

TRANSCRIPT OF PETE DOUGHERTY, 9/24/88

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Tom Downs:

Testing, this is Saturday, September 24. Pete Dougherty is going to be the one we tape. ...Different machine. I just want to see if this does it a little better, I think it may be less scratchy. X, Y, Z let's see. This does pick up a lot of sound but I think it is less scratchy. The scratchiness is... I'll gently put it down so that it would be recording... This is now locked in. You'll see up here there is a little red light.

Pete Dougherty:

I get the sense that it's not even looking at me, but obviously it is.

Tom Downs:

There is a little red light, now I'll just go over a little bit what we have talked about over breakfast. This is 9/24/88. This is Pete Dougherty in the house of Tom and Bette Downs in East Lansing. The purpose of this taping is to provide materials for scholars and others to review. The procedure will be that I will give you a copy of this tape, we will get it transcribed then you can delete anything in the transcription, or make any corrections, often a mistaken word or something.

1 Also, if you want some of it sealed for a certain number of
2 years or even until after your death if...the one I have been
3 working with is Phil Mason at the Wayne University Walter
4 Reuther Library and deposit it there or if you want to deposit
5 someplace else. It does take a little time to get these
6 transcribed and if you want to use any of the property from this
7 to write your memoirs or a book you are certainly free to do
8 that. But, this one will be used basically for people doing
9 research in this period of history now. Is this agreeable to
10 you?

11

12 Pete Dougherty:

13

14 Yes.

15

16 Tom Downs:

17

18 Now, you'll get no compensation for this.

19

20

21 Pete Dougherty:

22

23 Therefore, it's not tax deductible.

24

25 Tom Downs:

26

27 I think the tapes are tax deductible. I'll have to figure

1 that out. So, what we'll be doing is just talking informally,
2 and there doesn't need to be a continuity and if a date or
3 address is off, that doesn't matter, we'll let some of the
4 researchers at it. But, let's first start out with what your
5 name is.

6
7 Pete Dougherty:

8
9 My name is C. Peter Dougherty.

10
11 Tom Downs:

12
13 And, where were you born?

14
15 Pete Dougherty:

16
17 I was born in Chicago, Illinois in 1934.

18
19 Tom Downs:

20
21 And from did you...when did you go to Adrian?

22
23 Pete Dougherty:

24
25 When I was six-years-old we moved to Adrian. Times were
26 hard. My parents had been moneyed people and through the
27 Depression lost that, so my dad got a job down in little Adrian
Michigan with Montgomery Ward, plumbing and heating. So, that
is where we moved.

1 Tom Downs:

2

3 Did you have any brothers and sisters?

4

5 Pete Dougherty:

6

7 Got three older brothers and a younger sister, so we all
8 grew up together.

9

10 Tom Downs:

11

12 Where did you go to school?

13

14 Pete Dougherty:

15

16 Went to St. Mary's school in Adrian, so for 12 years in a
17 little two-story red brick school building.

18

19 Tom Downs:

20

21 And then from there where?

22

23 Pete Dougherty:

24

25 Then from there I went to the seminary to study to be a
26 Roman Catholic priest in Detroit. Sacred Heart Seminary, in

27

1 Detroit. Four years of college, got a bachelors in philosophy
2 and then four years of the theology and scripture at St. Johns
3 Provincial Seminary in Plymouth, Michigan.

4
5 Tom Downs:

6
7 Is that the one that Father Kern, that fellow that retired?
8

9 Pete Dougherty:

10
11 That's right. So when he retired he taught there. For his
12 masters.

13
14 Tom Downs:

15
16 Now, how did you happen...you said your father worked for
17 Montgomery Ward and was moneyed in Chicago, how did you happen
18 to decide to go in the priesthood?

19
20 Pete Dougherty:

21
22 I'm not quite sure, but by eighth grade I had the sense
23 that this is what I should do. There was a sense of committing
24 yourself to a cause. Yes, I will commit myself to God through
25 serving people, peoples needs and I had that sense in eighth
26 grade, but I completed high school in Adrian and then sure
27 enough at the end of high school I did enroll int he seminary.

1 Tom Downs:

2

3 Then, were any of the other members of your family nuns or
4 priests?

5

6 Pete Dougherty:

7

8 Oh, no. They are all married and they have three or four
9 children each, my three brothers and a sister.

10

11 Tom Downs:

12

13 Where are they living?

14

15 Pete Dougherty:

16

17 Oldest brother is in Winston, Virginia near Roanoke and
18 married with four boys. My second brother is in New York, just
19 north of the city and has three daughters. My third brother is
20 in Port Huron, Michigan and he has four children and my sister
21 is in St. Cloud, Minnesota and has three children.

22

23 Tom Downs:

24

25 What kind of work are they doing?

26

27 Pete Dougherty:

One had been with Cal-Tech's oil company, and retired from

6

1 that and he's doing other part-time kinds of things. The other
2 had a stroke so he's retired. He had been in management. The
3 third is in school, he's a school teacher. My sister is a
4 Social Worker. So they're all, you know, been in professional
5 jobs.

6
7 Tom Downs:

8
9 Do you get together on Christmas, or regularly?

10
11 Pete Dougherty:

12
13 We get together. For a few years, we tried to get together
14 every two years but that kind of dropped. We each see each
15 other at various times but there is no set plan.

16
17 Tom Downs:

18
19 How about your parents. Are they living?

20
21 Pete Dougherty:

22
23 They are dead. My dad died in '60. The year before I was
24 ordained a priest, and my mother in '72 and they were both
25 around 70 years-old.

26

27

1 Tom Downs:

2

3 Well, then, when you became ordained, where did you work?

4

5 Pete Dougherty:

6

7 So, I was ordained in 1966 for the Archdiocese of Detroit
8 by John Cardinal Deardin. I was assigned to a parish in
9 southwest Detroit on Fort Street at Springwells, All Saints
10 right across fromt he Fleetwood plant.

11

12 Tom Downs:

13

14 Yes, I know that area.

15

16 Pete Dougherty:

17

18 Yeah, so I was there for five years as an assistant priest.
19 During that, I was ordered, with some other classmates to go
20 into education. So part-time went to the University of Detroit
21 to get a Masters Degree in Education, specializing in guidance
22 and counseling. Then when I got that degree in '66...Oh, while
23 I was there, that is where I was first introduced into the
24 Hispanic ministry. At that time we called it the Mexican
25 Apostolate. So, it was a middle-class working area but there
26 was a lot of Hispanics that had settled into town.

27

TOM DOWNS

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1 Tom Downs:

2

3 In the Fleetwood area.

4

5 Pete Dougherty:

6

7 In the Fleetwood area. There were a lot of Hispanics. So
8 with a few other priests in the Detroit area we would, at times,
9 get together and try to do some stuff together in helping
10 Hispanics who have moved into the city, come up looking for
11 work, had been migrant workers in the South, to settle in and
12 feel an identity and affirm them. So I did that as part of my
13 ministry.

14

15 Tom Downs:

16

17 Did you know...did you learn Spanish language?

18

19 Pete Dougherty:

20

21 Not well, I always struggled with it. I never really
22 grasped it, had never gone away to really study it, and so only
23 now my serious...I do give sermons in Spanish and have services,
24 but I never learned to hear it well, so this year I'm seriously
25 studying. I have somebody who spends time with me every week
26 and I study tapes. So I'm going...I'm determined to break
27 through that and learn it.

1 Tom Downs:

2

3 Did you work with Father Kern when you were in that area?

4

5 Pete Dougherty:

6

7 A little bit. In fact when I was, not in the Fleetwood
8 area, but the year before I was ordained as part of my Deacon
9 Internship the summer before being ordained, I spent a month at
10 his place with him at Holy Trinity, and I was just amazed at the
11 man. He was unbelievable. I remember another priest saying,
12 "Don't try to keep up with him, you can't." So I would go to
13 bed at night and he was just starting to open his mail and I
14 would wake up in the morning and he had already celebrated mass
15 in the church. Amazing human being, but I learned a lot.

16

17 Tom Downs:

18

19 We could all tell stories. I'll tell you later. I knew
20 him very well...together and he was just a remarkable person.
21 Then when you were doing your, you might say the regular
22 functions of a priest particularly working with Hispanics, when
23 did you, probably what you are best known for is the work with
24 youth in the peace movement. Do you want to say how you got
25 started in that?

26

27 Pete Dougherty:

Yeah, well I remember one experience to a priest who worked

1 with Clem, hearing of a place in the Dominican Republic around
2 1962 that was in need of priests. There were only about six
3 priests in the whole area called a Diocese, so many of us
4 priests from Michigan, Ohio and New York, during our vacations
5 one summer, went down there to minister. I was...that was my
6 first third-world experience. I was shocked at the poverty, the
7 abject poverty of those people. To get into some of the areas
8 you had to use a jeep, couldn't get by or through any other way.
9 But, I did not understand what was going on. It didn't yet hit,
10 back at that time, there was not yet a social analysis by us
11 kind of folks, yet, developed. And didn't understand why the
12 poverty...the tens of thousands of sugar cane acres owned by a
13 couple of families. So, I didn't understand the cause of the
14 poverty back then, it was only subsequently. In '66, I went
15 into school work and was a principal of a high school, Catholic
16 high school, a couple of years in Port Huron. A guidance
17 director first. And worked with a Hispanic mission at the same
18 time in Port Huron and just saw poverty. You know, had empathy
19 for the folks, but again, it was when I made the decision to go
20 into campus ministry that things changed.

