did it get them further apart and do you think that they will be able to get back together again?

A: Reports in the Russian papers have not said anything about that nuclear explosion so far. They have not commented. The Khrushchev case is occupying most of their editorial space. They seem to be trying to prepare the people for something and I do not know what it is. They are trying to reveal their future policies little by little in the areas of foreign and military affairs. It is clear that heavy industry and the army are moving towards arma-

ments again. Furthermore, they want every Communist to be conscious of his communism and to live his communism.

Q: Would you be able to say whether the American Communist Party is strong?

A: That I do not know. I have so much other work to do and I have not read up on it and I have not talked to people about it. Nevertheless, wherever they are, you can be sure that they are actively working. Those people seem to be fanatic in that way. They call us religious fanatics, but they also possess the same characteristics in their area.

Q: Father, it seems that, in the past, we have had many American intellectuals who, for curiosity, or political, or personal reasons, have become interested in the Communist party. Is it part of their policy to get the intellectuals?

A: They try very much to get the intellectuals. But if the intellectuals get into it, they do not realize what they are doing because the theory and the practice of communism are much different. To live under the system, even though it might be the perfect system, is to feel as if you are wedged into a certain way of living that you cannot get out of. You do not feel any freedom. The moment that I came here I said that I felt that I could say anything, and yet I did not know anybody here. I felt as if a weight had fallen off me. I felt a freedom that was both interior and exterior. I talk and I criticize. I never did that in Russia. I always felt a physical shadow following me. I felt a kind of pressure on me and a caution that I could not get rid of.

Q: Father, do the people in Russia want religion?

A: They do not say that openly, but there are little indications. They like to have their people buried. They celebrate the Easter feast in a Communist way. They have forgotten what it means but at least they have a good time with a friend. Then there is the great national feast that they celebrate among the people which is similar to our All Souls Day. A week before it, they prepare the graves. They come to the graves and put flowers there and bring their food. This practice is stripped of its religious ideas but still the idea of devotion to the dead is there. They bake a lot of cookies, take a lot of food, and everybody comes and sits on the grave. They offer these things. To them, this is a means of remembering the soul of such and such. This is, in a sense, a good idea, since they are showing a respectability for somebody who is gone, trying to say that he is not gone altogether, but that he is still living. They do not explain how

this can be. They do not go into this. The Communists are trying to replace this practice by discrediting it. When the priest goes to the cemetery for services, he is ready to go from one grave to another. The people ask him, "Father, come here and say a few prayers for so and so." He would stay for two or three minutes using the thurible and incense and then move on to the next grave. They would all ask his prayers and give him a few rubles or however much they could afford. Now it is prohibited. The priest cannot come. The Communists have tried to replace this practice by another that they have been introducing. The Communists are trying to strip away the remaining religious significance.

Q: Do contemporary Russian composers tend to imitate or Westernize their style?

A: They can not. All music, art and literature is supposed to be on a Communist basis and everything is censored. Many contemporary writers are writing, but when it comes to doing an article for a publication they have to accommodate themselves to the regulations that are set down for them. Of course these people are progressing. The progress of the intellect is so vast and so universal that you cannot control it, only surpass it. Ideas are coming in and going out; especially when there is something to compare them with. That's why they don't want to give into the influx of Western ideology in Russia because they know that there will be so many ideas coming that they won't be able to control all of them. And so you have propaganda. Everything is for the people. Your art, your books, everything done should be for the people. One must live there in order to feel it. No one has to tell you, "Don't say that." You won't say it. You take this way of life into you and feel it.

Q: Are the American touring culture groups received well in Russia?

A: Oh, yes, They like the American music or anything that's cultural. Our ice skating, movies and circus are well received. But they don't allow all of our movies there.

Q: Is there an emphasis placed on getting "the mark" in Russian education as we find in many American schools? Do they want the diploma and worry about the education secondly?

A: The higher grades are very exacting. What I mean is that after you finish eighth grade (high school) they're very exacting. But then they are deficient in the number of teachers. And so they're somewhat lenient; especially when they have such a demand for teachers in far distant places. But as a whole, they are very exacting in their examina-

tions. There is no doubt about that. And there are a lot of people who flunk there - just as here. They have good students and, as they say, people in different countries are not necessarily different. In character they might be differences. But Russians have a lot of similarity to Americans. They are carefree people and really generous, but they can't be generous because they don't have anything to be generous with. They like to have a good time but they haven't got the means to give a good time. And that's why they are like the American people from that standpoint.

