

Testimony

A Pamphlet from Pax Christi San Antonio

Anticipating November 4, 2018

Pax Christi San Antonio does not solicit donations. Thoughtful comments, however, may be sent to the editor at j6anthonyblasi@yahoo.com, with the understanding that permission to publish them is implied. Pax Christi International was founded in 1945 with the encouragement of Bishop Pierre Marie Théas of Montauban, France, by Marthe Dortel Claudot, as a Christian lay organization dedicated to preventing a repetition of the savagery of the twentieth century's world wars.

Editorial

After the Calendar, the Second and Third Readings commentaries are inspired by the Sunday readings for the 31st Sunday in ordinary time. Tom Keene's poem is *Borders*. For more of Tom's poems, see <http://www.tomkeeneandthemuse.com/index.php>.

Last month Pax Christi USA was circulating a letter authored by its Bishop-President John Stowe, O.F.M. Conv., Bishop of Lexington, Kentucky, asking the Archbishop of Denver, Colorado, to begin proceedings to canonize Benjamin Joseph Salmon, a Catholic Denver resident who resisted induction into the military during World War I a century ago. Salmon was sent to St. Elizabeth's Hospital for the Insane in Washington because he refused to kill his fellow humans. St. Elizabeth's doctors closely evaluated Ben and ruled him to "not be insane." During the evaluation process, Ben gave an accounting of his life story. That account follows the poem. Ben Salmon was pardoned by the U.S. Secretary of War, along with other conscientious objectors, in 1920.

Calendar

In Austin

Thursday November 1, 5:00pm-6:30pm, Minh-Hien Nguyen on the Journey to Being American. Fleck Hall, St. Edward's University, 3001 S. Congress. Parking permits at <https://www.stedwards.edu/contact-us/main-campus-united-states>

Thursday November 8, 5:00pm-6:00pm, Dr. Kristin Heyer (Theology, Boston College), "Subversive Hospitality: A Catholic Ethic of Immigration." Jones Global Event Center, Ragsdale Center Bldg., St. Edward's University, 3001 S. Congress. Free parking permit: http://bit.ly/McCarthy_Heyer. Information: 512-448-8665.

Thursday November 8—Saturday November 10, Blandy Lectures: Journalist Ray Suarez on the U.S. majority minority future, and faculty lectures on "Gender and Sexual Orientation in the 21st Century." Episcopal seminary of the Southwest, 501 E. 32nd St.: \$125 for the full program, free for the Ray Suarez lecture only (7:30pm Nov. 8, Knapp Auditorium; registration required). Information: gaylen.mahoney@ssw.edu or 512-474-4133, ext. 333.

Friday November 16, 12:00pm-1:00pm, Discussion, “The Ethics of Peace—Remembering WWI.” Fleck Hall 305, St. Edward’s University, 3001 S. Congress.

In Houston

Thursday November 1, 7:00pm, Very Rev. Barkley S. Thompson (Christ Church Cathedral), Rabbi Oren J. Hayon, and Rev. Dr. Steve Walls (South Main Baptist Church), on politics through the lens of faith. 100 Herring Hall, Rice University, 6100 Main Street.

In San Antonio

Monday October 29, 3:00pm-4:15pm, Jeanette M. Pierce and Sr. Martha Ann Kirk, “Stories and Creations for Peace: Sadako and a Thousand Paper Cranes.” Student Engagement Center, University of the Incarnate Word, 4301 Broadway.

Monday October 29, 6:30pm-8:30pm, Civility: A Community Conversation, sponsored by Compassion SA, Office of the Mayor, and SoL Center. TriPoint Event Center 3233 N. St. Mary's

Wednesday October 31, Peace Day at the University of the Incarnate Word, Student Engagement Center 2050-52. See <https://www.uiw.edu/PeaceDay/>

9:00am-10:15am, Sr. Martha Ann Kirk, “Making a Killing Off Killing.”

10:30am-11:45am, and 7:00pm, Hope Frye, “Project Lifeline” (supplies for detained immigrant children).

12:00pm-1:15pm, Dr. Beth Senne-Duff and students, “FOOD: Health for You, for Developing Economies, and for the Planet” (lunch provided).

1:30pm-2:45pm, Moms Demand Action for Gun Sense in America, and Students Demand Action for Gun Sense in America.