21

22 Tom Downs:

23

24 How long...to back up, how were you in the Dominican
25 Republic?

26

27

1 Pete Dougherty:

2

3 Well, that was a few weeks kind of thing. A few weeks
4 experience. My first third-world experience.

5

6 Tom Downs:

7

8 The poverty was what struck you.

9

10 Pete Dougherty:

11

12 Yeah, just awful.

13

14 Tom Downs:

15 When you were in Port Huron, you remember about the
16 Michigan AF of L-CIO, FDR camp that was there, was that there at
17 that time?

18

19 Pete Dougherty:

20

21 I recall it was there and first the SDS began at the
22 college campus where I was campus minister as part of things on
23 year. That was before...

24

25 Tom Downs:

26

27 Were you on the camp there at all, the FDR camp.

1 Pete Dougherty:

2

3 No, I had never been to the FDR camp.

4

5 Tom Downs:

6

7 There was a priest there and I can't think of his name,
8 that was very supportive and would come over regularly.

9

10 Pete Dougherty:

11

12 Well, back in those days, I wouldn't have even been aware
13 of such a thing. If you had asked me in 1969 what I thought of
14 the Viet Nam War, I probably would have said, "Well, we have to
15 fight the Communists.", and that might have been the extent of
16 my knowledge. So, as I say, I was not a stupid human being, but
17 I was ignorant.

18

19 Tom Downs:

20

21 And as far as the labor movement, you had no connections?

22

23 Pete Dougherty:

24

25 No connections, just a vague sense of what it was and the
26 reunions were good things and it's a part of our society, but I
27 had no internal working knowledge at that time. I was
politically ignorant.

1 Tom Downs:

2

3 Then when you went...you went into the campus ministry, do
4 you want to tell us a little about that.

5

6 Pete Dougherty:

7

8 Yeah, in 1970, I went to Eastern Michigan University as a
9 campus minister. This was in August that I was assigned there.
10 That spring, just not too many months before, had been the
11 famous spring in campuses across the country with students
12 rioting because of Cambodia and Kent State and at Eastern, like
13 many places there had been the dogs and the helicopters and the
14 gas and everything on the students. So when I got there in
15 August the tension was still there. Summer break had come
16 and things were tense and the concern was whether that tension
17 would still be there when the students got back. Well, anyway,
18 all of a sudden I am counseling young men, who are wondering
19 whether they are going to get drafted into this craziness or
20 not. And whether they would go or not. Struggling. So I am
21 supposed to counsel them, so I had to learn fast, I had to learn
22 fast. So within a couple of months I was giving talks on campus
23 against the war. That was my beginning.

24

25 Tom Downs:

26

27 So, it was the students asking you whether or not they

1 should go to Viet Nam.

2

3 Pete Dougherty:

4

5 Raising the question.

6

7 Tom Downs:

8

9 Raising the question.

10

11 Pete Dougherty:

12

13 The rightness of this war and whether they would get drafted
14 or not.

15

16 Tom Downs:

17

18 Now, were they mainly Catholic students or all
19 denominations that came to you?

20

21 Pete Dougherty:

22

23 A variety. Yeah, a variety.

24

25 Tom Downs:

26

27 Quakers or...

1 Pete Dougherty:

2

3 Yes. More would be Catholic, but it was a variety. In
4 fact, the chapel where I was assigned there, Holy Trinity
5 Chapel, at Eastern...had been the sight of a lot of the
6 meetings of the students during the riots when the tensions
7 were high. Ours had been a gathering place.

8

9 Tom Downs:

10

11 Was that the time of the Kent...

12

13 Pete Dougherty:

14

15 Yeah, Kent State, Cambodia, when all these things were
16 being discovered, how Nixon had lied, no we are not in Cambodia
17 and then the proof came out. So that's...that's my
18 introduction.

19

20 Tom Downs:

21

22 So, it was really a sudden, almost a bomb shell being
23 thrust on you.

24

25 Pete Dougherty:

26

27 Yes.

1 Tom Downs:

2

3 It was not a...

4

5 Pete Dougherty:

6

7 That was my conversion...

8

9 Tom Downs:

10

11 It was not a...

12

13 Pete Dougherty:

14

15 that was my conversion experience.

16

17 Tom Downs:

18

19 It was not an intellectual ^{work} ^{unclear} ... slow development, it was
20 just thrust upon you. Is that correct?

21

22 Pete Dougherty:

23

24 Right. Thrust right in the midst of it. Totally thrown
25 for the...

26

27

1 Tom Downs:

2

3 What year did you say that was?

4

5 Pete Dougherty:

6

7 1970.

8

9 Tom Downs:

10

11 And you were thrown for a loop.

12

13 Pete Dougherty:

14

15 Thrown for a loop. Just totally...

16

17 Tom Downs:

18

19 What did you do from there on. Why don't you...

20

21 Pete Dougherty:

22

23 Well, then one thing led to another. As I began to work
24 against the war and preached against it. I remember one Sunday
25 we had Jane Fonda preaching at our Sunday service. She was in
26 Michigan and we arranged to have her preach at our Sunday Mass.
27 Of course, in those days, it was still not quite a proper thing,
to have a person who is a political figure, and she was

1 considered such, giving the Homily in a Catholic Mass. But
2 that's what we did and I believe it was very appropriate. She
3 was speaking about injustice, she was speaking of injustice and
4 if the Church isn't involved with justice and injustice then it
5 better go out of business. It has no right to exist.

6

7 Tom Downs:

8

9 Primarily relative to Viet Nam, or talk about...

10

11 Pete Dougherty:

12

13 Yes, it was all about the Viet Nam War. And her experience
14 of having gone there and you know, the evil of the war.

15

16 Tom Downs:

17

18 That was 1970?

19

20 Pete Dougherty:

21

22 Yes, yes.

23

24 Tom Downs:

25

26 Then why don't you just...

27

1 Pete Dougherty:

2

3 The connections began to grow. I began to slowly...oh,
4 then we heard a talk by Richard Chovis and then a few of us
5 campus ministers organized a trip to California, to Delano and
6 so on and spent some weeks there experiencing first hand the
7 plight of the farm workers. We interviewed some growers and we
8 interviewed...we were on the strike lines. The Teamsters, at
9 that time, had hired the goons to intimidate the men, women and
10 children on the strike line for the farm workers. So that was a
11 powerful experience and then we put together...a couple of
12 us...two of us put together a slide show and then we went around
13 Michigan showing that in the cause of the farm workers. So I
14 began to make the connections of injustices grow and then began
15 to see why the poverty, why do we have poverty in America
16 and then began to see the connections with the nuclear weapons,
17 the arms race. So I began to see how there is one cancer and
18 militarism pervades our whole money-sucking culture and how
19 these different social ills are merely boils that are part of
20 the central cancer. Our offices became the strike...the
21 uh...the farm workers strike office for the farm workers. I
22 remember going to a four day seminar with Dan Berrigan, James
23 Carol, Monica Halwig, those are theologians and remember being
24 just, again, thrown on my head, just blasted out of the universe
25 with the whole sense of the depth of the evil in our society.
26 The depth of the evil and so then I was struggling anew with the
27 sense of the problem, the sense of being overwhelmed by that.

1 I was probably depressed for a couple of months and so were my
2 comrades and we had gone as a team from our, Holy Trinity
3 Chapel there in Ypsilanti with the campus ministry. And all of
4 us were just...didn't know what to do there for a while. Well,
5 that was a new step in the deepening for me. This was probably
6 1971. A year after I had gotten to Eastern.

7

8 Tom Downs:

9

10 You talked about the depth of the evil, do you want to go
11 into that a little more.

12

13 Pete Dougherty:

14

15 Yeah. Well, our militarism is so deep and the violence
16 that we have...we have structured is so terrible and awesome
17 that it was depressing. When you see how the resources of our
18 culture are put to work, certainly to be an empire and to
19 dominate and that the haves are willing to, today 33 million
20 Americans living below the poverty level, hundred thousand
21 children homeless a statistic that came out this week in a
22 report and how we'd dominated the third world and how we are
23 part of the cause of the starvation, the dying of tens of
24 thousands of human beings and how we dominate third world
25 nations to do our will. And how the arms race is so hideous
26 that we can destroy the Earth in minutes. And are prepared to
27 do so. So the depth of evil and evil is...first, my

1 understanding was the evil against human beings. So when you
2 just kind of reflect on that and meditate on that, how hideous
3 it is. I grew up with a sense of the dignity of the human
4 person, so my grounding is the Christian grounding of life.
5 And, you know, I have come to believe that God is a god of
6 absolute love and compassion. That is how I understand human
7 nature. That God respects the dignity of every human and will
8 not mess around with anyone's freedom. That is the God I know.
9 Not the God of blood and thunder who is an abusive parent who
10 beats you one minute, black and blue, and then the next minute
11 hugs you. You have to have a sick father or mother. That's not
12 the God that I know, that's not the God of Jesus. That's partly
13 the God I grew up with, though. But, out of that whole sense
14 that human beings are awesome and beautiful and
15 wonderful...beautiful and broken and that I have to respect the
16 dignity of every single human being and see the infinity behind
17 every pair of eyes. That was deepening in me along the way
18 as...and so the depth of the evil comes out of that whole sense
19 of wondrousness of human being. Now, since then, there has also
20 been the wondrousness of nature. How awesome and beautiful that
21 is. That was a later development in the '80's for me. But
22 first it was the sense of...how did the sense of the beauty of
23 human beings and the reverence I have for human beings what we
24 are doing to them. And what our nation is doing.