Q: Are doctors in great demand in Russia?

A: Yes, but I always tell them this. They always praise themselves that they have so many doctors. I said that they have so many sick. That's why there are so many doctors. And they haven't got enough doctors yet. It's true, there is a lot of sickness. As my stay grew longer there, I began to feel little physical annoyances. My knees got very sore, my eyes watered. I did physical work and became short-winded; all those little things and lack of food, lack of good food. Since I came here I have



been checked twice and everything is normal. In about a month's time I felt like a different person. It's not that I was sick there but I felt that all those little annoyances have an overall effect on the system. But here I feel like I could run around and play football; not too much, but I feel I could. The life here, the freedom you have, are great influences on you psychologically, your physical system. Look at the pictures—the movies if you have them—of the Russians. They squint their brows, they're so serious. There are the youth laughing, but in general, they're very serious, very composed, and they talk of serious things. But they're very pleasant people. I like the people because of that simplicity about them, in spite of the fact that they find themselves in such hard conditions, they haven't lost those natural traits that are characteristic of the nation itself. But getting away from all that, I don't know, perhaps it will change afterwards. A regime or something . . . you don't know what's going to happen there.

Q: What do you feel will be the solution to the problem? Will there be a clash, will one system come out on top of the other? Or will the communist system from within evolve into a different type of government?

A: All we know is that there is a battle between the types of systems. What's going to prevail is hard to say because they have very many difficulties in their system. It's a very difficult system, not so much the theory, you can work out that theory wonderfully, but the practice, reality, it's hard. The thing is the economy, the economical system, their agriculture, they have ten times as much soil than we have, and they can't produce as much as we can. Why? Because they try to adapt it to a Communist ideal. Not that they couldn't do it, if you give them two years time of free enterprise, they'd have just as much as we have. But that system itself . . . And they're taking it out on the people, the people are suffering from that. And the people can't do anything.

Q: Father what does the future hold in store for you?

A: That's my second stage; I don't know what . . . I'm very practical, my spirituality is down to earth. I'm right down here. This moment I got this and I do the best I can. Plans, they'll come themselves; they'll develop in your life. They'll become more clear when you approach them. The idea is study now and you'll see tomorrow something will come up that you'll have to do. Until you come up to that, do what you're doing now and that's the working principle. But I'm always ready for anything that's going to happen, I'm always ready for that.

Rev. John La Farge, S.J.

CHAMPION of FREEDOM

WALTER M. ABBOTT, S.J.

Director of the John
LaFarge Institute and Associate

Editor of AMERICA Magazine

ON November 22, 1963, President John F. Kennedy died. Less than 48 hours later, Fr. John LaFarge was dead. Fr. LaFarge was nearly 84 years old, and he had begun to slow down—physically, not mentally—but I believe his death was largely due to the shock he must have experienced during the first few hours after word of the President's assassination came by radio. Several times during that early period, an announcer reported that a Negro had been seen in a window of the building from which the assassin's bullets had been fired. The thought of what this could mean to the civil-rights movement must have caused Fr. LaFarge indescribable anguish. The report soon turned out to be false, but we found Fr. LaFarge dead the next day.

Richard Cardinal Cushing, Archbishop of Boston, officiated at the President's funeral, and then he came to New York to celebrate Fr. LaFarge's funeral Mass. The Cardinal was a tired and sorrowful man. He had lost two great friends so soon after having lost another who would always have a very special place in his heart. In the eulogy he gave at Fr. LaFarge's coffin, the Cardinal linked the names of his three friends:

Three great men by the name of John have been called recently to eternity: Pope John XXIII, the only Church high authority who ever understood me in Vatican circles—and

for that I think there must be something super-natural about him, because I do not understand myself; and then there was our friend President John F. Kennedy; and then today God has called to his reward another here by the name of John.

Few, if any, in the throng felt the Cardinal had exaggerated in linking Fr. LaFarge with the other great Johns.

What was it that made Fr. LaFarge a great man, worthy to be mentioned in the same breath with Pope John and President Kennedy? There were hundreds of Negroes at Fr. LaFarge's funeral. Among them were such leaders as Roy Wilkins, Executive Secretary of the National Association for the Advancement of Colored People; Judge Harold A. Stevens, of the New York State Supreme Court of Appeals; Lawrence Pierce, chairman of the New York State Human Rights Commission. After the funeral, A. Philip Randolph, head of the railway porters' union and a vice president of the AFL-CIO, said what probably all the other Negroes would have said: what endeared Fr. LaFarge to him was the priest's willingness to become directly involved in the Negroes' quest for equal rights and equal opportunity. Actions speak very much louder than words for Negroes. They revered Fr. LaFarge for his lifetime of action in the cause of social justice.