3:00pm-4:15pm, Dr. Lopita Nath, “Peace Day Reflections on the Refugee Crisis”; Dr. Marc Piazzolo, “Challenges of Refugee Resettlement in the United States”; Dr. Nürşen A. Zanca, “A Study into Economic Value of Urban Refugees in the U.S.: From Economic Burden to Economic Asset.

Information: <http://www.uiw.edu/eccl/Special-Events/>

Thursday November 1, 6:00pm-7:30pm, Dr. Jennifer Carlson, “The Everyday Politics of Guns in an Age of Decline,” followed by panel discussion. Buena Vista Room Theatre, UTSA Downtown, 501 Cesar E. Chavez Blvd. Information and RSVP

<http://copp.utsa.edu/events/deans-distinguished-lecture-series-dr-jennifer-carlson/>. To RSVP, click on “We encourage participants.”

Wednesday November 7, 7:00pm, John F. Haught, Ph.D. (Theology Dept., Georgetown University), “Evolution and Faith: What Is at Stake?” University Center, Conference Room A, St. Mary’s University, One Camino Santa Maria.

Thursday November 15, 6:00pm-8:00pm, reception and 7:00pm screening, “Willie Velasquez: Your Vote Is Your Voice” (1st shown KLRN 10-3-2016). Santikos Mayan Palace, 1918 SW Military Dr.

Friday November 16, 8:00am-**Saturday November 17**, 12:00pm, Revisiting the '68 US Commission on Civil Rights: SA Conference. This is a major commemoration and update from the landmark hearings on the status and rights of Mexican Americans in the United States. Participants include Mayor Ron Nirenberg, Henry Cisneros, Julián Castro, Joaquin Castro, and numerous experts and activists. Registration and continental breakfast 8:00am-8:50am, Chapel Auditorium, Our Lady of the Lake University. A tentative draft of the full program can be accessed at www.50yearslater.org/conference-program/. Our Lady of the Lake University, 411 S.W. 24th street.

Tuesday November 27, 7:30pm-9:00pm, Mark Shields, "Politics and Policy: How Will History Judge Today's Headlines?" Stieren Theatre, Trinity University, One Trinity Place.

Second Reading (Hebrews 7:23-28)

The reading from the *Letter to the Hebrews* continues a comparison made in the previous week's reading (30th Sunday in Ordinary Time) between the earthly priesthood in the Temple in Jerusalem and the eternal priesthood of the Messiah: "And on the one hand those becoming priests were many because they were hindered by death from remaining; but on the other hand one has forever an unchangeable priesthood." Today's passage leads up to the point that the Messiah "has no need to offer sacrifices daily, as the priests..., for he did it once and for all, offering himself."

Our Catholic Christian priests celebrate the mass daily, even though the holy deed was done by an eternal priest once and for all. We should realize that the normal liturgical involvement, which is weekly, is made necessary by our nature, not that of the divine, and that the daily celebration of the sacrifice corresponds to the needs of the human priesthood—both those of the celebrants and of those celebrating with them.

Third Reading (Mark 12:28-35)

This is the famous passage where Jesus identifies the greatest commandment. The introduction, however, is often passed over. It reads: "And approaching, one of the scribes, hearing them in disputation and seeing that he (Jesus) answered them well, asked him...." Two groups, one consisting of Pharisees and Herodians and the other of Sadducees, had been trying to ambush Jesus with two lines of questions. This scribe, however, happened to come upon the scene and sought wisdom from someone who was answering well. Jesus later observed, "You are not far from the kingdom of God." Mark as a writer liked to juxtapose narratives. Here he is juxtaposing one about those who want to win arguments and one about someone who seeks insight.

And then there is the insight itself. Jesus was asked about the most important commandment, and his answer indicates that for the most important imperative one had to go beyond any commandment. Commandments are obeyed, not loved the way God and neighbor are loved. "Listen, Israel, the Lord our God is one...." The core of the Law is God, not propensities toward authoritarianism or conventionality that may reside in the psyche of the individual. You "...shall love the Lord your God from your whole heart

and from your whole soul and from your whole intellect and from your whole strength.” God is centermost in what moves one, what one lives for, what one is attentive to, and what one strives for. This is a critique of allowing legal details move one, living for what is petty, making oneself religiously respectable while being intellectually numb, and trying to be holy internally without acting externally. “This is the second: You shall love your neighbor as yourself.” While the first commandment would involve one’s whole self, the second requires that it not be *for* oneself.