25
26 Tom Downs:

27
You mentioned beautiful and broken, do you want to go into

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1 broken a little more, what did you mean by that?

2

3 Pete Dougherty:

4

5 Human beings are beautiful and broken. We all are broken
6 and carry garbage. All of us, I like the oriental view that we
7 are not born human beings that we have to become human beings.
8 In other words, life is a journey of becoming whole, and we
9 grow up with our talents and gifts and we also carry our
10 garbage and our brokenness in our personalities and in our
11 relationships. And life is a journey of trying to become whole,
12 in our self and in our relationships and in our interconnections
13 as a human family. That's the task of life. How to become
14 whole and happiness, of course is a by product of really working
15 at that.

16

17 Tom Downs:

18

19 Now, this concept of dignity of people, you had that as far
20 back as you remember.

21

22 Pete Dougherty:

23

24 Yes. I grew up with that. I got that out of my
25 Catholic/Christian tradition.

26

27

1 Tom Downs:

2

3 Then the idea of the impact of war and poverty on dignity
4 came at a later period.

5

6 Pete Dougherty:

7

8 Yes. And the sense of the systemic structuring of it, that
9 poverty is not a happenstance or because of the laziness of the
10 poor. You know I grew up with...even with a sense of the
11 dignity of the human person, all of us as individuals and as
12 groups, still carry various prejudices and the shadow side of
13 us. None of us is perfect and we're constantly, if we're open
14 to it, seeing the blind side of us. If we are on our journey of
15 trying to face ourselves and the truth, we increasingly see more
16 of the violence within ourselves. Prejudices we didn't even
17 realize we had. Resentments we didn't know we even carried,
18 that kind of thing. So, we are all broken human beings trying
19 to become whole human beings. Part of that growing in wholeness
20 is the yin/yang thing or the Yung's thing of the animous and
21 the anima. If I am a man, I am taught male kinds of things,
22 but I have to develop the feminine side of me. I have to... And
23 if women are taught to be feminine, they have to develop those
24 male traits and work out a balance. To be a whole human being
25 means to have much more of a balance. I can be totally
26 comapassionate, I can cry, and I can be very strong and I can be
27 adamant and I can be logical and I can be intuitive, you know,

1 developing the wholeness. That's what we are supposed to do.

2

3 Tom Downs:

4

5 Are those cultural or biological. Are you talking about
6 the male/female...

7

8 Pete Dougherty:

9

10 Most is cultural. You know, the nurture rather than
11 nature. You know there are some differences between man and
12 women, but those have been exaggerated.

13

14 Tom Downs:

15

16 You sound like my anthropology professor I had many years
17 ago. He was considered very radical because he wrote one of the
18 most outstanding books, I think The Evolution of Culture. I
19 won't go into that, but it was an early race with basically a
20 cultural thing. Sex was largely a cultural thing.

21

22 Pete Dougherty:

23

24 Absolutely convinced of that.

25

26 Tom Downs:

27

Your saying you need to blend...

1 Pete Dougherty:

2

3 Yeah, part of our growing more whole is possessing the
4 feminine and the masculine.

5

6 Tom Downs:

7

8 When the cultures tell you to make the young boy play with
9 trains and make girls play with dolls.

10

11 Pete Dougherty:

12

13 We are a patriarchal socociety. Yeah. We are a
14 patriarchal socociety, where a man is taught to be macho and a
15 woman is taught to be subservient and nurturing and know her
16 place and we're still dealing with that.

17

18 Tom Downs:

19

20 That's cultural, not biological.

21

22 Pete Dougherty:

23

24 Yes, correct.

25

26

27

1 Tom Downs:

2

3 I have a daughter who is a genetic counselor and...

4

5 Pete Daugherty:

6

7 Oh, yeah. Oh, yeah and I see that in the whole patriarchal
8 religions. You see that in Judaism, Christianity, the Sumarian
9 religions that were the first major religions of civilization.
10 You see the patriarchy creeping in. That wasn't there in many
11 cultures before the growing civilizations. We see that violence
12 built in to the very mind set. So the patriarchs are male and
13 so God speaks expecially to them and so that is a fault right in
14 the Christian and the Jewish scriptures and the Muslim
15 scriptures and so on. So you have to keep reading through that.
16 So anyway, I saw these interconnections and I saw the violence
17 and then I began to grow in the sense that I have got to put
18 some of these things together in my own life. I need to combine
19 standing with the poor, but I can't live a life if I am not
20 somehow standing with the poor. The church has developed the
21 phrase "Making a fundamental option for the poor". That if you
22 are going to be a Christian, and I can broaden that if you're
23 going be a human being, a real human being, somehow you have to
24 stand with the poor. If you don't, you are not ever going to be
25 a whole human being or a reasonable human being. The most
26 vulnerable among us must be supported and defended. Not
27 defended in the sense that you just make them dependent on you,

1 like the welfare system we have created as an example. But
2 helping them to stand on their own two feet. I began to see
3 that I have to stand with the poor in some way in my life, then
4 I have to be working on the systems, I have to be part of the
5 hammering away at those to change those structures that do
6 violence to people and hurt the community. Got to put those
7 together. And then we need community. Can't do it alone.

8

9 Tom Downs:

10

11 Just a minute, I want to check our machine here and see that
12 everythings going along alright.

13 [End of Side one]

14

15

16

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[Side 2]

1 Tom Downs:

2

3 Okay, I think we are about starting the community, we can
4 cut the tape...

5

6 Pete Dougherty:

7

8 Yeah. Well, I began to get more deeply into the arms race
9 issues, the nuclear arms race, as I came across Dan Berrigan and
10 Liz MacAllister and Phil Berrigan and Shelly and Jim Douglas,
11 the Berrigans and others were on the East Coast they had formed
12 the Atlantic Life Community, a network of resistance communities
13 on the East Coast. The Douglass's had been doing that kind of
14 thing on the West Coast. These are Christian Communities. One
15 phenomenon we have found with the anti-war and then the arms
16 race stuff, you found some radical Catholics who have come out
17 of the influence by Dorothy Day and the Catholic Worker movement
18 and as part of the social analysis scene there. I mean, Dorothy
19 Day had made one comment, "we have to change the dirty rotten
20 system." Her view is the simplicity of life, you develop a
21 simple life-style and you share the goods of the Earth and you
22 put food in the mouths of those who are literally walking the
23 streets and soon they had their soup kitchens in New York City,
24 they founded the radical, she founded with Peter Maurin the
25 Catholic worker movement in '33, May 1st, Mayday of 1933, The
26 first edition of the Catholic worker newspaper came off the
27 press and it was a radical Catholic vision of the world and how

1 to restructure it and Peter Maurin talked about a green
2 revolution. There was pacifists in the...belief in non-violence
3 that you do not do violence even to your enemy in trying to
4 change the world, that you don't use violence to achieve harmony
5 and love is the view. That you confront evil. Pacifism isn't
6 passiveism, a totally different reality. So Gandhi is a great
7 model of anything but being passive and Dorthy Day is a model of
8 anything but being passive, and so on. And we see that
9 historically, lots of non-violent resistance has been
10 non-violent. A lot of it has been spontaneous, a lot of it was
11 spontaneous. Some will use non-violence as a tactic and for
12 some it is a way of life, but you see that it is highly
13 non-violent. With the labor movement in the U.S. there was a
14 mixture of non-violent strategies, but some people got violent.
15 There is a mixture of both. Anyway, out of this radical
16 Catholicism in America, you had the Berrigan Brothers who burned
17 draft files. It became a religious symbolic worship gesture.
18 It was highly symbolic action. It was burning those files and
19 saying, "My allegiance isn't to you, you the government cannot
20 coerce me to do something wrong and evil and I will burn these
21 cards that are the symbol of your power. My allegiance isn't
22 there, my allegiance is to something higher, it's to a God of
23 love who loves human beings and doesn't do that to human beings."
24 And...uh...just defying and willing to pay the price. So that
25 the kinds of non-violent resistance and direct action that has
26 been taking place has included this trespass and blocking
27 entrances to...