The Negroes also knew, of course, as well as the rabbis, ministers, and other leaders present at the funeral, that Fr. LaFarge was no mere activist. His ten books and the steady stream of articles and editorials he published in *AMERICA* during the 37 years he was an editor of that weekly Review proved he was an authentic Christian philosopher. He was respected throughout the world by theologians and students of ethics for his analyses of racial and other social problems, but he was respected still more because he could gather men around him and inspire them to do something about those problems.

Talking with Negroes and religious leaders of various Churches during the year after Fr. LaFarge's death, I learned that they all admired him for his knowledge of the forces of power in society, and for his ability to draw together the persons controlling those sources of power. There were others who, like himself, knew the origin and history of a problem, and who had analyzed it for themselves or their students. He could bring them together—they might otherwise never have met—and out of a discussion would come a constructive idea or a program of action. Who would do the job? How would it be done? If an organization were already in existence that could do the job,

Fr. LaFarge and those he had brought together would communicate their ideas to the right man. They could reach that man by phone, by private memo, by an editorial, by an article, or by a speech that one of the group would give on a significant occasion. If the organization required for the job did not exist, Fr. LaFarge would found it.

Fr. LaFarge and a group of his friends founded the Catholic Interracial Council movement in the early 1930's because they were convinced that Negro organizations working by themselves could not achieve the justice the Negroes sought. What was needed, Fr. LaFarge stressed, was mutual interracial respect; Negro and white should work together. He set up a combined operation to do the job, and for the rest of his life nourished it with ideas and programs of action that came out of more discussions with still more men who knew and understood but had not acted until he brought them together.

In the same way, Fr. LaFarge founded (or helped to found) and nourished a number of organizations: the National Catholic Rural Life Conference, the Catholic Association for International Peace, the Liturgical Arts Society, St. Ansgar's League, the Catholic Press Association, the National Catholic Conference for Interracial Justice. In the same way, he befriended the American Jewish Committee, the Anti-Defamation League, the National Conference of Christians and Jews. Decades before the word and the reality of dialogue became what they are today, he knew the word and was deeply immersed in the reality. It was, in fact, largely the work of Fr. LaFarge that created the climate of understanding Pope John XXIII needed in this country for the success of his *aggiornamento*.

A year after Fr. LaFarge's death, Fr. Robert A. Graham, another associate editor of *AMERICA*, wrote:

Were he living still, Fr. John LaFarge would be neither surprised nor confused by the epoch-making decisions reached by the Vatican Council in the past 12 months . . . In these areas of renewal, and in many others beings readied for Council action, he was in his own way an early and willing advocate, if not a pioneer. The John LaFarge Institute, recently established in his memory, will make it a point of honor to follow the course that he set.

When the editors of *AMERICA* decided to establish that Institute, they analyzed the work of Fr. LaFarge, to determine precisely what the work

and spirit of the Institute should be. They saw that Fr. LaFarge had been a Christian philosopher in action, an ecumenical man far ahead of his time, a man who could foresee troubles arising in the national life, especially those divisive in nature, a man who could provide appropriate means for discussion and clarification of the issues, a man who could channel the results where they would do the most good. All this the Institute should attempt to continue if it would do what Fr. LaFarge had done.

Acting on Fr. LaFarge's principles, we gathered a small group of men together and asked them to plan the Institute with us: Dr. Dumont F. Kenny, President of Queensborough Community College of the City University of New York, who had been vice president of the National Conference of Christians and Jews in charge of planning; Dr. John C. Bennett, President of Union Theological Seminary in New York; Dr. Kenneth B. Clark, Professor of Psychology at the College of the City of New York; Rabbi Robert Gordis, of the Jewish Theological Seminary of American; Hon. Frank P. Graham, of North Carolina, United Nations Representative for India and Pakistan; Dr. Thomas Patrick Melady, President of the African Service Institute; Prof. Jaroslav J. Pelikan, of Yale University; Very Rev. Alexander Schmemmann, Dean of St. Vladimir's Orthodox Theological Seminary; Roy Wilkins, of the NAACP; Dr. Robin Murphy Williams, Jr., Professor of Sociology at Cornell University. Two are Catholics (Dr. Kenny and Dr. Melady); six are Protestants; one is Russian Orthodox; one is a Jew. All had known and esteemed Fr. LaFarge. All were fascinated by the prospect of working in his spirit in the new ecumenical era we have entered. All are men of great knowledge and creativity. All know—as John XXIII, John Kennedy and John LaFarge knew—that one man can make a difference and that every man should try.