Jesus took his answer right out of Hebrew tradition. A genuine rather than superficial appreciation of tradition can be revolutionary. Tradition is rooted in the past, but it is not equivalent to the past. It is necessary to search for the essence of what engendered various traditions in the first place. What moved that which is good in history is what traditions are genuinely about. Thus the basic imperative is what is greatest, not the various commandments that both give form to but threaten to contain and restrain that basic imperative. As in the case of most first steps, reaching into the depths with tradition is necessary, but it is also necessary to grow out from such roots.

Poem

Borders

Does the universe see borders?
Do we from spacecraft
or even the moon?

Borders are lines imagined
by powers that be,
that stonewall
any status quo
that serves them,
who tell us how walls
for keeping out
and keeping in
are good for everyone,
that the life of one soldier
on our side
is worth more
than any child-woman-man
on the other.

But over walls
music flies.
Under fences
poems slither.

Could not crowds who grasp
how the whole world belongs
to all of us,
who sing it together,
put us in a space called love,
love that leads to exploration,
exploring that erases borders?

Tom Keene
January 21, 2008

**FAMILY HISTORY. Given by patient.
Recorded by Dr. Karpman.**

(August 1920)

Father, carpenter, building contractor, died in 1916, at 61, cause -- Bright's disease. During the last 18 or 20 years of his life he was in poor health and quite incapacitated. Had quite an inventive mind, had perfected a number of patents. Was a firm and consistent vegetarian, strongly believing that it is wrong to take not only human, but also animal life.

Mother, 65 years old, living and well. Patient states that she is a self-educated, cultured and refined woman, even tempered in disposition and courageously bears life's burdens. Says she believes that his stand against war and military preparation, including his hunger strike, is right.

Parents were not related.

One brother, foreman in a motorcycle shop, 33 years old, living and well. One sister, 36 years old, living and well, is married and has one child. One brother, died January 1919, at the age of 28, cause influenza-pneumonia contracted December 24, 1918, when he was going to visit his brother then a prisoner at Fort Leavenworth, Kansas; because of a car strike that time he was obliged to walk several miles thru a blizzard to the prison, contracted a severe cold, which developed into influenza-pneumonia, terminating in death.

Paternal grandfather killed in an accidental mine explosion, age unknown. Was of exceptionally good health during the whole of his life.

Paternal grandmother -- knows nothing about her.

Maternal grandfather died from acute "inflammation of the bowels," age unknown. Was in good health previous to this.

Maternal grandmother died, was quite old, exact age unknown.

One paternal uncle, contractor, about 65 years old and in good health.

One paternal uncle killed a few years ago in the Mexican revolution, age not given, previous to his death was in good physical health.

One maternal uncle, was a sea captain, lost his life at sea when the ship and all the

crew perished.

One cousin is a Nun in the Order of the Good Shepherd.

No history of tuberculosis, cancer, fits, nervous, or mental troubles in the immediate or collateral family.

PERSONAL HISTORY.

Childhood: Patient was born October 15, 1888, in Denver, the third of a family of four children. So far as patient knows delivery was normal, he has never heard anything to the contrary in family conversations. The only childhood ailment that patient knows anything about, was the measles, he does not know at what age he had this disease nor how long it lasted. When about eleven years old, he was in bed with what the doctor called the grippe, he was ill for about three days. He does not know at what age he began to walk, or at what age he began to talk, as he has never inquired of his parents and does not remember having heard them speak about the time when he began to walk and to talk. Patient does not know for certain, but thinks that he began school at the age of five years. After school in the afternoon, he used to do a few little chores for mother, then play for a couple of hours, study for a while after supper. Thus up to the age of about nine or ten. From the age of about nine or ten, for almost two years, he used to sell newspapers - after school, then study for an hour or an hour and a half before going to bed. About the only reading that he did outside of school books was "The American Boy" a magazine that he used to read from cover to cover, quite interested in it. Progress at school was normal, he learned easily and did not bother studying hard. Later in life, he often regretted having, taken things so easy in school, for he might have made good use of opportunities to advance faster.

In his relations at home, except for occasional instances which were few in number, he got along ideally with his brothers, sister, father, mother and other relatives, also teachers and schoolmates. He played hookey from school about six or seven times, because he knew his lessons, that, he was not going to learn anything by going to school on the particular day that the impulse to play hookey possessed him, and with his brother or other schoolmates he decided to roam around and play ball or marbles or romp around town doing nothing in particular but just enjoying himself. Patient says that he ran away from home once or twice, cannot remember any particular reason except a desire to explore the universe, altho he has been told by others that his folks said that he quarrelled with his father; he does not know if this true, for he does not remember it, his only recollection is that, he wanted to see the World. He did not see much of the world, but he started out to see all of it.