1 Tom Downs:

2

3 Would you explain this "willing to pay the price" concept.
4 You just mentioned that.

5 Pete Dougherty:

6

7 Yeah. That it's important not to be cowered into
8 submission. Many times we are tempted to just compromise.
9 "Well, I can't...I can't buck this because, well I got this and
10 this and this." So they get from a young man, "Well, I'm
11 drafted, I really don't want to go into the military to fight
12 this war or whatever, but the consequences...I'm afraid of the
13 consequences." We've got to pay the price. If something is
14 wrong, you then make a choice and it changes your life.

15

16 Tom Downs:

17

18 I think I know the answer when the Berrigan Brothers, I
19 think you said, burned draft files. Did they try to do it
20 secretly at night, or openly?

21

22 Pete Dougherty:

23

24 They did it very openly...they did it very openly and stood
25 around and prayed until they were arrested. That was in
26 Caitensville, in '68 I think it was. Following that there was
27 more of that with the Viet Nam War...

1 Tom Downs:

2

3 Did they resist the arrest at all?

4

5 Pete Dougherty:

6

7 No they did not resist the arrest. First there was the
8 idea that Gandhi had proposed. If you do civil disobedience
9 then you willingly pay the price, you go to jail probably. And
10 you openly do that. However, that got questioned a bit along
11 the way and say well, why. They system is doing wrong, why.
12 And one time Dan Berrigan went underground just to defy even the
13 law. He knew the FBI was after him. Why should I stand around
14 and wait to be arrested? Why? So anyway, that kind of strategy
15 began to evolve. For some people, their belief is, the main
16 place to put your energy is the ordinary political process.
17 Trying to elect officials. Trying to lobby in Washington and so
18 on. For others, the belief is the system is so degenerated and
19 so corrupt, here and now, that the political process to them
20 isn't the place to put their main energy. They don't believe
21 that's the place. They say, "Well, okay maybe that's important
22 in it's way, but for me it's not important enough for me to put
23 my major energy." But in trying to, one, unmask the violence of
24 the system and by going to the Pentagon, the center of where the
25 war plans are made and the war games are played with their
26 computers and all, they can plan the annihilation of hundreds of
27 millions of human beings to pour blood there. And again, it's

1 liturgical act. It's a worship act. Taking basic symbols of
2 life to expose the reality underlying reality. So, you take
3 symbols that are primal symbols, again in the yin/yang sense,
4 things that are archtypes, blood is a pretty prime symbol and
5 when you splash blood on pillars, you say, "This is what you are
6 doing here. This is my blood that I am splashing on the pillars
7 of this Pentigod because you act like a god, you claim to have
8 power over human beings, over life and death. You are playing
9 God. You are, in fact, guilty of blasphemy, you are playing
10 God."

11

12 Tom Downs:

13

14 You use the term liturgy. Was that out of...

15

16 Pete Dougherty:

17

18 Liturgy is the term used to describe the public worship of
19 the Christian church wherewe celebrate God's loving presence in
20 our life, the history of that presence and God's loving presence
21 in us now and that spirit given to to us to unleash in us those
22 powers that are there to live boldly and lovingly and to change
23 our relationships and change the face of the Earth. To confront
24 the evil, the cross is the central image of that. The cross is
25 an electric chair. The cross is the capital punishment tool of
26 the state. To claim the power of life and death over you. That
27 you must be subservient. That's the tendency of a state, a

1 government. If it is allowed to, it will claim absolute power
2 of life and death over its "subjects". The insight for us, as
3 Christians and every tradition whether it is secularist or
4 whatever religion, is that no state has power absolute right
5 over the life and death over human beings. No. For us, only
6 God has absolute allegiance. The liturgy, the central symbol is
7 the cross, and resurrection. It is the political tool of the
8 state and in fact on the tomb of Jesus, the official Imperial
9 seal was put. No one has the right to break that seal. The
10 emperor claims the right over bodies of...an...so, the
11 resurrection of Jesus, the belief that this man was actually
12 raised up by God, here and now, not only at an end time, but
13 now, in the year roughly 30 A.D. He broke the seal on that
14 tomb. He defied the Imperial decree.

15

16 Tom Downs:

17

18 I hadn't heard the seal part. The Roman government put a
19 seal on the tomb.

20

21 Pete Dougherty:

22

23 Pilate had said that I am protecting, I am giving the
24 protection of the state over this body, whom you conniving
25 leaders of the, you know, the religious establishment. Saying
26 that his subjects might steal the body and take it away so I'll
27 take care of that. I'm putting a guard on this tomb and my

1 seal. I mean that is what would be done.

2

3 Tom Downs:

4

5 The state claimed the right, not only to kill Jesus, or any
6 other person, but the right over the dead body.

7

8 Pete Dougherty:

9

10 But Jesus had the right over his body. Over the dead body. And
11 so Jesus rising from the dead was a defying of the Imperial
12 claim to power over life and death. I mean, all of this is
13 insight through our Christian tradition and to life and death
14 kinds of stuff. So the liturgy is the worship of the Church
15 where we celebrate our belief that our loving God stands with us
16 in the violence and the beauty of life. And gives us her spirit
17 to transcend our fears, our compromising, our violence, our
18 selfishness, our prejudice, and to unleash into the world this
19 awesome power. It's not, you know, well God's going to come in
20 and do this...

21

22 Tom Downs:

23

24 Bette, I'm learning a lot, you may want to sit in and join
25 us.

26

27

1 Pete Dougherty:

2

3 Many Christians have this view that God comes in and does
4 this for you and keeps you like a little child, but no, it's
5 that one way to put it is to unblock our stuckness. That God's
6 spirit is given to us to unleash the human potential that's
7 within us. Unleash the human potential and to give us that
8 insight and the actual giving of this power of God so that we
9 stand up tall. We stop living slave mentalities. So, the
10 Christian liturgy, the beginnings were in strife and crisis.
11 The cross, the electric chair if that isn't the symbol of
12 crisis, I don't know what is, and resurrection. So, the early
13 Christians celebrated this liturgy, the breaking of the bread of
14 his call, Jesus said, "Do this in memory of me." break bread,
15 drink wine, so this is my body broken so the rupturing of the
16 bread is a...my body is going to be ripped apart. Remember me
17 in the breaking of this bread. So that's what Christians were
18 told to do and they have done it. At first they did it in
19 catacombs. They did it...the altar was the tomb of the martyrs,
20 the people who defied Caesar.

21

22 Tom Downs:

23

24 What was...the breaking of the bread symbolized what?
25 I don't know.

26

27

1 Pete Dougherty:

2

3 Jesus being torn apart. Physically. He actually was
4 killed, put to death.

5

6 Tom Downs:

7

8 By the cross.

9

10 Pete Dougherty:

11

12 Yes. So he took bread, broke it and said, "This is my
13 body broken for you." So he was symbolizing what was going to
14 happen to him the very next day. He knew it. It didn't take
15 any divine intuition that he was going to get it. Like
16 Martin Luther King, Jr. didn't take any extra smarts to know
17 he was going to get it. He kept doing what he was going to do,
18 he was going to get it. Jesus kept going down to Washington...I
19 mean Moscow...or no, it was Jerusalem. I keep getting them all
20 mixed up. So he kept going down to the steps of the place of
21 power knowing they were getting ready to knock him off because
22 he was messing with their power. So Jesus taught us Resistance.
23 And I use it with a captial "R". An image I would use is a
24 mother protecting her child. She will claw and keep away
25 anybody who dares to attack the child. So on one hand she's
26 nurturing that child at her breast, that's one dimension of the
27 love. The other is resisting the evil that's a threat to this

1 beautiful life. So you have got to have the two. The
2 nurturing/healing and the resisting are of the same circle.
3 Alright, so, it's the light from Jesus that he did both. He
4 healed, he touched people, he nurtured them and they got well
5 because of his awesome, beautiful loving presence and he
6 resisted. Because he kept pushing and pushing like Lech Walensa
7 and the others, pushing the government, you know, like in '81.
8 People say that if you keep pushing, solidarity is going to get
9 crushed. It is just an instant of that and the insight for
10 Christians is that's, that's the way you got to live. With
11 integrity. This is the way our God is. Our God walks with us,
12 has sweat on his brow and dirt under his fingernails. He's got
13 wounds on his hands where he has been nailed because this God
14 walks with us. Because this God loves us. Okay, so, the
15 liturgy is the public worship but often through history, it had
16 become a thing for complacent people and accepting, And
17 actually fostering the status quo. In fact, in times in
18 history, the church has become the real source of the great
19 change that is needed and we are in one of those ferment times
20 right now. So anyway, Christian, non-violent communities have
21 been springing up through these past decades to deal with the
22 Viet Nam War was one thing and the whole Cesar Chavez and that
23 movement that's a clear example, most of them are Christian.
24 It comes out of the Hispanic culture primarily, although there
25 are a mixture of Philipino and Asiatics, Whites and so on, the
26 majority are Hispanic and they come out of the Catholic culture
27 so that their faith is involved in this struggle for themselves

1 to stand tall and to stand up and to take on the evil. And the
2 call is, stand tall, I am with you. I am your God, I am with
3 you, I walk with you, I slept with you, I ate supper with you, I
4 give you my power. Then the arms race thing, the same thing.
5 This has been growing. Non-violent communities all over. So
6 there is a liturgizing, there is a worshiping...a worship,
7 worship is part of the actual resisting of the arms race. So
8 going to the places like the weapons facilities, the Air Force
9 bases, the submarine and the nuclear submarine home ports and
10 going in there and blocking entrances with your body, pouring
11 blood, even cutting fences and now "plow shares" kinds of
12 actions. Plow shares comes from the image in Micah, the prophet
13 and also Isiah, the prophet. Isiah, chapter two, "Ye shall beat
14 their swords into plow shares." The idea is to stop the war
15 making, convert your plants from tanks to plows and tractors and
16 so on. To make things people need.