In working with this talented group, as Director of the Institute, I find them manifesting qualities that Fr. LaFarge had in himself. I find them drawing upon their backgrounds and experiences as he did. I find them probing current fundamental problems with an eye to how they will affect the future, as he did. I find in them as a group something that Cardinal Cushing touched upon in his eulogy of Fr. LaFarge. The Cardinal said: "If I were to epitomize the personal appeal of the life and work of the beloved Fr. John LaFarge, I would say: 'Like God Himself, he was always active, yet always calm.'" Active he was, right to the end, but, as the Cardinal pointed out, "in the midst of activity he was always calm, never dis-

turbed, never upset, always reaching the root and core of every discussion and calmly, intelligently coming forth with a common denominator acceptable to all."

While planning with this group how to continue the LaFarge type of discussions and conferences, I have been going through Fr. LaFarge's papers. Fr. LaFarge kept carbon copies of most of the important letters he wrote. As his biographer, I am especially grateful for that fact. The letters show the man as he was: a dedicated Christian philosopher moving vigorously into the market place whenever he saw a job to be done. It is especially instructive to look through letters he wrote during the last year of his life. One sees constantly how realistic he was. He wrote, for example: "There can never be too much emphasis on the need for education of the public, of parishioners, in the matter of race relations. People just don't know what the Church has taught; they don't know what the facts are. And if they don't know, they resent enlightened policies." Again: "Religious groups have to face squarely their attitude with regard to the ghetto questions. How far are their policies of renewal, etc., to be devoted to improving conditions in the racially uniform sections of the city? How far are they going to go toward getting the minorities out of the ghetto?" Again and again, he stressed the harmfulness of panic: "It operates in so many harmful ways and is used by skilled operators." He insisted on the interrelation of the various types of discrimination—in housing, employment, etc.: "All are tied up together." He used some strong language with regard to labor groups that still exclude Negroes. Again and again, he would ask correspondents in various parts of the country: "Can't your city develop among the Negroes a sense of political responsibility? Must they always be led around by the nose by ward-heelers?"

In that last year, Fr. LaFarge's letters show he was still applying a life-long principle: "Groups should get to know one another. Particular attention must be given to the sensitive feelings of national-minority groups: Poles, Lithuanians, et al. Is it possible to start an interracial educational work within those groups? To persuade Poles, for instance, that in the long run square deals for the Negro are in the best interests of the Poles themselves?" Again: "As I have so persistently emphasized over the years, there must be a solid front on these racial and/or social questions between the 'missionaries,' the priests working in all-Negro communities, and the Church at large, between the Church interracial groups . . . I believe in asking a lot and hoping a lot; our worst enemy is mediocrity—or its twin sister, timidity."

In those letters, Fr. LaFarge raises the question: "What are young Negroes to look for?" He continues: "My philosophy is always: don't ask yourself: 'What is open to me?' but: 'What do I want to do?'" Fr. LaFarge encouraged them to go into science, technology, government service, etc., not to "bog down in the 'Negro' specialties of the stage, athletics, etc." Complementary to this advice was his conviction that the American Negro is not *per se* a problem but an asset. Again and again, he advised his Negro friends to analyze their own problems intelligently. If they did not, he warned, the Black Muslims would analyze the problems for them and establish their particular mentality.

In interfaith meetings, Fr. LaFarge held, "we Catholics need to emphasize the fact that we, as Catholics, do hold the ethical dimensions of charity, even though so many of us, laity and clergy alike, seem to forget them." At such meetings he always believed in quoting Pope John's encyclical *Mater et Magistra*, not as a scientific blueprint of social theory but as a highly practical and commanding program. "The social power of charity," he wrote in December, 1962, "is manifest only when we grasp and use its ethical implications, which, of course, include civil rights. If we do so, we can avoid two harmful extremes: doctrinaire humanitarianism and pious sentimentalism. We are preaching—as does *Mater et Magistra*—a vivified, infinitely rich concept of love, one eminently fitted for the *aggiornamento*."