Occupational: Patient states that his first job was as a messenger boy in the Williamson Haffner Printing Company at three dollars per week, that within a year's time he worked at three or four places as messenger boy, three dollars per week, always leaving in search of something better. Finally got a job of the same kind at five dollars per week, left this place within about six months because the boss would not advance him to something better than messenger boy; he went to work the following day, for a rival concern who promised him advancement, but it was too slow in coming so he went to work for the Colorado and Southern Railroad Company as messenger boy, salary

twenty dollars per month. Patient says that he began working for the Colorado and Southern Railroad at the age of fifteen, and within five years advanced to the position of assistant chief clerk. From messenger boy to assistant chief clerk, he held thirteen different positions among which was night agent, billing clerk, loss and damage clerk and expense clerk; one of the positions required that he be an expert typist which he mastered within a short time. At the age of 17 his salary had been advanced to \$75 per month, remaining at that figure in filling several different positions which, altho a different kind of railroad work, were rated by the railroad company as paying the same salary. In the month of June, 1909, while holding the position of assistant chief clerk, he was dishonorably discharged from the service of the Company because he had organized a Railway Clerks' Union. Patient states that he had been active in organizing this union for about six months; that, during that period he had been offered better pay and a better position if he would stop his agitation for unionism, with the alternative that, if he did not stop his agitation he would lose his job. Patient states that, altho satisfied himself, conditions for fellow employees were so intolerable and so unjust that he could not resist the impulse to help establish some method of redress, so he told his superior that he would continue to organize the men and that whenever his superior was ready to discharge him that he (the patient) was ready to go. Patient afterwards had charge of the office of the Glenn Coal Company, was offered a better position by the Burlington Railroad Company which he accepted, finally advanced to the position of travelling tariff inspector for the Burlington Lines west of the Missouri River, lost this position when a decision of the Interstate Commerce Commission caused the abolishment of tariff inspectors. Patient afterwards worked in the office of the Hendrie Rubber Company, then the Standard Oil Company, then the Tax Office of the City and County of Denver, having left each place to better his condition. Became State Secretary of the Colorado Single Tax Association in the year 1914, and in connection with this position he engaged in journalistic work. He edited and published a small weekly paper entitled "SINGLE TAX" the contents of which dealt chiefly with a discussion of sociological and economic problems. In one issue of this little paper -- in the month of July, 1914 -- he published an article under the caption THOU SHALT NOT KILL, and in the body of the article he quoted Jack London's "SOLDIER" which begins: "Young man, the lowest aim in your life is to become a soldier."

He also wrote numerous articles for various newspapers and magazines, principally on questions of war, capital punishment, economics and sociology. He also edited and published numerous pamphlets along the same line. Has also devoted considerable time to public speaking, spoke in political campaigns in Denver and other parts of the State of Colorado, but the greater part of his public speaking was along the same lines as his journalistic work. In the year 1914 he was a candidate for the State Legislature on the Democratic ticket, received over 17,500 votes in the City of Denver, was defeated by a little more than 200 votes. In 1917 he was defeated as a candidate for the school board, and a few months later in the same year was defeated as a candidate for the city council, polling only 700 and 1400 votes for each place respectively.

He was holding the position of Secretary of the Colorado Single Tax Association until his arrest for refusal to enter military service.

Clinical: Patient has never had any operations. Has never had pneumonia, typhoid

fever, malaria, small-pox, rheumatism, or any serious diseases except a light touch of the influenza while he was military prisoner at Fort Leavenworth, Kansas. During the latter part of October, 1918, he was confined in the prison hospital for five days with influenza.

Misdemeanors: None.

HISTORY OF PRESENT ILLNESS.
patient.

Given by
Recorded by Dr. Karpman.