17

18 Tom Downs:

19

20 Tell me about the plow share movement.

21

22 Pete Dougherty:

23

24 So, the idea was taking this through the '80's here where
25 the symbol is taking a hammer and beating swords into plow
26 shares. So, that's the biblical image. So some began to do
27 that. Going to bases and going up to the B-52's and actually

1 damaging, trying to do damage. Or, going to an ICBM missile
2 silo in a Kansas field or Missouri field and damaging the cover.
3 Trying to wreck it, to keep it from working. The understanding
4 is that this is anti-property. Property means what's proper for
5 human life. If it's really not proper, then it's not property.
6 No one has the right to make an oven for a Nazi concentration
7 camp to shovel human bodies into and burn them. No one has the
8 right to make such an oven. I would hope anybody would say, "If
9 I were there and had a chance to wreck that oven, I would do
10 it." Because it is anti-property. We are saying, to make the
11 nuclear weapon, like one cruise missile out here at Williams
12 International, a nuclear tipped cruise missile, that one war
13 head is 16 times the power of the Hiroshima bomb. If you have
14 any sense of seeing a film like "Hiroshima and Nagasaki", or
15 read John Hershey's book Hiroshima. To experience what that
16 first atomic bomb did, it's absolutely inhuman, outrageous,
17 sacrilegious, blasphemous, you can't find words. That has no
18 right to exist. That has absolutely...no one has a right to
19 make that saying, "You are on my private property, I can make
20 what I want, I can do as I please." No you cannot do as you
21 please. So, that's the belief, that this is against life. The
22 Earth community and the human community and we have to suffer.
23 It is our responsibility, as human beings, to stop that, to put
24 our bodies in the way. So that's what the plow share movement
25 is. That people have taken hammers in their hand and gone into
26 these weapons facilities and they hammer on missile components
27 of one kind or another to make it inoperable. So it's a

1 symbolic act on the one hand because what damage do you really
2 do? Is it at this moment stopping the arms race. But on the
3 other hand, it is, in effect making something ineffectual even
4 if it's for minutes or hours or it puts one nuclear nose cone
5 out of commission for good. It's a step on the way to peace.
6 The way to peace is made of billions of steps and these are
7 steps. It is part of the process of peace. So, that's the plow
8 shares movement. These movements...these kinds of actions are
9 growing.

10

11 Tom Downs:

12

13 Would you say that tresspass at Williams...Williams
14 International, is that part of the plow share movement?

15

16 Pete Dougherty:

17

18 It's not considered plow shares, no. Plow shares is when
19 you actually damage the missile components or B-52 bombers.

20

21 Tom Downs:

22

23 This is an active, not a passive pacifist.

24

25 Pete Dougherty:

26

27 Right. Active, non-violent direct action. It's
non-violent direct actions.

1 Tom Downs:

2

3 Active, non-violent direct action.

4

5 Pete Dougherty:

6

7 Yeah. When you are intervening, so you can have
8 non-cooperation, such as I refuse to be drafted or I refuse to
9 register for the draft or refuse to pay the taxes, to have
10 somebody else to go do the killing for me. That's
11 non-cooperation. But direct action is when you directly
12 intervene in some way, like trespassing at a place, a strike is
13 a direct intervention, a boycott is a direct intervention.
14 That's direct action. So, anyway, we have seen, in the
15 Christian movement and a lot have come out of the Roman
16 Catholic tradition in particular. Not exclusively, but you'll
17 notice that there is a high percentage of Roman Catholics that
18 seem to be the ones that do this kind of resistance, you know,
19 this kind of civil resistance including plow shares. It comes
20 out of that religious sense. There's something about it. Many
21 have come to the conclusion, "for me putting the efforts into the
22 political process is not the main place where I feel value of my
23 time and energy." So, it's directly unmasking the violence that
24 is being done. So you go out to a Williams International in
25 Walled Lake, they make the engines for the nuclear and
26 conventional cruise missiles, in particular. It's a beautiful
27 white building and they have a beautiful white fence. People

1 drive by there for years, think, oh nice looking place, nice
2 grass, they have a little pond out in front. I love the
3 beautiful logo, nice blue color on white. Very beautiful. That
4 has to be unmasked. The violence has to be... We do it through
5 a whole series of ways. So, what we have ended up doing is
6 taking our praying and our prayer, our liturgy, our worship
7 celebrates who we are and what we're about. Celebrates the
8 meaning of our lives. Then we take that, we celebrate it in
9 this Lord's Supper and other forms of our Christian worship and
10 then we go out and live it and we come back and celebrate what
11 we lived and we go out and live it. It's all a ... so
12 increasingly we began to take our praying to the places where we
13 confront the evil. So we do the praying at the gates of
14 Williams. Sometimes within the gates. You know, trespassed
15 inside and prayed inside and people at other places will go into
16 the airbases and will spend time going through prayer service
17 celebrating the Lord's Supper, the Eucharist and then they may,
18 you know, whatever, come. You'll find a difference in all these
19 peace movements.

20

21 Tom Downs:

22

23 How do these...participate in the Lord's Supper, how would
24 they...the Eucharist?

25

26 Pete Dougherty:

27

Well, you take the bread and the wine and maybe a candle

1 and you go out to the Air Force base and you have, you know,
2 find a rock or something and you gather around for ½ hour or 45
3 minutes, an hour and you celebrate the Lord's supper together.

4

5 Tom Downs:

6

7 Then if you're inside the property you can get arrested.

8

9 Pete Dougherty:

10

11 Once you're identified, yes you get arrested.

12

13 Tom Downs:

14

15 If you're outside the property they let you go.

16

17 Pete Dougherty:

18

19 You know, if you're at a legal place then no problem.
20 Sometimes we go to pray legally and sometimes we go to pray to
21 do the direct action, upping the ante.

22

23 Tom Downs:

24

25 You told me about your experience in some other countries.
26 Do you want to go into that some?

27

1 Pete Dougherty:

2

3 Well, that summer, the summer of 1987, just to build the
4 connections was the way I put it. We see the connections of
5 death, the interconnections of death by just taking the arms
6 race. But then you go beyond into Central American...Third
7 World interventions connected to the arms race, poverty and so
8 on. But along the connections of death there are the
9 connections of life. Because groups spring up all over and they
10 are working on lobbying, they're working on politics, they're
11 working on rallies, demonstrations, boycotts, you know. So I
12 went over to West Germany and Czechoslovakia last summer, three
13 of us went over together, I mean two of us went over together
14 but a third person went with us everywhere in West Germany. We
15 connected with peace groups that we had known of and we were
16 welcomed with open arms, so we went to the sight of...in the
17 Hunsrveck, which is in that one small district in West Germany,
18 in the western part of it near the Black Forest. Seventeen
19 villages have been destroyed to make way for U. S. military
20 installations and bases. That just gives you a sense of the
21 militarization of West Germany. It is so awesomely militarized
22 by the United States that it is destroying them.

23

24 Tom Downs:

25

26 Seventeen villages.

27

1 Pete Dougherty:

2

3 Seventeen villages in this one little district of West
4 Germany called the Hunsrveck, have been wiped out almost out of
5 existence by making way for U. S. military installations. Even
6 more militarized is the Fulda Gap, the eastern side of East
7 Germany that borders the country, East Germany because our great
8 war makers as they play their war games in Washington in the
9 Pentagod, they say a million Russian troops come sweeping into
10 Western Europe, nobody could figure out why they would do such
11 an insane thing in the first place. They can't even deal with
12 Afghanistan, they're going to invade Western Europe knowing we
13 have got NATO and the whole Western world is going to resist
14 that. I mean, it's stupid because they got...

15

16 [end tape 1]

17

18

19

20

21

22

23

24

25

26

27

1 [Tape 2]

2 Tom Downs:

3

4 Here we are. You were talking about your time in Germany.
5 Why don't you finish that. You said the 17 villages were
6 replaced...