Communication of this concept of love, Fr. LaFarge felt, could be managed "in terms a bit limited, it is true, but still acceptable," in terms "that will inspire Jews on the basis of the Old Testament, as well as Christians, to whom these things should be evident." He wrote in a letter: "If we can get the Jews to at least tolerate our enriched and ethical idea of Christlike charity and can get the believing Christians to accept it, we shall have gone a long way toward eliminating weakness in the face of urgent social problems."

Fr. LaFarge had good advice for minority groups on several occasions; he stressed that they should not quarrel among themselves. "That's the way the English conquered Ireland in the bad old days; that's the way the racists of the South operate today. Hence we should beware of endorsing practical programs that are not essential but create dissension. On the other hand, we should seek to establish a solid front where possible, for then we conquer."

In his article on the anniversary of Fr. LaFarge's death, Fr. Graham worked with some of Fr. La-

Farge's 1942-43 correspondence. He saw there that Fr. LaFarge often had to deal with the objection that there are many who talk glibly about good will and cooperation but who understand this in an arbitrary and one-sided sense. When the test came, some writers complained, those same persons were found to be opposed to some of the things Catholics think most important and vital. To one such correspondent ("a bishop, as it happened," writes Fr. Graham), Fr. LaFarge replied in December, 1943: "I believe we have also to take into consideration that number who might be relatively small, but who are absolutely quite large and are growing, of really very sincere and earnest persons outside the Church who are trying to feel on these fundamental matters as we do, particularly in matters of the natural law, and who appreciate the leadership of the Church in maintaining

certain principles of the natural law."

Twenty years after the date of that letter, Pope Paul VI and the Fathers of the Second Vatican Council promulgated the Decree on Ecumenism. Fr. Graham wrote at the end of his article: "In St. Peter's, more than one bishop who voted for the Decree on Ecumenism had been the uneasy object, in the 1940's, of John LaFarge's gentle but relentless prodding. J. L. F. would be happy with that vote." He would have been happy, too, with the remarkable convocation on Pope John's encyclical *Pacem in Terris*, held in New York in February, 1965. We trust he would be pleased, too, with the John LaFarge Institute's more modest plans for the discussions and conferences, the dialogue, that he used in the quest for justice with truth and love.

Torment

*A miniature brilliance glows through
a night blue sky; it lights with
its smile a beggar seeking his humble
reward; he trudges as the sea
beats staccato on the always departing earth.
Salty wings are minions unveiling—one
upon the other causing his wounds to hate.
The course is long, and beauty, he thinks,
is spiteful.
Is there no peace in comfort?*

*Heavily and wearily, his body drifts on;
The opaque dunes are a desert background
to the spaces which crowd a lonely mind.
The sea is calm, the wind is still,
The night is light, the air is clean.
A man alone, his thoughts must be his.
Might this be a humble reward?
But the sea rushes, the wind beats madly,
The night grows dark and the air seems stale.
A man alone, his thoughts are his.
Is there no comfort in peace?*

MICHAEL COLLERAN

Credo

I believe that my power to choose is the most God-like of my God-given perfections.

I believe that the fulness of this freedom to choose is come by only by the repeated agony of choosing, even of choosing often wrongly, and of choosing to acknowledge to myself that the choices were wrong; by the joyous choosing of what is right, and feeling happy that I am a man.

I believe that only in choosing do I achieve true individuality. In all else, I am a product of forces. And yet the history of my choices is the matrix of all future choices.

I do not laugh at the line in INVICTUS, "I am the master of my fate, I am the captain of my soul."

And yet I know that this most God-like of my perfections becomes satanic if my choices are in the vacuum of myself, and do not mean the giving of myself to others.

I believe, furthur, that great crimes are possible against men when any man strives fully to control another, even "for his own good."

I believe that the inevitable loneliness of the person, the starkness of life, the dead seriousness of it all, is all wrapped up in this treasure.

I believe finally that true love is to give to the other his self-belief, which is translated as his seeing the point in being the self-project that freedom is.

In the vision of God I shall be relieved of this great burden, and the glory of it will be absorbed in the Freedom of God. The reason is the reason I have this freedom in the first place: I will have chosen Him for US, by myself, in myself, emboldened by the belief of others in me, encouraged by their love for me.

EDWARD J. GANNON, S.J.