Patient states that he was arrested in January, 1918, for refusal to fill out and return the Questionnaire. That, in March, 1918, he was sentenced to nine months in the Denver, Colorado, county jail, for having failed to fill out and return the Questionnaire. That, he appealed the case to the U. S. Circuit Court of Appeals, was released on \$2,500 bond pending the decision of the higher court, and, while out on bond, was kidnapped by the military authorities and given an additional sentence of 25 years. The nine months sentence in the Denver county jail awaits his release from the custody of the military authorities. Two days before his trial in the Federal Court for failure to return the Questionnaire, he was expelled from the Knights of Columbus, Denver Council, having edited and published an anti-war article entitled: "Killing The Wrong Men." Patient afterwards edited and published a letter to the Knights of Columbus in which he set forth that his pamphlet was strictly in accord with Christianity, not inconsistent with the oath he took when joining the Knights of Columbus, in keeping with genuine Americanism. For the publication of such pamphlets as "Killing The Wrong Men" and his letter to the Knights of Columbus protesting his expulsion, patient declares that he was rewarded with considerable animosity and public and private attacks by members of the Knights of Columbus who, since the war is over, have seen the error of their ways, and, patient has been informed that there has been considerable agitation in Knights of Columbus circles for a rectification of the wrong committed. Still, patient avers, much of the present misunderstanding of his anti-war stand is due to Knights of Columbus' influence.

Relating his trouble with the military authorities from the very beginning, patient states that, on June 5, 1917, he signed a Registration Card, but wrote on it that he was a conscientious objector to military service, that he would not go to war, and he informed the members of the Registration Board that in signing the card he did so not for the purpose of signifying his willingness to serve in the army, but for the purpose of specifically stating the contrary while at the same time complying with the law in so far as possible for him to do so "without giving aid and comfort to the enemy of Christianity -- militarism."

Since long before June 5, 1917, he had made known his opposition to war in lectures and in articles written for the press and for publication by himself. In July, 1914, he wrote a small article entitled THOU SHALT NOT KILL and had it printed in a little weekly paper that he was editing and publishing at that time. At his trial in the Federal Court for refusing to sign the Questionnaire, a witness' testimony was offered in evidence to prove that, several years previously, he (the witness) was attending a meeting at which patient delivered a lecture against war. This witness was a reputable

business man in the community, according to the patient, and one whose testimony could be relied upon. His opposition to war, he states, was not an opposition that manifested itself after America joined the World War, but had been in evidence for many years before both in printed and spoken words.

On December 25, 1917, he received a Questionnaire, which was to be filled out, signed, and returned to the Local Board for the purpose of enabling them to classify him for military service. As compliance with this Questionnaire provision would directly assist the military organization by supplying them with information as to his qualifications for military service -- according to statements of patient -- indicating what branch of the service he was best fitted for, etc., he refused to fill out and sign and return the Questionnaire, altho by doing so he would have been temporarily exempted by reason of his dependent widowed-mother and wife, which dependencies entitled him to a Fourth Class classification. Not any of the Four-Class men were called for service, he avers.

On December 26, 1917, he wrote a letter to the Local Board, acknowledging receipt of the Questionnaire, telling them that, because of religious convictions against war, he would not return the Questionnaire, quoted from the Scriptures, and among other things he states that he related: "I am legitimately entitled to exemption, a wife and widowed-mother to support, but I will not use my relatives to shield me from an institution against which my soul rebels."

In January, 1918, he was arrested for refusal to fill out and return the Questionnaire, released on \$2,500 bond pending the trial.

He states that, in March, 1918, he was sentenced to nine months in the Denver county jail for having failed to return the Questionnaire, that he appealed the case to the higher court and was released on bond pending the appeal.

Patient states that, Rule XIII of the Selective Service Regulations reads: "Any person at large on bail under criminal process, shall be placed at the bottom of Class Four until the final disposition of his case, and he shall be treated as standing at the bottom of Class Four until the final disposition of his case." The Local Board ignored this provision of the Selective Service Regulations, according to the patient, and placed him near the top of Class One and kept him there, and, on May 18th, 1918, they sent him a summons to entrain for military service. All of which was illegal, according to the patient. He wrote a letter to the Local Board, called their attention to the illegality of the procedure, explained that he was under the jurisdiction of the Federal Court, and could not, in justice to his bondsmen, respond to the unlawful summons of the Local Board. He avers that, in telephone conversation, members of the Local Board admitted to him certain irregularities, but said that their action would stand, that he must appear for entrainment on the morning of May 20, 1918.

He states that, he again notified the members of the Local Board on the morning of May 20th that he would respond to their call, and set forth his reasons. After the train left for Fort Logan with the other drafted men, he sent a special messenger to the office of the Chief of Police and to the office of the members of the Local Board telling them just where he could be found in case that they wished to apprehend him. He did this in order that it could not later be claimed that he was trying to evade the issue.

He was arrested on May 20th, 1918, taken before the Local Board and found guilty of deserting the army, then taken to Fort Logan and turned over to the military authorities.