7

8 Pete Dougherty:

9

10 So many military installations. And a high point for me
11 was when we stood and prayed at the entrance of the one military
12 base that has the cruise missiles. It was a powerful thing. I,
13 giving reflection at this circle a circle of about 80 people I
14 guess, said that those engines on those cruise missiles were
15 made right where we stand every Monday and ... ^{u nuclear word} say no, no, no.
16 So our...our souls are here with you and along these connections
17 of death between our nations we are a connection of life and at
18 this end of the spectrum you are saying no, at that end we are
19 saying no, and we're going to win. Our numbers along the way
20 are going to grow and give off this vision of peace. This was a
21 very powerful thing to the standards of the people who are
22 resisting the cruise missile in the Hunsyork.

23

24 Tom Downs:

25

26 The engines made at Williams.

27

1 Pete Dougherty:

2

3 Yes.

4

5 Tom Downs:

6

7 Were...

8

9 Dougherty:

10

11 Deployed at this base...

12

13 Downs:

14

15 ...in West Germany.

16

17 Dougherty:

18

19 ...in West Germany. It was military installations.

20

21 Downs:

22

23 And you saw the connection.

24

25 Dougherty:

26

27 Oh yeah, I made the connection. Yeah, so we tried to keep

1 a connection going, you know, letter writing. And the the
2 Fulda Gap on the eastern part of West Germany, that's the most
3 militarized region of...

4

5 Downs:

6

7 That's where the tanks are supposedly going to come
8 through.

9

10 Dougherty:

11

12 Yeah, tanks will come through and troops and all. We were
13 part of the peace walk. We spent two days on a peace march with
14 an international peace march.

15

16 Downs:

17

18 Now, were the people in West Germany allowed to do this,
19 did they have the freedom to do this.

20

21 Dougherty:

22

23 Oh yes, oh yeah, sure. Like here they have the right to
24 protest and demonstrate and civil resistance is done there also.

25

26 Downs:

27

Did you get into East Germany at all?

1 Dougherty:

2

3 No. Went to Czechoslovakia and spent part of the day with
4 a member of the outlawed Charter 77, Joseph Vorychik. A man
5 who had lose his job because in '77 he was one of the thousand
6 who had signed this declaration, this charter demanding human
7 rights.

8

9 Downs:

10

11 Just signed it, no overt action other than signing it.

12

13 Dougherty:

14

15 Well he signed it, right. As he said some of the leaders
16 of the movement really were black-balled where they couldn't get
17 a job anywhere. They were totally black-balled from getting
18 jobs. Whereas after that, he had been an interpreter, and after
19 that he could only pick up jobs driving cabs here. That kind of
20 stuff until he retired. Beautiful man, beautiful man.
21 Intellectual, in his 60's and after that, the very next month in
22 August last summer, we ^{WERE} sent an article how he and a couple other
23 Czech's and a few Poles, on the border between the two
24 countries, coming up with another declaration demanding human
25 rights, demanding ecology respecting the ecology, and demanding
26 disarmament. So, it was good, it was a good trip to experience
27 how, how opressed they are there in Czechoslovakia.

1 Downs:

2

3 Now, were you in Central America, at all, Nicaragua.

4

5 Dougherty:

6

7 Yes. What...a handful of years ago I went to Nicaragua and
8 spent time there. Probably I'll get back there this coming
9 year, again.

10

11 Downs:

12

13 What was you feeling?

14

15 Dougherty:

16

17 Oh, the feeling was how beautiful the Nicaraguan people
18 are, how genuinely sincere the government is, trying to build a
19 nation of the people and for all people. A real commitment to
20 the weakest and the poorest. A real commitment of trying to
21 avoid handfuls of people gobbling up a great percentages of the
22 wealth. To make it a real true democracy. And how the
23 struggle, it was bad even then, being in war with the United
24 States, who set up the puppet Contra army and the internal kind
25 of sabotage the U. S. does through the C.I.A. How hard it was
26 even then. But, year by year it gets, the economy gets even
27 more decimated by the U.S. war against it. Beautiful people,

1 beautiful people. And certainly the suffer from the scourge of
2 war.

3
4 Downs:

5
6 Did you get into Costa Rica or Guatemala?

7
8 Dougherty:

9
10 No. So this next trip, I would like to get into El
11 Salvador and possibly Guatemala.

12
13 Downs:

14
15 Let me throw you some counter arguments. A very good
16 friend of mine was in World War II, successful in the European
17 theatre and ready to be transferred to take over the Japanese
18 islands one at a time and then the bomb was dropped and he
19 certainly is, of course, in favor of dropping bombs. But, he
20 said that because of that thousands of both American and
21 Japanese lives were saved if we'd gone in. You have heard that
22 argument.

23
24 Dougherty:

25
26 Yeah. Absolute myth, absolute myth. Lee Aparowitz had a
27 book come out in around 1960-1961 and there were some documents

1 through the Freedom of Information act had come through since
2 that, that's a total myth. That in fact, plans had been made
3 for early...spring of 1946 to have the big invasion and the
4 estimated...early 1945 they estimated that this big invasion
5 they were going to build toward would cost a million U.S. lives.
6 But, then by spring of '45, it was clear that the Japanese
7 effort was collapsing, the military effort was rapidly
8 collapsing and the Japanese were sending out feelers of
9 surrender through the Soviet Union and through other sources.

10

11 Downs:

12

13 Before the bomb was dropped.

14

15 Dougherty:

16

17 Oh yeah. This is in spring of 1945, the spring of '45.
18 And it was very clear, our intelligence was very clear, and this
19 is all documented, that it was collapsing. So that there would
20 not need to be a big invasion, there was going to be a
21 semi-invasion later in '45 and it was getting clear that, that
22 wasn't even going to be needed. The Japanese were willing to
23 surrender and the conditions put on by Truman was total,
24 unconditional, the big concern for the Japanese was people's
25 reverence for the Emperor and they got to have that right,
26 that's just part of their being. And it was very clear that the
27 purpose for dropping the bomb had nothing to do with ending the

1 war with Japan, that is was clearly wanting to show the Soviet
2 Union that we got the power. You know in this carving up of
3 Europe and the world, we got the power and we want you to see
4 that. And you can see in the memoirs of Maxwell Taylor and even
5 Eisenhower and Truman and others that it had nothing to do with
6 stopping the Japanese.

7
8 Downs:

9
10 So your analysis was that it was to show Russia that even
11 though we had been allies in the war...

12
13 Dougherty:

14
15 Even though we had been allies, we saw their power, their
16 growing power and, you know, Stalin was brutal and a power
17 person and we wanted to have...we had the bomb so the tendency
18 is we're going to show everybody and the current person who is
19 strong is the Soviet Union. Japan is falling apart. No more
20 problem with Japan. But the Soviet Union. So, therefore, that
21 was the reason for dropping...and then three days later drop
22 another one. You know... The scientists, and there were
23 something like 65 scientists I think, signed a document saying,
24 "Don't actually drop the bomb on people, call some Soviets to a
25 demonstration of an atomic blast. Show them what it can do as a
26 threat. Don't actually drop it."

27

1 Downs:

2

3 That was before it was dropped.

4

5 Dougherty:

6

7 Yes, Yes.

8

9 Downs:

10

11 Yeah, I had not been aware of that.

12

13 Dougherty:

14

15 Yeah, so scientists signed this document. They didn't want
16 it dropped, they didn't want to actually kill people. They
17 thought it was going to be a deterrent. But then, Eisenhower,
18 excuse me, yeah it was Truman made this decision, we're going
19 to drop them. And then when it was dropped, he said that this
20 is the greatest thing in history when he got the report of the
21 successful dropping of the atomic bomb on Hiroshima. He says
22 "this is the greatest thing in history." And it was all a power
23 thing. So, they lied to us. See again our government
24 absolutely lies to the American people. That's what's
25 outrageous, that this is called a democracy and our leaders
26 throughout history consistantly keep the truth from us. See
27 that's the tendency of government, that's the constant tendency

1 of government throughout history. Nothing new, nothing new in
2 history, that leaders tend to keep people from the truth of very
3 basic things that affect their life and this is one example of
4 that. So yes, in the beginning, the intent was there. Yeah,
5 "we're...we're gonna have to invade Japan and it will cost a
6 million lives." And then deliberately, as the documents show, Al
7 A Perowitz who has written this, I think that's his name. He's
8 written a book on this because I have seen other documents come
9 out since. Um...it shows that myth was deliberately continued.

10

11 Downs:

12

13 Now, let's go on, you don't have a crystal ball, but do you
14 feel there is a growing peace movement? I think certainly Viet
15 Nam shows there was a popular objection and apparently you saw
16 the public service in Westmoreland and Cape Johnson ...
17 information and whether he did that deliberately or
18 undeliberately, that's beside the point. Do you, well...I'll
19 put it this way, of all the people that Bette and I know, and
20 Bette has known you I think more than I have, but you always
21 look cheerful, you don't smoke don't drink, I've never seen you
22 drunk, you seem to be contented with your life, is that
23 accurate?

24

25 Dougherty:

26

27 Well, I'm down to about 50 vices that I know I have.

1 Downs:

2

3 I don't know of any...I haven't been aware of any you have
4 that hurt anyone else. It isn't like the drunk driver or the
5 person gambling away the family grocery money. I certainly...I
6 mean you give the impression of being a contented, happy person.
7 Is that...?