On May 21, 1918, he was transferred to Camp Funston, Ks., arriving there on May 22, put in the guard house.

On or about June 2, 1918, he was presented with a charge sheet, charging him with desertion from the army and notifying him that he would be tried by general court-martial.

On June 10, 1918, the indictment against him was quashed, he was informed that he would not be tried by court-martial, and he was released from the guard house.

On June 12, 1918, he was transferred to Camp Pawnee, Ks., and later -- on July 2, 1918 -- sent to Camp Dodge, Iowa, where he was offered a "farm furlough," which he refused to avail himself of. Said that he would not take this easy method of escape, that he would accept nothing directed by the military authorities.

On July 6, 1918, he was put in the guard house at Camp Dodge, Iowa, charged with desertion from the army, propaganda, and disrespect toward an officer. He was tried for these charges by general court-martial on July 24th and 26th, 1918, and the court-martial found him guilty of desertion and propaganda but not-guilty of disrespect toward an officer. The court sentenced him to 25 years at hard labor in the military prison at Fort Leavenworth, Kansas.

On September 5, 1918, while he was awaiting transfer to Fort Leavenworth, he was called to headquarters and offered a position as clerk to the Adjutant in the 19th Train Headquarters, a first-class sergeantcy and remission of his 25 years sentence. Patient says that he refused to accept this offer and was subsequently sent to Fort Leavenworth to begin serving his sentence, arriving at Fort Leavenworth on October 9, 1918.

Patient states that, some months previously, he had decided to work in prison if he were sentenced. He worked from the date that his sentence was approved until December 1, 1918, at which time he decided that "working in a military prison was aiding the killing machine." He was then put in solitary confinement, from which he was released on April 29th, 1918. While in solitary confinement, he was offered a release from prison within 90 days if he would work during that period. He refused.

In June, 1919, he was transferred to Fort Douglas, Utah, in company with other conscientious objectors, arriving at Fort Douglas on June 23, 1919. At Fort Douglas he volunteered to do the work incidental to the preparing of his own meals.

On April 26, 1920, he wrote to Secretary of War, Newton D. Baker, stating that, time and calm reflection had convinced him of error in volunteering to do the work incidental to the preparing of his own meals; that, he must discontinue these volunteer services.

On July 13, 1920, he was issued raw rations and told that he must either cook the food himself or eat it raw. He said that he would not do either, and he went on a hunger strike demanding prepared food to eat.

He was put in the prison guard house on July 14th. During the 13th and 14th he reflected upon what he terms "the logic of the stand of a conscientious objector"; and decided that, to be consistent, he should not eat the food even tho they brot him prepared food. On July 15th, he notified the authorities that his hunger strike had changed from one for prepared food to one of liberty or death. Patient states that, "I explained that the reason for my hunger strike was in order that I would not longer aid my imprisonment by eating their food, for my imprisonment served as a warning to all those who would dare to oppose American militarism. I explained that my motive was not suicide, that if I died they would be committing murder, for I was unjustly imprisoned,

had done nothing wrong, should not be held, and if held and starved they would be responsible for my death. I explained my reasons for opposition to war: religious, humanitarian, political, and called attention to the practicability of the C.O. stand in the light of the World War's eventualities."

Patient states that, after being twelve full days and a part of the thirteenth day without food, he was forcibly fed a pint of milk.

On July 28th, he was put aboard a train in charge of two Lt-Colonels and two Corporals and brot to St. Elizabeth's Hospital, Washington, D.C. He states that he was not given any sanity test before being taken from Fort Douglas prison and transferred to the insane asylum.

Links

Pax Christi International
<http://www.paxchristi.net/>

Pax Christi U.S.A.
<http://www.paxchristiusa.org>

Pax Christi Texas
<http://www.paxchristitexas.org>

Pax Christi Dallas
<http://www.Paxchristidallastx.org>

Pax Christi San Antonio
<http://www.paxchristisa.org>

Marianist Social Justice Collaborative
www.msjc.net

Sisters of Charity of the Incarnate Word, International JPIC Committee
<http://saccvi.blogspot.com/>

San Antonio Peace Center
<http://www.sanantoniopeace.center>

Interfaith Radio, (*Interfaith Voices*)
<http://www.interfaithradio.org/>

Texas Catholic Campaign to End the Death Penalty
www.txccedp.org

Dialogue Institute of San Antonio

www.thedialoginstitute.org/san-antonio/

Climate Change

www.creation-care.com