8

9 Dougherty:

10

11 Yes and no. You know there is always the struggles and the
12 frustrations and the, you know, dealing with my own garbage and
13 dealing with the garbage of the world and get frustrated but
14 always that hope, living that hope.

15

16 Downs:

17

18 Do you feel, I guess this is very general, optimistic,
19 pessimistic... *tape unclear*

20

21 Dougherty:

22

23 Um, I like the distinction made, I'm not an optimist or a
24 pessimist, I'm a person of hope. In other words, a lot of the
25 signs aren't very good. Right now, in the past year or so,
26 there are more signs of hope than we had before that.

27

1 Downs:

2

3 What are the signs of hope?

4

5 Dougherty:

6

7 Oh, we see various wars are kind of wearing themselves out
8 from exhaustion and maybe there are some breakthroughs possible,
9 there is an INF Treaty, of course that's being sabotaged because
10 more nuclear weapons are going in Europe to replace the ones
11 being taken out, to try and even go beyond how many there are
12 being taken out, the 319 that have been taken out are going to
13 be replaced by hundreds more. The peace movement is growing.
14 There are these kinds of signs of hope.

15

16 Downs:

17

18 More specific one, give a few words about your experience
19 in the Oakland County Jail.

20

21 Dougherty:

22

23 Talk about the experience?

24

25 Downs:

26

27 Yeah.

1 Dougherty:

2

3 Okay, the Oakland County Jail.

4

5 Downs:

6

7 What was the reaction of the people that arrested you and
8 so on.

9

10 Dougherty:

11

12 Yeah, the Oakland County Jail is a hard jail. It's a
13 moneyed county. It is one of the wealthiest counties in the
14 Nation. So it is a law and order county. Moneyed people like
15 that and L. Brooks Patterson has fit the bill very well, he has
16 been flamboyant about being a law and order person and one of
17 the things he jumped on was this issue of the protesters at
18 Williams International and was coming down hard and showing that
19 he's tough on crime and even this crime, etc. And the jail is
20 hard too, it's a rather new building and they're doing additions
21 now, but some of the inmates that go to various jails and
22 prisons around Michigan can say it is one of the harder ones.
23 The attitude . So, most of the Deps., Deputies that are in the
24 jail, most are indifferent they keep their distance, "we're the
25 jailors, you're the jailees" and some will be kind and friendly
26 and some will be cruel and vicious. But most are indifferent.

27

1 Downs:

2

3 What do they do...why do you say cruel, what do they do
4 that would be cruel?

5

6 Dougherty:

7

8 Oh, the attitude of verbal put downs, yeah, verbal put
9 downs, yelling at you.

10

11 Downs:

12

13 Any physical beatings or anything like that?

14

15 Dougherty:

16

17 That does go on, you hear stories of that from other
18 inmates.

19

20 Downs:

21

22 Did you see any yourself.

23

24 Dougherty:

25

26 I did not see a beating.

27

1 Downs:

2

3 Was there any, well, discrimination or harder or easier on
4 you because you were there as a man of conscience as opposed to
5 a criminal.

6

7 Dougherty:

8

9 Yeah, yeah, we were sort of strange ducks. You get in the
10 cell and the cellmates know what you are in for, you're a
11 protester and usually the word gets there too, I'm a priest.
12 You know, the protesting and then they'll say, "That's cool,
13 man. That's cool. Hey you're doing what you believe in, that's
14 cool, that's cool." Most will react positively.

15

16 Downs:

17

18 I imagine there would be some Catholic inmates there, too.

19

20 Dougherty:

21

22 Yeah, some will be Catholic.

23

24 Downs:

25

26 Do they recognize you as a priest, would that make any
27 difference?

1 Dougherty:

2

3 Oh yeah, to them. So you end up doing a lot of advocacy or
4 counseling for a number of them. They come to you.

5

6 Downs:

7

8 Now, the...I remember reading the Bishop's statement which
9 was very positive on the nuclear arms race, I guess the
10 Catholics I have known most well, Father Kern, Bill Hart, Bill
11 Ryan, Thomas Mathew Cavanaugh and I'd certainly put them all in
12 the terrible word now, liberal ^{unclear} ... be conscious you hear the
13 other side of some very conservative element, I mean a lot has
14 been written. I certainly get the idea you have been free to do
15 what you are doing.

16

17 Dougherty:

18

19 Yeah, you mean my place in the church? Yeah, so the
20 church...you run the gamut of attitudes in the Catholic church.
21 Everything from radical, the kind of radicalism that I try to
22 live out to the ultra-conservative and everything in between.

23

24 Downs:

25

26 Now, what diocese are you in now?

27

1 Dougherty:

2

3 This is the diocese of Lansing. And our Bishop is Ken
4 Povish and he is good, he allows me to do what I do and he has
5 defended me verbally and publically said good things about me so
6 they have been supportive that way. Once he was a witness at
7 one of my trials in Walled Lake. He came in and he was a
8 witness. Two ways. He was a character witness, in other words
9 he testified on character and then he was a witness as one of
10 the authors of the Bishop's pastoral on war and peace and
11 showing how they condemn nuclear war and condemn the first
12 strike and condemn the weapons for first strike.

13

14 Downs:

15

16 Well, I think we have gotten a lot of material here, what I
17 would like to do is take this and get it typed up, have you look
18 at it and then if there is some more things, or if you think of
19 some more things you would like put in...

20

21 Dougherty:

22

23 I would like to add one more historical thing.

24

25 Downs:

26

27 Feel free to say whatever you want.

1 Dougherty:

2

3 In 1975, when I and others formed a non-violence Christian
4 Community called the Abrahamic Community we did emergency
5 shelter in the Catholic Worker Tradition. And then we would work
6 on the arms race thing. The structure of it. Feed hungry
7 people, clothe naked people and at the same time work on the
8 structures. At that very same time in Michigan, other
9 non-violence communities were just coming together, Greenwood
10 Community was formed in Battle Creek. There were a couple of
11 communities formed in Grand Rapids and then within a year
12 another community called Day House Catholic Worker formed in
13 Detroit. So it was a marvelous coming together of non-violent
14 Christian communities right at that time. We formed what was
15 called the Great Lakes Life Community, to be asister community
16 with the Atlantic Life Community and then the Pacific Life
17 Community. And it became a forum for our Christian-Political
18 action. We focused on project ELF. That was the very first
19 thing.

20

21 Downs:

22

23 That was the Upper Peninsula.

24

25 Dougherty:

26

27 In the Upper Peninsula, they were going to put in this

1 communication system with the nuclear submarines, to be able to
2 communicate with them. To be a part of...to be the trigger for
3 nuclear war. In the sense that they could communicate to subs
4 to come up to get their messages of where to strike in a
5 synchronized first strike. That's the value of project ELF. So
6 we went up there and we would do the civil resistance at the air
7 force base because ELF was going to be connected into KI Sawyer
8 Air Force Base. So we went up there and we began to do that, and
9 connecting with people who approached it from the environmental
10 point. So it was great having this marvelous non-violent
11 community emerge in central and southern Michigan. And that
12 lasted for about four years. I think it was very active. And
13 then as things grew, these communities began to do more things
14 in their own locale, in their own area. Then in 1981, we formed,
15 in the Lansing area a group called Covenant for Peace. We then
16 found about...we were working on the ELF thing and then we found
17 out about Williams International in Walled Lake, that they make
18 the engines for cruise missiles. So then we began in '82 a
19 campaign there. We did our homework and tried to get the
20 company to be willing to talk to us about economic conversion
21 from that military production to make things people need. They
22 would not talk with us so then in January of '83 we began the
23 actual campaign. Weekly presence. Every Monday of the year we
24 were present at their gates. Four to 5:30 P.M. and then at
25 times during the year we had prayer services and demonstrations
26 and at times civil resistance. You notice I don't call it civil
27 disobedience, because we know now that what they are doing

1 violates International Law. We believe that what we are doing
2 is trying to get them to uphold the law. So our violating a
3 local trespass law is superceded by the greater law.

4
5 Downs:

6
7 What's the International Law?

8
9 Dougherty:

10
11 The International Law is very clear. The making of these
12 weapons is illegal. It's illegal. But courts, by in large,
13 don't deal with it.

14
15 Downs:

16
17 Now, did the workers...had you gotten any support or what
18 was the attitude of the workers?

19
20 Dougherty:

21
22 Most um...appear indifferent. We don't get access to
23 workers. They wisk them by in the driveway so they don't stop
24 and talk with us.

25
26 Downs:

27
Are they organized in a union?

1 Dougherty:

2

3 No. It's a privately held company. Sam Williams is the
4 sole owner.

5

6 Downs:

7

8 No union?

9

10 Dougherty:

11

12 No union.

13

14 Downs:

15

16 That's surprising.

17

18 Dougherty:

19

20 He grew rapidly. It started with
21 four people. Sam Williams was a genius. He gathered three
22 friends with him back in '56 and they formed this company,
23 Williams Research, and designed the miniaturization of engines of
24 all kinds and then in the '70's developed the cruise missile
25 engine and the company grew rapidly with these defense
26 contracts. Now there are 1,500 there at the Walled Lake Plant and
27 they have 500 in the Ogden Utah production plant. So it grew

1 rapidly but they tried to keep the family spirit and no union.
2 So it's hard to have access to the workers or management.

3

4 Downs:

5

6 Now, when I was your age, the word liberalism had become a
7 dirty word, I don't know why, but there was that, I want to call
8 it Coalition of Organized Labor, blacks, some women, some church
9 groups, some, oh, kind of New Deal Eleanor Roosevelt's Democrats
10 for a better use of the word. Not much...a little ecology, some
11 of us, I was one, felt we could see a kind of Coalition of
12 Peace, Women, Labor, Ethnic groups, Racial groups, using racial
13 in an anthropological not a biological sense, and that just
14 hasn't come to pass. I worked ... in what I call the Archie
15 Bunker area where people give their life on a picket line but...

16

17 Dougherty:

18

19 They'll make the connections of life.

20

21 Downs:

22

23 Then to talk to the very fine people, but just don't make
24 the ... connection. Do you...what kind of coalition do you see
25 the...you see the...liberal elements and the Catholic church and
26 some other church groups, what else do you see?

27

1 Dougherty:

2

3 Well, I see the pressure growing to do more linking, more
4 coalescing. It hasn't really come yet, and connections with
5 ecology and labor and the arms race and third world
6 intervention, those are growing. It's still slow with the black
7 issues, you know with racism and...uh...the black issue in
8 America is still slow. Do you know black folks are still
9 struggling to survive? They are not out in these lines dealing
10 with the arms race, ecological issues. That is still slow in
11 coming. There is some coming together, like South Africa. The
12 linkages with that but the problem with the black in America is
13 that it is still slow in forming coalitions. It's got to come,
14 but it's very slow. There is still a chasm there. Yeah, so
15 that kind of stuff has to grow. Then the poverty and trying to
16 fight that. These linkages are slow, but I see them growing and
17 I see them growing around the world.

18

19 Downs:

20

21 I think the person on the botton of the economic ladder has
22 the least time to do. Here you and I have Saturday morning off
23 we can sit and talk and we're going to eat tonight and tomorrow.

24

25 Dougherty:

26

27 There's Mrs. Jones, who is on welfare and has two kids, and
doesn't have a car, ^{the} bus doesn't run until 10:00, it doesn't run

1 Saturday afternoon after 4:00. How is she to get to a meeting on
2 Saturday night? Right.

3

4 Downs:

5

6 And ^{she} will be too tired from having worked Friday night
7 cleaning up somebody's house...

8

9 Dougherty:

10

11 Having worked or sat in the welfare office Friday all day...

12

13 Downs:

14

15 Sat in the welfare office all day or cleaned up somebody's
16 house until midnight.

17

18 Dougherty:

19

20 Right, exactly.

21

22 Downs:

23

24 That I understand.

25

26 Dougherty:

27

They don't see it as their issues and so we still have to

1 be moving ourselves in the direction of being there with our
2 sisters and brothers.

3

4 Downs:

5

6 How about our Harvard and Yale and MSU graduates. They are
7 the cream of the crop, do you see any...

8

9 Dougherty:

10

11 Yeah, to me the vision I have seen is, that the deeper
12 problem is, that we are an Empire. We are the most powerful
13 empire. We are the giant that is now beginning to fall.
14 Empires do not willingly give up the Empire, running the world.
15 The United States, along with the other powers, are not willing to
16 give the third world their due, their share of the resources and
17 the power in the international relations, trade and all that.
18 That's going to be the tougher issue. Disarmament is going to
19 come more quickly, in terms of nuclear weapons. Friendship between the
20 U.S. and Russia is going to come ^{MORE} quickly. We did it with China
21 and it will happen with the Soviet Union if we don't get blown
22 up first or if we don't destroy the world ecologically. I think
23 the deeper problems are, well, the ecology and the third world.
24 How are we going to stop hoarding and living the great American
25 dream and thinking we are going to build toward it and hoard
26 over 40% of the earth's resources and voluntarily begin to share
27 that? That's the deeper problem I see. That we will more
quickly disarm in terms of the craziness of nuclear weapons than

1 we will voluntarily begin to share with third world nations. I
2 expect to see in my lifetime the dismantling of the last ^{NUCLEAR} weapons
3 on earth. Probably ^{WITHIN} another 25 years or whatever. That is a
4 realizable possibility. That's very realizable and I think the
5 momentum is gaining toward that. We keep taking steps and
6 it becomes more seeable that yeah, we still have disarmament if
7 we don't even have them in existence. They can quickly be
8 made and if one tries to threaten with one or a dozen there is
9 still retaliation possibilities. Even if they do not exist,
10 within weeks we could "retaliate". The best thing is to
11 dismantle the last ones and don't have them. And then
12 demilitarize Germany like George Kennen ^{SAID} way back in the '50's.
13 My god, just demilitarize Germany and release the tensions. We
14 are like people with two guns pointed at each other. If you
15 stand back from each other, stand back ten feet and then begin
16 to slowly lower your guns at the same time. Alright then let
17 go. Now you can talk like human beings. I mean, it is possible
18 on this planet.

19
20 Downs:

21
22 I saw this one public service program that came...We are
23 the wealthiest nation and yet we are taking more from the third
24 world than we are giving.

25
26 Dougherty:

27
That's the point. For every dollar we invest, two have to

1 come back.

2

3 Downs:

4

5 I'm, I guess personally, the wife and I have never had it
6 so good, we're the Depression products, you say you voluntarily
7 give it up or indirectly through government, the church
8 approach, do you think that's the greater problem.

9

10 Dougherty:

11

12 That's a more long-term problem. The ecology and the third
13 world oppression, that we are key in the starving of peoples,
14 their own governments, you know third world governments in their
15 own violence are taking the food that should go to the people
16 and using it for their wars, you know, their civil wars and
17 greed. That's certainly part of the problem, but when empires
18 like the U.S. dominate...

19

20 Downs:

21

22 Let me turn this over.

23

24 [end side 1]

25

26

27

1 Downs:

2

3 We saw that Similac, that artificial...instead of having
4 women breastfeed, use the artificial milk.

5

6 Dougherty:

7

8 Yes, right.

9

10 Downs:

11

12 Then they leave the hospital and they couldn't buy that
13 and the babies would starve. ^{insert of word}

14

15 Dougherty:

16

17 It is outrageous. And there was a deliberate knowing of
18 what the effects of what they were doing. And they made that
19 company policy and kept pushing Similac. That's one example.

20

21 Downs:

22

23 And that's a small part. I could understand him wanting to
24 make a few bucks, but it is just very hard to comprehend.

25

26 Dougherty:

27

I like this one image that was used. In fact it came from

1 the Quaker group. If we took the globe and reduced it on scale
2 to a hundred people, a village of a hundred people, six would
3 be Americans, and of those other 94 so many would be really
4 poor. Some would die of starvation, malnourishment and diseases
5 because of malnourishment and so on. Very few would have an
6 education, etc. How is it possible that those six could keep
7 the other 94 from taking the resources they need for life.
8 Obviously those six would have to arm themselves to the hilt,
9 which is exactly what we are doing. Exactly what we do.

10
11 Downs:

12
13 Well, let's...

14
15 Dougherty:

16
17 It's kind of like ^{THE} British Empire with India. The people
18 that saw Gandhi and how gentlemanly they were and well, you
19 know, India is British and how they were oppressing when it was
20 all a white-collar kind of thing until the tremendous violence
21 of it was finally exposed, and then transcended. Same with us.
22 We are the big guys. We give aid to third world countries, of
23 course it is less than one percent.

24
25 Downs:

26
27 We were in Malaysia a few years back and we went to this

1 party and it looked like the old-old, we were invited because of
2 the color of our skin. It was a birthday party and there was a
3 predominately, colored area, poor and we were so welcome, I
4 think there was one person not of color and it just got the
5 feeling that, in fact this one lawyer said, Bette said he talked
6 like ... lawyers, but it happened. Why he'd resisted the
7 British and was in jail. Well, I said, "What kept you going,
8 some great religious principle?" and he said, "Well, I'll commit
9 suicide. Six months of solitary confinement it was just hatred,
10 just raw hatred." Then he went to school in Ireland because it
11 was the most anti-British place that spoke English and became
12 one of the famous lawyers. It is that kind of, I don't know if
13 it's a tribal unity or what...

14
15 Dougherty:

16
17 Well, it's nurtured in us too, our education and
18 everything. We nurture the great American dream and we are the
19 good guys in the white hat and of course we have a right to
20 decide to get rid of Noriega in Panama. We have the right to
21 overthrow whom we want to overthrow. That's plenty.

22
23 Downs:

24
25 I think we are about done anyway. Well, why don't we
26 transcribe this and come back for another time. Would you like
27 to see what we have?

Dougherty: Yeah, why not?

[end tape 2]

76